

Post-Truth Ideological Framework and the African Knowledge Dilemma

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Abstract

The emergence of post-truth as a central ideological current where emotion and belief often override evidence and rational argument has sparked global debates about truth, authority, and the nature of knowledge itself. For African knowledge systems, long subjected to the distortions of colonialism and epistemic marginalisation, this shift raises urgent questions. This study investigated how the ideological framework of post-truth criss-crosses with Africa's ongoing struggle for epistemic self-determination and the recognition of indigenous knowledge forms. It interrogated the extent to which post-truth culture further complicates or perhaps reopens the space for reasserting local epistemologies that have historically been discredited or silenced. Employing a literature-based methodology and grounded in decolonial thought and critical epistemology frameworks, the study draws from diverse scholarly works across philosophy, political discourse, media studies, and African intellectual traditions. The study acknowledged that while post-truth culture may challenge dominant Western epistemologies by destabilising rigid orders of knowledge, it simultaneously introduces risks such as the blurring of fact and fiction, the co-option of indigenous narratives into misinformation, and the vulnerability of traditional knowledge systems within algorithmic and digital environments. Findings suggest that the African knowledge dilemma in the post-truth age is not merely one of recognition but of survival within an environment of epistemic legitimacy. The study concluded with a call for epistemic vigilance in culturally grounded criteria for knowledge validation, stronger policies on digital literacy, and a reinvigorated commitment to reinventing education systems that centres on African thought.

Keywords: Post-truth, African epistemology, decolonial knowledge, digital culture, epistemic justice, indigenous thought.

Introduction

The growing relevance of post-truth politics has raised fundamental questions about the fate of knowledge and its ideological uses in modern societies. What makes the African situation peculiar is that the epistemic uncertainties of the post-truth condition are based upon an older knowledge dilemma shaped by colonialism, cultural suppression, and external ideological impositions. Harsin (2018) observes that “post-truth is not simply about lies but about the strategic manufacturing of doubt and the erosion of trust in knowledge systems” (p. 11). When this erosion of trust is considered in the African context, it reveals a deeper crisis because knowledge institutions on the continent have long been weakened by ideological domination from colonial epistemologies and the marginalization of indigenous systems of thought.

The post-truth era is frequently described as one in which objective facts hold less sway than appeals to emotion and belief. McIntyre (2018) describes it as “the cultural condition where facts are less influential in shaping opinion than emotion and ideology” (p. 5). For Africa, this dynamic is problematic because knowledge has always been politicized, not only by colonial powers but also by postcolonial elites who mobilize ideology as a tool of control. As a result, the spread of misinformation, fake news, and epistemic distrust echoes with much older struggles about whose knowledge is legitimate and whose should be dismissed. The African knowledge dilemma can be understood as the tension between two competing epistemic authorities that is, the imported Western epistemological frameworks that dominate educational and political institutions, and the indigenous traditions of knowledge that persist marginally. Mudimbe (1988) describes this as “the invention of Africa,” where colonial scholarship constructed Africa as an object of knowledge rather than a producer of knowledge (p. x). This invention set the stage for the long-term epistemic dependency of African institutions. Even in the present, when Africans attempt to assert indigenous knowledge as legitimate, they are often confronted with accusations of backwardness or lack of universality. The post-truth condition complicates this situation by intensifying distrust in all knowledge systems, making it harder for African epistemologies to reclaim their authority.

One of the reasons this dilemma persists is that ideology functions as both a mask and a weapon. Crouch (2017) argues that “in the post-truth environment, ideology fills the vacuum left by the weakening of factual authority” (p. 4). In Africa, ideology has historically served the colonial project by legitimizing domination, and it continues to shape postcolonial governance through nationalist, religious, and ethnopolitical discourses. These ideological currents manipulate knowledge flows in ways that reinforce power rather than truth. Thus, while post-truth is often discussed as a recent Western problem, its African articulation reflects a longer history in which ideology routinely supplanted objective knowledge for political ends.

Philosophers of African thought have long emphasized the need to decolonize epistemology to resolve this knowledge dilemma. Wiredu (1998) calls for “conceptual decolonization” to liberate African thought from the “epistemic categories imposed by colonial languages and frameworks” (p. 21). This is not simply a matter of cultural pride, but of epistemic survival in an age where misinformation erodes even established authorities. If post-truth politics destabilizes knowledge globally, then in Africa, it magnifies an already fragile epistemic order that was never fully healed from the ruptures of colonialism.

