

Contemporary Emergent Issues In Decolonization And The Invented Africa

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Abstract- This paper will draw attention to the very idea of invented Africa, and the process of the invention with the hope that by understanding that process we may look into the possibilities of de-inventing invented Africa. Through this, the paper examines how the continent can rise to the socio-economic world based on its cultural and historical context and content, the paper also explores the process of rediscovering the self-autonomy of the Africans from the European imperialism this is to make my "audience especially those who have not appreciated the magnitude of the crisis faced by communities of color as a result of mass incarceration," to appreciate themselves. Hoping that this will permit you to express the power of your thought more liberally with the freedom to articulate the truth in brashness without showing any sense of disapproval. The chief purpose of this paper is to give Africans and any other person who is engaged in African studies the equipment for understanding the African experiences and his or her human situations in Africa furthermore, the paper critique the claim that Africa had to wait for the coming of Europeans for their social change or development to take place as an erroneous hypothesis of European social constructs. The paper tries to moderate this premise by arguing that Africans are not just passive victims of westernization. Africans are urged in this paper to wake up and rise to their rightful place in the global order. The writer used and analyzed pieces of evidence found in relevant African pieces of literature within the African context to bring to understanding the history and causes of the unfortunate perpetual decelerating underdevelopment of the African continent despite her enormous wealth.

Index Terms- Imperialism, colonialism, nationalism, development, underdevelopment, decolonization, invented, De-inventing, culture, education, Africanization, and Autonomy.

I. INTRODUCTION

I have chosen this topic because I assume that Mudimbe's work especially "*the invention of Africa*," really explain how Africans have gone through the colonial processes that have brought them where they are and which explains virtually most of the things that take place in Africa today and more so the very problematic problem of *decolonization*. Which I believe has been an issue in Africa. The projection that African economic and scholarship encounter with Europe (which was domination), led to her invention, this invention of Africa reflects the image of Europe in all the undertaking of Africa's activities, that Africa is duplicate of Europe, that our actions merely reflect the European values, we are invented. It on this account that the paper tries to bring into question these malevolent discourses of inventions. Hoping that we shall be able to decolonize some of the European construction canons of colonialism that categorize Africa(ns) based on the grid of European thought systems.

Now, "inventors" of Africa had a very specific objective, when you read Mudimbe's work, "*the invention of Africa*," page 1, it explains the creation of the western construct. A construct that would be easy to dominate, manipulate, and control the African person; with the very main objective of colonizing or colonization, which I still believe as we speak is economic exploitation. Now, this economic exploitation did just come from the blue skies it had its foundation on European constructs to the dominated, Mudimbe expound this and it is noteworthy, "but it can be admitted that the colonists (those settling a region), as well as the colonialists (those exploiting a territory by dominating a local majority), have all tended to organize and transform non-European areas into fundamentally European constructs."¹

This economic exploitation has led to some part of Africa suffering from imperils of poverty but, I also agree that some part of Africa has remained industrially underdeveloped mainly because of her unforgiving climatic conditions, this has led to some portion of African people in the northern part to invent better ways of survival. This is not our concern today. Our issue is the western construct and its intentions as well as its impacts on the African people. What is a construct? Anybody can formulate a construct with some aims to achieve, so also identity construct can

¹V.Y. Mudimbe, *The Invention of Africa*, Gnosis, Philosophy, and the Order of Knowledge (London: Indiana University Press Bloomington And Indianapolis, 1998), p. 14.

be constructed by the individual, groups in the society, race, tribe, clan, and can be constructed by anybody who feels that they want to distinguish themselves from others, in this case, the Europeans. So, when we talk about identity, I mean racial identity; a view of a certain race who have a view of themselves that they want to project to the world and how they want the outside world to see them and to recognize such projections as truth and legitimate. When these projections are successfully entrenched into the people's mind (dominated) then a discourse or bodies of knowledge are often constructed as truth around such projections to make them appear legitimate and as truth. Once they are accepted as truth, they become a body of knowledge sometimes supported as scientific knowledge that is authentic and incontestable. Yet, the postulation that one could without restrictions construct such a concept deprived of the subject's (dominated) involvement and then force them to accept and agree with it, appears to me as improper.

Social Construct Defined

The Europeans have a concept of themselves of how they see themselves vis-a-vis others, and how they want people to look at them as Europeans. Identity is constructed through many approaches and reasons, you can construct an identity around race, nations, region, generational and it depends on those reasons on which it is constructed, for example, at an international meeting, a country like Kenya can construct identity perpetuating that she is the best country that produces the best long-distance athletes or they are the only country that produces the best blending nice tea or coffee in the world. Which is true. But this is a positive construct. In many cases, people would like to construct a positive identity but for some reason, other people, because of their utilitarian interest may want to project a negative identity of social construct this normally is the source of many conflicts and underdevelopment. Because around this utility people end up creating very sophisticated nuclear weapons for conquering others, for prestige, and to subdue them in their economic subjugation.

Subsequently, people are trying to create so many identity constructs which they expect other people to know and see them in that manner, other examples can be feminism identity, which was constructed as an antinode of oppression by men, for example, 1840s women could not apply for policewomen because they were seen to be weak and can't run after a thief, so it was not a question but they were dismissed on such account. But now women are accepted in the militaries as a result of their struggle to insert their interest, affairs, rights, and integrity to be taken as part of the good feeling of a society where everyone feels at home, "for instance, a

key strategy employed by most women in their quest towards autonomy both at home and in the 'market' is the formation of strong alliances against men, as well as providing and receiving mutual help between matrilateral relations within multi-complexes. These alliances, like other gender specific associations, the Hair Dressers and Beauticians Association, Seamstresses Association, the 31st December Women's Movement, etc. constitute spaces where identities are created. They often operate as a discursively constructed feminine space partially removed from the practices of male domination. Such spaces provide many of these women with a profound sense of security, solidarity, and a means to express themselves in ways not possible in the male-dominated sectors of society."² Another example can be sexuality, especially homosexual and transsexual identity are also other social identities that are still struggling to make their ways to articulate, create and construct their own identity, despite being opposed by the church and the conservatives elements in the spectrum and whether it's good or bad is not our concern here, our concern is that they are a group that is trying to identify themselves by creating a construct that people will believe and know about them.

*Youths*³ are also coming up as social identity that must be respected before youths were seen as a stage in a society, a temporary stage to adulthood that would grow to be part of the society but now it's still a temporary stage but a very strong segment of society with its own identity pushing an agenda on how they want to be seen regarding, acknowledgment and employment, among others things that they see belongs to their space, etcetera since the future of the society relies on youths. We see many left-wing youth movements trying to chart their way because they feel that they are forgotten by society, they feel they are marginalized by the state or the society.

The Western Social Construct Discourses

The western social, economic, and political construct about Africans is a game of cultural imperialism and a kind of hegemonic relationship that forces the dominated side (Africans) to look up to the cultural influences of the dominant. Racial identity construct is directly connected with the pecking order of social relations where Africans are seen to be at the extreme end of poverty as engineered and concocted by colonialists for purposes colonization or neo-colonization to make Africans feel fundamentally inferior and lacking humanity so that they keep them out of any advantages in the global society. 'They are often been presented as robots who unquestionably accepted the dead weight of immemorial custom,'⁴ by western anthropologists, 'this picture was false and it is partly due to the microscopic methods

For both vanguards and clients, 'youth' as an identity bequeathed individual a sense of dignity and recognized position in nationalist discourse and public life. Their status as youth had meaning in either local or global discourses of power. See Jon Abbink Ineke van Kessel, *Youth, Politics and Conflict in Africa* (Netherlands: Koninklijke Brill NV, Leiden), 9 and 55. For more information about youths and politics and the problems they go through in Africa kindly See above mentioned author.

⁴ Alyward shorter WF, *African Culture And The Christian Church*, an introduction to social and pastoral anthropology, (London: Geoffrey chapman, 1973),p. 14.

² Wisdom J. Tettey, Korbla P. Pupilampu And Bruce J. Berman, *Critical Perspectives in Politics and Socioeconomic Development, in Ghana*, (Netherlands: The Koninklijke Brill Nv, Leiden, 2003), 211

³ Youths are neither universally manipulated nor passive actors in a world designed by others but individuals who are trying to chart their own course... Two distinct forms of youth identity emerged. Vanguard youth defined themselves as a distinct historical cohort with unique access to resources of extraversion in the late colonial world. Client youth defined themselves instead in reference to 'timeless' principles of patronage and patriarchy.

of western anthropologists.⁵ So, culture in the racial discourse plays a very fundamental role especially in development areas because in the situation of societal development it is suitable to take culture as the fabric component of psychological, mental, emotional, and physical actions whose webs-chain clutch together across various cohorts of that society. In this manner culture shape *that* particular peoples' intellectual, emotional state, and define their daily practices and also it plays a role in defining their welfares and interests, through the inferring of those actions and experiences of their daily life, in this way values and believes are formed upon which they conduct themselves and behaves.

Consequently, any development and growth in African societies be it economic, politics and so on should virtually stem from the pedigrees of Africans values, and values stem from a culture because it in cultural values that a particular set of people draws their values; those artistic, aesthetics as well as ethical qualities that they think are basic and imperative in their daily relations with each other and with their cosmos.

Western Constructs Strategies

To create this kind of identity, this kind of a person, this kind of a vulnerable identity; the colonial discourse had its strategy both practical and theoretical: The theoretical strategy has a very long history in western intellectual traditions, which starts from the concept and essence of a human being and that is, the very idea of reason. So, the first thing that the theoretical discourses started from, was to define the target of colonization because they saw the colonized as lacking reason which, therefore, raises fundamental questions that have to do with the constitution of their humanity. And whether as Masolo puts it in chapter one of his book, in the first two paragraphs of his book on *African philosophy in search of an identity*,⁶ that according to the Europeans this very reason was very fundamental in not only defining our identity but also shaping our destiny. In other words, Masolo meant that by denying certain people targeted for colonization the ability to reason they are also denied the capacity to define themselves and shape their destinies.

That was not only the core but there is another element that is key to the colonial discourse about the so-called *otherness* or the targeted people; axiology⁷. That means there were defined in terms of esthetic and their moral capabilities. And again, the

⁵Alyward shorter WF, *African Culture And The Christian Church*.

⁶ This dialogue has taken many forms and has discussed a variety of topics and ideas depicting the individual's role and impact in the shaping and control of one's identity and destiny. At the center of this debate is the concept of reason, a value which is believed to stand as the great divide between the civilized and the uncivilized, the logical and the mystical. See D. A. Masolo, *African Philosophy in Search of Identity* Published in association with the International African Institute, (London: Indiana University Press, 1994), p.1

⁷ (from Greek *axios*, "worthy"; *logos*, "science"), also called Theory Of Value, the philosophical study of goodness, or [value](#), in the widest sense of these terms. Its significance lies (1) in the considerable expansion that it has given to the meaning of the term value and (2) in the unification that it has provided for the

targeted people were denied the capacity for moral sensibility and esthetic beauty. While ugliness has always been characterized in the colonial discourse the very essence of the targeted people to be colonized. Well, it is not as simple as many people may think about it. But you can see that even today our idea of beauty is always dictated and directed towards the colonizer's conceptions of beauty. Now, the moment you deny some people their moral you reduce their creations to the margins and Mudimbe reminds us that in the politic and powers of the discourse in the knowledge of otherness; knowledge is not as neutral as that, this is a "power game" and of course as a result of that the colonial discourses managed to marginalize these *other* identities and formations that why Africans are located at the margins of the extremes, they are outside the mainstreams of power.

