

EXPLORING THE INTERSECTION OF SÉNGHOR'S *NEGRITUDE* AND NYERERE'S *UJAMAA*: TOWARDS RESTORATION OF AFRICA'S IDENTITY AND EXISTENTIAL INTEGRITY

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Abstract

Although Africa is endowed with rich human and natural resources, it is arguably the poorest continent in the world. Blessed with a diversity of rich cultural heritage and tradition, it is bedeviled by a lost identity and existential integrity. This is not unconnected with its experiences of colonisation, slavery, racism, and western imperial domination, which displaced several established traditional structures in Africa. For instance, African cultures, customs, traditions, beliefs, world-views, values, languages, religions, lifestyles, political systems, and others, were distorted and subjugated. Western colonisers and imperialists justify their actions by claiming that Africa was a dark continent with nothing substantial to contribute to global development prior to their intervention, and arguing that Africans were illogical, and primitive, with infantile mentality. Contrary to this claim that is untrue, the distortion and subjugation of African cultures and ways by the West is largely responsible for the loss of its identity and existential integrity. To halt and reverse this situation, several African scholars, such as Leopold Sédar Senghor and Julius Nyerere, have made efforts to rediscover the African heritage. This paper critically explores Senghor's *Négritude* and Nyerere's *Ujamaa* (African socialism), with the aim of finding an intersection between them and drawing a roadmap towards the restoration of Africa's identity and existential integrity. Both ideologies emphasise pride in African identity, communalism, and cultural uniqueness while rejecting the Eurocentric myth of African inferiority. Senghor and Nyerere advocate for a return to Africa's pre-colonial values, where communal solidarity, respect, and autonomy prevailed. This paper argues that the convergence of *Négritude* and *Ujamaa* provides a joint roadmap for restoring Africa's sense of self, highlighting the importance of unity, equality, and cultural resurgence as essential elements for Africa's development in the modern world.

Keywords: Africa, African(s), *Négritude*, *Ujamaa*, Socialism, Intersection, Collective Call, Restoration, Existential Integrity

Introduction

Like several other African scholars and past leaders, Leopold Sédar Senghor and Julius Nyerere have made remarkable contributions to the quest of rescuing the African continent from the loss of its existential integrity caused by colonialism and its consequent effects. Senghor's contribution to this project is encapsulated in his philosophy of *Négritude*, and Nyerere's contribution is captured in his ideology of African socialism (*Ujamaa*).

This paper makes a critical inquiry into the fundamentals of Senghor's *Négritude* and Nyerere's *Ujamaa*. By adopting the expository and analytic methods of inquiry, it thinks through the ideologies of both African scholars, with the ultimate aim of showing the intersection of their ideas, and how they can collectively provide a roadmap for restoration of Africa's identity and existential integrity.

The paper begins with an exploration of the African identity and loss of existential integrity, addressing fundamental questions regarding what it means to be African, and making reference to the experiences of colonisation, slavery, racism and western imperial domination, all of which culminated in the distortion of Africa's identity and integrity. This is immediately followed by an expository analysis of Senghor's *Négritude* and Nyerere's *Ujamaa* as representative of the ongoing struggle for African identity and integrity. The paper goes on to identify the points of divergence and intersection of Senghor's *Négritude* and Nyerere's *Ujamaa*. After this, it argues, based on their intersection, that, both Senghor's *Négritude* and Nyerere's *Ujamaa* provide a reliable roadmap for restoring Africa's identity and existential integrity in a world where the continent has been mostly consigned to the fringes of global development.

The African Identity and Loss of Existential Integrity: A Legacy of Colonisation, Slavery, Racism, and Western Imperial Domination

The question of identity borders on the principle that every being is determined and consistent in itself, implying that a being is unified and distinct from others. This concept is essential to understanding a being and what can be legitimately attributed to it. When applied to Africa, the inquiry into African identity raises critical questions such as: What is Africa? What is African? Who is an African, what qualifies someone as African? And what characterisation correctly describes Africa and/or an African? The inability to provide clear answers to these questions risks rendering Africa and Africans as nameless actors in global history, growth, development, and civilisation. Several factors have made it difficult to respond to these questions simply. While it may seem straightforward to identify an African, as Anthony Kanu (2013, 34) aptly notes, “the answer becomes less obvious once other probing qualifiers are added to the question.” For instance, can all people of African ancestry, who possess mosaic identities shaped by a variety of cultures within and beyond Africa, be regarded as Africans? If we answer affirmatively, would all those identified as such accept this categorisation? In other words, do all those of African descent agree on a shared Africanness? Alternatively, should Africanness be considered in varying degrees?