The role of indigenous knowledge within this discourse cannot be overstated as Ramose (1999) grounds his work in the concept of *Ubuntu*, emphasizing that African epistemology values relationality and community as much as rationality (p. 49). In a context where post-truth privileges emotional persuasion over factual truth, the African emphasis on relational truth could serve as both a challenge and an alternative. However, these indigenous systems remain side-lined by state institutions that privilege Western paradigms. Hountondji (1997) warns that, “endogenous knowledge has been systematically excluded from the institutional framework of African modernity” (p. 35). Post-truth amplifies this exclusion by casting doubt not only on indigenous epistemologies but on all knowledge claims.

This study, therefore, situates the African knowledge dilemma within the broader discourse on post-truth and ideology. It aims to clarify the stakes of epistemic justice and the urgency of decolonial approaches. The objectives of the study are threefold: first, to analyse the conceptual interrelations between post-truth, ideology, and the African knowledge dilemma; second, to examine how colonial and postcolonial ideologies have shaped epistemic dependency; and third, to explore possible pathways for reconstructing African epistemologies in the post-truth age. The following sections will build on these foundations by clarifying key concepts, reviewing existing literature, and developing a theoretical framework that situates the African epistemic struggle within global debates about truth, knowledge, and ideology.

Conceptual Clarifications

Post-truth

The term post-truth gained prominence in political and media studies to describe a cultural situation where emotions and personal beliefs overshadow facts in shaping public opinion. McIntyre (2018) explains that in the post-truth condition, “truth ceases to be the common ground for public debate” and is replaced by rhetorical appeals to emotion (p. 5). This does not simply mean that lies dominate but that truth itself becomes contested. Harsin (2018) goes further to argue that post-truth is a product of systemic forces such as media fragmentation, the proliferation of fake news, and the erosion of institutional authority (p. 11).

While post-truth is often discussed as a Western problem linked to populism and digital disinformation, its African relevance is undeniable. The African public sphere is also saturated with emotional appeals, propaganda, and manipulated truths, often amplified by weak media regulation. More critically, post-truth interacts with Africa's colonial legacy of epistemic dislocation, where truth itself has always been a contested category. Thus, in African contexts, post-truth must be understood not just as a media phenomenon but as part of a larger epistemic crisis where facts, cultural knowledge, and authority are deeply entangled with power.

Ideology

Ideology is best understood as the system of beliefs, ideas, and values through which power is exercised and legitimized. Eagleton (1991) defines ideology as the “ways in which meaning serves to sustain relations of domination” (p. 5). In the post-truth era, ideology plays a central role by filling the vacuum left by the decline of factual authority. Crouch (2017) points that

“where facts are distrusted, ideology becomes the organizing principle of public reasoning” (p. 4). In Africa, ideology has historically functioned as a tool of domination. Colonial powers imposed ideological narratives that justified conquest by presenting African knowledge systems as inferior (Mudimbe, 1988). After independence, postcolonial elites continued to use ideology whether nationalist, ethnic, or religious to consolidate political control. This dual role of ideology reveals why Africa's knowledge dilemma persists as truth and knowledge are not neutral but are always mediated through ideological tensions. As a result, the African engagement with post-truth cannot be separated from the ideological histories that have long shaped its epistemic order.

Knowledge Dilemma

The African knowledge dilemma refers to the unresolved tension between indigenous epistemologies and Western frameworks that dominate schools, universities, and political institutions. Hountondji (1997) points out that endogenous knowledge has been consistently excluded from formal spaces of learning (p. 35). Similarly, Wiredu (1998) argues that African philosophy requires “conceptual decolonization” to escape dependency on categories imposed by colonial languages and intellectual traditions (p. 21). This dilemma is not only about neglect but also about epistemic injustice. Fricker (2007) identifies testimonial injustice when people are not believed due to prejudice and hermeneutical injustice when their experiences are misinterpreted because of conceptual gaps (p. 1). Africans have long experienced both forms, where their knowledge systems are dismissed and their realities misrepresented through external categories. In the post-truth age, the dilemma deepens, because misinformation undermines not only imported knowledge but also indigenous systems, leaving Africans with no stable epistemic ground.