This, therefore, is key in understanding again if we are thinking of the possibilities of decolonizing then we cannot just sit there and make noise and things will change, we must take therefore the politics of knowledge and the power of knowledge at the core in any process that we tend to put in place; the counter-claims as, "Fanon already believed that this imposed sense of inferiority could be exploded only by fighting back, by counter assertion,"⁸ by advancing some strong argument to deconstruct what we have been made to believe and this implies we must suit ourselves in the "power game of knowledge." Once this is initiated the imposed knowledge will be insecure of its existence and will be displaced. Threatened by this counter-knowledge, the newly introduced knowledge will move to extinguish, undervalue any critical thought, function, and actions of the imposed knowledge, in other words, the new knowledge will deny the authenticity and existence of the imposed knowledge, in so doing thus esteeming the indigenous, knowledge and identity by creating such critical knowledge systems hence, the authority of the indigenous knowledge becomes undisputed.

This discourse of colonization was to instill and inculcate the inferiority complex in the African mind. I must say the invention is not something new, we have been invented through various processes, through our religions, through cultural socialization, through political socialization and educational socialization, we are invented through these various processes and many others, only that the colonial process of invention Mudimbe

study of a variety of questions—economic, moral, aesthetic, and even logical—that had often been considered in relative isolation. The term "value" originally meant the worth of something, chiefly in the economic sense of exchange value, as in the work of the 18th-century political economist Adam Smith. A broad extension of the meaning of value to wider areas of philosophical interest occurred during the 19th century under the influence of a variety of thinkers and schools: the Neo-Kantians Rudolf Hermann Lotze and Albrecht Ritschl; Friedrich Nietzsche, author of a theory of the transvaluation of all values; Alexius Meinong and Christian von Ehrenfels; and [Eduard von Hartmann](#), philosopher of the unconscious, whose *Grundriss der Axiologie* (1909; "Outline of Axiology") first used the term in a title. See "axiology." Encyclopedia Britannica. [Encyclopedia Britannica Ultimate Reference Suite](#). Chicago: Encyclopedia Britannica, 2014.

⁸ Frantz Fanon, David Caute, *Modern Master*, Edited by Frank Kermode, (New York: He Viking Press, 1970), 16.

is talking about was a denigrative process of invention. It was supposed to create the very negative opposite of the colonizers that the targeted group might suffer from inferiority complex and always be venerable for colonization and always be looking up for a colonizer as a guide and the rest. So that they can instruct them on how to live, believe, and behave so that they internalize these structures thereafter they can perpetuate that colonized mentality and so that they be stagnated in everything unless helped by them (Europeans). This is the doubtful way of how Europeans develop especially if such an inferiority complex is successfully established. This European social construct strategies of “holding” people back as they progress are noteworthy from Bell, she confidently writes:

Countering the notion of the natural superiority of whites, Baraka stated that whites excel because of “their ability to physically and mentally hold everybody else back while at the same time on many levels build, invent, and create for their own interest at the expense of others.”⁹

The Roots of Racial Discourses

This discourse you can trace it to the western discourses through some of the best great brains and the intellectual best brains the western world has ever produced. You can start as far as Plato in the *republic* talking about the types of souls where the purpose of education is just to test and scan them and see which one are golden; that nature made for leadership these are the philosophers they use their brains more because their muscles are very weak and they were made with the capacity to rule; and which ones nature made for the defense and security, like watchmen, police, and bouncers because they use their masculinity than their brains, their chests become the seat of their strength, they are the spirited souls; and which ones are of the appetitive parts, which is the dominant part for fulfilling the bodily desires. Plato argues that these major departments in the social structure of the world were created by nature for the specific duties, so education is made to isolate them.

Plato argues that nature had already set people differently for different purposes for the sake of peace, justice, and harmony. Plato was trying to find a philosophical justification of why some people remain in such and such situations depending on what nature made them for. This is Plato’s stratified society. Simplified as either your naturally born a slave or you are born to rule. By this Plato was laying down the foundation of the theoretic framework of racism from the point of natural distinction between people and this runs through his student Aristotle and Aristotle makes it very clear that people are born either destined to be colonized or colonize. Some are born naturally to be colonized. And he makes it very clear that if your color lies in the extremes like if your black as Africans then you’re naturally made for colonization. And if you’re as pale as white people then destined for colonization. Thus, according to Aristotle reason has a core relation with the skin complexion. He also argues that it is only right and proper that those who are made for colonization be colonized. It is right and proper for them. But key to this, Aristotle also believes that those who have these extreme colors like too black as Africans naturally lack the deliberative capacity, they

don’t have the capacity to reason. Most probably he meant that all black people and all women were born naturally as slaves and manual workers. There is a core relation in Aristotle's theory between the color of the skin and the capacity to rule that why he saw women as light-skinned falling at the end and blacks' skin color as too black, therefore, they are natural slaves. Only the white males are naturally endowed with reasoning capacity. Anybody who cannot reason is ill-suited for self-autonomy. They cannot be independent and they cannot be autonomous. Women and black people are ill-suited to be autonomous because they cannot make proper decisions left on their own, they need to be guided by somebody who has the natural capacity to reason.

This explains why Africa has allowed herself to be fooled by the European world because Africans still believe that the answer to their problems lies with the Europeans. And this also shows the degree with which an African has lost faith in himself, making them think that the purpose of their existence is to be subjugated by the Europeans. And in no way will the Europeans teach an African how to liberate himself because he enjoys and benefits from that supremacy and he will continue preaching to an African how good he is to him or her in their existence just to make them (African) thinks that he is not good enough and therefore he should be inseminated with white man’s thought and guidance to realize himself or herself.

In their imagination and thought (Europeans) they think that Africans lack deliberative faculty and can never attain the highest form of happiness as can be deduced from Aristotle. Speculative reasoning which Aristotle considered to be the highest form of happiness cannot be experienced by these people (Africans). The highest they can attain is being guided by those who have a natural capacity to reason. These are all discourses because by doing this they believe they were preparing these people to accept these constructs for domination and so that they can possess the psychological control of their identity for the formation of their personality.

Was there anything these people feared about the dark pigmentation of the black person, well the dark pigmentation of the black African skin has nothing to do with his deliberative faculty, in fact, Africans should be happy and proud of this because it is a “natural protection against the ultraviolet rays that are responsible for reddening and parching of the Caucasian skin. The African skin secretes abundant of oils for protection and the wooly hair form a good cap against the stewing sun,”¹⁰ as frankly observed by David Maillu. Africans who occupy the northern countries of Africa have lighter skin, owing in particular to generations of intermarriage with European and Arabs. The claim that ancient Egyptians, for examples are newcomers to Africa from the Middle East is baseless. This claim has been advanced by colonial powers in an effort to discredit the Blackman’s civilizations, which is said to be one of the earliest civilizations on earth. For the white man accept that the original Egyptians were

⁹ Bell Hooks, *Rock My Soul-Black People and Self-Esteem* (New York: Gloria Watkins, 2003) chapter six.

¹⁰ David G. Maillu, *African indigenous political ideology*, (Nairobi: Maillu publishing house, 1997), p.6

black would be dilute the theory that people with light skin have better brains than those with dark skins.¹¹

This construct was constructed with the idea of controlling the world, human behaviors, and human relations, and as they generate these ideas, some of these ideas end up in some kind of conflicts and they are generated with people who believe that human beings must behave in a particular manner. Then you find people like Thomas Jefferson who believe, "the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind."¹² And that's why they have never achieved anything praiseworthy, they have no civilization, none of them excels in science and artistic works, they can't create anything. And that inferiority complex even in them they feel it particularly in the presence of the white people the blacks feel inferior and they admire the Europeans in uniform, all of them admire the Europeans. This admiration is positive or negative in one way or another in the negative tangent it is the cause of retrogressive development in Africa because it has inconvenienced and denied Africans many opportunities for development. After all, naturally, they feel anxious to admire, and if possible, have everything the Europeans have or are ready to give them whether harmful to them or not. For instance, if the Whiteman declares that In Vitro Fertilization (IVF), is the best method of human production **other** than the natural one the Africans will follow that without thinking about it. Africans must change their perceptions if they want liberation to develop and love who they are and what they have before they love others and what they have for them, they should inculcate in their DNA the philosophy of *being and having* not *having and being*, there is danger in the opposite end when someone loves you more than you love yourself. On the positive tangent, it helps in the promotion of development through absorbing the positive thing from the European world and apply them to themselves for their own growth and development without force.

They admire their color, hair, bodies etcetera, these are hegemonic relationships fueled by people like Jefferson. So, this informs us that it is power relations that determine how culture becomes adopted as a way of life so Africans should not assume that our cultures are inferior. The Europeans managed to project their culture as superior to the world through construct formation so also Africans can.

The Impact of Western Social construct: The Root Course of Cultural Intoxication in Africa

¹¹ David G. Maillu, *African indigenous political ideology*, p.6-7.

¹² Ngugi Wa Thiong'o, *Writers in Politics Essays* (London: Heinemann Educational Books Ltd,1981).

¹³ The results of being dominated culturally your values and norms are deprived Fanon tell us "When you make men slaves you deprive them of half their virtue, you set them set them in your own conduct an example of fraud, rapine and cruelty . . . and yet you complain that they are not honest or faithful!" see Frantz Fanon, David Caute, *Modern Master*, 16.

¹⁴ Hegel advanced the view that Africa "is no history part of the world; it has no movement or development to exhibit" Hume

When you are dominated culturally that is economically, socially, politically and even educationally you tend to admire things from the dominant world and this breeds dependency in conjunction with other threats that it brings to the society. Culture is a shadow of realities but when the power game relations get in between two cultures then it is the dominant power that defines what culture one will look up to. Culture is not a stand-alone thing; cultures accumulate and form itself around human activities and once it forms itself it is nothing else other than a reflection of activities and practices that have accumulated around those human activities and their functions. It is their worldview and aesthetic view of their community embedded with peoples' perception of developments, religious faith inter alia. So, when you are dominated you lose the cultural functionalities of your cultural practices, and even to some miles, you become dependent on your own cultural development¹³. And this explains why Africa is behind because it has been consigned to the dependency role, this is because it has been subordinated by the interests of the European in the areas of trade and the area of manufacturing among others. And this expels the claims that Africa has been backward because it's divinely created as some western anthropologists would claim but it was a function of trade relations; it was a function of world economic zones to exploits Africa and not that Africa was destined by the divine to be liberated by the Europeans neither does it arise from the weaknesses of Africans e.g. weakness in intellect or lack of capacity to think about what is good for them. Seriously, there is a need to understand the centrality of these racial discourses in the history of both African culture and nationalism struggles because they are both extensively assumed and frequently overlooked.

And these discourses of lack of capacity to think can be traced from Hegel¹⁴ Kant, levy Bruhl, Trollope, Hegel, Trevor Roper, and all other arch-priests of privilege, racism and class snobbery.¹⁵ Consequently, it has not stopped; it an ongoing discourse. But, were they stupid in trying to understand the nature and meaning of human knowledge? And were they limited in their knowledge? They were not either. Generally speaking, these people were engaged in a whole history of forming certain character which Mudimbe said in the first page the last paragraph of his book was meant (racism discourses) to create a western construct; to construct other races into some of the kind of identity the western world want an identity which will be easier to colonize and control. A self that has been made to accept the western rule as divinely ordained because they have a moral obligation to rule and uplift the lives of these people who are naturally have been placed by the law of the hierarchy at the extremes. Emmanuel

even goes father saying, "I am apt to suspect the Negroes to be naturally inferior to the whites. There scarcely ever was a civilized nation of that complexion, nor even any individual eminent in action or speculation. No ingenious manufacturers amongst them, no arts, no sciences. On the other hand, the most rude and barbarous of the whites, - such as the ancient GERMANS, the present TARTARS, have still something eminent' about them ... Such a uniform and constant difference could not happen if nature had not made original distinction betwixt these breeds of men, see Emmanuel Chukwudi Eze, *Postcolonial African philosophy: a critical reader* (Cambridge: Blackwell Publishers Ltd, 1997), 7.