Simply put, beyond the mosaic nature of the identities of Africans, which is twined to the multiplicity of cultures in the continent, it is noteworthy that the common experience of slavery and colonialism eroded the African identity and existential integrity. Thus, a significant reason for the difficulty in defining African identity is the profound historical impact of colonisation, slavery, racism, and Western imperial domination. These forces distorted and subjugated African cultures, customs, traditions, beliefs, worldviews, values, languages, religions, and political systems. They systematically undermined the coherence of African identity and eroded the existential integrity of the African people.

Colonisation and Its Impact on African Identity

Colonisation is perhaps the most significant factor in the loss of African identity and existential integrity. During the colonial era, Western imperial powers imposed their systems of governance, religion, and education on African societies. These foreign systems were often presented as superior to African ways of life, leading to the displacement of African traditions and cultural norms. As Chinua Achebe (1958) illustrates in *Things Fall Apart*, the arrival of European colonialists caused a profound disruption in African societies, eroding their social structures and existential foundations.

The imposition of Western political systems, in particular, undermined the authority of traditional African rulers and replaced indigenous governance structures with European models that did not account for the complexities of African societies. African customs and ways of life were regarded as primitive and inferior, leading to a systematic erasure of African values and traditions (Fanon, 1967). This cultural domination resulted in the alienation of Africans from their own identity, as they were forced to adopt Western values and worldviews.

Slavery and the Dehumanisation of Africans

The transatlantic slave trade further distorted African identity by reducing Africans to commodities in the global market. The brutal experiences of slavery not only displaced millions of Africans from their homelands, but also stripped them of their humanity. Slavery dehumanised Africans, treating them as property rather than individuals with their own cultures, values, and beliefs. This commodification of African lives had lasting effects on how Africans were perceived, both within Africa and in the diaspora. The psychological scars of slavery contributed to a fractured sense of self among African peoples, who were forced to navigate life as outsiders in foreign lands, often without any recognition of their cultural heritage (Mbiti, 1969).

The legacy of slavery continues to affect African identity today. The descendants of enslaved Africans, particularly those presently dwelling amongst the Americans and the Caribbeans, face ongoing challenges in reconnecting with their African roots, as their cultural ties were severed during the centuries of slavery. This disconnection has contributed to a persistent identity crisis among

Africans and people of African descent, many of whom struggle to reconcile their African heritage with the realities of living in societies shaped by Western values and norms.

Racism and the Denigration of African Humanity

Racism, as a direct offshoot of slavery and colonisation, has further distorted African identity by perpetuating the myth of African inferiority. Western ideologies of racial superiority were used to justify the subjugation of African peoples and the exploitation of their resources. These ideologies portrayed Africans as less than human, reinforcing stereotypes of Africans as primitive, uncivilised, and intellectually inferior to Europeans. This systematic devaluation of African humanity had devastating effects on African self-perception, leading to internalised racism and a loss of pride in African identity.

The consequences of racism are still felt today, as Africans and people of African descent continue to face discrimination and marginalisation in many parts of the world. The global perception of Africa as a continent of poverty, conflict, and underdevelopment is a direct result of these racist ideologies, which have shaped how Africa and its people are viewed by the rest of the world.

Western Imperial Domination and the Subjugation of African Ways of Life

Western imperial domination extended beyond the physical occupation of African lands; it sought to control African minds and ways of life. Western education systems, for example, promoted Eurocentric knowledge and values while dismissing or belittling African knowledge systems. African religions, languages, and cultural practices were deemed inferior, leading to their suppression and replacement with Western norms (Sénghor, 1964). The dominance of Christianity and Western education across the continent played a significant role in this cultural subjugation.

The result was a loss of existential integrity for Africans, as they were forced to adopt foreign ways of life that were often incompatible with their own traditions and values. The disconnection from their cultural roots led to a crisis of identity, as Africans struggled to navigate a world in which their ways of life were no longer recognised or valued. This dislocation from their cultural and existential foundations has left many Africans feeling alienated from their own history and traditions.

