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Research Article

Assessing the Impacts of Globalization on Kwasi Wiredu's Conceptual Decolonization in African Philosophy

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Abstract

There are two fundamental ideas in which Kwasi Wiredu apply his conceptual decolonization. These to him are two complementary things that are both negative and positive. In the negative sense, Wiredu's conceptual decolonization is the process that seeks to avoid and reverse "through a critical self-awareness the unexamined assimilation" in the thoughts of contemporary African philosophers those conceptual frameworks that are found in western or other philosophical cultures that have influenced African ways of life and thought. On the positive side, conceptual decolonization to Wiredu involves the exploitation of the vast "resources" of African conceptual frameworks in philosophical exercises or reflections on all the basic and crucial problems of contemporary philosophy. This establishes Wiredu's conceptual decolonization on historical foundation of the African problems through the process of colonialism. This historical trend in Africa has significant impacts on the whole of African system, which include education, politics, culture, science, technology, religion, culture, language, and thought patterns. These suggest that African contemporary systems are greatly influenced through the means of language, religion and politics; and the methods of science and technology. However, a critical reflection on these indicate that Wiredu's conceptual decolonization is distinctly opposed to the principles and tenets of globalization as a socio-political concept that is inspired by economic ideas, which are anchored on technological innovativeness and development. This explains the fact that globalization is driven by technological revolutionary and innovative ideas that are powered and energized by information, computer technology (ICT). This process thrives to link the world to a common system of circuit from where all knowledge and activities in the world can be viewed and known. This characteristically shrinks the world to what has been described as "global village" in an integrative pattern. These clearly in diverse manners promote interculturalism and interdependence to the extent that no nation or continent can be seen as an island. The world through globalization has been fused in a way that Wiredu's conceptual decolonization has been rendered a philosophical failed project with no practical and epistemological relevance. In this paper therefore, effort will be made to assess the impacts of globalization on Wiredu's conceptual decolonization. We submit that globalization has a more pragmatic, socio-economic and political allures to prevent Wiredu's conceptual decolonization from making any positive impact on African philosophy. Our approach here will be analytic and speculative.

Keywords: Assess, Impact, Globalization, Conceptual Decolonization, Colonialism, African Philosophy

1. Introduction

Kwasi Wiredu's Conceptual Decolonization has generated additional controversies to African philosophy. This is uniquely distinct from the methodological controversies that plague African philosophy generally. Despite this, Conceptual Decolonization has in diverse ways broadened the

scope of philosophical discourse since it introduced multidisciplinary and interdisciplinary approaches to philosophical reflections and activities. It is an established fact that colonialism has wide-spread impacts of involuntary intermixing of western and African intellectual categories in the thinking of contemporary Africans. This in a way creates confusion in the minds of the immediate post-independence epoch as to how they can unravel the conceptual entanglements, which has been made more complex by globalization.

There is the urgent need therefore, for Africans to assess and view their own philosophical inheritance in its lineament. It is also imperative that contemporary African philosophers critically assess and interrogate the impacts of globalization on Conceptual Decolonization as espoused by Kwasi Wiredu, which is a philosophical project that seeks to extricate Africa from the strangle-hold of colonialism, neo-colonialism and imperialism. This assessment is valid due to the logic that globalization is a refined capitalist linguistic remodeling of colonialism with a wide scope laced with socio-political and economic ethics for attraction. It is on the basis of this that the paper posits that the rational approach to this heritage should be a critical reconstruction. It argued that the elements of foreign philosophic thought due to African colonial history and contemporary experiences should be integratively combined to construct a viable philosophy that will existentially make Africa competitive within the context of global challenges of the 21st century. It is the position of the paper that there should be no over-valuation of what comes from the west since this has been the signpost of the infelicity of the African minds, which is usually described as "colonial mentality" that always afflicts African intellectual life such as education, science and technology. It is our position that the proper medication for the cure of this mental state is African synthesis for modern living that include indigenous and western elements and in certain way, that of the East because African cannot be an island in a world that all nations are fused for existential purpose as can be seen in the significant impacts of globalization. We advance sound reasons and logic for the necessity of integrative or eclectic approach and catholicity. The strength of our assertion is drawn from the British analytic characteristics of Wiredu's philosophical training in Oxford as evidenced in his love for David Hume, John Dewey and Immanuel Kant's philosophies.

