

THE QUEST

THE UNDERDEVELOPMENT
OF POSTCOLONIAL AFRICA



SEIFE TADELLE KIDANE



The Quest

The Underdevelopment of
Postcolonial Africa

Seife Tadelle Kidane



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The Quest: The Underdevelopment of Postcolonial Africa

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Series Foreword

Jo-Ansie van Wyk 

University of South Africa 

Co-Series Editor: *African Political Science
and International Relations in Focus*

Seife Tadelle Kidane's *The Quest: The Underdevelopment of Postcolonial Africa* critically examines the structural, historical, and ideological forces that have shaped Africa's persistent underdevelopment since independence. He challenges simplistic explanations and calls for rethinking Africa's development strategy grounded in Indigenous Knowledge Systems (IKS), Pan-African solidarity, and institutional transformation.

Kidane argues that development in Africa cannot be reduced to comparisons with industrialised nations. While Ghana and South Korea are often juxtaposed, such analyses obscure the deeper nuances of history, governance, and social transformation. The author argues that Africa's challenges are not solely due to Western domination but are also products of internal leadership failures, corruption, clientelism, and the neglect of citizens' interests. Development, he insists, must become people-centred, participatory, and knowledge-driven.

A central theme of Kidane's monograph is the enduring impact of colonialism. Extractive economic systems, arbitrary borders, and imposed governance structures laid the foundation for poverty, inequality, and weak states. Slave trades, resource exploitation, and the destruction of IKS left deep scars. Kidane cautions against reducing all problems to colonialism, arguing that postcolonial leaders often reproduced authoritarianism, corruption, and dependency rather than forging new development paths. Imported Western models and neoliberal prescriptions such as structural adjustment programmes, aid dependence, and Eurocentric development models have failed to deliver prosperity.

Kidane stresses that development is "a state of mind rather than an ideology." Following Amartya Sen's conception

of development as freedom, he emphasises that progress must expand people's capabilities and agency. Herein, governance plays a decisive role. Democratic participation, meritocracy, and accountability are indispensable, while clientelism, rent-seeking, and authoritarianism erode legitimacy. Without visionary leadership and a collective "development mindset," Africa remains vulnerable to cycles of crisis and dependency.

Kidane criticises the blind copying of Western liberal economics and East Asian developmental states. Neither model, he argues, aligns with Africa's social and cultural complexities and realities. Postcolonial African states have tried to replicate external formulas, but these have produced uneven results and deepened inequalities. Instead, Africa must craft indigenous economic models that harness natural resources, informal economies, and cultural strengths. He advocates for continental financial integration, a common currency, and investment in infrastructure, especially in energy, telecommunications, and intra-African trade, to build the continent's autonomy and independence from external development models.

The Quest: The Underdevelopment of Postcolonial Africa highlights the imperative for and importance of knowledge production and Pan-African unity. A knowledge-based society rooted in African complexities and realities can counter external dependency. Pan-Africanism, both continental and diasporic, is positioned as vital for economic self-reliance and cultural regeneration. The African Diaspora, with its skills, resources, and networks, is seen as an essential actor in Africa's renewal. Moreover, institutional transformation of the African Union (AU) and stronger regional integration are necessary to overcome fragmentation, border constraints, and underdevelopment.

Postcolonial Africa's crisis of underdevelopment is multifaceted, displaying inter-generational poverty, inequality, persistent weak governance, increasing environmental degradation, and external dependency. Notwithstanding, Kidane highlights examples of resilience, initiative, and opportunity, such as the New Partnership for Africa's Development (NEPAD) and continental and regional free trade initiatives.

Series Foreword

Ultimately, the path forward requires abandoning external dependency, re-centering indigenous values, and fostering accountable leadership. Development must not be reduced to GDP (gross domestic product) growth or foreign aid, but reimagined as a holistic process of expanding freedoms, building institutions, and affirming postcolonial Africa's agency in the international environment.

The Quest: The Underdevelopment of Postcolonial Africa is both a diagnosis and a manifesto. Kidane exposes the contradictions of Africa's postcolonial condition caught between colonial legacies, elite failures, and external prescriptions while advocating for a shift towards indigenous, Pan-African, and knowledge-driven strategies. The message of the author of this important contribution to the *African Political Science and International Relations in Focus* series is clear: postcolonial Africa's development depends not on imported models or foreign aid, but on the mindset, institutions, and unity of Africans themselves. This scholarly contribution is a significant contribution to this quest.

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ስትራቴጂ እንደገና ማሰብ

*Development Is the Outcome of Adopting A Right Mindset in
Pursuit of Human Aspiration by Conquering Hindrances*

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Prologue

This book investigates the many aspects that contribute to the formation of conundrums for both the theory and practice of development in Africa. When these problems are considered in conjunction with critical theoretical conceptions of development as a discipline, it becomes clear that there is room for improvement. It provides an overview of the progression of development thinking in relation to Africa and the dominance of modernisation thinking and paradigms led by the West. Amongst other things, this book offers an analysis of the manner in which postcolonial African political elites and bureaucrats were enmeshed in the process of localising the development agenda. In the assessments, accountability and responsibility for Africa's underdevelopment owing to its drifting and conflicted thinking on Westernisation against native aspirations are taken into consideration. A simplified method that compares the economic growth of "Ghana vs. South Korea" over the last four decades does not offer an accurate representation of the whole picture, since development is a complicated topic. Evaluation of development has to take a comprehensive approach, taking into consideration all of the relevant factors.

The fact that Africa is still in a state of underdevelopment suggests that not all of Africa's issues can be blamed on the universalism and "condescension" of the Western world's value system. It is an African issue that African people have produced, and it has a negative spillover impact on development; the leadership of Africa has to stop transferring responsibility and start searching inside for the best answer possible. The people of Africa are not interested in listening to melodic rhetoric that has no value; instead, they are searching for a practical answer. This demonstrates that the idea of underdevelopment is a complex one. There are several layers of complexity at play here. The book makes several recommendations, one of which is that for development to take place; political leaders and government employees in African countries should prioritise

the interests of the majority of the population above their own personal interests.

The book has a brief discussion on the need for public engagement in the planning process before implementing the theory of development. When formulating a development policy, there must be participation from individuals from various fields and walks of life. It is time to abandon clientelism and transition to a meritocratic system. Some crucial aspects can potentially alter Africa's growth, such as implementing a "border-free regime" to speed up commerce inside the continent. The people of Africa need to start thinking about developing an economy and culture based on knowledge. One thing that is abundantly obvious from the different notions is that no space for growth is African-initiated or African-driven. Its chances of becoming successful are contingent on initiatives from other countries. It must acknowledge that foreign assistance and involvement in Africa have been unsuccessful. It is also apparent that the existing policies will not successfully resolve the problems of reliance and underdevelopment that now exist in Africa. Reading this book will significantly add to our understanding of the forces propelling Africa's development.

Endorsements

The Quest: The Underdevelopment of Postcolonial Africa presents a rigorous and insightful examination of the multifaceted challenges impeding development across the African continent. Through a critical engagement with historical legacies, socio-political structures, and persistent economic constraints, the book offers a nuanced and well-researched analysis of the forces shaping Africa's developmental trajectory. Combining meticulous scholarship with compelling argumentation, this work illuminates the enduring struggles and aspirations for sustainable growth, equity, and self-determination in postcolonial Africa. An essential read for scholars, policymakers, and anyone invested in understanding the intricate interplay of history, politics, and economics in Africa's past, present, and future.

Prof Alinah Kelo Segobye

Social Development Activist and Archaeologist

The author of this book, titled *The Quest: The Underdevelopment of Postcolonial Africa*, is a highly esteemed African individual who is seen as one of the genuine advocates for Pan-Africanism. I found the book to be intriguing as it delves into the challenges within Africa's economic and political landscape, particularly in respect of the continent's external relations and diplomatic endeavours. The author also aims to provide a realistic analysis and praise, emphasising the impact of political, economic, and military power domination in postcolonial Africa. This book offers a comprehensive analysis of the political challenges that African leaders currently encounter, encompassing issues such as clientelism, corruption, and populism. Furthermore, by providing a broader range of perspectives, the reader will be equipped with the necessary tools to develop policy measures for the realisation of the desired future of Africa. I advocate for the dissemination of this knowledge to African leaders across all echelons, scholars, and the broader research community. This book aims to assist young individuals in comprehending the concepts of development

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and underdevelopment, as well as the intricacies of the world order and the distinct obstacles they encounter.

Dr Namusoke, Jane

Healthcare Practitioner, Specialising as a Peace Psychologist,
Counsellor and Clinical Supervisor in Kampala, Uganda

Dedication

Solomon Mahlangu (ሰለሞን ማህለንጉ): was a young political South African liberation warrior, anti-apartheid activist, and member of *Umkhonto we Sizwe* (MK), the militant branch of the African National Congress (ANC). He was executed in 1979 after being convicted of murder. Solomon joined the ANC in September 1976 and left the nation to receive training as a member of *Umkhonto we Sizwe* “The Spear of the Nation.” Training was acquired in Angola and Mozambique, and on 11 June 1977, he returned to South Africa via Swaziland as a cadre, heavily armed, to help with student demonstrations.

“My blood will nourish the tree that will bear the fruits of freedom. Tell my people that I love them. They must continue the fight.”

Wangari Muta Maathai (ዋንጋራይ ሙታ ማታይ): was a Kenyan social, environmental and a political activist and the first African woman to win the Nobel Peace Prize. She founded the Green Belt Movement in 1977 to plant trees across Kenya, alleviate poverty and end conflict. She was driven by a perceived connection between environmental degradation and poverty and conflict.

“Human rights are not things that are put on the table for people to enjoy.

These are things you fight for and then you protect.”

“The generation that destroys the environment is not the generation that pays the price.”

– Wangari Muta Maathai

Indebtedness

My oldest sister, **Tsehay Tadelle Kidane** (ፀፃይ ታደሌ ኪዳኔ), is the recipient of this gift from my family and myself. I would want to use this opportunity to convey my utmost love and appreciation to her for all that she has done to support me during my childhood and throughout my professional life. My older sister has been an amazing source of support for me from the time I was a child until the present. I am in complete agreement with her views on the significance of family. She has been incredibly selfless in her attempts to provide for our family. Although being of age to rely on family assistance, she supported herself. She was responsible for all domestic tasks, including cooking, laundering, and dressing. But she may have expected to receive attention from her family when she was young. She was responsible for all domestic duties. Owing to different household responsibilities, she was unable to pursue tertiary-level education. Other than that, she had enormous potential. Her extraordinary talent for making and stitching garments and her passion for craftsmanship stick out in my memory. But, knowing that the present opportunity would not offer her what she had previously desired, she was determined to take revenge on the world through her younger brother, her younger sister, Tenu Tadelle and me.

In Memory of Bahiru Abate

(ባህሩ አባተ)

This book is dedicated to the memory of the late Bahiru Abate a cherished friend, a beloved family member, and a profound intellectual influence. Comrade Bahiru played a pivotal role in shaping my worldview, particularly in cultivating an artistic and nuanced perspective on life. With remarkable clarity, he had a gift for distilling complex ideas into accessible and practical wisdom.

A man who cherished joy, kinship, and the simplicity of rural life, Bahiru embodied a philosophy of living with both warmth and depth. His guidance taught me the value of approaching life with humility, curiosity, and an open heart. His intellectual contributions have left an indelible mark on my thinking, and his legacy continues to inspire.

May his soul rest in eternal peace.



Appreciation

Relationships with family, friends, and loved ones suffer when one devotes time and energy to producing a book and promoting a cause. Please accept my sincerest apologies if I have harmed anybody or anything in the course of this procedure. It is hard to express, even in the most general terms, the extent of my tremendous anguish, as well as how members of my family feel about it. Because of this, to be more specific, I was unable to make time for my son Yegerm Seife, who was born in Canada in 2013. In other words, this prevented me from being able to spend quality time with him. I was granted visas on a few other occasions, but I was never able to visit my family because of my commitments and the several other reasons. Hence, I really appreciate and apologise for what occurred to my son's mother (**Frehiwot Belay**, ፍሬህደወት በላይ), and my son Yegerm Seife (ይገረም ሰይፈ).

Acknowledgements

With this note, I would like to express my gratitude to my buddy Eyob Girma (እዮብ ግርማ) for providing insightful criticism of the issues and each subject and making a significant contribution to the conversation. Because of Dawit Kassa W/Amanuel's (ዳዊት ካሳ ወ/አማኑኤል) generous provision of research materials, this project was brought to fruition. In point of fact, by no means would at least half of it have been written at this point in time. It is hard to compile an exhaustive list, but writers constantly draw on the experience of their peers. All of my new friends, colleagues, and casual acquaintances have materialised out of thin air, which is remarkable considering the number of new people whom I have met. Regarding the work and its presentation, each of these guys has a distinct personality and set of skills that I admire. At first sight, academia may seem to be an exclusive club, but after you have been there for a while, you will find opportunities to branch out into other areas that are more accessible. Moreover, I want to thank the people who have taken the initiative to laud my efforts. Because of this, I did not give up or hit the delete button, and I could finish and turn in the project on time.

The acknowledgements sections of books and scholarly publications have always had the most educational potential. I felt forced to analyse day-to-day socio-economic activities since I am a scholar and Pan-African political activist but not a party politician. In addition, I get a mental and spiritual boost from reading various articles, books, and commentaries. Maximising profits is at the top of the pyramid, while survival is at the bottom. In reality, Pan-Africanism is a fight for the continent's existence and not something to celebrate. In addition, the game's rules will change if African elites do not think about ways to engage in a global political and economic context.

Seife Tadelle Kidane 
University of Johannesburg 
Johannesburg, South Africa
August 2025

Acronyms

AAU	Addis Ababa University
ACPMMD	African Common Position on Migration and Development
ADP	African Diaspora Program
AEC	African Economic Community
AfCFTA	African Continental Free Trade Area
AfDB	African Development Bank
AIR	African Institute for Remittance
ANC	African National Congress
APSA	African Peace and Security Architecture
AU	African Union
AUC	African Union Charter
AUCA	African Union's Constitutive Act's
AYPC	African Youth Peace Council
BIAT	Boosting Intra-African Trade
BWIs	Bretton Woods institutions
CADSP	Common African Defence and Security Policy
CAR	Central African Republic
CBOs	Community-Based Organisations
CEMAC	Economic and Monetary Community of Central Africa
CFTA	Continental Free Trade Area
CIDA	Canadian International Development Agency
CMA	Coordination of Azawad Movements
CSOs	Civil Society Organisations
DA	Democratic Alliance
DFID	Department for International Development
DP	Democratic Party

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DRC	Democratic Republic of Congo
DV	Diversity Lottery Visa
EAC	East African Community
EC	European Commission
ECA	Economic Commission for Africa
ECCAS	Economic Community of Central African States
ECOSOCC	Economic, Social, and Cultural Council of the African Union
ECOWAS	Economic Community of West African States
EESC	European Economic and Social Committee
EFF	Economic Freedom Fighters
EPAs	European Preferential Agreements
EU	European Union
FAL	Final Act of Lagos
FDI	Foreign Direct Investment
FIFA	Fédération Internationale De Football Association
FTA	Free trade area
GATTA	General Agreement on Tariffs and Trade
GDP	Gross domestic product
GIZ	German development agency
HR 7311	House Resolution 7311
IBRD	International Bank for Reconstruction and Development
ICT	Information and communications technology
IFIs	International financial institutions
IGAD	Intergovernmental Authority on Development
IMF	International Monetary Fund
IOC	International Olympic Committee
IOM	International Organization for Migration
IPATC	Institute of Pan African Thought and Conversation

Acronyms

IQ	Intelligence quotient
IT	Information technology
JAICA	Japan International Cooperation Agency
KOICA	Korea International Cooperation Agency
LED	Local Economic Development
LPA	Lagos Plan of Action
MPFA	Migration Policy Framework for Africa
NATO	The North Atlantic Treaty Organization
NEPAD	New Partnership for Africa's Development
NGOs	Non-governmental organisations
NNP	New National Party
OAU	Organisation of African Unity
PFP	Progressive Federal Party
PPP	Public-Private Partnership
PSC	Peace and Security Council
PYU	Pan African Youth Movement
RECs	Regional Economic Communities
RISDP	Regional Indicative Strategic Development Plan
RTA	Regional trade agreement
SACU	Southern African Customs Union
SADC	Southern African Development Community
SAPs	Structural Adjustment Programmes
SDG	Sustainable Development Goals
SIDA	Swedish International Development Cooperation Agency
TRC	Truth and Reconciliation Commission
UDSM	University of Dar es Salaam
UN	United Nations
UN- ECOSOC	United Nations Economic and Social Council

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UNRRA	The United Nations Relief and Rehabilitation Administration
UNSC	UN Security Council
UPA	United Peoples of Africa
USA	United States of America
USAID	United States Agency for International Development
WAEMU/ UEMOA	West African Economic and Monetary Union
WB	World Bank
WBG	World Bank Group
WFDY	World Federation of Democratic Youth
WTO	World Trade Organization

Introduction

The concepts of development and underdevelopment are complicated, and putting such concepts into practice has proven difficult, particularly for Africa. Because of the fact that it is a subjective concept, “growth” might signify something different to each individual. The development and underdevelopment in Africa, which are both tied to the unprecedented scope of the challenges facing the African state, demand solutions that are inventive, adaptable, dynamic, and outward-oriented in addition to being comprehensive. In particular, strategies that addresses the fundamental structural factors that have contributed to and are maintaining the crises.

The argument in this book, such practical methods and policies need to address a paradigm shift away from Western philosophy and towards indigenous ways of knowing. Fighting power abuses, ethnocracy, tribal imperialism, tyranny, and corruption, which all contribute to worsening underdevelopment, poverty, and inequality, is of the utmost importance. These fundamental issues are produced and kept alive by a combination of internal and foreign influences, including repression on both the political and economic fronts. Africa has to address a significant legitimation deficit of the state, issues of dominance and exploitation, and environmental degradation.

As the book’s title suggests, the authors believe that African decolonial thought and practice need a combative ontology to counteract the colonial paradigm that frames progress as backwardness, violence, and dominance. Economic and political systems undergo transformation throughout the development process. As both the means and the result of social transformation are open to different interpretations based on history and actual data, the very concept of social change has been the topic of theoretical debates. To paraphrase Rodney, this led to underdevelopment or the slow but steady poverty that spread over Africa as progress was slowed or even reversed.

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In addition, Rodney defines *development* as the enhancement of people's lives in all aspects, including but not limited to access to high-quality education and healthcare systems, the reduction of poverty, and the promotion of economic and social equality. Regardless of racial background, the highest degree of personal autonomy and a pristine natural setting is guaranteed, along with a commitment to upholding all cultural traditions. The same school of reasoning says things like better healthcare, education, and living conditions can gauge progress. Despite its seeming ease, development could be more complicated and easier to pin down.

The book takes a Pan-Africanist perspective of the world, in which Africanism and indigenous ways of thinking are at the centre of progress. Few academic studies have examined how the ideology of modernisation has opened the door to elite accumulation in postcolonial regimes on the African continent. This is especially true in the domains of public administration, international relations, and development. This work aims to fill the void in academic discussion on Africa's growth paths. Since there is no one-size-fits-all definition of Africanism, the book proposes that postcolonial Africa's development process, from the outset of determining philosophical orientation, planning, and policy decisions, opens itself up to public participation rather than relying solely on national governments.



*Who is responsible below standard living conditions?
Source: PENGLobal*

“Rather than waiting for the world to come to us, we must go to the world in order to discover the methods and means for our survival and beyond.”

– Seife T.K

Chapter I

The Predicament of Postcolonial Africa's Underdevelopment and the Enigma of Poverty

የድህረ-ቅኝ ግዛት አፍሪካ የዕድገት ማጣት ችግር እና
የድህነት እንቅስቃሴ ጉዳይ



The Level of Poverty in Most African Cities
Source: *Democracy in Africa*

Development is Far More Intricate Than Physical Structures

For every nation, forward development is a prerequisite for national prosperity. For any nation aspiring to achieve economic growth and sociocultural advancement, development must constitute a central priority within its national agenda. Conventionally, a country is considered “developed” when it attains the capacity to ensure a high quality of life for its citizens. However, merely prioritising development in rhetoric is insufficient; meaningful progress demands pragmatic, resource-conscious strategies that effectively leverage both human capital and natural endowments.

True development, therefore, hinges not only on policy commitments but also on the deliberate and efficient mobilisation of available assets to translate vision into tangible outcomes.

At the heart of Amartya Sen’s paradigm-shifting conception of development lies a fundamental assertion that a true progress must be measured by the substantive freedoms that individuals possess to shape their own destinies. While economic growth, institutional reforms, and political advancements are undeniably significant, Sen argues that their value is inherently instrumental; they matter precisely because they expand the realm of human agency. Development, in this view, transcends material prosperity or infrastructural modernisation; its ultimate end is the empowerment of people to live lives that they have reason to value.

This perspective challenges conventional metrics of national success, such as GDP growth or industrialisation rates, by reframing development as a process of removing systemic barriers whether economic, social, or political that constrain individual choice. For Sen, poverty is not merely a lack of income but a deprivation of basic capabilities, from access to education and healthcare to participation in civic life. A society may achieve high aggregate wealth, yet still fail to enable its citizens to flourish if structural inequalities persist.



A central question in development studies is what factors account for the sustained degradation of infrastructure across the African continent, a trend that runs counter to the objectives of national development and requires an analysis of state capacity, governance deficits, and financing models. Source: youngrobv

By centring freedom as both the means and the end of development, Sen's framework demands a more holistic evaluation of progress; one that prioritises human dignity over abstract economic indicators. This approach has profound implications for policy, urging governments to cultivate institutions and allocate resources in ways that actively enhance citizens' real opportunities rather than passively assuming prosperity will "trickle down." In doing so, it redefines development not as a destination, but as an ongoing commitment to expanding the boundaries of what people can be and do.

'Development is a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations'

(Korten, 1990:67).

The concept of development does not refer to the construction of high-rise buildings or road infrastructure; rather, it refers to the expansion of all aspects of human life, including the pursuit

of happiness. Beyond that, economic and political achievements include several levels of progress. Building things with brick and mortar is a lot simpler than the process of evolution, which is a lot more involved. The development process has to be abandoned in favour of a new approach. The ideas of Escobar, Esteva, and Sachs, amongst others, are connected with this post-developmental perspective.

Be nuanced in your analysis of the situation; be sure to recognise both the setbacks and the successes of the development record; and be wary of making too simplified or one-sided claims. It's essential to admit that the crisis is accurate and to understand that crisis is a natural part of progress. The concept of a "development mindset" refers to a way of thinking and seeing that the world that is both receptive to and anticipatory of ongoing development and transformation on both the individual and social levels. A rich point of view enables one to perceive things that others would overlook.

The term "development mindset" refers to a style of thinking and seeing the world open to and expectant of constant growth and change at the personal and societal levels. It's a rich point of view that spots things that other people would miss (Kaye & Giulioni, 2012). As Julie Winkle Giulioni emphasises, development is a mentality, not a checklist of tasks. Workers with a growth mindset see their professions as a continual learning and development opportunity and hold the belief that there is always something to be gained from interacting with others. To top it all off, they are eager to seize the reins and drive their own development moving forward. Those with such a can-do spirit are committed to seeing others succeed and see constructive criticism as a means to that end. Recognise that progress is not a one-time event but rather a never-ending cycle of education, experience, application, reflection, and improvement. The proper frame of mind acknowledges that risk-taking and the possibility of failure are significant, integral, and ultimately fruitful components of the educational process.

Underdevelopment Cannot be Evaluated by Other “Development”

Attempting to draw parallels between the different forms or stages of “growth” and the unrevealing range of “underdevelopment” is nonsensical. Problems in what was formerly called “backwards,” then “underdeveloped,” and now more euphemistically “developing” or “emerging,” have been the subject of intense attention in recent years. A state of underdevelopment is indicated by low real per capita income, pervasive poverty, low literacy and life expectancy, and inefficient use of available resources. There has been a plethora of factual and theoretical analyses made to take a macro picture of the issues surrounding underdevelopment and establish a conceptual framework to help us make sense of the seemingly complicated processes taking place in those locations (Grundy, 1963).

The economic characteristics of many developing nations, particularly in Africa, are defined by low per capita income and a slow rate of capital accumulation. A significant body of academic literature attributes these conditions to the historical legacies of colonialism, which profoundly shaped the economic structures of these regions. The colonial period is posited as the historical setting that established and perpetuated deep-seated economic inequality and a hindered trajectory for capital development. Colonial powers largely established extractive institutions focused on resource exploitation rather than fostering inclusive, wealth-generating economies. This created a lasting structural disequilibrium that continues to undermine economic growth, directly contributing to low standards of living and poor human development indicators in the postcolonial era (Seife, 2021b). Particularly high population increase, poor productivity, and inefficient production methods are all contributing factors.

Side by side with the miseries of underdevelopment...we find ourselves up against a form of superdevelopment, equally inadmissible. This superdevelopment consists in an excessive availability of material goods for the benefit of certain social groups and makes people slaves of “possession” and immediate gratification, with no other horizon than the multiplication

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or continual replacement of the things already owned with others still better. This is the civilization of consumption, or “consumerism,” which involves so much throwing away and waste.

Pope John Paul II

The term “underdevelopment” has become something of a cliché and is often used to refer to the degree of “development” that the industrialised world has achieved. President Harry S. Truman is the one who presented the development package to the rest of the globe. The goal was to display the hegemonic strength of the United States (USA) and the egalitarian ideal in order to defeat the communist “threat” by narrowing the gap that existed between industrial and “underdeveloped” nations (Esteva, 2010). In addition, the growth of civilisation was a response to the actions taken by the conquered nations, which posed a growing threat to Western dominance.

Africa needs new, adaptive, dynamic, outward-looking, all-encompassing strategies and policies to deal with the underlying structural factors that have contributed to and are maintaining the current crises. Esteva (2010) contends that internal and external causes contribute to and support human rights violations, tyranny, corruption, underdevelopment, poverty, and inequality, all of which need concrete plans and policies to be implemented. The causes of underdevelopment are global and systemic. The schism is that formed between the new way of controlling mechanisms of resources and the old way of controlling modes of production. African nationalists who fought for their nations’ independence from colonial rule often argued that their people would benefit economically and socially if colonialism were finally overthrown. The population became disillusioned after nearly 20 years of independence when poverty and economic underdevelopment were widespread. Corruption and the misuse of governmental authority for personal gain rather than national progress contributed to this problem.

During the course of its history, Africa as a continent has been marked by a number of crises, the primary causes of which

being the region's lack of development. The identity crisis and its subsequent effect on nation-building in Africa is the most intractable and complex topic amongst those in Africa that have garnered attention (Alumona & Azom, 2018). The slow pace of economic growth in Africa is another element that has been there for a while but is still highly important today. Both the rate of people living in poverty and the average level of living have significantly declined over the whole continent in recent years. In a few African countries, the military has taken part in political processes to eradicate corruption, which is widely held to be the primary factor contributing to the continent's economic stagnation and appalling poverty levels. This was the motivation behind these interventions.

There is fresh curiosity about Africa's economic and political future at the turn of the 21st century. African renaissance theories have recently emerged. The New Partnership for Africa's Development (NEPAD) is one such proposed mechanism for Africa to seize the 21st century. This is a really positive turn of events. Yet, many of them are based on improving upon practices that Africans have used successfully over the preceding two decades. What they do is propose tweaks to the neoliberal model that has dominated Africa for the last two decades. Most of these plans ignore that a paradigm change is necessary, and one may doubt their efficacy.

Development Is Impossible Without A Core Ingredient

The development of a nation cannot be accomplished without the presence of fundamental preconditions. What is more important: the establishment of a democratic state to combat underdevelopment and poverty, or do Africans require a paradigm shift in their thinking? There is a variety of theories as to why the vast majority of Africans are living below the poverty level. Despite the wealth of natural resources, even being a respectable poor is becoming a luxury. There are various outstanding issues that need to be addressed in the interaction between citizens and government. As a general trend, most African governments

are adept at replicating European state institutions and adopting them with a mix of philosophical perspectives.

That could be one of the factors that made the aspiration and ultimate objective more difficult to achieve. Without presenting critical analysis, there is a tendency to shift blame and a mystical conviction for every African failing attributed to the school system, colonialism, and imperialism. I am therefore making an effort to dedicate myself to discovering the underlying causes of the African crisis and possible solutions. Inextricably intertwined are the relationships between politics, governance, and development; the quality of governance, in turn, impacts the consequences of development efforts in a number of ways.

Similar to this, the involvement of citizens is crucial in defining the governance system and limiting the unrestrained expansion of government authority. In nearly six decades of political independence, movements, politics, government, and development in Africa have changed and transformed into their current state of affairs. The African governments, on the other hand, are only concerned with mineral wealth for survival, rather than with the Africans' wealth of indigenous knowledge system, which they may use to shape the governance difficulties.

One of my close friends goes by the moniker "Yared." Always place an excessive amount of emphasis on the fact that African countries have very lengthy names for their governments. Even though there was no functioning democracy in the nation, they nonetheless called it the Democratic Republic. And then, one day, he stated to me, "Have you ever observed that most African countries are virtually those that are authoritarian and repressive regimes?" No, I said, because I do not know. He argues that most unreliable regimes describe their countries using cumbersome expressions like *The Democratic, Federal Republic of XXX*. The question is whether you can pretend to have a democratic government if you don't have a system of government that works. In the same way, a "developmental state" is nothing more than pretty words if it doesn't have a development strategy that works. An unintelligible jumble of

words and phrases that have no meaning when placed in their appropriate context.

Government is uniquely able to demand resources via the use of compulsion, power, or threat. In a democratic society, this power is exercised with the permission of those to whom it is applied. The only institution in society with this power is the government. This power offers the government its vital and unique role in preserving law and order and national security and redistributing wealth for public purposes via taxes and asset reforms (Kaye & Giulioni, 2012). In addition, they implied that this makes the government an inherent danger to the civil freedoms of its citizens since there are chances to abuse this authority. In our idealised conception of government, these unique powers are utilised to uphold the law and promote social fairness by transferring resources to those in greatest need. In actuality, the political marketplace, by the persons who control access to political office, defines the priorities in the deployment of a government's coercive powers. So in certain nations, we commonly see them utilised to let the affluent and influential skirt the law and expropriate resources to benefit the wealthy. The reason for development is just one of the justifications for such conduct.

There is a plethora of reasons why undemocratic regimes employ obnoxious language. First and foremost, it is important to make an effect on the international community, particularly on the most influential Western countries, for a number of reasons. Second, in order to gain acceptability from local electors. However the case may be, most dictators proved that they conceal the non-functioning governing structure by using large, enticing words that do not convert into action. It was impossible for postcolonial African administrations to affect change on the ground because of the nature of the situation.

Africans were subjected to systemic trap and enormous underdevelopment, suffering, which is untold exploitation and persecution throughout their history. According to my viewpoint, the failure to recognise the root reasons for Africa's underdevelopment and poverty is the root cause of

these problems. African governments disguise the problem by basing their policies on incorrect assumptions. Their perpetual assignment is to blame the past, as though they are incapable of altering reality in the present. Otherwise, the core causes of underdevelopment and poverty should be diagnosed scientifically, with Africans from diverse disciplines and ordinary people's thoughts.

African nations' underdevelopment issues are intricately linked to their colonial histories and unsolved postcolonial governance obstacles. The current challenges and paradoxes of underdevelopment in Africa are a reflection of the continent's colonial legacies' dependence on a particular route of development. These include military dictatorships, corruption, civil instability, and war, which inhibit development attempts and produce extreme poverty. Given the unprecedented scope of the African state's crises, practical strategies that are innovative, flexible, dynamic, outward-looking, and comprehensive are required. Policy interventions in economic development address the underlying structural conditions that contribute to the occurrence of crises. These methods and programmes should combat human rights violations, tyranny, corruption, underdevelopment, poverty, and inequality. The development problems are produced and supported by internal and foreign influences, political and religious persecution, significant legitimization inadequacies of the state, dominance and exploitation, and environmental deterioration.

Development Is A State of Mind Rather Than an Ideology

I do not deny the potential that one's thinking may be changed by ideology; nevertheless, to have or accept a particular doctrine, one must first have the right mentality. I am not denying the idea that one's thinking may be changed by ideology. Despite the fact that as humans, we do not think as a group but as individuals, we are nonetheless able to put the ideas of the greatest thinkers into practice as a collective. This is despite the fact that we do not think as a group but as individuals.

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According to Julie Winkle Giulioni, the right mindset of leaders has the following characteristics, which enable them to bring about growth and collaborative success. It would be simple to admit defeat and throw in the towel if we considered the environmental obstacles that stand in the way of encouraging a growth attitude. Yet, astute leaders who are aware of the long-term advantages that will accrue to both people and the business have the option to make their workers' working environment more welcoming and encouraging. They may do this by setting an example of a growth mindset and establishing the expectation that learning should be continual. They were developing, supporting, and pursuing objectives for the growth of anything. Find opportunities at work that seem natural and encourage people to keep participating and learning; foster mentoring relationships that work both ways, helping folks to pause, reflect, and home in on their observations. Asking employees, "what did you learn from that?" regularly can help to embed the question in their brains to the point where they will start asking it independently.

Beginning in the mid-1950s, the end of colonial control in Africa ushered in the era of newly independent African governments into the global political spotlight. The struggle against colonialism was limited to the political limits of the time period. A Eurocentric economic development model with a revitalised neocolonial ideological framework that is implicated in the pretext of modernisation and cooperation continues to exist. However, other aspects of the model are altered. It was abundantly evident that "the slave and the enslaver of the slave" could not be made equal overnight by any criterion.

Contingent upon two circumstances, African leaders were compelled to adopt a development strategy that was on the table and that they believed was right for the African people. Primarily, colonialism caused them to lose touch with their own developmental rhythm; second, they are only familiar with a Eurocentric economic paradigm of development. Following these findings, capitalist hegemony in Europe and the USA was eager to demonstrate that the path to sustained economic growth required reproducing the Western historical experience.

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Beyond the facts mentioned above, the production technique, the source of capital, and the know-how were in possession of former colonisers. Accepting the rules of the game was a wise decision up until that point, but it was also costly.

In the aftermath of the colonial era, a chain of economic reliance was established that maintained the survival of economic, political, and educational models that were essential to capitalist expansion. When it comes to determining postcolonial African development policies, the European economic model continues to have considerable power. An experiment in Eurocentric economic theory has never yielded the intended results, and Africans would learn the lesson much sooner and act according to it if they had the opportunity. Therefore, African politicians were forced to emerge from their genuine dissatisfaction with the present economic system and transition to an alternative production and distribution model. As a result of this, the topic of development has captured the attention of practically all-independent African governments since the 1950s. Eurocentric development policies, which served as a framework for policy decisions in postcolonial Africa, are partially to blame for the current state of underdevelopment.

Africa is capable of generating indigenous alternative economic development models capable of converting its human and natural resource endowment potential; this is where Africa can recognise its worth and the dividend can be translated into parity with the rest of the world.

African countries continue to be underdeveloped, destitute, deeply indebted to their colonial overlords, and beset by insoluble internal socio-economic issues, as has been tragically demonstrated in recent years. In addition, after nearly half a century of firmly believing and adopting imported Western development philosophies and techniques, the predicted modernisation has not been attained. Following that, the majority of African countries shifted their economic development strategies to a developmental state model, in which the state has increased political independence or autonomy and economic

control. The developmental state concept was created to promote rapid economic development on a large scale, encompassing innovation, information communication technology (ICT), and industrialisation. The notion of a developmental state model was developed and implemented in East Asian countries, where the socio-economic and cultural conditions were favourable for the implementation of the programme.

Thus, the critical question is whether Africa should continue relying on imported Western economic models or the East Asian developmental state model. Either Africa can turn inward and embrace African indigenous focused alternative economic development ways, or Africa is not capable of looking inward and adopting alternative economic development approaches. Africa, in my opinion, should focus on developing an effective economic development model capable of communicating and translating its human and natural resource endowment potential. At that point, Africa will be able to recognise its own value, and the dividend will be able to transfer into equal opportunity with the rest of the globe. The book makes an attempt to explore postcolonial Africa's development issues since the 1950s. It makes a compelling case that, in light of the failure of imported Western economic philosophies or the East Asian developmental state model and policies, it is not prudent to apply without conducting adequate evaluations.

Fundamentally, neither Western liberal economic ideologies nor the East Asian developmental state model has qualities that are compatible with African sociocultural and economic realities. The African socio-economic situation is fluid, with no clear distinctions or structures, and it is dependent on the informal sector, which necessitates further examination. In the West, liberal economic principles such as individual liberty, private property, and minimum government intrusion serve as the foundation for their thinking. Its role in wealth accumulation and monopolisation is commonly connected with greed and economic manipulation in developing countries, where it is most prevalent.

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In a similar vein to the developmental state model, the state gains greater independence, or autonomy, in terms of political power and economic control. A developmental state is defined by considerable governmental intervention, control, and planning. Africa should review and examine its society's nature, historical burdens, market advantages, and distinguishing sectors that require government intervention versus those that do not. Additionally, it is feasible to build an acceptable economic model by evaluating other variables in connection with society's consciousness.

The only economic liberation method available to Africa is the establishment of an independent financial system backed by its own currency and economic development agenda

African economic development will require a concerted effort by African governments to invest considerably in infrastructure, which is necessary for intra-African trade to occur. Large-scale investments in intra-Africa infrastructure and strategic investments, such as telecommunication and electricity generation, cannot be addressed by the private sector at this time. The arguments are self-evident as to why this does not make sense for the private sector. First, there is no private capital capable of investing on a massive scale, and second, private capital on huge infrastructures does not provide an instant return on investment. The concerted effort at the continental level is necessary because there is not a single African country economically self-sufficient. Not even South Africa's relatively large economy, or Nigeria, or Egypt, unless Africans are capable of thinking collaboratively on the way forward. First, there is a need to have a comprehensive examination that involves the macro-level centralised financial system in order to prepare for such a large-scale transformation.

Clearly, a reintegrated centralised financial system will enable Africa to have a common currency backed by a strong central bank and treasury. This design is advantageous because it allows for departments to function independently of one another, thereby ensuring checks and balances. The only economic liberation method available to Africa is the

establishment of an independent financial system backed by its own currency and economic development agenda. There are various schools of thought on this subject, some of which advocate for Africa's adoption of the developmental state economic model, while others advocate against it. Given the historical and economic harm inflicted on postcolonial Africa, the liberal economic model coupled with the neoliberal economic colonial objective appears to have reached a point of no return. Despite this, we must study essential financial principles from both the liberal economy and the developmental state economic model because there are some that are universally applicable in all circumstances. Thus, the book's fundamental point is briefly to conceptualise and contextualise the viability of a developmental state model for Africa, as well as to examine its implications.

Given the historical and economic harm inflicted on postcolonial Africa, the liberal economic model coupled with the neoliberal economic colonial objective appears to have reached a point of no return

In the 1980s, it was suggested that Africa might benefit from a democratic development state, following the East Asian countries' precedent-setting performance during that time period. The success of East Asian countries in the 1980s prompted African countries to recreate a similar developmental state economic model on the assumption that Africa might benefit from precedent-setting. However, one thing is certain: what works in East Asian countries cannot be repeated because of a variety of characteristics, including work culture, education system, and social structure, to name a few. Regrettably, most development, political, economic, and sociocultural practises in postcolonial Africa fail because of copy-and-paste techniques that are unable to adapt to local socio-economic conditions. Despite the use of deceptive and alluring words in relation to developmental states, the economic model is in many ways inaccurate. Rent-seeking, developmental patrimonialism, and import substitution are all concepts that are frequently employed yet remain unrealised, relegating them to the world of fiction and misunderstanding.

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Thandika Mkandawire, a renowned Pan-Africanist and proponent of the developmental state paradigm argued why Africa must adopt the developmental state model. This author has emphasised the importance of the developmental state paradigm for African countries in his article *Thinking About Developmental States in Africa*. The ideological and structural components of the “developmental state” are distinct. If we look at it from the standpoint of ideology, a developmental state is simply a “developmentalist” state that promotes economic progress through industrialisation. Structure-wise, the state emphasises the ability to implement economic policies shrewdly and successfully; this ability is governed by a variety of elements, including institutional factors, technical administration factors, and political considerations, amongst others.

Additionally, he notes that there is a widespread misunderstanding of Africa’s economic history. While I concur with him that the African economy is more informal in comparison to the market and financial systems of Western countries, I believe that it has hidden treasure that must be unearthed and exploited. In the same vein, his observations on the growth of postcolonial Africa, as well as the role of the state in that development, are restricted, which is why he refers to the economic failure that has occurred. His arguments that postcolonial Africa’s economic progress followed a straight replication or extension of colonial economic strategy are, in my opinion, inaccurate in this sense. This includes the preferential trade deal with its European counterpart. Such as European Preferential Agreements (EPAs), a consolidation of the Lomé, Yaoundé, and Cotonou agreements may not bear fruit as predicted, given that Africa’s economy is primarily state-led. This is a clear demonstration that putting the state in charge of economic development does not result in the miracles witnessed in Southeast Asian countries.

However, there is an important lesson portrayed by Prof Thandika; in the first place, it undervalued the relevance of the external conjuncture and the function of foreign expertise for African economies in general. When global conditions are favourable, African economies generally perform well; however,

when conditions are unfavourable, they suffer. Second, despite the numerous distortions caused by import substitution, many African economies had functioned reasonably well prior to the second “oil crisis.”

Africa’s overall performance may not have been as good as Asia and Latin America. Still, it should be noted that the top performers in Africa performed close to the best comparable Asian countries during that time. The claim is that an idealised and even dogmatic view of markets has resulted in a widespread acceptance of “market failure,” citing variables such as economies of scale, imperfect knowledge, and others. As a result, the most compelling case against emerging African nations is not their belief in flawless markets but rather their incapacity to manage market failures, regardless of their severity, in a way that does not exacerbate the crisis. He noted that two additional considerations were added for Africa: first, even if the industrial strategy had succeeded in successful nations, African governments were too weak and prone to “capture” by vested interests to pursue such programmes.

It is being attempted by a new generation of postcolonial African leaders to apply the instrument of the developmental state economic model to their respective societies. It is being considered to address the challenges of social and economic isolation in a manner comparable to that of the countries of Southeast Asia. For the purpose of achieving this, a more inclusive and cohesive society centred on the notion of sustainable development was sought to be established. A more humane, just, and equitable society is a good sign of the presence of sustainable development in a society, and it can be measured in several ways. I contend for various reasons that “development is a mentality, not an ideology” and that a development model that works in one community may not necessarily work in another. We were taught that the developmental state model is a panacea for poverty attributable to its outstanding track record of progress in Asia. However, my point is that one of the critical approaches to achieving African economic development is not only to determine which philosophy should govern Africa but also to change the social mindset.

The competence and political will necessary for a developmental state economic model to flourish, stability, technical capacity and institutional capabilities are all required. Besides, rising investment and savings rates combined with the spread of education were the underlying factors. Growth was driven by rapid industrialisation, often led by exports and linked with changes in the composition of output and employment. Development is a broad concept that entails social, economic, political, and human development that involves rapid transformation and a focus on high technology. Most importantly, a cultural revolution is required towards determination for national growth and a sense of patriotism.

The unprecedented economic scale of the crises of the African state requires an innovative, flexible, dynamic workforce. Similarly, forward-thinking, comprehensive practical solutions and policies that address the underlying structural difficulties are critical to resolving economic stagnation. Such practical strategies and procedures need to address how to combat corruption, underdevelopment, poverty and inequality. Evidently, there are essential aspects to examine: a lack of relevant knowledge necessary to comprehend local realities and establish development policies based on logic rather than fiction.

African Underdevelopment and Colonisation

It is critical to conduct a thorough diagnostic of Africa's underdevelopment from historical, political, socio-economic, and globalisation perspectives, as well as the present knowledge-based economic environment. We have seen that the majority of the time, the debate over Africa's underdevelopment is centred on two major variables: colonisation and maladministration or simply ineptitude. A single storey has its own boundaries; that is, if colonialism is the primary factor linking Africa's underdevelopment to it, how far back in history does the continent's underdevelopment extend? Without a doubt, colonisation has caused numerous negative consequences beyond economic exploitation, most notably in human relations, particularly as a being; dehumanisation and categorisation as an

inferior creature compared to other races. Indeed, discrimination amongst Africans has been conducted on the basis of ethnic origin, language, and wealth, which played a detrimental influence.

European conquerors were mainly concerned with extracting riches from their colonies through the construction of roads, railroads, and ports for the transportation of raw commodities to Europe and North America. In essence, whatever money that Africans possessed was gradually snatched away from them and transferred to European settlers. These are open-ended discussions; most certainly, Europeans did not come to Africa for salvation but for self-beneficiation. However, they caused psychological harm, resource exploitation and left infrastructure in their wake. As far as I am aware, there is no empirical evidence that supports the cost-benefit analysis.

Few researchers, such as Manning, think that colonialism helped Africa. Manning (1974) offered a scathing defence of colonialism or the colonial period in Africa. He suggested conducting a rational cost-benefit analysis to arrive at an overall assessment. Amongst the highlighted areas of mutual advantage are a technical improvement, introducing new crops to several African locations, and European investment in Africa through infrastructure such as railroads and ports. Additionally, he indicated government expenditure on social services such as public health measures, taxation systems, and missionary education systems, and to the extent that he claims that colonialism brought law and order to Africa, political coercion that resulted in the abolition of "African despotism."

African underdevelopment has been linked in numerous studies to colonialism and the transatlantic slave trade. African scholars, including Walter Rodney, Stephen Ocheni, and Basil C. Nwankwo, have written extensively about colonialism's heinous effects on Africa. On the other hand, numerous academics have explored colonialism's negative and destructive implications, emphasising the disastrous consequences for African people and soil. As far as we know, colonisation and slavery were abolished long ago. So why does it matter now?

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According to Rodney, many uncertainties remain about the slave trade and its impact on Africa. Still, the underlying image of destruction is clear, and it comes logically from the manner in which captives are recruited in Africa. The number of Africans exported is one of the unknowns. The considerable loss of the African labour force was worsened by the presence of young men and women with physical capabilities. Buyers preferred victims between the ages of 15 and 35, especially those in their early twenties; the sex ratio was generally two men to one woman.

Europeans generally accepted African young people, but adults were rarely taken. They dispatched the healthiest persons whenever possible. Africa's precolonial economic: stagnation and disruption technological as previously established, European technology was not entirely superior to other nations in the 15th century. Ships and, to a lesser extent, weapons, were advantageous to Europe. Euro-African trade necessitated Asian and African consumer goods, revealing Europe's manufacturing inferiority. Early European traders relied heavily on Indian clothes, as well as clothes from the West African coast, for resale in Africa.

Ocheni and Nwankwo articulated succinctly how colonialism significantly contributed to Africa's underdevelopment in a variety of ways. It is often believed that colonialism delivered Western knowledge and civilisation to Africa, hence advancing the region. Additionally, colonialism established a parallel economic framework in Africa, causing the African monetary and economic structures to disintegrate. African workers and dealers were dehumanised. It enslaved and expelled Africans from colonial estates. Likewise, colonialists dominated and controlled African commerce and industrialisation.

Colonists had to seize control of the African political and economic systems in order to produce the types of food required by their domestic industrial employees. The colonialists exploited the monetarisation of the African economy as a powerful tool for gaining political control and administration

over the continent. A barter economy predominated throughout Africa before colonisation. Additionally, I concur with Ocheni and Nwankwo that colonialism facilitated and exacerbated class struggle, tribalism, and ethnicity within African colonies because of the fundamental cause of Africa's continued underdevelopment.

The first president of Togo stated succinctly that the colonial powers' policy resulted in the economic isolation of coexisting peoples. Although I can call Paris from my office phone hearing Lomé, I am unable to reach Lagos in Nigeria, which is only 250 miles distant. Again, while it takes only a few minutes to send an airmail letter to Paris, it takes many days for the same letters to reach Accra, a little over 132 miles away. Roads have been built from the shore to the interior, but very few have connected commercial centres of commerce. Togo, Benin, and Ghana's productive central regions are as isolated from one another as if they were on separate continents. In comparison to colonial times, Africa's infrastructure position is optimistic. However, there are still hurdles, such as colonial borders that remain in place and restricted to this day, making intra-African commerce and development virtually impossible.

Development and African Indigenous Knowledge Systems in Governance

The prescription of a Western governance model in African politics, which does not take into account the indigenous governing knowledge system, is a major source of contention. This is one of the most difficult challenges to overcome. African nationalism, which was established during the colonial era, is reviving and destabilising the development effort in postcolonial Africa. As a result, all political reforms in Africa are based on a power-sharing paradigm amongst ethnic groups, which is in opposition to merit-based authority and duty assignment.

As a result, growth and development are stumbling blocks in the majority of cases. The authoritative stimulant for decision-making paralysis and polarised behaviour that multi-ethnic and deeply divided societies experience when they

share power through agreement is known as the “paralysis of decision-making.” such conditions are especially true when it comes to corporate varieties of consociationalism, such as confessional regimes, where both legal and informal instruments of veto are imposed. However, it is unknown how and when cooperation and compromise can be achieved in a national unity government with mutually vetoing communities that are not asserting their rights and how long it will take. Therefore, there are concerns about how the veto affects decision-making in highly polarised power-sharing systems and how it is related to representation and stability in such environments. The scenarios have highlighted a failure of governance and development issues in Angola, Côte d’Ivoire, Mozambique, Kenya, Ethiopia, Sudan, South Sudan, Somalia, Tunisia, Zimbabwe, and other countries in the region.

Throughout the colonial era, history deprived the African people of the dignity of establishing their own nations based on indigenous values, institutions, and heritage. African governance and state-building in the modern era are the result of Eurocentric philosophies and are not founded on indigenous knowledge systems (Seife, 2023b). The majority of governance models, including federalism, confederalism, unitarianism, and decentralisation, are founded on European thought and behaviour. As a result, both African governments and the African Union created and implemented a foreign system for indigenous peoples. That is part of the reason that Africans are suffering development failure; unless Africans thoroughly assess what is good for Africa and build on the ground realities, socio-economic triumph is unachievable.

Indigenous knowledge governance is a term that relates to political culture and the quest for ideas and practises that are acceptable and necessary for Africa’s political destiny (Seife, 2021a). Additionally, it assists a civilisation in making judgements regarding activities such as agriculture and education that are compatible with their way of life. When we refer to indigenous knowledge, we are referring to practices that indigenous people have evolved through trial and error over many generations and have demonstrated to be adaptable

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to change (Eyong, 2007). The term “indigenous African governance knowledge systems” alludes to precolonial or uncolonised wisdom. Moreover, today, Africa is suffering from climate change and pollution.

The very survival of humanity is threatened, as evidenced by silent emergencies like desertification, fast degradation of arable land caused by abusive and inappropriate use of fertilisers. While Africa emits relatively little carbon dioxide, it is clearly the leading victim of climate change in every way; not only is it a direct victim, but it also lacks the resources necessary to respond to the devastation (Seife, 2021a). One of the critical causes accelerating the rate of biodiversity loss in Africa is the abandonment of indigenous knowledge systems in favour of alien approaches. Global warming is the most evident threat facing the world at present, but the institutions in place to protect our shared future have proven insufficient thus far. Africa must make use of indigenous wisdom to avert such a human and environmental catastrophe.