Sénghor's *Négritude* and Nyerere's *Ujamaa* as Representative of the Ongoing Struggle for African Identity and Integrity

As earlier stated, the loss of African identity and existential integrity is a direct consequence of colonisation, slavery, racism, and Western imperial domination. These historical experiences displaced several established traditional structures in Africa, including cultures, customs, traditions, beliefs, worldviews, values, languages, religions, and political systems. The distortion and subjugation of African ways of life by the West led to a profound identity crisis among Africans, as they were forced to adopt foreign values and worldviews that undermined their cultural and existential coherence.

In the post-colonial era, Africans face the ongoing challenge of reclaiming their identity and restoring their existential integrity. This process requires a concerted effort to revitalise African cultures, traditions, and values, while also addressing the legacies of colonisation, slavery, and racism. Drawing insights from the views of several African scholars (including Sénghor and Nyerere, whose views will be presented herein), it is quite logical to infer that Africans can only restore a sense of coherence and authenticity in their existence by reconnecting with their cultural roots and embracing the richness of African identity. Particularly, Sénghor and Nyerere, by means of their works, have established blueprints for the restoration of Africa's lost identity and integrity. Undoubtedly, Sénghor with his philosophy of *Négritude* and Nyerere with his *Ujamaa* have become models of the ongoing struggle for African identity and integrity.

Leopold Sénghor's *Négritude*

Like other African scholars and statesmen such as Julius Nyerere, Kwame Nkrumah, Kwasi Wiredu, Nnamdi Azikiwe, Kola Ogundowole, Obafemi Awolowo, Pantaleon Iroegbu, Kenneth Kaunda and Mommar Gadhafi, Sénghor (1906-2001), a famed African scholar, philosopher, poet, statesman, and leader (Omorgbe, 2010), also addressed issues affecting post-colonial Africa. Primary among these issues was the question of how African nations could achieve genuine political and

economic independence and nationhood, without heavy reliance and dependence on the colonial masters, whose intention for a truly independent Africa cannot be transparently deciphered.

Sénghor argues for a socialism that is rooted in the African culture which is termed *Négritude*. This was his response to the then prevalent racial discrimination in France. But what is *Négritude*? Precisely, the term *Négritude* is a derivative of the Latin word *Niger*, which means 'black.' When associated with Africans, *Négritude* simply designates the quality of being a black African by origin. In other words, *Négritude* describes the state of being a *Negros*; that is, being part of the race of people with dark skin, who originated from Africa. Put differently, *Négritude* is the state of being a dark-skinned indigenous African.

Having established an understanding of the etymology of the word *Négritude*, let us now consider it as a philosophy. The origin of *Négritude* as a philosophy is generally credited to Sénghor. *Négritude* is widely construed among African scholars as Sénghor's unique philosophy (Omogbe, 1990). This is clearly evident in his work entitled: *What is Négritude?* (Sénghor, 1975). However, it should be noted that beyond Sénghor, *Négritude*, as an ideology, is also traceable to Aimé Césaire and Léon Damas. Aimé Césaire and Léon Damas, together with Sénghor started the first journal titled *L'Étudiant noir* (The Black Student), devoted to the notion of *Négritude*, while they were students in Paris in 1931. Their aim was to raise a consciousness of the African cultural heritage and its physical aspects. Césaire coined the word *Négritude* in his poem *Cahier d'un retour au pays natal*, which in English translates as, "Notebook of a Return to My Native Land."

According to Sénghor, *Négritude* is the sum of the cultural values of the black world as they are expressed in the life, the institutions, and the works of black people (Washington, 2016). For him also, *Négritude* is the totality of civilised cultural, economic and political values which distinguish the black people; that is, the Negro-African world. Contrary to the racial slur *nègre*, Sénghor employed the term *Négritude* to give a positive connotation to the celebration of the African culture and character. This provided a guiding principle for his political thought as a statesman, as well as informed his cultural criticism and literary work.

As a philosophy, *Négritude* simply expresses the ardent desire of the contemporary black African to regain his/her 'existential integrity,' which Jean-Paul Sartre paraphrases as "the original purity of [his] her (black African) existence" (Sartre, 1976, 31). More specifically, *Négritude*, as a philosophy, is a reaction to the French colonial policy which involved Assimilation and Association of Africans into/with French culture and citizenship, thereby implying the forceful rejection or jettisoning of African culture, identity and values (Omogbe, 1990); that is, considering or tagging everything African as worthless. Tragically, Africans were expected by the French to consider it an honour to be allowed to adopt French culture and citizenship to the detriment of theirs. Hence, the French failed to see the need to grant their colonised African nations independence; rather, they wished that Africans neglect their culture, identity, values and language, and embrace that of the French.