2. Highlight of the Basic Ideas in Kwasi Wiredu's Conceptual Decolonization

The basic ideas that are contained in Wiredu's Conceptual Decolonization could be broadly split into two key components. These according to Wiredu are clearly two complementary things that are considered both negative and positive. On the negative aspect, Kwasi Wiredu's Conceptual Decolonization involves a process whereby contemporary African philosophers avoid and reverse "through a critical conceptual self-awareness the unexamined assimilation in..." in their thoughts (Wiredu, 1996:136). The implication of this is that contemporary African philosophers will have to be conscious of the elements of western conceptual frameworks, and those of other philosophical cultures that must influenced their thoughts and ideas, and ways of life. The reason for this consciousness is to systematically and deliberately eliminate same from their thoughts and ways of life. On the positive side, Kwasi Wiredu's Conceptual Decolonization have to do with the exploitation of the numerous and vast "resources" of African conceptual framework without any input or influence from outside in the philosophical exercise or reflections on all the basic or fundamental problems of contemporary philosophy.

What can be gleaned from Kwasi Wiredu's postulations as far as his Conceptual Decolonization is concerned is the fact that, this is predicated on the historical situation of the African continent through the process of colonialism. Kwasi Wiredu is convinced that this historical trend in Africa has significant impacts on virtually every aspect of contemporary African lives, which intrinsically include education, politics, culture, language, thought patterns, science and technology. This logic is graphically validated by Wiredu when he states:

This superimposition has come through three principal avenues. The first is the avenue of language. It

is encountered in the fact that our philosophical education has generally been in the medium of foreign languages, usually of our erstwhile colonizers. This is the most fundamental, subtle, pervasive and intractable circumstance of colonial mental colonization. But the two other avenues, though grosser by comparison, have been insidious enough. I refer to the avenues of religion and politics (136).

The basic idea here is the fact that African contemporary systems are greatly and majorly influenced through the mediums or means of language, religion and politics. These fundamentally left in Africa, certain historical legacies that tend in diverse ways, diminish the cultural values of Africa before the emergence of colonialism. This is due to the fact that when the language, religion and culture of a people are destroyed or taken away from them, such people are left without any value of self-worth or esteem. It is the impacts of these three historical problems or issues that Kwasi Wiredu attempt to tackle or address through his project of Conceptual Decolonization.

To Kwasi Wiredu, it is clearly the African "linguistic situation" that are found in the basic concepts of philosophy that constitute the key "categories of human thought" (137). His argument is that the specific patterns of thought that inspire or generate these concepts demonstrate and indicate peculiarities of the culture, environment and also the accidental mannerisms or behaviours of the people that are involved. To him, "conceptual idiosyncracy, although an imponderable complication in human affair…", may in diverse ways be the core reason for the differences and disparities that are contained and inherent in various philosophical traditions. His suggestion therefore to the contemporary African philosophers is to ponder over and reflect on the weight of the "philosophical deadwood" that they are carrying due essentially to their philosophical training with foreign languages. Although this load of "philosophical deadwood" would have been avoidable if only contemporary philosophers were trained through the medium of their own native language or dialect. The questions that could naturally arise from this are; is this situation peculiar to Africa alone? Is this possible within the context of globalization? How can this be possible in a multi-lingual African society? Can Africa afford the retraining exercise that could help in conceptual decolonization?