While many believe that Africa’s history is limited to mummies and pyramids in Egypt, Axum and Lalibela in Ethiopia, and Timbuktu in Mali, this is not the case. However, it is crucial to remember that prior to the arrival of colonialists in Africa, most of Africa was connected to the rest of the world via trade. According to Elliott Green’s research, the concept of nationhood in precolonial Africa was pragmatic and derived from and was tied to a supposedly common history, descent, and cultural sense of solidarity that characterised the motherland. The dissolution of precolonial nationhood and establishing a colonial governance framework is a primary cause of contemporary Africa’s development failure. The historical backdrop of precolonial governance is one of the main causes. Furthermore, African philosophy means that the indigenous knowledge system was undermined. Instead, colonial Africa’s governance knowledge system was much appreciated and implemented in the postcolonial era. As a result, the governance problem became more prevalent and there is no action taken or revised on the alien system. Precolonial Africa had governance structures that were centralised administration

systems dominated by communal groups that were loyal to a central authority and evolved within a social framework and class system.

Some scholars, such as Menski, claim that precolonial Africa lacked any form of governance system prior to the arrival of European conquerors; instead, those colonisers were the ones who brought governance to Africa. In contrast, Elliott Green claims that there is adequate evidence to demonstrate that precolonial Africa's governance was based on indigenous economic and governance principles. On the contrary, Fanon noted how colonial erasure of Africa's rich precolonial history and the resulting mental oppression resulted in substantial psychological pain in colonial Africa, impairing the continent's development and unity. African nations were once prosperous and powerful. Comparing colonists and colonial living conditions provides a striking testament to how Africa lost its wealth and became incapable of clawing its way out of poverty. The origins of people-oriented development theory and practise stem from the imperative of sustaining the effort to identify and document indigenous knowledge foundations. For the purpose of increasing acceptance of indigenous knowledge, particularly amongst sceptics, it may be required to validate them, add value to them, and then further document them to properly recognise individuals who own them and distribute their related rewards.

The origins of people-oriented development theory and practise stem from the imperative of sustaining the effort to identify and document indigenous knowledge foundations

Development Challenges in Postcolonial Africa

Africa is home to over one billion people, with the productive youth age group accounting for over 42% of the total. Similarly, by any measure, Africa is a rich supply of natural and human resources. Despite this, the country's human and natural resource abundance has not been converted into better living conditions for its people. The continent, on the other hand, is a picture of deprivation, unemployment, inequality, violence, dangerous

health conditions, ignorance, and ageing infrastructure. Trade imbalance, resource exploitation, and the export of raw materials have all contributed to Africa's underdevelopment, and this has a negative impact on the continent and its people.

The African Union's development deficit extends beyond exogenous issues to include systemic and structural barriers linked to the union's member states. It is proposed in the concept paper that the present intra-African commerce be challenged, restructured, and ultimately overcome. In the previous quarter century, poverty has risen considerably in Africa, while it has decreased throughout the rest of the developing world. This continent's particular issue is the lack of progress in its economies. According to my theory, the root causes are not found in African idiosyncrasies, but rather in geographic elements that are problematic all over the world, but that are particularly evident in Africa. Using the centre-periphery debate, we can see how poverty and underdevelopment are deeply ingrained. These characteristics combine to generate three different problems that will necessitate collaborative action beyond the usual international aid dependence.

Since President Harry S. Truman's renowned inaugural address in 1949, appeals for global development have received more attention from multilateral groups. As a result, the development agenda becomes a focus of discussion amongst governments and non-state actors, particularly in the developing countries. The message emphasised the importance of improving the living conditions of individuals in developing countries. Whatever the goal, it should be applauded regardless of what it is. One of President Truman's priorities was to promote the USA's scientific and economic advancements around the world in order to improve living circumstances in underdeveloped and poor nations. During President Truman's development and technology transfer appeal, however, the majority of Africa's governments were colonial. As a result of this situation, the majority of beneficiaries were Marshal Plan countries and USA allies. Following President Truman's twelve-year effort in 1961, President Kennedy established the

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United States Agency for International Development (USAID) to concentrate on international development aid.

Postcolonial Africans have continued to be recipients of foreign assistance for the past six decades, and both the donor and the recipient should assess where things have gone wrong and how they may improve things. On the other hand, I feel that while development assistance is necessary at some stages of the process, it should not be a permanent answer. However, six decades after Africa's independence, these development assistance organisations remain active in the continent. Such a lengthy mission requires an in-depth examination of the operation's purpose and outcome. The concept of development assistance is not exclusive to USAID; GIZ, KOICA, JAICA, DFID, CIDA, and SIDA are just a few examples. Africa should recognise that pervasive assistance has a long-term detrimental effect on a country's psychological endurance and on its inhabitants in general. Additionally, it is a proof of superior thinking on the part of the donor community and an evidence of the dependency syndrome on the part of the receiving group. Thus, Africa as a whole, and particularly South Africa, should encourage its youth to engage in productive and life-changing intra-African trade in a significant way to alter the course of African history.

Africa should recognise that pervasive assistance has a long-term detrimental effect on a country's psychological endurance and on its inhabitants in general

In order to assess modern African politics and society, it is necessary to examine postcolonial thought. According to the findings of this book there should be a stronger connection between African studies and postcolonial methodologies. To avoid generalising, the book emphasises on specific themes and problematisations relevant to modern Africa in light of postcolonialism. The book claims that by looking at the relationships between speech, political institutions, and behaviour across Africa, we can understand more about the continent's politics. Discussions on evolution, hybridity, and resistance can help to clarify these ideas. Better

collaboration therefore benefits both African studies and postcolonial perspectives.

On one side of the balance sheet is the amount of aid and investment flowing into Africa, while on the other is the amount of capital flight from the continent, which is often disregarded. Numerous studies demonstrate that Africa has developed into a transit point for billions of dollars in aid and investment via illicit financial flows, despite the fact that this was not the planned outcome. Numerous factors contribute to a lack of accountability amongst a select few, including corruption, ineffective government, political instability, a lack of the rule of law, and a deficiency in regulatory monitoring.

Capital flight research, as well as the methods and sources of such illegal behaviour, is crucial for policy formulation. Additionally, it is critical to consider the destinations' interests and policy gaps when considering how illegal funds are addressed. There should be a critical assessment that provides a contemporary value of illicit financial flows from Africa by assessing the source and destination of illegal outflows, as well as the factors that determine the source and destination of unlawful outflows. I have concluded that for countering illegal capital flight, it is necessary to refocus the debate on credible policy options for investigating the source and destination countries.

People in Africa must set goals for themselves and not be swayed by Western politics and development agenda. There is a famous saying "if you do not have a proper strategy in place you will be forced to accept another strategy for you". As a result, African countries must use this window of opportunity to broaden the scope of policies that support democracy in the context of local circumstances. In order to move forward, it is necessary to concentrate on actual priorities such as job creation, regional unification, and economic involvement through intra-Africa trade. By recognising and supporting indigenous knowledge and promoting and assisting the African political, economic, and governance system, we can create an environment conducive to the flourishing of African prosperity.

People in Africa must set goals for themselves and not be swayed by Western political agenda!

According to the African Development Bank, there will be an additional 200 million Africans aged 15 to 24 by 2040, making Africa the youngest continent in the world. Consequently, a projected shortage of millions of jobs on the continent is particularly important. As a result, young people are becoming destitute, and this unemployment problem must be addressed in due course. These people likewise held aspirations for industrialisation, diverse economies, global competitiveness, and a better standard of living. All citizens should have access to elementary education; health and sanitation initiatives, enhanced work prospects, freedom of association or trade unionism, and improved welfare measures.

A more competitive private sector is essential for driving economic growth, creating new jobs, and stimulating African economies, and African governments must develop policies and plans to make this happen. A stable fiscal and monetary policy, good governance, openness, and a more robust legal system should support such a strategy, as should an improved investment climate and less corruption. Agribusiness, infrastructure, industry, and long-term investment in the private sector will help to alleviate food insecurity and provide jobs for the continent's youth. It will also be necessary to increase incentives to improve the quality of education to produce a highly skilled labour force.

In absolute and relative measures, Africa is the only region in the world where poverty has increased. The cause of poverty in Africa is, in part, a result of inadequate education that is relevant to society. A variety of leadership methods and solutions drawn from African experiences past and present could alleviate current development issues, including a lack of human security. In many regions of Africa, a lack of medical treatment has led to the rapid proliferation of diseases that cannot be treated. A decline in the population's average life expectancy and an increase in the number of orphans resulting from this are the consequences.

Aside from its status that indicates one of the world's most impoverished and underdeveloped regions, it is also one of its least technologically advanced and food-insecure. Moreover, starvation, sickness, environmental degradation, natural resource depletion, poor and inadequate infrastructure, unemployment, and weak institutional capacities continue to represent formidable development obstacles for Africa. Terrorism, bloodshed, border closures, and immigration are just a few of the topics that will continue to dominate the news in the coming years, and this will be a troubled continent for many more years.

Development, the IFS, and Industrial Revolutions Are Interconnected

The concepts of industrial revolutions, development, and the international financial system (IFS) are all inextricably tied together. When Africa is not part of the international financial system and the industrial revolution sequence, it cannot participate and secure its place in the global governance and development arena. The relationship between development, the international financial system, and industrial revolutions is interdependent. While Africa is on the receiving end of the international financial system and the industrial revolution, it is inconceivable for growth to materialise to its full potential.

I contend that postcolonial Africa's increasing reliance on outside assistance in the shape of offshore portfolios and direct foreign investment, loans, and other forms of aid has not been able to assist Africa in reaching its development objectives. Instead, dependency has led to subservience and servitude to the logic of neo-imperial ambitions. There have been numerous attempts throughout postcolonial Africa to address the problems of financial systems. Primarily because of the transnational class interests of key players in the architecture of global financial institutions, this has not been sufficient to halt the tide.

While Africa is on the receiving end of the international financial system and the industrial revolution, growth to its full potential is improbable

Africa is the poorest continent on Earth, and it is pushed to the periphery of the global economy. One explanation is that the continent is systemically disconnected from the international financial system and is not seen as an equal trading partner. Despite its wealth of natural riches, Africa continues to be plagued by socio-economic difficulties that threaten the very viability of the majority of the continent's governments. The region continues to fragment because of poverty, epidemics, state failures, wars, insurgencies, and terrorism, as well as different forms of social discontent.

In a similar manner, the worldwide financial and monetary system favours the wealthy while abusing the world's poorest nations, particularly those in Africa. In this unjust equation, Africa cannot exist, let alone grow and provide its people with a decent living level. An alternative financial institution arrangement must be established for Africa to achieve greater competitiveness and self-sufficiency. Lastly, the status quo will not benefit Africa on all fronts until Africa strives to partake in the political and economic paradigms on an equal basis.

There is no place for scepticism. International financial institutions (IFIs) have emerged as a crucial component of neoliberalism's instruments. Although there was a misguided expectation that the IFIs would help developing countries to catch up with the developed world in terms of poverty alleviation and improved livelihoods, this did not come to pass. A fundamental problem is the inability of many African states and their political structures to bring about long-term development. It is crucial to ask the following questions in order to comprehend the primary impediment and identify comprehensive solutions: What is squeezed between the policy ambitions of foreign financial institutions and the domestic imperatives of political survival in Africa? This will make it

possible for African nations to differentiate or converge and diverge foreign financial institutions and domestic imperatives.

What are the World Bank and the International Monetary Fund (IMF) implications on economic decision-making in African nations? How is critical social research on Africa represented in a political economics methodology that resists IFIs' growing power and authority? Such inquiries allow for examining each IFI prescription and the selection of those pertinent to the local environment and reject unnecessary recommendations. What are the critical reasons for the lack of development financing in Africa? Regarding how African governments, regional groupings, and the African Union (AU) may finance growth without international financial institutions or other foreign sources. How can Africa establish an inter-bank network that can compete with other inter-bank network systems?

In the current state of the globe, I believe that Africans must go deeper, and it is not about superpowers but rather the financial system that sustains a new world order. African economic specialists should examine the gold-based monetary standard and investigate the significance of the global financial system. I believe that the world is on the verge of a significant change in which the existing system of money and accounting will be abandoned, and new electronic money will be introduced. Similarly, the new accounting system, which we refer to as blockchain, is digital and ensures an almost flawless record of every economic transaction. African people and governments should gain greater clarity over what is going on with the new financial system. On the other hand, there is a significant increase in vulnerabilities in terms of the power balance between governments and populations.

In my perspective, citizens become more powerful than the conventional government, and the hegemonic shift may be a precondition for a digital constitution, with digital money and human rights in line. Despite this, the new digital currency is altering the concept of sovereignty in terms of both governance and financial structure management. I believe that it has

become difficult to anticipate the future because of the new government structure and digital currency, which have made the governing mechanism more complex. Whoever controls the financial system constantly monitors the competing wants of citizens from all parts of the world, which form the basis of the new world order.

Alternative Paradigm Shift for Future African Development

There are numerous obstacles in the way of Africa's alternative paradigm, but the conservatism of the continent's intellectuals and policymakers may be the most formidable. Too many individuals in developed nations and institutions have bet their reputations on the old paradigm for them to switch to the new paradigm readily. It's improbable that anyone's opinion will be changed in favour of what seems to be a purely theoretical possibility, and that includes those who have no interest in the matter. Some may see the pushback against the status quo changes in Africa as a broader threat to the Eurocentric economic model. They are likely not finding solace in the fact that the political economy of industrialised countries is different, one that promotes value and wealth development rather than the destructive effects seen in Africa. In this regard, intellectual conservatism presents a barrier that may be an even more significant and more onerous hurdle than entrenched interests.

Since the continent's independence, postcolonial Africa has operated under one of three distinct economic and political frameworks. The first economic system, which prevailed until the early 1960s and lasted until the middle of the 1970s, was a continuation of the colonial system. By the middle of the 1970s, the World Bank and the International Monetary Fund began implementing structural adjustment, which were the most challenging phase in the history of the global economy and the worst time in Africa. On the other hand, politically speaking, there is a distinct split between the African countries that support the Western capitalist bloc and those that favour the Eastern socialist bloc, respectively. And finally, the third one

is the one that has been influential since the Cold War. In the time that has passed since the end of the Cold War, Africa only has a few alternatives available to it other than to subscribe to the unipolar, neo-liberal economic model. People who trusted their instincts would regard the developing state model to be a hybrid form of ownership that includes elements of both the private and public sectors. When these facts are considered, Africa's economic and political rejuvenation must be founded on a concise evaluation of the three paradigms and an appraisal of whether or not the three paradigms have been unsuccessful and whether a change to a new paradigm is necessary.

It was essential to take a different point of view. There should not have been a surprise that there was a need for a paradigm change. As a result of the inability of African states to reform themselves, the old triumphalist paradigm was forced on them. As a direct result of this, a new paradigm formed in Africa. The shift in perspective was also connected to something labelled the absence of alternative solution finding that has been predominating the intellectual atmosphere on the continent. Because of this, the Eurocentric economic and political paradigm became the only choice available, and by "only choice," I mean that it was the only alternative in both a literal and symbolic sense.

As part of the implementation of the democratic, all-inclusive paradigm, African governments must undergo a transformation that includes setting the state on a path of vibrant and active democracy. Getting rid of the winner-take-all politics that come with a rent-seeking political economy is the first step towards establishing a stable democracy. Key to establishing a stable all-inclusive democracy in Africa is dismantling networks of patronage, especially in urban areas, and promoting autonomous farmers' groups based on productivity rather than patronage. Elements crucial to remaking the African state include reorganising the legislative, judicial, and executive branches along democratic lines, teaching citizens to respect democracy, and encouraging participation in government via horizontally linked groups. The phrase "mindset and forward thinking" sums up the essence of development. In Africa, it is essential for us to

think about the development agenda on an individual level, debate it, and then execute it collectively.

Conclusion

The postcolonial perspective offers a fundamental epistemological critique of the concept of development. Drawing from an array of critical methodologies, including post-structuralism, post-Marxism, and critical geography, this framework posits that development is not a neutral, objective process but is, at its core, a social and political construct. It is historically and discursively produced, rooted in a particular power-knowledge nexus that legitimises certain forms of global hierarchy.

From a historical standpoint, the modern development paradigm emerged as a discursive product in the geopolitical environment of the early Cold War. It was weaponised as a tool of global influence by the two competing hegemonic powers: the United States and the Soviet Union. The Truman Doctrine and the Marshall Plan, for example, cast development as a capitalist-driven antidote to the threat of communism, while the socialist bloc offered its own state-led, planned economic model. This ideological contest constructed “underdevelopment” as a global problem that required intervention and management by the “developed” world.

The discursive power of this concept lies in its ability to create a universal and linear historical narrative, categorising nations into a hierarchy of “developed” and “underdeveloped.” This narrative, as articulated by theorists such as Arturo Escobar, established a language of expertise, intervention, and policy prescriptions (e.g., structural adjustment programmes, aid conditionalities) that perpetuated a system of dependency rather than fostering genuine autonomy. Consequently, the postcolonial critique argues that underdevelopment is not a pre-existing condition but a historically produced and actively maintained state of economic and political subordination. Corruption, misuse of governmental institutions, and patronage are at the heart of the problem of underdevelopment in the developing nations, notably in Africa. As a direct consequence

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of this, poverty and backwardness have grown pervasive across Africa, which is a striking contrast to the general state of affluence throughout the industrialised world.

The persistent marginalisation of Africa from the process of globalisation and the social exclusion of the great majority of its people represent a significant risk to the integrity of the international system. The continent of Africa requires a holistic and complete integrated strategic framework for its socio-economic development that can provide a vision for the continent in order to meet the development concerns that need to be addressed. In addition, the people of Africa need to have a plan that is thought of and produced by the political and economic leaders of the continent, with ownership as the major issue.

Chapter II

Postcolonial African Governance Impediment Historical Entanglement and Virtual Colonisation

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Source: Adwa Museum



From physical to virtual colonisation. Source: Longreads

What Caused Africa's Poverty? A Governance System or A Lack of Clear Direction

As Africa embarks on the 21st century, it is faced with a plethora of governance issues that have yet to be resolved. Poverty, rapid urbanisation, the question of nationality, regional integration, gender inequality, and food insecurity are just a few of the key concerns facing the world today. The continent of Africa has unavoidably suffered from violent conflicts, political fragmentation, and the fact that it has a subaltern place in the international community and global governance. The processes that contribute to the exclusion and marginalisation of vast sectors of African cultures are still occurring, and poverty remains massive and deeply established. In general, poverty and underdevelopment continue to be a source of civil unrest, intimately linked to the failure of imported democratic politics and the absence of powerful non-state actors. African states are currently struggling to form unified nation-states while simultaneously advancing human development. Given the unresolved legacy of colonial governance and repression, this endeavour has proven particularly difficult.

Although colonialism's actual presence in Africa has ceased; they lay out a remote control through financial and trade institutions; the amount of exploitation in the continent has increased and is now worse than it was during colonial times.

The question of Africa's underdevelopment is a central and complex topic in development studies, political science, and economic history. While simplistic explanations often cite internal factors like ethnic diversity or poor governance, academic consensus points to a more intricate causality rooted in history, institutional design, and the continent's place within the global economic system. The prevailing academic view rejects inherent cultural or geographical explanations and instead focuses on a synthesis of historical and structural factors.

The notion that Africa's linguistic and ethnic diversity is the root cause of its economic challenges is largely discredited

in academic circles. While it is true that the continent is home to over 2,000 languages and thousands of distinct ethnic groups, a direct causal link between this diversity and poverty is not supported by robust research. Rather, academics argue that ethnic conflict and political instability are often not the primary causes of poverty but rather its **symptoms**.

In many cases, colonial and post-colonial elites instrumentalised ethnic differences to consolidate power and control resources, a phenomenon known as “ethnic fractionalisation.” The resulting conflicts are often a struggle over a weak, often corrupt, state apparatus that holds the keys to economic opportunity, rather than an inevitable outcome of diversity itself.

A vast body of scholarship identifies colonialism as the single most significant factor in creating the conditions for Africa’s underdevelopment. European colonial powers did not aim to build self-sufficient, prosperous societies but to extract resources for their own industrialisation. This led to several enduring structural problems including colonial powers established political and economic institutions designed for the sole purpose of extracting wealth, with no incentive to build infrastructure for local commerce or to empower local populations. This stands in stark contrast to the inclusive institutions that fostered economic growth in Europe.

The “scramble for Africa” resulted in the creation of artificial borders that ignored pre-existing ethnic, linguistic, and political boundaries. These borders created states that lacked a cohesive national identity and were often prone to internal conflict as diverse groups were forced into a single political entity. Colonial economies were deliberately structured to be dependent on the export of raw materials to European industrial centres. Local industries were suppressed, and infrastructure was built to facilitate resource extraction from the interior to the coast, not to foster regional trade and economic integration within the continent.

Following independence, many African nations inherited fragile, weak states that were fundamentally unsuited for

democratic governance and economic development. This is a direct consequence of the colonial legacy. Postcolonial states often lacked the institutional capacity, bureaucracy, and legitimacy to effectively collect taxes, enforce property rights, and provide public goods. This created a vacuum that was often filled by corruption, rent-seeking behaviour, and patron-client networks, where state resources are used to benefit a small elite rather than the public good. The inherited political systems were often highly centralised and lacked democratic accountability, leading to frequent coups, civil wars, and cycles of political instability that destroyed infrastructure, displaced populations, and crippled economic activity.

Africa's underdevelopment cannot be fully understood without examining its place within the global economic order. Neocolonialism is a concept that argues that while political independence was achieved, many African nations remained economically dependent on their former colonial masters and Western powers. Many African economies remain reliant on the export of a small number of primary commodities (e.g., oil, cocoa, coffee) whose prices are volatile and largely determined by international markets. This leaves these economies vulnerable to external shocks and limits their ability to accumulate capital for industrialisation.

The borrowing sprees of the 1970s and the subsequent global interest rate hikes in the 1980s led to a crippling debt crisis for many African nations. The imposed Structural Adjustment Programmes (SAPs) from institutions like the IMF and World Bank often required governments to cut spending on essential services like health and education, further exacerbating social and economic woes. The underdevelopment of Africa is not an inherent condition. It is a complex, multi-layered outcome of a historical trajectory rooted in the colonial project's design of exploitative institutions and economies. This historical legacy, combined with a persistent vulnerability to an unequal global economic system, has created the structural and political challenges that continue to impede the continent's progress today.

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However, numerous assumptions have been made regarding this issue. As a result, other questions arise, including one that has been a complicated and sensitive point of contention between Africans and the rest of the world: why has Africa fallen so far behind and significantly underdeveloped? Academic discourse on Africa's development trajectory requires an inquiry into the critical determinants of its persistent underdevelopment. Additionally, what are the critical reasons, which need to be examined, for Africa to be considered as underdeveloped? In order to fully understand the causes of Africa's poverty and underdevelopment, a multifaceted approach must be taken. Because of this, the issue of poverty and underdevelopment in Africa needs to be analysed "without a box" by conducting a thorough investigation into a variety of contributing variables. The "usual box" in the form of rhetoric and researcher output taught the broader African population that corruption; poor governance, education, and healthcare were the core causes of African poverty.

Africans today are undeveloped compared to Western Europe and a few other regions of the world. This position was not attained through the independently occurring evolution of Africa and Europe; instead, it was accomplished through the exploitation of the continent (Rodney, 2018). Rodney's thesis focuses mainly on the contributions made by Africa to Europe's current state of "developed" condition and by Europe to Africa's current condition of "underdeveloped" status. Both of these conditions are highlighted as the main issues. As a consequence of this, the study's findings suggested that some poverty theories are both a rarity and a reality in the setting of Africa to comprehend poverty. In other words, poverty is put onto the shoulders of African men in a variety of ways through systematic means, and it is not easy to separate effortlessly. Poverty in Africa exists mainly attributable to structural conditions created by those in positions of power and authority (Dube, 2019). The only way that the cycle of poverty in Africa can be broken is if there is a conscious and cultural revolution in Africa that enables the continent to break free of the shackles of imperialism.

The burden of poverty is placed squarely on the shoulders of African men in a variety of forms and a systematised manner that is unbearable to disentangle. The only way that African poverty will end is if there is a conscientious and cultural revolution that enables Africa to transcend imperial traps.

Africa is at the periphery of the world economy, which creates a complicated underdevelopment problem. The underdevelopment of the African continent is a complex issue shaped by an array of factors, including its historical and contemporary position within the global economy. A central argument in development studies is that underdevelopment is exacerbated by Africa's geographical marginalisation from major centres of global economic activity, which poses significant logistical and trade-related challenges. By effect, unemployment, entrepreneurial skill development lacking in the continent and caused extreme poverty that needs equal attention to African unification.

Without a doubt, Africa has historically trailed behind the rest of the world in terms of economic development, which has repercussions across multiple sectors. Africa's apparent causes of poverty are foreign interference, economic exploitation by richer countries worldwide, and brain drain. Apart from that, corruption and poor governance, inefficient land use and tenure systems, civil wars and perpetual political turmoil, inadequate infrastructure, disease, and inadequate healthcare facilities are at the top of the list. However, despite all odds, Africans were unable to create a turnaround strategy. While worldwide poverty is reducing as a result of India's, China's, and other countries' rapid economic growth, Africa's contribution to this drop is underwhelming (Mills, 2012:2). In fact, absolute poverty is increasing in a number of African countries; what is the main reason for this increase? Is there anything Africans can do to halt this decrease and better the African economic situation?

Part of the explanation relates to the role of IFIs as an instrument of economic control over emerging countries, particularly African governments, which is detrimental. Pitifully and incomprehensibly, Africa is the poorest continent on the earth, consigned to the periphery attributable to isolation.

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One explanation is that the continent is systemically isolated from the global financial system and is not regarded as an equal trading partner. Africa continues to be plagued by socio-economic challenges that threaten the very viability of most of the continent's governments despite the continent's richness of natural riches. The region continues to fragment because of poverty, epidemics, state failures, wars, insurgencies, and terrorism, as well as different forms of social discontent.

Similarly, the worldwide financial and monetary system favours the wealthy while abusing the world's poorest nations, particularly those in Africa. In this unjust equation of the world financial system, Africa cannot live, let alone prosper and offer a reasonable living level for its people. Consequently, the formation of an alternative financial institution structure is an essential step for Africa to take in the direction of achieving greater levels of both self-sufficiency and competitiveness. The execution of this evaluation has shown that maintaining the status quo would not be beneficial to Africa on any front so long as Africa does not strive for equitable involvement in the political and economic paradigms. The truth about Africa is glaringly apparent, and there is no room for scepticism about it.

International financial institutions have become a crucial component of neoliberalism's mechanism for imposing the preferred policy of Western nations on developing countries, notably Africa. There was a misguided expectation that the IFIs would bring developing nations closer to the developed world in terms of poverty alleviation and improved living conditions, but this did not occur. A key cause for concern is the inability of many African states, and the political institutions that come from it, to bring about sustainable development. IFIs should not interfere to address the institutional deterioration and inefficiency of public services that has plagued the majority of African countries. In light of what has been stated above, the following topics need to be investigated further, along with the essential questions that are listed below:

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- What is squeezed between international financial institutions' policy objectives and the domestic imperatives of political survival in Africa?
- When it comes to economic decision-making in African countries, what are the effects of the World Bank and International Monetary Fund (IMF)?
- How is critical social research on Africa represented in a political economics methodology that resists the growing power and authority of international financial institutions?
- What are the key reasons for the lack of development financing in Africa? How can African governments, regional groups, and the AU finance growth without international financial institutions or other foreign sources?
- How can Africa create a competitive intra-bank network that can compete with the fast system?

There must consequently be innovative, adaptable, dynamic, outward-looking practical tactics and policies that address the underlying structural factors that maintain the crises in African states. Such strategies and policies should address human rights violations, tyranny, corruption, underdevelopment, poverty, and inequality, which are rooted in and perpetuated by root causes in internal and external forces, political and religious persecution, profound governmental legitimacy deficits, dominance and exploitation, and environmental degradation plague Africa. It is equally vital to note that such policies and plans would call for a continuous political and financial resources commitment.

In addition to this, cooperation is required between domestic and international civil society groups, governments, public and corporate institutions and sectors, humanitarian players, and other stakeholders. Therefore, it is necessary to transform lofty accords and declarations of purpose addressing the core causes of the crises into immediate, lasting, and effective human rights- and human needs-based solutions. The globe is advancing quickly, while postcolonial Africa does not wholly comprehend paper-based currency, the world is headed towards increasingly sophisticated and unmanageable electronic

currency. Can Africa play an essential role in this regard? What are the disadvantages and benefits?

What Are the Symptoms of Underdevelopment, And How Can It Be Remedied?

Africa's current state of underdevelopment is primarily regarded as the result of a long history of the slave trade, the legacy of extractive colonial institutions, several transmissible diseases, and a lack of health services (Bhattacharyya, 2009; Mills, 2012). Africa's poverty results from a lack of necessary technical and development competence, or it results from none of the above, which means that no clear explanation remains to elude everyone. Allow me to accept that colonisation had a debilitating effect for hundreds of years, and while the trauma may persist for a time, what will be the justification after half a century of independence? During the same time span, other colonised countries, such as South Korea and Singapore, achieved enormous gains; what would be the possible explanation for these disparities? While it is evident that a variety of elements must be examined when combining essentialism with non-essentialism, this does not mean that we should discount magical and spiritual forces. Additionally, Ethiopia, which has never been colonised on the continent, has been dramatically impacted by colonisation in various ways. However, what justifies Ethiopia's deficiency in the development?

Development can only be achieved by community participation, commitment, and the creation of a sense of belonging; ensuring sustainability and the benefit of the people.

The special nature of nation-building, as seen in South Africa and Algeria during the colonial era, necessitates an in-depth research; nevertheless, a separate assessment of the mismatch between nation riches and citizens necessitates a thorough examination. While there is no bulletproof solution on the table, listening to African citizens, academia, private sector and non-state actors enables the development of watertight alternatives. Development can only be achieved through community participation,

commitment, and the creation of belonging; ensuring the sustainability and welfare of the masses. Keeping this in mind, it is essential to have a more meaningful comprehension of the African folks' opinions on the fundamental reasons for poverty and underdevelopment. Africa's current state is the result of both internal and external factors, which generates a distinct dynamic compared to that of other continents. Because Africans have been subjected to several injustices, the responses from other Africans will illustrate how the current socio-economic and political climate has exacerbated these prejudices. Please find below a selection of written remarks and perspectives offered by Africans hailing from a variety of backgrounds and regions across the continent of Africa.

Eric Magale from Kenya: Indeed, the infamous 'scramble for Africa' defines the way we live and relate to each other to the present day. The most manifest way is the borders, followed by language – francophone, anglophone and so forth – and generally our way of life. By the time many countries attained independence, our societies had witnessed significant changes, which in many cases have proved irreversible. The yoke of colonialism continues to burden Africans with debt, discrimination and chronic poverty. Post-independent African governments and intergovernmental bodies such as the AU have largely failed in their mandate to chart a prosperous path for Africa and its people. So what can Africans do to place him / her at par or over their European counterpart? My view is to use the power of collective activism to point out (to government, intergovernmental bodies, Western countries and their backers) any form of exclusion, inequality and plain oppression that is meted on Africans and in so doing protect our sovereignty as a people and free ourselves from exploitation, in all its forms.

Dr Ojo T.A from Nigeria: Languages, ethnic and tribal groups are part of African heritage and cannot be ruled out of African identity, just like the European culture continue to exist with positive progress and impact. However, African leaders of each ethnic and tribal group have failed in their efforts to provide sustainable development initiatives to the different economies because of greed and self-interest.

Dr Jane Namusoke from Uganda: mentioned that she disagrees that poverty in Africa is caused by the diversity of unique languages and tribal groupings. According to what I have read about Africa's precolonial history, various kingdoms (tribal or otherwise) flourished economically in Eastern, Western, and Southern Africa. Subjects in such kingdoms worked in agriculture cultivation and livestock rearing to support their families. Several kingdoms were Balkanised during colonialism, resulting in the formation of what we now know as African countries. This Balkanisation of kingdoms brought with it a new form of governance that effectively halted the economic development of numerous kingdoms. To meet their raw material requirements abroad, colonialists drew on indigenous farming traditions but pushed for regulations that resulted in many indigenous people losing their land. Additionally, the colonial overlords imposed taxes on income and products as a policy that all postcolonial governments in Uganda have been implemented without any revision. In my opinion, policies such as excessive taxation, land grabs by government officials, a lack of emphasis on vocational education, nepotism in government employment, and resource allocation are all examples of this. In essence, present government policies are largely responsible for Uganda's widespread poverty.

Mr Getachew Gobeze from Ethiopia: came to provide an ideal illustration of how Africans were seen both within and outside the world. "Once upon a time, a Minister from a European country invited his colleague from an African country to his mansion. Following his call, the African Minister paid a visit to the opulent homes, magnificent furniture, and lovely gardens. He could not believe what he was seeing and was taken aback. He then inquired as to how all of this wealth was acquired. We are both Ministers, but my title is not capitalised, whereas yours is quite theatrical, he added. The European Minister then escorted the African delegation to his bedroom window, where he showed them the magnificent infrastructure and informed them that they would receive 25%. After his visit concluded, the African Minister returned to his country and immediately began beautifying his residence to rival that of the

European Minister. After amassing great riches in his home, he invited the European Minister to visit. He couldn't believe his eyes upon his arrival when he saw what he saw in his friend's house. He inquired as to how, given that it is Africa and you are an African Minister, you could amass such money. The African then escorted him to his bedroom window, showed him the run-down road, and informed him completely. Without a doubt, the above case demonstrates how much African leaders are self-centred and lead their people to poverty”.

Bening Ahmed from Ghana: Underdevelopment and poverty in postcolonial Africa are a cause of concern for all African citizens, especially young people. The enormous size of the African state's difficulties necessitates the adoption of innovative, adaptable, dynamic, and outward-looking approaches. In addition, thorough practical methods and policies that address the underlying structural factors that contribute to the crises are needed. Human rights violations, dictatorship, corruption, underdevelopment, poverty, and inequality should all be addressed with effective techniques and policies of this nature. Internal and external problems, such as political and religious persecution, severe governmental legitimacy deficits, dominance and exploitation, and environmental deterioration, contribute to societies' inability to sustain themselves.

Marguerite, from Côte d'Ivoire: Inadequate transparency and accountability in the public sector, together with a lack of respect for the rule of law, are all blamed for the African countries' high unemployment rates and polarisation in politics. Changes in intercultural relations worldwide, climate change and poverty, rapid urbanisation, scientific advances, and the information and communications technology (ICT) revolution have contributed to the emergence of knowledge societies. Other factors include differences in gender and intergenerational relationships and the evolution of spirituality and religion's status and role in modern society. Finally, the rise of a multipolar world and the phenomenon of emerging powers have contributed to today's world's complexity.

Ngonyam, from Chad: Africa is by far the most prosperous continent on the planet, owing to its vast natural resources. The persistent underdevelopment of the African continent is fundamentally rooted in the historical and ongoing extraction of its resources by European colonial powers, compounded by the geopolitical and economic policies of postcolonial actors, including the USA. What is impeding this continent's development is the large-scale plundering of its resources by great nations within Europe, and the USA. All of Africa's agony stems from colonial empires, which pursue their aspirations with the participation of these traitors, who are not afraid to sacrifice entire generations by handing over their countries to the former colonising power. Without a commercial link with Africa, Europe will face enormous difficulties. When African governments pledge equal collaboration with Europe while turning their backs on the continent, the world may come to a halt, or they may return with great might against Africa. It will be extremely difficult for African countries to emerge from the abyss unless they leave the dominance of the former colonial power by seizing control of their own destiny, as Asian countries have done. Africa faces a difficult task in eradicating Europe from its midst. Rather than providing a solution to its development issues, it serves as a catalyst for new problems to arise.

Bitris Adelino from Mozambique: Postcolonialism, the ideal of nationalism remains appealing to many Africans as a result of new nationhood and exceptions to the principle of beneficitation, and African leaders use this to their advantage. The challenge, which was overly nationalistic, prevented any focus and largely abandoned the topic of national cohesion development, which should have been given precedence. In addition, the nationalist factor prevented the country from cooperating with African countries that were its neighbours in order to improve connections on trade and collaboration for the benefit of inhabitants. Although precolonial cultures were not structured as "nation states," akin to the Eurocentric model, there was no precedent for postcolonial African leaders to establish and adopt a governance system. Additionally, the postcolonial state

has used the rhetoric of nation-building to establish hegemonic dominance, frequently at the expense of variety and plurality both within African countries and between them.

Ernaivo from Madagascar: Women's political engagement is absent in Africa, which results in intangible benefits for democracy, such as enhanced responsiveness to citizen needs, increased cooperation across party and ethnic lines, and a more sustainable future. Concerns about women's marginalisation and invisibility in Africa's policymaking continue to be a source of passionate debate across Africa. Avoiding development for more than half of the population does not sound acceptable. These problems are most likely the result of restrictive legislation, cultural diversity and customs, institutional impediments, and unequal access to high-quality education, healthcare, and resources. Reversing these discriminatory practises is not impossible, and can be accomplished across the continent by applying the appropriate measures if and if the current leaders are thoughtful about it.

Darlan from Central Africa Rep: There is a widespread lack of effort and wishful thinking. Most of the time, we Africans are not fighting the system that has subjugated and oppressed us; rather, we are trying to benefit from the system, and we will continue to do so in the future, my African colleagues. It is unlikely that our freedom will be achieved very soon unless there is a shift in thinking amongst the general public. Politicians use the state as a vehicle for advancing their own personal agendas. There have been a lot of attempts, some of which have been successful, made by African presidents to lengthen their terms in power, and/or ensure that their dynasties or protégés remain in power so that they can continue to receive the benefits of the state's largesse.

Serge Lwamba Lwa from DRC: Africa's challenge is not only to comprehend the influence of new scientific innovations on our communities but also to establish itself as "the land of the invention." The challenge that Africa is facing is understanding how new scientific discoveries may impact our societies and how to become a "continent of science" itself. Rapid societal change at all levels, including local, national, continental, and global, makes

predicting Africa's issues in the next century challenging, even if only for the next few decades. Over time, science has improved its ability to foresee, read, and explain change processes. Humanity's ability to track changes in the natural world and identify societal patterns will improve in lockstep with the progress of science. As a result, the 21st century's most pressing questions are likely to evolve over time. Unresolved issues such as poverty, rapid urbanisation; the question of nationality; regional integration; gender inequality; food insecurity; violent conflicts; political fragmentation and the fact that Africa has a subordinate position in a global community and global governance have made it difficult for Africans to adapt to the new century. The weight of its history hampers Africa. Africa's colonisation, neo-colonialism, and the slave trade have all had a lasting impact on the continent's peoples, as well as on the continent's natural and intellectual resources.

Engineer Tobias Chusaro from Zimbabwe: A barrier in African politics has been caused by the uncertainties that are made by the existence of multiple legal systems and traditions of government. The politicians have taken advantage of these ambiguities in order to extend their control without being held accountable. The fact that many countries have several legal and governance institutions does not necessarily mean that these institutions are effective instruments for good governance. This is the situation in a good number of these African countries. In point of fact, however, they make it possible for political leaders to exploit the authority that comes with their positions for their own benefit, rather than using that authority to serve the public. This has been the situation in so-called monarchical regimes as well as in nations where elected leaders are also vested with historical authority. In this regard, the concept of culture and legacy is frequently prioritised over the lobbying efforts of civic society towards a human rights culture in politics.

Berhanu Destahun from Ethiopia: It is almost probable that "Africa's poverty" is a product of an ineffectual and untrustworthy leadership structure that has been dramatically consciously affected by Westerners for their own benefit. Additionally, I have seen that the developed world's professed

goal of “keeping Africa in abject poverty for decades” has become a reality, resulting in Africa’s inability to compete on a global arena, both politically and economically.” It is hardly a secret that globalisation would leave the world’s wealthiest continent, Africa, underdeveloped for an extended period of time because of these cruel capitalists! Thanks for the opportunity. I merely offered my opinion out of the box. I did not refer to any articles whatsoever which were provided.

Gabrielle Hertis from Rwanda: I would like to inquire further in order to gain a better understanding of the subject. Why do African countries take a long time to grow, but Asian countries do so quickly? Why is poverty so prevalent? The question does not have a single answer but rather a synthesis of several factors. The insinuation is that you have some sort of arbitrary deadline that countries must adhere to, or else they will be considered to have taken ‘too long to develop’? In order to dispel many misconceptions, African countries should organise themselves to approach the sustainable development agenda pragmatically. When it comes to acquiring or developing money, it is not a sprint.

Helio Mathebula from South Africa: African governing elites will develop alliances and allegiances that will ensure that they remain in their positions of power while paying insufficient attention to the concerns of the general populace. The destructive phenomenon of elites conspiring together is still very much a part and parcel of modern politics, which makes participation in politics overall less likely. This comprises links with local and external partners, including foreign firms and states, in order to create legitimacy of office in areas where there is less support from the general populace. Political leaders are dependent on control systems, and as a result, military rule continues to be an important component of governance. Despite the assertions of many African nations, notably their ruling elites, that they are moving towards more political involvement freedom and democracy.

Ramzi Mohamed from Tunisia: Religion and culture have historically been utilised to bolster the claims of various African kings to power, and this continues to inform and influence African

political affairs. According to research, politicians take advantage of opportunities to use religion to support their stances. Recent social movements that have involved extreme and/or fundamental religious views that have gained considerable traction for a variety of reasons that are not necessarily motivated by religious motivations. According to the findings of various studies, there have been instances where it has been demonstrated that there was an attempt to curry political favour and/or tolerance.

Aklilu Solomon, Independent Entrepreneur: Academic discourse on Africa's underdevelopment frequently highlights weak governance and institutional capacity as a core challenge. This perspective posits that the lack of robust state institutions is a significant impediment to sustainable development, often transcending other factors. Institutional deficiencies and their consequences are manifesting in African nations. Many African states face pervasive issues of corruption, a lack of transparency, and limited accountability. These deficiencies directly compromise the state's ability to provide essential public goods and services, such as education and healthcare, and to execute critical infrastructure projects. The resulting ineffectiveness erodes public trust and diminishes the state's legitimacy. Furthermore, these governance deficits contribute to political instability and civil unrest. When the state is perceived as illegitimate and its institutions are captured by elites for personal gain, it can lead to conflicts over resource allocation and power. This instability, in turn, deters both foreign direct investment and domestic private sector growth, as investors are wary of the risks associated with unpredictable policy environments and the absence of a strong rule of law. Ultimately, from an institutionalist standpoint, the absence of strong, independent, and accountable institutions creates a vicious cycle. It undermines the foundations necessary for a functional market economy, making long-term economic planning and the achievement of sustainable development goals exceedingly difficult.

Another significant challenge is the overreliance on primary commodities and limited industrialisation. Many African economies depend heavily on the export of raw materials, making them vulnerable to global price fluctuations and economic

shocks. This dependency stifles value addition, job creation, and innovation. Additionally, inadequate investment in education, healthcare, and technology perpetuates poverty and inequality, leaving a large portion of the population without the tools needed to participate in and benefit from economic growth. To break the cycle of underdevelopment, Africa must diversify its economies, invest in human capital, and foster regional integration.

Perspective of Dr Seife Tadelle Kidane (Author) on Africa's underdevelopment: There are two grounds on which I believe that Africa is underdeveloped. The first is on the responsibilities of citizens and what is missing from them. Then there are leadership and structural obstacles that are impeding Africans from realising their aspirations. I am willing to wager with anyone on rational and empirical grounds that Africans do not have a lower intelligence quotient (IQ) than any other race on the planet, as countless studies demonstrate. However, in my perspective, Africans lack organisation, which implies that they lack structure in their actions, including a lack of follow-up and adequate attention. This is attributable to the living environment in Africa being less demanding in many respects than the environments in Europe, North America, and Asia. Climate is another influence, as is the fact that living conditions are not as harsh as they are in Europe and Asia.

Culture also has a significant impact; this means that Africans, with the exception of Arab countries, share similar psychological makeups. In the great majority of Africans' psyche in comparison to other continents, the grid and self-centredness are not evident; this means that exceptional cases are omitted. However, the new generation is exposed to and attempting to adapt to the Western world's lifestyle via prolonged exposure to the Western education system and cultural invasion via Western media and movies. This is a considerable shift and poses significant challenges for African countries as they go forward to the next frontier.

In general, we are comparing African poverty to Western standards of per capita income, lifestyle, and so on; otherwise, there are a plethora of differences in what poverty entails. Is it

true that Africans are impoverished, or is the term “poverty” foisted on them by

The critique of a Western-centric development paradigm constitutes a significant and ongoing debate within African studies and related academic disciplines. This perspective posits that the efficacy of externally derived models of development is questionable, as they often fail to account for the unique socio-historical and institutional contexts of the continent.

A central point of this scholarly discourse is that many African governing systems are fundamentally disengaged from indigenous societal and psychological frameworks, often operating under ideological blueprints that are exogenous to local realities. While acknowledging the complex and multi-causal nature of governance constraints, this perspective argues that the imported nature of these systems has historically created a schism between formal state structures and the informal, yet deeply rooted, mechanisms of social cohesion and authority. Consequently, the pursuit of sustainable development necessitates a re-evaluation of these externally informed models in favour of a new, endogenous paradigm that is both conceptually and practically aligned with Africa’s diverse and dynamic cultural landscapes.

This is partly because of the colonial past and the reflection of an education system that could not address the underlying issues. As a result, development misalignment is an inescapable occurrence. We have seen this first hand in Japan, China, and South Korea, where economic growth is intertwined with cultural evolution. That is, the societies of these countries were not alien to the development objective and strategy. On the other hand, the road taken by Africans towards economic growth and prosperity was strange to society and African civilisation.

Africa’s economic emancipation and development must prioritise two essential areas: overcoming internal and external impediments to economic self-reliance and ensuring that Africa cannot achieve economic progress without societal development. To begin, the impediments to internal governance and structural issues should be reinterpreted through indigenous

knowledge systems capable of seeing the challenge within Africa's farmworker sociocultural structure. Second, is the external component that requires due investigation and examination, particularly those so-called international financial organisations that function as impediments to economic development?

Thus, Africa's public intellectuals, academics, and government should devise a mechanism by creating alternative institutions of the Bretton Woods institutions, including the World Bank, the International Monetary Fund (IMF). Similarly they need to revise the agreement between Europe and Africa by so-called Economic Partnership Agreement (EPA) with equal partnership.

As we all know, these institutions are structured in such a way to make that the wealthy become even wealthier while the poor countries remain impoverished. ***They have a procedure for rehabilitating countries called "the Marshall Plan, and those who oppose will face Marshall punches"***. Thus, to put an end to the "central" and "periphery" dramas, Africans must unify and be attentive in order to avoid economic chaos and instability on the continent. They do not have anything to offer; all they are giving us is what they have plundered from Africans and the rest of the developing world.

A key difficulty in African politics, on the other hand, is the prescription of a Western governance model that does not take into consideration the indigenous governing system. This is one of the most difficult challenges to overcome. African nationalism, which was established during the colonial era, is reviving and destabilising the development effort in postcolonial Africa. As a result, all political reforms in Africa are based on a power-sharing paradigm amongst ethnic groups, which is in opposition to merit-based authority and duty assignment. As a result, growth and development are stumbling blocks in the majority of cases.

A powerful stimulant for decision-making paralysis and polarised behaviour is produced by civilisations that are ethnically diverse and deeply divided but share power by consensus. Formal and informal means of veto are equally important in corporate forms of consociationalism such as confessional regimes. However, it is uncertain how and when a national unity

government with mutually vetoing communities may achieve cooperation and compromise while not exercising their rights. In such strongly polarised power-sharing regimes, concerns arise about how veto affects decision-making and how it is related to representation and stability.

Slavery and its Ramifications and the Impact on Africa's Development

When people discuss Africa's underdevelopment, the term "exploitation" refers exclusively to actual colonisation. However, the most catastrophic loss of human labour occurred earlier, during the slave trade, in nearly every corner of Africa. The Atlantic slave trade began in a triangular fashion between the sixteenth and nineteenth centuries, however the military backed colonisation emerged towards the end of the 18th century. To a large extent, Africa's development quandary may be traced back to the bloody transatlantic slave trade. Since the slave trade targeted people who were development's subjects and suppliers for destruction, it did a great deal to slow Africa's growth (Ezenwa & Udensi, 2021:296). Before the slave trade era, Africa was home to civilised nations with a long history of significant socio-political and economic contributions. They created advanced metallurgy and complex political structures, including city-states, kingdoms, and empires, just like Europe and Asia. Because of this, Africa's growing culture of self-sufficient growth was forcefully halted, disarticulated, and abandoned.

The discourse surrounding African development and decoloniality is inherently linked to the continent's history of systemic disenfranchisement. The profound and lasting impacts of slavery and colonialism which stifled indigenous political and economic progress necessitate a critical focus on decoloniality as an essential framework for development. A decolonial development imagination is thus an intellectual and practical project that addresses what scholars term coloniality: the embedded power structures that persist long after formal colonial rule has ended.

As Mporu (2018) argues, coloniality perpetuates a form of continuous extraction from Africa, functioning as a system that perpetually “takes rent” from the continent. This ongoing dynamic underscores that the trauma of historical violence is not merely a past event but a structural reality that continues to shape contemporary conditions. Consequently, decoloniality emerges as a sustained project to critically dismantle these entrenched hierarchies and to envision new, autonomous development pathways that are not predicated on a Eurocentric model but are grounded in African agency and indigenous epistemologies.

The power structure of coloniality continues to manifest itself in authority exercised, the production and dissemination of knowledge, and the experience that people living in the Global South have continued to have even though slavery was abolished and colonialism was dethroned many decades ago. This is because colonialism manifests itself in the creation and dissemination of knowledge. Even with the notion that “Africa is rising”, colonialism’s enslavement and oppressive mentality remain. So, the decolonial paradigm of development in Africa, which is explored in this chapter, has to be an operation that frees and repairs African power, knowledge, and existence so that Africans may be subjects of history rather than objects of history. The use of the European year calendar and the practice of assigning individuals “surnames” are two of the numerous legacies that colonialism and slavery have left behind in Africa. These are only two of the many. In pre-colonial Africa, the order of a person’s name was established by the individual’s given name.

On the other hand, Africa’s prosperity began to lag the rest of the globe in the 14th and 15th centuries. The Ottoman Empire and Western predominance were to blame for this. The Ottomans needed slaves, and the only way they could obtain them was by going to war and capturing men, women, and children in villages, towns, and cities for the purpose of selling them (Toledano, 2014). Eastern Africa was the cheapest and simplest area to find new slaves; therefore, slave traffickers made a lot of money buying or capturing East Africans to sell them to the Ottomans. This trade continued into the 19th century. It was a profitable one. The slave trade, colonisation, and racial prejudices led to

political, economic, and psychological deprivation (Kidane, 2018). The colonial powers enforced a false identification pattern that devalued the past of African peoples. The goal is to save and maintain African civilisation and the fights against slavery, racism, colonialism, and neo-colonialism that have taken place throughout history.

Slavery did not begin suddenly. Western European empires began to trade with Africans slowly and with mutual respect, exchanging various commodities that were in short supply on both sides. The majority of the products were traded for gold, and ivory later on; as Europeans sailed across Africa on their way to Asia, West Africa became an important place for European traders to stock up on supplies. West Africa lasted seven centuries, peaking in the 11th century. The gold trade enabled Ghana's rulers to amass enormous wealth and power; King Tunka Manin, who ruled in the mid-11th century, created a magnificent court in his stone-built capital of Kumbi Saleh and is claimed to have fielded an army of 200,000 men (Ezenwa & Udensi, 2021:296).

African empires gradually lost control of their territories as a result of trading becoming stagnant. That is when European supremacy becomes apparent. One must understand that prior to colonisation, Africa had undergone systematic and enormous devastation from 500 years of the transatlantic slave trade, a period during which the African humanity and environment were entirely smothered and atrophied. That is when Africans were firmly entrenched in their homelands, and the slave trade continued to operate both domestically and internationally.