Again, the twin policies of Assimilation and Association simply imply that French value system and culture were held superior to those of Africans. "Europeans despised everything about Africa...Therefore the best one could do with an African was to assimilate him. The ideal was to turn him into a French man with a black skin" (Césaire, 1974, 64). In other words, the black person's personality and cultural identity were completely misrepresented and dominated. It was as a reaction to this; that is, in a bid to present the African true self and world, that *Négritude* was born.

Against the assimilation of the black race into the cultures of their colonisers, *Négritude* is an assertion of Black pride. Souleymane Diagne (2023) describes *Négritude* as the self-affirmation of black peoples, or the affirmation of the values of civilisation of something defined as 'the black world.' This view provides a reasonable response to Césaire's question: "what are we [blacks] in this white world?" (Césaire 2005).

According to Adam Augustyn (2024), even though members of the *Négritude* movement agree that assimilation is theoretically based on the notion of universal equality, they argue that it still assumed the superiority of European culture and civilisation over that of Africa (or assumed that Africa had no history or culture). Thus, *Négritude* is a "resistance to the politics of assimilation (Iroegbu and Izibili, 2004); an affirmation of the black person and his/her cultural values. Here, the words of Sénghor are worth resounding:

We affirm that we were *Negroes* and that we were proud of it, and that we thought that Africa was not some sort of blank page in the history of humanity; in sum we asserted that our *Negro* heritage was worthy of respect, and that this heritage was not relegated to the past, that its values were values that could still make an important contribution to the world (Senghor, 1964, 62).

From this, it is lucid that *Negritude* is a call for a collective return to the roots and sources of black existence; a public proclamation and defense of the black person; his/her place in the world, as well as his/her values of civilisation. Reacting to the fatal implications of the French colonial policy stated above, Senghor tries to make all nations appreciate and respect the dark skin colour and cultural values of Africans. “Black is beautiful, African culture is rich and very good. White is not better than black,” he says (Omoregbe, 2010). By implication, Senghor says “No” to the French. “We are Africans we are not French. As Africans, we have our own culture, language, value and identity. We are proud of our skin colour, culture, language, value and identity, and wish to maintain them. In a nutshell, we want independence” (Omoregbe, 2010). Thus, against the then Western idea that everything dark was inferior and devilish, Senghor developed a colour-based African identity that is rooted on the assertion that the African is assigned a unique place in the world by virtue of his/her black colour.

It is interesting to note that the fundamental ideas grounding *Negritude* were inspired by the killing of African soldiers, the inferiority treatment they received in the world wars that were not caused by them, and the growing awareness of the suffering and humiliation of Black people as slaves and colonised population. These ideas include:

- (i) That the mystic warmth of African life, gaining strength from its closeness to nature and its constant contact with ancestors, should be continually placed in perspective against the soullessness and materialism of Western culture;
- (ii) That Africans must look to their own cultural heritage to determine the values and traditions that are most useful in the modern world;
- (iii) That committed writers should use African subject matter and poetic traditions and should excite a desire for political freedom;
- (iv) That *Negritude* itself encompasses the whole of African cultural, economic, social, and political values;
- (v) That above all, the value and dignity of African traditions and people must be asserted (Augustyn, 2024).

Summarily, *Negritude* is a movement that extols the African identity, emanating from the experienced effect of colonialism in the African continent (Iroegbu and Izibili, 2004). It is a philosophy of rediscovery, emancipation and cultural re-awakening; a philosophy of cultural renaissance (rebirth), aimed at instilling in Africans a sense of pride in their culture, identity, skin colour, and cultural heritage (Omoregbe, 2010).

A Brief Account of Julius Nyerere’s *Ujamaa* (African Socialism)

Julius Kambarage Nyerere (1922-1999, aged 77) was the first President of Tanganyika, presently known as Tanzania. He was given the title *Mwalimu* as a mark of honour for being a teacher. Nyerere was a secondary school teacher. When Nyerere became President of Tanzania, he led his people wisely and firmly, just as a good teacher guides his pupil (Akinpelu, 1997). Julius Nyerere studied at Edinburgh, in Britain. He was the first Tanzanian to study at a British university, and the second to gain a university degree outside Africa. He obtained his Masters of Arts degree in Economics and History in 1952.