Scholars such as Ndlovu-Gatsheni (2018) see in this dilemma a possibility for renewal. He calls for epistemic freedom noting, “the right to think, theorize, and produce knowledge from African experiences and locations” (p. 25). Similarly, Ramose (1999) emphasizes that Ubuntu philosophy provides a foundation for reconstructing African epistemology based on relational truth (p. 49). These perspectives suggest that the knowledge dilemma, while a crisis, is also an invitation to rethink Africa's place in the global knowledge order in ways that respond to both historical injustices and contemporary challenges.

Statement of the Problem

The preceding clarifications show that the African knowledge dilemma is not an abstract philosophical curiosity but a lived crisis of epistemic survival. The central problem is that Africa confronts the global post-truth condition from a position of epistemic vulnerability. The post-truth age undermines institutional trust everywhere, but in Africa those institutions were already weakened by colonial legacies and postcolonial ideological manipulation. Mudimbe (1988) argued that Africa was “invented” through colonial scholarship that denied its role as a producer of knowledge (p. x). This invention created an epistemic dependency that has remained unresolved. Thus, when misinformation and disinformation destabilize truth globally, Africa bears a heavier burden because its own epistemic foundations were historically fractured.

The problem deepens when ideology is considered just as Eagleton (1991) noted that, ideology sustains relations of domination by shaping meaning in ways that preserve power (p. 5). In Africa, colonial ideology framed indigenous knowledge as superstition, and this framing has not been fully dismantled in postcolonial institutions. Postcolonial leaders often perpetuate similar patterns by appealing to ethnic, nationalist, or religious ideologies to consolidate power. Crouch (2017) observes again that in post-truth environments, ideology becomes the substitute for factual authority (p. 4). In the African case, this means that ideological struggles continue to overshadow genuine epistemic development, leaving knowledge claims vulnerable to manipulation.

The problem clearly then is the compounding effect of post-truth ideology on Africa's unresolved knowledge dilemma. The concern is not only that truth is in crisis globally, but that in Africa the crisis exposes deeper fractures in epistemic sovereignty. Unless these fractures are critically examined and reconstructed, African societies risk remaining in a cycle of epistemic dependency where truth is always mediated by external powers or internal ideological manipulations.

Literature Review

The concept of post-truth has attracted wide scholarly attention because of its implications for politics, media, and knowledge. McIntyre (2018) defines post-truth as a situation where “objective facts are less influential in shaping public opinion than appeals to emotion and personal belief” (p. 5). This definition points to the erosion of truth as the common ground for public reasoning. Scholars have linked this to the spread of misinformation, the decline of trust in institutions, and the polarisation of societies (Lewandowsky, Ecker, & Cook, 2017). Harsin (2018) stresses that post-truth should not be seen simply as the result of lies but as a product of systemic conditions such as neoliberalism, media fragmentation, and declining journalistic authority (p. 12). These structural factors mean that the post-truth condition is not random but embedded in political and economic arrangements. Waisbord (2018) adds that journalism itself has been destabilised because “news is no longer seen as a conveyor of truth but as one narrative among many” (p. 1870).

Although these debates often focus on Western democracies, their relevance to Africa is clear. Suiter (2016) explains that the “post-truth moment is global, but it manifests differently depending on local histories and institutions” (p. 26). This insight is critical for Africa, where truth was historically mediated by colonial ideology. The global crisis of truth thus meets an already fractured epistemic environment. Ideology plays a central role in shaping how truth is understood and contested. Eagleton (1991) argues that ideology is the “medium through which meaning sustains relations of domination” (p. 5). This makes it a powerful lens for examining post-truth, where meaning is no longer anchored in fact but in emotion and power struggles. Crouch (2017) observes that in post-truth societies, ideology replaces fact as the organising principle of political discourse.

Mudimbe (1988) demonstrated how colonial ideology invented Africa as a site of lack, portraying indigenous knowledge as irrational and inferior (p. x). This ideological framing was not merely descriptive but it legitimised colonial domination. Even after independence, ideology has continued to shape African epistemologies. Wiredu (1998) notes that African

philosophy still grapples with “concepts imposed by alien languages and traditions” (p. 21), a reminder that ideology persists in postcolonial settings. Hall (1996) adds that ideology should be seen as an ongoing process, not a fixed system. In African contexts, this means that competing ideologies whether nationalist, ethnic, or religious continue to vie for authority, often undermining the stability of truth. Thus, ideology is the bridge that links the global post-truth condition to the African knowledge dilemma.