Slavery on the African continent became more severe. Native people, who were going to become the new patterns, were dying of illnesses such as smallpox, measles, and bubonic plague, amongst others. This presented a difficulty for the Europeans. And since a deceased peasant is unproductive, where else would they find new models for the American colonies if not in the slave markets of West Africa? Slavery was practised in West African countries at that period. Yet, it was not the kind that comes to mind when we think of slavery, since enslaved people usually

had the same rights as free people and children were not always regarded or documented to be enslaved individuals.

They were often integrated into the family structure rather than treated as separate workers. So European traders began purchasing slaves from West Africa. The slave trafficking system accomplished this by substituting European-made goods for those that would have been manufactured locally otherwise; Africans were compromised to exchange slaves because their own gold mines dried up in the 15th century, and they required new revenue streams (Settles, 1996). From the standpoint of African kings, the Ghanaian, Malian, and Songhaian empires were famous slavery trader countries. This appeared to be a good deal; they were hurting their rivals while producing tonnes of money in the process.

Slavery slowed Africa's growth because it targeted human beings, the subjects and sources of progress; as a result, Africa's authentic and autonomous development tendency was violently halted, disarticulated, and abandoned (Ezenwa & Udensi, 2021:297). Slavery changed from a relatively small market where slaves had rights, into an extensive system of warfare where slaves became property to be sold to the highest bidder. Slave traders bought raw commodities that slaves produced, like sugar cane, cotton or cocoa and sailed to Europe to sell them for a profit. In Europe, the raw materials were converted into finished items like rum, clothing or weapons (Hiribarren, 2016). This finding demonstrates that slavery was not solely a European enterprise; Africans also actively engaged by selling their own people.

What Is Digital Colonialism?

In the context of "digital colonialism," the term refers to the use of digital technology to achieve political, economic, and social dominance over a foreign country or territory. Danielle Coleman (2018) defines "digital colonialism" as "the decentralised collection and management of data from populations without their explicit consent through communication networks set up and owned by Western tech giants." Conquering African lands required exploiting indigenous labour to harvest important

natural resources and raw commodities while creating crucial infrastructure like railroads to facilitate trade in these often-dispersed items. But today's colonialists are digital.

They perform this through developing communication infrastructures such as social media platforms and network connections to gather data, make a profit, and/or store data for predictive analytics. In the Global South, digital infrastructure is being built on a massive scale by external forces driven by the superpowers. Under the guise of digital colonialism, a very sophisticated operation has been constructed for their own purposes, with the goal of establishing economic and cultural dominance while also imposing privatised forms of governance (Kwet, 2019). The most successful companies in the technology ecosystem are the ones that build digital technology, which allows them to maintain their hegemony over the most critical jobs.

What does digital colonialism entail in layman's terms? And what constitutes? The proliferation of information and communication technologies has made it possible for virtually every literate person to establish connections with private persons, public institutions, private companies, and non-state organisations. A significant proportion of prevalent web-based communication platforms, including but not limited to Facebook, Twitter, WhatsApp, LinkedIn, YouTube, and Google, operate under private corporate ownership. The majority of these corporations have their headquarters in the USA, with a few others located in the capital cities of other developed nations. According to Statista (2025), the following is a ranking of the most popular social networks in the world as of February 2025, based on the number of users who are active on a monthly basis.

It is complicated for a postcolonial leader to be a change agent as a result of so many invisible hurdles; the problem in Africa is not a leadership crisis but rather the absence of a critical mass in Africa!

The Quest: The Underdevelopment of Postcolonial Africa

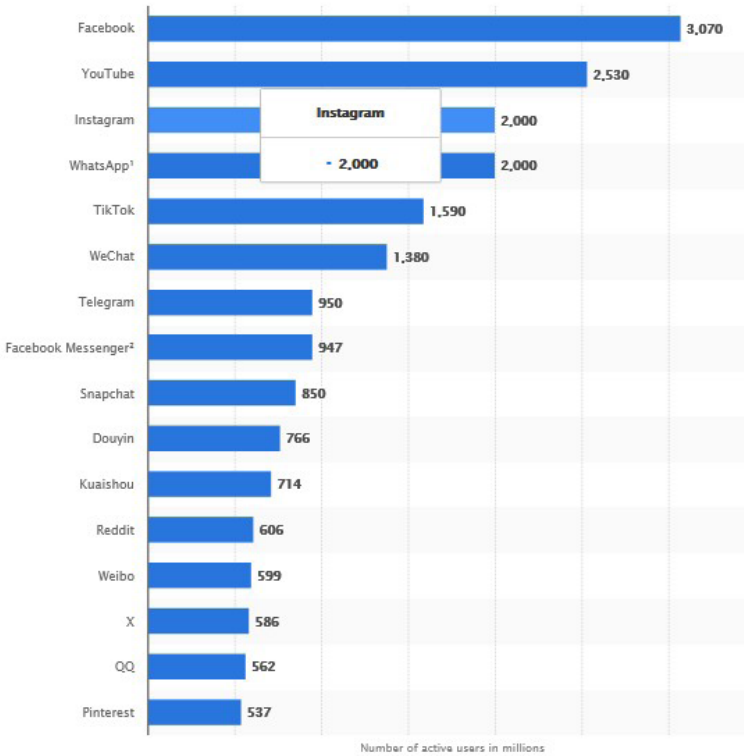


Figure 2.1: Number of active users in millions. Source: Statista

What does it indicate about the data, and what does it mean that it shows? What are the implications of certain powerful nations having complete ownership of, or monopoly over, a given industry? Where are the rest of the people in the population? Who will benefit from it, and who will be affected negatively? When it comes to digital colonialism, questions such as these and others may come up. From “structural and agency” views, where does the end of monopoly lie, and what are the repercussions? Each of these inquiries requires a thorough explanation; nevertheless, I will concentrate on the structure and agency of digital colonialism, which explain much of our ambiguity in a professional manner. The fact of the matter is and from what has been seen, the vast majority of these information and communication technology

companies are owned by individuals or corporate setups (Mouton & Burns, 2021). This is the structural aspect of it. On the other hand, in the area where they are based, the data is used or indirectly controlled by government structures, which is the agency of digital colonialism. This is achieved through national laws. Africa is currently at the bottom of the information and communications technology (ICT) ladder in cyberspace. To demonstrate Africa's position in the digital divide, the continent needs to plan how to benefit from the digital dividend and maximise its potential.

ICT ownership in balance means that our private, work, commercial, and ICT-advanced countries control all leisure time activities. Advances in information and communications technology are shifting the balance of power worldwide. And the new phenomenon of widespread political awakening is intensifying, each in its own manner, the instability of modern international relations. According to Saper (2012), as China's influence expands and other growing nations, such as Russia, India, or Brazil, fight with each other, China will face increasing competition. Because of the race to seize control of the data resources offered by ICT for national security and commercial advantage, the risk of making an incorrect estimate and engaging in armed conflict is rising. Cryptography is essential for the secure operation of nearly all organisations and is key to protecting the privacy of individuals worldwide. Most businesses' security and the privacy of individuals around the world depend on cryptography.

ICT helps more individuals to access and exchange information and enables anonymity and privacy. Digitalising personal information may provide more security than traditional ways. Services can be designed so that users have more privacy control (Zanfiri, 2012). The USA and Europe enjoy more encryption rights than the rest of the industrialised world. Digital security requires encryption. Encryption makes a message or document unreadable to everyone else. Unencrypted documents, like emails, can be seen by anyone. Unintended recipients can't read encrypted files. Saper (2012) says that cryptography restrictions harm information technology (IT)

and security firms that want to compete internationally and foreign firms that want to use cryptography to protect their data and communications.

Digital architectures and behaviours impact how users communicate and depict the world; digital representations have profound and varied implications on how we think about each other and the world (Young, 2019). Most of this knowledge comes from urban, Global North studies, and this research reveals that technology use has complex implications outside that region. For instance, research on Iglulingmiut communities demonstrates how digital tools are employed not only for information dissemination but also for the transformation of local epistemic systems. In this context, African governments and private firms are at the bottom of the ladder in terms of the utilisation of ICT development, and it is not anticipated that they will capture the rapid development any time soon. Because of this, cyberspace has evolved into a tool that may be used to exert control over Africa's political stability, natural resources, and people resources.

Postcolonial Phenomena of Manifestations of Virtual Colonisation in Africa

How can Africa attain self-sufficiency and independence in order to avert virtual colonisation and potential sanctions at the national and regional levels? What can Africa learn from the Western nations' current political, economic, and ideological predicament vis-à-vis Russia, China, and the rest of the world? What can Africa learn from the Russian-Ukrainian conflict, and how does Africa fit into a world where establishing a new world system is necessary to confirm the old-world order? As evidenced by the Russian-Ukrainian conflict, virtual colonialism exists. Because nations must either support or resist the big elephants (powerful countries, the USA., EU, Russia and China). If not, governments will suffer security and economic threats, amongst others.

Given what the world is watching, the Russians have demonstrated their ability to resist and integrate an autonomous cyber sphere into the global system. On the other hand,

countries that are not well organised are especially vulnerable to third-world countries, particularly in Africa. In this aspect, Africa is extremely vulnerable, and as a result, national security and political independence have been compromised. They are prepared to relinquish their “sovereignty” at any given moment in the event that a sanctions regime is imposed on them as a direct result of their susceptibility. There is not a single nation on the African continent that is capable of regulating its airspace or cyberspace and is also able to demonstrate political alliances without remorse. To say nothing of control: they are not in a position to preserve any prospective state secrets. By implication, Africa is a digital colony since it is unable to determine its own fate in cyberspace because of a lack of intellectual aptitude.

As events in Russia and Ukraine unfold, a number of issues have come to the attention of any global citizen and observer of an unfair international system with a critical mind. Existing Westphalian sovereignty, the concept in international law and other multilateral agreements establishing nations' exclusive control over their territory, is in question for a variety of reasons. As a logical political analyst, any invasion of a sovereign nation is abhorrent; nevertheless, examining the circumstances will reveal why and how it occurred. While the analysis does not provide a complete picture, I believe it will help us to overcome our misgivings and confusion.

This argument focuses on four key points: **sovereignty**, **collective security**, the **sanctions regime**, and the **international financial system**, which are briefly examined in this research. First, it's a good idea to gain some context. There are long-standing historical ties and tensions between Russia and Ukraine, but diplomatic efforts have been undertaken to overcome some of the most severe concerns in recent years. The existence of a Russian-speaking minority in Ukraine was one of Russia's primary concerns and claims. They were not treated equally with other people, particularly those who lived in the Donetsk and Luhansk territories and those who lived elsewhere in the country. The Russians have pressed for a long time on the formation of self-government in Donetsk and Luhansk and

the protection of minority rights across Ukraine. On the basis of this fact, the Organization for Security and Cooperation in Europe (OSCE) has been involved in the issue since 2014 in an effort to find a peaceful solution to the problem. On the other hand, the referendum on Crimea and the threat of North Atlantic Treaty Organization (NATO) expansion made it difficult for the OSCE to carry out its diplomatic mission. It is imperative that the international societies, and particularly African nations, comprehend the core message of the narrative and respond appropriately.

In addition to those mentioned above, NATO committed after the collapse of the Berlin Wall to refrain from expanding into East European countries. Furthermore, after the Warsaw Treaty Organization (WTO) dissolution, there was no possibility of territorial expansion to the east unless the goal was to encircle and suffocate the Russian Federation. Now, however, this is not the situation at all. Because the Russians feel that the intimidation was conducted with the intention of rubbing the Russian government's nose in it, their anxiety is understandable from this point of view. In addition, Western nations in general, and especially the members of the Security Council, which includes NATO, do not have the moral legitimacy to accuse Russia of breaching international law and sovereignty.

Since the rest of the world has witnessed first-hand how the West's unilateral decisions to attack Afghanistan, Bolivia, Iraq, Libya, Nicaragua, Syria, and Somalia have impacted those countries, the rest of the world is aware of the consequences. Some of these attacks, which the United Nations Security Council approved like a rubber stamp, led to the destruction of human life in every corner of the world. The attack by Western nations can be traced back to Hiroshima and Nagasaki. The human suffering inflicted by unilateral sanction regimes such as Iran, Sudan, Venezuela, Yemen, and Zimbabwe cannot be ignored. Despite the fact that Western countries' misconduct should not be used to justify the Russian invasion, it is essential to note that NATO intimidation contributed to this issue. This is a valid existential issue for Russia; the world has witnessed

for years how Russia has cornered the West on both the political and economic fronts.

The recent events in Russia and Ukraine have taught people all around the world a valuable lesson about how the concepts of sovereignty and territorial integrity are being called into question and how they are being utilised in a fraudulent manner. The entirety of the evaluation of the collective military's security is currently being investigated. The implications and contradictions that arise from multiethnic communities being reviled in such a wide variety of ways are also being investigated at this time. One of the most important lessons learnt from this crisis is the speed with which the Western world can unify and employ offensive sanctions against any opponent. Consequently, the global community as a whole, and Africa in particular, should assess the independence of the existing financial institutions. However, the international community should observe how the sanctions would affect the Western nations rather than the Russians. Any measure taken will demonstrate that the current financial system does not serve the objectives of Africa, but rather the interests of a handful of wealthy nations. As a result of Russia and Ukraine, the neutrality of numerous international organisations is currently being criticised. Those who have campaigned for non-political allegiance to any nation, such as the International Olympic Committee and the Fédération Internationale de Football Association (FIFA), have become political tools for the West's objectives.

What is the greatest lesson that the world can learn from this catastrophe, especially in Africa? Because the West continues to divide African nations into pro- and anti-Russian camps, African nations should make whatever decision that they make collectively for two reasons: (1) the West continues to divide African nations into pro-, and anti-Russian camps; and (2) African nations should make decisions. In order to support or oppose any side, it is best to avoid becoming involved in diplomatic squabbling. Second, to look at the situation from the point of view of Africans' economic and political advantage rather than from the point of view of supporting big nations.

The Quest: The Underdevelopment of Postcolonial Africa

It is essential to keep in mind that Africa is still experiencing the repercussions of colonialism. Since then, the Western Sahara independence question has not been addressed, despite the fact that four equivalent *de facto* administrations have been founded in Somaliland and others continue to operate *de jure*. Therefore, we must prevent having our decisions come back to haunt us. Africa should be eager to update its foreign relations and collective military security, as the current situation serves as a broader warning for the continent. The information below is presented from an African economic and geopolitical perspective.

- Current and past conflicts and diplomatic crises have proved that the concept of “sovereignty” is a farce that can at any time destroy multilateralism and international agreements. Thus, Africa’s governments, which have long accepted the romantic link between sovereignty and territorial integrity, do not serve the poor and disadvantaged.
- In the absence of a collective security system that is as robust as NATO, Africa should explore how to prevent such a situation collectively rather than as individual countries.
- The sanction system of Western countries is more dangerous than colonialism because it has the ability to dominate all financial institutions for the benefit of a single party’s economic interests. Thus, Africa should revise in order to avoid being a victim of the future sanction regime, which has been unjust in so many ways.
- On a related vein, the international financial system and monetary system favour the powerful and exploit the world’s poorest countries, primarily in Africa. Africa cannot survive in this unjust equation, let alone prosper and provide a reasonable quality of living for its people. Thus, seeking an alternative financial institution arrangement is a crucial endeavour for Africa to achieve more competitiveness and self-sufficiency. Finally, until Africa strives for equitable engagement in the political and economic paradigms, the status quo will not benefit Africa on all fronts.
- What is Africa’s shared position on the situation between Russia and Ukraine? How can Africans together withstand

political and economic pressure? How are Africa's states and people going to share the economic burden caused by the conflict? What lessons may be drawn from the Russia-Ukraine conflict?

Africa's Imaginative Leadership, Governance Approach, And Security Concerns

The imaginative leadership of Africa ought to look at the potential dangers to the safety and continued existence of the African people through a different and more practical lens. I intend to argue and make the case that Africa does not have a leadership crisis; to say so would be to assert against historical facts. We are all aware and have witnessed that it has always been the postcolonial leaders who have been the agents of change or somehow protagonists. However, while this statement does not apply to all of the leaders who have emerged in the postcolonial age, the majority of these leaders have development and prosperity as their primary goals.

Undeniably, rarely have postcolonial African leaders at all levels developed self-interest linkages to commitments made long ago because of a lack of energy. It is complicated for a postcolonial leader to be a change agent as a result of so many invisible hurdles. The problem in Africa is not a leadership crisis but rather the absence of a critical mass in Africa. Essentially, the critical mass is the number of people required to influence policy and effect change, not as a symbolic gesture but as influential bodies or as brave citizens.

Despite its yearning for growth, one of Africa's greatest development obstacles is a lack of professional leadership and inadequate institutional capacity. These problems make it difficult for people to maintain a respectable standard of living for the general population, as well as to conduct business efficiently and effectively. Furthermore, low-skill, labour-intensive manufacturing and extraction of raw materials, insufficiently trained people, ineffective rules, and lax enforcement are also factors to consider. Formal institutions are distinguished from non-formal ones. In addition to dishonest practises and self-centredness, these leadership deficiencies are

characterised by the absence of explicit administrative systems and a lack of responsibility.

Institutional growth and leadership development are intertwined and mutually reinforcing processes. African states' institutions are currently viewed as being better equipped to serve the political agendas of the ruling parties than societal issues. As a result, these institutions can only survive for as long as these parties do. As a result, if a new political party arises, it will have to start from zero in terms of constructing institutions from scratch. Because of this, countries suffer considerable losses in terms of both material riches and potential human talent. Despite this, the development question remains unaddressed, and the cycle of inaction persists in Africa. As a result, because poor political leadership and weak institutions are amongst the most pressing issues facing Africans, finding a solution to this critical issue does not mean dismantling what Africa has already achieved.

Rather than waiting for the world to come to us, I believe that Africans should explore it and create new ways and means of ensuring our own and future generations' existence. The results of major excursions worldwide have been encouraging, but the beginning of the missions has not been easy. The Africa we live in is full of possibilities. Despite this, wealth and luxury on the continent don't make it much easier to get your hands-on new chances. Because of this, it requires a plan for effectively and peacefully using the given resources. In two ways, development takes place and becomes competent: first, by involving the local community, and second, by prioritising and solving local societal demands in great depth. In addition to great poverty, low education, and disease, Africa as a continent faces tremendous problems.

Africans must do more to ensure a healthy population and minimise violence if development is to take place across the continent. We also need to improve nutrition and food security. Corrupt government officials and insecure people are to blame for the escalation of these problems. This continent's population should create jobs through service-giving industry,

micro industries, trade, and agriculture and agro-industries to combat these realities. Exploring options within and around our coastlines and adjacent areas can lead to economic progress and wealth.

What is Africa's path out of poverty and leadership crises? It implies that the path forward is for the developing world to manage and own their means of subsistence, failing which the pattern of underdevelopment would continue. It is critical to dominate the intellectual domain and establish a knowledge-based society in the African setting rather than importing development concepts. Africa poses a considerable challenge to practitioners of international development and policy analysts because of the predominance of informal rather than formal institutions. Because a substantial section of the African population lives outside of formal economic and political structures and is willing and able to flout the law, "controlling" poverty in Africa is difficult but not impossible.

It is critical to building on African indigenous knowledge systems when seeking to accomplish progress through conscientious leadership. Without development that is rooted in Africa's cultural legacy, society will remain alien, and the development will be unable to sustain itself. Additionally, corrupt leadership, denial of rights, injustice, poverty, inequality, and unemployment are all outcomes of disconnection from Africa's indigenous system. Following that, we demonstrated that the means for such thorough decolonisation is to discover a way to reconcile the positive values of old principles, communalism foremost amongst them, with contemporary realities. As a result, it is necessary to appeal to the sound and beneficial aspects of African heritage in order to transform Africa into a meaningful area of growth.

To clear up the confusion, it is necessary to distinguish between the liberal concept and liberalism as an ideology. Liberal ideals are an ingrained part of human attributes. However, liberalism's evolution from its classical formulation to its contemporary neoliberal incarnation was an instrument for exploitation, with human liberty serving as a cover up.

Liberalism has been embedded in political conviction, economic thoughts and sociocultural practice for over a century. Nonetheless, persistent poverty, inequality, and unequal wealth distributions demonstrate that the system does not serve the majority but rather a chosen few.

Thus, Africa countries should pursue a more inclusive alternative solution that is based on indigenous knowledge systems which enables countries to resolve local challenges and global realities. One of the finest techniques should understand what resources are accessible at the local and national levels. These include cultivating the entrepreneurial spirit of young people for self-development through the utilisation of creative methods and technology. Volunteerism and investment in young citizens' essential talents will ensure socio-economic progress. That is when we can fully use the advantages of intra-African trade by employing both academic knowledge and accumulated experience. Africa may progress Pan-Africanism and a genuine renaissance with such a worldview.

Table 2.1: Inclusive Socio-economic Development

Entrepreneurship		Structuration through Empiricism
Intra-Africa trade	A pragmatic and well-articulated unification theory for Africa that puts people at the centre of government and establishes a single sovereignty. United People of Africa (UPA)	Volunteerism
Collective Security		Youth and Women Network
Single African Currency		Innovation and Technology
Invest in core skills		Indigenous Knowledge
Pan-Africanism and the Renaissance of Africa		

Note: The above diagram illustrates how organising social change agents and providing an enabling environment can achieve a comprehensive approach to development.

These types of advancements have resulted in a fast-growing middle class throughout the 21st century, one with increased

purchasing power. Africans are ready to spend their newly acquired riches, which will enable the continent to sell more goods to its own citizens, allowing Africans to establish industries customised to the African market's specific needs. A market that is sometimes disregarded by wealthier nations, and Africa is still mostly a raw material exporter. Economic progress is currently underway in the country, which, if sustained, will erase Africa's long history of widespread poverty. Apart from anticipating the future, Africans are enthused at the prospect of colonisation for the first time and acquiring the resources necessary to achieve that future.

Africa is the continent with the most benefits, with 1.2 billion inhabitants and a wealth of untapped natural and human resources. Despite the importance of natural gifts, I have always believed that human resources are the most significant factor in advancement. The linguistic and cultural variety of the continent led to the development of an equally diverse array of legal systems across the various kingdoms and nations that make up the continent. As a direct consequence of this, many African nations, upon attaining their independence, discovered that they had more than one legal system, which caused the rule of law to be extremely convoluted.

Multiple legal systems complicate the administration of justice, which can lead to conflict and violence in some cases. This complexity exists today. The management of land is one area in particular that has been affected as a result of this multiplicity, which has had ramifications. The intricate issues of land ownership and management in natural areas in Africa need to be addressed in a methodical manner and standardised across the continent. No nation on Earth can be powerful and successful without a larger market, human capital, natural resources, and sufficient technological expertise. Africa possesses more of these riches than any other continent on earth.

When indirect control was employed as a governing model, colonial rulers were more likely to leave old institutions alone or alter them to their advantage. Achieving this resulted

in decentralising the administration of resources such as land, leading to a wide range of abuses and exploitation. In situations where people have resisted in an effort to retain their way of life, this has been a cause of conflict and, in some cases, hostility. The allocation of land and the determination of who owns it is still a problematic issue in many African states today. Since the colonial era, the problem of access to land has been at the centre of both intrastate and interstate disputes involving the majority of citizens who had their land confiscated (Segoby, 2018), some of which have been referred to beyond African legislation, disputes have also been informed by conflicts over shared boundaries and borders.

Some of the disputes that take place within states and between states are pointless, and their causes cannot be rationalised using human reasoning. These wars have hampered the progress that has been made on the continent, as demonstrated by the protracted and intricate fighting that has plagued a significant portion of Africa. Therefore, the essential issue that needs to be answered is: what exactly is it that makes reintegration into Africa so important for Africans? Because it provides a stronger sense of belonging and more opportunities for practical activity, it reduces the extent of systemically local and restricted thinking as well as miseries.

The benefit of broadening one's perspective is that it will assist in avoiding competition for limited resources and in rescuing a way of thinking that has been damaged by being confined to a community. Young Africans are urged to wake up and protect the continent, as well as reap the benefits before the second wave of colonisation strikes at their doorstep without warning.

Young Africans are urged to wake up and protect the continent, as well as reap the benefits before the second wave of colonisation strikes at their doorstep without warning.

There is a pressing need to examine how diverse definitions and measures address African contexts because of the prevalence and peculiarities of poverty in Africa. Look at the African context and

see if existing notions can be adapted or if they need to be re-conceptualised from Africa's point of view. African contextual factors and the thinking that best expresses the character of African poverty will be considered throughout this process. Poverty is so pervasive in Africa that the methods employed to alleviate it are specific to the continent. This has led to the exploitation of natural resources as well as cyberspace. In light of the aforementioned contextual realities, it is crucial to discuss the structural manifestation of poverty in Africa as a relational phenomenon.

Importance must be given to African countries' international relations structures that have the potential to cause or exacerbate poverty. Additionally, the structure of poverty can be understood to refer to the contextual and institutional practices that can either produce poverty or make it worse. The concept of "absolute poverty" refers to a state where no one has access to even the most vital of necessities. That includes hunger, thirst, poor health, living in squalor, not being able to read chronic illness, and not being able to locate any chances for you or your children. These circumstances are not acceptable in any way, shape or form.

It is assumed that you will do the following to conclude the idea: A society's awareness, like society itself, changes throughout time as a consequence of the interplay of several factors. It is critical to comprehend these facts and to evaluate the foundation of African society. That is, the way it is wired through culture, religion, and upbringing are crucial elements in determining the economic, political, and social advancement of a continent or country. To elaborate further, any family or society should bear in mind that the input received throughout childhood results in the output seen in any country's socio-economic and political conditions. Both positive and negative manifestations are possible. As long as we offer a decent upbringing for our children, we will reap the rewards in our communities; abusive relationships will also have adverse consequences.

Many individuals are perplexed as to why Africa is underdeveloped, especially without a comprehensive understanding of society's psychological, philosophical, sociocultural, political, and economic development in the past. Colonialism was society's deadliest enemy, demonising, abusing, and traumatising it in many ways; there is not a single African country that was invulnerable in several ways. Thus, our analytical view of postcolonial Africa's current political leadership must be contextualised and conceptualised in order to understand how they conduct themselves. As a result of colonial Africa or the subsequent generations' wrath and trauma, African leaders at all levels are either a product of colonial Africa or the next generation. However, these one of the perspectives which we have to look into, but does not encompass the entire picture.

From Forced Slavery to Voluntary Surrender

Slavery has persisted in various forms and manifestations to the present day: Africa has been a victim of slavery for centuries. Slavery as an instrument of human labour and mind exploitation has caused a great development disadvantage for the African continent (Seife, 2022f). Nevertheless, the slavery has not changed its ugly face rather been manifesting in different form until today. The only change is *from forced slavery into voluntary surrender* and become a global phenomenon. In the past, imperialist forces used slavery to fill labour shortages on plantations and in other areas. In those days, the slave masters and intermediaries who trade slaves would come to African seashores and take captives forcibly and without consent of any sort.

Nonetheless, in the digital era, industrialised countries are experiencing a systematic brain and labour drain. The "voluntary surrender" occurs in two ways: one, by granting settlement and diversity lottery opportunities, and second, by Africans migrating to Europe and the USA via ships and other means in search of an unknown utopia. ***Why do thousands of young Africans drown each year in the Mediterranean Sea? Looking for a "better future" by fleeing a postcolonial master who, like them, failed to fulfil their human aspirations. This is not simply pointing the blame at the leaders of postcolonial Africa; rather, it is***

an examination of the deeply rooted structural challenges posed by both internal and external influences. The issue is that they have no idea how beautiful this continent has become through the blood and tears of their forefathers and mothers and how much African riches has given. This is not to say that Europeans and Americans have not made sacrifices for their existence; instead, it is to highlight that historical grievance and underdevelopment are caused by a variety of circumstances. It reminded me of the adage *“It’s true that some individuals want to visit scenic locations, but there are also some who take pride in creating visually pleasing surroundings.”*

Slavery has had a detrimental effect on African societies, resulting in long-term destitution and continued dehumanisation of Africans worldwide. In today’s society, the nature of slavery has shifted significantly and systematically as a result of the intensity of the brain drain. Simultaneously, the tragic operation continues unabated in the name of humanity, settlement, and aid. Already, African youth have evolved a defeated mindset attributable to Hollywood and other media outlets, and they are prepared to live alone in the USA, Canada, Europe, and even the Arab world.

After all, the developed world has accumulated its wealth through the slave trade and, subsequently, colonisation by exploiting Africa’s natural and people resources. However, such horrific slavery was abolished during a protracted campaign by the Western hemisphere’s antislavery movement. However, the world has changed significantly over time as a result of industrialisation, and revolutionary movements have made significant contributions. Though forced slavery is abolished and replaced by voluntary submission, as a result of Africa’s underdevelopment and lack of possibilities, the capitalist world’s wealth accumulation became a focal point of interest for the Global South. The game has shifted drastically in recent years, and the developing world has become more discriminating in its approaches, one of which is that the Western world is less interested in the labour force and more in the semi-skilled workforce.

The developed world established protocols to identify and vet potential recipients of voluntary surrender. Developed countries, headed by the USA and Europe, took a new approach to lure qualified workers from Africa and other developing regions. Slavery as a means of acquiring labour from Africa is no longer required as it once was. As a means out of Africa's underdevelopment tale, Africans themselves are appealing for voluntary surrender through skills visas, "Diversity Lottery Visa (DV)," and similar means. In the traditional transatlantic slave trade, the middleman chooses the healthiest and youngest enslaved people. Thanks to modern technology, disclosing details about your physical characteristics, educational history, family history, and criminal record is no longer a problem.

They will end by telling you how glad they are that you have arrived in "the new home of civilisation, humanism, plenty, and compassion." Unfortunately, African Diaspora inhabitants are more highly valued by their governments than those still residing in Africa. Africans who have left the continent send money home to their families. Their desperation is shown by the fact that they have fled dictatorial governments, poverty, instability, backwardness, illness, starvation, Afrophobia, xenophobia, ethnocracy, chauvinism, and other types of intolerance. It is a travesty that in the 21st century, no government policy or execution in Africa can ensure a decent level of life at home.

Some are correct, but only to the extent that they contribute to this reality, even as Africans lack the moral authority to inject all balms into the Western countries "until Africans put their own house in order." Do not forget that most African leaders also place a premium on Diaspora populations over the local resident. Several reasons include the fact that they are the source of remittances and that they are a source of contention for local politics. Even when they attempt to integrate, there are so many barriers that they cannot overcome in most cases. I have always believed that we as Africans do not need to learn about Western ways of learning but what we need is to encourage African countries to adopt African methods of learning.

Drawing parallels with the regional power blocs established in Europe and Asia, this analysis posits the necessity for Africa to cultivate its own distinct sphere of influence. Historically, external powers have frequently intervened in African political affairs, often under the guise of promoting democratic ideals. This interventionism, coupled with perceived competitive pressures, has contributed to a marginalisation of African agency in global affairs. Consequently, African political actors have sometimes exhibited a tendency towards deference to Western interests. It is argued that the articulation and promotion of indigenous African cultural and philosophical frameworks are essential for enhancing African influence in shaping global economic and political regimes.

The surprising part is that you will qualify to become a citizen of the civilised world after five years. As a result of the paper-based identity shift, they will return to their hometown with a new identity dubbed “Diaspora.” You will not be re-baptised and will not receive a new class classification, which will elevate you above your siblings and friends back home. African borders are open to you with your unique Western world identification. Still, your brothers and sisters whom you left behind are not permitted to enter the nearest African country’s border. The financial sector is well on its way to you, and even if you lack tangible information, you are knowledgeable because you are an emblem representing a world that is not ours. Africa is a land of wonders.

Slavery was a terrible human tragedy that also went against the fundamental ideals of morality and decency that humans hold dear. Documentation will persist for all time, showing the full scope of the genocide and other crimes against the people of Africa. This documentation will be kept. Some people said that the abolition of slavery was done so for moral reasons because the Enlightenment placed such an emphasis on human liberty and because it wanted to put an end to forced labour. Despite this, I would say that since it continues to exist in the majority of the regions of our planet, it only changes its appearance and the circumstances in which it occurs (Seife, 2022f). ***Slavery has become systemic and continues to persist, albeit in a variety of guises***

and manifestations, in the modern day: Over the course of many centuries, Africa has been subjected to many forms of servitude. The institution of slavery left a deep and lasting scar on the African continent, not only by its direct historical acts of violence but by creating structural and institutional weaknesses. The lingering effects of this historical trauma, combined with contemporary forms of economic and social exploitation, demonstrate that the fight for true liberation and sustainable development in Africa remains an ongoing struggle.

Westerners offer modern enslavement a variety of euphemistic titles in an effort to make it sound more humane. Different “brain drains” exist, such as the Diversity Lottery, resettlement, the global movement of human capital, and highly facilitated migration, but this does not alter the facts. The only significant difference is that people were chained by “forced slavery” in the 18th century. But now, they have set up pulling factors, or you find ways to “voluntarily surrender” and become a victim of the servitude phenomenon.

Historically, imperialist powers commonly turned to slavery as a solution to labour shortages on plantations and across their empires. This was undertaken to meet the demand for labour. In those days, individuals who engaged in the trafficking of enslaved people and the intermediaries who facilitated that trade would go to the beaches of Africa to abduct captives using force without first obtaining their consent. In spite of this, industrialised nations are engaging in a concerted effort to extract Africa’s intellectual capital and labour force in the information age. The “voluntary surrender” happens in two different ways: first, by giving official settlement, and second, by illegally migrating to Europe, the Middle East, and the USA via ships and other means searching for an unnamed utopia. Both of these migrations take place in an attempt to find a better life. Not only the nations that have been given aid but also the leaders of postcolonial Africa pose a portion of this difficulty. They cannot bring about any changes in how African cultures produce goods or increase their capacity. So, rather than searching just inside themselves, young people in particular and society as a whole should seek forth rather than inward for answers to societal and economic problems.

Chapter II

Why do hundreds of young people from Africa perish every year while trying to cross the Mediterranean and the Red Seas? In many ways, neither the inquiry nor the enigma can be satisfactorily addressed. Why do they wish to leave their postcolonial African oppressors? Is it because they desire a “better future,” or because their postcolonial African overlords hindered them from reaching their full potential as human beings? This not only points the finger of blame at the leaders of postcolonial Africa; instead, it investigates the deeply rooted structural problems that are caused by both internal and foreign causes.

The problem is that young Africans have little concept of how countries like the USA and those in Europe have become desirable destinations. What these nations do today is a direct result of their ancestors’ sweat, blood, and tears and the wealth that Africa has bestowed upon them. This is not meant to downplay the sacrifices made by Europeans and North Americans; rather, it is intended to emphasise the multifaceted nature of historical grievance and underdevelopment. It reminded me of the adage, *“It’s true that some individuals want to visit scenic locations, but there are also some who take pride in creating visually pleasing surroundings.”*

A fraction of these terrible migrations continues unabated, and tragically, no one has stood up in the name of humanity to repair such a human catastrophe. According to Hollywood and other media channels, African youth have already adopted a defeated attitude and are prepared to live alone in the USA, Canada, Europe, and even the Arab world. We are aware that the horrific treatment of African women in the Arab world may be worse than any slavery in the West. After all, the developed world’s wealth was first collected via the trade of enslaved people and, subsequently, through the practice of colonisation, which consisted of exploiting Africa’s natural resources and human resources. Anti-slavery advocates in the Western Hemisphere eventually succeeded in putting an end to this horrific kind of slavery.

The results of industrialisation and the contributions that revolutionary movements have made have had a significant

influence on the progression of the world's growth throughout the course of history. In spite of the fact that slavery has been replaced by a system of voluntary submission, nations in the Global South have begun to concentrate their attention on the accumulation of wealth in the capitalist world. This is the case despite the fact that slavery has been abolished. This is a direct consequence of Africa's lack of development and the chances that come with it.

The regulations have evolved drastically in recent years, and players in the developing world are now much more selective. One is that employers in the West are less interested in the workforce as a whole and more eager to find those with a middle ground of education and experience. In the industrialised world, a standard procedure for evaluating that who may safely surrender freely has emerged. The developed world, led by the USA and Europe, adopted a novel approach to sourcing skilled labour from Africa and other developing regions. Slavery was formerly vital to provide African labour, but now it is unnecessary. Africans are pleading with the rest of the world to accept them voluntarily. They use programmes like talent visas and the "Diversity Lottery Visa (DV)" to help them leave Africa's underdevelopment narrative behind. In the historical transatlantic slave trade, the broker would choose the youngest and healthiest captives. Information about your physical characteristics, educational background, ancestry, and criminal past may now be provided over the Internet.

Eventually, they will welcome you to "the new home of civilisation, humanity, abundance, and compassion." Regrettably, African countries give their compatriots in the Diaspora more importance than those still residing in Africa. This is because remittances from Africans working and living abroad bring much-needed foreign currency. Their desperation can be shown in the fact that they have fled from dictatorial governments, poverty, instability, backwardness, illness, malnutrition, Afrophobia, xenophobia, ethnocracy, and chauvinism, amongst other types of insecurity. It is a tragedy for Africa in the 21st century that there is still no government policy or implementation that can guarantee an acceptable level of life in the continent's home countries.

Chapter II

There are some that are right but only to the extent that they add to the truth of this situation. Even as Africans lack the moral authority to inject all remedies into Western nations “unless African leaders get their own house in order,” It is crucial not to miss the reality that the majority of African leaders give the Diaspora a higher priority than their home country’s citizens. There are several reasons for this, including the fact that they are the source of remittances, but also, they are not “potential contenders” for local politics; but not always true. The African Diaspora faces insurmountable obstacles to integration despite its best efforts. I have always emphasised that we Africans do not need to learn the Western ways of the education system but rather encourage African countries to adopt African methods of indigenous knowledge system. Partly because of mental distraction we are persuaded in a commodification business as Westerners in every human relationship.

What’s more shocking is that in only five years; members of the African Diaspora living in the USA or Europe will meet the criteria to become full citizens of the developed world. They will return to their former community with a new identity labelled “Diaspora,” although this does not grant them full citizenship and may be removed at any time (much like a “hat”). But they will be re-baptised into a higher social class after they arrive, putting them on par with Europeans rather than their fellow Africans back home. Ironically, persons who “surrender their African identity” in exchange for a European Union or a USA passport are then free to go wherever in Africa they like. However, the siblings and sisters whom you abandoned are not allowed to enter the neighbouring African nation. You are being approached by the financial business very rapidly. Although you do not have any concrete information, you are informed because you embody a world that is not our own; Africa is a continent teeming with wondrous things.

In Africa, there has to be a broader discussion amongst state and non-state actors, academics, business leaders, and the media. I was motivated to create this chapter as a writer interested in complex data. I had the chance to travel, study, and live in Europe and the USA when I was young, but I held firm to my moral

principles and avoided any temptation. This does not, however, mean that every young person shares my outlook and awareness.

Several African nations have rotten leadership, favouritism, a lack of transparency, and little accountability, so we cannot blame young Africans for making poor choices. ***Every one of us must do our part to make Africa a better place to live if we want to see a change in the wilful surrender and humiliation of young Africans.*** Just as African governments should not “bow” to their Western “friends,” they should not be afraid to change things if they do not like something. For Africans to be successful in international fora in their pursuit of economically and politically favourable regimes, they must first embrace and advance African culture and ideals.

“Some people go to beautiful places, while others make their environment beautiful”

It is critical to emphasise the significance of virtual and digital colonialism in illuminating the depths to which Western philosophy accepts voluntary surrender. In order to collect data for predictive analytics and mind control, the industrialised world is investing in social media platforms and expanding network connectivity (Seife, 2022b). Under the banner of digital colonialism, the world’s leading nations are erecting a vast network of sensors to control the people of the Global South to further their own goals of economic and cultural dominance and privatised government. Big technology creates digital tools to take over vital processes; “Wake up, Africa.”

Reimagining Africa’s Development Strategy: Towards Sustainable and Inclusive Growth in the Digital Era

Africa stands at a critical juncture in its development trajectory, facing persistent socio-economic challenges amidst burgeoning opportunities presented by technological advancements. This chapter argues for a paradigm shift in Africa’s development strategy, moving beyond traditional models towards context-

specific, technology-driven solutions. It examines the imperative for enhanced governance, regional integration, and human capital development, while addressing the digital divide and employing Africa's demographic dividend. By fostering collaboration, promoting innovation, and prioritising inclusivity, Africa can achieve sustainable and resilient growth.

Summary: Despite notable progress, Africa continues to grapple with entrenched poverty, inequality, and underdevelopment. Traditional development models, often externally prescribed, have proven inadequate in addressing the continent's unique socio-economic realities. This chapter advocates for a reimagined development strategy that makes use of technological innovation, strengthens governance frameworks, and prioritises inclusive growth. Africa's youthful population and the rapid proliferation of digital technologies present a unique opportunity to leapfrog traditional development paradigms and forge a more prosperous future.

Reevaluating development paradigms

Africa must move beyond a one-size-fits-all approach and embrace context-specific, culturally relevant development paradigms. This entails challenging conventional wisdom and prioritising indigenous solutions that reflect the diverse needs and aspirations of its people. Tailored strategies, informed by local knowledge and expertise, are essential for fostering sustainable and equitable development.

Enhancing governance and accountability

Robust governance frameworks are fundamental to Africa's development trajectory. Corruption, institutional weaknesses, and lack of accountability impede progress. African governments must prioritise good governance, transparency, and the rule of law to build trust, attract investment, and ensure the efficient utilisation of public resources. This includes strengthening regulatory frameworks, promoting citizen participation, and fostering a culture of accountability.

Navigating threats and opportunities in the Digital Era

Africa's development strategy must address both the threats and opportunities presented by the digital revolution. The digital divide, characterised by limited access to technology and Internet connectivity, poses a significant challenge. Addressing this requires strategic investments in infrastructure, affordable broadband access, and digital literacy programmes. Conversely, the brain drain of skilled professionals necessitates the development of robust innovation ecosystems and talent retention strategies.

Employing technology for inclusive development

Technology offers transformative potential for Africa's development. Mobile technologies, for example, can enhance financial inclusion, improve healthcare delivery, and expand access to education and agricultural services. Investing in digital infrastructure, fostering innovation hubs, and promoting Science, Technology, Engineering, and Mathematics (STEM) education are crucial for harnessing these opportunities. Furthermore, the strategic application of big data analytics can enhance decision-making across various sectors.

Harnessing Africa's demographic dividend

Africa's youthful population represents a significant demographic dividend. To fully capitalise on this potential, investments in education, skills development, and job creation are essential. Empowering young people with the necessary tools and opportunities will not only unlock their potential but also drive economic growth and social progress.

Promoting inclusive growth and economic diversification

Africa's reliance on extractive industries and commodity exports renders it vulnerable to external shocks. Diversification into sectors such as manufacturing, technology, and

value-added agriculture is crucial for building resilience and fostering sustainable growth. This requires strategic investments in infrastructure, technology transfer, and entrepreneurship development.

Strengthening regional integration and Intra-African Trade

Regional integration and intra-African trade are critical for unlocking the continent's economic potential. Removing trade barriers, harmonising regulations, and investing in cross-border infrastructure will create larger and more competitive markets. The implementation of the Continental Free Trade Area (CFTA) and the promotion of free movement of goods and people are essential for fostering regional economic integration and advancing Pan-Africanism.

Reimagining Africa's development strategy necessitates bold leadership, innovative thinking, and collaborative action. By embracing technology, strengthening governance, and prioritising inclusive growth, Africa can realise its transformative potential. This requires a holistic approach that integrates economic, social, and environmental considerations, fostering a future of shared prosperity and sustainable development.

Conclusion

This chapter analyses and criticises the poverty trap conception of African impoverishment. In my opinion, this approach gives too little weight to the importance of the Balkanisation process. Nevertheless, what is even more essential is that it downplays the relevance of anti-developmental resource allocation, which is generated by the manner in which typical African political economies allocate revenue amongst competing economic interests. The majority of the blame for the Balkanisation of the world lies with the Western nations. The public and corporate forces of the Western world are primarily responsible for the post-independence policies of non-communist African nations, as well as the distorted political economy that has often emerged from these policies. It is possible and significant that the percentage

of the world's population living in severe poverty has probably decreased over the previous two decades or more after being on the rise for decades before that period.

How can Africa fill the void in its leadership and break its cycle of poverty? If the people of developing countries took responsibility for and ownership of their means of subsistence, they might be able to break the cycle of poverty that plagues their countries. Instead of following Western ideals about prosperity, Africa needs to concentrate on becoming an intellectual powerhouse and constructing a civilisation founded on knowledge. Africa provides a considerable challenge to practitioners of international development and policy analysts attributable to the preponderance of informal institutions rather than formal ones. Since a sizeable section of the population in Africa lives outside of established economic and political structures and is willing and able to disobey the law, it is difficult, but not impossible, to “manage” the poverty in Africa. However, this does not mean that it is impossible. The Balkanised postcolonial geopolitics of Africa is a contributing factor, but it is not the primary explanation for the horrible poverty in Africa. It is likely that this is the consequence of a combination of a number of other variables, not only the distribution of financial resources. The majority of the problems may be traced back to the incorrect distribution of resources for the sake of development, which is endemic to the political economy of Africa.

Chapter III

Entanglement Between the African Border Regime and the Concept of a Unified Economic and Political Society

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Source: South Africa Home Affairs



Inertia of Man-Made Barriers and Prospects for a Seamless Africa.

Source: Author

The fact, that the current borders structure a trapping instrument became a precondition for the exploitation of African labour; which is why the struggles for emancipation and freedom of movement are critical.

Border Regime in Contrast to The Theoretical Stance of Sovereignty

The geographical configuration of African states, largely established since 1885, continues to exhibit a remarkable degree of continuity. The arbitrary division of the continent at the Berlin Conference (1884-1885), which engendered fifty-five political entities characterised by varying degrees of political and economic instability, has been a recurring catalyst for territorial disputes in post-independence Africa. While the ethical and legal foundations of European colonial boundary creation have been subject to considerable scrutiny, the principle of *uti possidetis* has effectively preserved these boundaries, thus limiting the scope for territorial renegotiation (Okumu, 2014). This has resulted in the naturalisation of arbitrarily defined borders within a political framework centred on state sovereignty.

The demarcation of the African borders led to a hostile environment for residents who were willing to make concessions for the benefit of their communities. According to those who subscribe to this school of thinking, commodities of this nature indicate an immoral and unfair division of the African people. As a direct consequence of this, Africa fell farther and further behind the rest of the globe in terms of both their socio-economic and political standings, respectively.

The purpose of this chapter is to talk about the distinct difficulties of postcolonial genealogy as well as the many methods that have been used to preserve the past. On the basis of colonial territorial history and in the absence of a political solution, what is the prescription for establishing and maintaining the postcolonial nation-state framework? What are the most probable outcomes that might lead to the reversal of the arbitrarily designed border that gives the impression of

being natural and is solidly rooted in the political theory of sovereignty? What are some new methods of thinking that can go beyond the constraints imposed by colonialism?

Member states of the African Union are collaborating to draught policy documents and negotiate a deal, which goes against the conventional idea of sovereignty, but the conclusion is uncertain. The imposition of the Westphalian model of sovereignty, despite its incongruence with pre-existing African socio-political structures, has served to solidify colonial-era boundaries. This has, in turn, hindered the development of robust intra-African trade cooperation and impeded the free movement of people. The reinforcement of these boundaries, often justified as a means of “assuring” their integrity, reflects a nostalgic adherence to the status quo rather than a forward-looking approach to regional integration. While African nations have articulated a vision of seamless movement and economic unity, the realisation of this vision is constrained by the enduring legacy of arbitrarily defined borders and the complex socio-economic realities that they perpetuate.

The research focuses on how to improve Africa’s political and economic conditions by presenting a unique viewpoint on the concept of Africa without borders. This chapter will focus on how and when to revisit the question of whether or not Africa should have no internal boundaries and instead rely on administrative lines. With a similar perspective, the chapter discusses how the African nation as a whole defends and protects Africa’s international border with a careful eye on shared interests. It is the thesis of Griffiths (1986) that the inherited political geography of Africa is characterised by political systems that were stacked in the past. The Berlin Conference is credited with laying the groundwork for the political geography of colonial Africa, which is a truth that cannot be refuted. Surprisingly, the colonial boundaries that were set have stayed in place for decades after African nations have gained their independence. This means that African leaders never considered incorporating indigenous knowledge systems into border governance. Similarly, one might query why Pan-

Africanist and African Renaissance rhetoric cannot influence or transform the whole colonial narrative.

One hundred and thirty-four years after the delineation of Africa's contemporary boundaries, the continent remains partitioned into fifty-five state-based entities, many of which are characterised by political instability and economic vulnerability. This includes states originating from separatist movements, such as Eritrea and South Sudan, as well as the unresolved political status of the Western Saharawi. The 19th century European scramble for Africa and the subsequent redrawing of its territorial map, constrained by the limits of colonial administration, created a system of enforced territorial divisions. Ironically, intra-African migration is often subject to criminalisation, with individuals traversing national borders classified as "illegal migrants," thereby impeding continental mobility, particularly in contexts of socio-economic hardship.

In reality, the current African border structure has become a trap and a prerequisite for the exploitation of African labour. This is why the fights for liberation and racial development were linked with the struggles for freedom of movement. Suppose Africans are ready to complete the era of decolonisation. In that case, they must destroy colonial boundaries and convert the continent into a vast zone for the free movement of citizens and descendants, recognising the disastrous implications that any reform, elimination, or modification of those with restrictions might have. African governments' decision to preserve the status quo has resulted in the exclusion of nations reluctant to adopt the broad notion. But, after sixty years, African leaders recognised the need for a comprehensive settlement of the colonial borders.

No one can refute the fact that the existing boundaries of Africa are a direct consequence of the splitting of Africa by foreign powers. This is something that everyone can agree on the subject. The postcolonial territorial configuration of African states reflects the enduring legacy of arbitrarily delineated boundaries imposed by former colonial authorities. This externally derived spatial arrangement, characterised by

its artificiality and its incongruence with pre-existing socio-political realities, has functioned as a catalyst for interstate conflict. The colonial demarcation of African territories, predicated on a limited understanding of the continent's spatial complexities and a systematic disregard for indigenous populations' interests, represents a significant failure in geopolitical design.

The process of delineating the boundaries resulted in the partition of various African tribes into numerous territories; each of these regions was subsequently colonised by a distinct group of European powers. These borders, which cut across tribes and families, tend to be drawn along rivers or watersheds, which explains why so many African boundaries are straight lines. The people who live in Africa every day have also been made aware of the repercussions of this. The colonisers disregarded their opinions, and as a direct consequence, many nations came to reign over the regions that had been cut out of the original territory.

The Link Between the Nation-State and Sovereignty

A border regime is a broad notion that encompasses a variety of governance systems in addition to the connection between the nation-state and sovereignty. A border regime is a regulatory mechanism that is in place to regulate the behaviour of border agents (Berg & Ehin, 2006:54). In addition to this, they went over the ideal border regimes, such as 'liberal internationalism,' 'imperial neomedievalism,' 'parochial nationalism,' and 'Westphalian superstatism.' Aside from that, border regimes are categorised according to the degree of openness that they allow at their borders and the type of governance model that they implement, which can either be intergovernmental or communitarian.

Yet, they are unlike any other because of the colonial authorities' randomness in creating African border regimes. Several problems arise as a result of Africa's traditional categorisation of its borders. Africa's border regimes were not established on the principles of 'liberal internationalism,'

'imperial neomedievalism,' 'parochial nationalism,' or 'Westphalian superstatism,' but on the brutal and egocentric colonialism of the past. The establishment of Africa's boundaries is the starting point for the practice of colonialism and imperialism during the latter half of the 19th century and the early years of the 20th century. Thus, the many treaties, accords, exchanges of notes and protocols, and other formal agreements between the different colonial powers formed the legal foundation for the borders.