To Kwasi Wiredu, the response to these questions is in the negative. This assertion can be seen in his argument that the "historical inheritance" of every society or culture influences their philosophical thought. He further states that evidence of this "historical inheritance" can be seen even in contemporary western philosophy. However, to him, the situation appears worst in Africa as can be seen in "our situation of cultural otherness, for even ordinary common sense would depreciate needlessly carrying other people garbage" (137).

It is established from the above analysis that the medium of our philosophical training and our historical situation, place the contemporary African philosophers in a philosophical position to be in the "robes" of the western philosophers' "historical inheritance", which is western-oriented and designed. This could not have been the case if the medium of philosophical training was indigenous. It is on the basis of this that Kwasi Wiredu provided a long list of western concepts that include: Reality, Being, Existence, Thing, Object, Entity, Substance, Property, Quality, Truth, Fact, Opinion, Belief, Knowledge, Faith, Doubt, Certainty, Statement, Proposition, Sentence, Idea, Mind, Soul, Spirit, Thought, Sensation, Matter, Ego, Self, Person, Individuality, Community, Subjectivity, Objectivity, Cause, Chance, Reason, Explanation, Meaning, Freedom, Responsibility, Punishment, Democracy, Justice, God, World, Universe, Nature, Supernature, Space, Time, Nothingness, Creation, Life, Death, Afterlife, Morality, Religion" (137).

These western concepts according to Kwasi Wiredu must be given reflective and deep thinking in African language. It will be only through this process that the process of Conceptual Decolonization can be achieved in African philosophy. This sounds very simplistic and plausible, but the questions are; which African language could that be? Is this possible in a world that is so fused together within the "global village" connectivity?

The issue of language as presented by Kwasi Wiredu in his project of Conceptual Decolonization tends to establish the fact that everyone thinks in the language of his/her education.

The implication of this is that for contemporary African philosophers to think in English or French which is their language(s) of education there could have been a great difference if this was done with indigenous African language. But the questions are; do these concepts not have their equivalent in African language such as Igbo, Efik, Akan, Jukun, Tiv, Hausa, Fulani, etc? What will be the relevance of these concepts in the global arena, where they are successfully replaced with Igbo or Efik? However, to Wiredu, any recourse to "African vernacular" will lead to "instantaneous philosophic revelation". There seems to be epistemic ambiguity and confusion in Wiredu's use of the phrase "instantaneous philosophic revelation". Again, the reason for this may be that the African language (Igbo or Efik) may not be able to sufficiently capture the actual meaning of these western concepts. This may lead to the loss of philosophical flavours associated with such concepts. The questions here are; is there a single concept that really captures reality globally? What is the place of relativity in meaning or truth? Indeed, if we could capture every concept in harmonious or exact manner, the concept of relativism will immediately have no meaning in philosophical discourse.

Also, Kwasi Wiredu raised some basic and fundamental epistemological questions in his conceptual decolonization. One of the epistemological issues he discussed is that of certainty. He buttressed his argument on this with Rene Descartes "Methodic Doubt". His analogy of this created a windy cloud of fuzziness in his conceptual decolonization. Again, the epistemic quality of certainty as an issue in epistemology has not been comprehensively settled due to the dynamic nature of human knowledge and the challenge posed by skepticism in the entire epistemological enterprise.

Furthermore, there are the issues of the legacies of religious evangelism and political tutelage of the West. These legacies to Wiredu have brought to Africa enormous sufferings and historical distortions so, there is the need for conceptual decolonization. But the questions here are; what are the problems of religion and politics? Are these problems created by the West? Wiredu did not tell us in concrete terms the sufferings and the nature of religion and politics that generate these sufferings and how conceptual decolonization could help in salvaging the situation especially within the context of globalization which is a reality of the contemporary world and Africa.