¹⁵ Ngugi Wa Thiong'o, *Writers in Politics Essays*,19.

Chukwudi observed how the western anthropologists tried to justify themselves and he critiqued them saying:

It is for good reasons then that "the critique of Eurocentrism¹⁶" has become a significant, if "negative," moment in the practice of African philosophy. For it is with the authorities of Hume, Kant, Hegel, and Marx behind them, and with the enduring image of "the African" as "black," "savage," "primitive," and so forth, in conjunction with clearly articulated political and economic colonial interests, that nineteenth- and twentieth-century European anthropologists descended upon Africa. And *Quelle surprise!*: the Levy-Bruhls and the Evans-Pritchards report that the "African mind" is "prelogical," "mystical," and "irrational;" or, when it is recognized as "logical" (such as by Evans-Pritchard), it is still compared and considered "inferior" to the "Western" scientific mind as if all Westerner's' minds are scientific, or as if all Africans must have the scientist's mind to be rationally human. These anthropological productions, often commissioned after the military invasion of an African territory or after a rebellion against occupying European powers, were intended to provide the European administrations and missionary-cultural workers with information about the "primitive" both to guarantee efficient administration and to provide knowledge of the "African mentality," so that, while demonizing and repressing African practices, the "superior" European values and attitudes could be effectively inculcated into the African conscience.¹⁷

Why do I go through all these? If we are going to look at the possibilities of decolonization then we must also be prepared that this is supposed to be a long process that is going to be initiated and not ending so quickly. This effort to displace the dominant Eurocentric notions or voices on Africans by perpetuating their denotative character of supremacy and imperialistic status to distinguish them from other races must be muzzled as Oruka put it that there is need to, "critique and displace the absolutist metaphysics and epistemology which are thought to identify and provide knowledge of a rational order of axiom,"¹⁸ but it sad to inform you that some African scholars these days spend their substantial time in being preoccupied with demystifying these racial constructs instead of concentrating on positive scholarship that will transform Africa in all its problem scopes neither are they engaged in Oruka's request a few of them do the opposite.

Decolonizing the Western Construct: Suggested Solutions

If we move from that theoretic discourse, looking at page two of Mudimbe's works, he talks of some practical strategies the Europeans used to dominate and exploit Africa, the procedures of acquiring, distributing, and exploiting lands in colonies; the policies of domesticating natives; and the manner of managing

ancient organizations and implementing new modes of production,¹⁹ in regards to this he explained more profoundly how the Europeans used these processes on Africans, the first step was to occupy a space, the physical space to rearrange the physical organization systems and social organizations. They had to do physical rearrangement for the colonial structures to be implemented. b) The second thing that Mudimbe is talking about is domesticating the native mind. The African minds had to be domesticated and be injected with certain ways of values, a certain way of thinking, and certain cognitive perspectives so that they start thinking in European perspectives, seeing and behaving in European manner and worship in European manner for the implementation and execution of imperial way of life. c) The third practical thing that Mudimbe talks about is the appropriation and integration of the economic histories of Africa into western perspectives:

Thus, three complementary hypotheses and actions emerge the domination of physical space, the reformation of natives' minds, and the integration of local economic histories into the Western perspective.²⁰

The sad thing is that if I look at Africa today, that as much as colonial discourse invented this kind of a person who cannot think of himself or herself and who therefore should look for the colonizer for a guide, initially this was an imposition but am sad to say that as things are today virtually across Africa, African governments have called for foreigners to come and recolonize us, why to say this, look at the rush and heavy borrowing from China, why is that happening and how are these governments going to pay these sums of money, remember I said, the main objective of colonization was economic exploitations which is still ongoing and started with slavery period but now we are inviting them to come to exploit our resources and enslave us economically.

The instantaneous increase of China's economic and political involvement in Africa not out of goodwill for the developmental and thriving economic purposes of the continent. It is on economic exploitation in a neocolonial manner. China currently is Africa's largest trading beau and the biggest economic investor. Furthermore, it is the fastest and rapidly growing economy and source of foreign direct investment. All these rapid growth and investments of the Chinese economy basically come from Africa that is languishing in poverty. China is slowly gaining control over African resources by promising African leaders' "instant" economic growth, African leaders need to be reminded that economic growth is a process and not an event, but Chinese are soon succeeding in convincing them that it is an event.

How long are we going to control our resources since beggars cannot claim to be free? So long as one is enjoying a situation of begging finally, he or she is going to be enslaved.

¹⁶ Eurocentrism revolves around the notion that Western values and ideals are closest to objective truth, and they should therefore be made the yardstick to measure rationality, truth, reality and civilization in other non-Western parts of the world. This mindset played a large role in fueling imperialism during the colonial era and has continued to sustain neocolonialism long after imperialism has ended. See Isaac E. Ukpokolo, *Themes, Issues and Problems in African Philosophy* (Switzerland: Palgrave Macmillan imprint is published by Springer Nature 2017), 150

¹⁷ Emmanuel Chukwudi Eze, *Postcolonial African philosophy: a critical reader*, 10.

¹⁸ Cf. H. Odera Oruka, *Sage Philosophy: Indigenous Thinkers and Modern Debate on African Philosophy* (Nairobi: ACTS Press, 1991). p.216.

¹⁹ V.Y. Mudimbe, *The Invention of Africa* Gnosis, Philosophy, and the Order of Knowledge, p.15.

²⁰ V.Y. Mudimbe, *The Invention of Africa* Gnosis, Philosophy, and the Order of Knowledge, p.15

African leaders must wake up, they have become what Fanon calls the “national bourgeoisie,” “Africa’s leaders bear some responsibility to the continent’s crisis. Aided and abetted by the West, Africa’s demoralized and cynical leadership has completely failed its citizens. In a report to the U.N. Security Council in 1998, Secretary-General Kofi Annan noted that it was time for Africans to hold their political leaders responsible for the economic failures that ravage their lives. “Where there is insufficient accountability of leaders, lack of transparency in regimes, inadequate checks and balances, non-adherence to the rule of law, absence of peaceful means to change or replace the leadership, or lack of respect for human rights, political control becomes excessively important and the stakes become dangerously high.”²¹ African leaders have become “hyenas” of their own countries. Leadership in Africa is like an opportunity to plunder people’s wealth, this is not in all African countries but virtually in most African countries their leaders plunder their own wealth. They are opportunistic and materially possessed leaders claiming to be leaders of Africa but they have defiled the integrity of their own people and constitutions that is supposed to guide them and continues to enjoy the top cream at the expense of vulnerable starving citizens.

The Attempts of Decolonization and Why They Failed

Now, were there attempts to decolonize this colonial discourse, the answer is yes, *Negritude*²² by Senghor was one of the attempts to at least asserts Africanism among so many other philosophies and slogans like *humanism* of Kaunda that promoted the philosophy mutual, comprehensive and inclusive society of traditional Africa, *Ujamaism* was another attempt by Nyerere where people live and share the community’s wealth communally, the emphasis is based on the value of human community. Other attempts were *Africanism*, philosophical *consciencism* etcetera. Now, these were some of the attempts by the African leaders that highlighted the African ideologies that would deconstruct the western psychological myth of superiority through reviving the African values suppressed by eurocentrism. But they all failed because of the strong economic forces of capitalists that were skyrocketing at that time. The dawn for independence challenged them (African leaders) to debacle since one had to go east or west.

And remember at independence, there was a lot of attempts to break away from colonial social systems and institutions but as things are right now nobody is talking about different ideology from the colonial ideologies, so are we back in perpetuating structures and colonial discourses? Yes, because we have never understood that our minds have been domesticated and the interesting thing with imperialism is that once it is successful, once the mind is colonized, it has a propensity to reproduce itself and we don’t need the physical imposition and presence of the colonizers to tell us to do this and or that, we now do it ourselves,

²¹ Wisdom J. Tettey, Korbla P. Pupilampu And Bruce J. Berman, *Critical Perspectives in Politics and Socioeconomic Development, in Ghana*, (Netherlands: The Koninklijke Brill Nv, Leiden, 2003), 362.

²² For instance, Senghor, writing in 1964, describes *negritude* as the collective personality of the black African. More precisely, *negritude* is the “ensemble of the cultural values of the black world, as these express themselves in the life, the institutions and the works of black people” Race circumscribes the area within

it automatically infuse itself, because we have already internalized the mannerisms that depict imperial culture; in other words, the Europeans left but we are the “Europeans” left behind who replaced them because of our mannerisms.

At independence, the colonial experiences taught Africans to fight for his or her essence and existence so that he can have control of his or her own identity and destiny. That awareness that one has to fight for his or her identity was well and clear in the African mind, this was marked by bloody struggles for liberation and it took many Africans sundry of years to have confidence that being Christianized and speaking European dialects could not give liberation and they had to invent an unpolished way to muzzle them out and get independence until now nobody could account for the Africans that were maimed and sort dead by the gun in the process nonetheless it is in their spirit for the liberation that they made such hazardous decisions and today we remember them, “We must remember the many slave rebellions in which our forefathers took part, arose despite severe persecutions, wholesale killings and the treachery of stool pigeons in the ranks... If we honor the fighting traditions of our forefathers, if we claim the right to be their true sons and daughters, positively we must follow in their footsteps of struggle and not disgrace their heroic struggles and trample in cowardly passivity the courageous and fighting heritage that they have passed on to us,”²³ we should be grateful to our slaved ancestors, not embarrass them, in their so-called prelogical state they realized and refused to conform to the “truths” constructed as a result of power relations and in their act of resistance they triumphed.

These others attempt to decolonize Africa; the colonial discourses to reinvent Africa apparently did not have some philosophical principles that could sustain them. And they vanished appallingly. If we need really to decolonize and reinvent Africa and go beyond invented Africa then we must seriously rethink of the power game around the concept of knowledge and know that knowledge is a contested line of discourse and if there are more contending powerful knowledge systems then our systems are likely to be marginalized. We need to have a clear political ideology and policy and means of implementing them and it must be based on some philosophical principles which can sustain a discourse. When I hear some scholars arguing that *ujamaa* died with Nyerere because they claim it was Nyerere who was *Ujamaaist*, such discourses are dangerous. We need principles about the conception of what we want to become. Do Africans know really what they want to become other than what they were created to be? Africans need to know who they are and what they want.

What Should We Do? The Desire for Antithesis Discourses

which are to be found common beliefs and values. See Tomaz Carlos Flores Jacques, *Discursos Postcoloniales Entorno A África*, (Al Akhawayn University, 2010)

²³Cathy Bergin, *Bitter with the Past but Sweet with the Dream’: Communism in the African American Imaginary, representations of the Communist Party, 1940–1952* (Netherlands: Koninklijke Brill, 2015) p.64. Also see the link of the book on www.brill.com/brill-typeface.