The border regimes in Africa are not founded on concepts such as 'liberal internationalism,' 'imperial neomedievalism,' 'parochial nationalism,' or 'Westphalian superstatism,' but instead on the violent and self-centred colonialism of the past

As a direct result of the border regime, Africa is currently experiencing a unique set of political, economic, social, and legal circumstances in comparison to the experiences of other areas. Szary (2015:4) asserts that African borders are not more artificial than those of different continents, but they intrude on a political order not historically based on "mappable" sovereignty; this may explain why physical borders have clashed so frequently. I am afraid I have to disagree with Szary's rejection of the Berlin divide of African borders in the 19th century and the artificial nature of the divisions along with colonial interests; thus, I will not follow in her footsteps. According to Ajala (1983:178), Kwame Nkrumah once stated that the Berlin Conference of 1884/85 was responsible for "the first partitioning of Africa."

While numerous scholars attribute the contemporary fragmentation of Africa to the Berlin Conference, alternative perspectives, such as that presented by William Roger Louis, acknowledge the conference's influence while disputing its sole causative role in the subsequent partition. The historical precedent of walled urban centres, exemplified by ancient Sumerian cities, suggests that the concept of territorial boundaries predates the Berlin Conference. However, the conference's impact on the specific configuration of African borders remains a subject of scholarly debate. The enduring

legacy of these imposed boundaries is often cited as a contributing factor to the continent's persistent challenges, including poverty, disease, unemployment, conflict, corruption, and governance deficits.

As a long-term political solution to solve the issues that are prominent in postcolonial nation-states, the framework of the nation-state was thought of and put into reality. This was undertaken as part of the process. Nonetheless, in the years that have passed since Africa gained its freedom, it has developed into one of the most acute political crises that the continent is now facing. The construction of artificial barriers at the continent's borders has had the unintended consequence of restricting the free movement of goods and people. According to Amadife and Warhola (1993), the current geographical boundaries of Africa have become barriers to accomplishing the unity goals that have been set for the continent. This is an undesirable outcome. Nonetheless, things universally accepted as desirable, such as more economic growth, better social cohesion, and increased political integration, are occurring more often.

Additionally, a lack of intra-African trade education as well as deficits in healthcare are key factors to the trade imbalance that has been generated as a result of the strict border framework that is currently in place. Undoubtedly, the blockage of borders is one of the factors that led to the underdevelopment within the structure of the continent; yet, this underdevelopment really serves as a blessing for industrialised nations. The natural endowments of the region have been undervalued and turned into myths as a result of the absence of a marketplace on the continent.

*The Underdevelopment of African Marketplace has led the Natural Resource Becoming a **Myth**, And It's Worth Has Diminished!*

A central tenet of the Organisation of African Unity (OAU) was its adherence to the principle of (Jiboku, 2015, Kidane, 2018, Seife 2023c), which mandated that member states respect the existing territorial boundaries inherited from colonial rule. This

policy, formalised in the 1964 Cairo Declaration, was a pragmatic response to the potential for widespread conflict.

The OAU argued that redrawing borders along ethnic or nationalist lines would lead to intractable inter-state and intra-state conflicts, thus undermining the sovereignty and stability of newly independent states. This approach prioritised state-centric identity and regional stability over ethnonational self-determination, reflecting a shared fear that challenging the colonial legacy of arbitrary borders would unleash a dangerous and uncontrollable process of fragmentation and violence across the continent. The OAU's primary function is to legitimise and enforce Africa's pre-existing bounds (Amadife & Warhola, 1993:543). In contrast, the international political-economic system that delineated national boundaries was predicated on the idea of national identity because of the geographical separation of people.

The objective of the African Economic Community and its method through the continental free trade area is admirable; yet, it requires a resilient, adaptive, and innovative governing system (Kidane, 2018:10). The empirical evidence indicates that intra-African trade in 2016 accounted for only 15% of Africa's total commerce. Olney (2021:2) illustrates that Africa accounts for 21.2% of the world's landmass and 13.7% of its population but accounts for only 2.6% of global economic activity. Africa's intra-continental trade share of 12% is dwarfed by North America's 47%, Asia's 53%, and Europe's 69%. Such empirical evidence is indicative of how African countries lack industrial growth, which led to their becoming underdeveloped and their excessively high unemployment rates.

As mentioned above, the presentation of the data indicates how the existing configuration of borders and knowledge of the continent has a substantial influence that is detrimental to the growth of transboundary trade and intra-African trade. Given the present political and economic climate, the issue that has to be asked is how far they will go to overcome the obstacles and bottlenecks preventing intra-African trade. It is imperative that key stakeholders work together to build capacity, add value

to commodities made in Africa, and strike a delicate balance between national sovereignty and trade facilitation. This is because, in addition to addressing non-tariff barriers, delays, and the cost of conducting business along the corridor, it is also imperative that these issues be addressed.

The most pressing question is why the African Union is unwilling to adopt novel programmes, such as a single-window immigration solution to provide visa-free travel for its nationals (Seife, 2022a). This visa solution has a single point of contact for visitors and investors from outside Africa. In a similar spirit, this is an essential issue to allow people in Africa to travel freely, bearing in mind that free trade of products is practical and helpful in furthering the cause of development even when free movement of people is forbidden. Although it is commendable that certain checks are made at the sub-regional level, more should be achieved at the continental level to ensure that all norms and standards for travel papers are met. It is more fruitful to highlight Africa's underlying issue, which is why it could not remove the colonial boundaries than to blame colonialism for the last fifty years.

Ajala (1983:177) claims that during the time of colonialism, there was a more efficient movement of people and things, reinforcing the colonial governments' administrations. Whether or not people on either side of the border speak the same language, it is self-evident that an international boundary will split people into competing factions and erect barriers to commercial interaction. This is the case regardless of whether or not the people on either side of the border speak the same language. The framework of the postcolonial nation-state was formed and preserved based on colonial legacies; despite a political alternative, it has continued to exist in its current form, although there is another option.

The purpose of this book is to familiarise readers with the unique difficulties associated with postcolonial genealogy and to describe the processes that have been put into place to ensure that the past is not lost. What are the most probable scenarios that might result in reversing the arbitrary arrangement of a

border that seems natural and is founded on the political theory of sovereignty? What are some of the novel ways of thinking that bridge the gap left by colonialism? In the opinion of “One Economic and Political Society,” what actions need to be taken to make the most of Africa’s potential?

Boundary Delimitation and Demarcation in Africa Evolution

In spite of the fact that the idea of “natural” borders is often the product of the organic ideologies of nations, most international boundaries are at least partially artificial and unintended. Compared to the borders of other regions and considering the vast majority of African political cultures, the continent’s current borders are very superficial in their structure (Englebert et al., 2002:1095). The population and technological densities of precolonial African nations were low. As a result, political institutions in the region had little need or ability to exert control over a large area. With the exception of a few countries like Ethiopia and Liberia, political power and property rights in Africa grew more rapidly over people than land.

The question that needs to be answered is why the boundaries of Africa are artificial rather than natural. According to Ajala (1983:183), “The colonial powers of the last century artificially partitioned Africa and often cut across earlier groupings. Despite how artificial these borders were initially, the countries they established now view themselves as different states, and Africans prefer to leave these borders alone and oppose any changes.” I agree with Ajala that boundaries are artificial because they are the result of political decision-making for administrative purposes. However, what makes African boundaries more artificial is that, first, they were imposed by an external force and, second, the indigenous people were excluded from the dialogue and decision process. In fact, they were not even considered a stakeholder or significant party. The colonial powers of the last century divided Africa arbitrarily and haphazardly, constructing borders that frequently crossed previous groupings. Despite how arbitrary these boundaries

were initially, the countries that they founded have evolved to consider themselves separate units.

“The artificiality of African boundaries is highlighted by two key factors: their imposition by external forces and the exclusion of indigenous populations from the relevant dialogue and decision-making processes. In fact, they were not even considered as stakeholders or significant parties.”

Since the continent was initially Balkanised in 1885, the fundamental border rule in Africa has not changed much. This is in favour of the African people's continued unity, growth, and well-being. At the end of the 19th century, the majority of Africa's borders were established as a result of competition amongst Great Britain, France, Belgium, and Germany to secure their respective claims to the continent (Herbst, 1989:674). The delineation of African boundaries was largely determined by imperial military and geopolitical exigencies, resulting in the subordination of indigenous geographic, demographic, ethnic, and topographical factors. The principle of sovereignty, while rooted in Western political philosophy, has been integrated into the international legal and political framework (Farmer, 2012:94). Thus, a sovereign state has defined borders, the right to rule over its people, and the expectation that its territorial integrity will be preserved. However, leader-centred organisations such as the OAU or the AU were doomed to fail because they could not involve and express the people's desires at the grassroots level and establish solid borders and sovereignty. According to Kidane (2018:32), “the paradoxes remain the same,” the founding fathers of the Organisation for African Unity (OAU) anchored firmly in its charter the values of “the sovereign equality of all member nations.” In addition to this, it reaffirms “respect for the sovereignty and geographical integrity of each state as well as its intrinsic right to independent existence” (Charter of the OAU, Articles III (1) and (3), respectively).

One hundred and thirty-four years have passed since the establishment of the frontiers responsible for the formation of

fifty-five identification lines and weak political and economic states. The State of Eritrea and the Republic of South Sudan are also exemplifying new nations birthed because of secessionist movements; nevertheless, the political situation in Western Sahara remains unchanged. In light of the fact that the OAU Charter does not explicitly affirm the geographical status quo, it was proposed that OAU member states enter into agreements with their immediate neighbours to establish the parameters of their territorial boundaries (Amadife & Warhola, 1993:534; Ajala, 1983:177). Most heads of state stated that the principle of recognition of borders should guide such negotiations as of the date of independence. On his part, Ghana's President Nkrumah argued that territorial problems had been only silenced, not addressed, and predicted that other battles would erupt; he asserted that the only long-term solution was continental unification.

The beginning of a regrettable historical process known as Balkanisation, the yearning for Africa, is what makes the process of de-Balkanisation imperative. As a result of European arrogance, it was considered that Africans did not have a state; international law then established states by defining them as having a fixed location or area, a political society organised into government, and a government (AUBP, 2013:41). In addition to the inherited insufficient infrastructure, the fragmentation has created tremendous psychological destruction. Lack of public engagement is a problem that plagues discussions of colonial and postcolonial territorial boundaries and sovereignty. Progress is impeded by a top-down governance structure culture, which is hindered by a lack of political will and member states' unwillingness to relinquish sovereignty. The fact that postcolonial Africa inherited a political structure that was founded on class, aristocracy, and ethnicity is one of the contributing factors to the problem.

The foundation of a regrettable historical process known as Balkanisation, the yearning for Africa, is what makes the process of de-Balkanisation imperative!

Two primary domains pose significant impediments to African unification and prosperity. Firstly, the arbitrary fragmentation of political, economic, and sociocultural frameworks during the colonial era has distorted rational thought and behaviour, manifesting in altered perceptions of collective identity, political unity, and economic convergence. The enduring legacy of colonial borders and an overextended interpretation of sovereignty further exacerbates these challenges. Secondly, the Organisation of African Unity's (OAU) inability to effectively address the persistent issue of colonial borders has contributed to its continued divisive nature. As Amadife and Warhola (1993:540) argue, colonialism severed Africa's indigenous knowledge from its pre-colonial trajectory, leading to both colonial-era isolation and sustained postcolonial systemic deprivation.

In addition, many people in Africa recognise the significance of colonial borders and often embrace them as a way to express their authentic sense of national identity. On the other hand, the majority of educated Africans view it as an imperial enterprise that is sanctioned hurdles that limit economic and political advancement. I believe that these barriers prevent economic and political progress. It particularly involved dividing African brothers and sisters, which limited their capacity to make considerable progress as one economic society. In light of the severe restrictions imposed by the existing border policy, African societies view one another as foreign opponents or competitors rather than as a fraternity with a shared objective.

An understanding along these lines is a barrier to many things, including commerce, the right to mobility, and tourism. Existing border limitations impede efficiency gains throughout Africa's Regional Economic Communities (RECs), which are already facing substantial challenges. According to De Melo and Tsikata (2015:14), landlocked nations cannot achieve development goals because of their limited, fragmented economies, artificial borders, and competing member interests. With such an unfavourable environment, it is feasible to systematise unequal relationships.

Most enlightened Africans consider the present boundary an imperial project restricting economic and political progress; separating African brothers and sisters, limiting their economic development as a single economic community.

According to Buzan et al. (2003:16) and Mignolo (2007:125), the colonial borders matrix prohibits Africans from getting to know one another and from making use of economic opportunities within Africa. ***In spite of this, colonists continued to traverse freely across Africa while Africans battled at the arbitrarily drawn boundary.*** Several studies have shown that the influence of imbalanced colonial trade, which was conducted in an effort to benefit colonial agency in some way, was present. The same advantage was carried over into the postcolonial era, weakening self-government and shared cultural values in the process.

A fragmented economic and political collapse indicates abject poverty, violence, environmental degradation, drought, and a lack of adequate governance at the national, subregional, and continental levels (Kidane, 2018:11). Colonisers engineered fragmentation to construct a legal framework for exploiting and maximising profit through land ownership, cheap or free labour, forcibly manufactured goods, and expanding the market to their advantage. The establishment of postcolonial Africa's subregional economic communities was not meant to rectify colonial border arrangements; instead, it blindly followed the former colonisers without respect for reform (Dinka & Kennes, 2007:18). The failure of Africa's political unity is examined briefly via the lens of the colonial period, supranational organisations, and a larger matrix of regional blocs. Examining the historical issue of sub-regional structures and evaluating the many African regions will provide a view of the African landscape as a whole.

The book makes the following argument: the establishment of the AU has opened a new hope for many ordinary folks, allowing them to see the new dome. The expectation, however, was hampered by the inability to overcome the traditional paradigms of sovereignty and colonial borders. The expectation was that the Pan-Africanist

brotherhood would prevail over the Western concept of sovereignty, ushering in a new era in the struggle for African unity and self-determination. In terms of governance and institutional renewal in light of African knowledge systems, the AU's new architecture was not a paradigm shift but rather a modest change. As a direct consequence of this, several obstacles and difficulties continue to stand in the way of the continent's progress towards political unification and economic prosperity. The analysis focuses on the failure of AU processes to establish a political union suitable for Africa's economic, political, and sociocultural constraints. There is no instrument outlining how supranational organisations might share state sovereignty to give justice to the unified peoples of Africa under diverse African governments.

Along with identifying the primary cause of structural and developmental issues, it is necessary to explore how this hindrance arises. Before digging into Africa's paradoxical sovereignty versus unity conundrums, it is crucial to thoroughly assess governance from an institutional, structural, operational, and developmental standpoint. Governance and structural hurdles in Africa are inextricably linked to sovereignty and colonial boundary demarcations and the development and connectivity of nation-state, sub-regional, and regional organisations. Evaluating the African Union's founding act is vital for identifying difficulties in accomplishing the regional unification agenda; by contrast, studying the African Union's Constitutive Act's (AUCA) institutional and governance links is critical for recognising these impediments. The OAU Charter and the Constitutive Act's key tenets are centred on the fundamental concerns that decide whether or not the AU's dynamics evolve.

The foundation document defines the success or failure of an organisation, and the OAU/AU were not unusual in this regard. According to Okumu (2009), while the Constitutive Act recognises and implements progressive advances, the AUCA retains its essential objectives (outlined in Article 3 of the Constitutive Act), including the defence of member nations' sovereignty, territorial integrity, and independence. The AU has failed to systematically address the critical issue of sovereignty

and territorial integrity. These are sovereignty-related concerns, including the concept of a border, collective security, foreign relations, citizenship, and identity. The complaint is that the AU is incapable of resolving the issue of sovereignty and colonial border demarcation within a framework of Pan-African and indigenous governance. The organisational ethos of the OAU has largely stayed constant during the institution's transition to the AU.

The African Union and RECs do not have the mandate to consolidate the current border regime in the framework of a greater vision of unity. This is because of the lack of a mandate from the member states, most prominently from the citizens. The member states' ability to move forward with full-scale attributions, notably of continental supreme organs and policies in general, has been hampered by the inconsistent viewpoints and uncertainties that have arisen. Contradictory treaties, charters, and legislation establish border governance and sovereignty exist in OAU/AU. Existing legal instruments and frameworks present obstacles to the attainment of a borderless Africa, as envisioned by Agenda 2063. The agenda's efficacy in fostering a cohesive, sovereign, and economically and politically integrated continent is constrained by the absence of clearly defined implementation mechanisms. By adhering to the OAU/AU status quo, Agenda 2063 may inadvertently limit Africa's capacity to project itself as a unified, resilient, and influential actor on the global stage. However, the African Peace and Security Architecture (APSA) offers a strategic framework for border governance, particularly in addressing the security challenges posed by transnational criminal networks and terrorist organisations.

Strategic pillars & objectives

- 1. Pillar 1:** Development of capabilities for both administrative and international border governance;
- 2. Pillar 2:** Conflict prevention and resolution, border security & transnational threats;
- 3. Pillar 3:** Mobility, migration & trade facilitation;

4. **Pillar 4:** Cooperative intra-Africa national border and Africa international border management;
5. **Pillar 5:** Administrative borderline development & community engagement.

The conceptual framework outlined above is grounded in the understanding that contemporary African boundaries function as “political borders,” not “administrative lines,” thereby hindering the implementation of shared projects and collaborative initiatives. Administrative border lines, by definition, delineate the scope of administrative duties and responsibilities. The reinforcement of these political borders has led to a substantial military presence across the continent. Africa’s international borders are exclusively maritime, incorporating its insular territories, indicating the absence of land borders with other continents.

The Origins and Enshrinement of Sovereignty Theory in the OAU/AU Charter

Africa’s history differs from that of the rest of the world in three significant ways: before the entrance of Europeans, during European colonisation, and after their departure. It has been the goal of postcolonial leaders and citizens to redress the harm caused by colonialism in Africa’s pursuit of a better life for its people. The postcolonial economic integration effort, which was designed to analyse and address political, cultural, and social inequalities generated by imperial institutions, accepts the OAU/AU-imposed colonial border constraints as a given (Dinka & Kennes, 2007:5; Udombana, 2002:8). However, the most significant hurdle to establishing a unification project is the method in which the idea of intra-African border autonomy was enshrined in the OAU/AU Charter. In a nutshell, the critical problem was that individual member nations put a higher value on maintaining their own national sovereignty than they did on supporting the union initiatives.

It has been challenging to evaluate the impact of Pan-African thought on Africa because of the fact that OAU membership has put sovereignty concerns to the forefront that

have been an obstacle in the way of creating Pan-African unity, and there is not yet a convincing project that adheres to the principles that have been established. The OAU is not mandated to enforce, protect, or monitor member nations' sovereignty and territorial integrity, which has led to disputes amongst member states (Farmer, 2012:94; Che-Mponda 1987:58). Beyond power and the desire to maintain the status quo, postcolonial leaders' concerns with colonial borders and adaptability are extensive.

Consequently, it is crucial for this study to explain the nature of boundaries, how they impede economic and interpersonal connections, and how they transcend their official demarcation significance. Concepts of limited sovereignty influenced by the ideological framework that has divided the continent have undermined African unity, working against its best interests. Instead of presenting a comprehensive solution to the problematic character of African frontiers, postcolonial African leaders emphasised self-determination and new statehood (Herbst, 1989:685). In spite of these impediments and the aspirations of African leaders to enhance economic and political linkages between African Union member states, little progress has been made. Some consider the unification meeting as a manifestation of the internal weakness and lack of peace and stability of African leaders. Others attribute the problem to colonial mechanisms and indirect neo-colonial divide and rule.

The AU has historically functioned as a regional intergovernmental organisation, with its decision-making processes heavily influenced by the interests of its member states' heads of state. Given this head-of-state-centric structure, citizen engagement through alternative platforms is crucial for challenging prevailing notions of sovereignty and advocating for AU reforms that align with public interests. Söderbaum (2013:5) argues that African integration is hampered by the state-led creation of institutions rooted in Eurocentric theoretical frameworks, which often diverge from the continent's socio-political realities. Furthermore, the absence of a clearly defined mechanism for transferring sovereignty to supranational institutions further complicates the integration process. The challenges facing African unification can be broadly

categorised into governance, institutional, and ideological dimensions. Governance issues, particularly those related to border management, are intrinsically linked to societal structures and administrative frameworks, which encompass national, sub-regional, and regional levels.

The configurations of colonial boundaries have resulted in a number of problems, and postcolonial African governments have been unable to settle these problems in a peaceful manner. Colonial boundaries and challenges of sovereignty have been ongoing problems in Africa for a very long time. This encounter is the most contentious and difficult one to date because of the colonial border legacy, which is still a significant unresolved problem. The lack of participation from citizens, the absence of a political will, and the unwillingness of member states to give up their sovereignty are all factors that operate as barriers to progress. Mistry (2000:558) explains that the failure of African integration is attributable to the incapacity of member states to incorporate regionalism into national policy, legislation, rule, and regulation; this indicator indicates the weak relationship between the two.

The people of postcolonial Africa were reluctant to give up their national sovereignty and join supracontinental powers that were capable of forging a union. Therefore, they were left with inadequate infrastructure and a fragmented economy when the Europeans left the continent (De Melo & Tsikata, 2015:4). Without a cohesive political will and a unified economy, it will be impossible to realise goals such as the free movement of people, products, and services as well as representation in international forums. The impediment that stands in the way of political transformation in Africa is the gap that exists between aspirational theories of economic unification and the reality of the situation. This disparity is the obstacle that stands in the way of political revolution (Jiboku, 2015:23). The pursuit of unification is an endeavour that goes beyond the domain of theory and requires the establishment of an adequate political framework, in addition to a complete understanding of the capacities and practicability of the constituent states.

The inherent tension between national sovereignty and the pursuit of collective regional identity is highlighted by the rigidity of state sovereignty and its detrimental impact on fostering regional cohesion (Seife, 2021a). Member state reluctance to participate in regional integration initiatives, often predicated on concerns regarding sovereignty or perceived political and economic disadvantages, constitutes a significant impediment to progress. Furthermore, regional public institutions are frequently subjected to instrumentalisation by individual member state leaders, resulting in a passive role for state leadership in collective decision-making.

Several obstacles are standing in the way of African unity, including the continent's fragmented economic landscape and its convoluted system of government. Moreover, the absence of peace and security, the absence of the rule of law, political instability, and the inability of certain member states to use seaports must all be addressed in a holistic manner (Muzee & Enaifoghe, 2019:58). The lack of sufficient financial, political, or human resources is the primary obstacle facing the majority of the initiatives being undertaken on the continent. At the sub-regional and regional levels, an additional issue is that insufficient numbers of people vote for the appropriate candidates.

Concerns about accountability and efficiency and receiving a clear mandate from the general public are at the root of the present challenges. Appointed persons will fill the hole created by the lack of directly elected leaders, which will lead to clientelism, inefficiency, and other concerns connected with this scenario. The absence of directly elected leaders will leave the void. Direct voting and representation in a regional government system foster a greater sense of belonging and efficacy than the appointment of subregional and continental political leaders by national governments. The methods provide a higher feeling of belonging and effectiveness than appointed staff, which is one of the benefits of direct voting and representation.

Incompatibility Between Member States' Sovereignty and African Union Objectives

In spite of the euphoria and unbridled optimism surrounding African unification on all levels, government restrictions have successfully extinguished the fabled zeal. According to Fritz and Menocal's (2007:48) analysis of Africa's postcolonial attempts at nation-building, rather than redrawing administrative borders to take advantage of political and economic opportunities, Africans embraced the colonial border as a new identity. This was the result of Africans not redrawing administrative boundaries to take advantage of political and economic opportunities. It is logical to believe that Africans approved of colonialism as an acceptable rule system if they agreed to preserve the colonial border arrangements and did not object to their continuation.

Because of the fact that there is no middle ground between aggressively resisting colonialism and accepting its territorial structure and linguistic division amongst European colonies, colonialism cannot be passively resisted. Many ordinary citizens now view the new dome as emerging because of their previous conceptions of sovereignty and colonial borders. As a new phase in the struggle for African unity determination began, Western sovereignty was replaced by Pan-Africanist brotherhood.

While openly opposing colonialism and supporting its border arrangements and language split amongst Africans based on European colonies are mutually exclusive concepts, there can be no justification for supporting any project that has anything to do with colonialism.

The new architecture of the African Union (AU), on the other hand, did not result in much of an improvement regarding the governance and institutional renewal of African knowledge systems. As a consequence of this, the continent is challenged by a number of obstacles on the path to political and economic unification. The processes of the African Union were not successful in producing a political unity that was suitable for Africa's current economic, political, and social circumstances. Currently, no legal

instrument permits the AU, as a supranational organisation, to share the sovereignty of its member states to act on behalf of the “United Peoples of Africa.”

Within the articles of the African Union, there is tension between pursuing greater unification and maintaining national sovereignty. Amongst them, the Constitutive Act of the African Union is more than sufficient to highlight the tension between sovereignty and the broader unification desire. The Constitutive Act of the African Union (AU, 2000), Section (3: a) indicates that “to promote greater unity and solidarity between the African countries and the peoples of Africa.” (AU, 2000) The same article states, “to defend the sovereignty, territorial integrity, and independence of its Member States.” That statement can be found in Article 3, Paragraph b. And then, there was an article titled “to speed the political and socio-economic integration of the continent”, which came after it.

These assertions are incompatible with one another when seen in the context of the more comprehensive picture. Similarly, the Constitutive Act of the African Union stresses the importance of respecting the colonial limits concerning the arbitrarily constituted boundary. According to the information presented in the text, Paragraph 4: b specifies “respect of existing borders on the accomplishment of independence.” Besides, the “participation of the African peoples in the activities of the Union” is emphasised in Article 4: c of the Constitution. Because of historical and contemporary charters, ideals, and miscommunications amongst the various factions, the region’s effort to unify has seen slow progress (Gebru, 2016:27). In addition, reintegration is made more difficult by overlapping participation in regional economic communities (RECs), unyielding sovereignty, and inflexible border arrangements.

The configuration of Africa’s boundaries and the fact that they make it difficult for people and things to move around hinder the continent’s capacity for development and cooperation. Because of the arbitrary layout of harsh borderlines, families and communities were torn apart. This led to the fracturing of communities and inhibited attempts to establish coherent

national progress (Kidane, 2018:48). The challenges of governance and structure in Africa are intimately connected to issues of sovereignty, the legacy of colonial border demarcations, and the development and interconnection of facilities at the national, sub-regional, and regional levels. In order to have a complete understanding of the structural and developmental issues at hand, it is vital to have an understanding of how this barrier manifests itself.

A “border” or “boundary” of identity can be created through the negotiation of difference; this occurs when two different things interact (Szary, 2015:2). In Africa, external countries construct borders to exploit the continent’s riches. Each AU member prioritising their own interests undermines the validity of the collective voice; instead, member states should urge the African Union Commission to advocate on their behalf (Udombana, 2002:31). Its member nations make the African Union’s decisions as an intergovernmental organisation. The initiative to transform the institution into a supranational entity with shared sovereignty has thus far been greeted with significant opposition from nation-state governments unwilling to give up their sovereignty so that the organisation might act independently in the continent’s best interests.

African Border Regime Implications: Different Perspectives on Empirical Evidence

In this chapter, I will examine some of the most important empirical data showing that the current border policy in place throughout Africa is harmful to the people who live on that continent. In particular, the manner in which it impedes cross-border development, law enforcement, tourism, climate change, and intra-African commerce. In addition to this, it is absolutely necessary to have an understanding of the conceptual reality of the border regimes that are in place today, the constraints that are placed on development that occurs across international borders, and the administrative costs that are borne by law enforcement agencies.

How much does each African country cost, and what kind of investments are they making in military weapons to stay within these artificial colonial boundaries? What kind of experience do postcolonial African countries have with border control, and how often do they conflict with one another? These are extremely important questions that need to be handled in an appropriate manner. On the other hand, for the purpose of the readers of this book, I would want to make a note of the enormous military investments and border conflict episodes that have taken place in postcolonial Africa.

Tian et al. (2020:5) said that in 2019, Africa spent about 2.1% of the world's total on military spending, or \$41.2 billion. The slight rise in spending in 2019 was the first time that African military spending went up in five years. Even though expenditures went down each year from 2015 to 2018, spending went up in other years, so the total amount spent on Africa's military grew by 17% from 2010 to 2019. As tensions between Algeria and Morocco continue to escalate, military spending in North Africa is anticipated to have reached \$23.5 billion in 2019, accounting for 57% of the total for Africa. The relationship between military expenditure and socio-economic growth must be evaluated from the perspectives of the gap and priority for African nations.

The disproportionate emphasis on military expenditure in African national budgets prompts an inquiry into the nature and source of perceived security threats. Are these threats primarily external, internal, or otherwise? The justification for significant military spending often rests on the perceived risk of aggression from neighbouring states. However, this rationale appears paradoxical in light of the African Union's (AU) stated objective of fostering regional cooperation and security. The potential for interstate conflict between AU member states raises critical questions regarding the effectiveness of the AU's security mechanisms. Does the AU's foundational charter explicitly proscribe interstate aggression? If not, what accounts for this omission? The renewed focus on the problematic consequences of Africa's rigid border policies highlights the need for a re-evaluation of national security strategies, as these policies necessitate substantial investments in border defence.

Military spending is driven by security conditions, which have a wide range of socio-economic impacts. However, African countries' military expenditures are premised on misleading notions that neighbouring brotherly and sisterly countries pose a threat. Certainly, the purpose of African military training is not to defend against neo-colonialism or European, American, or Chinese invasion; therefore, the spending is useless. On the other hand, not a single country in Africa has the potential to generate self-defence military armaments; they all buy from the industrialised world. South Africa, Egypt, and Algeria are the only exceptions that are insignificant compared to the developed world. In response to the topic of why some African nations are more susceptible to terrorist strikes than others, no universally applicable explanation can be given. Yet, it is undeniable that disorganisation, lack of participation, misinformation, greed, and the absence of participatory government are amongst the few factors affecting African states.

There is little difference between the vulnerability of resource-rich and resource-poor African countries, conflict-affected and non-conflict-affected countries, and countries that produce arms and those that import arms in this instance. These findings have several significant ramifications, including the fact that 'one size fits all' analytical or policy models of defence development links are inaccurate and prone to failure. Long-term actions to reduce conflict and alleviate poverty are likely to have a more significant impact than calls to reduce the military budget in favour of economic expansion. This activity applies to all sectors, including tourism, intra-African trade, education expansion, and sociocultural development, amongst others.

The military expenditures of African nations are not meant to protect against invasions by European, American, or Chinese armies; instead, these nations spend exorbitant sums defending themselves against imaginary threats from their neighbours (From their own brothers and sisters).

In the context of Africa, the evaluation of the border regime encompasses the aims for which the border is utilised, its

governing style, and its degree of operationalisation. In addition, a comprehensive analysis of the border regime is also necessary because it comprises numerous aspects at varying levels of authority and policy sectors (Berg & Ehin, 2006:55). In it to endure and thrive, regionalism will require a robust and continuous political commitment from all countries throughout the continent. The reintegration effort has reached a standstill because of a shortage of political willpower, institutional incompetence, and available resources.

Adedeji (1993) attributes the underachievement of the RECs' initial objectives to a discrepancy between aspirational goals and actual implementation. He also highlights the challenge of supranationalism in African integration, placing it third in a hierarchy of critical issues, preceded by "strong governance" and the rule of law (Adedeji, 1991). The analysis of the border regime in this instance focuses on its functional performance, the governance framework within which it operates, and the extent of its operationalisation.

Border Opening Opportunities and Challenges in Short-, Medium- and Long-Term

Africa is on the periphery of global economy and faces complex issues such as border control, capital movement, severe poverty, unemployment, and the development of entrepreneurial skills, all of which need equal attention. The thesis here is that postcolonial African nations were unable to fix the political, economic, and social injustices that had been established during the colonial period. To attain greater functional unity in Africa, the logic, technique, and dynamics of the continent's present boundaries and borderlands approaches need to be rethought. Because of colonial domination, which split the same ethnic group into two or more groups, Africa inherited intricate twists and turns and conflict-ridden borderlines.

In spite of the many efforts that have been made since 1963, postcolonial Africa continues to suffer from Balkanisation as a result of arbitrary borders. This phenomenon has led to a significant number of intranational conflicts that frequently

drag on for a long time, as well as economic stagnation and challenges in governance. In its purest form, the vast majority of academic research on African regional integration is only concerned with economic integration. As a result, essential factors, including the political, sociocultural, and philosophical settings for regional unity, are ignored in this line of enquiry. As a direct consequence, several components of the original vision, including unrestricted migration, open borders, unrestricted commerce, and Pan-African unity, continue to be a pipe dream.

Before commencing the process of integrating the operations of the border agencies, it is vital to perform a detailed examination of each agency's present procedures, duties, and objectives. Africa has to engage with all the other interested agencies to produce a new set of standard operating procedures that can be shared. The African supranational union requires that the African boundary coastlines be treated as an international border in order to maintain the continent's territorial integrity. The second principle behind this system is that the boundaries of each member state should be designated as an administrative line.

There are many opportunities for consolidation and quick advancement in intra-African commerce, as well as the introduction of shared citizenship and holistic development. These are only two of the many positive developments that are on the horizon. They are the broader general market, employment, tourism, and industrialisation, and these are just a few of them. On the list of problems are a plethora of issues, some of which include terrorism, violent extremism, trafficking in human beings and narcotics, growth, peace, security, and many more. It is feasible to triumph over these challenges by working together and bringing existing policy frameworks into closer alignment. On the other hand, "fear of the unknown" diminishes human capability and deems that African people make them below the level of human imagination. As a consequence of this, those who live in Africa should strive towards removing the obstacles that were placed in their path by former colonial powers.

The Establishment of AfCFTA and Hurdles of Current Border Regime

Following the World Trade Organization, the African Continental Free Trade Area (AfCFTA) became the second most extensive free trade area in the world on 21 March 2018, in Kigali, Rwanda. Many African scholars have lauded the AfCFTA because it was negotiated by the African Union and signed by almost all of the continent's 55 member nations. The conclusion of negotiations for the AfCFTA is an essential step towards achieving Pax Africana because of the number of African governments that have committed to the process. On the other hand, Africa needs more than just a free trade zone or policy to encourage commerce inside the continent. Because of the AfCFTA's limited mandate and the absence of agency from RECs and AU organs will encounter significant challenges in addressing several bottlenecks, most notably the free movement of manufactured goods and labour. Chibira and Moyana (2017:213) and Geda and Seid (2015:34) emphasise that intra-African trade initiatives are governed by incoherence and lack diversification and competitiveness.

Regulatory framework and ineffective customs administration, currency proliferation and inconvertibility and exposure to unpredictable and unstable cross-border trade are only some of the issues that plague them. The introduction of AfCFTA was considered "the cart before the horse" because it attempted to operate in the absence of a robust customs union and a closed border system ubiquitous throughout Africa. The intra-Africa trade stands will be vilified when evaluating the RECs' accomplishments. It is critical to demonstrate the many obstacles, the extent to which the border policy is damaging, and the importance of considering alternative paths. Amongst them is Africa's relatively insignificant intra-African trade.

Table 3.1 illustrates the negligible intra-African commerce between African countries. Numerous factors contribute to the commerce being on the low side, including poor infrastructure, strict border controls, and cost concerns. Most African countries generate raw resources that are in short supply in other African countries, owing to the fact that they produce nearly comparable

Table 3.1: Intra-African Trade in Twenty-six of Africa's Fifty-five Countries

No	Countries	2018 and 2019, Export	2018 and 2019, Import	Trading African Countries	Export Products	Import Products
1	Benin	1%	8%	Nigeria, Togo, Ivory Coast, Morocco, Mauritania, and South Africa	Cotton, petroleum oils and light sea vessels	Fertiliser, frozen fish
2	Botswana	68%	84%	South Africa, Morocco	Diamonds, petroleum oils and goods vehicles	Animal vaccines
3	Burkina Faso	13%	5%	Ivory Coast, Ghana, Togo, Mauritius, Ethiopia and South Africa	Zinc, phosphate rock and livestock	Frozen fish, unspecified food preparations and electrical machines
4	Burundi	0%	22%	Tanzania, Kenya and Uganda	Wheat flour, cigarettes, beer, trailers, iron bars, rods and spring machinery	Cement, flat-rolled iron products, medicines and fertilisers
5	Cape Verde	46%	53%	Guinea-Bissau, and Morocco	Eggs and preserved fish	Petroleum oil, petroleum gas and sawn wood
6	Comoros	348%	19%	Madagascar, Mauritius, South Africa and Tanzania	Refrigerators, cloves, iron waste and scrap, and textile tents	Cane or beet sugar, preserved fish, waters, milk and cream
7	Congo	165%	41%	Angola, Cameroon, Gabon, Namibia and Nigeria	Manufactured tobacco	Cruise ships, petroleum oils, frozen fish

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No	Countries	2018 and 2019, Export	2018 and 2019, Import	Trading African Countries	Export Products	Import Products
8	Egypt	0.02%	5%	Algeria, Libya, Tunisia, Morocco, Sudan, Nigeria and South Africa	Natural gas, and non-petroleum products, clothes, cotton textiles, medical and petrochemical	Cotton, bituminous coal, iron ores and concentrates, coke coal, copper and cocoa paste
9	Eswatini	72%	62%	South Africa, Kenya, Nigeria, and Egypt	Food and beverage additives and raw cane sugar	Arabic gum
10	Ivory Cost	43%	58%	Mali, Burkina Faso, and Nigeria	Palm oil, beauty products, electrical energy, soaps, and coffee	Crude petroleum oils, fish, cement, fertilisers and goods vehicles
11	Kenya	3%	7%	Tanzania, Burundi, Rwanda, South Sudan, Mozambique, South Africa and Nigeria	Tea, coffee, cut flowers, and vegetables	Iron and steel, sugars, mineral fuels, cereals and dairy products
12	Madagascar	16%	6%	Comoros, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa	Graphite, chromite, shrimp, coffee, vanilla and sugar	Fuel and foodstuffs
13	Malawi	4%	1%	South Africa, Kenya and Egypt	Uranium, sugar, tea, tobacco, and coffee	Oil, coal, consumer goods and fertilisers

No	Countries	2018 and 2019, Export	2018 and 2019, Import	Trading African Countries	Export Products	Import Products
14	Mauritania	11%	6%	Morocco, Ivory Coast, Mali, Algeria, Nigeria, Togo and Senegal	Fish, food industry waste, salt, leather, and vegetable oils	Petroleum oils, oilcake, vegetables and rice
15	Mauritius	4.4%	63%	Madagascar, Kenya, Seychelles, South Africa, Morocco, Cameroon, Ivory Coast, and Eswatini	Animals, vegetable oils, sugar and clothing	Preserved sardines, cotton, machinery and wood
16	Morocco	4.4%	N/A	Egypt, Tunisia, Djibouti, Senegal, Mauritania, Ivory Coast and Algeria	Steel lattice masts, coffee extracts, paper packaging, paints and varnishes	Crude petroleum, textile fabric, wheat, gas and electricity, transistors, plastics
17	Mozambique	7%	32%	Angola, Botswana, Eswatini, Madagascar, Malawi, Mozambique, Namibia, South Africa, and Zimbabwe	Aluminium, electric energy, tobacco, natural gas, sugar and prawns	Fuel, chemicals, machinery, vehicles, metal products, textiles, food
18	Namibia	61%	30%	Botswana, South Africa, and Zambia	Pearls, precious stones, metals, coins, inorganic chemicals, and isotope	Diamonds, uranium, lead, zinc, tin, silver, tungsten, food and live animals

No	Countries	2018 and 2019, Export	2018 and 2019, Import	Trading African Countries	Export Products	Import Products
19	Nigeria	57%	137%	South Africa, Cameroon, Ghana, Eswatini, Ivory Coast, and Angola	Crude petroleum, petroleum gas, scrap vessels, flexible metal tubing, and cocoa beans	Laboratory glassware, plastics, mineral fuels and fish
20	São Tomé and Príncipe	13%	1%	Angola, Nigeria and Gabon	Nuts, helicopter parts, fresh coconuts, passenger vehicles	Petroleum oils, cement, passenger vehicles, soap and waters
21	Seychelles	70%	40%	Ivory Coast, Botswana, South Africa, and Zambia	Frozen fish	Navigation instruments, sawn wood and electronic equipment
22	Senegal	14%	38%	Cabo Verde, Cote d'Ivoire, The Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali,	Phosphate, gold and fish	Refined petroleum, crude petroleum, rice, cats and malt extract
23	South Africa	4%	12%	Angola, Botswana, Eswatini, Madagascar, Malawi, Mozambique, Namibia, Kenya, Nigeria, Ghana and Uganda	Diesel goods vehicles, bituminous coal, polypropylene, coiled flat-rolled iron or steel.	Chemicals, equipment components, iron and steel products
24	Togo	3%	6%	Morocco, Congo, South Africa, and Gabon	Coffee, cocoa, maize and cotton	Pacific salmon, electricity meters, fertilisers, cane or beet sugar

No	Countries	2018 and 2019, Export	2018 and 2019, Import	Trading African Countries	Export Products	Import Products
25	Zambia	4%	12%	DRC and South Africa	Sulphuric acid, cement, sugar, gold and waters	Refined petroleum crude petroleum, delivery trucks and nitrogenous fertilisers
26	Zimbabwe	1%	27%	Gambia, South Africa, Burkina Faso, Algeria, Morocco, and Ghana	Raw tobacco, ferroalloys, nickel ore, and diamonds	Refined petroleum, medicaments, and maize

Source: Own Construction, Tralac (2019)

Table 3.2: Comparative Assessment of SADC, ECOWAS, and EAC.

RECs	Formation	FTA	Customs Union	Common Market	Monitory Union	Political Federation
EAC	2001					
ECOWAS	1975					
SADC	1996					
Achievement			SADC		ECOWAS	EAC

Notes: *achieved (green) *envisaged (blue) * not planned (grey). Source: Byiers, and Vanheukeleom (2013:169). Although IGAD and AMU are only in their infancy, they are not taken into account in the chart's analysis.

goods (Chibira & Moyana, 2017:211). Besides, African countries do not have industrial potential and purchasing power. The majority of African countries' commerce is based on agricultural and raw resource exports, especially minerals. The African marketplace is very limited or non-existent considering the raw material production on the continent. Similarly, mineral production is the primary market for industrialised countries, and Africa's mineral richness would remain a myth unless and until Africa adds value to its mineral wealth.

The study compared the East African Community (EAC), the Economic Community of West African States (ECOWAS), and the Southern African Development Community (SADC). The comparison evaluation ranged from free trade agreements (FTAs) to political unification. As shown in Table 3.2, in comparison to ECOWAS and SADC, the EAC has accomplished a great deal. The primary reasons include a clear vision and the commitment of member nations; also, the scale of the RECs membership has aided in reaching an agreement in the majority of areas requiring collective decision-making.

Border Opening Opportunities Challenges in Short-, Medium- and Long-Term

- Opportunities for consolidation and rapid progress in intra-Africa trade, introducing common citizenship and holistic development;
- Rule of law, peace and stability, regulatory quality, government effectiveness, and accountability;
- Amongst these, the broader market, employment, tourism and industrialisation are in the minority.
- Challenges including development, terrorism, violent extremism, trafficking in human beings and drugs, ethnic tensions and corruption etc;
- Challenge can be reversed through collaboration and consolidated policy frameworks.

To accomplish these aims, it is necessary to relinquish sovereignty and the border system in order to maintain continental free trade

and sociocultural harmony, which will result in the establishment of a single economic and political union.

- However, there are several pitfalls and constructed realities for ages that need to be cleared to benefit from Africa's economic development. Alternatively; removal of visa requirements, for all Africans in all African countries and ultimately introducing a single African passport to ensure common citizenship is key.
- The article emphasizes on how and in what conditions to re-examine the question of a borderless Africa.

Border Regime in the SACU and EAC Sub-Regions: Progress and Challenges

It is difficult to form a coherent economic community and, ultimately, a political union if the foundations or modalities for free movement of people, goods, money, and aspirants to a common citizenship are not first established. To the best of my knowledge, the only RECs that allow for more freedom of movement are the Southern African Customs Union (SACU) and the EAC. Unfortunately, the AU does not recognise the SACU as an REC. According to Mukisa and Thompson (1995:74), the ultimate goal of the ideal economic arrangements that proponents of integration aim for is the unification of the countries involved "by removing all barriers to the free movement of goods, capital, and people." However, the AU does not recognise the SACU as an REC.

I concur with Mukisa and Thompson in their assessment that the strategy needs to take into account monetary policy, the single market, the legal and institutional framework, and regional security. To avoid being seen as a beneficiary of charity from the rest of the world, Africa has to participate more actively in global commerce and interaction with the rest of the world. This objective is attainable via the liberalisation of trade and travel restrictions between African countries. In spite of the challenges that have been presented, there are several RECs that perform wonderfully and are working to ensure that operations run smoothly. The EAC and the SACU are the organisations in question, and they are doing a good job of resolving concerns

such as non-tariff barriers, free labour movement within Africa, unequal infrastructure development, and trade imbalances.

It is time for Africa to transition from being a recipient of aid to a continent where African nations trade with one another through the establishment of an open-border system; this will allow Africa to maintain an equitable relationship with the rest of the world.

The member states of the East African Community are the Republics of Burundi, Kenya, Rwanda, South Sudan, the United Republic of Tanzania, and Uganda. In terms of free movement of people, the EAC beats other regional economic communities in Africa; yet, it falls short in terms of macroeconomic and political union. According to Draper and Halleson's (2007:15) analysis of the EAC, which has followed an evolutionary approach to building a customs union, the EAC incorporates the free movement of citizens from all member nations as the initial step of integration. In January 2005, the EAC adopted a standard external tariff (CET) with significant tariff liberalisation: 0% for raw materials, medical equipment, essential pharmaceuticals, agricultural inputs, and machinery; 10% for semi-finished goods; and 25% for finished goods.

The EAC's philosophical stance is defined by the phrase "one people, one destiny." This philosophical conception of reintegration is a concept of the most outstanding level of recognition and idealisation that is attainable within society (Kidane, 2018:61). However, the current membership of the Democratic Republic of Congo has resulted in an official application to join the EAC, which the EAC views as a historical error. The dilemma of RECs is not unique to the Democratic Republic of Congo; the majority of African nations are in the same boat.

The treaty that created the African Economic Community (AEC), also known as the Abuja Treaty, is where the idea of RECs aimed. The agreement was signed on 3 June 1991, and it went into effect on 12 May 1994. At the time, the Organisation of African Unity (OAU) suggested that countries from North,

West, Central, East, and Southern Africa join together to form five economic communities. The main goals of these RECs was to create a free trade zone, harmonise tariff and non-tariff systems, create a common market and agree on standard policies, connect all sectors, create a central bank and a single African currency, create an African monetary union, and create and elect the first Pan-African Parliament.

In the last 20 years, none of the RECs has met any of the above goals, not even the first ones. The projection period will end in the next ten years. At first, the DRC was part of the Economic Community of the Central African States, a group of countries in Central Africa (ECCAS). Angola, Burundi, Cameroon, Central African Republic, Chad, Congo, the Democratic Republic of Congo, Equatorial Guinea, Gabon, Rwanda, São Tomé and Príncipe, and the Central African Republic are all members of ECCAS. Like all other RECs, this bloc has problems with bad leadership, a weak institutional framework, insufficient government money, inadequate physical infrastructure and utilities, a lack of resources, and members who are in more than one REC. The DRC, which has the most people and the largest land area in the region, should have worked to strengthen its ECCAS bloc instead of joining the SADC and EAC. I changed a similar saying to fit the situation in the DRC.

RECs cannot be combined arbitrarily without considering national advantage and African unification. The DRC's first membership in SADC was a mistake, but powerful countries in the area exerted pressure. The DRC can stand on its own and make the right decision today. Adding the DRC and South Sudan to the EAC was a mistake. This clumsy approach will hinder EAC's success over similar RECs. It will disrupt the internal operations of numerous RECs, most notably ECCAS, which will lose its precarious position. Because of dual membership, SADC and EAC have conflicting interests. Joining various blocs delays AfCFTA and the development of a continental economic community.

The DRC's socio-cultural boundaries are more compatible with Angola, Congo Brazzaville, Equatorial Guinea, Gabon, and

São Tomé & Príncipe. Given these circumstances, the DRC's relations with the EAC and SADC are weak, and merging the present ECCAS arrangement makes no sense. "OAU-AU" has high hopes for African RECs. The top-down approach and lack of citizen engagement, clientelism, unnecessary enlargement, and membership duplication have hurt them. Imperial ideology considers expansion regimes African, which is superfluous.

If the AU establishes one economic society for all Africans, every nation benefits, regardless of REC membership. Countries join or quit RECs without consulting citizens, national bodies, or the AU. In modern African politics, only the head of state's duty and willingness matter because public opinion is irrelevant without accountability. The AU should form a committee to recommend REC reconfigurations. This phase will reduce redundancy, resource allocation, and confusion in pursuing a unified economic community.

The EAC's accomplishments in implementing the Single Customs Territory (SCT)

SCT and other trade facilitation programmes have resulted in significant progress in the movement of commodities across borders.

Table 3.3: Achievement of the EAC in terms of a unified customs territory and intra-EAC trade.

I	Time and cost of transporting goods from the respective ports of Dar es Salaam and Mombasa has reduced from 21 and 18 days to 7 and 4 days respectively. The cost has reduced from \$3,100 to \$1,025.
II	Partner States Customs systems have been interconnected and information sharing has improved.
III	Multiple entries and documents have been replaced by use of a single declaration.
IV	Customs processes for customs regimes were developed and deployed
V	All intra trade and imports to the region are cleared under SCT

VI	Customs systems in the region have been upgraded to facilitate clearance of cargo under SCT for intra-trade, imports and exports regimes. Enhancements to support transit regimes is under way and is expected to be completed by end of 2019
VII	Selected products are being used to pilot the exports regime

Source: EAC (2025)

Note: the table demonstrates that EAC member nations have made advancements in a variety of areas.

The Southern African Customs Union (SACU) is recognised as one of the oldest customs unions in both Africa and globally (Kidane, 2018:53). Its membership comprises Botswana, Eswatini, Lesotho, Namibia, and South Africa. The SACU functions as an REC with a primary focus on economic integration, though it possesses the potential for future political union. The SACU exhibits a relatively high degree of organisational efficacy as an REC. The member states share linguistic affinities (anglophone), comparable cultural and historical backgrounds, and geographical proximity. The enclaved nature of Eswatini and Lesotho within South Africa emphasises their natural interdependence. However, the SACU also demonstrates significant economic divergence, with Botswana and South Africa classified as upper-middle-income countries, Eswatini and Namibia as lower-middle-income countries, and Lesotho as the least developed member state.

South Africa, as the dominant power in the region, prioritises regional integration through the SACU. As a consequence, South Africa may wield a large amount of influence over the integration agenda of the SACU while delegating responsibility for non-economic issues to the SADC (Draper & Halleson, 2007:15). By bolstering the SACU, the SADC can avoid duplicate members in its organisation; in addition, the remaining nations will form an economic and political bloc to follow a strategy that is analogous to the one being pursued by the SADC. Given the socio-economic development of these countries, the possibility of such an intra-trade relationship involving Malawi, Mozambique, Zambia, and Zimbabwe is not out of the question.

According to Kidane (2018:57), the SACU has the power to generate economic and political gains for South Africa; the industrial sector’s world-class infrastructure provides it with significant advantages over other sectors. Although the service industry is more developed than in other African regions, it may be enhanced. The economy is expansive and seductive, and capital has the ability to alter the lives of a significant number of SACU people. Consider this in relation to other African nations. Considerable progress has been made in industrialisation and infrastructure development, promoting trade between member nations and other African regions. The SACU is home to approximately 70 million people, and intra-SACU trade and economic cooperation has proven its worth.