Wiredu (1998) argues for “conceptual decolonization” to free African thought from categories imposed by colonial epistemologies (p. 21). His call reflects the frustration with a knowledge system that delegitimises local categories of understanding. Ramose (1999) offers Ubuntu philosophy as an example of an indigenous framework that can reorient African epistemology, noting that it places relationality and community at the centre of knowledge (p. 49). Appiah (1992) presents another layer of the dilemma arguing that African intellectuals operate in a space of “double consciousness,” drawing from both indigenous and Western traditions but often being evaluated only within Western frameworks (p. 8). This hybrid creates creativity but also dependency. Mudimbe's (1988) position shows that the knowledge dilemma is deeply historical, rooted in the very structures of colonial domination that still influence African thought today. These studies confirm that the African knowledge dilemma is not only philosophical but also practical. The destabilisation of truth through media disinformation directly affects governance, democracy, and cultural life. In this way, the global dynamics of post-truth merge with local epistemic challenges to create a crisis that is both intellectual and institutional.

Theoretical Framework

This study adopts decolonial thought and epistemic justice theory as its main frameworks for analysing the post-truth ideological condition in Africa. These approaches provide the conceptual tools for understanding how colonial legacies, ideological manipulation, and the destabilisation of truth is interwoven to create the African knowledge dilemma.

Decolonial Thought

Decolonial thought emerged as a response to the persistence of coloniality beyond the formal end of colonial rule. Quijano (2000) explains coloniality as the “enduring patterns of power that emerged from colonialism and continue to shape culture, labour, and knowledge production” (p. 533). This idea is central because it shows that Africa's epistemic crisis is not accidental but the outcome of long-standing systems that privilege Western epistemologies. Mignolo (2011) expands this point by arguing for “epistemic disobedience,” which requires breaking away from Western categories of thought to open space for other ways of knowing (p. 44). His position pinpoints that Africa's knowledge dilemma cannot be solved by simply adding African perspectives into Western frameworks; instead, there must be a shift in the very rules of knowledge production. This connects to Mudimbe's (1988) earlier position of the “invention of Africa” as an epistemological category defined by the West (p. x). Together, these arguments stress that post-truth dynamics in Africa cannot be studied without recognising the colonial structures that still dictate what counts as legitimate knowledge.

Ndlovu-Gatsheni (2018) introduces the idea of “epistemic freedom,” which he defines as the right of formerly colonised peoples to think, theorise, and know from their own lived experiences (p. 25). His call is timely in the post-truth age, where global instability around truth can be turned into an opportunity for Africa to assert new epistemic directions. In this sense, decolonial thought curate the African knowledge dilemma not only as a problem but also as a site for potential transformation.

Epistemic Justice

While decolonial thought explains the historical and structural roots of the knowledge dilemma, epistemic justice theory helps to understand the moral and ethical dimensions. Fricker (2007) introduces the concepts of testimonial injustice, where someone's credibility is unfairly diminished, and hermeneutical injustice, where whole groups lack the conceptual resources to make sense of their experiences. These concepts are directly relevant to Africa, where indigenous epistemologies were downplayed under colonialism and continue to be undervalued in modern institutions. Santos (2014) describes this condition as “epistemicide,” which is the systematic erasure of alternative knowledges (p. 92). His work extends Fricker's argument by situating epistemic injustice in the global South, where knowledge systems have been destroyed or side-lined. Grosfoguel (2007) adds that epistemic justice requires a “pluriversal” approach, where multiple epistemologies coexist without being ranked according to Western standards (p. 213). From these insights, the framework seeks to position epistemic justice as a necessary response to both the colonial inheritance and the contemporary pressures of post-truth. It insists that Africa's knowledge systems cannot be fully stabilised unless they are recognised as legitimate and valuable in their own right.

Methodology

This study adopts a qualitative research design anchored in interpretive analysis. The nature of the research question how post-truth ideology interacts with Africa's knowledge dilemma requires an approach that prioritises meaning, context, and critical reflection rather than quantifiable measurements. Denzin and Lincoln (2018) describe qualitative inquiry as an effort to “make sense of or interpret phenomena in terms of the meanings people bring to them” (p. 10). In this sense, qualitative methods are appropriate for studying questions of truth, ideology, and knowledge, which are not reducible to numerical variables.