"Majotaritarian democracy" based on Wiredu conceptual decolonization is a problem because it tends to renders the view of the minority ineffectual. But the pertinent questions here could be; does democracy have any value? What is the place of democracy in a globalized world in which Africa is included? A search for a reflective and validly satisfactory answer will certainly reveal that Wiredu's conceptual decolonization is a disjointed philosophical discourse that is grossly deficient in logic and validity. It is an idea that needs a thorough systematic rethink for logic and epistemic direction especially within the existential necessity of globalization. This we will attempt to lay a foundation through this paper.

3. Is Conceptual Decolonization Possible in a Globalized World?

It has been established from our analysis that Kwasi Wiredu's conceptual decolonization is a philosophical project that requires the domestication of philosophical concepts (philosophy) in Africa. This is directly opposed to globalization, which seeks to bring the world together through the digital process of technological innovativeness anchored of information, communication technology (ICT). This therefore makes conceptual decolonization, which was supposed to be a simple task of just abandoning western or foreign concepts by contemporary African philosophers a difficult and complex intellectual challenge. It is glaring from here that with globalization, conceptual decolonization will not be a mere philosophical project that will seek replacement for foreign concepts with the African equivalent of such concepts. So, the pertinent question here becomes; is it possible to comprehensively replace or substitute all foreign concepts in our philosophical discourse in a globalized world?

The direct and logical response to this question will reveal that it will be an impossible task to achieve. The reason for this is because we may also need to find an African word or concept to equally replace philosophy with the etymological and historical trends that established its foundation

as a mother disciple for all others. And if this great task is to be realized through any kind of indigenous and miraculous intellectual sagacity, which to my mind is not possible, we may then not be talking about "**philosophy**" any more but something else. The natural question that will arise from this will be; where will this lead us to and can we then even talk of "**African Philosophy**" when we succeed in replacing "**philosophy**" with another African idea or concept considering the global nature of **philosophy**? Another issue to be looked at and appraised here is the process through which conceptual decolonization could take place. Is it going to be through the educational system or institutions? This question is very pertinent, because the African educational system and institutional framework are highly westernized and globalized. So, to follow the same western and global system towards the attainment of conceptual decolonization will be begging the question. This process will not in any way aid the implementation of Kwasi Wiredu's project of conceptual decolonization. Any thinking in this direction or regard will demands the total demolition of the entire educational structures in Africa. Such an exercise will certainly involve the total retraining of the teachers, lecturers, rewriting of books, history, publishing and replacement of the whole books in African libraries. The cost for all these will be too enormous for the African continent to bear, which is equally weighed down by several socio-economic and political problems coupled with the leadership problem and poverty.

This argument is aptly validated by Ekanem, Salifu and Kidzu (2016) when they state that:

> There are still several problems in Africa despite several decades of trying to grapple with such problems. Many countries in the continent though have gone through transitions from colonialism to independence are hardly out of the woods. Here, colonialism did not offer a clear-cut solution to the several challenges of Africa. Indeed, rather than solve the African problems, colonialism introduced complexity into an already endemic situation that left the continent perplexed and bewildered with institutions that deprived the continent of originality and liberty in several ways, and therefore tied the umbilical cord of the continent to the western economy, politics, science, technology and paradigm… (275).

What can be deduced from this is the fact that Africa is confronted with several problems, which were compounded by colonialism. These problems are still there and are made more complicated with globalization, which is seen as a refined and remodeled form of neo-colonialism spiced with socio-ethical flavours and tenets to make it attractive with its disguised identity. These socio-economic and political problems of Africa appear perennial with no concrete solutions to them. But the question is; how can a professional discipline like philosophy be involved in this issue of colonialism? As a formal discipline, the professionalization of philosophy according to Osha (2005), occurred in western Europe, specifically in Germany through Kant and Hegel when colonialism was very strong and active. This is because the slave trade and colonialism did not only lead to "physical subjugation and humiliation of people, it equally brought about serious mental and intellectual balkanization through which certain academic disciplines emerged and were designed for the sole purpose". This suggests that there was "intellectual denigration of black people in major academic disciplines in which philosophy accidentally happened to be one" (2). This scenario, actually promoted Eurocentric academic discourses especially in philosophy. This then calls for and inspires "radical deconstruction" of certain Eurocentric and racist bias philosophy that prompted some Africans to engage in such philosophy.