Table 3.4: Intra-SACU trade progress both imports and exports (R million)

Imports	2015	2016	2017	2018	2019
Botswana	64,836	65,496	56,685	59,690	62,867
Eswatini	15,220	16,544	17,019	18,629	19,503
Lesotho	15,257	17,672	19,773	21,773	22,063
Namibia	61,861	62,250	55,092	54,207	53,778
South Africa	29,350	31,832	37,252	38,594	42,211
Total	186,524	193,794	185,821	192,893	200,422
Exports	2015	2016	2017	2018	2019
Botswana	21,493	27,385	12,168	10,440	9,639
Eswatini	15,593	16,258	17,040	17,095	19,810
Lesotho	2,302	4,517	5,774	3,873	5,271
Namibia	24,225	21,275	23,531	24,196	25,227
South Africa	136,316	140,261	133,741	137,058	146,134
Total	199,929	209,696	192,254	192,662	206,081

Source: SACU (2021)

The table illustrates that there are properly recorded transactions between SACU members, indicating the possibility of future

collaborations in development, economic development, and political unification amongst these states.

Outside of the Border Regime, Broader Debates

African progress would unquestionably be enhanced if Africans were permitted to freely transcend continental and national boundaries for noble objectives (Che-Mponda 1987:57). Despite hurdles, regional economic groups have made modest progress in trade, mobility, and customs harmonisation. The challenges are a top-down approach, lack of priority, lack of political will to implement treaties and resolutions reached by member states, reintegration decisions, lack of private and civil sector involvement, deficiencies in physical integration infrastructure, and lack of financial and human resources. The absence of solid governance, lack of engagement by official and informal institutions, conflicting interests of political elites and agencies, and external parties substantially impact Africa's reintegration process. According to Seife (2021a:11), Africa requires a comprehensive evaluation that takes into account inter-state migration and displacement resulting from harsh weather, drought, and malnutrition, as well as the consequences of climate change that transcend national borders.

Peace and security are critical components of any effort to reintegrate and develop Africa and must be preserved at all costs. Peace and security are necessary preconditions for development and reintegration. Inequality, poverty, and ethnic and religious disputes fuel Africa's deadly wars. The influence on mismanaged migration waves, economic development, and peace and security, particularly in developing nations. Because of the ambiguity, member states have been unable to assign comprehensive attributions, most notably to continental supreme organs and policies. While a unified African Economic Community is a desirable objective, the approach should be reconsidered. The restriction of people's and products' freedom of movement, unemployment, a deteriorating tourism industry, climate change, and significant military weaponry expenditure are just some of the negative consequences of sovereignty in postcolonial Africa.

Policy Recommendations

- To achieve these goals, it requires nations to surrender sovereignty and the border regime to uphold continental free trade, sociocultural harmonisation that leads to establishing one economic and political union. However, there are several pitfalls and constructed realities for ages that need to be cleared to benefit from Africa's economic development.
- Alternatively; removal of visa requirements, for all Africans in all African countries and ultimately introducing a single African passport to ensure common citizenship is a key.
- The article emphasises on how and in what conditions to re-examine the question of a borderless Africa.
- The alternative unifying theoretical framework that Seife (2021a) presented and the indigenous governance theory that it entails have been thoroughly researched and given as theoretical propositions. It provided a conceptual and practical description of all three tiers or structures, spanning from the national to the regional to the continental level, down to operational restrictions, representation, and mission. The Mojo-Oda, Debo, and Umoja-Jamaa social orders were all addressed. Which is the more important in breaking the present border impasse?

The complex networks of regional community classifications are projected to achieve resolution under the Debo single-building bloc framework. Specifically, the structural logic embedded within Debo's novel bloc architecture accelerates the integration of political, cultural, and societal spheres by standardising institutional interactions. It puts automated checks on the formation of sub-regional blocs that are harmful or ineffective. The scheme's distinguishing feature is that any Mojo-Oda or member state may only subscribe to one Debo, with all other groups either being mainstreamed into the system or explicitly banned from serving as agents of the supranational institution. Seife (2021a) argues that the lines between Mojo-Oda and Debo are just administrative borders, not lines of sovereign control. The report does suggest that for intrastate and interstate linkages like trade, defence, and other technological management objectives,

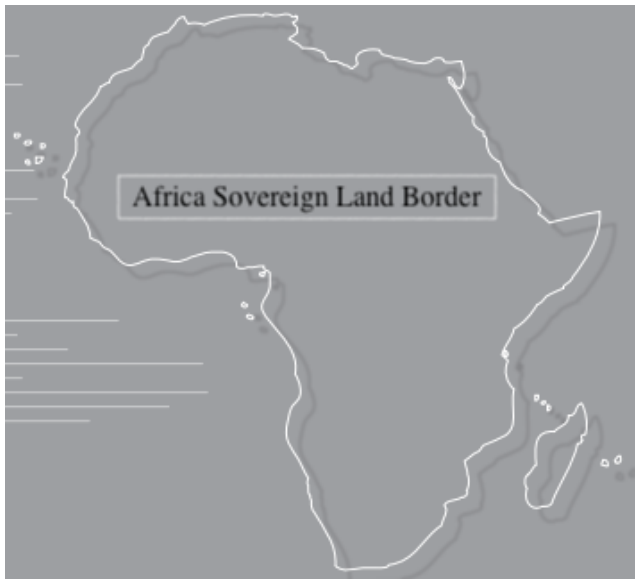
(b) Hard Line Boundaries that include maritime boundaries



Source: Author

**Please take note that the drawing depicts what the international border between Africa and other continents should look like, or what I refer to as the "Hard line boundary."

(c) Africa sovereign land border



Source: Author

The second map illustrates the sovereign land border of Africa. The domino effect that expressed itself as large military presence and weaponry expenditure, climate change, terrorism, unemployment, and limited intra-African trade, amongst other things.

An international boundary defines the space between sovereign states. A single government enjoys complete control within its borders, a power that other countries cannot obstruct. This is why the boundary symbolises the limits to which a government can extend its jurisdiction (Widstrand, 1969). When it comes to Africa, the international boundary needs to be redrawn in order to account for all of the new claims and reclaiming. In-depth familiarity with the aims and functions of international borders is vital when attempting to establish how boundaries between nations and sub-regions affect political unification, development, and peacekeeping inside those countries and regions. Limits serve a number of purposes,

depending on the goals of those who drew them and the preferences of those who inhabit the areas where they are found (Ajala, 1983:177). Local economies and national security are both affected by the location of a country's international border. Understanding the roles, nature, and purpose of international boundaries is vital for resolving problems about how they are managed or administered.

The topic of the African maritime boundary has political significance, and its relevance is greater now than it has ever been at any other period in history. The African Union and its member nations, in general, have not paid much attention to the maritime boundaries of Africa. The maritime resources of Africa are not being utilised to their full potential, and there is a lack of primary data regarding what resources are present and where they end. The blue economy of Africa, which is endowed with enormous natural resources and has the potential to transform the continent's numerous difficulties, has never been on the agenda.

It is imperative that African governments, academic institutions, and the general public give due consideration to the subject. When I talk about the African marine, I am not concerned with the maritime borders of specific African nations; instead, I am interested in the African continent as a whole. This comprises African islands that have received little attention and are governed by superpowers yet are still considered part of Africa. The beauty of Africa's coastlines comes from the fact that they are far longer than those of other continents and that the continent is home to various oceans and seashores with diverse climates. It is essential for Africa to establish its maritime borders so that it can capitalise on its natural resources and maintain its territorial integrity as a continent.

The Path Towards One Economic and Political Society in Africa

- The vision in the African economic and political community and its approach;

- Reengineering the border regime with different variables that have convergence with on the ground realities. Maximising intra-Africa trade potential to harness economic empowerment;
- Cultural exchange amongst Africans to know each other far better;
- Promote an education system that focuses on African socio-cultural and historical realities.

Conclusion

The question about the dilemma of African borders and its repercussions remains unsolved. On the other hand, the same colonisers have free access to African boards, whilst Africans either have restricted access or, in some cases, their access is completely shut down. The paradox is made even more severe by the fact that Africans are more watchful and safer in defending and living within the colonisers' drawn boundaries. They proudly claimed their countries to be "the autonomous republics." If Africans are to read this accurately, it would mean that Africans live in a "menagerie" situation that can be easily controlled and visited by the same colonisers. Nevertheless, Africans are unable to see our brothers and sisters who live next door, much less than are able to travel to Europe and North America. The status quo needs to be challenged, and African countries have repeatedly demonstrated their autonomy.

It is possible to claim that as economic progress continues, the material significance of boundaries would gradually decrease for elites, which could eventually make irredentist and separatist agendas more viable options. The objective of secession is becoming less tempting to communities as they become more conscious, dynamic, and prosperous. If Africa were to implement the existing internal boundaries, which are to be regarded as administrative demarcation and adopt a single borderline with international communities, then it would be possible to sustain such a level. However, adjusting the current territorial arrangement to facilitate service delivery and make the administration centres closer together will help to

resolve the African conflict. This is an underestimate of the role that boundaries play in these conflicts, and it may unnecessarily limit the realm of what is possible.

An analysis of the structural constraints in Africa associated with sovereignty and the legacy of colonial border demarcations should form the basis for the development of potential solutions. These structural constraints are the primary obstacles that need to be overcome. It has come to light that there are a number of barriers, one of which is the disconnection and disengagement of systems at the national, sub-regional, and regional levels. As part of Africa's sweeping change, both the unity project and tremendous economic development are essential. Priority should be given to the methodology required to reassess the problem of sovereignty and the concept of national borders. Eliminating these artificial borders will encourage and create a climate conducive to Africa's slumbering gigantic population reawakening. This is an urgent matter. The advent of the Internet and its associated digital communication tools present an opportunity for Africans to render these borderlines irrelevant. This is a cause that we all must seek to promote vibrant sociocultural, economic and environmental regeneration.

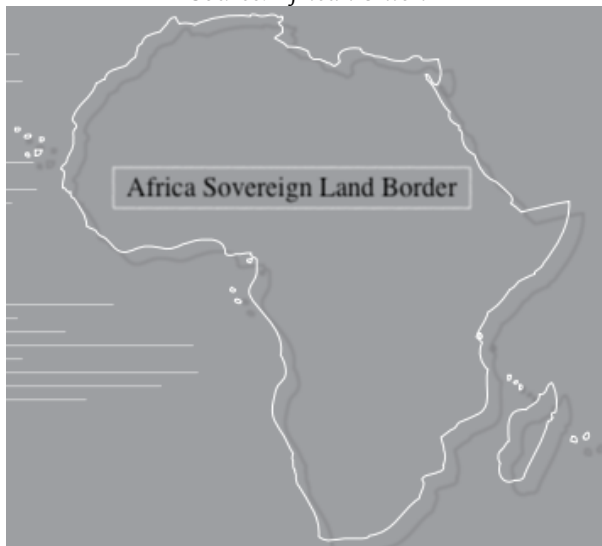
Chapter IV

Africa as a Nation

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Source: African Union



Imagined and Theorised United Peoples of Africa as a Nation.

Source: Author

Overview

African underdevelopment is substantially influenced by the continent's fragmentation and pronounced internal divisions. The limited economic incentives encountered during the process of state formation may account for the prevalence of weak territorial control and incomplete statehood in many African countries. The geographical configuration of Africa, which constrained the emergence of large-scale market centres and allowed for the facile egress of peripheral populations, diminished the motivation for potential monopolists of violence to engage in territorial acquisition. Consequently, hierarchical stratification patterns were largely localised within urban areas and their immediate peripheries, with analogous dynamics impacting rural populations.

It has become rather commonplace to read that, what is referred to as "traditional, Western governance", is problematic when taken to the African continent. At best, we are told, international relations (IR) theory misrepresents or misunderstands African reality, at worst it participates in an exercise of neo-colonial theoretical hegemony. I argue that this represents a theoretical step backwards. Problematic issues in IR theory do not simply appear when one moves one's focus to Africa, they are there to begin with.

During the nascent stages of African independence, newly established African states, seeking to consolidate their leadership, formed the Organisation of African Unity (OAU). The leaders recognised the potential for destabilisation arising from linguistic, cultural, and religious heterogeneity, as well as the economic disparities and territorial disputes engendered by arbitrarily defined colonial boundaries. This threat was perceived as pervasive across the continent. It became evident that continental viability as a functional political and economic entity necessitated robust cooperation amongst the newly independent African states. The OAU was established to facilitate this cooperative framework. However, divergent perspectives regarding the optimal strategy for achieving African unity resulted in significant disagreements.

At a time when Africa was strongly split into three rival blocs known as the Casablanca group, the Monrovia group, and the Brazzaville group. The coming to an agreement amongst all of these separate factions was a significant step in accomplishing the goal of signing the OAU Charter. This occurred at a time when the OAU was established. In point of fact, there needs to be adequate recognition that, as a result of these profound disagreements, the OAU represents a mostly negative consensus to neither go too far to the left nor too far to the right.

As a direct consequence of this, the leaders of Africa compromised by settling for an ornamental unity that brought together African heads of state but not the people of Africa. This in no way harmed the sovereignty of each independent state, and they were left free to adopt policies in which continental goals were sacrificed to serve narrow national interests. Furthermore, this in no way hampered the ability of these states to conduct their own foreign policy. On the other hand, as of yet, there has not been a decision that has been reached to conceptualise ***Africa as a Nation***.

A Theoretical Argument “Africa As A Nation”

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Africa occupies a paradoxical space in modern epistemologies simultaneously central yet marginalised, hypervisible yet obscured. Since the dawn of Enlightenment thought, the continent has served as modernity’s constitutive other: a mirror for Western self-definition, a blank canvas for imperial fantasies, and a contested terrain in the global imagination. This epistemological ambivalence persists today, with Africa continuing to function as both an object of knowledge production and a challenge to dominant epistemic regimes.

One has to think about Africa not just in terms of a place but also of a people, in addition to thinking about it in terms of time and space. Only then can one have a complete comprehension of the significant point? The traditional views

that people have about things like culture, religion, language, and even the colour of someone's skin are not the only ways of thinking; there are other ways of thinking that exist in addition to these. The conundrum is created when the laudable idea of "Africanism" is juxtaposed with the phrase "commodification." The paradox appears right here in this statement.

When it comes to postcolonial theory, Africa has been the source of some of the most baffling and fruitful thoughts, some of which have yet to be fully explored, while others are still in the testing phase. Contrarily, it is often believed that anything of African origin is insignificant to the global understanding of the human experience. This presumption has led to a myopic view of Africa's significance in the evolution of human cognition, which is one of the repercussions of this assumption. In addition, these misunderstandings are the product of a myopic perspective of Africa's significance in the history of human thought and an overly simplified picture of what this knowledge entails.

The widespread assumption that when combined with science and technology, free-market capitalism and so-called "humanitarian" initiatives can solve the majority of Africa's issues is widespread in today's world. The effects of war, widespread poverty, unemployment, illness, and illiteracy are all reduced to their material roots. As if the human people involved in these scenarios lacked backstories, emotions, and morality, and all of these issues were only technical in nature. This is as if all of these things were treated as if they were purely technical matters. History itself has been reified in a set of abstractions, and the sense of being on the cusp of a future that was so palpable in the immediate aftermath of colonialism has quickly faded away. This is because a sense of history as a whole has replaced the sense of being on the verge of a future.

In contrast, the overwhelming majority of pan-Africanists and politically conscious individuals have the goal of seeing Africa as a unified economic and political entity. But this does not indicate that it can be idealised or romanticised; even if idealising is a healthy posture, this does not entail that it can be

idealised or romanticised. Some individuals are of the opinion that Africa needs to continue to be partitioned into fifty-five states or any number of future partitioned nations flying the flag of a “sovereign state.” This concept exemplifies yet another viewpoint available to consider. I have been called out on several occasions for romanticising and idolising Africa as a country and having such a favourable attitude towards Africa and its people. I have also been criticised for having a positive outlook on Africa and its people. I am aware that Africa is made up of fifty-five different countries, each of which has its own particular ethnic, racial, cultural, and linguistic heritage, in addition to more than one thousand different languages.

When it comes to the identification of Africa and the people who live there, one might claim that the notion of Africa is at its most internally consistent. This may be the case because of the following reasons: Despite the fact that there is a significant number of different African civilisations, this is the best source for a complete and impartial examination of African culture. Rather than being a problem that contributes to the instability of the continent, variety should be seen as a distinguishing benefit that the continent has.

A compelling argument can be made for conceptualising “Africa as a Nation” by drawing parallels with Australia, a continent that also functions as a singular political entity. This comparative approach, while potentially counterintuitive, provides a useful analytical tool for exploring the possibilities of African unity, given the resolution of historical constraints. The successful integration of the fifty states of the USA (USA) into a unified nation provides further evidence of the viability of large-scale political integration. Similarly, the administrative management of geographically and demographically diverse populations in China and India, each divided into numerous zones, suggests that African unification is achievable, provided appropriate political will and governance mechanisms are established.

From World Framework Analysis to Postcolonial Africa Political Dynamics

For many Africans, achieving a higher level of continental cohesion as a continent has been an essential ideological objective. On the other hand, as a direct result of adopting a strategy that was both evasive and unpractical for a considerable amount of time. It is becoming ever more challenging to attain such a goal. It should come as no surprise that the unification of Africa cannot be accomplished by relying primarily on political endeavours or by concentrating one's attention just on the workings of economic dynamics. Instead, a comprehensive plan is what's needed in this situation. There is now a resurgence of interest in broadening political and economic ties between the many countries that make up Africa. In addition, there is a more comprehensive appreciation of the need for regional unity and a better knowledge of the reasons that contributed to failures that have occurred in the past. On the other hand, I have strong doubts as to whether or not there is a road map that is more open and accessible considering the current regional organisations' ineptitudes. However, the critical factor that enables *Africa as a Nation* is the current African member states' need to give up their sovereignty and establish a collaborative governance system.

Unification of Africa, not because doing so would lead to a perfect future for all Africans, but because the primary reason is that it will, both now and in the future, result in an improvement in the quality of life for ordinary Africans. Political leaders, intellectuals, and Pan-African campaigners have all been strong proponents of the notion of a better, wealthier, and united Africa for a very long time. Several factors have contributed to the persistent stagnation of regional integration efforts in Africa. Despite numerous pronouncements of intent, rhetorical pronouncements, official conferences, and formal treaties, the desired transformative outcomes have yet to materialise. Tangible progress on the ground remains limited. Political and social fragmentation continues to hinder intra-African mobility, with citizens facing restrictions on travel within the continent. Paradoxically, while actively seeking foreign investment, African political leaders often implement policies that alienate

and exclude their own citizens. Nonetheless, the potential for transformative change remains, enabling Africa and its populace to redefine their trajectory and exercise agency over their collective future.

Expeditious vs. Progressive Unification Debate and Its Relevance

It is imperative that a sanctity-based investigation of the postcolonial African debate on immediate versus gradual how African unification took place. In addition to this, we have been attempting to make sense of the postcolonial leadership, as well as the lack of planning on the part of the regional organisations. And also, how they have been theorising the gradual unification road map and governance model up to this moment. I have spent more than a decade investigating the subject, and as a result, I have given the primary argument an in-depth analysis from two different points of view. In particular, I had an interest in gathering additional information about the suggested governance solutions put forward by both camps. Besides, on both sides, if the proposed technique has any basis in reality or whether the argument is based on nothing more than an empty conceptual shell.

Prior to the formation of the Organisation of African Unity (OAU), the nations that make up Africa was organised politically into three primary groups: Casablanca, Monrovia, and Brazzaville. These organisations were known as the Casablanca Group, the Monrovia Group, and the Brazzaville Group. There was a variety of contributing elements, but ideology and the language that was used during colonial times played a big part in the development of the split. In addition, the fundamental aspect of the African Union's governance structure concept was its focus. The Casablanca Group was primarily the group that promoted "immediate political unification," as they thought that political unity was required for the subsequent integration of African economies and considered that political unity was vital.

The Quest: The Underdevelopment of Postcolonial Africa

On the other hand, the groups that convened in Monrovia and Brazzaville maintained that the concept of African unity should be taught through the lens of economic cooperation and, ultimately, political union, which they defined as “gradual political unification.” There was not a shred of doubt in either of the parties’ minds that they yearned to see Africa emerge as a unified society, asserting the place in the world that is rightfully theirs while fostering conditions that are beneficial for its people. The only difference was in the mode of transportation used to reach the location.

Both camps participated in a heated discussion with the objective of determining the course of events for the people of Africa. In spite of the arguments and the good intentions, the results of my study suggest that neither group had a recorded, particular strategy or philosophy for the purpose of bringing about the unification of Africa. If I am wrong, I would be grateful for someone pointing out my error. This does not mean that neither party engaged in any emotionally charged declarations or debates based on their own beliefs.

On the other hand, the Casablanca group was contemplating adopting extreme measures in the direction of “immediate political unification,” as well as establishing a unified military high command and a government led by the head of state of the African continent as part of a unified government. On the other hand, the Monrovia group argued for a more systematic approach to go ahead with unification in a studied manner. They believed that this would be the most effective way to move forward. The assertion was to begin with cooperation in economics, culture, education, and politics as the basis for potential future Pan-African governance.

Despite the fact that neither party has provided an official strategy document that is backed by a large amount of research, the concepts were being discussed in an advocacy style. Some of them are virtuously emotional attachments with the people of the continent, colonial agony, rather than being supported by practical and rational reasoning. In spite of this, when it came down to the fundamental concept, both factions were in

agreement that rapid decolonisation was the way to go. The end of colonialism and the apartheid regime on the continent are two of these achievements. In addition, they acknowledge that there is an urgent need to speed up the process of establishing Pan-African institutions that are capable of satisfying the hopes and dreams of the African people.

Let us pretend for the purpose of this discussion that the political leaders in Casablanca who want immediate political unions ended up victorious. This implies that the case was up by Monrovia and Brazzaville for the progressive unification of Africa via economic cooperation is invalid. What were their thoughts on the ideal form of government, the judicial system, the military, and the security policy, beyond the traditional paradigm of a hierarchical civil administration? How should the central government be organised, as well as who should serve as president and what kind of cabinet configuration should they have? On either side, the only responses that were supplied for these questions were emotive claims, and neither side gave any explanations.

The same is true for those who prevailed in the debate by arguing in favour of the progressive unification of Africa, which refers to the camp that Monrovia and Brazzaville represented. Unfortunately, when the Abuja Treaty was passed in 1991, the gradual unification group had no convincing idea on how to create economic cooperation amongst member nations. This lasted for over three decades. They may have been discussing a specific policy proposal in the traditional meaning of “politics.”

When they first started advocating for their notion, however, there needed to be a blueprint available for the progressive unification process via economic cooperation. The feature that I like about this group is that at least they were certain that the legacy of colonial power was not yet ready for Africa to have a unified, centralised government. This is something that I find particularly admirable. This indicates that colonialists could not, under any circumstances, let Africa be unified and competent alongside the Western world. Even if it came to pass, they made sure that the central government was

a failure and that no one else would attempt such an ambitious programme again.

Because we now know that the phrase “Africa Reunite or Die” is an emotional rather than an intellectual argument, I do not agree with the concept since I believe it to be overly emotional. The vast majority of Pan-African programmes do not provide answers that are satisfactory to the questions “how, when, why, and who.” Because of this, the majority of grandiose plans to better the lives of people in Africa never come to fruition and ended up being a source of amusement instead. It is time to ask and discuss important concerns about the reasons why Africa is lagging the rest of the globe and why its people continue to suffer for an indefinite amount of time.

Discordant Unification Attempts in Postcolonial Africa

The unfinished business of achieving African unification consisted of a number of different aspects, each of which offered unique challenges that the political elite had not effectively addressed. The distinction between idealistic goals and pragmatic action, which is action that is built on fact-based, data-driven, and actionable plans of action, is significant. Pragmatic action is action that is founded on an action blueprint that is feasible (Seife, 2023a). The fact that the goal of African unification is dependent on the backing of African political leaders rather than the support of the African people themselves has been a barrier to the achievement of this goal from the beginning. As a consequence of this, the sovereign status of the several states that make up Africa is in no way jeopardised by the fact that Africa exists as a single continent. It is indisputable that every sovereign country on the continent should be granted the latitude to enact policies that strike a healthy balance between the needs of its own people and those of the continent as a whole.

There are a few well-known schemes for the unification of Africa, the most notable of which are the Abuja Treaty, the Lagos Plan of Action (LPA), and the Lagos Final Act (LFA). These writings unquestionably had a significant influence on

the reorientation of policy to fight the economic pressure from the Bretton Woods institutions; concurrently, African economic unification plans had an effect comparable to this. On the other hand, a plan for the economic integration of the African continent is different from the Lagos Plan of Action. The UN-ECA was responsible for developing the Lagos Plan of Action, and the OAU was supportive of it. Between the years 1980 and 2000, the strategy attempted to increase Africa's level of self-sufficiency in order to stimulate economic development. This strategy aimed to lessen Africa's reliance on Western financial institutions by making better use of the continent's abundant natural resources.

Yet, the Abuja Treaty mandates the establishment of an African Economic Community through a step-by-step procedure that involves gradually coordinating, harmonising, and integrating the operations that are carried out by establishing African Regional Economic Communities (RECs). Critics of the Abuja Treaty argue that it does not have a framework that specifies how and when the economic integration plan would be executed outside of general ideas. Nevertheless, supporters of the Abuja Treaty maintain that it does have such a structure. In addition, the RECs need to get back up to speed in terms of putting the deal into action.

Contentions and Introspective Reflections

The Chinese philosopher Lao Tzu said, "The journey of a thousand miles begins with one step". Nevertheless, the first step should be decisive in signalling the ultimate goal if it has the most precise notion and is supported by the beneficiaries; otherwise, it remains a pipe dream. What factors into the viability and use of *Africa as a nation*? This opinion contends that there are at least two morally non-compromised views on the subject of an 'immediate versus a gradual African unity.' The commentary is intended to aid in critical, reflective, and productive uses of the phrase "African unity."

As time passes, it becomes more apparent that the effort for African unification faces insurmountable obstacles. More

and more Pan-Africanists are coming to the realisation that Africa is the ideal testing ground for imperialist ideologies and practices. The timing is not suitable for experimenting amongst Africans; instead, there is only one path to realise the unity of hundreds of millions, if not billions, of Africans. How far can we extend our epistemological imagination, or what inspires us to pose new questions about the nature and basis of our knowledge so that we can face the never-ending pursuit of African unity?

The proposition of Africa functioning as both a continent and a unified nation is theoretically viable. However, the establishment of a supranational governance structure necessitates a critical reassessment of past policies and practices implemented over the preceding six decades. This includes a departure from exclusively Western administrative paradigms and the integration of indigenous knowledge systems that support African cultural foundations. The construction of a unified African economic and political community should be grounded in a comprehensive consideration of diverse realities and conceptual frameworks. Furthermore, the active participation of citizens is essential throughout the entire process.

The alternative indigenous governance system proposed by (Kidane, 2018) consists of the people's assembly (the supreme organ), the human and people's rights (the judiciary), regulatory and implementation agencies (the executive), and state and regional government representatives (legislative). Unique and pertinent supranational government structures are intended to regulate and guide all government structures. He added that three levels of government are planned at the continental level: national, sub-regional, and supranational. It is predicted that national governments will establish a province governance system based on population size and the proximity of administration, judiciary, and other services to communities. In addition, it has the potential to emerge as a dominant political and military force on the planet. The resilient, self-sufficient, and peaceful Africa is not just a desirable alternative for Africans, but for all of humanity.

Nation-State Origins versus. Eurocentric Federalism in Africa

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There are a number of definitions of a “Nation or Nation-State”; some are very classical and Eurocentric, and others provide a general explanation of different contexts. Yet, I have never come across the African philosophy of the nation-state, which is founded on indigenous knowledge systems. However, my primary objective is not to theorise a nation-state but to explore how it can establish the United Peoples of Africa (UPA) with normative scholarly reasoning to encourage a broader engagement. The political philosophy that is known as Pan-Africanism is predicated on the idea that the people of Africa need to work for liberation from colonial dominance and look for ways to strengthen their unity.

Yet, this has little to do with the theoretical framework for the formation of a nation-state; instead, it refers to the primary emphasis on political and social activity. In an African setting or within an African worldview, nation-building is seen to be desirable; however, this does not always mean that Westphalian notions are relevant in every situation. Within the confines of this opinion article, I will make an effort to differentiate between the ideas of “nation” and “nation-state” in light of Africa’s pre-, during-, and after-colonial history. In addition, the difference between the United States of Africa and the United Peoples of Africa (UPA) should be made clear. Putting the emphasis on the fundamental incompatibility that exists between Pan-Africanism and the development of a Eurocentric political structure in Africa known as Federalism.

The process of nation-building in precolonial Africa has a vast store of knowledge that has not been fully exploited but is vital for shaping both the present and the future of Africa’s institutional governance towards a unified framework. We might learn a lot about precolonial governance, institutions, and people-to-people relationships and then use that knowledge to rethink the current political and economic integration

paradigm. Africans have repeatedly shown that they are capable of establishing separate states and effectively managing them. In order to reject the legacy of colonial condemnation, one need not engage in a thorough dive into the knowledge systems of the past. As a consequence of this, there is a large amount of weight to the notion that studying the construction of African states, both historically and in the present day, could guide the establishment of ideologies and theories that are more successful.

The internal political organisation of precolonial periods is distinguished by two distinct kinds of government: the decentralised pyramidal system of the chiefs and the centralised monarchical form of the kingdoms. In addition, it was said that despite the fact that the kingdom is the highest level of governmental organisation compared to the chiefdoms, both levels of government have comparable qualities in recognition of the independence of the local administration (Kidane, 2018). While chiefs may have some weight within the political framework of a tribe, the monarch system, which grants authorised community leaders' power, is an overly centralised type of political authority.

Even while the notion of nation was more pliable in precolonial Africa than it is now, the development of nationhood is nonetheless reliant on expanding and assimilating existing populations. Because of this, African identity is a complex mixture that is cumulative and varies on the cultural, political, and social levels. This is a direct result of the situation. In Western thought, a country is defined as an area in which all of the citizens are subject to the authority of a single centralised government. A group of people who share the same ancestry, culture, and (most of the time) language are also considered to be members of the same country. On the other hand, in precolonial Africa, despite the fact that all factors were the same, the notion of the territory remained unsolidified.

The process of colonialism resulted in the construction of geographical demarcations; nevertheless, these demarcations did not serve the purpose of building modern systems of

government; rather, the logic of these boundaries was to isolate colonies from one another. In addition, the indigenous governance system was subjected to a significant amount of damage as a consequence of the systemic disintegration and disarticulation that was brought about, which had an impact on the institutions of the economy, society, and culture. The economic power and political institutions of the period were replaced by ones that were more adapted to the unrestricted exploitation of Africa's basic goods or cash crops as a result of colonialism, which paralysed those institutions and the economic power that they represented. In addition, the fact that colonial administrations had control over African societies was one of the most significant factors that made it impossible for indigenous people to have autonomy in choosing their own destinies. This was one of the largest sabotages.

The establishment of separate political, ethnic, and religious organisations amongst the populace was one of the most serious challenges that colonial powers carried with them to the new lands that they conquered throughout the course of history. Because it is built on the colonial architecture of divide and rule amongst multiple identities, most notably along ethnic and linguistic lines, the current postcolonial African government system is confronted with the very difficult challenges that it was designed to address. This is despite the fact that the system was explicitly designed to address these challenges. When it comes to the establishment of postcolonial nation-states, we have found that politicians and intellectuals do not take into consideration the primary barriers that exist.

Postcolonial African state formation is largely characterised by a departure from precolonial African administrative models and a reliance on colonial frameworks, particularly European imperial ideals. This phenomenon can be attributed to a combination of cognitive dissonance and a perceived lack of viable governance alternatives amongst postcolonial African leaders. Consequently, they often perpetuate the administrative structures established by colonial powers. The perceived superiority of European or Western paradigms, contrasted with the perceived obsolescence of indigenous African governance systems, contributed to this

dynamic. As a result, the governmental structures, judicial systems, and constitutional frameworks of many African nations, irrespective of geographical region, mirror those of their former colonial powers. Even states claiming exemption from direct colonial rule, such as Ethiopia, exhibit this pattern.

Indigenous versus Eurocentric Governing Systems: What Are the Key Ideas?

Modern political theory recognises the complex relationship between individual racial, ethnic, and linguistic identities and the role of governance in state operations. Effective management of diversity within self-governance and cohabitation necessitates inclusive consultative processes involving multiple stakeholders. The imposition of linguistic or cultural uniformity undermines individual identity formation and agency, and can exacerbate intergroup tensions. African states characterised by ethnic, clan, or tribal diversity, such as Nigeria, Ethiopia, South Africa, Somalia, and South Sudan, confront significant governance challenges. Africa's ethnic and linguistic heterogeneity, while a source of cultural richness, was instrumentalised during colonialism through the systematic disruption of intra-ethnic relations and the dismantling of indigenous conflict mediation systems.

Postcolonial Africa took a bad situation and made it worse by adopting a Eurocentric federal government structure to solve a problem that the same colonial rulers created. The most common political philosophy at the time was known as federalism, which distributed authority amongst many ethnic and linguistic groups that had been previously divided. On the other hand, the indigenous government system has never been implemented, and neither political leaders nor academics consider it a solution to reconcile the ethnic and linguistic gap that exists in Africa. None of these factors has ever prevented it from being a viable option. The African continent has adopted the federalist system despite the challenging conditions and ongoing problems with community relationships that it faces. The idea and the practice of federalism are subject to heated discussion throughout Africa. The question of whether or not Africa may serve as a model for a

federal state government or the application of indigenous theory merits further consideration. Also, whether Africa already is, it should be or become one to adopt a federal structure as a display. Nonetheless, there are already existent instances of federal governing systems, whether excellent or poor. Thus, examining the two controversial issues that cause so much debate amongst academics and professionals is essential.

It has not been feasible, owing to the form of the federal government, to avert unanticipated effects or fulfil the need for self-governance by increasing territorial autonomy along ethnic and linguistic lines. This is a major limitation of the federal system. Ethnic loyalty is the result of ethnic and language federalism, which adds to the ethnicisation of the system, causes ongoing friction, and strains interethnic relationships. Ethnic and language federalism also contributes to the linguistic homogenisation of the population. In addition, in postcolonial African politics, ethno-territorialisation and nativisation are institutionalised via a federal government structure, without respect to the fundamental components of the social fabric. This is undertaken without taking into account the history of the communities. This only serves to separate people further. Isolationist governmental institutions promoting an *Us versus Them* mentality significantly contribute to ethnic violence. In precolonial Africa, the notion of the nation-state was distinct from the federalist view prevalent in the West. The sub-states are not structured according to ethnicity but feature a highly decentralised, hierarchical structure.

The Fundamental Disagreement Between Pan-Africanism and Federalism

Pan-Africanism is an ideology with the goal of fostering unity and cooperation amongst all people of African origin, irrespective of where in the world they may now be located. It is possible for a single economic civilisation to establish a sovereign regime of truth that is capable of acting throughout Africa if it is granted authority by the people and for the people. As Benedict Anderson demonstrated, the fundamental idea is rooted in constructivism as

well as a particular sort of pragmatic nationalism that envisioned African constituents as communities. These ideologies form the basis of the basic notion.

One could ponder where and how Eurocentric federalism, the African indigenous government system, and Pan-African values come into conflict with one another. There are a great number of points that may be debated, some of which have been referred to as basic divergences earlier. The following is an explanation for the fundamental discrepancies that exist throughout governance. The creation of a Pan-African identity or unity is impossible outside of the context of a supranational body. This organisation has the potential to function as a supreme administrative entity that derives its power from the sovereignty of African nations. In light of these facts, the application of federalism at the level of the national government runs counter to the goals of the Pan-African supranational entity in two different ways.

The construction of “states within states” introduces significant complexities to the interplay between ethnic, national, and supranational identities, as well as regional supranational entities. Furthermore, it generates potential conflicts between substate, national, and transnational identities, accompanied by substantial bureaucratic and operational costs. Federalism, encompassing both the devolution of power from centralised unitary states to lower levels of governance and the upward transfer of authority from the state level, presents an attractive model. However, large-scale supranational projects, such as the “United Peoples of Africa,” are often perceived as impractical and potentially detrimental, because of the need for supranational authorities to possess greater power than sovereign states to be effective.

One might make a compelling case for indigenous administrative structures as an alternative to Eurocentric ideas. This line of reasoning has to be developed further so that we may arrive at a definition of governance that is more nuanced. Mojo-Oda, Debo, and Umoja-Jamaa are the three levels of governance structures that are presented in Kidane’s indigenous alternative

unification theory ambition (Seife, 2021a). This theory is based on precolonial knowledge systems. The growth and unity of Africa might become a reality with the establishment of this kind of indigenous governance system that is founded on African ideals. One core argument is that it will re-establish African collective leadership competence and place accountability and responsibility at the centre of the organisation's culture. The implementation of a form of African indigenous governance has been given the justification necessary to move forward with its implementation. There are a few limitations placed on one's ability to fully use their creative potential as a consequence of the lack of a unified and harmonised governance structure at the national level throughout the continent.

Since of the potential for unintended and negative outcomes, a multiethnic state like Africa should steer clear of territorial autonomy that is based on language and ethnic administration. In order to build both a national and a Pan-African identity, the geographical partitioning of Africa should take into consideration the continent's diverse cultural and linguistic composition. In the process of drawing up the boundaries of states, ethnicity should not be a significant factor to take into account; the criteria for drawing up the boundaries of states are not mutually exclusive. In addition, the incorporation of a dominant racial or ethnic group into a single subnational state constitutes a significant barrier for African politics in terms of the promotion of racial or ethnic allegiance. This not only results in conflict but also places a strain on interactions between different racial or ethnic groups.

Conclusion

Since the majority of nations on the African continent gained their independence from colonial authority, it has been more than half a century. It was not because the field of African history was indifferent to or divorced from the endeavour of decolonisation that it took some time for African historians to come to the tale of decolonisation; instead, this caused the delay. As compared to the idea of Africa as a single political and economic civilisation, the existence of political borders in Africa presents a major

contradiction. This topic was touched upon briefly throughout the chapter to allude to the consensus that the limits are arbitrary. Nonetheless, the fact that the great majority of African nations with colonial borders have stayed practically unchanged since the commencement of postcolonial administration continues to be a difficulty. There is a significant opportunity for unification on the African continent if its leaders choose the indigenous road and refrain from copying and pasting European-centric laws and regulations. Africans are ravenous for leadership experience and education.

Chapter V

Critical Thinkers' Perspectives on Africa's Regional Unity and Underdevelopment

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*Critical Thinking and Planning
can Improve Africa's Underdevelopment.* Source: Medium

Overview

In countless instances, individuals all over the globe have proved their ability to have a significant impact on the way that societies live or defend the right to equality and fairness, as can be seen in the numerous examples that have been provided. The chapter discusses prominent African unification theorists, activists, academics, and diplomats from throughout the continent's history. They are public intellectuals and public servants who have spent their whole lives fighting for impartiality and fair trade across all continents, in addition to their contributions to public policy and diplomacy. Furthermore, they have done so over the entirety of their careers.

Development and underdevelopment are both seen as social constructs in this understanding of postcolonial Africa. Hence, academics have a lot more leeway in determining the economic development plan, political coherence, and social cohesion of African states. It implies that the discourse does not exist objectively apart from the discourse, which may be seen as a collection of ideas, concepts, and theories, and that the only way to know reality is via the discourse. According to this viewpoint, there is no such thing as an objective reality. The idea of development serves as a unifying framework for the production of facts that can be independently verified about Africa. In addition, there is a widespread belief that it was first developed on the African continent as a tool for industrial and administrative purposes. According to the third idea, progress has purportedly gained control of the universe and has supplanted philosophy, rendering reality meaningless.

African politicians, activists, and intellectuals need to concentrate on and identify as, possibly the most vital problem, the necessity for African unity to establish a powerful bloc. This highlights what is perhaps the most important topic. Yet, because of the difficulty of a lack of disciplinary unity amongst the many different cultures that exist in Africa, such a statement could only go further. My argument is that with a few notable exceptions, most African thinkers have given up on the African predicament since so few successful solutions

have been proposed. In most instances, the negative response of African intellectuals to change may be observed in the large exodus of African intellectuals to Europe and the USA for the purpose of teaching and residence. African scholars have made significant contributions to countries with more advanced economies than their own. Their job should be to modify the current circumstances by applying intellectual reflection to the socio-economic and political environment to make a difference.

More significantly, they have contributed to the development of new ideas, social interactions, and commercial partners that are beneficial to academics as well as the general well-being of humankind, in addition to the work that they have undertaken to advance equality and fairness. Developing and bolstering society's response to modern and continuing difficulties is considerably aided by giving recognition and fresh impetus to worthy concepts and individuals. They shed light on the relationship between rich nations and developing countries when they were living through the problematic postcolonial period. The contribution that they provided, which served as a defence mechanism and laid the groundwork for the existing connection, is what is known as the foundation African unification agenda. This chapter is not a history book, but rather a summary of African thinkers, diplomats, and political activists' contributions to the unity and prosperity of the continent.

Intellectual Contributions to African Unity and Development Efforts

It is a well-known fact that Africa falls behind in all fields of advancement, including not just economics but also ideas, research, governance, and technology. This disadvantage can be seen throughout the continent. Whether seen either in isolation or in comparison to other continents, the majority of Africa is in a precarious situation both on its own and globally. Because of the precarious state that Africa is now in, a significant number of academics have developed a negative outlook about the contribution that philosophy has made to the development of

the continent. There are three groups of thinkers who have been interested in advancing the unification and progress of Africa. Politicians, activists, and advocates for all of Africa make up the first line, while Africans living outside of the continent make up the second line. Intellectuals, academics, and civic society groups, all of whom were in the vanguard at one point, are now considered a worn-out category.

Pan-African proponents such as Toussaint Louverture, Jean-Jacques Dessalines, Haile Selassie, Julius Nyerere, Robert Sobukwe, Ahmed Sékou Touré, Kwame Nkrumah, King Sobhuza II, Robert Mugabe, Thomas Sankara, Kwame Ture, and Muammar Gaddafi must be acknowledged. The members of the nationalist-ideological school are those who contributed to the development of African socio-political and economic ideas. Leopold Senghor, Amilcar Cabral, and Nnamdi Azikiwe are amongst a few of the organisation's noteworthy members.

A comprehensive understanding of regional integration, regionalism, and underdevelopment in Africa necessitates a critical examination of the scholarly contributions of leading African intellectuals. Key works by Adedeji, Geda, Alemayehu, Akokpari, Asante (S.K.B.), Asche, Draper, Mamdani, Nkrumah, Landsberg, Ikome (F.N.), Uzodike, Okeke (U.U.), Udombana, Nsonsurua, Okumu, and Wafula, amongst others, offer valuable insights into the complexities of nation-building and state formation. Additionally, the diplomatic efforts of individuals such as Salim Ahmed Salim, Diallo Telli, and Ketema Yifru provide critical context for understanding the historical trajectory of African unity.

Ketema Yifru: is known as one of the people who was instrumental in the formation of the OAU. Ketema Yifru was born on 12 December 1929 in the Harerghe district of Eastern Ethiopia, which is located near the slopes of Mount Gara Muleta. Ato Ketema Yifru, a former foreign minister of Ethiopia who was born in 1929 and played a pivotal role in the establishment of the Organisation of African Unity (OAU). You may get your hands on some photographs of Yifru as well as a run-down of his political history. Ketema, while serving as Ethiopia's Minister of

Foreign Affairs, was instrumental in resolving political disputes in Algeria and Morocco, as well as in the area around the Congo, currently the DRC. **Salim Ahmed Salim:** Dr Salim's tenure at the OAU was for a record three terms, up until 2001. During that time, as Africa's most senior diplomat, he displayed a high degree of skill and diplomacy in addressing Africa's problems, and he oversaw the transformation of the OAU into the African Union. His tenure at the OAU set a record that will never be broken. During his time as Africa's most senior diplomat, he served a record three terms at the OAU, which ended in 2001. During that time, he demonstrated a high degree of skill and diplomacy in addressing Africa's problems, and he oversaw the transformation of the OAU into the African Union.

Professor Adedeji Adebayo: in contrast to the majority of his friends, he attended an elite Western school system. Between 1958 and 1967, he obtained many degrees, including a Ph.D. in Economics from the University of London and a Master's in Public Administration from Harvard University (Agarwal & Sanmi-Ajiki, 2000). In 1966, while teaching at the University of Ife, Adebayo Adedeji also became the country's first professor of public administration (now Obafemi Awolowo University). From 1971 to 1975, he also served as Nigeria's Minister of Economic Planning and Rehabilitation after the civil war. (Nagar & Otitodun, 2010; Adebajo, 2020). Adedeji is widely referred to as the "father of ECOWAS" since he successfully negotiated the formation of the Economic Community of West African States (ECOWAS).

having inherited or borrowed development policy as well as political theory, [would subsequently be able] to revive its own economic assumptions and design its own orientations, just as its ha[d] come to reject much of its neo-colonial legal and organisational legacy. As Agarwal and Sanmi-Ajiki, (2000) indicated.

(Adedeji & Shaw, 1985)

Prof Adedeji will be remembered for his innovative initiatives for the sustainable development of Africa, most notably the Lagos Plan of Action (1980), the Final Act of Lagos (1980), the African Alternative Framework to Structural Adjustment Programme (AAF-SAP, 1989), and the African Charter for Social and Economic Rights (1990). (ACPP, 1990). During 1984 to 1986, he also served as the UN Secretary-Special General's Representative on Africa's Economic Crisis. Professor Adedeji has published several works.

Fundamental Ideas Supported by African Thinkers

In a more general sense, how should development be conceptualised? How does development take place, and how has the idea of development progressed since the African Alternative Framework to Structural Adjustment Plan and the introduction of the term's "centre" and "periphery"? How have policies based on concepts influenced practises, which in turn have had an effect on the collective understanding of society and changed the norms by which society lives? This chapter's objective is to conduct an analysis of critical public intellectuals and public officials who have devoted their entire careers to fighting for interdependence by leading thinkers and practitioners who address the issue of lowering living standards globally through the adoption of fair trade.

The analysis will focus on individuals who have fought for interdependence throughout their entire careers. Examining in this book how ideas interact shows some preliminary discoveries, ranging from specific problems such as poverty and inequality to the experiences of particular nations and regions. African academics have committed their careers to conceptualise the divide between the developed world and the developing world, as well as to bridge this divide by persuading governments to embrace a range of different policy options.

Many of the leaders of the African independence movement were disappointed that the modernisation projects undertaken during the early years of independence did not result in the economic departure that they had hoped for better. Intellectuals from Africa and other parts of the world started

to “diagnose” the primary causes of the continent’s economic, political, and social issues and hunt for potential remedies to those problems. Opinions were split on their way of thinking about progression. Scholarship with a tilt to the left and a Marxist point of view centred on the idea that more developed countries were responsible for the persistent impoverishment of less developed countries. On the other hand, there were neoliberal ideals founded on neoclassical economics and advocated for faith in the free market, scepticism towards the state’s interference, and free trade.

The dynamics of centre-periphery capitalism led to contemporary arguments about the advantages of free markets. However, analysing the capacities of the State was inadequate at the time (Sprout, 1992). During his career, Simon’s work was characterised by its diverse organisational structure, which served as a primary focus of his attention. (Saad-Filho, 2005) There is a solid theoretical and historical relationship between both schools of thought, in part attributable to the fact that well-known structuralists made substantial contributions to the development of dependency theory in the 1960s. Structuralism and dependency theory is conceptually distinct from one another, despite the fact that they have many similarities. The former contend that industrialisation and thorough social reforms are necessary for capitalist growth in the periphery. The latter is gloomier, arguing that capitalism always results in impoverished nations. Not only did discussions amongst African intellectuals centre on the concept of “centre” and “periphery,” but they also touched on the distribution of global political power between the developing and developed worlds and the lack of political representation in international organisations.

The Current Status of Economic Integration in Africa

This chapter makes an attempt to investigate, although in a cursory manner. The realisation of regional economic integration is based on the collaboration plan between the OAU and the Economic Commission for Africa (ECA), including but not limited

to the LPA, FAL, and Abuja Treaty. Yet, the initiative taken by Adebayo Adedeji and the contribution he made were both fairly excellent and demonstrated his highest quality in these policy frameworks. Besides, reviewing the theoretical and practical sides of an idea allows one to ascertain which parts of the concept should be addressed in the future as well as where those parts should be explored.

In the framework of a development project, one of its components is the assessment of citizen engagement in topics pertaining to regional economic integration throughout Africa, using both a top-down and a bottom-up approach, respectively. This evaluation will be carried out in both English and French. It is also quite important to investigate how much the integration of regions has an effect on the lives of typical citizens. After that, it intends to provide an analysis of what this implies for the African continent, owing to the changes that have taken place as a result of these events.

Integration of Africa's many economies has a tremendous potential to not only produce more substantial and more equitable economic development but also to contribute to the reduction of poverty and unemployment on the continent. Kayizzi-Mugerwa et al. (2014) argue that as a powerful vehicle for promoting product and export diversification, regional integration offers African countries an opportunity to address a significant constraint on export competitiveness imposed by the small size of their national economies and geography/transport costs, thereby increasing their countries' growth and development prospects. Yet, the strategy that is now being taken for African economic integration needs to catch up to its initial goals. Adebayo Adedeji also pointed out that capacity limits on socio-economic inequality still remain in many African nations (Nagar & Otitodun, 2010). Although African countries have made considerable strides in economic integration, there are still a lot of obstacles to overcome, such as a lack of money for the RECs, problems with human resources, and insufficient planning.

The majority of African leaders have failed to recognise the significance of political support for the integration and

development of the African economy. They are loath to give up their sovereignty over collective benefits. However, they lack the internal discipline required to carry out the sub-regional and regional agreements that they have signed. The failure of the process of economic integration can be attributed to a wide variety of factors, the most important of which is the current catastrophic economic conditions and a lack of trust in supranationalism, overdependence, operationalisation gaps, and a lack of international negotiating power. The failure of the economic integration process can also be attributed to a lack of international negotiating power, which is one of the most critical factors.

From the unification perspective, the exclusion of the legal basis, representation, mandate, institutional formation, and accountability between member states, RECs, and the AU is crucial (Jiboku, 2015). The governance structure of the AU and the supporting institutions should be subjected to a comprehensive investigation. As an intergovernmental structural organisation, the AU has yet to answer why it has been unable to create effective and direct representation. Such an important subject still needs to be answered. Several assumptions are made, such as the fact that the organisational structure of RECs needs to be uniform and that the variety of membership leads to more severe collateral damage or unexpected ramifications for the AU. Both of these assertions are partially true to a certain degree.

Kidane (2018) argues that the current REC framework and its prevailing governance modalities are incompatible with the political, economic, and sociocultural contexts of African nations. A fundamental restructuring of these frameworks is therefore required to optimise service delivery to citizens. The absence of effective coordination amongst the AU, RECs, and national governments exacerbates administrative inefficiencies, financial improprieties, and policy harmonisation challenges. Postcolonial African states were confronted with infrastructural deficiencies, leadership inexperience, and a fractured historical and political identity. However, they also aspired to rectify the divisive legacy of European colonialism

and to revitalise Pan-African unity (Dinka & Kennes, 2007). The intersection of colonial legacies and indigenous epistemologies presented dual challenges. Firstly, the psychological trauma resulting from colonial domination constituted a significant impediment. Secondly, the OAU Charter's adherence to colonial boundaries, despite its stated goal of continental integration, created further complications. These factors, amongst others, contribute to Africa's limited global competitiveness and developmental capacity.

Regionalism and Africa's Underdevelopment

The discussion of economic growth in Africa must be connected to the continent's place in the international political and economic system. Sponsors and social scientists are continuing their discussion over the pandemic of underdevelopment that plagues the African continent. These discussions are focused on the development of acceptable forms of governance with the potential to radically alter the sociopolitical and economic landscape of the continent. The level of growth in Africa continues to proceed at a modest rate even though various nations on the continent are carrying out a variety of different developmental plans to encourage development.