In the history of philosophy, it is evident nearly with all the philosophers that when one constructs a theory explaining some phenomenon or certain natural fact or societal social problem then it will be within no time before its antithesis acutely opposite to that theory is formulated inquiring about its assumptions, that why in philosophy we don't have any dominant school of thought, that is what we need about these European constructs, they have been dominating because we have not offered a serious discourse to suppress them.

So basically, all these discourses were meant to create particularly to the Africans to feel that indeed they are naturally inferior and therefore accept domination and look like an inferior self who would always look to the white man for salvation and guidance and that could allow for colonization or neo-colonialism which are basically for their benefit (Europeans). The lesson we learn from the nature and purpose of these discourses was to make Africans psychologically inferior which the Europeans succeeded in doing perfectly but the problem we are now facing is unless we understand the nature of these discourses, we can never deconstruct them. Because we need to deconstruct these discourses, we need to start another powerful discourse of liberation, discourses that will elevate us and make us more autonomous and prouder of ourselves and more independent.

Education as the Key factor to Self-autonomy

Such path of forming a parallel argument of autonomy-regain of the self can be analogously understood when reading Paulo Freire in the *Pedagogy of the Oppressed*, a very classical book, Paulo believes that the education system of the colonizers is not suitable for the colonized, the education system by the colonizer was supposed to create the colonized a subject, it is the education of a slave, so colonized countries must now device their own education that will lift the oppressed from their servitude position and the colonized seems to have failed in that. Paulo frankly remarked:

The central problem is this: How can the oppressed, as divided, unauthentic beings, participate in developing the pedagogy of their liberation? Only as they discover themselves to be "hosts" of the oppressor can they contribute to the midwifery of their liberating pedagogy? As long as they live in the duality in which *to be is to be like*, and *to be like is to be like the oppressor*, this contribution is impossible. The pedagogy of the oppressed is an instrument for their critical discovery that both they and their oppressors are manifestations of dehumanization.²⁴

The system of education as per now in the colonized countries are not founded on their values and needs and therefore, it is futile to them Dr. Carter G. Woodson reminds us that:

The so-called modern education, with all its defects, however, does others so much more good than it does the Negro, because it has been worked out in conformity to the needs of those who have enslaved and oppressed weaker peoples. For example, the philosophy and ethics resulting from our educational system have justified slavery, peonage, segregation, and lynching. The

oppressor has the right to exploit, to handicap, and to kill the oppressed. Negroes daily educated in the tenets of such a religion of the strong have accepted the status of the weak as divinely ordained, the Negro's mind has been brought under the control of his oppressor. The same educational process which inspires and stimulates the oppressor with the thought that he is everything and has accomplished everything worthwhile depresses and crushes at the 'same time the spark of genius in the Negro by malting him feel that his race does not amount to much and never will measure up to the standards of other peoples. The Negro thus educated is a hopeless liability of the race. The difficulty is that the "educated Negro" is compelled to live and move among his own people whom he has been taught to despise. As a rule, therefore, the "educated Negro" prefers to buy his food from a white grocer because he has been taught that the Negro is not clean. It does not matter how often & Negro washes his hands, then, he cannot clean them, and it does not matter how often a white man uses his hands he cannot soil them. The educated Negro, moreover, is disinclined to take part in Negro business, because he has been taught in economics that Negroes cannot operate in this particular sphere.²⁵

So, we need to start a whole parallel discourse of autonomy and independence to deconstruct Eurocentrism superiority complex discourses by going back to learn our history and know where are the pitfalls and where did the rain start beating us so that we may be conscious of them. Am not saying that we move back to square one to African outmoded practices that would be dreary and virtually impossible because no nation lives in the past but to move ahead steadily we need the past to understand the present and figure out the future if it is in our sanguinity to create the Africa we hope for and want then we need to know and understand where we came from, it's crucial in any developing nation otherwise pre-colonial African civilizations were advanced in their own right but that aspect of historical continuity with the African past is so much essential for her commitment to the renaissance of her values. Through and by history man is the product of his history.

So, if Africans want to be independent, they must know how their servitude identity was formed first because how can one unformed them yet they don't know how it was formed. Nobody grants one power you must earn your power since who does not enjoy power and control of others? We need to learn to know how we came to be where we are then we must alter that process by forming an opposite process to liberate ourselves because liberation is also a process. Paulo put it very crystal-clear that liberation is, "not a gift, not a self-achievement, but a mutual process."²⁶ Africans must be reminded to know that, "none was born superior to everybody" and the miser is exploited when he or she is in good spirits as African proverbs may confirm.

Autonomy and Independence

Accordingly, the African up to now have mastered the master and its high time he breakthrough and be unrestricted from

²⁴ Freire, Paulo; Bergman Ramos, Myra, *Pedagogy of The Oppressed*, (New York London: Bloomsbury, 2014) chapter one

²⁵ Khalif Khalifah H., *Mis-Education of the Negro in Proper Prospective (Braham's Hill Road - Deweyville, Virginia;*

Khalifah's Booksellers & Associates, 2005. See also the book link at www.khabooks.com

²⁶ Freire, Paulo; Bergman Ramos, Myra, *Pedagogy of The Oppressed*, (New York London: Bloomsbury, 2014), chapter 1 and 2 discusses this more deeply.

his or her filched autonomy and this would necessitate them to deconstruct this image constructed by its engineers and swap it with his self-rule and responsibility. Autonomy is attained by subjugation; it is not given on a silver platter once snatched, it must be hunted continuously and sensibly. Autonomy is not something ideal situated in the world of forms exterior of man as Plato would tell us but then again it is rather the requisite condition for the expedition of human whole freedom. But are Africans ready for this great revolution? The reason why this liberation for Africans will delay is that some of them are submerged in the system of the oppressor the so-called white-African is not ready to be liberated but the few who are fighting for this relief are also fought by the white-African, Paulo illustrates this more succinctly:

However, the oppressed, who have adapted to the structure of domination in which they are immersed, and have become resigned to it, are inhibited from waging the struggle for freedom so long as they feel incapable of running the risks it requires. Moreover, their struggle for freedom threatens not only the oppressor but also their oppressed comrades who are fearful of still greater repression. When they discover within themselves the yearning to be free, they perceive that this yearning can be transformed into reality only when the same yearning is aroused in their comrades. But while dominated by the fear of freedom they refuse to appeal to others or to listen to the appeals of others, or even to the appeals of their own conscience. They prefer gregariousness to authentic comradeship; they prefer the security of conformity with their state of unfreedom to the creative communion produced by freedom and even the very pursuit of freedom.²⁷

In the case of African situation, this conformism Paulo is talking about is seen in Ngugi's work when he said, "It is the African ruling classes, once described by Fanon as having a permanent wish for identification with the bourgeois representatives of the mother country, who under neocolonialism become the missionary agency for the continuation of cultural imperialism as part and parcel of imperialism's economic and political encirclement of the world,"²⁸ close to that Nyerere, also put this more agreeably, "In practice, colonialism, with its implications of racial superiority, was replaced by a combination of neocolonialism and government by local elites who too often had learned to despise their own African traditions and the mass of the people who worked on the land."²⁹ So despite our fight for liberation from imperialism some of us are stumbling block to this success they are what Ajayi *et al* described as, "Some educated Africans cooperated with this European desire in the belief that colonial rule might prove a necessary step to African development *but* Colonial rule proved to be both an opportunity and an obstacle to African development."³⁰ Bell has good counsel for such

individuals who are driving Africans in a retrogressive manner, that there is a big risk:

If we, as a people, are so busy trying to be white, trying to love white, trying to act and live white in a world that will only accept us if we are actually white—we should be in the position that we're in. To want to be white in a world where the majority of the people are of color is a sickness. To have internalized the values and aspirations of the oppressor to such a degree again emphasizes the need of a people to educate its own if it wishes to keep its own. To turn our children over to others is to run the risk of losing them forever.³¹

Such mindset, in my assessment, really perpetuates not only colonial mentality but also neocolonial mentality in stubbornly seeing Africans as primitives, and again they see Africa as a vast dark continent, they are not objective and universal in their approach to Africa(ns). This clearly shows how neocolonialism remains an impediment to true sovereignty and autonomy, therefore, is sources of African current problems today.

Liberation by History and literature

We return now to the analogy of language as a memory bank of the peoples' practices. Language is significant in the discourse, dialogues, and understanding of societies, it is the vehicle that drives the society, the social practices, morals and generally the traditions are stored in the language hence when a society loses its language completely it may result in the loss of its traditions as well. Kenyan writer Ngugi wa Thiong'o argues that the issues of language in Africa must be understood within the context of European domination, marginalization, and exploitation. The politics of language is deeply intertwined with the cultural imperialism represented by Eurocentric domination of Africans and this was done in a process of destruction or the deliberate undervaluing of a people's culture, their art, dances, religions, history, geography, education, orature and literature, and the conscious elevation of the language of the colonizer. The domination of a people's language by the language of the colonizing nations was crucial to the domination of the mental universe of the colonized.³²

The struggle for cultural freedoms is thus the struggle to resist continued domination in any sphere. African languages must be enlisted as part of the discourses and narratives in delegitimizing colonialism. One way to demonstrate the contention that Africans have always had a philosophical tradition is to revive the local languages in ways that free cultural production and expression. Language is the people's collective voice, and African languages become inescapably contested terrains in the battle to either deny or establish cultural identity.³³

To surmount the situation of oppression and domination, people must first critically recognize its cause, so that through

²⁷ Freire, Paulo; Bergman Ramos, Myra, *Pedagogy of The Oppressed*, chapter one.

²⁸ Ngugi Wa Thiong'o, *Writers in Politics Essays*, p.,25.

²⁹ George B. N. Ayittey, *Africa Unchained the Blueprint for Africa's Future*, 9.

³⁰ Ajayi, J. F. Ade.; Goma, L. K. H.; Johnson, Ampah G, *The African Experience with Higher Education* (Ohio: Ohio University Press, 1996), 25.

³¹ Bell Hooks, *Rock My Soul-Black People and Self-Esteem*, chapter six

³² Imbo, Samuel Oluoch, *An Introduction to African Philosophy*, 1998.

³³ Imbo, Samuel Oluoch, *An Introduction to African Philosophy* (Boston Way, Lanham, Maryland: Rowman & Littlefield Publishers,1998)

transforming action they can create a new situation, one which makes possible the pursuit of a fuller humanity.³⁴ And this demands that as African scholars we must be good readers of our history and be good interpreters of those historical contexts, then we shall devise a good counter-argument to these snags, we must read in between those works about Africa/Africans published by foreigners alongside interpreting African idioms, songs, folktales and proverbs along others to elicit the great knowledge behind them. Most African intellectuals especially the critics have enormously failed to interpret the above-itemized materials and they have left that role to the western scholars, it is notable from Ngugi who laments that "Ignorant of their country, some people can only relate tales of ancient Greece and other foreign lands,"³⁵ that should desist as he urged them in some other text: We must also reject the erroneous attempts of foreign students and *local scholars* to interpret and present her (Africa). We must interpret and present Africa in our own way, *in our own understanding*, and our own interest.³⁶

Proverbs for instance as a component of an African culture that carries with it the community piquancy of thoughts or philosophy in social, ethical, politics, economics, and religious aspects of life. Ngugi reminds us of the importance of literature in our process of becoming and self-realization saying:

At the same time, literature is more than just a mechanistic reflection of social reality. As part of man's artistic activities, it is in itself part of man's self-realization as a result of his wrestling with nature; it is, if you like, itself a symbol of man's creativity, of man's historical process of being and becoming. It is also an enjoyable end-product of man's artistic labor. But more important, it does shape our attitudes to life, to the daily struggle with nature, the daily struggles within a community, and the daily struggle within our souls and selves.³⁷

Language reflects a people's cosmology and their perspectives on reality, conveying cultural beliefs. Imposing a language on society is a form of cultural imperialism because language conveys important understandings about the way its speakers live, feel, and think indeed, how they define themselves.³⁸ It is significant in promoting African languages in the rehabilitation of their colonial destruction, to relink once again with the way of life and the ideologies that they contain within them.