It is on the basis of this that Kwasi Wiredu's conceptual decolonization can be appreciated and evaluated. However, the constant question that remains is; can Africa afford the cost of practical implementation of the project of conceptual decolonization? This is very pertinent and germane because the project will not just be to think in African language(s) and replace all the western (foreign) concepts in Africa with those we can termed African, but another critical issue will be; which of the specific African language will be rich enough and generally acceptable to all Africans? This issue will become more complex when we consider the Anglophone and Francophone influence in the continent with it internationalization politics.

Language will certainly be a tall hurdle for the successful implementation of conceptual decolonization. The first of this linguistic hurdle will be the choice of the specific African language that will appeal to all Africans and have all the necessary characteristics and nature for internationalization. Also, such African language must be rich enough to be able to contain words or ideas that are found in philosophy generally. This choice will not be an easy one because even in Nigeria, there are over two hundred and fifty (250) languages and dialects spoken. This also applies to other African countries and even Ghana where Kwasi Wiredu comes from.

The importance and relevance of language in decolonization is succinctly captured by Obi Wali as cited by Ngugi wa Thiong'O when he writes:

> *The whole uncritical acceptance of English and French as the inevitable medium of educated African writing is misdirected and has no chance of advancing African literature and culture. In other words, until these writers and their western midwives accept the fact that any true African literature must be written in African languages, they would merely be pursuing a dead end, which can only lead to sterility, uncreativity and frustration... (African literature lacks any blood and stamina) because it is severely limited, to the few European-oriented few college graduated in the new steeped as they are in European literature and culture (55-56).*

From this, it could be validly argued that language is the bedrock of education and communication in every facet of human endeavour. It may be easy to achieve this in literature but it cannot be effective in philosophy, which has already been laid and established on the premise of western and foreign conceptualization with global flair. In literature, you can create or write a story (prose), drama or poetry in your native language, but this cannot be achieved in philosophy. All the philosophical concepts listed by Kwasi Wiredu are western and he could not attempt a replacement of these even in his native Akan language because he knows, it was not going to be possible. The imperative of language can be seen in the fact that it has a dual means of communication and a carrier of culture. In several ways, culture play key role in the evolution of language since it is the storehouse of the people's collective identity, memory and development. These are also elements of globalization as can be seen in multiculturalism and technological development.

It was on the realization of this that the colonialists have to first destroy the African cultural heritage, religion and language before imposing their own language, culture, religion and education. This approach made the imprisonment of the Africans possible in several diverse ways intellectually. It will be therefore very difficult to decolonize the minds and intellects of Africans especially the educated ones. Again, the English alphabets of a-z must be replaced for its African equivalent for the process of conceptual decolonization to even start.

Indeed, Kwasi Wiredu did not seriously tackle the language problem that his project thrown up. It is not just enough to think in African language in African philosophy. You must be intellectually equipped to think systematically, logically and critically as required of every philosopher. All philosophers think the way they do because they are trained (educated) in that way of thought. Our educational system from which we studied, understand and practice philosophy is Eurocentric with global influence for comparative analysis, so for us to go entirely the Afrocentric way, which is what conceptual decolonization is all about, we must develop or design an educational system that can achieve such. Where this is not put in place, it will be difficult to embark on a successful process of conceptual decolonization. Also, Africans must be ready to sacrifice all the benefits of globalization and think of Africanization, which at the end may not exist because Africa is a creation of Eurocentric alphabets and educational system.