The conventional emphasis of development theory, which was placed squarely on the amassing of capital, has given way to a broader appreciation of the organisations essential to the development process (Evans, 2004). It is often seen to be an evolution of the people's way of life, which can be found in various discourses on postcolonial Africa. Olukoshi (2005) argues that development academics are referred to be "high priests" or "policymakers" on African problems. According to McLean (2012), the term "developmentalism" describes the economic theory and thinking methods prevalent in the Post-Trans-Atlantic War era. It concentrates on the discussions surrounding developing nations and the expansion of economies across the globe. Several causes contribute to Africa's lack of development, including its reliance on primary exports, insufficient capital, poor basic infrastructure, political disputes, unstable governments, and a prevalence of corrupt practices in

governing institutions (Mkandawire, 2001b). The decade of the 1980s was marked by severe economic problems throughout the continent, most notably in the areas of food, education, and healthcare.

The effect and development of structural adjustment programmes (SAPs) continue to be a topic of contention amongst African nations and their development strategy. SAP proponents advocated for the transformation of all African economic systems. At the same time, opponents said that SAPs paid little attention to the institutional inadequacy and social component of development on the continent. SAPs were created to solve African nations' fundamental difficulties and economic growth, such as poor public sector governance (Heidhues & Obare, 2011). Inadequate management in the public sector has resulted in significant losses in public companies and Africa's investment and operating expenses. In addition, there is the problem of overvalued exchange rates and inefficient resource allocation, amongst others (World Bank, 1981). Yet, the failure of SAP has been mirrored in Africa's progress and issues, highlighting the need for a new strategy for the continent's development. Hence, SAPs have been reorganised to meet the development goals for the continent. SAP's systematic initiatives for achieving these goals include the Millennium Development Goals UN, 2000) and the Sustainable Development Goals (UN, 2015).

Each African leader has publicly recognised the need to work together to accomplish these objectives. They committed to working together and independently to remove whatever roadblocks exist to these innovations' further development and lobby for worldwide assistance to see the vision through. This historic meeting of more than fifty African independent and sovereign governments was the first time that African states with various aims and accomplishments could agree on a common development strategy. As a result of its success, this strategy eventually became the regional approach to economic decolonisation throughout Africa. Nevertheless, the worst financial catastrophe in the continent's history occurred only five years after the Lagos Plan of Action was put into effect, notwithstanding the agreement (Adedeji, 2020). The

production of products and services in all economic sectors has steadily declined since 1980. As Africa's population grows, slow increases in food production continue to hinder the continent's per capita economic development.

Effect of Structural Adjustment Programmes in Africa

After the second Trans-Atlantic War, the Bretton Woods institutions (BWIs), the World Bank, and the International Monetary Fund (IMF) were crucial to economic growth. Its goals were to help in post-war economic rebuilding and promote global economic cooperation. Nevertheless, these institutions have been criticised by emerging nations and academics. According to Adebajo (2013), a critic of the Bretton Woods institutions, many African nations are so deeply in debt that they could never repay it. In addition, developing nations shoulder most of the prescription and loan demand. These organisations must give sufficient funding for important development sectors, such as industrialisation, which is required for poverty reduction. Because of their "neoliberal" economic policies, the Bretton Woods institutions have been heavily criticised for decades. The International Monetary Fund, has been criticised for exerting pressure on insolvent countries throughout the globe to liberalise their markets and weaken labour rules.

The relationship between Bretton Woods institutions and the implementation of SAPs in Africa has significantly shaped the continent's economic, political, and social environments (Nagar & Otitodun, 2010). Adedeji was a vocal critic of SAPs, challenging the institutions' claims of efficacy in light of contrary empirical evidence. He observed that, despite SAP implementation since 1980, Africa's gross domestic product (GDP) growth declined from 2.7% to 1.8% by 1988; investment ratios decreased from 20.6% to 17.1%; budget deficits increased from 6.5% to 7.5% of GDP; and the debt service to export earnings ratio rose from 17.5% to 23.4% (Adebajo, 2002). Furthermore, concerns were raised regarding the decline of Africa's global trade share, which fell from 5.6% in 1980 to

below 2.1% in 2010, highlighting the detrimental impact of international financial institution policies. Consequently, trade integration must be prioritised within African regional integration agendas.

Adedeji's reputation as a pragmatic economist, prioritising problem-solving over ideological adherence, led to significant conflicts with the World Bank and the International Monetary Fund. His role in developing the Economic Commission for Africa's (ECA) "Revised Framework of Principles for Implementing the New International Economic Order" in 1976 highlighted the limitations of the Bretton Woods Monetary Accord in addressing chronic international payment imbalances, which ultimately necessitated the establishment of the IMF. The "brain drain" phenomenon in Africa has been attributed, in part, to nearly two decades of policy recommendations from Bretton Woods institutions, such as the World Bank and the IMF, which advocated for reductions in education and healthcare expenditures (Nagar & Otitodun, 2010). This has contributed to Africa's limited scientific productivity. Addressing the continent's research, scientific, and technological deficits is therefore imperative.

In addition, potential human development is essential and may be achieved, amongst other activities, by employing culturally appropriate and people-centred methods for training and young leadership development. "Growth without development," as espoused by the Bretton Woods institutions, and the export- and industry-led integration of African governments into the global economy on unequal terms are incompatible with the continent's development (Adebajo, 2013). Adedeji, on the other hand, emphasises the need for Africa to use its own resources to develop greater intra-African prosperity, with agriculture as the top priority.

Contribution of the Abuja Treaty on the African Economy Integration

Recognising that Professor Adebayo Adedeji was the brains behind the creation of these three accords, we might say that they are all

his “brine offspring.” Because of the small number of educated elites speaking out against the unjust treatment of the African continent by international financial institutions at that time, it was necessary to have a conversation about these continental frameworks. Nonetheless, Adedeji was crucial in producing these vital records; he worked with others. These policy frameworks, produced in collaboration with teams of African economists at the ECA and consultation with African policymakers, reflected Adedeji’s core intellectual concern with the concepts of “economic decolonisation” and “self-reliance,” which he had developed while working at the ECA. This served as the theoretical foundation for the subsequent Monrovia Strategy of 1979, the Lagos Plan of Action (LPA), and the Final Act of Lagos (FAL), all enacted in 2000. According to Adebajo, Prof Adedeji was a fervent believer that social justice and fairness had to be a *modus operandi* for progress in economics, and he was adamant about this belief.

On the other hand, there is a widespread misconception that the Lagos Plan of Action is a scheme for the economic integration of the African continent, which it most certainly is not (Kidane, 2018). The UN-ECOSOC Economic Commission for Africa conceived the Lagos Plan of Action, which the OAU later sponsored and supported. Between 1980 and 2000, the plan’s primary purpose was to increase Africa’s level of self-sufficiency to pave the way for the continent’s continued economic growth. The plan aimed to increase Africa’s natural resources to reduce the continent’s dependency on financial institutions supported by Western nations.

The Abuja Treaty, on the other hand, aims to encourage the African continent’s social, economic, and cultural development, employing the gradual economic integration achieved via the construction of regional economic communities. However, detractors of the Abuja Treaty argue that it does not provide enough detail on the schedule for carrying out the economic integration programme and instead makes broad recommendations. The primary goal of the Abuja Treaty was to create the AEC. The final Abuja treaty was signed on 3 June 1991 and enacted in May the following year. In Adesina’s (2002) view, the so-called “Abuja Treaty” goals did not materialise into

the notion of such a mechanism being approved or functioning outside of conventional OAU organisations. Another significant step towards African unity is the work of Lehloenyana and Mpya (2016). While the parties to the Abuja Treaty have committed to promoting the expansion of the African Economic Community, the LPA and other features of the legal framework have posed obstacles to progress in this area.

In June 1991, the OAU Heads of State and Government signed the treaty that founded the African Economic Community in Abuja, concretising the 1980 Lagos Action Plan. In May 1994, Africa fully implemented the “Abuja Treaty” during the 27th OAU meeting. Like prior proposals, the Abuja Treaty established an AEC. “Promote economic, social and cultural development, as well as African economic integration, to strengthen self-sufficiency and indigenous development and provide a framework for development, mobilisation of human resources and material” is the goal. The second objective of the AEC is to further promote continental cooperation and development in all aspects of human activity, thereby enhancing the standard of living of Africa’s population, preserving economic stability, and fostering close and peaceful relationships amongst member states.

The Abuja Treaty promoted continental integration by emphasising manufacturing sector growth to expand intra-African commerce (Lehloenyana & Mpya, 2016). The third objective was to expand and diversify agriculture, mining, and industry in Africa’s productive base to boost locally produced products and services that stimulate intra-African commerce. Consequently, the Abuja Treaty’s primary objectives are centred on three key issues: the integration, rehabilitation, and modernisation of the continent’s infrastructure network and the development of an intra-African transportation and communications system that is more cost-effective and functional.

The Abuja Treaty provides the AEC with the mandate to set up a gradual process, in six stages over 34 years, to facilitate these goals. Hence by 2028, the AEC must have accomplished the following objectives as stated in Table 5.1:

Table 5.1: Abuja Treaty Mandate for African Economic Community.

Abuja Treaty for African Economic Community		
Stages	Year	Goals to achieve
Stage 1	Five years' span	Strengthen the existing RECs and create new ones where needed
Stage 2	Eight years' span	Stabilise the tariff and other obstacles to regional trading and strengthen the sectoral integration on trade, agriculture, finance, transport and communication, industry and energy to coordinate and harmonise RECs' activities
Stage 3	Ten years' span	Establish free trade area with Customs Union in every REC area/level
Stage 4	Two years' span	Coordinate and harmonise tariff and non-tariff systems amongst the various RECs to establish an African Customs Union
Stage 5	Four years' span	Establish African Common Market that adopts standard policies
Stage 6	Five years' span	Integrate all sectors by establishing an African Central Bank with a single African currency and setting up an African Economic and Monetary Union. The last stage also sought to create and elect the first Pan-African Parliament

Source: Dinka and Kennes (2007).

A Vigorous Social Contract Is A Precondition for Establishing A Relationship Between the Governed and The Governing That Is Mutually Beneficial

These levels provide a continental framework for community-REC connections. The treaty promotes REC collaboration. The RECs have been urged to collaborate with the African Union to easily implement the OAU Charter (Sako, 2006). Since the initial treaty between the AEC and the RECs, the continent has seen considerable changes, such as forming the African Union (Frimpong Oppong, 2010). In addition to forming the African Union, the Peace and Security Council (PSC) and the Pan-African Parliament (PAP) were also established. In addition, the African

Union established NEPAD as Africa's recovery and development strategy. Also, the NEPAD aims to encourage a regional approach to development to achieve sustainable development on the continent. Another crucial tactic was establishing a memorandum of understanding centred on security, stability, development, and cooperation in Africa by the member nations. The regional economic communities lead these programmes with the African Union (Frimpong Oppong, 2010). In addition, the RECs assure the regional execution of these programmes and initiatives for integrated planning, coordination, and monitoring.

For the African Union to reach its full potential, it must establish its aims and goals via the REC (Frimpong Oppong, 2010). As a result, it is essential to focus on each REC individually to ensure that the right policies and initiatives drive regional economic growth. For instance, the SADC reorganised itself to better serve the Southern African area by creating a Regional Indicative Strategic Development Plan (RISDP) for the next five years (Frimpong Oppong, 2010). The SADC and the AU have both benefited from NEPAD's RISDP initiative (Adesina, 2002). In addition, NEPAD promises to ensure that every African country offers strong governance and continues to serve as a solid foundation for Africa's participation in and equitable cooperation with the global economy.

Effects of Agenda 2063 on Regional Integration

The discussion of the African Union Agenda 2063 (AU, 2013) is essential for attaining the goals outlined in the Lagos Plan of Action to lower poverty levels throughout the continent. The Agenda 2063 analyses a variety of aims, including "Economic Revolution in Africa," "Trade Development," "Finance Regional Cooperation," and "Accelerating Regional Integration Among African Countries," amongst others. Nevertheless, this goal of regional integration has been hampered by a number of obstacles, including wars and other forms of violence, insecurities, the illegal drug trade, and climate change. In addition, advancements in technology and the discovery of different forms of energy have limited the scope of what is considered to be Africa's natural resources (Edoun, 2015). The environment of economic

cooperation and regional integration has been the subject of discussion and daydreaming amongst African leaders.

Agenda 2063, recently adopted by the African Union (AU) (2013), represents a contemporary articulation and expansion of Pan-African aspirations originating in the 1960s. African populations perceive regional integration as a mechanism for enhancing living standards and stimulating economic growth (Daniel & Nagar, 2014). This concept has been incorporated into African development programmes, albeit with varying degrees of implementation. The integration frameworks of RECs and the foundational elements of continental integration are central to this approach (Mkandawire & Rodriguez, 2000). While Africa has achieved some progress in this domain, it remains insufficient in comparison to the commitments made by individual member states (Mkandawire, 2001b). Consequently, there is a persistent call for African governments to implement policies that foster political and economic stability conducive to long-term growth.

The African Union heads of state and government signed the treaty creating the AEC in 1991. It lays out the integration strategy's overarching principles, aims, and regional structure. The first goal of the AEC vision is the integration of regional economic communities that result in free trade areas (FTAs) (Mkandawire & Rodriguez, 2000). Moreover, the vision seeks to establish comprehensive economic communities that ultimately lead to a continental-wide common market and monetary union. The African Union went on to create the OAU in 1963 and the New Partnership for Africa's Development (NEPAD) in 2000. In 2001, the African Union finally passed its founding document (Adesina, 2002).

This was undertaken to fix the problem of having several REC memberships. The primary motivation for this choice is to quicken the pace of Africa's integration by increasing cooperation and harmony amongst RECs' policies. The RECs also undertook other measures, such as the introduction of the Minimum Integration Programme (MIP), to speed up and ultimately complete the integration of the regions and continents. To kick off a strategy for increasing trade inside

Africa, the African Union created the Continental Free Trade Area (CFTA) in 2017 to initiate a plan for Boosting Intra-African Trade (BIAT). Notwithstanding these successes, regional integration in Africa has yet to be fully realised. Hence, the United Nations Economic Commission for Africa (UNECA), the AU Commission, and the African Development Bank (AfDB) worked together to create a regional integration index as a tool to track the implementation of the goal for an integrated Africa by African states.

Presently, the Economic Community of West African States (ECOWAS) governments allow for the free movement of individuals with a valid ECOWAS passport, allowing for 90-day intra-regional travel between its inhabitants. The Free Movement of People and Persons in Rwanda provides visas on arrival to all African nationals at the airport; EAC nations recognise both passports and national identification cards as acceptable travel credentials for people of its member states. Governments such as Rwanda give visas upon arrival to all African nationals and, along with Kenya, work permits to EAC nationals. The community of Sahel-Saharan States (CEN-SAD) exempts all diplomatic passports from visa requirements.

The problem of financial and macroeconomic integration has led to the establishment of the West African Economic and Monetary Union (WAEMU/UEMOA) and the Economic and Monetary Community of Central Africa (CEMAC), with 14 nations utilising the CFA franc (Kidane, 2018). Furthermore, all RECs are beginning to strengthen their infrastructure partnerships in the areas of transportation, energy, and information and technology. Even while the path to regional integration may seem lengthy and arduous, African nations are urged to collaborate in order to acquire the massive investments required to build, update, and maintain their infrastructure.

For instance, if the CFTA is implemented, intra-African commerce would increase, and Africa will become a unified market for products and services. More investment, development, capacity, value chain creation, and trade promotion possibilities are possible thanks to regional

integration. To help establish more competitive and diverse economies, Africa needs to connect its fragmented markets and attract transformational investments from inside Africa and beyond.

Notwithstanding the progress made by African governments and regional economic communities, implementing the regional integration agenda remains challenging for many African nations. Specifically, the insufficient production capacity, lack of technical sophistication, inadequate infrastructure, and deficient institutional capacities will need to be rectified immediately. To realise the advantages of regional integration, African governments will also need to address the problem of insufficient financial and human resources and the obstacles associated with harmonising regional programmes into national policy frameworks. Thus, notwithstanding the advancements, as mentioned earlier, member states and the RECs must do more to hasten the process.

Regional integration choices must be implemented more effectively at all levels, including incorporation into national development plans. Regional integration should be considered by member states, especially policymakers, as part of their more comprehensive strategic development plans. Priority should be given to regional integration choices throughout the planning phases of national programmes and initiatives. Monitoring the execution of these choices should also be a top priority for all the main actors involved in regional integration matters. African leaders must maintain political commitment if the continent is to realise its regional integration objectives.

Conclusion

Scholars from Africa include names like Kwasi Wiredu, Claude Ake, Ali Mazrui, and Adebayo Adedeji. Many people consider Adebayo Adedeji, Ali Mazrui, Claude Ake, Asante, and Asche to be the individuals who best exemplify the concept of regional economic integration in Africa. These individuals are usually regarded as having the deepest brains of their time. In the same

manner, they have taken action against the uneven distribution of wealth and the unfavourable circumstances that led to underdevelopment in both regions of the globe. Both struggled in the intellectual realm and brought conventional thought to understanding the notion of developing a national development philosophy rather than embracing the global blanket prescription for the issues associated with underdevelopment.

Because of the impact that they may have on regional, academic, and political institutions, thousands of young intellectuals and activists on both continents felt obligated to speak out. They discussed the significance of regional integration in creating economic space and political difference from the point of view of public intellectuals, sharing their vast experience as well as their distinctive points of view. Despite overwhelming evidence to the contrary, they chastised the Bretton Woods institutions for their desperate attempts to claim success stories from the SAPs. Still, they criticised Western institutions for their growth without development. This was in response to their levelling criticism against the Bretton Woods institutions.

The paradigm of “home-grown” growth and the principles of self-reliance are rooted in the distinct experiential context of Africa. Adedeji, with his extensive political acumen regarding the receptivity of regional governments, championed the cause of regional economic integration and development strategies. He underscored the imperative for developing nations to engage in substantial institutional and structural reforms to realise their development goals. However, these reforms should be implemented through a phased evolution of existing frameworks, rather than their immediate replacement. Moreover, considering the documented inadequacies of previous interventionist approaches, the formulation of context-sensitive tools for active production policies is essential to address national needs effectively.

Apart from that, economic, social, and political integration makes a number of opportunities available, particularly for nations located on the outskirts of the global economy.

Through the successful completion of agreements on cultural issues and educational matters, several of which are connected with the early stages of integration, a baby step towards a more comprehensive integration agenda centred on social development has been taken. This agenda will focus on the development of the community. For the agenda of sustainable development to be effectively integrated, new demands must be placed on the production processes. These new demands are essential in light of the present economic challenges that developing nations are facing.

Underdevelopment in Africa is a reflection of the continent's insecure economic condition as well as the lack of any intra-trade development and solid policy that takes into account the reality of the local environment. Underdevelopment has manifested itself in African governments' growing incapacity to provide the bare basics of life, as evidenced by their increasing inability to care for their citizens' basic needs. This manifests how African governments' growing incapacity to provide the bare basics of life has led to underdevelopment.

The lack of financial, human, material and natural resources in Africa contributes to an ever more considerable degree to the continent's underdevelopment and its extreme poverty. Poverty, unemployment, sickness, illiteracy, socio-economic anxiety, and insecurity tend to overwhelm the majority of the people, resulting in widespread discontentment, alienation, and befuddlement. Both individuals could garner the support of the people in their respective regions in their fight against the conventional wisdom controlled by the Western world by participating in heated policy disputes with opponents who were far more powerful. In spite of the fact that they achieved historical prominence, they were, in the end, tragic prophets since most of their predictions on the unity and expansion of the area were not realised.

African leaders and intellectuals have played a pivotal role in shaping the discourse on regional economic integration and underdevelopment. They consistently addressed the challenges of poverty and economic inequality, advocating for

context-specific solutions rather than universal remedies. Their unique perspectives profoundly influenced numerous young scholars and activists across the continent. Their insights into the role of regional integration in fostering economic and political autonomy proved invaluable. Their advocacy for the incorporation of indigenous intellectual frameworks influenced United Nations policy. Their intellectual rigour and integrity enabled them to champion the re-evaluation of economic principles within regional development programmes. They also challenged the Bretton Woods institutions' persistent promotion of the efficacy of structural adjustment programmes (SAPs), despite accumulating counter-evidence.

The contemporary generation of African intellectuals possesses the capacity to contribute meaningfully to global dialogues on socio-economic and political issues. Furthermore, they are tasked with translating theoretical understandings of African unity and development into practical applications. As a second generation, they must develop novel methodologies, drawing lessons from the experiences of postcolonial leaders and preceding scholarly traditions. Specifically, engaging with the concept of "false universals," articulated by first-generation African thinkers, can be beneficial. This approach facilitates a critical interrogation of Western philosophical assumptions. More broadly, it aims to revitalise critical inquiry into the unreflective universality claims prevalent in contemporary discourse. This revitalisation is particularly salient in addressing global inequalities, including imbalances in international trade and the lack of equitable representation within the United Nations Security Council.

Chapter VI

The Necessity for Institutional and Governance Transformation in Africa

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Source: Vecteezy



Institutional and Governance Transformation through Citizens' Participation. Source: Author

Overview

Africa is now at a pivotal turning point. Governance and institutional concerns are undergoing profound shifts as a result of these developments. The path may go in either of two possible directions: either upward, towards this accelerated growth and change or downward, into a negative spiral. Both chances and obstacles exist for the development and adaptation of the situation. The project of African unification only applicable through transformation will be essential to the realisation of the people's hopes and dreams for the future. Moreover, make a contribution to the improvement of general societal living conditions. Yet for that to happen, there has to be more permissive governance and sufficient institutionalisation. Such a strategy will produce that underlies and accelerate the economic change that is taking place in the continent.

Consolidating political and economic space at national, sub-regional, and continental levels should be a primary priority of the African unity and development project. This should be performed in order to broaden the project's scope. A successful transformation of institutions makes it possible to increase public participation and representation, which in turn leads to improved performance and beneficitation. By tackling issues of clientelism and incompetent administration, a strategy of this kind will help to make economic governance more efficient. In addition, the institutional reforms that have been implemented in Africa's governance system have helped to strengthen the social compact. Increase the legitimacy of the state and the institutions it has. In addition, it endeavours to foster horizontal and vertical coherence within the community.

Governmental improvements make it possible to increase intra-African commerce via increased collaboration amongst various entities. This can only be accomplished by instituting more effective policies and strategies for the economy's growth. The procedure will be assisted and altered by employing a comprehensive ratification process and accusation as regional instruments and rules. The first transition must entail full engagement from politicians, free discussion between people

and experts, and open expression of opinions from those experts. The procedures have a triangle structure, and it is essential for there to be collaboration and evaluation that takes into account indigenous knowledge systems.

It is of the utmost importance for nations to firmly establish procedures that encourage meritocracy, institutionalism, and accountability. In order for these factors to function well, a democratic system and a system of good governance need to be in place. The fundamental idea is that institutions and governance play an important role in economic growth and transformation; however, poorly crafted institutions and inadequate governance have hindered African countries' economic development, which has stifled economic change. In order to overcome the principal-agency dilemma in the provision of public goods and services, institutional reform in the African mentality, together with the transformation of the education system, a return to the periodic planning system, and an incentive system are all required.

The historical trajectory of governance in Africa is often characterised by the marginalisation of civil society organisations and other civic actors. Similarly, the role of academia in national and regional development processes has been constrained by institutional limitations. The promotion of a vibrant civil society and the effective engagement of civic actors necessitates substantive institutional and governance reforms. Furthermore, the consolidation of democratic governance can contribute to the enhancement of regional governance standards. A robust social framework ensures sustained and effective oversight of public institutions. Additionally, it facilitates the development of strong social networks and the resolution of conflicts.

The Quest for Social Reengineering in Africa

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The pursuit of social reengineering, which is intrinsically tied to the socio-economic and political transformation of the continent,

has emerged as a primary topic of conversation. The connection between African politics, leadership, governance and development is also a topic that is addressed in this discussion. In order to have a better understanding of the challenges that African countries confront as a result of varied degrees of social crises and the impact of those challenges, we need to.

It is important to analyse these topics from a number of angles in order to have a better understanding of them. As a result of this, it is imperative to investigate the link between the nature of politics, the economy, and governance throughout the postcolonial period. A society is not a phenomenon that is in any way static; rather, it is organic and dynamic in nature at the same time, and it is constantly open to the introduction of new changes (Seife, 2022c). The capacity of a collection of people to interact with one another in a manner congruent with a set of norms, standards, and normative principles that they all share in common transforms that collection of people into society.

The methods in which people in each civilisation put their society's culture into action are what set them apart from one another. People in other parts of the world, outside Africa, certainly still adhere to their own distinct cultural standards and values. There are many things that are the same throughout the continent of Africa, despite the fact that different African nations have different cultural and socio-economic norms within their own countries. An example of this would be to classify civilisations according to the primary economic activity that they engage in, such as "hunting and gathering," "pastoral," "horticultural," "agricultural," "fishing and seafaring," "industrial," and so on. On the other hand, the African civilisation is now facing a surge in a number of undesirable behaviours as a direct result of the disintegration of society, poverty, and unemployment.

Providing public officials with the tools that they need to improve the effectiveness of institutions means that they can provide public services in a more efficient and cost-effective way. Better public sector results may be achieved via leadership structures and institutional procedures that enhance

policy creation, coordination, and execution. The ultimate goal of indigenous governance strategy-based reform of Africa's civil service is to improve accountability, transparency, and responsiveness in the delivery of public goods and services. Conventional bureaucratic governments have fostered people with tendencies to protect their position, resist change, build authority, expand their sphere of control, encourage and defend projects and schemes regardless of their relevance to the present conditions, and, in short, protect the status quo. When governments adopt an "entrepreneurial" mindset, they may improve the way that they run systems and institutions. The government has realised the need to scrap ineffective policies and procedures, and it inspires doing what has to be done when it needs to be done.

Human Intervention and Pragmatic Application of Social Reengineering for the Common Good

According to Affirunisa Kankudti, humans are programmed to function and communicate within established social orders. Humans are socially and economically categorised into different strata based on a variety of factors, including, but not limited to, race, gender, ethnicity, education level, and income. Moreover, social hierarchies result in the development of distinct social classes amongst various demographics. Typically unbending, these structures regulate every facet of a population's economic and social lives. Examining the blatant injustices generated by class institutions that have persisted for decades or centuries is essential when discussing social stratification. Policymakers must consider the marginalised and their families at the bottom of the economic pyramid. These communities, which exist in the shadows of the economy, often have poor access to healthcare and education since their members do not earn a living wage.

A critical question demanding urgent attention is: what interventions can be implemented to avert societal collapse in Africa and its concomitant crises? This collapse is characterised by institutional decay, escalating crime and violence, and the erosion of cultural identity and socio-economic complexity.

As stakeholders, we face a significant challenge requiring immediate action to prevent further deterioration. We are witnessing economic stagnation, political instability, rising unemployment, diminished quality of life, pervasive criminality, religious extremism, and widespread social despair.

When it comes to developing the appropriate policy framework for delivering the necessary relief and rehabilitation to these groups, it becomes imperative to conduct an investigation into the manner in which society has been designed to operate. It leads us to realise that an ideal response mechanism to generate a transformational influence on the lives of impoverished people is a bottom-up strategy, which we now recognise to be the most appropriate response mechanism. It is vital to engage in social re-engineering in order to drive transformation projects for economically poorer sectors and improve the quality of life for such individuals. We may inquire about what is meant by the phrase “social re-engineering” to have a deeper comprehension of the concept.

Competent Leadership in Managing Human and Natural Resource

The ability to apply a viewpoint that is geared towards characteristics or behaviours to the management of natural resources is one of the practical consequences of these findings. As a consequence of this, our comprehension of the dynamics at play between emotionally competent group norms and the possibility of realising good governance principles is contributed to (Schalk, 2012). Moreover, it demonstrates the need for the public sector to take an active role in ensuring the management of natural resources. The dedication, in addition to having a crystal-clear understanding of their purpose and duty, is what will help in the process of creating suitable behaviours.

In this respect, two significant deficiencies need to be evaluated: the first is the competency of the leadership, and the second is the misuse of national resources. Both of these deficiencies need to be addressed. The first one is the capability of leadership, which is linked to the capacity to manage and

advance society, and this is the most fundamental skill. To put it another way, this is when a society's leaders lack the essential skills and moral rectitude to serve in the highest leadership positions. Society as a whole ends up paying a horrible price on many different fronts. The second one is the theft of finances, clientelism, and corruption, which have all damaged African nations and shocked society to a significant degree (Seife, 2022e). These three problems have been going on for a long time. In a nutshell, if funds for the national project have been misappropriated or if adequate preparation has not taken place, then someone will be without a home, the road will be in disrepair, medical facilities will run out of supplies, and schools will not have the resources that they need to operate effectively.

As human beings and, more importantly, as Africans, where did we go wrong? Why can we not use our continent's abundant natural resources, hardworking population, welcoming environment, and diverse cultural practices to maximise our benefits and profits? How did we reach this point where we are now at the absolute bottom of global society? Who is to blame for the collective failure of our socio-economic system and the suffering of our society? What steps should be taken in order to break free of these cycles that never end? When is the right moment to reflect on the social and cultural concerns that exist today? These are issues that sprang to mind since, with a few significant exceptions, the state of affairs in the majority of African states is remarkably analogous to the state of affairs in other African nations. In addition, the answers to these questions will help us to build a clear assessment of the educational and administrative structures. The chasm that exists between Africa's wealth and its degree of poverty raises the question: are the continent's riches a curse?

I refer to it as *a myth of mineral resource*, which is the reason why a natural resource without proper institutions and marketplaces within Africa does not make any sense. Instead of having any say in the production or distribution of their natural resources, African countries are completely at the mercy of the forces that operate on the global market. As an alternative, there is the possibility of a scenario in which African nations have a

natural resources export industry that results in great income for the government but ironically leads to economic stagnation and political instability. How is it possible to make sense of the fact that Africa would choose a different tactic to change the current state of affairs? It is a word that is often used to describe the adverse impacts on the economy that result from the extraction of non-renewable resources such as petroleum and minerals. The contradictory link that exists between economic expansion and the availability of natural resources is referred to as the resource curse.

How Might Africans Adjust Their Worldview to Include These Realities?

The conversation in Africa about Afrocentric social reengineering and the transformation of entrepreneurialism in the local context has yet to begin. This is one of the things that has to happen. Some circumstantial evidence points to the absence of a solution in this area. The practice of social engineering must include both the bottom-up and the top-down governance approaches as means of exerting influence on the behaviours and mindset of social entrepreneurs. All types of public, private, and not-for-profit organisations are responsible for moulding public opinion and behaviour to accomplish particular social objectives.

The term “societal reengineering” and the notion behind it have been taken for use in this context; in this sense, it is an operational concept of rebuilding, revitalising, and energising. In areas such as education and development, it is very necessary to put benevolent efforts into action and create situations that are focused on improved individual performance. The end goal, therefore, is to bring about a fundamental and systemic transformation in society in line with a philosophy that is both native to the local environment and genuine. This is the ultimate purpose.

It is generally known that many African nations are home to educational institutions considered to be “prestigious,” while others provide formal tertiary education. Each of these educational establishments produces a sizeable number of

competent graduates each year who are knowledgeable in a broad variety of subject areas. Clearly, this raises the question of how these educational institutions have affected society and how they have reacted to urgent issues facing society. In addition, as a culture, we have a need to investigate fundamental problems, such as the nature of knowledge and the ways in which it is differentiated from certification or qualification. One might argue that the objective of education is not to solve the issues that are now facing society but rather to obtain a grasp of philosophy and bring about change over the course of time. Despite this background, can we still say that postcolonial Africa sees “light at the end of the tunnel”? There is a Chinese proverb that gave me sense and explained the scenario in one phrase “**To know and not to act is not to know.**” By Wang Yangming.

Although most of what we think we know about African ethnic identities is based on the rigid geographical groupings established by European colonial powers in the late 19th century. The evidence suggests that ethnic identity was a more fluid process in many regions of precolonial Africa (Shujaa & Shujaa, 2015). Patterns of differentiation, negotiation, agreement, and assimilation are discernible in studies of precolonial African ethnic identities. All of these are tied to the ever-present cultural contact, trade, and struggle processes. New ethnicities emerged as a result of the spread of languages and the mixing of cultures. And other factors that occurred throughout periods of both massive and minor population shifts. Kin- and settlement-based ethnic groupings tend to have common linguistic, social, and cultural traits and tight economic ties. On the other hand, people who speak different languages may come together and form close-knit communities where loanwords, ideas, and even things are freely traded. As a result, many aspects of African culture have spread far and wide over time and geography.

Education in Africa, either on an individual or national level, is a one-way ticket out from the existing state of things and towards change and transformation. On the other hand, Africa needs education of the highest calibre to spur the continent’s overall growth and development. It will be important to make the transition from an agricultural economy

to an industrial and service-based economy, and the education system should be structured in accordance with this change. Both the educational possibilities and the problems that lie ahead in the next several decades will significantly impact the continent's economic and political destiny.

The education system in Africa is essential for the success of the continent's attempts to participate in the Fourth Industrial Revolution and other ICT-related endeavours. There have been many waves of innovation in ICT within a brief period, and most African nations have yet to be able to keep up or enjoy the advantages of this rapid development. It is less important for today's leaders to have a more in-depth understanding of the role that ICT plays in education than it is for them to demonstrate how they intend to integrate and transform the socio-economic development of African countries in this knowledge era.

It is crucial for Africa to gradually engage in a socio-economic and political transformation that will allow its citizens to take control of their destinies. This will be accomplished through a functional shift in the architectural design of African states, and it will also help establish a unity that is centred on the people. Making the African economy viable for the sake of sociocultural advancement should be a priority in order to improve people's standard of living, which serves as the basis for the change of existing institutional systems. For the institutional change to be genuine, it is necessary to make something domestic that belongs to the people. And the representation method and the mandate need to be established transparently and efficiently.

Poverty, unemployment, criminal activity, war, and other forms of social evils are the result of the opposite of societal reengineering, which is its absence. At various levels, particular attitudes and behaviours that are socially entrepreneurial may be influenced via a strategy known as social engineering. This approach can work either from the bottom up or the top down. More specifically, governments often carry out the duty to develop the ideal characteristics in a target population. Still,

the media, colleges, or commercial organisations may also carry it out.

The top-down strategy was unsuccessful in generating sufficient commitment to enable widespread deployment. According to Westerhausen et al. (2009), the bottom-up method was not successful in gathering the resources that were required to spread implementation. The application of the positive spirit was most easily enabled when procedures from the top down were combined with those from the bottom up (Stewart et al., 2015). When it comes to the execution of the majority of development initiatives, bottom-up intensity manipulations and top-down attention manipulations should not be seen as separate components but rather as factors that interact with one another.

Social reengineering is a crucial component that must be implemented in order to repair the social and cultural healing systems of Africa. It is of utmost importance to eliminate or significantly reduce the number of people living on the streets, as well as to keep essential infrastructure in good repair, fill in potholes, stock medical facilities, and provide educational institutions with the resources that they need to operate effectively. The most intractable issues in Africa can only be tackled with innovative ways that target the system as a whole. Here is where the concept of “transformational social reengineering” comes into play. For social reengineering to have a transformational influence on the socio-economic value creation environment, technology and social entrepreneurship are crucial components that must be present.

Postcolonial Africa Institution Formations: Efficiency and Relevance

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The fact that Africa’s progress has lagged other areas is well known. Unknown to many is the fact that Africa as a whole has a wide range of development outcomes, with certain “miracle” economies making up for the region’s development failures

(Englebert, 2000). He further alluded that, as a result, intra-African disparities are not taken into consideration by the dominant explanations of Africa's average performance. It is necessary to study the trajectory of African development using empirical facts and neo-patrimonial theory to propose a new explanation for both the success and failure of African development. It claims that differences in state capacity and economic development throughout the area are primarily attributable to differences in the intensity with which postcolonial state institutions conflict with pre-existing ones. The power payoffs to domestic elites of embracing neo-patrimonial policies over developmental ones increase as the gap between pre- and postcolonial institutions widens.

Since the continent's independence, it has been mired in a "crisis of governance," which has necessitated a fundamental paradigm change and radical rethinking in order to usher in a new management culture. The decades of the 1970s and 1980s were referred to as the "lost decades" (Tubey et al., 2015). This change in perspective included redefining the role of the state in development projects, re-engineering governance structures, and modifying the management culture of public institutions. In order to keep the discussion about Africa's developmental potential alive in the new century, the analyses investigate the successes and difficulties of creative and entrepreneurial components of government.

A Critical Analysis of Postcolonial African Institutions

The evolution of the Organisation of African Unity (OAU) into the African Union (AU) has led to the foundation of a number of important institutions throughout the continent. The New Partnership for Africa's Development (NEPAD), the African Peer Review Mechanism (APRM), the African Union Foundation, and the Judiciary, Human Rights, and Legal Organs are some examples of these organisations. The history of NEPAD and APRM, their place in the process of development and unity, as well as the difficulties that they face, will be covered in this article. After

more than two decades of existence, analysing its influence and conducting an analysis of its flows is of the highest significance in light of the problems that are now facing the African people.

In this context, the NEPAD and the APRM represented an excellent offer for enhancing regional growth and addressing the governance gap that existed amongst AU member states. But, the persistent problem of today is not caused by the absurdity of ideas; rather, it is a result of the way in which strategy and approach are created throughout the stage of conceptualisation. The AU has been entrusted with achieving socio-economic and political integration via a determined effort to eliminate trade barriers and to combat insecurity and bad governance. This objective will be accomplished by reducing trade barriers and by addressing insecurity and poor governance. In addition, the organisation's founding charter emphasises the need of enhancing good governance by means of a political process and civil rule, both of which place a focus on openness and accountability within the democratic system.

The AU is primarily responsible for achieving development and unification on the African continent. It is crucial that the AU continues to play a significant role in creating unity and solidarity amongst its member states through institutional development and an enhanced governance system. Even if the AU is successful in being designed to claim a strategy and structure that is considerably larger than that of the OAU, throughout its history, a complicated web of institutional misalignment between the desired objective and the approach, which impedes and even increases inefficiency, has plagued it.

Institutions are not static entities; they undergo temporal transformations driven by both endogenous and exogenous factors. This dynamism is inherent to the organic nature of institutions. The attributes of flexibility and relevance associated with organicity necessitate the development of robust structures and systems for effective operation. The Darwinian concept of "survival of the fittest" has evolved into "survival of the adapted," highlighting the importance of adaptability. Consequently, African stakeholders emphasise the need for an

adaptable AU capable of adjusting its policies and strategies in response to evolving circumstances. The transition from the OAU to the AU, often perceived as a mere nomenclatural shift, has been contested regarding its substantive value. While the AU has established initiatives such as the NEPAD, the APRM, and the Peace and Security Council (PSC), their efficacy remains subject to debate. This analysis posits that the transposition of existing frameworks without commensurate institutional capacity development is analogous to “new wine into old wineskins,” a metaphor that encapsulates the current state of the AU.

True emancipation for Africans demands not just a break with the colonial past, but also a lasting political, sociocultural, and economic independence, the story of which should be conveyed unequivocally.

The New Partnership for Africa’s Development (NEPAD)

Before proceeding, it is essential to investigate what the acronym NEPAD in real sense stands for: Is NEPAD a development agency, a platform for neoliberal democratisation, or the cutting edge of Begiology? It has been variously described as a nexus for Far Eastern philosophical experimentation, a development agency, and the cutting edge of Begiology. It is evident that “Begiology” is not a new notion since it is founded on an obsolete paradigm, and this is true even assuming that all other aspects continue to be the same. This claim is made for reasons that should be self-evident, namely that “the new partnership” first sought the financial assistance of Western countries. Notably, the appeal was made during the “Group of Eight” (G8) meeting in Canada and Japan, and the technique was quite similar to the Marshall Plan.

As we have seen, the problem with the ‘NEPAD was that it planned its programme based on the fund (purse) of the donors, and it was framed within the out-dated antagonistic and patronising relationships of “donors” versus “recipients.” As a consequence of this, the concept of “new” relationships

between “developed” G8 nations and “underdeveloped” African governments was a dangerous and dishonest deception. It has been emphasised by officials from African countries that the assistance, investments, and debt relief that the G8 and other donors have promised must be supplied expeditiously for African governments to be able to fulfil the goals of NEPAD. The “donor-recipient” context-breaking approach was not well shown, nor was the actuality of the promoted collaboration.

It is common knowledge that there is no such thing as a “free lunch” in the context of collective political negotiation. Also, it is challenging to build practical distributive and integrative cooperation for the purpose of resolving economic and political problems. The most problematic aspect is that it alters any existing uneven power relations between the people who give money and those who receive it. The fact that Africa was on the receiving end of this circumstance precludes any conclusions or results that might be considered satisfactory. NEPAD’s operational lifespan approaches two decades. Throughout this period, substantial developmental progress has been documented in Asia, the Middle East, and South America, while Africa’s developmental trajectory has been characterised by relative stagnation. The global environment has consistently posed obstacles to African efforts aimed at breaking cycles of conflict. African leaders and institutions, across all tiers, demonstrate a limited capacity for creative problem-solving attributable to their reliance on donor-funded projects. This reliance often results in the submission of project proposals primarily for financial acquisition, thereby inhibiting the development of autonomous and innovative solutions.

The role of the donors in the global economic and political infrastructure, in which they occupy a position of influence, and the fundamental objective of the game is to discover who is trying to woo whom. The emphasis in the West is not on providing assistance to people in Africa in order to lift them out of poverty; rather, it is on preserving ideological visions and increasing the influence of non-state entities from the outside, such as multinational corporations and non-governmental organisations. When seen in the context of this circumstance,

the concept of a “partnership of equals” seems impossible to comprehend.

The African Peer Review Mechanism (APRM)

The APRM is a framework that was voluntarily designed for peer-to-peer assessment in order to systematically analyse and review the difficulties associated with governance at the level of peers who are heads of state. By analysing the degrees of democracy and political governance, economic governance and management, corporate governance, and socio-economic development that each state has, the objective is to raise the level of political stability and hasten the pace of economic integration. The APRM encourages responsible leadership and keeps African governments accountable to the people whom they serve. Within a comprehensive research framework that provides support for investigation, monitoring, and evaluation instruments, the strategy is one of the most important stepping stones in the growth of governance. Yet, the APRM assessment does not have any punitive tool to make the organisation use the *carrots and sticks* effect.

The discussion that is now taking place regarding the topic of governance in Africa is only adequate if it acknowledges the agency of African individuals in forming and supervising their own governments. When you think of APRM, a lot of different questions come to mind. How can self-imposed leaders and leaders who have been legitimately chosen to debate the questions of governance challenges as peers? When it comes to preventing the repeated abuse of power and maintaining control over a situation for a significant amount of time without resorting to democratic procedures, to what ethical and practical principles does APRM adhere to accomplish? Why do they insist on working with an exclusive APRM agency? While the AU is an organisation comprised only of African head of state representatives?

It is hard to get one’s head around the whole idea of APRM, which is that perpetrators are the ones who lead their own investigations. The bulk of human rights transgressions,

corruption, maladministration cases, instances of clientelism, and abuse of power is attributable to government employees and the agencies working for the same institution. The question then becomes how you propose that the same authority investigate, evaluate, and correct itself. This is the same as giving and scoring a test for a student in your role as an educator. How does the APRM plan to put “African answers to African challenges” into action? How exactly did Africans differentiate themselves from the Western manner of doing things, and where did the concept of doing things the African way come from? The continent must define and create a particular way for the African mind or soul to be liberated. Not necessarily the usual rhetoric from imperialist or colonialist Western epistemologies but rather from confused and conflicting worldviews.

It is very necessary to develop a comprehensive plan in conjunction with all of the key stakeholders in order to handle the difficulties of governance in Africa in an efficient manner. The plan must be exhaustive, including specific timeframes, resource lists, and other considerations of the limitations. Instead of being on the periphery of national development programmes in each individual AU member state, efforts to improve governance should be prioritised as a central focus of all institutions. In order for APRM to be successful, governments need to accomplish the objectives, and non-state actors and members of civil society need to keep them accountable. All of these problems may be traced back to inadequate administration, including political instability, ineffective leadership, corruption, recurrent conflicts, an excessive dependence on foreign assistance, excessive reliance on foreign aid, and insufficient development of infrastructure. In order to maintain peace and stability, the continental organisation and the governments that make up its membership should work to improve their governance.

In order for democratic institutions to be successful, civil societies need to be strengthened so that they can guarantee political will, devotion, and accountability. The political and economic growth of Africa should be given the greatest priority, and enough financing should be made available. It is necessary

to identify the goals and aspirations for social protection, include them into national development plans and strategies, and defend them via legal processes.

NEPAD requires restructuring to prevent its transformation into a conduit for externally imposed work ethics and development agendas. Instead, it should be repurposed to cultivate indigenous knowledge traditions. To enhance accountability amongst African leaders and ensure appropriate redress for malfeasance, the APRM should be redesignated as the African Review Mechanism (ARM). While acknowledging the contributions of the original architects of APRM and NEPAD, their continued involvement in the system's reform is imperative, particularly when the envisioned structures demonstrate ineffectiveness and dysfunctionality.

Conclusion

There is a correlation between the legitimacy and compatibility of African nations with postcolonial institutions and their ability for growth. This restructuring of institutions and the need for indigenous thinking and leadership is becoming a roadblock. The explanatory power of social capital formation or ethnic homogeneity is minimal in Africa, and most African nations still practise ethnocracy and narrow nationalism. The data bears out my prediction that political elites are more prone to adopt neo-patrimonial policies that result in weak governance and economic stagnation. By tying these practices to the postcolonial conditions of legitimacy and likeness, I am able to provide an explanation for both the lacklustre average performance of the continent as a whole as well as the enormous differences across countries in terms of their ability and level of development. In this article, I argued that Africa lost a lot of potential economic growth because it started questioning the colonial-era state structures that had been handed down to it in the early 1960s up to the late 1990s. I have also offered some explanations for why the continent has so few "developmental" states.

Chapter VII

The African Regeneration and the African Diaspora Impact

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Source: Tralac



Renewal of Africa must include Diaspora Africans.

Source: Humanities Collaboratory

Overview

The strain of Pan-Africanism that emerged from the African Diaspora was better documented and received a great deal of scholarly attention, compared to the strain of Pan-Africanism that emerged from the African continent and was characterised by a celebration of Africa's historical traditions and Ethiopianism. As a result, those of African descent who settled largely in the Western hemisphere have been attributed to the development of Pan-Africanism. Edward Blyden has been named the movement's founder. But I would want to dispute that assertion and state that the beginnings of Pan-Africanism cannot be traced back to a single individual since they can be found in a variety of places and times. Because Pan-Africanism evolved as a political movement, it was an attempt to advance the social, economic, and cultural emancipation of Africa (Asante, 2018). Moreover, he pointed to the work of Africans in the Diaspora like Trinidad's Henry Sylvester-Williams and the USA's W.E.B. Du Bois, who together organised five Pan-African Congresses in Europe between 1919 and 1945. In 1945, Manchester hosted the fifth Pan-African Congress.

There is also something that is known as continental African nationalism, also known as black nationalism or Pan-Africanism, which has been expressed as a reaction against non-African foreigners or invaders from other parts of the world, including Arabs and Europeans. This reaction has been expressed as a form of Pan-Africanism. It was a reaction to imperial inroads onto the African continent and included individuals both on the continent and in the black Diaspora. It was also a movement that encompassed both groups. This interpretation of nationalism gives significant weight to the notion of identity. Similar to the experiences of those living in the Diaspora, blackness emerges as a primary unifying factor in the consciousness of African nationalists.

It has been difficult to rectify this error since the interpretation of Pan-Africanism as having arisen via the diaspora grew popular and made its way into many textbooks. This misconception has been perpetuated for a long time. According to Nantambu's argument, the issues faced by Pan-

Africanism were caused by the tight commitment of leaders to Pan-African nationalism rather than Pan-Africanism, which had larger mobilisation of African people seeking freedom from slavery and ongoing exploitation. Because of the incontrovertible fact that the majority of the early advocates were from the African Diaspora and were “non-African nationals,” the emphasis was too wide, and the influence was limited.

Second, the disconnection with African local politics: The Pan-Africanist leaders in the Diaspora did not receive the chance to play an essential role in postcolonial Africa itself because they were cut off from the political system in Africa. In a similar vein, the number of African leaders who were active Pan-Africanist postcolonialists and who grasped the international politics and power dynamics of the Western ideological game plan was far lower than the number of leaders from other parts of Africa. After the colossal destruction of African well-being over decades, if not centuries, it was not easy to mobilise the African masses in opposition to the neo-colonial propaganda apparatus.

The central purpose of this manuscript is to critically analyse the modalities through which the African Diaspora engages with the African Renaissance initiative. It will investigate the ongoing political, economic, social, and cultural transformations shaping the African continent. The significant financial influence of the Diaspora, as demonstrated by substantial remittance transfers, highlights its economic significance. Moreover, a burgeoning sense of self-efficacy within the Diaspora is accompanied by a strong identification with Africa and a commitment to collaborative engagement, even in times of continental instability (Zack-Williams & Mohan, 2002). This essay will also examine the diverse socio-economic and cultural contributions of the African Diaspora to the resurgence of the African continent, including cultural exchange, religious network formation, and institutional partnerships.

This chapter’s other goal is to establish a framework that is more than empirical and may serve as a road map to accelerate the search for an African Renaissance via the participation of the

Diaspora from historical viewpoints. The aim is to emphasise the socio-economic and cultural contribution that has been and will continue to be made by members of the African Diaspora to the growth of Africa. From both the pre-colonial and the postcolonial eras, with a strong focus on the enormous human capital deposit that is still accessible amongst the organisations of the African Diaspora. The comprehensive knowledge has the potential to continue to be more beneficial towards the “reawakening of the African Continent.” If effectively translated into tangible development initiatives in Africa, it can potentially revolutionise the continent altogether.

Theoretical Analysis of Untapped Potential in the African Diaspora

In the context of modern international politics, Pan-Africanism is one of the expressions that is used the most by African scholars and black scholars living in the diaspora. However, it is one of the expressions that is simultaneously less understood and less tolerated by African states and capitalists residing in the North (Lumumba-Kasongo, 2003). In contrast to its philosophical reinforcement, its practical application, which spans a diverse range of societies and political philosophies, has proven less appealing and, simultaneously, more confusing and deceptive. It is impossible to thoroughly examine Pan-Africanism in its historical context without making reference to the racially and geographically coded support of the movement.

Members of Africa’s Diaspora have been and continue to be the focus of modern debate, leading to a wide range of opinions both inside and outside of Africa’s academic community. People concerned with the study of African political economy and “development” in Africa have often ignored ideas originating in the African Diaspora. It was said that focusing on the Renaissance was an improper use of a historical concept since it was not intrinsic to the history of Africa (Ramose, 2004). People who study the African Diaspora have historically paid more attention to concerns of “identity” than to the socio-economic and political future of the African continent. Some

view the engagement of Africans outside of Africa as an integral component of “Africa’s Renewal.”

According to Professor M.B. Ramose, the African Renaissance is not to be confused with the Renaissance, also known as the “Rebirth of Knowledge,” which originated in Italy during the 14th and 16th centuries and then expanded to other regions of Europe to become known as the “European Renaissance.” The European Renaissance, a time of significant cultural upheaval and accomplishment, was a transitional point between the Medieval and Early Modern periods in European history. The arguments made by Professor M.B. Ramose do not make sense in the context of the African Renaissance since the African Renaissance does not refer to the revival of knowledge but rather to the efficient development of Africa’s socio-economic and political systems.

