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This paper focuses on the problematic relationship between African worldviews and their attendant educational and epistemological systems on the one hand, and the dominant European discourses that have attempted to negate the validity of those, both in historical and contemporary Africa, on the other. The paper first deals with its sub-title, i.e., it critically problematizes and interrogates the way African knowledge systems and cultures have been portrayed mainly in the writings of prominent European philosophers, and how this has facilitated, not only false and untenable perceptions about the continent and its people, but as well, the physical and mental colonization of Africans. In suggesting probable ways of overcoming this problem, the paper goes to its main title, and calls for a more inclusive and critically located historical and cultural understanding among groups and nations. In its domain of analyzing culture and its conceptualizations and practices, the paper minimizes the fixed categories of the case, and assumes a more active and multi-directional intersections of culture, society and overall social being. And via its concluding remarks, the paper proposes the possibility of more equitable spaces of critical global multiculturalism as the *sine qua non* for the achievement of a transformationalist and non-exclusionist, or grassroots based and bottom-up trends of human emancipation and development.

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