Interpretive Orientation

The interpretive approach guides the analysis by situating knowledge within its cultural and historical contexts. Schwandt (1994) explains that interpretation is central to qualitative research because human understanding is always mediated by language, tradition, and social location (p. 118). This insight is important for Africa, where knowledge systems are deeply rooted in indigenous philosophies and experiences. Applying an interpretive orientation allows the study to engage African epistemologies on their own terms, rather than forcing them into Western categories of analysis. In practice, the interpretive method will be applied to textual sources, including philosophical writings, decolonial scholarship, and contemporary studies on post-truth. These texts are not treated as neutral data but as sites of meaning shaped

by ideological and historical conditions. This aligns with Gadamer's (1975) hermeneutic idea that understanding involves a "fusion of horizons," where the researcher brings their own context into dialogue with the text (p. 306). For this study, the interpretive task involves reading texts in light of Africa's colonial history, epistemic struggles, and post-truth realities.

Data Sources

The data for this research are drawn primarily from academic works in philosophy, communication, and African studies. These include both classical texts (such as Mudimbe 1988 and Wiredu 1998) and contemporary analyses of post-truth (McIntyre 2018; Harsin 2018). The use of such sources reflects the study's concern with conceptual and theoretical clarity. Since the topic is philosophical, the data are not survey responses or statistics but intellectual arguments and discourses. Flick (2018) notes that in qualitative research, the richness of textual material can itself serve as data for analysis, provided it is approached systematically. The process of selecting texts was guided by relevance to three key themes which are post-truth as a global condition, ideology and knowledge, and the African epistemic dilemma. These themes emerged from the research questions and were further refined through the literature review. This ensured that the sources analysed were not random but aligned with the focus of the study.

Analytical Procedure

The analysis followed a critical discourse approach where Wodak and Meyer (2016) describe discourse analysis as a way of examining how language constructs social realities and power relations (p. 5). This was particularly relevant to the study because ideology and post-truth are mediated through discourse whether in philosophical texts, political narratives, or media representations. The procedure involved three steps. First, the texts were read closely to identify key arguments, definitions, and claims. Second, these arguments were examined for their ideological underpinnings, asking whose interests they serve and which knowledge systems they privilege. Third, the insights were interpreted through the theoretical frameworks of decolonial thought and epistemic justice. This process allowed the study to move beyond summarising texts to critically engaging their meaning in relation to Africa's knowledge dilemma.

Reflexivity and Positionality

Reflexivity was built into the methodology as Finlay (2002) argues that qualitative researchers must acknowledge how their positionality shapes their interpretations. As a study conducted within an African context, reflexivity involves recognising both the colonial history of knowledge production and the researcher's role in reinterpreting texts. This helps to avoid reproducing the very epistemic injustices that the study critiques.

Findings and Discussion

The findings of this study reveal that the African knowledge dilemma is intensified by the post-truth condition in three key ways: the erosion of trust in knowledge institutions, the ideological manipulation of epistemic flows, and the persistent marginalisation of indigenous epistemologies. This section discusses these outcomes in relation to existing scholarship and

the theoretical frameworks of decolonial thought and epistemic justice.

Trust and Institutional Fragility

The erosion of trust in African knowledge institutions reflects a broader global crisis but is deepened by local historical conditions. McIntyre (2018) notes that post-truth societies are marked by a collapse of consensus on basic facts (p. 9). In Africa, this collapse interacts with a colonial history in which institutions of knowledge were already fragile and heavily influenced by external models. Waisbord's (2018) view that truth is now contingent on narrative suggests that African institutions have even less capacity to maintain credibility in the face of competing narratives. Wasserman and Madrid-Morales (2018) show how disinformation in African contexts thrives because citizens already hold deep scepticism toward media institutions. From a decolonial perspective, this is not surprising. Quijano's (2000) idea of coloniality shows that African institutions were built on structures that privileged Western epistemologies, leaving little space for local legitimacy. The finding on trust therefore supports the argument that decolonial transformation is essential if institutions are to withstand post-truth destabilisation.

Ideology and the Contestation of Knowledge

The role of ideology in shaping epistemic flows also emerged strongly from the findings. Eagleton (1991) defined ideology as the means through which meaning sustains domination. Mudimbe's (1988) critique of the colonial "invention of Africa" (p. x) shows that Africa's knowledge environment was structured ideologically from the beginning. What the findings add is that ideology has not only persisted but adapted to the post-truth era. Hall (1996) argued that ideology is constantly shifting in response to changing contexts. This explains why misinformation in Africa cannot be understood only as false information but also as the re-articulation of older ideological struggles in a new form. Ethnic and religious identities, often politicised, are now blended with global post-truth dynamics, producing environments where knowledge is judged by loyalty to group identity rather than correspondence to fact. From an epistemic justice perspective, this ideological manipulation deepens testimonial injustice (Fricker, 2007) because some voices are automatically discounted, not on the basis of evidence but on perceived identity or affiliation.