That is how literature has a very pregnant ingredients in our understanding of any historical context and content of any people, I call for this action particularly in the interpretation of African literature because as we speak now few African intellectuals have taken the initiative in the dissemination of their

views on Africans. And as we speak now a good number of the works about African issues some of which still troubling us were written by European anthropologists, general spectators, colonial superintendents, and religion proselytizers, apparently, they observed at the African situation with a certain notch of partiality henceforth making a good number of predisposed judgments on Africans. This is very evident and it is interesting to see how common their conclusions were regarding African social structure, economic structure, or political structural or any of the issues one was handling about Africans.

They took these prejudices to give support to their social structures demonizing the social structures of traditional indigenous African systems. They never did a research of what was common among their system and that of traditional Africans and if they were, to what extend was that variance, I thought this could have earned them a lot of veracity. This showed that they had no history about traditional African indigenous people and they were just making their undesirable assumptions, and this not just those western scholars, it is also a problem among the Africans scholars particular the criticizers who based their evidence on the short history of African cultural practices they have gathered rather than doing intricate research coupled with interpretations. For instance, there has been a biased conclusion as we have seen that Africans generally are inferior and having a low level of deliberative faculty, the western did not tell us the history of that except appealing to nature as the isolating apparatus of that inferiority and superiority complex. Everything has a historical context so also should be rationality debate on Africans, they failed to show this historical evidence maybe because their preconceptions were grounded on how they sluggishly understand how African were fine-tuning to the demands of the contemporary social ladder.

Nonappearance of an in-print and documented history of Africans has often been the pivotal point of rationalizing the desolation of African history, granting that it has never been always denied the fact that the African whether in a primitive state or civilized mode had always lived in Africa since time immemorial. And we all know that no nation or people could live in this world and create no history. Even in the barbarian state of life as the Europeans present the Africans who, they thought to be so; Africans could never have existed deprived of history. So, unless we understand that history then we can devise divisionary tactics of parallel augments based on some philosophies to deconstruct the myth of the European preeminence. Otherwise, it would be enormously hard for Africans to divorce themselves from the primitiveness nature that the Europeans have always associated them with. "Finally, the notion that "Africans belong to a sick or unregenerate culture is a racist assault on African and

granted. This ABC of education is followed in most societies because it is demanded by the practice and the experience of living and growing."

³⁶ Prof. Okot P' Bitek, *African cultural revolution*, introduction, (Macmillan books for Africa,1973). The italics are my own emphasis.

³⁷ Ngugi Wa Thiong'o, *Writers in Politics Essay*, Part I.

³⁸ Imbo, Samuel Oluoch, *An Introduction to African Philosophy* (Boston Way, Lanham, Maryland: Rowman & Littlefield Publishers,1998).

³⁴ Freire, Paulo; Bergman Ramos, Myra, *Pedagogy of The Oppressed*, chapter one paragraph 11.

³⁵ Ngugi Wa Thiong'o, *Writers In Politics Essays* (London: Heinemann Educational Books Ltd,1981), Part I. in this text, Ngugi give an illustration on the important of literature and history saying "A Russian child grows under the influence of his native imaginative literature: a Chinese, a Frenchman, a German or an Englishman first imbibes his national literature before attempting to take in other worlds. That the central taproot of his cultural nourishment should lie deep in his native soil is taken for

Black peoples all over the world. Indeed, the stereotypical image of Africa as a “dark continent ravaged by famine and slaughter” is widespread. Africa has become the joke of the world.”³⁹

Africanizing the System through Education

Each one of the Africans must comprehend the “system” of the oppressor from a historical curvature and work for its coup not militarily but through turning back on African values and see how reciprocally those values could be fused with western values for better development and the reshaping of the western system of education based on Africans values, this undertaking must, by all means, take lead since this is where I believe the rain seriously started beating us from. There is a strong need to promote African indigenous practices by creating a paradigm of a shift to African values and their ideologies so that they move from the crisis of values and this can be done with a high level of intelligence and sense of accountability, to effectively deconstruct everything, Africans must be in charge of their destiny.

They need their own system of education projected towards their needs to effectually help in retorting the African problems, they should instantaneously walk away from the effectively brainwashed culture and move away from the European cultural heritage and come to the rich cultural heritage of the African people. The kind of education that is supported by the African needs and benefits is based on their tradition of how they perceive their problems that surrounds them and will give them ways on how they can walk away from such a crisis. At the moment the kind of education the Africans are undergoing can be described like a tree planted on the tin since it's unsubstantiated on her various customs and traditions, this is because, “education should be adapted to the mentality, aptitudes, occupations, and traditions of the various peoples, conserving as far as possible all sound and healthy elements in the fabric of their social life; adapting them where necessary to changed circumstances and progressive ideas as an agent of natural growth and evolution.”⁴⁰

Education should primarily be based on peoples’ cultural settings as the software or that vehicle that carries an individual’s beliefs, behavior, values, and generally the worldviews, such education enhances one’s attitude, which stimulates him or her to be more productive to the society. In this manner any critical educationalist would work for closer links between the ‘school curriculum’ and social environments, relating the teaching of science and technology to local situations. When the African educationalist succeeds in this implementation then it will be the definite way to the inversion of colonial rule in Africa. “More importantly, Kofi’s narrative attests to the power of indigenous knowledge to not only subvert cultural domination by western culture and technology but also the potential of developing alternative local economies through the application of indigenous science and adaptation of other sciences to local needs.”⁴¹ Critical teaching based on the cultural context (African) will affirm rather than devalue local

knowledge. Critical education for awareness is essential if we are to change and sustain our cultural content and context for self-identity.

Otherwise, things will continue to fall apart, and “the center will not hold,” no more as we are being reminded by a renowned and popular African scholar Chinua. The underlining issue here that the masters by all means possible have controlled the African cultural setting ranging from education, their religious worldviews, literature and language and all strong components of their cultural settings that express their essence and existence this has enabled them to have control over their values and eventually their creation outlook have been neutralized and paralyzed. Again, we are not dismissing western system of education as impractical for Africans but it needs to be seriously intermingled with the African traditions to effectively solve her problems because most of the African systems be it in popular religions, education, politics, economics or any social systems deal with western structures and problems, otherwise, as things as per now they are causing more harm than good here is a testimony from Wane, a young Kenyan scholar, relates her personal experience, representative of a very common phenomenon on the continent of Africa as brought about by holding the Western form of education in high esteem. In her own words she attests:⁴²

The education that I received reinforced very strong Western values and created a desire in me to aspire physically to relocate and live in the West. I truly felt that education would be incomplete if I did not visit the land and see the people who dominated so much of the ethos of education in Kenya. This was because all the learning was embedded in a social structure designed to erode traditional knowledge and values. Most learnings concentrated on Europe and North America. Colonial education succeeded in planting seeds for the expansion, growth, and sustainability of imperialism.⁴³

Our education systems as they now are just primary tools that Europeans are using to champion their colonial mentality because they still have control over them and they are always ready to fund them through scholarship among many other ways to just make sure that they continue miseducating Africans. So, without a thoughtful continuing educational reform by African leaders and scholars then education will remain reflecting the colonial culture where our students will continue to get those forms of information that make them think and justifies their enslavement. So, if Africans want to be unrestricted then they must be educated on those educational systems that will make them liberated because without intellectual freedom surely there cannot be true and perpetual freedom as in the case of Wane. Education in its practical nature is for liberation and obtaining freedom from various problems we experience and if it is not critical and creative to the consciousness of the learner then it's enslaving especially to the culture that dominates as its reward, that is conformity which

³⁹ Wisdom J. *et al.*, *Critical Perspectives in Politics and Socioeconomic Development, in Ghana*, 3612.

⁴⁰ Ajayi, J. *et al*, *The African Experience with Higher Education*, 43.

⁴¹ Wisdom J. Tettey, Korbla P. Puplampu And Bruce J. Berman, *Critical Perspectives in Politics and Socioeconomic Development, in Ghana*, 382.

⁴² Isaac E. Ukpokolo, *Themes, Issues and Problems in African Philosophy*, 150.

⁴³ Isaac E. Ukpokolo, *Themes, Issues and Problems in African Philosophy*, 150.

should not be the case, education ought to fortify our thinking capacity so that one be completely self-actualized, objective and psychologically integrated into his or her worldview.

In any case, education is developed and designed by tradition and those traditions are shaped by some factors which provide guidance and direction, so, traditions cannot be transplanted or be imposed without some synergetic relations that are of benefit. Let us not mingle things, "The truth is that the content of our syllabi, the approach to and presentation of the literature, the persons and the machinery for determining the choice of texts and their interpretation, were all an integral part of imperialism in its classical colonial phase, and they are today an integral part of the same imperialism but now in its neo-colonial phase."⁴⁴

Far from that our main question which concerns us here is whether these so-called western "educated" African persons are essentially equipped to confront the tribulation before them or they insentiently contribute to their own ruination by disseminating the regime of the colonizer. It has been a wrong believe that education of the Europeans to Africans should mean the same thing to the two parties but, today I tell them that they are two dissimilar things to both of them. Anybody who wants to bring the element and the politics of race around this reality should be erroneous, surely, the component of race has no room to fit here. Africans needs a kind of education that emerges within their cultural context but if they are to borrow other systems because societies through their interactions with other societies changes then Africans before borrowing such contents needs to exercise their common sense in approaching their culture and people with such contents through understanding their environmental context to deal with such environmental circumstances and conditions as they present themselves not as they see and imagine them. To the critics of my position, I am aware of the fact that western-educated Africans normally with a criticizing mind criticize people who promote the education of Africans based on their environment settings that are different from that given to them by the Europeans as an erroneous stand, I implore them to deeply reflect about my stand.

Education emerges in a society it is serving and the society sets and determines the goals to be served by that education system depending with its demands so, one cannot pluck American or Chinese system of education and transplant in Sudan or Ethiopia or Kenya hoping that it will succeed in serving their needs no, you need to be cognizant of what extend your borrowing considering those recipient societies' environment as the key factors and if possible they should develop and carry out a program of their own. I agree that change occurs when two cultures meet together and influence each other like Africa has been influenced by the western technological system like in machinery and transport systems etcetera that is making Africa adopting the western technology systems rapidly but the adoption process is cutting and pasting, if such adoption could be made considering the compatibility, environment and the needs of the Africans then they would of greater use by Africa(ns). The adoptions of such cultures unconsciously like in technology bring other cultural changes within the African cultures that affect her cultural ideals. For instance, technology in terms of socialization has affected

negatively the African way of the relationship that is promoting individuality among Africans replacing the communal aspect of Africans.

It is extremely important to initiate this process of Africanization so that Africans may appreciate their home-grown knowledge so that they don't appear and feel like they are *inferiorized* that anything native, indigenous, local, or African is substandard. Africanizing the educational system will help the Africans to develop a consciousness and a deeper awareness of their own identity, history, and culture. Therefore, it is the duty of every African leader and those leading the educational sectors in cooperation with educators to implement this to equip their students with the basic skills ingrained on African cultures and traditions; drawing those skills and knowledge from their local environments and surroundings as the important foundation and sources of knowledge. They need to give space to indigenous knowledge because through this the values found in African cultures will be strengthened as central sources as well as a resource of cultural knowledge. This will promote Africans to develop their own science from the local surrounding to respond to their problems, this local based scientific research powered by culture is very vital to human existence and survival in their environment.