It is worthy of note that Nyerere is one of the nationalists that fought for the political emancipation of Africa from Europeans. Nyerere was also able to provide some ideas on how Africa may develop without recourse to non-African ideas, which are usually against the interest of Africa (Africans). He worked relentlessly to go back to the traditional African values. He believed that Africans need to decolonise their minds in order to accept themselves as Africans. In fact, Nyerere criticised the system of education handed over by the ‘colonial masters,’ stating that it was meant to reinforce the spirit of subservience in the African child; submission to the racial superiority of the

'white man,' justify and perpetuate colonialism and to further entrench capitalism (individualism) in exchange for African communal living (Akinsanya, 2015).

Nyerere equates the term 'communal living' with what is presently known as 'socialism.' It was at Edinburgh University that Nyerere became acquainted with the concept of socialism, which he later connected to African communal living (Major and Mulvihill, 2009). Let us briefly clarify what socialism is all about. Put simply, socialism is the direct opposite of capitalism. It is the practice of public, collective, communal ownership or control of the basic means of production, distribution, and exchange, with the sole aim of operating for use rather than profit (Irabor, 2017). In other words, socialism is a theory or policy of social organisation which advocates ownership, administration, control and distribution of the basic means of production; capital, land, property, *et cetera* by the community as a whole, for the interest of all (Nwosu, 2004).

With the concept of socialism clarified, we shall now consider Nyerere's version of African Socialism. According to Nyerere, "Socialism is essentially distributive. Its concern is to see those who sow, reap fair share of all what they sow" (Nyerere, 1974). Thus, unlike capitalism, socialism sees to the even distribution of products. In socialism, everyone is considered without cheating any person, individualism is not encouraged at the expense of the community, no one is regarded as superior or inferior; everyone is considered equal. Nyerere therefore advocated socialism because for him, the tenets of capitalism are incompatible with African values (Nyerere, 1968).

Precisely, Nyerere's version of African Socialism is ably represented by or embedded in the concept of *Ujamaa*, which is a Swahili word standing for family-hood. Family-hood, in this sense, presents all Africans as brothers and sisters, and stands for community consciousness of togetherness and cooperative economy. This indigenous term was employed by Julius Nyerere to capture the economic initiative that would be followed by the independent Tanzanian (African) nation. *Ujamaa* is therefore a political theory based on African sense of family as centre of love, affection and care for one another. *Ujamaa* is to inspire people to love and care for one another and not to be brutish to one another (Iroegbu and Izibili, 2004). Respect for one another, equality and cooperation are some of the basic tenets of Nyerere's form of Socialism, *Ujamaa* (Akinpelu, 1981).

Ujamaa also envelopes the principles of self-reliance, whereby a Tanzanian (African) works for self and others, and communalism; a situation whereby the basic means of production are owned and controlled, not by a single individual or some individuals, but by the entire community, so that everyone can benefit equally. Thus, *Ujamaa* is anti-capitalism. More so, *Ujamaa* states that everyone has something of value to contribute to the larger society. The idea here is that everyone has an obligation and right to work, and remuneration is in accordance with one's work, excluding children, old people and the sick, so that there is no form of exploitation of anyone by anyone, no overlords, no lazy ones, no bureaucrats and no masters. Likewise, *Ujamaa* advocates unity, peace, justice, freedom, solidarity and mutual involvement, all of which are necessary for a cohabitable society.

Differences between Sénghor's *Négritude* and Nyerere's *Ujamaa*

Despite the many similarities between Sénghor's *Négritude* and Nyerere's African socialism, which we shall consider in the next section, there are quite a number of differences between both theories, three of which are established below.