4. Impacts of Globalization on Conceptual Decolonization

It is an established fact that conceptual decolonization as a philosophical project was aimed at providing certain philosophical solutions to endemic socio-economic and political problems, and challenges facing Africa. These problems and challenges are identified as being perennial, and

historically external for the reasons of colonialism being a foreign policy designed to subjugate Africa through exploration and exploitation of her vast resources. These evidently make any assessment of the functionality and effectiveness of conceptual decolonization to be carried out within the framework of globalization and its impacts. This assertion finds credence in the words of Franz J. Heilgendorff (2018) when he states:

> *Globalization and its scientific explanation are relevant today not only theoretically. Regarding the global crisis since 1970s and the continuing, immensurable poverty, it is also important (for political reasons) to clarify what globalization is and to what extent it is the cause of the phenomena facing these challenges, a concept of globalization is a scientific necessity and it is a reasonable to place this inquiry within philosophy (1).*

It is evidently clear from this that globalization has high degree of impacts on the several socio-economic and political problems and challenges confronting Africa that necessitate the formulation of conceptual decolonization as a philosophical remedy for these plethora of problems. As a socio-political concept, globalization is inspired by economic ideas that are anchored on technological innovation and development. This suggests that globalization is driven by technological innovative ideas that are made possible through information, computer technology (ICT) of the Internet revolution. This process connects the world to a common system or circuit from where all activities (social, economic, political, educational, scientific, technological, etc) in the world can be accessed, sourced and known. This in a very dramatic manner shrinks and reduces the world to what is commonly referred to as "global village", and so renders physical distance insignificant. This has in several ways promote interculturalism and interdependence among nations of the world, and therefore poses a great challenge to conceptual decolonization, which as a philosophical project is isolationist in nature.

For Mohammed as cited by Ekanem (2008), globalization is seen as the "increasing integration of national economies with that of the rest of the world" (218-219). This view according to Ekanem, is shared by Baker when he opined that globalization "implies the worldwide virtually instantaneous interdependence of a growing number of economic and cultural life". This clearly includes educational, technological, ideological, cultural, ecological, environmental, legal, military, strategic and political impulses that are progressively and aggressively being propagated throughout the world" (220).

Philosophy can be correctly included in the above list because all the above items are products of reflective and cognitive activities of various nation-states as determined by their cultural peculiarities that are now internationalized through the process of globalization that has the historical root traced to Thales who laid the foundation for modern science and technology as contained in the history of western philosophy. Again, philosophy that starts with wonder can be illustrated in the fact that no style of knowledge can be actively said to be complete to constitute an autonomous system. This is due to the fact that knowledge is tied to human intervention and nothing that will emerge from this practice is foreign to persons or inherently impossible. The implication of this is that those that philosophize are all engaged in the serious examination of the various aspects of life, which are usually taken for granted within the global cultural context. Philosophy involves the process of critical self-reflection and exploration and so conceptual decolonization as espoused by Kwasi Wiredu is subject to this "global cultural context", which is captured by Heilgendorff (2018) when he says that;

> *... in philosophy, approaches to globalization are formulated primarily from the point of view of ethics. The existing philosophical theory of globalization predominantly consists of a critique of modern globalization, which is based on a theory of equal distribution of goods and guided by universal ethical principles. Above all, practical philosophy that responds to the phenomena of globalization and is guided by the following principles: an economic and technical globalization needs to be regulated politically and should be guided towards a civilized and environmentally friendly coexistence... (1-2).*

The idea that can be drawn from this analysis is that globalization seeks and strives to link all facets and aspects of human activities together with established "universal ethical principles". So, with this global trend of integration, interdependence and internationalization, how can Kwasi Wiredu's conceptual decolonization be put into practice?

A reflective response to this question cannot be an easy one. This is anchored on the fact that for any integration, interdependence and internationalization to take place, there must first exist differences (variance), independence and localization processes that can be connected or linked to the global circuit that makes globalization possible. However, Kwasi Wiredu's conceptual decolonization has not been fully localized to attain the status of independence as an authentic African epistemic system. This is largely due to the problem of language which we earlier assert was not comprehensively and properly handled and treated by Kwasi Wiredu's conceptual decolonization.