Indigenous Epistemologies and Epistemic Justice

The most pressing concern remains the marginalisation of indigenous epistemologies. Hountondji (1997) showed that African universities historically value Western frameworks while suppressing endogenous knowledge (p. 35). The findings confirm that this trend continues, compounded by the instability of post-truth conditions. Wiredu's (1998) call for conceptual decolonisation and Ramose's (1999) advocacy of Ubuntu provide concrete pathways for reintegrating indigenous epistemologies, yet these remain largely excluded from mainstream academic practice. Ndlovu-Gatsheni (2018) emphasises that epistemic freedom is necessary for Africa to escape the trap of dependency. From the perspective of epistemic justice, this exclusion is a form of hermeneutical injustice, where African societies are denied the resources to make sense of their own experiences (Fricker, 2007). Santos (2014) adds that such

exclusion amounts to epistemicide, which has long-term effects on the survival of African ways of knowing.

In the post-truth situation, this marginalisation is even more dangerous. Because facts themselves are contested, indigenous epistemologies that were already vulnerable are easily dismissed as unscientific or irrelevant. Yet, as Grosfoguel (2007) argues, the solution lies in embracing a pluriversal epistemology that recognises multiple coexisting knowledge systems. The findings therefore point to the urgent need for Africa to move beyond defending its epistemologies on Western terms and instead assert them as legitimate and necessary frameworks for stabilising knowledge in a fragmented world

Overall, the discussion shows that Africa's knowledge dilemma is not separate from the global post-truth crisis but is uniquely shaped by colonial legacies and persistent ideological manipulations. Decolonial thought explains why these vulnerabilities exist, while epistemic justice theory points at the ethical imperative to address them. The findings suggest that the post-truth era, while destabilising, also opens opportunities for Africa to reconstruct its epistemic order by affirming indigenous knowledge and demanding epistemic freedom.

Conclusion

The study has critically and analytically shown that the African knowledge dilemma cannot be understood outside the broader condition of post-truth, where truth is routinely contested, and facts are shaped by competing narratives. The findings and discussion reveal that trust in African knowledge institutions is severely weakened just as ideological structures continue to manipulate epistemic flows, and indigenous epistemologies remain marginalised in ways that limit Africa's capacity to claim epistemic freedom. These insights show that Africa's knowledge dilemma is both historical and contemporary. It is rooted in colonial legacies yet intensified by the uncertainties of the post-truth era. The theoretical frameworks of decolonial thought and epistemic justice provide the tools for making sense of this dilemma as decoloniality exposes the structural nature of epistemic domination, while epistemic justice emphasises the moral urgency of addressing testimonial and hermeneutical exclusion. The conclusion that emerges is that without a conscious reassertion of indigenous epistemologies, the African knowledge system will remain vulnerable to both external domination and internal destabilisation.

Recommendations

The analysis demonstrates that Africa's knowledge dilemma in the post-truth era requires both institutional reforms and intellectual reorientation. Addressing this challenge calls for deliberate interventions at the levels of policy, education, and scholarly practice. First, there is an urgent need for African governments and universities to strengthen the credibility of institutions of knowledge. In Africa, this means that universities and media organisations must not only deliver reliable information but also invest in transparency and accountability. Policies that enhance independent media, academic freedom, and open access to research would help restore public trust. Second, decolonial approaches should guide curriculum reform. To break this cycle, African universities should embed indigenous philosophies, languages, and epistemologies in their curricula, moving beyond token inclusion. Third, scholars should

commit to advancing indigenous frameworks as legitimate and robust systems of knowledge. Fourth, collaboration between policymakers and academics is essential. African governments should therefore consult knowledge communities when designing policies that rely on facts, such as public health or environmental protection. Likewise, scholars must translate their research into accessible language to reach broader audiences. This would bridge the gap between academic knowledge and public understanding. Finally, continental bodies such as the African Union should adopt knowledge sovereignty as a strategic goal. By supporting regional centres of excellence, funding African language publishing, and protecting intellectual property for indigenous knowledge, the African Union can position epistemic freedom as a cornerstone of development.

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