The mobilisation of the people of Africa to take control of their own future prevents the continent from being perceived as a location where the most powerful nations in the world may advance their geopolitical and strategic objectives. On the economic front, the necessity for rapid development of people-driven and people-centred economic growth and development to satisfy the fundamental requirements of the populace must be addressed. In addition, politically speaking, Africans can build governments and states in Africa that are founded on protecting people’s lives, their freedom, and their property. For the people of Africa this is also a means of putting an end to the endemic syndrome of “Politics of the Belly” that persistently plagues Africa in the form of “self-preservation.”

As a result, having an understanding of the notion of the African Renaissance is very necessary. Prior to this, that it is essential to perform an analysis of the significant contributions made by members of the Diaspora to the African Renaissance. The AU defines its diaspora as “consisting of people of African origin living outside the continent, irrespective of their citizenship and nationality and who are willing to contribute to the development of the continent and the building of the African Union” (Ratha & Plaza, 2011). Meanwhile, it is of the utmost

importance to clarify how the term “renaissance” is being used. According to the definition provided by the Merriam-Webster Dictionary, it is “the resurgence of arts and literature under the influence of classical models in the 14th to 16th Centuries.” [Dictionary] (Thompson, 1995). A resurgence of a hopeful and prosperous Africa is what is meant by the term “African renaissance” as a vision.

In the context of this article, “positive vision” refers to an optimistic view of Africa as a peaceful, democratic, and market-oriented continent that will attract international commerce and investment. In addition, the homecoming of thousands of bright Africans and the billions of dollars that have been stashed away in safe havens outside the continent. So, it is hoped that this call for a Renaissance would push all Africans to face the terrible realities of human deprivation and destructive war and “to assume more responsibility for reversing them.” And according to Stremlau (1999), from a strategic point of view, an African renaissance provides an “alternative to the mostly European notions of and frameworks for African and global order.”

In this sense, sovereign rights need to make way for human rights that are more long-lasting and universal. Instead of an alliance of states, therefore, a community of countries may become “the framework for promoting peace and prosperity across Africa and for strengthening Africa’s involvement in international affairs” (Stremlau, 1999). Although national governments will continue to be the primary guarantors of the safety and well-being of the people in Africa, those governments will be forced to hold one another more responsible for good behaviour in both internal and international matters. President Mbeki’s encapsulation of the concept of Africa’s “reawakening” into a vision of an African renaissance, according to Barrell, was initially a “Black Renaissance” and a belief that this will “truly be the African century,” particularly at this critical time characterised by an epistemic break in which the dominant Euro-North American-centric epistemology is experiencing a terminal crisis. Therefore paving the way for the emergence of epistemologies from the Global South, which provide a novel interpretation of the human experience.

As a result, the vision of the African Renaissance is an all-encompassing idea that derives its motivation from the many and varied civilisations that have existed in Africa throughout its history. And which recognises Africa as the place where human civilisation first emerged, while also laying the groundwork for contemporary Africa to make a comeback as a prominent player in the new global order. According to a document on “a conceptual framework for the African Renaissance” written by the South African Department of Foreign Affairs, the framework encompasses all aspects of human endeavours, precisely the political, economic, social, technological, environmental, and cultural spheres.

The document was titled “a conceptual framework for the African Renaissance.” The former President of South Africa, Thabo Mbeki thinks “that the political realm has seen the beginning of the African Renaissance, in accordance with which the people shall rule and strengthen the capability of the African Union, which was formerly known as the OAU, to function as an efficient tool for the promotion of peace and the protection of human and people’s rights, to which we are devoted” (Mbeki, 1999). Because of this, Africans are obligated to do all in their ability to protect the advancements made since history compels them to do so, in order to persuade all of the other countries that are located on the continent to follow suit and go on the same path.

According to Mbeki, the African Renaissance is the third point in Africa’s modern historical cycle, which can be traced back to the 1950s and, more particularly, to Ghana’s independence 56 years ago. This is because the African Renaissance began in the 1950s. “The first moment” was Africa’s rebirth after years of colonialism and exploitation by foreign powers; the period of liberation struggles occurred in the immediate post-Second World War years, culminating in the continent’s political liberation. “The second moment” was Africa’s political liberation. The “second moment” occurred in 1989, when the Cold War officially came to an end. As a direct consequence of this event, the socialist community states disintegrated. This historic event paved the way for

“the rebirth” of more open political and economic contact on a global scale. It displays itself in efforts for democratic reform in independent African governments. When seen from this perspective, the political independence of South Africa in April 1994 was one of the high points of Africa’s second moment.

On the other hand, the first and second moments are only dress rehearsals for the African Renaissance, which seeks to achieve goals that are more extensive and more profound than political emancipation and democratic rule (Mbeki, 1999). Any such agenda for an African renaissance should therefore reflect the need to empower African peoples to deliver themselves from the legacy of colonialism and neo-colonialism, which is defined as “the use of economic, political or other pressures to control or influence other countries, especially former dependencies” (Thompson, 1995). This will allow African peoples to situate themselves on the global stage as equal and respected contributors to, as well as beneficiaries of, all the achievements of human civilisation.

This revitalisation, on the other hand, should be founded on a “growing and sustainable economy capable of absorbing the best qualities, contributing to and taking benefit of the genuine flows of the economic activity across the globe” (Mbeki, 1999). Institutions for the popular movement for the African Renaissance have engaged with members of the African Diaspora in accordance with this “line of thought.” As a result, given that Africa is well on its way to achieving its renaissance, the efforts have been a concerted effort on the part of Africans living on the continent as well as those residing in the African Diaspora (all Africans living outside of Africa). As a result, the purpose of this article is to make it abundantly evident how much the African Diaspora has contributed in the past and how much it is presently giving to the revitalisation of Africa. Moreover, to suggest a possible road map for accelerating the African Renaissance through increased diaspora engagement.

The history of the African Diaspora and all that it has contributed

Scholars and students of African politics and history continue to be interested in the debate over its relevance, which takes place not just in Africa but also in the African Diaspora. Pan-Africanism is not a new ideology nor a new intellectual discourse amongst African scholars and political activists. Pan-Africanism is not new in terms of its intellectual positions regarding what directions Africa should take and the kind of projects that should be developed to allow Africans to set up institutions of societal transformation. Both of these facets of Pan-Africanism have been around for quite some time. On the other hand, Pan-Africanist proponents have not grasped or generated any significant opportunities for its actualisation at the policy and political levels (Lumumba-Kasongo, 2003). Pan-Africanists have not been successful in seizing state power or actualising Pan-Africanism through public policies or development programmes. This is a failure on their part and to put it another way, they need to show the necessary ingenuity, imagination, or audacity to transform their philosophy into political acts.

Africans' voluntary and involuntary migration to Asia, Europe, North America, and the Caribbean marks the largest migration of people with a distinct identity and privilege in the pre-modern and modern historical records (Kidane, 2018). Africans have actively engaged in trade and commerce in the Mediterranean and the Indian Ocean from time immemorial. The trans-Atlantic and trans-Sahara slave trade, often known as the European and Arab slave trade, flourished between the 16th and 19th centuries. Diaspora is not restricted to persons of African heritage. For instance, historians are acquainted with the Asian migration that led to the colonisation of the Americas. The Jewish Diaspora, likely the most researched, has extremely ancient origins, dating back around 2,000 years. Muslim peoples spread their faith and culture over Asia, Europe, and Africa, beginning in the 7th century, establishing communities in the process (Palmer, 2000). In the 15th century, Europeans started to colonise the African continent, a trend that eventually led to their spread to many other regions of the globe, including

the Americas. The time, force, direction, and character of these Diasporic streams or migrations of certain peoples were not identical.

The number of Africans brought to the Americas, and Las Americas by Europeans to work in the newly founded European colonies is believed to range from 9 million to 50 million. Some academics have referred to this movement of Africans as the “African or Black Diaspora.” Palmer, (2000) indicated that despite this, the term “Diaspora” has been traced back to its Greek roots, where it originally meant “dispersion” or “scattering.” During the 1960s, when the black consciousness movement was at its height, the phrase “African Diaspora” rose to prominence and gained widespread use. Nevertheless, beyond a shadow of a doubt, the idea was born at the same time as the slave trade was established in the 16th century. Furthermore, by the turn of the 19th century, the idea had been developed in some form or another by black Africans living in various parts of the world, particularly on the South and North American continents.

Although being physically separated and geographically distant from the people of continental Africa, the notion of the black African Diaspora retains this. Furthermore, their descendants in other countries maintain strong cultural, religious, and intellectual ties between the two groups (Gordon, 2007). The function and efforts of Pan-Africanism are seen as a means of actualising this link. As Pan-original Africanism’s impetus was a set of beliefs that stressed Africa’s inherently political and cultural superiority, it is fair to say that these two goals were its primary foci. The redemption of Africa is one of the primary intellectual notions that has emerged from Pan-Africanism. Unlike Thabo Mbeki’s “I am an African of May 8th, 1996 that welcomes all pigmentation” speech, the slogan “Africa for Africans” rejects any racial or ethnic categorisation of Africans. In a word, Pan-Africanism is the foundation of the African Renaissance idea.

How the Diaspora Is Helping to Rebuild Modern Africa

The engagement of Africans living in Diasporas in the quest for peace is a necessary precondition for the African Renaissance. It is undeniable that as we confidently work towards the African Renaissance in the 21st and 22nd centuries, we must be aware that peace is a precondition for an African Renaissance to become a sure reality. This is something that we must keep in mind as we confidently work towards the African Renaissance (Zezeza, 2004). In this context, we have seen the involvement of members of the African Diaspora as important agents of peace in peace-building, conflict transformation, and post-conflict rebuilding efforts in their individual countries of origin.

International organisations such as the United Nations have been more aware of the importance of the Diaspora as a possible source of peace players (Baser & Swain, 2008). Moreover, the Diaspora is responsible for the proactive transmission of important new political ideas, and its members reside in democratically privileged locations, enabling them to transfer or bring back intellectual capabilities. The newly acquired technical competencies and beneficial and forward-thinking concepts and methods all contribute to the consolidation of peace in Africa. To be more explicit, the African Diaspora indirectly contributed to the peace and political stability in the homeland by helping to build civil society organisations in the homeland and engaging in commerce there. The development of civil society is encouraged through the production of cutting-edge websites for the exchange of information, the encouragement of conversation between competing organisations, and the provision of training in various instruments and methods for the facilitation of peace.

The establishment of civic administration at district levels in the geographic regions in which the local non-governmental organisations (NGOs) that they support are active is another significant contribution to the expansion of capacity in civil society networks in the country of origin. In light of the many efforts that have been made towards the establishment of peace

throughout Africa, the contribution of the Diaspora should not be disaggregated. And may this analysis help raise more awareness of the contribution to peace-building made by members of the Diaspora. Members of the Diaspora have shown themselves to be potential strategic actors and valuable bridge-builders in their efforts to foster the resolution and transformation of conflicts in their respective countries of origin.

Pan-Africanism and the Political and Cultural Role of the Diaspora

Pan-Africanism as a cultural ideology influenced the actions, debates, and viewpoints of a great number of Africans (Eze, 2013). He said that historicising Pan-Africanism as a discourse liberates it from an essentialist rendering and provides a new understanding of Pan-Africanism as a performative-operative discourse. Being performative implies that it is no longer a rigid, close-minded ideology that is prohibited by racial awareness; it requires adopting a new attitude of rejection. The writings of notable Pan-African activists in the Diaspora, such as W.E. du Bois, Marcus Garvey, Aime' Cesaire, Malcom X, and Stokely Carmichael Franz Fanon, have formed the foundation of the battle for the Liberation of Africa. So, the 2003 official involvement of the African Diaspora by the AU for Africa's Regeneration is not a new development. Prior to its formalisation, this interaction existed on the basis of intellectual connectedness within Pan-Africanism (Palmer, 2000). This relationship strengthened when Kwame Nkrumah, Jomo Kenyatta, and many others visited the Pan-African Conference hosted by W.E. Du Bois in Manchester in 1945. The combination of the Diaspora and Pan-Africanism movement was contingent on present sociocultural structures of historical events.

A shared vision for Africa's future inspired leaders like Nkrumah, Kenyatta, Nyerere, and many more to find their own unique voices and repeat each other in calling for continental cohesion. Because the core of the Pan-African movement was concerned with more than only the liberation struggles of black Americans and other Africans in the Diaspora as they fought

for their cultural identity and against the racial advantages of white society. It was a protest against the dehumanisation of Africans at the hands of slave dealers and colonialists. It was a significant step forward for the Renaissance of Africa since it provided a road plan for the growth of African activists to reject colonial tyranny and ultimately lead to freedom for Africa. The ideological inspiration, aspiration, and connectivity of the African Diaspora and the African natives are the merits of the liberalisation from colonialism and all forms of oppression unto the achievement of Independence in Africa, the extent of decolonisation that is continually undertaken even though economic dominance continues unabated as a form of neocolonialism.

During the duration of the battle, African unity was advocated for as a fundamental goal in the context of the fight against European colonialism. The idea of political unification, which has been advocated by prominent Pan-Africanists like Kwame Nkrumah, even though it did not find support amongst the majority of African Leaders in post-Independence Africa, has as its source of inspiration the philosophy and oeuvres of Africans who have emigrated outside of Africa (Spencer, 2006). Because after the Pan-African Congress of 1945, the delegates called for an end to all colonial interference in Africa, which was a significant step forward in the direction of Africa's freedom and was inspired by the fall of fascism and, in particular, the return to power in Ethiopia of Emperor Haile Selassie I, who had been deposed.

The movement and Ethiopian resistance to colonial power was a significant psychological and cultural contribution from the African Diaspora to the liberation of Africa. Because of the pressure exerted by this donation, Africa finally achieved independence. Hence, Pan-Africanism evolved from a diasporic protest movement into an instrument of African nationalist resistance to colonial domination (Palmer, 2000). Thus, the political freedom that has come to Africa is the prerequisite for any discussion of a Renaissance on the continent. Furthermore, with political freedom, we are discussing an African Renaissance rather than an African Independence. With the rise of Ethiopia

as a symbol of African freedom in the years after World War II, Haile Selassie's worldwide stature expanded in parallel with it (Spencer, 2006). The emperor skilfully played the USA, the Soviet bloc, and nonaligned Yugoslavia against one other, taking advantage of Ethiopia's strategic location near the Suez Canal. Because of its strategic location on the African continent, Addis Abeba was selected as the headquarters of the United Nations Economic Commission for Africa (UNECA) in 1958 and the OAU in 1963, sparking a building boom that peaked in the 1960s.

Contribution of the Diaspora to Sociocultural Exchange

An African identity is rooted not only in our ancestors' political, economic, cultural, and spiritual legacies but also in the vision of people who believed in Africanness. This identity is intertwined with both the continent of Africa and the Diaspora that has spread from it. They have carried it with them through stormy times no matter where African decedents dwell; they carry it, whether consciously or unconsciously (Seife, 2023c). African beings are not creating a new identity for themselves; it has always been theirs. Our understanding of what it means to be African now is closely linked to our ancestors' political, economic, cultural, and spiritual relationships with the African continent.

Those who have a strong sense of pride in their African heritage and the ties that bind them to the continent are naturally drawn to this epicentre of significance because of their insatiable curiosity. The majority of people in the African Diaspora are of the opinion that their ancestors were African, regardless of whether they originated on the African mainland, which we now refer to as the continent of Africa or elsewhere in the continent. People who think that Africa is a living, breathing identity, as well as those who do not believe this, cannot help but feel themselves being a part of something larger than themselves.

“African identity is inherently powerful, both for Africans on the continent and in the Diaspora, since it is anchored in the

political, economic, cultural, and spiritual legacies of common ancestors, a vision that is inexorably linked in the hearts of people who believed in Africanness.”

Seife T.K. (Afrikano)

Both the African continent and the African Diaspora are home to a large number of community influencers, religious and cultural leaders, as well as artists, entrepreneurs, innovators, intellectuals, technicians, practitioners, and professionals with whom the African continent can engage in a manner that is wise, systemic, professional, and effective. These resources may be tapped to make a major contribution towards Africa's efforts to achieve rapid and sustainable prosperity and positive social transformation. Since archaeologists have also been attentive to developing transatlantic dialogues, their primary emphasis has been establishing cultural continuities between Africa and the Diaspora in the Americas and the rest of the globe; these conversations have been the focus of their attention (Monson, 2004). The contribution made by the Diaspora to society and culture has been via the transmission of cultural practises, the establishment of transnational and religious networks, and the forging of institutional ties.

It is impossible to disregard the history of our time, the past and current contribution of the African Diaspora to the African Renaissance. Since the idea of the African Renaissance embodied, amongst other significant issues, the assertion that the African Diaspora has significant consequences for the world outside of Africa on a variety of fronts, including the economy, culture, society, and politics, it is fair to say that this is one of the central tenets of this theory (Seife, 2023a), because Africans who emigrated and settled in other parts of the world preserved many aspects of African culture in Western countries. The African Union engaged the African Diaspora for Africa's Development in 2003 under the Protocol on the Amendments to the Constitutive Act of the African Union. This was undertaken in order to further Africa's progress (Ratha & Plaza, 2011). This interaction is also, in part, an unchallenged continuation of the previous discussions; nevertheless, the focus will be placed on

the comparative, empirical, and conceptual growth of the socio-economic and political channels of the African continent.

Diaspora Transnational Activity and Networking

The African Diaspora in the West is increasingly conscious of the fact that it must make amends to the continent that its members left behind. Because of their privileged positions, they are well-suited to serve as intermediaries in transnational networks and catalysts for Africa's Renaissance via development bridge-building (Asante, 2018). As a result, the African Diaspora's transnational networks are interconnected with a wide variety of more extensive networks. The African Diaspora benefits from the many doors and avenues of opportunity that are opened by these interconnected systems.

The African Diaspora is able to achieve a strategic position within transnational networks, which allows them to construct social, economic, and political bridges despite the low degree of the relationship. It also establishes them as a crucial intermediary in the transfer of capital, knowledge, expertise, and entrepreneurship from the West to the African continent. For instance, Africans have benefited from Diaspora contributions of knowledge, money, and management expertise to set up businesses and networks of collaboration. Ethiopian Airlines' outstanding leadership is emblematic of the valuable contribution that the knowledge and experience of the African Diaspora can bring to Africa.

The mission of the idea is to foster a deeper and more meaningful connection between Africans living in the Diaspora and their homelands in Africa while also assisting Africans of the first generation in their integration into American culture. In point of fact, this African development sector is amongst the many other segments that are appearing with fewer conflicts of interest to provide value in the involvement of the African Diaspora towards the development of Africa (Adi, 2002). The African Diaspora in Western countries is in a precarious social, economic, and political position; as a result, they continue to exist on the periphery of society despite the many significant

contributions that they make and the advantages that they provide to others. In addition to these drawbacks, most African Diaspora groups and associations are plagued by significant capacity restrictions, further exacerbating the situation.

The African Diaspora Contribution via Remittances for African Renewal

Most studies examining the effects of diasporas on economic growth in home nations centre on professional and academic expatriates in Western Europe and North America. Nonetheless, people of the diaspora, whether they live in Africa or elsewhere, make contributions to the continent regardless of their level of education or professional experience. Money sent back home, money invested, and knowledge shared are all examples of such donations. About \$40 billion was remitted back to Africa by African migrants in remittances in 2010. It is estimated that the actual quantity of remittance flows, which may include flows that have not yet been reported, is far bigger. The most concrete connection between migration and progress is remittances (Ratha & Plaza, 2011). Several African nations rely heavily on remittances as a source of revenue. In Lesotho, for example, they account for about 30% of GDP, while in Cape Verde, Senegal, and Togo, they account for more than 10%. Both in Egypt and Morocco, remittances now account for a bigger share of GDP than each country's respective tourist or Suez Canal revenues.

The African continent's integration into the global market economy throughout the latter part of the 19th century and the early 20th century ushered in a period of profound shifts in both the socio-economic and political lives of the people living on the African continent. These shifts were destined to have enormous ramifications for land use eventually. They may be accountable for the significant shift of perspective (at least amongst policymakers) that has recently occurred regarding the environment. So, the involvement of the African Diaspora via remittances is an enormous engagement because the influence of remittances from the African Diaspora is highly crucial towards accomplishing the goal of an African Renaissance.

Because of the growing importance of remittances as a critical component in the survival plans of many households, there is a significant amount of financial remittance activity coming from the African Diaspora to Africa.

Many low-income families in Africa are kept afloat by the financial remittances that their heads of household send home to them from their jobs or other sources of income. On a more local scale, remittances have emerged as a dependable and consistent source of income for a variety of underprivileged households, extended families, and community organisations. This is something that was previously unattainable. For instance, throughout the 1990s, remittances from Africans living abroad who were of Ghanaian descent exceeded the amount of foreign direct investment (FDI) that was received each year (Pérouse de Montclos, 2005). As a result, just as I said before, it is abundantly apparent that the economic strength of the Diaspora is immense. In addition to this, financial remittances serve as a kind of safety net for the underprivileged in many African nations, the governments of which do not have the resources necessary to provide for their needs.

During natural disasters, for example, increased contributions from African Diaspora effectively provide a form of insurance which helps families and communities to cope during crises. Therefore, remittances from the African Diaspora not only help to provide relief for the poor but also, increasingly, serve to guarantee economic stability in many poor countries in Africa (Gelb et al., 2021). For example, expatriate nationals of the unrecognised republic of Somaliland, residing in the US or Europe, regularly travel back to their homeland to engage in in-country development projects or fundraising efforts in support of these projects. But empirical evidence, however, clearly shows that remittance is a form of pro-poor finance and yet it still remains as an under-appreciated flow of funds. Even in the Millennium Development Goals' discussions on halving the number of poor people in the world by 2015, the contribution of the African Diaspora to the reduction of poverty in African countries has yet to be recognised. And for this subject of remittance from the African Diaspora to be

recognised (even though it only affects Africa's development at a micro level) I recommend some actions in the following areas and not forgetting amongst other things that there is a huge human capital deposit still available amongst the African Diaspora which can be very useful towards African Renaissance if a proper road map is designed.

The African Diaspora has proposed a number of projects that can accelerate the development of Africa, such as the "African Diaspora Program" (ADP), which aims to facilitate and increase the human and financial capital contributions of African Diasporas to the economic development of their home countries. The programme, which was launched in September 2007, aims to strengthen policy, financial, and human capital development in Africa through a portfolio of activities and support in collaboration with the AU, partner countries, partner donors, and African Diaspora Professional Networks and Hometown Associations (CISSE, 2018). The project is an initiative in which the World Bank and select development partners, namely the European Commission (EC), the African Development Bank (AfDB), and the International Organization for Migration (IOM), collaborate to assist the African Union Commission (AUC) and its member states in establishing the African Institute for Remittances (AIR).

Reconsidering Africa's Developmental Model via Diaspora Involvement

It contends that the rise of a liberalisation of the ordinary people that emphasises local ownership of development achievements provides a valuable context for analysing diaspora communities' shifting participation and actions on the continent. The evolution of African nations through time and the similarities between them in terms of how power is used and how they are structured (Davies, 2012); as a result, the growing reliance of both elites and commoners on foreign resources is brought into sharp relief, highlighting the continuous transition in state-society relations. This historical setting is crucial for understanding how diasporas may serve as agents of change. Africans now residing on the

African continent who identify as “natives” would do well to be impartial in seeing contact with the Diaspora as a constructive move rather than a search for bias. They need to take an active role in facilitating communication between the AU and the African Diaspora. If they cannot see the value in the AU, they should not stand in the way of your personal development and advancement towards more autonomy.

In addition, there should be a balance of engagement amongst the leaders of traditional thinking and those who work for Africa’s overall development, despite the fact that this goes against the decision already made to classify the African Diaspora as the sixth area in the AU. Furthermore, it supports its impracticality by stating that the five geographic areas under which the AU is working are only practicable during the sessions of the AU organs in which the African Diaspora is not represented; this helps to support the impracticability of the idea. Although it is true that physically there is no geographic area on the ground with which the AU is dealing, it is important to note that this is not the case. However, there are several RECs that the sixth area of the African Diaspora does not fit into as naturally as the other regions.

The AU’s Constitutive Act states that it shall “welcome” and promote the full engagement of the African Diaspora as an integral component of our continent in the development of Africa. This is something that we are aware of, and it is something that we want to see more implementations rather than rhetoric. This is to add to the ingredients amongst the widespread conspiracy that, epoch after epoch, ignored the brotherhood of the genuine African course by fully engaging the Diaspora in the day-to-day development of the continent. This is to add to the ingredients of the famous conspiracy that, epoch after epoch, ignored the genuine African course by fully engaging the Diaspora, although they are making an effort to dispose of the reliable ideas that come from Africa’s Diaspora. Because if native opinion counts in the university of time, then without regrets, being open to criticism and critics, in a phrase scholars will agree with one another that involving both parties of the Diaspora, whether it be slave descent or immigrant, is

the newest form of developmental optimism that merits our applause. We need to chastise those myopic individuals who do not see anything good about the AU, for if native opinion counts in the university of time, then there should be no regret.

For Africa's progress, the AU partnership with the African Diaspora is preferable to China's "win-win" approach. For many reasons, including, but not limited to, the shared history of enslavement and freedom, the African Diaspora (those of both pre- and postcolonial African heritage) and the indigenous people of Africa. Within the bounds of the "Negro race," they all, regardless of names and paradigms, existed either in the wombs of their mothers or the cradles of their fathers. The descendants (sons and daughters) of Africa's great hunters and gatherers may be found everywhere in Africa, from the urban centres to the remote villages and from beneath trees to hamlets. They are both marginalised and subjected to discrimination because of their different skin tones. They are the legitimate builders of Africa's growth and are organising under the aegis of the African Union-African Diaspora Engagement.

There is an immediate need to increase our understanding of how the long-distance peacebuilding activities initiated by the African Diaspora organisations and groups can be structurally integrated into the existing peace-making framework processes if we are to achieve a practical Renaissance of Africa through peacebuilding. Furthermore, there will be two fundamental shifts if we understand the Diaspora's power to foster peace. To start, it will inspire the development of innovative policies and methods for channelling the Diaspora's destructive activity into good, constructive outcomes. Second, it will significantly mobilise the primarily untapped and under-utilised capabilities of quiet diaspora communities in Europe. They may be made aware of their values in contributing to peacebuilding in their homelands. Hence, benefiting from the Diaspora's participation in peacebuilding operations is beneficial for mobilisation and the creation and acceptance of specialised policies by institutions that actively engage the Diaspora in development cooperation.

Suggestions for the Growth of Remittances from the Micro to the Macro Level

Remittances sent by Africans living abroad may significantly influence Africa's ability to provide pro-poor financing, poverty reduction, and humanitarian help. Those who have an interest in Africa's development should be aware of this impact. The fact that remittances may be sent quickly and delivered directly to those in need makes them an efficient method of providing aid and rehabilitation, as well as a source of benefits for a large number of individuals living at the lowest levels of society. It is possible that the traditional development community may begin experimenting with sending some of its emergency relief via the routes used by diaspora communities.

It is recommended that those involved in the development of Africa acknowledge the potential influence that remittances from Africans living in other parts of the world may have on economic growth, the mobilisation of savings, and productive investments in Africa. If these monies were funnelled via an adequate infrastructure that generated savings and investments, Africa's economies would be able to reap significant benefits from remittances. In this suggestion, the African Diaspora and other parties are urged to take the initiative to create a Diaspora Bank (or Fund) anywhere in the world, whether in Europe or elsewhere, in order to pool the money that is sent back by Diaspora members. In order to facilitate the establishment of institutions analogous to Diaspora Banks (or Funds) in African nations and therefore to build a banking system that produces savings for investment in African nations.

It is proposed that international financial institutions, such as overseas banks and other international financial institutions, collaborate with the African Diaspora to develop a regulatory framework that will make it simple and inexpensive to send money back to Africa, as well as tax-deductible and an environment that is favourable to investment there. Existing money transfer services serving the Diaspora, many of which are unofficial or only semi-official, should be included in the new system and should not be hampered or shut down in

the process. It is recommended that African states, with the assistance of the African Union, establish a framework for the investment of remittances, particularly in rural areas of the continent. As an example, there is no rural banking system in Africa. Establishing rural branches of the Diaspora Bank may be possible by using the existing post office network as a potential organisational framework (or Fund). To avoid giving a misleading picture, it is important to consider the background of the Renewal of Africa carefully. In light of this, the African Diaspora Involvement in the Regeneration of Africa will be more than a cliché and less of a myth.

Conclusion

Slavery across the Atlantic Ocean resulted in the formation of a diaspora that was different from the “ethnonational” diaspora of contemporary Africa. Emigrants of today maintain strong links to their homelands and give regular financial contributions back there. Economically and politically, their presence is beneficial to the locations that they settle in and the countries from whence they came. In particular, war-torn countries, enclaves, and island microstates, as well as nations that record high emigration flows, may be able to contribute to the prosperity and democracy of their home countries. Nonetheless, governments in countries with lower living standards sometimes hesitate to recognise the advantages that immigrant communities may provide. Most countries continue to see their residents who have left the country as a liability, whether because of the so-called “brain drain” or the political risk that they provide, especially to authoritarian administrations.

Without a shadow of a doubt, there are African groups living outside of Africa who back violent movements, terrorist organisations, and criminal gangs. It is essential not to exaggerate the importance that they play as disruptive forces or in democratic changes and progress. It is bringing about a psycho-socio-political and economic scenario that is tied to the interaction of the many social, political, and economic elements. as well as the ideas and deeds of individuals who are a part of the community of African people who have relocated to another

country. It is essential for a country to have a strong intellectual philosophy and a stable government to continue existing long after its residents have returned home and to capture the collective imagination of Africans who have emigrated outside of Africa. The African Union is not a political party or institution in any way. However, through the work of its two houses - the house of lords, which comprises all former presidents regardless of political opinion, and the house of commons, which comprises African political activists, political economists, socio-cultural experts, and so on, it can be transformed into an agent of change.

The establishment of a remittance bank in each individual African nation is essential. Implementing remittance policies in such a way that transactions on remittance from an advantageous country should have a very low tax levy. In contrast, in the recipient country, the recipient will still have to pay taxes, of which 80% of the taxed amount should be engaged in the provision of free education to secondary level to non-recipient remittance-related individuals to replace the gap attributable to the brain drain caused by the migration of remittance senders in the home country. The remaining 20% of the tax should be contributed, on a state-by-state basis, to the national project on decolonisation that the country is working on to make it happen. It is essential to realise that the decolonisation of every African mind is the most direct route to establishing an African Renaissance in the shortest amount of time.

Chapter VIII

Building a Knowledge-Based Society to Advance Africa

አፍሪካን ለማራመድ በእውቀት ላይ የተመሰረተ
ማህበረሰብ መገንባት



Source: UNESCO Digital Library



This term is used to describe communities where people have access to high-quality education and training, and where the creativity, entrepreneurship, and vitality of the local economy are fuelled by the collective knowledge of its members.

Overview

Knowledge has always been the driving force behind improving living standards and expanding economies (Foray, 2005). For as long as progress has been possible, it has been driven by the capacity for invention and innovation; that is, the generation of new knowledge and new ideas that are subsequently materialised in goods, processes, and organisations. Knowledge is an essential resource for both economic and social progress. Recently, there has been a rise in the study and use of knowledge management in classroom and career instruction. Complexity, integrability, reflexivity, and interpretation are hallmarks of the knowledge society, which includes the informational society.

Education, whether formal, nonformal, or informal, is a cornerstone of the knowledge society and a driving force in its development (Vali, 2013). As a result of these societal, economic, scientific, cultural, and political upheavals, we gain a fresh perspective on the world and an appreciation for the need for a paradigm shift in educational practices. Nevertheless, there have always been groups and establishments that can generate and disseminate information. On the other hand, the phrase “knowledge-based economy” has only been around for a short period of time. It is used to indicate a radical shift away from the economics of previous eras, more of a “sea-change” than a sudden break. Many degrees of analysis are possible for this change.

As we go farther into the information era, the systems that we use and the duties that we are tasked with taking on will inevitably become more intricate (Reigeluth, 2006). The following is an expansion of his knowledge system applicable to problems in the field of education. When attempting to educate students at a more advanced level, the first obstacle is often determining what needs to be taught. The fact that most of this information is tacit (unconscious) makes it difficult to capture fully. Avoiding learners being frustrated by the enormous complexity of real-world problems is another obstacle in teaching these more advanced levels of knowledge. Although it is crucial that students engage in real-world activities as part

of their education, giving them too much to handle at once might backfire. Using instructional practises and theories that most effectively nurture each kind of learning (deep knowledge, complex causal dynamics, heuristics, and metacognitive abilities) is a third problem in teaching these higher levels of learning.

Here are a few academically sound options, focusing on objectivity, clarity, and analytical rigour:

Option 1 (Focus on the Impact of ICT on Education and Skills Development)

The expansion of the networked information society and the proliferation of Information and Communication Technologies (ICTs) create novel opportunities for skills development. These opportunities necessitate the acquisition of new digital competencies essential for employment, education, personal development, and social participation (Punie, 2007). The transition towards an information-based economy is reshaping the skills and expertise valued by employers. Within Europe, there is a growing recognition of the need for a revised approach to ICTs and education, reflecting the transformations within an increasingly digitalised, interconnected, and knowledge-driven society. A curriculum that integrates technology, fosters collaboration, and cultivates tolerance and mutual respect based on shared objectives is anticipated (Vali, 2013). The integration of new technologies into school culture is a protracted process, impacting both students and educators.

Knowledge is a crucial asset that contributes to the economy's and society's growth. Recent years have seen a rise in attention paid to the role of knowledge management in classroom and workplace instruction. Many ideologies, collectively referred to as the "knowledge society," have shifted the focus away from education's traditional role as a socially humanistic endeavour (Vali, 2013). New possibilities, conditions, and needs emerged as a result of the pressing need to revise teacher education and professional development. Information becomes useful when we know how to obtain it, process it,

evaluate it, and incorporate it into a system. The fundamental technologies involved are those for creating and disseminating knowledge and information, making this revolution of critical relevance. The potential of these cutting-edge innovations, which have been there since the 1950s but have recently seen a boom because of the proliferation of the Internet, is staggering. As a result, people from all over the world now have easier access to knowledge and information.

Knowledge, fundamentally, transcends mere memorisation of data; it resides in the application of that data within novel contexts. Knowledge is rooted in procedural understanding and the articulation of causal relationships, encoded as contextualised information (Vali, 2013). Knowledge is characterised by its meaningfulness and long-term applicability. Information can be categorised into tacit knowledge (procedural competence) and explicit knowledge (transferable factual information). The capacity for transmission distinguishes these categories. Knowledge differs from information. Knowledge, within any domain, confers cognitive and/or physical agency upon its possessor. In this sense, the definition of “knowledge” is contingent upon individual cognitive faculties (Foray, 2005). Conversely, information exists as structured and organised data, which remains passive until activated by individuals with requisite expertise and the answers to questions like “how?” & “Why?” and is stored as extra coded information.

Africa’s Paradox: Closing the Gap between Digital Development and Governance

የአፍሪካ ተቃራኒ: በዲጂታል ልማት እና አስተዳደር መካከል ያለውን ክፍተት መዘጋት

The majority of African countries have already started digitising their public services to bring the government closer to the people and boost the efficiency of public administration. This move was made in an effort to improve the effectiveness of public administration. The broad use of digital technology to enhance corporate processes, government operations, and consumer experiences is taking place globally, and Africa is no exception.

Digital transformation may be defined as the combination of these two concepts. The continent of Africa has a relatively low rate of both digital penetration and digital readiness compared to other continents. Several African governments still need a digital strategy or plan in place, despite the challenges that they face being identical to those faced in other industries. However, the gap between rich nations and developing ones continues to widen. The primary reason is that the African continent needs to invest sufficiently in its ICT infrastructure, including its Internet service providers.

Regarding ICT, Africa is now positioned at the absolute bottom of the ladder, which has enormous ramifications for the continent and the rest of the globe. The reason that this phenomenon is occurring is primarily attributed to the fact that nations with better-established ICT infrastructure have stronger economies than those with infrastructure that is less developed. As a direct consequence, the gap in economic progress between Africa and the industrialised world is widening to an even greater extent. The national development plans of many nations explain the countries' digital objectives; on the other hand, other nations have paperwork that provides a more in-depth explanation of their digital strategy. Others continue to have policies and strategic processes addressing particular subject areas, including, amongst other things, e-commerce, cyber security, digital privacy, and e-government.

On a more upbeat note, digital platforms and electronic commerce are quickly becoming the dominant economic models throughout the African continent. Even though the rate at which it is spreading in that area is far slower than the rate at which it is spreading in the rest of the world. Specifically, developing digital employment for Africa's vast young population is a possible driver of economic growth. This is because the rising use of technology and the related digitisation of processes is a potential driver of economic growth. Several countries have already started capitalising on these opportunities by establishing legislation and putting in place national digital policies that are aimed to hasten digital transformation across various sectors. By actively engaging in initiatives such as

capacity development and awareness raising, political and commercial leaders in Africa might assist their people in transitioning to digital technology. This should continue, and it has to be recognised as a good trend since some data suggests that Africa has the most substantial rise in mobile subscriptions and is the world leader in the usage of mobile phones for money transfers and other critical services.

In order for Africa to reap all of the advantages that the digital economy has to offer, the continent has to make the transition from simple connection to digital interconnectivity. These driving factors make it possible for applications and services that operate on a continental scale to expand. The ICT industry in Africa will undergo a digital transformation, which will give major insights into the necessary capabilities as well as the constraints that must be addressed in order to complete the digital transition. In spite of this, the issue of who controls the technology and who is accountable for its advancement is the single most essential aspect in Africa with respect to digital transformation.

How Can Africa Develop a Knowledge-Based Economy?

Africa has not made as much progress towards knowledge-based economy as other parts of the globe. Asongu and Odhiambo (2020) argue that in order for African nations to speed up the process of creating knowledge-based economies, they must prioritise “education and trained people, information and communication technologies, economic incentives, and institutional regime.” The essence of the problem resides in the rising (and unprecedented) pace at which new information is generated, accumulates, and, most likely, loses economic relevance and value. This speed is the driving force behind the problem. When people with this kind of continued commitment to an “external” knowledge-based community begin to work their way inside traditional businesses, this is one indication that a knowledge-based economy is beginning to take shape. Innovation is becoming the most important thing to do, and its sources are becoming more

diverse (Foray, 2005). Innovation is happening faster and with more force, which is another sign of the “gear change” mentioned above. Breakthroughs happen in two main ways. The first is through formal research and development work.

Table 8.1: Key Indicators That Separate Industrial-Age and Knowledge-Age Societies

Industrial Age	Knowledge Age
Standardisation	Customisation
Bureaucratic organisation	Team-based organisation
Centralised control	Autonomy with accountability
Adversarial relationships	Cooperative relationships
Autocratic decision-making	Shared decision-making
Compliance	Initiative
Conformity	Diversity
One-way communications	Networking
Compartmentalisation	Holism
Parts-oriented	Process-oriented
Planned obsolescence	Total quality
CEO or boss as “king”	Customer as “king”

Source: Reigeluth (2006; 2003)

Note: The table demonstrates that there has been a paradigm change in the way that societies think as a result of the transition from the industrial era to the information age.

African countries need to establish a digital revolution that is tailored to their unique circumstances rather than just copying the trends seen elsewhere. As part of this plan, we will also fix the issues plaguing pastoralist and small-scale farming groups. Ensuring that people in African countries can afford to go online and learn how to use technology is one of many pressing problems that the continent’s nations need to tackle together. In order to improve the economy and stay ahead in the local and global markets, it is crucial that people have access to digital services.

A formula for diminished efficiency is to take a piecemeal approach to the digitisation of public services and to lack an overarching plan at the highest level of government. Investing in interoperability, legal frameworks for data security and placing users' expectations at the centre of service design to enable a human-centric and sufficient supply of digital services is indispensable. For digitalisation to grow and succeed, it is necessary to have readily available resources such as energy, broadband Internet, hardware, and software, in addition to residents who are literate in technical concepts. The institutions responsible for carrying out the digitalisation plan may develop partnerships with members of the private sector and individuals who are ready to deliver services on behalf of the government in areas where the government cannot address the digitalisation strategy. We refer to this kind of arrangement as a public-private partnership (PPP).

It is helpful to examine from time to time how digitally equipped Africa is in this respect to identify the obstacles that stand in the way of progress to make changes. Is it possible that the full potential of Fourth Industrial Revolution (4IR) technology has not yet been realised at this point? If so, how much longer will it be until digitalisation is implemented on a mass scale? Conversely, the success of e-government and e-commerce programmes is contingent on solving the connectivity, digital skills, and absence of underlying laws that are peculiar to African nations.

How Might Technology Help Africa Break Down Its Trade Barriers?

Given the existing trade imbalance within the African continent, it is imperative to explore the potential of digital technologies to mitigate this deficit and facilitate trade equalisation. This includes enhancing market access, particularly for small enterprises, which constitute the majority of businesses in many African nations. Furthermore, the role of the African Continental Free Trade Area (AfCFTA) in developing robust digital payment systems and in monitoring and eliminating non-tariff barriers warrants

investigation. Achieving these objectives necessitates adequate digital connectivity (Seife, 2022b). As the world transitions into the 4IR, Africa must make use of technological advancements to stimulate intra-African commerce. The development of tools such as consolidated trade data repositories can significantly aid this process. Moreover, the African business community can benefit from access to critical trade information, enabling them to better understand and participate in intra-African trade.

Trade and commercial activities are optimised by digitalisation, which leads to a reduction in expenses. Also, digital technology may lower the transaction costs associated with conventional distribution channel operations, such as search, language, and logistical coordination. By digitising customs processes and procedures, it is possible to remove regulatory inefficiencies, speed up export transit and clearance, and cut down on the amount of money that is paid out in demurrage fees. More importantly, strengthening the digital sector on the continent is essential for economic integration. This could help to resolve long-standing structural trade barriers while ensuring that the benefits of the AfCFTA are fairly distributed. Moreover, this could contribute to ensuring that the AfCFTA's benefits are fairly distributed.

Digital platforms have proven to be particularly effective in linking potential buyers and sellers across a wide variety of jurisdictions. They have also proven to be effective in reducing the number of cumbersome processes in the value chain, which has enabled a more rapid and easily accessible flow of information as well as improved participation in the global supply chain. The participants in the market may have a better knowledge of their customers' preferences and greater access to information about various rules and standards by digitally exchanging this data with one another. Those who are already at a disadvantage, such as those who work in the informal economy or live in rural regions, may be able to develop their companies with the assistance of digital technology and offer more effective services to Africa's growing middle class. If digitalisation is implemented, small export businesses may benefit from increased access to fintech loan facilities,

crowdfunding, and other flexible finance and payment alternatives. This would enable the businesses to expand their client base, and better meet their needs. Platforms for electronic commerce allow for a more cost-effective establishment of an online presence and track record.

If the other factors stay the same, Africa needs to investigate “Digital Capitalism” through a new prism, concentrating on ownership, equity, and competence instead of the other factors. On the one hand, automation makes life more straightforward, but on the other hand, it challenges human labour, which was previously submissive to the production system. This dichotomy results from the digital revolution, a “two-edged sword.” The rise of digital capitalism represents a significant risk to turning human labour into a commodity, which would subsequently lower the market price of human intellect. The workforce is splintered, social standards are lowered, working conditions are worsened, and the power gap between developed and developing countries is exacerbated.

Trade and corporate operations may be optimised by digitalisation, resulting in savings. Search costs, language hurdles, and logistical coordination are only some of the transaction costs that may be mitigated via digital technology instead of more conventional means of distribution. More opportunities for small businesses, which make up the great bulk of all businesses worldwide. Better integration within the global supply chain via expedited and streamlined communication: When it comes to streamlining the value chain and linking consumers and sellers across borders, digital platforms have proved especially effective. While we have sought to provide some policy guidelines, it is all nations’ collective duty to shift from a manufacturing to a knowledge or digital economy, which will allow less-developed African nations to catch up to their more advanced contemporaries.

Society-wide Advantages of the Digital Transformation Strategy

Competing effectively in the global economy necessitates the development, acquisition, and use of innovative technology. In recent years, the significance of technology transfer, particularly to poor nations, has been highlighted in a number of international conferences and agreements on technology access and technical capacity development (Oyelaran-Oyeyinka & Sampath, 2007). It is also commonly known that Africa has lagged in terms of technology. As other emerging regions are updating their own technology skills and the global market has grown more liberalised and competitive, Africa's technological deficit may be to blame for the continent's worsening economic situation.

There has to be a deliberate effort to guarantee that the methods and technology used in the public sector, the non-profit sector, the academic community, and the private sector are all tightly linked and integrated. Nevertheless, there is still a lot of work to be performed on the integration of people, processes, and technology. This integration will be the defining factor in determining whether the ongoing digital transformation effort will be successful. Within any given ecosystem, the public sector, civic society, academic institutions, and business enterprises speed up the supply of services while becoming more transparent and simplifying their operations as automation technology progresses. Nonetheless, the role of technology dominated all replies without taking human engagement into adequate consideration, making adopting technologies a vital component of digital transformation was also listed as an essential factor.

Numerous studies on people's attitudes towards technology revealed that many viewed it as a potential replacement for humans as opposed to an instrument to help them to achieve their objectives. Only structural changes in digital transformation can alter this view, revealing the ways in which policy frameworks, organisational structures, and competencies can be moulded. Despite the fact that technology and automation have a substantial impact on

human intervention replacement, this generation should view business differently and develop alternative employment and business opportunities.

Understanding the Significance of Data and the African Union Interventions

The AU's Malabo convention on cyber security and the protection of personal data is, all other factors being equal, a comprehensive document that member states should recognise and put into action. Since African nations and the continent do not have access to their own "big data centre" or autonomous ICT infrastructure, they may run into challenges. For example, Baidu, the Chinese search engine, is bigger than Google in China. There's Youku instead of YouTube. As an alternative to eBay, there is Taobao, and as an alternative to Facebook, there is RenRen. In lieu of Twitter, China has Weibo. China has banned YouTube, Facebook, and Twitter in order to encourage the use of domestic alternatives. Instead of prohibiting the existing Western platforms, I propose establishing alternative ICT products.

The Chinese people have a strong sense of national pride and continue to show support for their homegrown businesses. The nations of Africa need to raise their level of critical knowledge about problems pertaining to the economy. When it comes to the economics of the majority of African nations, every dollar matters. It is in Africans' best interest to promote African producers and brands whenever it is in their power to do so (Seife, 2022d). If individuals on the African continent produce, consume, and trade inside the continent, then Africa will enjoy a greater degree of economic control than it has now.

The way forward!

It is vital to have effective regional and continent-wide or interoperable digitalisation in order to achieve outcomes in sustainable development on the African continent. They may both be achieved via digitalisation. If this hypothetical scenario plays out, and the nation's government is unable to be digitised successfully, it will be challenging to achieve the aim for the

continent. The primary goal of the short-term regional efforts to digitalise should be to build consistent regional standards and to promote, support, and enable the victories of national digitalisation. Creating a strong and competitive platform that protects Africa and its population by connecting national systems to regional networks would provide an alternate approach. This would result in the platform being created. In the event that this does not occur, Africa will continue to be dominated by Western corporate sector interests.

Increasing the amount of economic activity that takes place across borders on the African continent will encourage the interchange of data across borders. Governments, non-state actors, and development institutions should work together to ensure the speedy implementation and enforcement of data governance policies and laws that guarantee trust and transparency and increase digital inclusiveness. This will help to increase the competitiveness of the African digital economy and maximise the potential of the AfCFTA. In addition to ensuring the safety of data transfers, it is now of utmost importance to put in place both the soft and the physical infrastructure required for a thriving digital economy in Africa. Increasing people's access to digital technology is a necessary precondition for creating such an alternative. Spending by the government on information and communication technology infrastructure rises when there is a legislative environment that is friendlier to investments by the private sector. Moreover, increased Internet use is required for ICT to attain its full potential.

Indigenous Scripts of African Languages as Means of Technology Transfer

የአፍሪካ ቋንቋዎች አገር በቀል ፊደል የቴክኖሎጂ ሽግግር ዘዴ

There is a substantial number of different languages that are spoken on the continent of Africa, and some of these languages have their very own distinctive writing systems. According to my research findings, only seventeen different languages have distinct writing systems. It might be difficult to locate written

documents and study material in Africa, presenting a script analysis problem. Nonetheless, Ge'ez is one of the African indigenous scripts that are now being used as writing languages. In particular, the countries of Ethiopia and Eritrea make use of this script. The Amharic and Tigrigha languages are the country's official and working languages, and Ethiopia and Eritrea are the countries that are home to the country's distinctive script, which is used for writing in those languages. Decoding the scripts of African languages is the first attempt to ease document analysis and interpretation (Meshesha & Jawahar, 2007; Seife, 2020). There is tremendous potential for creating a continental language via the use of convergence and several other strategies for forming a single effective communication language. The following languages are considered to be written varieties of African languages.

Table 8.2: Indigenous Scripts of African Languages

1	Egyptian Writing System	The Egyptian writing system is a pictographic script that dates to 3400 B.C. It has around 121 bi-literals, 75 trilaterals, plus a variety of determinants and phonetic complements. The bi-literals are separate symbols that convey two sounds, while the tri-literals express three sounds. Phonetic complements are mono-literals used in front of and/or behind multi-consonantal signals to enhance clarity and to round out the word's meaning. They often repeat sounds already present in the word, although they have no distinct sound value.
2	Ge'ez script	It is intended to serve as a significant and visually appealing representation of information. The Ge'ez script is an essential part of the African knowledge systems and represents one of the most significant contributions that Africans have made to the history and cultures of the rest of the world. It was conceived with the intention of symbolically and geographically locating the cultural and historical facets of the Ethiopian and Eritrean people in their entirety. There is a total of 182 syllographs in the System when it is in its classic condition. These syllographs are organised into seven columns, with each column comprising 26 syllographs. The current form is the result of several new characters being added throughout the course of its history

3	Mende script	The Mende people of Sierra Leone made use of this writing in their language. It is not only regarded as a method of writing, but also as a piece of artistic achievement
4	Nsibidi script	The inhabitants of Nigeria's Ejagham ethnic group use a writing system called Nsibidi. It may be seen on tombstones, structures used by secret societies, costumes, ceremonial fans, headdresses, fabrics, as well as through gestures, body painting, and ground painting
5	Vai Syllabry	From the beginning of the 20 th century, the Vai people of West Africa have been using a writing system known as the Vai Syllabry. It is one of the several indigenous African systems of covert writing that are still in use today
6	Meroitic Script	There are several similarities between the Egyptian writing system and the Meroitic script. The Meroe people of the Sudan were the ones who made use of it. In contrast to the Egyptian system, which was written both right to left and left to right, as well as vertically, this system has writing that flows from right to left
7	Shumom Writing System	The inhabitants of Cameroon, a country in West Africa, are known as Shumom. As a form of writing, Cameroonians use the Shumom script, which may have evolved from Egyptian hieroglyphs
8	Bassa Script	In Liberia, Bassa is the language that is spoken the most often, and it also has its own set of written characters. The written form of Bassa is phonemic rather than syllabic

Source: Seife (2020) and Meshesha and Jawahar (2007)

Note: There are a number of additional spoken languages in Africa, each of which is said to have its own script. The Kpelle, Gola, Lorma, Grebo, and Kissi scripts are all included in this group. The majority of these scripts have been abandoned throughout the course of time, which has resulted in their diminishment.