The European Social Constructs and its Implications on the Economic Progress of Africa

The African paradox

What precisely is driving Africa regressively? Do African leaders need European consultants to start rising in the social order? why is Africa the scene that is much-preferred ground for transnational political ideologies? Must African leaders go to Europe or America for economic, political advice, and benchmarking? Why can Africa not feed herself? A lot of queries flow from my mind that needs serious attention about Africa. Firstly, Africa(ns) need to be free from external forces for the purpose of restructuring her economics and political systems to manage well what she has. The purpose of this rearrangement is to address the recurrent questions of our continent, a continent that is gifted and enormously affluent in natural and human resources, yet it is still in one way or another unbelievably has succeeded in enduring the poverty status. Why is Africa been associated with poverty yet Africa is very rich in resources: Sub-Saharan Africa enters the new century with many of the world's poorest countries. The average income per capita is lower than at the end of the 1960s. Incomes, assets, and access to essential services are unequally distributed. And the region contains a growing share of the world's absolute poor, who have little power to influence the allocation of resources.⁴⁵

Africa is not poor but Africa is a potentially affluent continent if we were to prove this, how can a continent with, "40 percent of the world potential hydroelectric power supply with the bulk of the world's diamonds and cranium, notwithstanding, Africa has 30 percent of the uranium, 50 percent of the world's gold, 90 percent of cobalt, 50 percent of phosphate, 40 percent of

⁴⁴ Ngugi Wa Thiong'o, *Writers In Politics Essay*, Part I.

⁴⁵ George B. N. Ayittey, *Africa Unchained the Blueprint for Africa's Future*, 4.

platinum, 7.5 percent of coal, 8 percent of petroleum, 12 percent of natural gas 3 percent of its iron ores and millions and millions of tracks of land not tilled”⁴⁶ be described as a poor continent that must be pumped with foreign aids for its citizenries? From the above citation there is no room for poverty, how can poverty exist in Africa amid such plenty of resources? It does defeat my simple logic-poverty and plenty?

Economic conditions in Africa have deteriorated frighteningly, which should not have been the case given the continent's immense development potential and untapped mineral wealth. As an old continent, it is the source of strategic minerals, such as tantalite, vanadium, palladium, uranium, and chromium. It has the bulk of the world's gold, cobalt, diamonds, and manganese. Compared to the Asian continent, Africa is not overpopulated. Therefore, it has enormous unexploited potential in resource-based sectors, it also has hidden growth reserves in its people-including the potential of its women, who now provide more than half of the region's labor force.”⁴⁷ Hitherto, paradoxically Africa with such wealth is struggling like it was born in perpetual poverty couple with unceasing chaos notwithstanding such enormous wealth and potentials.

The African continent has been presented as an affluent and wealthy continent with a lot of natural resources. The paradox is that the resources from the heart of Africa are not being used for the good and benefit of Africa(ns), but the benefits of other continents other than Africa. The question is why is the content, “inexorably mired in steaming squalor, misery, deprivation, and chaos,”⁴⁸ are these bedlams not sponsored by those who feel to plunder these enormous resources for their own profit? And this prompts me also to reiterate a question by Deputy Chairperson on the 55th Commemoration of Africa Day in Ankara, Turkey, “Why is it that the world’s richest continent has some of the world’s poorest people?”⁴⁹ Look at what is happening in Libya or DRC Congo, Africa is not peace with herself! Africa is not poor by itself it has been made to be poor by her exploiters “...land, the human and mineral resources could be exploited with African labor for the benefit of Europe,”⁵⁰ Nkrumah observed:

“It has often been said that Africa is poor. What nonsense! It is not Africa that is poor. It is Africans. And they are impoverished by centuries of exploitation and domination.” That is why we are poor. It is a product of history. It was caused by man, and it can be therefore be addressed by man.”⁵¹

Indeed, in the same speech, Boris Johnson confirmed this fact that they were indeed the course of African problems, “The continent may be a blot, but it is not a blot on our conscience. The problem is not that we were once in charge, but that we are not in charge anymore.”⁵² Boris should be reminded that the question is

not “once” or “now,” Wisdom J. et al. in their book, *Critical Perspectives in Politics and Socioeconomic Development, in Ghana* answers him that, “we still need to be mindful that, imperialism is largely to blame for the underdevelopment of [Africans]. It was imperialism that enslaved and demoralized them, assaulted their culture, plundered their material resources, and rendered their economies incoherent,”⁵³ that they were the root course hence they should be responsible.

Far from that, the poverty an African is experiencing is both real and psychological, that means Africans have been made to think that they are poor and their existence should be at the mercy of foreign aids, scholarships, loans, grants, and other mechanism that the international organizations and the so-called NGOs have put in place to encourage this mentality yet the continent is rich. Ayittey acutely observed that “Instead of being exploited for the benefit of the people, Africa's mineral resources have been so mismanaged and plundered that they are now the source of our misery.”⁵⁴ This was later explicated well by Rodney who explains this brazenly:

The question as to who, and what, is responsible for African underdevelopment can be answered at two levels. Firstly, the answer is that the operation of the imperialist system bears major responsibility for African economic retardation by draining African wealth and by making it impossible to develop more rapidly the resources of the continent. Secondly, one has to deal with those who manipulated the system and those who are either agents or unwitting accomplices of the said system. The capitalists of Western Europe were the ones who actively extended their exploitation from inside Europe to cover the whole of Africa. In recent times, they were joined, and to some extent replaced, by the capitalists from the United States; and for many years now even the workers of those metropolitan countries have benefited from the exploitation and underdevelopment of Africa.⁵⁵

Above and beyond, we want Africa where there is equality in diversity in terms of gender, opportunity, affordable good life and with highly educated people and all these needs appropriate leadership and willingness by Africans and these have not been realized in Africa partially because of poor leadership that is mirrored in egotistical leaders who are corrupt and morally deceitful, but the problem of leadership is not all in all the problem of Africa, Africans also need to fine-tune themselves towards the leaders with good leadership qualities that will champion their needs and ideologies since that power of change lies within their capacity. Besides Africans needs to be unified in their diversity, the Europeans are always succeeding in planting their ideologies in Africa because they find Africa so diverse with multi-ethnic societies but weak in unity therefore easy to be penetrated and be

⁴⁶ David lamb, *The Africans Encounter from Sudan to the Cape* (New York: Randon House Inc, 1985), p.28.

⁴⁷ George B. N. Ayittey, *Africa Unchained the Blueprint for Africa's Future*, (New York: Palgrave Macmillan, 2005), chapter one p.2.

⁴⁸ David lamb, *The Africans Encounter from Sudan to the Cape*, 28.

⁴⁹ You can find the speech on www.au.int.

⁵⁰ Ajayi, J. et al, *The African Experience with Higher Education*, 25.

⁵¹ A quote in that speech “Africa is on the move” by the Deputy Chairperson on the 55th Commemoration of Africa Day in Ankara, Turkey. See www.au.int.

⁵² See www.au.int.

⁵³ Wisdom J. et al., *Critical Perspectives in Politics and Socioeconomic Development, in Ghana*, 361/2.

⁵⁴ George B. N. Ayittey, *Africa Unchained The Blueprint for Africa's Future*, p.1.

⁵⁵ Walter Rodney, *How Europe Underdeveloped Africa*, (Washington, D. C: Howard University Press, 1982), Xii

divided through inflicted wars and fighting. This, therefore, is a call to every African both in Africa and diaspora to have a sense of goodwill with each other and accept their diversity as their strength, in others words, there is a need for every African to follow the precepts of pan-Africanism, since “indeed, it is not easy to develop a strong national consciousness when people from different ethnic groups, though dwelling within the same political boundaries, fail to acknowledge and respect the humanity, rights, and dignity of others who are different in the ethnic sense. There is always an unspoken fear and threat of subjugation and domination by others.”⁵⁶

In this way, they shall have gained control of their continent, their own autonomy, and their natural resources that are being exploited for the sustenance of those who enslaved them and continue to exploit their economic resources for their own advantage. This emancipation proclamation process must be signed in every African mind for their liberation. In this way, economic, political, and social developments with true transformation will find their safest dock in Africa.

Consequently, we must be obligated to consider the causes and repercussions of the encounters between Europe and Africa. If we are to go with above implications, the Europeans have managed successfully through what I may call disorganization of African political leaders through setting them against themselves in wars and dividing Africa into their language blocks, this has enabled them to paralyze the leadership systems in Africa since African leaders are tone between two global forces of oriental or occidental worlds. As a result, the African values embedded in *Ubuntu* have been polarized and diminished by the instantaneous rapid economic growth promised by the orientalist by promoting socialism in Africa while the occidental promised the Africans a bouquet of development through capitalist. The choice was *either or* less one faces a gun. Africans were set on a battle within themselves depending on the choice of your camp, in any case, it was a quandary situation. One had to adopt capitalism or communism as an ideological tool of development, leaving their own because they were made to believe that either is best for them but in any case, both are tools for development but not a universal recipe that can be plucked and planted anywhere, that is the extend African national leaders became politically concubines.

The early African Nationalist politicians generally speaking were inclined to Marxist ideology. This was pleasing provided that they were fighting the battle against imperialism and colonialism. Later, upon attaining the independence they realized two things: that Marxism was irrelevant in Africa considering her situation and condition, it was impractical; the second thing that came into their minds (the early African political leaders) they grasped the need to be authentic Africans, this compelled them to look for ideologies that would make them authentic Africans, those principles, philosophies and believes that would enable them and fine-tune them to the world affairs as authentic recognized people. The early African political leaders wanted to champion ideologies that are based on African cultural ideals of her own that

would contribute to human development, that desire was alive and well revealed in different movements like negritude, humanism, African socialism, Ujamaa, and many others, such principles were seen as basically in opposition to Marxism and other imperial systems. But imperialism creeds like capitalism and communism smashed their efforts. Even religion that should promote the sociological essence of the society in terms of describing peoples’ beliefs and practices concerning their ultimate reality also falls a victim in this case. Religion also has been used as a tool for propelling these imperialists systems, regarding how religion have been misused in perpetuating this imperialists culture in nutshell here is a reference from Jomo Kenyatta that you can ponder about: When the missionaries arrived, the Africans had the Land and the missionaries had the Bible. They taught us how to pray with our eyes closed. When we opened them, they had the land and we had the Bible.⁵⁷

Is that how civilization should be carried out? Was it civilization or calculated larceny? I do not know but one can make his or her deductions. Religion appears to be the most selling item that the Europeans brought to Africans whom they demonized their traditional forms of worship as dissolute majorly because they felt insecure about their own moral values. Any religion in its essence and practice should help to integrate all facets of culture in providing support for the essential values of a society and making people creative and productive in the society in terms of morality compartment. But western anthropologists look at African religions with a lot of partialities. In the words of Sir Samuel Baker an explorer laconically remarked: Without any exemption, they are without a belief in Supreme Being, neither have they any form of worship or idolatry; nor is the darkness of their minds enlightened by even a ray of superstition.⁵⁸ Such a position is incoherent and should not be admitted there are as many as possible numerous forms of religions in traditional African societies.

What way for Africa?