Another core problematic area of conceptual decolonization will be in the re-education of all African philosophers in the "new African language" if at all these linguistic choices are scaled successfully. What is meant here is that African philosophers are all educated and trained in foreign languages, and so are parts of the global context. This also includes Kwasi Wiredu himself. His personal confession that he was never taught African philosophy in University of Ghana, Legon and Oxford University is a testimony that confirms the difficulty of practicing his conceptual decolonization in a globalized world.

Again, Kwasi Wiredu's conceptual decolonization came a bit too late in the day. The publication of his conceptual decolonization was actually in the 1990s, by which time African philosophical foundation has been concretely laid within the western and globalized architectural designed frameworks. So, for Wiredu to demand or call for the re-examination of contemporary African epistemic formations in order to achieve the goals of subverting unsavoury African thought with the sole aim of making it viable, and to undermine the unhelpful western and globalized epistemologies discovered in African philosophical traditions will entail reinventing the wheels. This will also amount to retrogressive action that will be detrimental to the development of African philosophy.

Furthermore, decolonization according to Ngugi wa Thiong'O is a "vast global enterprise". It was a fatal error and a dissentient to African epistemic development to now seek for localization, racialization and ethnicization of African philosophy in the twenty-first century world that is highly globalized, where every idea seeks international relevance within the connected circuit. Wiredu's conceptual decolonization is seriously lacking in an effort to de-universalize or de-globalize, and so, localize its status.

African philosophy it must be stated, lays on the universal or global foundation provided by western philosophy and the theoretical space available for its postulation can only be drawn from the same western foundation of universalism or globalism. This can be seen in the crucial theoretical space made possible by analytic philosophy (in which Kwasi Wiredu is a product) that makes the consolidation of African philosophy possible. Indeed, conceptual decolonization is the philosophical fruit of analytic philosophy in which Kwasi Wiredu is well schooled.

5. Conclusion

Kwasi Wiredu's conceptual decolonization is a product of an analytic mind. It was inspired by the present cultural evolution largely engendered and inspired by the cultural contacts of Africans with the west due to historical heritage of colonialism and globalization. As a philosophical project, it seeks to construct an epistemic system that will be authentically African and devoid of any western or foreign influence. It is indeed, an ambitious philosophical project, which could have laid a new foundation for epistemological growth and development of African philosophy. However, there are enormous challenges and obstacle that mitigate its successful implementation. Clearly, the African historical colonial heritage is a major factor inhibiting the implementation of Kwasi Wiredu's conceptual decolonization in African philosophy.

Also, the cultural contact of Africa with colonialism and other foreign influences through globalization led to a forced acculturation that has rendered the rich cultural heritage of Africa comatose, and left it in a precarious situation of existential eclipse or extinction. This is made more effectual by the globalized and foreign educational system that produced contemporary African philosophers including even Kwasi Wiredu. In the 21st century, where the world is so fused together through technological innovativeness that promotes integration, interdependence, inter-culturalism through globalization, Kwasi Wiredu's conceptual decolonization that merely seeks to isolate Africa and Africans cannot afford the cost of being localized and seen to be championing racialization of her thought processes when the world is coming together as a "global village" for the existential benefits and social ethics of mankind.

Finally, the epistemic, impediments, and the socio-economic and political implications of Wiredu's conceptual decolonization makes his philosophical project an impossible one, which cannot be implementable in the 21st Africa that is a part of the global community. Indeed, just like any worthy philosophical work, it has generated certain controversies and could be easily taken as one of the contemporary African way of analyzing the African socio-economic and political problems as implanted in Africa through colonialism. It has no authentic logical and epistemic model to offer the 21st African philosophy that is grounded in the analytic tradition of integrative historical paradigm.

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