- a. It is important to note that even though Sénghor is known to be a proponent of African socialism like Julius Nyerere, and was critical of capitalism saying it was against African traditional values of communal living and sharing, unlike Nyerere, Sénghor was not really a socialist in the strict sense, neither did he genuinely try to implement any form of socialism leading to radical transformation of society when he was president of Senegal. Beyond this, Sénghor was also strongly anti-Marxist (Lupalo, 2016).
- b. While Senghor focused on reacting to or rejecting the French colonial policy of Assimilation and Association, Nyerere focused more on emphasising that since life in Africa has been traditionally socialist, it is only socialism that can be a model of development for African countries (Ozoigbo, 2016).
- c. While Nyerere himself tried to implement one of the basic tenets of his *Ujamaa*, namely, the principle of 'everyone having a duty to work' in the agricultural sector of his country, Tanzania, thereby improving its economy and that of the entire African continent to some

extent, Sénghor's philosophy of *Négritude*, beyond reacting to and rejecting the French colonial policy, did not really tackle any practical issue in Africa. Even if it has or did, there is hardly any record of that.

The Intersection of Sénghor's *Négritude* and Nyerere's *Ujamaa* as a Collective Call and Roadmap for Restoration of Africa's Existential integrity

There are many similarities between Sénghor's *Négritude* and Nyerere's African socialism, all of which account for the intersection of these scholars' ideologies. They include, but are not limited to the following:

- a. Both Sénghor's *Négritude* and Nyerere's African socialism, ably depicted in Nyerere's *Ujamaa*, are geared towards instilling in Africans a pride of being Africans. In other words, Sénghor's *Négritude* and Nyerere's African socialism, taken together, are geared towards promoting and upholding African identity and cultural values.
- b. Interestingly, both theories by Sénghor and Nyerere present a picture of Africa prior to the era of colonialism; that is, the state of affairs in Africa, especially the high level of communalism (brotherhood) practiced in traditional African societies before the coming of the Europeans and their consequent introduction of individualism (capitalism) in Africa. In other words, both *Négritude* and African socialism emphasise communal African spirit, which is essential for all-round development of the African continent.
- c. Another similarity between *Négritude* and *Ujamaa* (African socialism) is the fact that both theories emphasise the uniqueness of African culture and try to show how different the African culture is from the Western culture (Ekennia, 2000).
- d. Sénghor's *Négritude* and Nyerere's African socialism collectively charge Africans to return to the roots of black existence, traditional African values and worldviews; the good-old-days; the period when the interest of the entire community was placed over and above personal (individual) interests.
- e. Both theories are a public proclamation and defense of the rights of the black person (the African), and affirmation of his/her existence and place in the world.
- f. In Sénghor's *Négritude* and Nyerere's African socialism, we find remarkable attempts to debunk (refute) the Eurocentric myth of racial superiority over Africa; that is, the view that Africa and Africans is/are inferior to the West/Westerners in all ramifications, especially in culture and civilisation.
- g. Both Sénghor's *Négritude* and Nyerere's African socialism emphasise the need for Africans to be autonomous in their endeavours; that is, Africans should not be guilty of always copying ideas from the west, especially those that are anti-African in nature, such as capitalism.
- h. Both theories (*Négritude* and African socialism), in some way, promote unity, solidarity, equality, respect, mutual recognition and involvement amongst Africans.

Using the above-stated similarities and a host of others as a basis, we can assert that Sénghor's *Négritude* and Nyerere's *Ujamaa* (African Socialism) are intersected; and because of their intersection, we can affirm that both theories constitute a joint call and roadmap for restoration of Africa's existential integrity. In other words, by means of their teachings, ably represented by *Négritude* and *Ujamaa*, both Sénghor and Nyerere are advocating for and showing the way towards a return to the 'good old days;' original African societies which had unique cultures, customs, traditions, beliefs, world-views, values, morals, languages, religions, lifestyles, and political systems.

Conclusion

In conclusion, the restoration of Africa's identity and existential integrity, which has been significantly undermined by the historical experiences of slavery, racism, colonisation, and Western imperial dominance, remains a crucial endeavour for African intellectuals and leaders. Among the notable contributors to this effort are Leopold Sédar Sénghor and Julius Nyerere, whose philosophies of *Négritude* and *Ujamaa* respectively offer valuable insights. The intersection of these two ideologies, both of which emphasise pride in African identity, the communal spirit, and cultural uniqueness, forms a powerful foundation for reclaiming Africa's lost identity. By advocating for a return to traditional African values and communal solidarity, Sénghor and Nyerere present a unified roadmap for Africa's existential restoration. Their combined call challenges the distortions imposed by

colonialism and underscores the importance of fostering autonomy, unity, and cultural resurgence as central to Africa's future development. Through their teachings, a pathway is illuminated for Africa to rediscover its authentic self and to forge a path towards a more equitable and culturally grounded existence.

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