So, if Africans want to grow, they must learn how to pray but with their eyes opened and they must, by all means, divorce from all these imperialists intermarriages with them through the formulation of appropriate deconstruction ideas to rewrite these concepts. As Maillu reminds us that there nothing that can prevent Africa from developing because, “there is nothing that makes Nigeria different from Mali, or Sudan different from Somalia, or Kenya different from Tanzania and so on except the boundaries which Europeans made when they were sharing the continent between themselves,”⁵⁹ and these boundaries are not just physical but they are psychological perpetuated through European languages and religious divisions inter alia that aim at chaining the African person’s mind so that they cannot think objectively but rejoice in celebrating the white man’s culture while his or her cultural values that define him or her is under great manipulation till date when China and America are exploiting Africa to the core.

⁵⁶ Wisdom J. Tettey, Korbla P. Pupilampu And Bruce J. Berman, *Critical Perspectives in Politics and Socioeconomic Development, in Ghana*, 114.

⁵⁷ Jomo Kenyatta see in David Lamb, *The Africans* (New York: Random House Inc, 1982) 59.

⁵⁸ Samuel Baker, *The Races of The Nile Basin, Translation of the Ethnological Society of Landon*, NS, v, 1891, I, 423-4).

⁵⁹ David G. Maillu, *African indigenous political ideology*, 59.

African Economic and Political Liberation Trajectory

The fall of Africa economically was marked by the robust industrial revolution that was intensifying in England and Europe, this revolution led to Europeans looking for resources (material and human) to sustain their industries, this led them to have an encounter with Africa rich and pregnant with these resources. History shows that this Industrial Revolution really was fueled by the slave trade that was coming from Africa. Africa was the supermarket of this banquet, "Governor John Hippisley, writing on the Population of Africa, observed that, I quote, "the extensive employment of our shipping in, to and from America, the great brood of seamen consequent thereon, and the daily bread of the most considerate part of our British manufacturing, are owing primarily to the labor of negroes. The negro trade and the natural consequences resulting therefrom may justly be esteemed an inexhaustible fund of wealth and power to this nation."⁶⁰ Let us not go deep but I feel that it was important to have that panoramic view of history since is not easy for an African, in this case, to talk about Africa deprived of discussing the ancient issues associated with her problems these days.

There is a need to deconstruct these ideas to pave ways to the African developmental path of becoming an economically super state, and it must be done by African themselves, Ngugi cried for this need of "historical negation of things" saying, "The essential characteristic of imperialist domination remains the same: the negation of the historical process of the dominated people employing violent usurpation of the freedom of development of the national productive forces... We can state that national liberation is the phenomenon in which a given socio-economic whole rejects the negation of the historical process. In other words, the national liberation of a people is the regaining of the historical personality of that people, its return to history through the destruction of the imperialist domination to which it was subjected... National liberation exists only when the national productive forces have been completely freed from every kind of foreign domination,"⁶¹ at least from this racial tangent, he meant that for this process to be successful then the deconstruction of the historical negation must primarily be anchored on economic and political liberation that was previously marginalized to occupy a space in the mainstream although Nkrumah had a contradictory view of Ngugi for him politics comes first then economic liberation, "The basis of colonial territorial dependence is economic, but the basis of the solution of the problem is political.

Hence political independence is an indispensable step towards securing economic emancipation."⁶² But both scholars are on the same page since the bottom-line is the African cultural liberation from eurocentrism.

Indubitably, Africa's economic condition is not all in all downhearted Africa has some achievements with some successful economic landmarks, nonetheless, they are upsettingly limited. I also recognize that the problem of development in Africa is a multifaceted one for instance far from external factors we have seen there also internal factors like, "corruption, political instability, poor infrastructures,"⁶³ etcetera that needs diverse tactics but deconstruction could be the first step to solve those sundry problems since Africans did not consult the Europeans on how to construct all these concepts to manipulate, control and dominate them, correspondingly, the Europeans will not help Africans to come up with deconstructive ideas since it nearly rationally and realistically impossible for the self-proclaimed arc-priest to preach redemption news to the slaves that have been serving him for long, it is a great joke if he makes that attempt. But it is Africans who should trigger such projects. In the words of Nyerere, 'our first step, therefore, must be to re-educate ourselves; to regain our former attitude of mind.'⁶⁴

So economic and political liberation based on culture is first ingredients to be liberated primarily in this struggle to reinstate the African identity and personality to its right human state; the African personality is to be encouraged, through the development of African folklore and language⁶⁵

Any liberation actions always begin by declining the principles of the colonist, by renouncing their religious conviction and the whole educational system; usually it by rejecting colonist's domineering cultural elements that embody his structure of values. This is a battle that needs a collective effort and Ngugi put it, "We writers and critics of African literature should form an essential intellectual part of the anti-imperialist cultural army of African peoples for total economic and political liberation from imperialism and foreign domination."⁶⁶

One thing we have to extremely accentuate is that culture plays a critical role in development and growth of any society since for a society develop economically it is a whole process of man interacting with his natural ecosystem system by using his labor power and knowledge he has gathered through experience as essential tools to bring about economics in his or her social environment for his or her existence in the community. This makes

⁶⁰ A quote in that speech "Africa is on the move" by the Deputy Chairperson on the 55th Commemoration of Africa Day in Ankara, Turkey. See www.au.int

⁶¹ Ngugi Wa Thiong'o, *Writers in Politics Essays*, Part I.

⁶² Kwame Nkrumah, *Revolutionary Path* (London: Panaf books, 1973) P.15.

⁶³ For instance, Nyerere, remarked that, "In my view, three factors militate against economic and social growth in Africa. The first of these is corruption. This is a widespread cancer in Africa. The second factor which makes business reluctant to invest in Africa is political instability. But even if African countries were to become paragons of good governance and political stability, despite the corruptive and disruptive nature of poverty itself, foreign investors would not be coming rushing to Africa. Most African countries still lack the necessary physical

infrastructure and the education and training in skills needed for rapid economic and social development. This, in my view, is the third and the most important factor militating against significant flows of foreign direct investment to Africa. (*PanAfrican News*, September 1998), see also, George B. N. Ayittey, *Africa Unchained the Blueprint for Africa's Future*, 9.

⁶⁴ Alyward shorter WF, *African Culture and The Christian Church*, 26.

⁶⁵ Manning Marable, *African and Caribbean Politics from Kwame Nkrumah to the Grenada Revolution* (Norfolk: Thetford Press Thetford, 1987), p. 62.

⁶⁶ Ngugi Wa Thiong'o, *Writers in Politics Essays* part I p.31.

him or her have economic society; that society that manifests itself in an economic alignment characterized with some economic arrangements as a result of his or her applied labor, science and technology however crude or rudimental they may be, thereby production process occurs as a result of that chemistry of man and nature coming in mutual interaction. Now, in the process man realizes he interacts with the fellow and they create a political structure on how to control these natural resources to avoid bumping into each other, they form a government through what is seen in Hobbes, Jean-Jacques Rousseau and John Locke in their political philosophy as *the social contract*,⁶⁷ to help in regulating their self-interest through rational consent. In that process, the society manifests itself culturally; it forms a cultural milieu through these economic and political arrangements thereby forming an economic and political edifice. From there, that society creates its educational structure, others like spiritual structure springs up around its ideological values that shape their moral mannerism and characters as philosophical forces that explains its social interactions so, one can see the role of culture in the community's growth and progress as it is based on some historical foundations of accumulated knowledge that defines its identity and destiny and there are, "I think three crucial lessons to be learned from these cases. First, that identities are complex and multiple and grow out of a history of changing responses to economic, political, and cultural forces, almost always in opposition to other identities."⁶⁸

Proposed Economic Solutions

On the same economic tangent, I concur with George who argued that "Turning things around requires development or economic growth, and the key to growth is an investment both foreign and domestic investments. Investment then is the way out of Africa's economic miasma and grinding poverty. Africa needs investment in agriculture, manufacturing, education, health care, telecommunications, and infrastructure,"⁶⁹ as key areas to her development trajectory, further to this sustainable development must be a priority in this process of turning things around for long term solutions. African political leaders also need to prioritize their capacities to process goods apart from just nationalizing

projects. This will help in the rapid generation of wealth when productive capacity in the production process is enhanced with a good competitive market environment in the global market. Numerous attempts to realize this are witnessed also as:

It is also true that several African countries have initiated economic reforms aimed at increasing the role of the private sector and moving to a market economy. State-owned enterprises have been privatized and various state controls have been removed. Besides, steps have been taken to restore and maintain macroeconomic stability through the devaluation of overvalued national currencies and the reduction of inflation rates and budget deficits. Furthermore, African countries have also improved their regulatory frameworks for FDI, making them far more open, permitting profit repatriation, and providing tax and other incentives to attract investment.⁷⁰

Africa needs to change her economic gears and she stands at a very nice opportunity and time since one of her beaux had croaked, communism, she has a very nice opportunity to divorce the current beau who is exploiting her right left and center; capitalism. The same way the western civilization is perishing gradually as predicted by Spengler, "your dying. I see in you the characteristic of the stigma of decay. I can prove that your great wealth and great poverty, your capitalism and socialism, your wars and your revolutions, your atheism and your pessimism and cynicism, your immorality, your broken down marriages, the birth-control that is bleeding you from the bottom and killing you off from the top in your brains- can prove to you that there is a characteristic mark of the dying ages of the ancient states,"⁷¹ so also shall its strong tenets like religion and capitalism that seem to be resilient in Africa shall die a peaceful death and the African way to grandeur shall be cleared from the constructed sociocultural domination and oppression that has occasioned her social crumbling and fragmentation of cultural values and the formation of indigenous civilizations on numerous heights.

One should ask not when and in what condition shall this find Africans, all Africans need foremost is liberation so that they can be free physically and psychologically levels from eurocentrism ascendancy. This paper is not designed to encourage racism, all in

⁶⁷ According to Hobbes (*Leviathan*, 1651), the state of nature was one in which there were no enforceable criteria of right and wrong. Each person took for himself all that he could; human life was "solitary, poor, nasty, brutish and short." The state of nature was therefore a state of war, which could be ended only if individuals agreed (in a social contract) to give their liberty into the hands of a sovereign, who was thenceforward absolute, on the sole condition that their lives were safeguarded by sovereign power. Locke (in the second of *Two Treatises of Government*, 1690) differed from Hobbes insofar as he described the state of nature as one in which the rights of life and property were generally recognized under natural law, the inconveniences of the situation arising from insecurity in the enforcement of those rights. He therefore argued that the obligation to obey civil government under the social contract was conditional upon the protection not only of the person but also of private property. If a sovereign violated these terms, he could be justifiably overthrown. Rousseau (in *Du contrat social*, 1762) held that in the state of nature man was unwarlike and somewhat undeveloped in his reasoning

powers and sense of morality and responsibility. When, however, people agreed for mutual protection to surrender individual freedom of action and establish laws and government, they then acquired a sense of moral and civic obligation. In order to retain its essentially moral character, government must thus rest on the consent of the governed, the *volonté générale* ("general will"). See "social contract." Encyclopedia Britannica. *Encyclopedia Britannica Ultimate Reference Suite*. Chicago: Encyclopedia Britannica, 2014.

⁶⁸ Kwame Anthony Appiah, *In my Father's House*, Africa In the Philosophy of Culture (New York: Oxford University Press, Inc.,1992), 178.

⁶⁹ George B. N. Ayittey, *Africa Unchained The Blueprint for Africa's Future*, p.6.

⁷⁰ George B. N. Ayittey, *Africa Unchained The Blueprint for Africa's Future*, 7.

⁷¹ Richard Wurmbrand, *Tortured for Christ*, (Glendale C.A: A Daine Book Papers USA, 1976), P.80.

all, we are human and we serve one God despite different religious doctrines of this same God and we are bound by humanity as our umbrella, we are all neighbors of each other be it black or Whiteman, the color should not be our great division but should be our great diversity and proudness in one another and it is our God-given responsibility to be virtuous to each other, but we need to clear the ground on some of the broadcasted images that have been projected towards Africans that they are extraneous and are meant for self-gain. They are but unpolished chauvinistic western propaganda to express themselves in theory and practice by fashioning a permanent false depiction to Africans with the intent of creating cultural extermination of those they tyrannize. I agree that “no culture is absolute, and that “social, political, and linguistics realities could be arranged in numerous ways, *but this culture of marginalizing other cultures* that national identities have been constructed arbitrarily, that languages and nationalities have been linked artificially,” is not right.⁷²

The Crossroads Faced by An African Today

As we speak now an African is suffering from some of the dualities which they have established themselves but their innermost being keeps rejecting these dualities of whether to be African or European. Few of them have discovered that without autonomy to the self they cannot or will not exist authentically, this is well elaborated by some scholars like David, “For the sake of tomorrow’s victories, we must take another look at the events of yesterday...in the Congress, black people will begin to rediscover themselves as the active creators, rather than the passive sufferers, of history’s events; the subjects, rather than objects, of history. It is only when we have rediscovered this lost perspective on ourselves that we can truly begin to speak of emancipation; it is only when we have returned to our authentic past that we can truly begin to dream about the future.”⁷³

The problem of the Africans is that they want to be at one point and at the same time themselves and that of the white whose mannerisms they have internalized. The skirmish in this lies sharply in the tangent of choosing between exclusively being themselves or being dual in their citizenship; between expelling the European practices that have subordinated their cultural practices or not expelling them; between being human camaraderie or being alienated from each other; Africans also have a long way to go in choosing between cooperating with prescriptions of their masters in their political, economic, religion and sociological governance or follow their own prescriptions of governing themselves; the African is also at liberality state of choosing whether to be spectators to the developments projected to his destiny or be actors in designing of their destiny and autonomy; they must also chooses either to be acting or continues to be illusioned by the actions of their masters; they must also chose to be objective and mentally free in articulating their demands or be inaudible and emasculated in their own autonomy

that define their authenticity and authority to discover, invent, master, renovate, create, recreate, and design their world. These are the catastrophic Catch-22 that the Africans find themselves. The resolution cannot be realized in theoretical footings. For the Africans to be able to manage the skirmish for their deliverance, they are required to perceive the reality of domination not as a locked ideal world that has no doors of exit, but as a real situation that they can change. This acuity is essential but not a satisfactory condition for deliverance but it should be the inspiring vigor for redemptive action to breakthrough from the chains which Fanon put in other words as, “Europe has laid her hands on our continents, and we must slash at her fingers till she lets go.”⁷⁴ Renown Kenyan novelist fervently put it contrarily, “If we want to turn Africa into a new Europe, then let us leave the destiny of our countries to Europeans. They will know how to do it better than the most gifted among us.”⁷⁵

The central problem is this: How can the Africans, as divided by their masters along so many lines like politics, economics, religion, and language that has made them not autonomous beings, partake in developing their own way to freedom? Well, this is a gradual process as they realize and discover themselves as the “the housing roof” to the European supremacy until they come to the full realization of this, then they can contribute to the struggle of redeeming their identity through critical education based on African culture. Critical education rooted in African culture will affirm and value home-grown knowledge and devalue the imposed colonial ideologies that were constructed to see Africans as inferior and as disauthenticated people lacking the native knowledge thus devoid of identity, lacking descent and history, therefore, they were invented, people.

In as much as they continue to live in the dyad that promotes the philosophy that “to be” an African is “to be” comparable, this boils down to the fact that to be comparable follows necessarily to be comparable to the master, this influence is appalling. They need a certain kind of education of their own that should be contributing to their discovery of self and autonomy this can be done through finding a middle ground to “develop a philosophy for both Africa and African in terms of education that recognizes the best of both philosophies so that no person is left behind unless they choose to be. This approach must view people as persons and encourage every African to become a person in the African sense,”⁷⁶ such enterprises should be championed through instituting in every part of Africa especially in the universities the center of African studies similar to the one found in Tangaza University College, Kenya Department of African Studies (TAMCAS), Tangaza Maryknoll Centre for African Studies. Such institutions should be directed towards transforming Africans perceptions and thinking to celebrate and critique the dynamism of African cultures, create awareness and appreciation of the multicultural context of African societies, and to learn the fundamentals of African cultures and their importance.

⁷² Wisdom J. *et al.*, *Critical Perspectives in Politics and Socioeconomic Development, in Ghana*, 362. The italics are my emphasis.

⁷³ David Austin, *Moving Against the System* (London: Pluto Press 2018),15. Also get the book: www.btlbooks.com.

⁷⁴ Frantz Fanon *The Wretched Of The Earth*, Preface by Jean-Paul Sartre Translated by Constance Farrington, (New York: Grove Press New York, 1963), p.12.

⁷⁵ Ngugi Wa Thiong'o, *Writers In Politics Essays*, Part I.

⁷⁶ See an article of Postgraduate Conference on *African Philosophy* Philosophy Department (University of Cape Town: HUMA Seminar Room, Neville Alexander, August 19th, 2016.

That transformation will enable them in Frantz Fanon's words in the *'the wretched of the earth'* to move from *'being for others'* to *'beings for themselves,'*⁷⁷ I do not imply here that the educational method ought to be condensed to that process of radical transformation. Hitherto, though they wish (Africans) to be authentic in their existence and regain their identity which has been manipulated, they are still fearing to launch this war but I must give kudos to those few scholars like Odera Oruka, Chinua Achebe, Oriare Nyarwath, Anta Diop, Ngugi was Thiong'o, V.Y Mudimbe, Frantz Fanon etcetera who have laid the great foundation to African liberation from eurocentrism not forgetting our nationalist fathers who inspire some of them with their ideologies and slogans.

Political and Economic Freedom: Self-Autonomy

But for the triumph of Africans to have control over their autonomy, they need to deconstruct the old concepts that the dominator had imposed on them and they accepted without being cognizant, they have no choice but to deny that praxis indoctrinated in them so that they be empowered to be deliberate in their own thoughts and this requires proper education championed by African scholars. It is indispensable for the Africans also to understand that when they declare the struggle for their way to humanization and identity discovery then, they also declare, from that instant, to commit their total responsibility for the struggle of self-autonomy. They must know that they are struggling not simply for autonomy but also, they are struggling for self-determination to create, recreate, design, innovate, and renovate their worldviews. Such struggles entail that each one of them plays his or her role actively as well responsibly. We have confirmed that the imperialist powers whether in direct or indirect will at no time relinquish the political and economic domination they have imposed over their colonies till they are forced to do so by those colonies for them to be free to govern themselves without outside interference, this is the cry that Kwame meant by "Africa for the Africans!" I cried..." A free and independent state in Africa. We want to be able to govern ourselves in this country of ours without outside interference."⁷⁸

When these external interferences are surely eradicated then Africa will be a cohesive continent that is politically and economically united as a super continent founded on the canons of her cultural settings. This can be realized when Africans are autonomous and self-determined for their freedom. Africa stand in a very good trajectory of robust development and growth both in socio-economic and political transformation if they regain local autonomy that will give them control over their political and economic destiny, this will help profoundly in rolling back her empire's achievements only when she attained continental-autonomy and independence otherwise the contemporary metamorphosis that is witnessed in the continent whether, in economics, politics or education is just but a transformation from

colonialism to neocolonialism that is decelerating rapid development.

II. CONCLUSION

To attain this, there a need of inventing a construct that will withstand and outweigh the European discourses, and education takes the central scene here, this war cannot be worn when our learning institutions are stratified on imported traditions that cannot allow them undertake whatsoever key reforms that are relevant to the African natives; this is inhuman, and to pretend that it is undertaken in a good faith by African governments to preserve and conserve the cultures of the natives is not only intelligently deceitful but also culturally deceiving but, if there is that need of infusion (Africanization) then it must be based on diversity as well as the flexibility in both cultures for proper amalgamation in order to have a high-breed (with Africanized identity) with educational contents trajected towards the needs of the people, in this manner there will be the possibilities of de-inventing the invented Africa economically, politically, educationally, racially hence decolonization when we focus on such scholarship then we shall uplift the Africa even from her economic and political quagmires. It is on this cultural construct formation that will help Africa to define her identity. African formation of a social construct is the direct antithesis of Eurocentrism construct theory. This is the "oppositional worldview" that Bell refers to when she counsels Africans to wash their homes clean it notable to ponder about her, "The one place where all black people can create an oppositional worldview, theory, and practice of well-being that does not need the support of any outside structure, is in our intimate lives, in our homes. Rather than making our intimate lives the locations of spiritual resistance where we defy imperialist white supremacist, capitalist patriarchy collectively, we have allowed our homes to become battlegrounds where there is no foundation for healthy self-esteem. And yet if we do not lay the groundwork there, early on when black children are constructing their core identities, it becomes harder, not impossible but way more difficult, for us to repair the damage done and lay the groundwork for self-esteem."⁷⁹ Unless we do that, we shall attain that level of self-governing of independence so that we can let go free the patterns of beliefs and conduct that are preventing us from being self-autonomous; the European system and patterns of reasoning. Meanwhile, because our society is designed based on the Eurocentric patterns and principles it perpetuates that colonized attitude. Nevertheless, our cultural values and policies can be used to counterattack this Eurocentric socialization thought patterns on our people. This is the area African philosophy should focus on to make it more authentic and powerful otherwise, "African philosophy is powerless and meaningless if it cannot be a means of constructing the future. Genuine African philosophy is one that in its engagement in the struggle against domination exhibits a pragmatic flavor. Otherwise, it is nothing more than a tool of

⁷⁷ Leonard, *Paulo Freire: A Critical Encounter* (London: Routledge, 1993), p. 1.

⁷⁸ Kwame Anthony Appiah, *In my Father's House Africa In The Philosophy Of Culture* (Oxford New York: Oxford University Press, 1992)

⁷⁹ Bell Hooks, *Rock My Soul-Black People and Self-Esteem* (New York: Gloria Watkins, 2003)

domination."⁸⁰ Concealing previous acts of conquest in their minds, Africans want not to go back to the bad experiences of political subordination, economic subservience, and cultural domination marked by relegation and dehumanization as witnessed in the slavery period, we want to transcend this and be free and autonomous in our undertakings and contribute to the global human development.

We want a symbiotic relationship with other cultures without cultural domination but a reciprocal rapport that promotes egalitarianism. Such relationships promote the independence, dignity, and autonomy of the people as well it acts as their security in terms of cultural preservation and makes people think objectively and freely, this kind of framework makes people attain intellectual, economic and political freedoms if they are in the free social world. Human beings should be free by nature to design his world according to his worldviews, man is an entity and an end himself not means to an end as we have seen in Eurocentric social and cultural domination.

The African decolonization and revolution process must be centered on the African man and his possibilities. Such revolutions should make Africans more aware of themselves and their obligations concerning the progress of the universe in terms of human development contributions. It is a fact that people (races) gain value according to their contribution to world's development and Africa needs to rise in that criterion to be respected in terms of their global contribution to global progress.

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