I expect that researchers will proceed with their research into the African indigenous scripts and languages that existed before colonial rule. In order to facilitate the transfer of technology and establish a unified system of communication on a regional scale, this project aims to develop scripts native to African languages. Indigenous scripts may be used for writing other African languages, regardless of whether the language already

has a script or not. Such an attempt may be included in the ever-evolving information technology that will be used to produce one continental language with a native script. In addition, I brought to light concerns with the scripts that need to be considered when analysing and understanding the Ge'ez script with comprehensive documentation. These issues need to be addressed since they need to be taken into account. It is generally accepted that decolonisation of African education systems and self-sufficiency cannot occur while the majority of African languages as a method of writing system uses the Latin script. Africans would see a contradiction like this as an insult to their intellect.

Case Study: The Promotion of African Languages by Addis Ababa University

The case study will use the article titled “Is Addis Ababa University a producer or importer of knowledge” that was published by *The Reporter* as its primary source of information. It is highly problematic to attribute the formation of knowledge to a single society, racial group, or continental location. The exchange of knowledge is a two-way street. For the purpose of the investigation into the matter at hand, one of the most crucial questions to consider is whether or not Addis Ababa University should operate as a knowledge producer or an importer. Addis Ababa University (AAU), established in the 1950s as the University College, is now one of Ethiopia's most prominent and oldest major educational and research institutions. The institution has long been recognised as a pioneer in a number of fields, including teaching, research, and community service outreach. The AAU is a sign of the advent of the European education system as a higher educational institution, but it does not represent the complete Ethiopian education system. This is because of the historical environment in which it exists.

According to a study titled “Rethinking, Ethiopian Education System: Restoration and Rectification.” released in 2020, the Ethiopian education system may be traced back to the 6th century as Seife's. There are two main points that the opinion article drives home. First, the indigenous written

language and the ancient calendar formula, amongst many other secret ideologies, might be disseminated via Ethiopia's university education, becoming a source of inspiration for African countries. With the sharing of academic resources and the growth of interdisciplinary understanding, the AAU has the potential to bolster Pan-African ideas. Second, the MOU between American Atlantic University and The University of Dar es Salaam (UDSM) allows for Kiswahili to be taught at the undergraduate and graduate levels. AAU President Prof Tassew Woldehana and UDSM Vice Chancellor Prof William Anangisye reportedly signed the agreement at the beginning of the year.

It is highly problematic to attribute the formation of knowledge to a single society, racial group, or continental location

Examining the agreement from epistemological, political, economic, linguistic, social, and logical perspectives is necessary. Learning Kiswahili as an African language is not initially problematic; from a socio-economic aspect, learning Mandarin or Russians-russkiy is also helpful. Many criteria must be addressed, including the origin of the language, its use for scientific inquiry, socio-economic progress, and other essential characteristics of the language. My attempts to determine the degree to which the AAU has advanced scientific research prior to Kiswahili recognition have been fruitless. Nevertheless, to be considered complete, a language should have the four skills of reading, speaking, listening, and writing. Similarly, the AAU, as an academic organisation, should investigate the degree to which the Kiswahili language has been used for scientific research, fictional and nonfictional works, and poetry.

Exploring the Formation of The Continental Communication Language

Kiswahili has been shown in several studies, including one conducted by Githiora (2002), to be a language used in trade and on the streets. This language also has a frivolously written language and a limited vocabulary. Kiswahili is not recognised as a scripted language; instead, it uses the Latin alphabet, much like

other colonial languages. Kiswahili, a language that originated on the coasts of Tanzania and Kenya, does not significantly influence the organisational framework of society, nor does it completely dominate literary expression. There are about 100 languages in Tanzania; however, only 58 are commonly used. Swahili is Tanzania's official language and serves as a lingua franca for a sizeable portion of the country's population. In addition to that, the language of de facto communication is English. Although most people in Kenya speak English and Swahili, this does not indicate that these are the only two languages spoken there.

Africa exhibits significant linguistic diversity, encompassing approximately seventy indigenous languages from the Cushitic, Nilotic, and Bantu language families. Swahili, influenced by various language contact phenomena, demonstrates certain characteristics associated with pidginisation or creole development, particularly in its informal registers. By the early 20th century, Swahili had become the lingua franca along the East African coast, incorporating lexical items from Arabic, Hindi, Persian, Portuguese, English, and the indigenous languages of Tanganyika and Kenya. Pidgins and creoles are characterised by syntactic and phonological reduction, exhibiting fewer structural relations and elements than source languages. Githiora (2002) argues that Standard Swahili displays pidgin-like features, including extensive lexical borrowing and phonological simplification. Sheng, while demonstrably rooted in Swahili, exhibits linguistic divergence through grammaticalisation, lexical borrowing, and semantic manipulation designed to create exclusivity. Consequently, it appears distinct from Standard Swahili. While Sheng exhibits characteristics of linguistic contact and innovation, its classification as a fully-fledged pidgin or creole is not yet supported by the available linguistic evidence. Rather, Sheng is more accurately analysed as an urban dialect of Kenyan Swahili. Its unique status is derived from its pidgin-like features, which include extensive lexical borrowing and linguistic hybridisation that have not yet stabilised into the consistent grammatical and morphological structures typical of a creole.

The linguistic landscape of Africa includes a rich array of indigenous languages, with approximately seventy originating from the Cushitic, Nilotic, and Bantu language families. Swahili, particularly in its informal varieties, reveals processes of language contact that align with aspects of pidgin or creole formation. By the early 1900s, Swahili had established itself as the dominant language along the East African coast, incorporating vocabulary from diverse sources, including Arabic, Hindi, Persian, Portuguese, English, and local languages from Tanganyika and Kenya. Pidgins and creoles exhibit systematic reductions in syntax and phonology. Githiora (2002) observes pidgin-like features in Standard Swahili, such as extensive lexical borrowing and phonological simplification. While Sheng is clearly derived from Swahili, its grammatical evolution, lexical borrowing, and semantic shifts create a linguistic code that serves to differentiate in-group from out-group speakers. However, it is premature to classify Sheng as a fully formed pidgin or creole. Sheng can be more accurately understood as an urban sociolect of Kenyan Swahili with superficial pidgin-like characteristics.

The vast majority of African communication languages, including Kiswahili, derive their writing systems from Latin letters; as a result, these scripts may be classified as imitative. It is estimated that less than twenty-five of the world's languages have their own writing systems. There were more than five written languages in Africa at one point, but all but one of them have been extinct. The only one left is Ge'ez, which has persisted through preserving religious and cultural traditions. According to Meshesha and Jawahar's (2007) and Seife's (2020) research, the Ge'ez language belongs to the same Afro-Asiatic and Nilo-Saharan language families as the Ethiopian national languages, Amharic and Eretria Tigrinya. In the Horn of Africa, home to an estimated population of more than 135 million people, one of the language families belonging to the Ge'ez language is amongst the most widely spoken.

On the African continent, there are over 2,000 unique languages spoken, each of which adheres to its cultural standards and expectations. Africa is home to these languages.

The issue that must be answered is whether giving specific languages preferential attention while disregarding others is feasible. We are only able to do so if we develop innovative strategies for combining epistemic and cultural aspects into a single legitimate communication medium using the main African languages. Significant African languages widely spoken include Amharic, Arabic, Bemba, Berber, Changana, Chichewa, Fula, Hausa, Igbo, Kikuyu, Kituba, Lingala, Luhya, Oromifa, Shona, Somali, Tigrinya, Wolof, Yacouba, Yoruba, and Zulu. Yet, it does not imply that these languages are the only ones; instead, the point is to show the many kinds of languages and their examples.

Ge'ez is a viable option for use as a medium of instruction in the education system for postcolonial Africans, who have several opportunities to do so. In contrast to the efforts made by UDSM, there were, unfortunately, no academic or research institutes in Ethiopia that might have promoted Kiswahili's standing as an African language. This is in contrast to the efforts made by UDSM. In contrast, we found that the AAU had imported a language that would not assist Africa in conducting research or even crossing the road while a multitude of native knowledge systems was lying dormant in their backyards.

The Ge'ez alphabet was superior to the Latin alphabet and more closely aligned with African psychology, which could have been utilised to decolonise our education system. The African Enlightenment introduced by Zera Yacob was a 17th-century great philosopher of Africa; it was 200 years before the European Enlightenment. ***His 1667 treatise, developed around 1630 and known in the original Ge'ez language as the 'Hatata', has been compared to "René Descartes' Discours de la méthode."*** Zera Yacob instructs, amongst other things, **"all humans are equal in the eyes of God."** Human equality demonstrates that "God created all humans intelligent." Again, humans are equal since they are doomed to die. Death does not discriminate, and it is the ultimate equaliser.

Africans have to pay attention to six critical areas that need to be influenced in order to form one economic and

political community. These sectors include education, health care, agriculture, energy, and transportation. One of these is the creation of the African national language, which would be founded on indigenous knowledge and have the capacity to include the best aspects of all African languages. Additional factors to consider include things like economic autonomy, political awareness, and an alternative form of government, societal shifts, people-centred mandates, and representation.

The linguistic part has my attention at this time; the majority of the information that we know is passed along mainly via language. Some may speculate on their level of knowledge in the absence of a common language. Wisdom is contained inside the language, but the language itself is not knowledge. A language is an instrument for learning the rules that govern languages, such as phonetic, spelling, syntactic, and grammar rules, as well as the ability to put such rules into practice. Phonetic, spelling, syntactic, and grammar rules are examples of the types of rules that make up a language. Our native tongue is not just a medium through which we may transmit the traditions, morals, and customs already ingrained in our society; it also influences how we take in and make sense of new information.

The growth of information and communication technology is one of the many blessings that the 21st century has bestowed upon us. The century has also given us a significant number of other gifts. Once Africans have reached an agreement about the course of action that they desire to take, the development of new languages, the composition of those languages, and the spread of those languages do not represent a substantial impediment when supported by technical progress. At the beginning of the 19th century in Europe, individuals participating in social movements convincingly established a common language known as Esperanto to serve as an international auxiliary language. Such attempts to incorporate major European languages such as French, German, Spanish, Portuguese, Italian, and English to be in one standard dialect. Similarly, I proposed in 2020 that Africans construct a common language named “Afrikanos” using the **Ge’ez** alphabet to encompass all of those

mentioned above, major African languages and others. Because it is my hope that this kind of development will assist Africa in speeding up its efforts towards economic and political unification as well as socio-economic development.

A strategy of utilising a single language throughout Africa should not merely be a political decision but a development road to construct united sociocultural value systems. This path should be seen as more important than the political choice. With a few noteworthy exceptions, the AU's official languages are primarily languages brought to the continent by colonial powers or foreign hybrid languages. As a consequence of this, the AU needs to play a significant part in the process of developing a common language by conceiving a research mechanism. This endeavour should be a top priority at the moment. In the same spirit, the African Association of Universities has to make efforts to obtain scientific research equipment and present Ge'ez as a common African language.

It would benefit the Addis Ababa University (AAU) and other higher education and research institutes in Ethiopia and elsewhere on the African continent to work together to standardise an African language. Being one of the oldest independent African states, Ethiopia has diverse intellectual monuments and a lengthy and distinguished past, giving it much to offer as a tourist destination. The indigenous knowledge systems of Ethiopia, such as its calendar system and ancient astronomy, as well as the "Debo, Gada, and Baytona as Development and Governance Systems," are included in this discussion. Nevertheless, this discussion is more expansive than just these topics. With the use of this letter, the University of Addis Ababa encouraged and anticipated the University of Dar es Salaam (UDSM) and other research institutions to establish reciprocal agreements. The next topic will centre on the transfer of information, specifically a governance model and its implications.

Conclusion

The transformation of the knowledge economy into a knowledge society requires the widespread establishment of communities that place a premium on the information. The majority of people who belong to these groupings are employed in scientific, technological, or business-technical domains. It has been shown that the settings in question are characterised by high levels of knowledge creation and replication, the availability of a public or semi-public space devoted to education and debate, and a substantial dependence on digital resources. Foray (2005) further indicated that if they want their system to function correctly, they need to have fixed most of the issues that were pointed out in this research. When more and more communities with those characteristics are formed across a wide range of cognitive fields, when professional experts. Education may assist in bridging the gap between individuals on the periphery of the information age and those who live in a world of unlimited data.

Because of its capacity to spread educational possibilities to more people and its adaptability in terms of projection, development, and evaluation, technology is at the core of the most successful education systems of the present day. It has the ability to increase the popularity of the programme. Globalisation is driven by the pervasive nature of technology's easy availability, which supports the expanding need for education. In a free and democratic society, education continues throughout a person's life. It is proactive, anticipatory, and based on the concept that everyone can learn from others by adopting a growth mindset and a never-ending curiosity. So, everyone should be prepared to take advantage of these educational opportunities. Furthermore, schools should reconsider their role in the contemporary information economy. Ordinary information consumers and novice students are brought together by their mutual interest in a particular topic. Thus, "the knowledge society" will become a reality rather than a potential future.

A prevailing paradigm within African education systems involves the continued adherence to colonial pedagogical

frameworks, often to the detriment of indigenous education systems. The application of native scripts for African languages is frequently supplanted by the Eurocentric Latin script. While the Latin script enjoys widespread usage across Africa, particularly in the Western, Central, and Southern regions, the Arabic script predominates in North Africa, and the Ge'ez script in the Horn of Africa. Other scripts may hold regional significance. Consequently, Africa must prioritise investment in the development of its own knowledge systems and indigenous scripts to foster innovation and establish a distinct cultural identity in the contemporary era.

Chapter IX

South Africa's Political Quagmire and Relic of a Historical Trap

የደቡብ አፍሪካ የፖለቲካ ውዝግብ እና የታሪክ ወጥመድ
ቅርስ



Source: Photo taken at Eldorado Policy station



*South Africa is a nation distinguished by the extraordinary splendour
of its people and nature, which is manifested in its diversity.*

Source: South Africa Tours and Travel

ደቡብ አፍሪካ በህዝቦቿ እና በተፈጥሮ ውበቷ የምትገለጥ ልዩ ሀገር ነች

An Overview of the Socio-economic and Political Situation in South Africa (SA)

South Africa is a nation characterised by its remarkable beauty and a population that exhibits significant diversity. The region in question serves as the ancestral territory for a number of remarkable ethnic communities, notably the Khoisan indigenous populations of Southern Africa. Individuals of African descent from the continent of Africa, individuals of European origin from the Caucasian ethnic group, individuals of Asian descent, and those of Chinese heritage. The majority of South Africa comprises elevated and level terrains referred to as plateaus, exhibiting remarkable vistas that encompass diverse landscapes such as the Cape's amalgamation of coastal areas and mountainous regions, as well as vast expanses like Namakwa, the Kalahari, and the Karoo. The predominant geographical feature of South Africa consists of plateaus. Despite its economic, political, and cultural prominence on the African continent, South Africa is highly socially fragmented and characterised by significant levels of inequality.

As a consequence of problems with governance that have occurred in the past and continue to occur presently, disparities that once seemed unimportant have evolved into deeply rooted structural forms of marginalisation (Heitmeyer et al., 2019). One thing that sets South Africans, particularly the country's political elite, apart is how they have persistently disregarded their country's troubled history, showing the rest of the world their persistence in creating new inclusive nationhood. Political elites play an essential part in determining a nation's identity and will battle for the right to continue playing that role to further their agendas.

In the years leading up to 1994, the segregationist laws of apartheid shaped South Africa, and race was the primary factor in determining national identity and interracial interactions. While people of different ethnicities lived side by side in South Africa, they did not do so on an equal basis with one another. The subjugation and exploitation of non-European communities have stoked a conflict that has lasted for more than half a

century. Despite this, the prolonged conflict was ultimately successful and resulted in the country's liberation in the 1990s as a result of a negotiated settlement. With the end of apartheid, the newly elected government of South Africa embraced non-racialism as the unifying ideological force that would assist in the forging of a robust sense of the country's distinct national identity. South Africa, in comparison to other African nations, has a society that is noticeably more democratic and inclusive, despite facing a significant number of challenges.

The distinctiveness of South African political culture, in terms of its vivacity, sets it apart from the political cultures observed in numerous other African nations, hence rendering the political culture of South Africa highly attractive. Political participation and interaction with local leaders within a community, as well as the diverse variety of opinions discussed within such a context are regarded as favourable aspects. This approach can be characterised as a democratic political climate according to commonly accepted standards. In light of these facts, some political activities are a luxury in the overwhelming majority of African countries and even in some industrialised nations in the Western Hemisphere.

Some years back, while perambulating through the Eldorado Park locality in Johannesburg, I engaged in a conversation with a youthful individual, whereby I inquired, "In your subjective viewpoint, which nation would you consider to be the epitome of democratic governance?" he did not waste any time informing me that the USA, as well as the United Kingdom and other similar nations, were involved in the matter. Regrettably, the individual was unable to recall the name of his nation of origin the Republic of South Africa. Upon inquiring about the state of South Africa, the individual responded by expressing that there exists a significant prevalence of poverty in the region, accompanied by a distressing level of interpersonal violence. However, he was unable to ascertain the specific individuals of European descent who were responsible for perpetrating crimes against humanity, such as the Holocaust, apartheid and other such atrocities. This observation

highlights the prevalence of one-sided narratives that portray young individuals in numerous African nations as victims.

Moreover, when I inquired about Zimbabwe, his response consistently revolved around the concept of failing states and its consequential impact on migratory challenges in South Africa. Although I acknowledge the respondent's genuine response, my inquiry primarily pertained to the state of democracy rather than solely socio-economic matters. I endeavoured to elucidate to him that the portrayal of democracy in written works, mass media, and Hollywood productions diverges from the actualities observed in practical contexts. Although there is no explicit prohibition in official documents on establishing a communist party or pursuing political candidature in Western nations, the practical challenges associated with such endeavours are considerable. However, this does not imply that Western countries are isolationist; rather, they strategically engage in democratic processes at a systemic level to safeguard their positions of authority. Despite the presence of these facts and other deficiencies in South Africa, individuals are able to practise any political perspective publicly. It is imperative to enhance the awareness of this truth amongst the majority of South Africans.

South Africa, although confronted with specific challenges, displays a more intricate and differentiated socio-economic and political reality than the majority of African countries. The human settlement pattern in South Africa can be broadly divided into three principal sociocultural zones: metropolitan urban centres, townships, and rural areas. Studies reveal that approximately 32% of the national population resides within six major metropolitan areas, with urban areas as a whole accommodating 55% of the population (Naudé et al., 2006). These metropolitan areas are constituted by Johannesburg, Ekurhuleni, Tshwane, Ethekwini, and Nelson Mandela Bay, with Cape Town also being a major urban economic hub. Johannesburg, Durban, and Cape Town represent the primary economic centres of South Africa. The persistence of historical privilege amongst residents of European origin within certain urban zones contributes to the country's economic appeal. Absent the economic contributions of these metropolitan areas,

South Africa's economic structure would more closely mirror that of other African nations. Nonetheless, it is important to note that economic activities are not solely localised within these metropolitan centres.

South Africa's political and economic challenges can be delineated into three primary categories: the management of historical anomalies, economic inequality, and issues of cultural identity. A concise examination of these factors provides a comprehensive foundation for subsequent analysis. In the post-apartheid era, South Africa has pursued a deliberate reconciliation process to address the legacies of its historical period. The nonviolent nature of the political transition, given the historical context of apartheid, was largely unanticipated. This transition, characterised by its peaceful execution, can be considered a significant achievement. The reconciliation initiative, which successfully projected a positive image both domestically and internationally, fulfilled its intended objectives.

On the other hand, they were unsuccessful in plugging the structural holes that had been there for millennia. This suggests that a multidimensional approach was necessary in order to solve the riddle of apartheid rather than thinking in terms of a one-time solution for a complicated link. The political system influenced society's socio-economic fabric as a result of the structural and entrenched character of the institutions that supported apartheid. Consequently, they were a social group that profited from the policies, whilst another social group was wounded and suffered as a result of these policies.

The Truth and Reconciliation Commission's (TRC) approach to the problem of delivering justice was the source of a significant amount of controversy. On the one hand, the TRC is seen as a very significant step forward for the country as a whole attributable to the fact that it was instrumental in ensuring that the shift from apartheid to democracy in South Africa was carried out in a relatively peaceful manner. In point of fact, many people from outside South Africa and South Africans themselves believe that one of the most fundamental

failings of the TRC was its apparent inability to make the pursuit of justice the primary emphasis of the Commission (Shore, 2008). This injustice is analogous to that inflicted against African Americans in the decades after the liberation of slavery when equal access to the land and opportunities for settlement was denied to them. ***In a similar vein, it would be akin to serving steak without forks or knives.***

Although it is praiseworthy to put an end to the widespread brutal practise of apartheid, at a bare minimum, it was anticipated that the TRC would provide all people with an equal and equitable fair share of the resources. Because of this, the TRC and subsequent government efforts could not effectively combat inequality on a fundamental rather than symbolic level. This situation is analogous, in my opinion, to the end of slavery in the USA without providing complete property rights and the absence of institutional racism in employment and education. Abraham Lincoln's abolition of slavery was a monumental achievement. Nonetheless, black Americans were not completely integrated into society and permitted full access to land until the middle of the 1950s, when they became full members of society and profited from irrigation. Despite the official conclusion of the TRC's mission, apartheid's structural injustices remain primarily unresolved, notably in terms of economic disparities and land distribution.

The political, social, and historical conditions of Africa, particularly South Africa, must continuously be assessed from the vantage point of the present and the historical configuration or categorisation of the societal structure. Yet, in the South African context, there are chapters that need to be closed peacefully to promote synergy across diverse aspects of life and social institutions. The reconciliation effort was off to a good start and may be used as an example by many other African nations. Unfortunately, we were unable to go to great lengths or recommend impalement to the government in dealing with and resolving essential conundrums. In the long term, we can view the procedure as "***a painkiller but not a cure.***"

In order to attain greater dividends and prosperity, it is necessary to put a stop to the issue of previous inequality once and for all. Putting aside the wrongs that have been committed in the past, we need to ask ourselves a number of questions in order to pull our people out of poverty going forward. Examining challenges from a strategic perspective and developing appropriate responses are not as important as answering the “why” and “how” issues. Why is it necessary to place such a considerable emphasis on land? It is widely acknowledged that land is the most critical ingredient in the manufacturing process; nonetheless, the inability to successfully implement land reforms has contributed to growing socio-economic gaps. However, the most important issue that has to be answered is “how” land reform may be implemented while still maximising the advantages of the current system of land ownership.

In order to initiate a substantive discourse on land reform, it is imperative to submit incisive inquiries and unveil deceptive assertions. An alternative manner of articulating this concept is to assert that the practice of critically questioning and debunking based on factual evidence is vital. Does the question of land ownership represent the sole worry pertaining to Africa as a whole and South Africa specifically, regarding the matter of land? Alternatively, the creation of employment prospects can be facilitated via the involvement of a substantial farming community or through the generation of significant revenue from agricultural products. Both of these tactics are considered to be feasible alternatives.

It is essential to find an answer to the issue of how to increase gross domestic product while simultaneously improving residents’ benefits from **agriculture and food security**. In such a scenario, just around half of the world’s population would have access to sufficient food supplies just like the current situation in the USA, Canada, and the European Union (Campbell et al., 2009). Farmers and ranchers account for around 1.3% of the population and employ approximately 2.6 million people in the USA, which is the world’s second-largest producer of agricultural goods. How much is agricultural production required to guarantee the continued expansion and development

of the nation? In order to provide contributions that are significant to the process of formulating and implementing policy, it is essential to comprehend and be conversant with the major problems based on the specifics of the local environment.

What percentage of South African farmers, excluding those of European ancestry, are of African descent? Insanely, not everyone is entitled to farmland for obvious reasons, but those with the zeal and expertise should have access to some land resource. Considering the limitations of natural resources, Africa should adopt a uniform approach to land ownership and production. Notwithstanding the fact that the South African example cannot be compared to that of other African nations, the issue of who owns what and who benefits to what degree must be addressed. ***Land reform should be harmonised on a continental scale and re-evaluated in light of food security, climate change, human dignity, and future generations' welfare.*** A continental framework for land reform and ownership would alleviate the insecurity of many Africans. In particular, natural resource extraction and, on a broader scale, neo-colonisation activities aimed to divide African governments for self-interest.

Furthermore, the resolution of land conflicts that are intricately linked to issues of security and rivalry will be achieved definitively. ***I maintain the perspective that land ownership in Africa should be vested in the respective governments and local communities, both presently and in the future.*** The practise of leasing land for commercial reasons is permissible, provided that appropriate safeguards are implemented to safeguard food availability and address pertinent environmental issues. The issue of land ownership in Africa elicits a combination of fascination and apprehension. However, in order to have a better comprehension of this subject matter, it is imperative to undertake a comparative analysis of the Marxist and Leninist revolutions that transpired in Ethiopia and Zimbabwe, leading to the implementation of the “***land for tenure***” policy.

The South African government has created a programme called “Broad-Based Black Economic Empowerment (B-BBEE)” in an effort to unite South Africans and remedy the injustices

of apartheid by compensating Africans for the land that they had lost under apartheid. It isn't easy to obtain data on this programme's effectiveness. However, I am opposed to affirmative action that results in psychological and philosophical annihilation. *Besides, I see it as the Hammurabi Code is a prominent example of the ancient doctrine of "lex talionis," or the law of vengeance, a sort of retaliatory justice widely connected with the adage "an eye for an eye." If a man broke the bone of one of his equals, he would also break his own bone as retribution.* There should be a clear contrast between publicity and reality, as well as between hope and achievement.

Is the African South African region gaining as much as expected, or even at 50% of the initial plan's intended level? It is still a topic of considerable importance that calls for more research. The necessity for empowerment had to have been inclusive of all people, regardless of race or ethnic background, and it should have taken into consideration all of the past injustices that have occurred. Instead of doing that, we should concentrate on establishing a bright and well-trained workforce, providing access to money on the basis of merit, and fostering leadership to produce citizens who are imaginative and forward-thinking. Have significant changes been brought about in the African South African way of life through the implementation of B-BBEE, or is it still needed?

This is not an issue that is exclusive to post-apartheid South Africa; many African nations achieved freedom without first putting in place an internal social compact that was able to build and preserve national unity. It gives the impression of being nice on the surface, but on the inside, it leads participants in this course to perform below their potential. I never lose my sense of optimism and always try to give everyone and everything a fair opportunity to do their part. This is a profound philosophical statement, but the truth is that the oppressor will never be able to keep their hold on power as long as there is injustice in the world. On the other hand, injustice cannot be substituted by something of the same kind.

The African National Congress's Ascendancy and Challenges

The African National Congress (known as the ANC) was established in 1912, making it one of the oldest liberation organisations on the African continent (Lissoni et al., 2015). It is a testament to the organisation's determination that it has withstood tremendous domestic and international scarification in its pursuit of abolishing the cruel apartheid system. In order to oppose the apartheid governing party and the actions that promoted racial separation, the ANC had the fundamental goal of bringing together all of the African people who lived in South Africa. On 25 and 26 June 1955, the people's congress of Kliptown, which was held in Johannesburg, took the initiative to establish the Freedom Charter. As was indicated by Professor Mathews, the Freedom Charter was an integral part of the official papers of the African National Congress. It was critical to the development of the ANC's non-racial politics. Pan-Africanist and pro-poor principles, particularly the developmental state model, have been deeply ingrained throughout the ANC's long history as a South African liberation movement.

The ideology of the left evidently serves as a source of inspiration for the ANC in its endeavours to establish a democracy that is attuned to social consciousness. The inclusion of socio-economic rights in the Constitution of South Africa, which is given significant importance, contradicts this assertion. The ANC encountered challenges in implementing more radical state-led developmental initiatives during the late 1980s and early 1990s because of the prevailing dominance of a neo-liberal intellectual milieu (Twala, 2014). From a structural perspective, this issue presented a challenge. In the context of economic and development policy, it is said that the ANC leadership has consistently adhered to a "right-wing" stance. To cater to its diverse membership, the organisation has primarily adopted symbolic gestures rather than fully embracing radical perspectives. A number of members within the ANC hold the belief that the left faction exhibited excessive vulnerability and was completely caught off guard by the modifications in the geostrategic configurations.

The party's historical trajectory and current obstacles have revolved around its existence as a cohesive entity. The ANC asserts the importance of cultivating a distinct ideological brand in order to garner recognition and earn the respect of the populace. It is a prevalent occurrence for political organisations that are established based on a certain philosophy to endure for extended periods, often spanning several centuries or beyond. The dynamic political context within which the movement operates may lead to modifications in particular trademarks over time, as has been previously acknowledged. The ANC attained political authority in 1994 by virtue of its esteemed status as a liberation organisation both domestically and within the Diaspora. The contemporary evaluation of the ANC is predominantly focused on its current performance, rather than solely relying on its historical legacy of struggle. Based on the aforementioned, it is not meeting the anticipated standards.

The ANC has been engaged in the political arena of democratic South Africa for over two decades. The historical relationship between the ANC and the South African electorate, encompassing electoral processes and broader political engagement, can be traced back to 1990 (Booyesen, 2011). Notably, the ANC has secured victory in every subsequent national election, demonstrating its sustained political dominance. However, to ensure long-term viability, an assessment of the organisation's leadership and membership challenges was deemed necessary, prompting significant structural and strategic modifications to address the evolving demands of the 21st century. Furthermore, the ANC has adapted its policies to strengthen its connection with the populace, align itself with contemporary African political dynamics, and, specifically, to maintain its relevance within the South African context.

The renewal of the ANC necessitates a dual approach encompassing institutional reforms and a fundamental transformation in mindset. One enduring adage that we acquired during our cadre days is as follows: "***Political Parties undergo a life cycle, progressing from inception to eventual demise.***" The ANC possesses a unique prospect to rejuvenate itself to a level

where it can effectively confront the prevailing circumstances. Consequently, the current context necessitates a renewed commencement, strategic adjustments, and the establishment of a novel brand image that prioritises the succession across generations. These allegories may be highly suitable for the given situation. As the saying goes, there are two well-known adages that capture the essence of the concept being discussed.

The first adage states that “an old parrot doesn’t mind the stick,” while the second adage express a similar sentiment, stating that “as the twig is bent, so inclines the tree.” The ANC is currently experiencing a state of ailment, yet remains actively engaged rather than passively withdrawing, yearning for a bygone era, and grappling with the bewildering velocity of technological progress. The revival of the party is contingent upon the successful transfer of power from one generation to the next.

Because of the ongoing fight amongst the liberation groups vying for governmental authority, a considerable backlog exists in the party’s succession process. Since 1994, individuals who have become party members have consistently assumed duties within the party itself and in various administrative capacities. Individuals and society experience fatigue when exposed to individuals who consistently deploy repetitive speech patterns and exhibit a stagnant appearance. This concept is derived from the field of social psychology. ***The phenomenon of queuing is not an independent system per se but rather a historical event that necessitates examination and modification.***

The present leadership of the ANC should contemplate embarking on a divergent trajectory prior to the exacerbation of circumstances, hence necessitating the selection of novel leaders who possess a visionary outlook and are well equipped to fulfil their responsibilities, assuming that the party can provide evidence of its willingness to implement internal reforms within its organisational structure. In such an event, it would own a significantly more advantageous position compared to the other prominent political parties within the country. Despite possessing all the necessary elements, what distinguishes it

from other goods in the market is its ability to seek out the most appropriate application for remedying the error.

The ANC encounters a multitude of obstacles, which have the potential to undergo transformation over the course of time. The critical issues encompass corruption, addressing economic inequality, service delivery, land reform, and unemployment. The ANC has encountered challenges pertaining to accusations of corruption within its membership. The party continues to struggle to address corruption and uphold transparency. South Africa, a nation governed by the ANC, persists in confronting economic inequities. Addressing the issue of wealth inequality and promoting an all-encompassing economic expansion are crucial tasks for the ANC. The problem of delivering critical services, including education, healthcare, maintenance of road infrastructure, and housing, to all citizens has been a significant undertaking. The maintenance of public support relies on the imperative of ensuring effective and equitable service delivery.

Furthermore, the issues mentioned above have been exacerbated because of internal splits and factionalism within the ANC, which have consistently plagued the organisation. Ensuring the cohesion of a political party and effectively managing internal disputes are essential factors in promoting and sustaining political stability. The issue of land reform in South Africa has long been a complex and sensitive matter. The ANC has encountered difficulties in the execution of land reform measures aimed at redressing past inequities while ensuring the preservation of economic stability. The presence of elevated levels of unemployment, particularly amongst the younger population, constitutes a significant and urgent issue. The establishment of work prospects and the mitigation of unemployment are vital for the maintenance of social stability. Enhancing the calibre of education and mitigating gaps in educational achievements continue to pose significant obstacles. The presence of a highly educated populace is necessary for sustained and enduring growth. The imperative of addressing social concerns, encompassing crime rates and public safety, is of utmost importance in upholding public trust and fostering confidence in the governing efficacy of the

ANC. It is imperative for the ANC to comprehend that political environments are subject to transformation, potentially giving rise to novel obstacles.

Liberalism in the DA and a Mixture of Ultra-Right Tendencies

The Democratic Alliance (DA) has consistently been perceived as a political party with liberal tendencies, advocating for the limitation of excessive governmental action. The rational choice theory places significant emphasis on the pursuit of self-interest by individuals, which stands in contrast to the underlying communal philosophy observed in African societies. However, the ideology of liberalism in post-apartheid South Africa continues to be complex, necessitating adjustments to address the persistent inequalities within society. The rationale for this modification is imperative because of the nation's historical context characterised by the practise of apartheid (Mottiar, 2015). She additionally suggests that it is unfeasible to disentangle the DA from the realm of liberal South African politics, which, throughout the age of apartheid, were predominantly influenced by the Progressive Party (PP).

Within the legislative body known as Parliament, the Progressive Party, afterwards known as the Progressive Federal Party (PFP), emerged as a prominent and vocal adversary of the apartheid system. In 1989, the PFP collaborated with several liberal organisations and splinter groups to become the entity recognised as the Democratic Party (DP). Following the democratic transition that occurred in 2000, the DP underwent a significant transformation by rebranding itself as the Democratic Alliance and forging a strategic partnership with the New National Party (NNP). Notwithstanding this, the partnership had numerous obstacles, with the most noteworthy being a major occurrence of NNP members defecting to the ANC in 2004.

The DA consistently propagates the notion that it is a political party that espouses liberal principles, regardless of the circumstances. Nevertheless, there exists a substantial

level of doubt regarding the liberal agenda that the DA is striving to advance. Although a significant portion of DA voters align themselves with conservative and right wing ideologies, it is important to note that the party's leadership lacks a comprehensive understanding of liberal ideology. This phenomenon can also be attributed, at least partially, to this particular circumstance. Conversely, they established connections with individuals of European descent – South Africans who belonged to the middle and upper middle class, which represents the most privileged socio-economic group. The prevailing belief amongst many is that African South African members of the DA are motivated, at least in part, by a desire to preserve their reputation or by their pursuit of opportunities. It is indisputable that the DA is aligned with the liberal international, while concurrently being linked to African liberal networks. The neoliberal paradigm is an aspect that the DA does not formally proclaim but understands in depth. Fostering economic growth is most effectively achieved by a state that refrains from involvement and assumes a passive role, also known as a “night watchman” state.

The leadership of the DA has been communicating a range of contradictory and puzzling messages. One of the most significant aspects pertains to the former leader, Helen Zille, and her recurrent assertions regarding the benefits of colonialism, wherein she commended the infrastructural advancements achieved during the period characterised by colonial apartheid. However, she lacked the ability to fully comprehend the extent of the psychological suffering endured by African people for the entirety of the apartheid period. The potential consequences of the law's repeal on her and individuals who hold similar viewpoints remain uncertain. In addition to this, it can be argued that the infrastructure development undertaken by the apartheid authorities in South Africa was primarily motivated by self-interest and the pursuit of economic advantages, rather than a genuine intention to benefit the African population. Conversely, Africa's resources were utilised to facilitate economic development after extensively exploiting their own territory.

Nevertheless, it may be argued that the DA has made a significant contribution to the ongoing process of democratisation within the nation. The individuals exhibited a remarkable level of perseverance, which played a significant role in strengthening their electoral support. In contrast to the party's original level of support in 1994, which stood at a mere 1.73%, the subsequent elections held in 2014 witnessed a noteworthy surge in support for the party. A comprehensive analysis of the election results pertaining to the political party, spanning from 1994 to the present, elucidates a persistent and upward trajectory in the level of support garnered by the party (Mottiar, 2015). Considering the political landscape of South Africa as a one-party democracy, it is indisputable that the DA has achieved noteworthy progress in recent times.

However, the extents to which these developments signify a genuine consolidation of the party's status as an opposition party is currently in need of further investigation. Furthermore, examining the various failures and achievements that have occurred is imperative, necessitating additional investigation. Conversely, it is important to consider the broader perspective while discussing the reconstruction of postcolonial and post-apartheid African states from several angles. Although the particular policies required overcoming market failures might differ amongst countries, the imperative for effective government involvement remains constant. Government involvement is necessary to modify the existing system of incentives and disincentives in order to promote productive investment and discourage rent-seeking activities. This can be achieved through several means, amongst others.

The DA encounters many obstacles in its capacity as a political party. One notable obstacle pertains to the matter of racial identity and representation. The DA has faced criticism about its lack of diversity and failure to represent South Africa's demographic composition accurately. Achieving a harmonious equilibrium between the imperative for diversity and tolerance inside the political party while upholding its fundamental ideals necessitates a tactful approach. The DA faces the additional task

of attracting a more diverse range of voters, extending beyond its customary support base.

The political party has always been perceived as having a strong appeal amongst urban, middle-class constituents. However, the party needs help broadening its support base to include a more diverse array of voters, particularly those residing in rural regions. One additional obstacle involves the intricate and delicate matter of affirmative action and restitution policies. The DA aims to advance a non-racial and meritocratic framework. However, it must strategise methods to redress historical disparities while ensuring the continued support of its constituents and upholding its core beliefs.

The management of factionalism and the promotion of unity amongst party members are essential aspects of internal party dynamics. The task of reconciling the divergent viewpoints within a political party and upholding a unified identity is a formidable undertaking, particularly in a multifaceted political environment characterised by a range of ideological stances. Furthermore, the significance of proficient communication and strategic messaging must be balanced in the context of political parties. The DA encounters the task of effectively expressing its goals and principles in a manner that appeals to the broader populace of South Africa and sets it apart from other political parties. In brief, the DA has many issues pertaining to diversity, expanding its voter constituency, handling discussions around affirmative action, managing internal dynamics, and effectively disseminating its message to the general public. The resolution of these difficulties will be crucial for the DA's achievement in the realm of South African politics.

The EFF's Left Wing Approach on Its Foundations and Ideological Contradictions

There is no question that the establishment of the Economic Freedom Fighters (EFF) party in 2013 has had a discernible impact on the political landscape of South Africa. In the general election held in 2014, the EFF significantly increased their representation inside the National Assembly, resulting in their ascent to the

position of the third-largest political party. In addition, it established itself as the official opposition in the provinces of North West and Limpopo, and it succeeded in gaining a foothold in the political arena in the province of Gauteng. This demonstrates that the EFF garners support from specific populations because of the ethnic identity of its senior leaders and the ideological affinity that it has with the general populace. The influence and consequences of the EFF were notably apparent in the discourse surrounding the question of whether the 2014 election marked the commencement of a substantial reconfiguration (Mbete, 2015). The EFF is anticipated to disrupt the status quo political landscape in South Africa as a means to challenge the ruling ANC's hegemony and the DA's enduring control over opposition politics.

Because of the presence of these two fundamental contradictions, the EFF finds itself currently facing a challenging predicament in terms of its leadership. Initially, the individuals who established the party hold authority over all matters pertaining to the organisation. The organisation is characterised by a leadership style commonly referred to as a "one-man show," which is characterised by plainly and dominant control over the party. This can be likened to the governance exhibited by North Korea or other autocratic countries. Furthermore, regarding the aspect of "context and conduct," it is noteworthy that a significant portion of the senior leadership within the EFF lacks a discernible history of experience and possesses limited familiarity with things pertaining to party politics. The matter at hand pertains to the constrained level of engagement with party politics.

This implies that individuals benefit from gaining further expertise in areas such as labour unions, business, or public service. Each of these factors poses distinct challenges to the process of development. Despite the party's claim to be aligned with a Marxist movement, it is imperative for the leadership to substantiate their adherence to a participatory decision-making approach. Nevertheless, there exist divergent perspectives regarding ideology between the upper echelons of leadership and the rank-and-file members. Since 2014, there has been a lack of cultivation of charismatic leaders apart from

the established group, and this recurring trend suggests the absence of any established plan for succession. Furthermore, there needs to be more training for those with charismatic leadership qualities in any other domain. In the event that the party's upper echelons are compelled to confront a conceivably calamitous circumstance, it is highly probable that the party will swiftly disintegrate without any forewarning.

The combative stance adopted by the EFF towards various political parties, particularly the ANC and its leaders, has the potential to impede collaborative efforts and limit the effectiveness of governance. The establishment of productive relationships with other political actors is of paramount importance in the pursuit of policy goals. As a political organisation, the EFF faces various internal challenges that require attention, including the preservation of party unity, the management of internal dissent, and the resolution of claims pertaining to misconduct or corruption. The EFF's long-term success will depend on effectively managing these problems while maintaining fidelity to its fundamental beliefs.

The challenges associated with achieving consistency in political messaging and behaviour are highlighted by the disparities observed between a political party's professed objectives and its leaders' actual actions. Despite their professed commitment to populism, it appears that they are unable to resist the allure of authority and opulence. The populist political movement in South Africa has faced similar challenges to the realisation of Nelson Mandela's vision of a harmonious and inclusive society known as the "Rainbow Nation". The South African nation is currently experiencing a growing socio-economic crisis, accompanied by the ANC's perceived inability to adequately address this crisis. These circumstances have created a conducive environment for the emergence of populism, thus resulting in the establishment of the EFF.

During the initial years of the ANC's tenure as the ruling party, the emphasis was placed on prioritising reconciliation above fundamental issues related to the country's transition to democracy (Hurt & Kuisma, 2016). Despite facing significant

challenges, the EFF has successfully revitalised Pan-Africanism and re-established authentic African unity, which had previously diminished inside the ANC. Furthermore, it is plausible that the leadership of the EFF could undergo significant transformation, becoming a notably dynamic entity in due course. Consequently, the possibility of observing Africa's remarkable potential throughout the nascent stages of the EFF's development exists.

A Critical View: Neither Economy Neither Free nor Fair

Erroneous messages result in incorrect views, and incorrect perceptions breed an emotionally confused and misinformed generation.

This section aims to explain how certain political parties or leaders arrived at the point of “**economic freedom in our lifetime,**” The narrative has to be analysed in depth along with its historical background to fulfil its purpose. In addition, the message that was just sent exemplifies how uncensored and unreviewed communications significantly influence society, especially amongst younger generations. The bulk of the world's population does not give the global economic system nearly as much thought as they should, for example, the air they breathe; the economic system is comparable. Inadvertently, it becomes apparent that self-interest, the utilisation of ordinary employees for personal gain, and competitive behaviour are not only deemed permissible but also deemed beneficial to the entirety of society because of their contribution to the overall “efficiency” of our economic system. According to Becker and Sparks (2016), the environment in question can be defined as a free-market economy that is typified by the encouragement of profit and growth within the framework of capitalism. People's perceptions of justice and stability have developed substantially as a direct consequence of the injustices that are a product of a mix of both economic and political systems.

One notable observation is that when either capitalists or the government controls the economy, it is unlikely to

be characterised as “*free or fair.*” In introductory economics courses, it is commonly taught that an economic system in which the government has direct control is referred to as a command economy. The establishment of government-mandated rent does not inherently result in social inefficiency. The wastefulness of a system arises when it is only utilised by individuals who prioritise their own self-interest, generating money to the detriment of society. This occurs particularly when the state lacks the ability to rectify any shortcomings in the market, assuming the absence of any market failures. The aforementioned characteristics are crucial in shaping the framework of production and interaction within a given system.

According to Ericson (2013), the system was able to maintain political effectiveness despite its economic inefficiency because of the presence of a significant number of economic, political, and social institutions, as well as established patterns of behaviour and comprehension of economic and social processes. In socialist states, it is evident that the determination of product and service pricing lies within the purview of the government. In contrast, the determination of prices for products and services occurs organically inside a liberated and transparent market, when economies and individuals possess the autonomy to actively pursue their respective economic objectives. This environment is commonly recognised as a competitive market.

This analysis examines the core principles of neoliberal political economy, critiques its inherent limitations, and explores the social foundations necessary for a functional market-based economic system. It argues that sustainable economic growth is contingent upon concurrent social development, emphasising the inadequacy of market mechanisms alone to foster such development. The proposition that individual behaviour is solely driven by self-interest and utility maximisation lacks empirical substantiation. Historical analysis, empirical data, and theoretical frameworks demonstrate that a complex market economy necessitates a blend of self-interested and socially oriented behaviours. This blend involves adherence to both

individual and social norms, which collectively optimise the potential for survival within a conducive social framework.

A mixed economy is an economic system that combines elements of both free-market economies and command economies. This economic system is alternatively referred to as a hybrid economy. In nations characterised by free market systems, it is not infrequent for governmental intervention to occur with the aim of exerting influence over economic policies (Sen, 1991). These acts are undertaken for a number of purposes; for example, some of these activities are made to defend certain sectors or to benefit customers. This suggests that a significant number of states have a mixed economy, as per the economic perspective. The proletariat, because of its lack of control over the means of production and the assessment of its output, can only achieve freedom from the constraints of necessary work and mundane preoccupations if a capitalist happens to provide it (Gutkind, 1978). Marxism is founded upon a radical perspective that opposes the proletarian class and presents a distinct vision for the organisation and control of labour within the economy.

The function of socialist governments in economic planning differs significantly compared to most democracies with open markets. As an illustrative case, China is gradually transitioning towards a market-oriented economic system. China's economic system underwent a significant transformation with the implementation of Deng Xiaoping's economic reforms. It can be characterised as a socialist market economy, wherein a prominent state-owned company sector coexists alongside market capitalism and private ownership, as recognised by economists. My primary objective is not to conduct an analysis of Marxist or capitalist economic ideas. However, the intention is to illustrate that the concept of economic freedom in our lifetime by the EFF is idealistic and occasionally exhibits flaws.

The retention of the slogan *economic freedom in our lifetime* evokes memories amongst certain individuals who have actively participated in the worldwide socialist struggle, reminiscent of the slogan *socialism in our lifetime*. This latter slogan emphasises

the imperative of embracing social frameworks that cultivate and advance an equitable and morally upright society. The utilisation of this motto by the World Federation of Democratic Youth (WFDY) became particularly prominent during the 1970s to 1980s and persisted into the 1990s.

The catchphrase *economic freedom in our lifetime* is rhetorically effective; yet, it is important to recognise that mere verbal expressions devoid of corresponding actions lack substantive significance. The statement posits that the notion of economic control for Africans is devoid of significance, as it necessitates a multifaceted process of unravelling numerous underlying factors. However, African countries currently face significant challenges regarding the notions of dignity and equality in relation to the global community. It is important to acknowledge that the control of the mode of production has a crucial role in determining the extent of equality within these societies.

Any person who possesses the ability to comprehend and articulate the contents in the publication *Economics for Dummies* possess a fundamental understanding of the mechanisms underlying the contemporary global economy. Nevertheless, Africans now lack the necessary capacity to effectively govern intricate capitalist economic systems. I concur with the sentiment that there is a shared sense of dissatisfaction regarding the inability of postcolonial African leaders to effectively stabilise and foster growth within the African economic system. The economic situation of the continent deteriorated significantly with the implementation of political independence, as it lacked a uniform currency and regulations for specific economic sectors. However, my focus lies mostly on pragmatic resolutions rather than allocating responsibility. The limited understanding of economic fundamentals amongst many African political leaders is expected to impede growth across the continent, resulting in a protracted and arduous development trajectory.

Prior to embarking on a new trajectory towards assuming control of the means of economic production for the collective

welfare, it is imperative to establish a solid groundwork for economic self-reliance amongst the African populace. The implementation process, however, necessitates meticulous deliberation and a well-thought-out plan. The key issues are the allocation of responsibilities, commencement timeline, availability of tools, and additional factors requiring attention. Critical factors include the inquiry about the individuals involved, the methods employed, and the selected timing. The presence of market participants, whether they are state entities or private capital, who possess authority over the means of production and economic resources, might potentially contribute to the overall welfare of African society across various economic systems, including command economies, free markets, or hybrid models that combine elements of both.

This implies that the incumbent authority should retain control over the economy in both of the aforementioned scenarios. In the context of a free-market economy, attaining equitable financial access poses challenges and may be deemed unattainable because of the inherent limitations of government intervention in effectively managing and coordinating the national economy for the welfare of the populace. On one hand, it is argued that the government should levy a substantial tax on wealthy individuals in order to address the basic needs of people situated at the bottom of the pyramid or the lower end of the socio-economic spectrum. Instances arise when there exists a discrepancy between political discourse and its implementation, whereby economic actors advocate for the desires of the populace while also acting in a contradictory manner.

The persistent dominance of the question about the governance of the South African economic system within the country's political landscape is likely to persist until a more definitive and comprehensive understanding is attained. The concerns pertain to the discourse surrounding the interplay between structure and agency. The influence of political context on political behaviour and the reciprocal relationship between political behaviour and the alteration of political conditions are subjects of inquiry. The EFF now lacks a robust political infrastructure in all instances. Based on my analysis, it is my

contention that the EFF will continue to have limitations in terms of political opportunities until the years 2028 or 2032.

In the current era characterised by the political apex of the international community, Africa has witnessed a significant transformation in its economic power dynamics. This suggests that there will be a shift in the global economy, including African nations, from one that relies on **mineral resources to one that is centred around knowledge and intellectual capital**. Consequently, the influence over economic management will shift from traditional factors such as farmland or mineral reserves to electronic marketers. Therefore, it is imperative to analyse the political-economic landscape and implement a reorganisation of the political alignment.

Without a shadow of a doubt, the emergence of the EFF may be attributed to a profound sense of anger and resentment. The expulsion of the EFF from the ANC Youth League stands as the most urgent line of action. It is well acknowledged that the group, as mentioned earlier, exhibits a conspicuous manifestation of venom, bitterness, and utter disdain for the ANC, which formerly served as its mother body. The presence of connection and nostalgia cannot be disregarded in relation to their linked structures; nonetheless, this does not diminish the unsettling nature of their acts. The ANC has been the recipient of derogatory remarks because of its overt disregard for established conventions of social engagement. However, this matter can be handled through time, leading to the potential consolidation of control across many governmental entities.

However, in order to sustain one's position as a prominent political entity, it is advantageous to engage in an examination of both the current circumstances and the forthcoming prospects. The primary focus of the EFF should revolve around the implementation of empowerment initiatives, with particular emphasis on conducting experiments targeting the demographic groups of young individuals and women. Indeed, just a cursory exploration of the term "empowerment" reveals a plethora of initiatives and interventions that predominantly address the aforementioned socio-economic classifications.

The concept must take into account the political empowerment of marginalised social groups while simultaneously acknowledging their active economic participation. Simultaneously, there is an emphasis on the interdependent relationship between various forms of empowerment. Significantly, the empowerment of individuals, women, and youth can be seen as outcomes that naturally arise from economic empowerment, as a clear correlation exists between these phenomena. However, it is crucial to appropriately structure and modify these treatments to suit the specific contexts in which they are implemented.

It is posited that in due course, the ANC, the EFF, and other ideologically aligned political groups may potentially astound observers by formulating a substantive and enduring strategy aimed at fostering economic expansion. The proposition of avoiding conflict and fostering collaboration during periods of change is not merely a “fanciful notion” but a concept that holds relevance and applicability for individuals across various contexts. Consider a scenario in which both parties reach a mutual consensus regarding a shared objective, prioritising education and the development of indigenous knowledge systems as their foremost concerns. This strategy would facilitate the process of business initiation for a larger number of young entrepreneurs, so granting them a sense of empowerment. Rather than engaging in verbal competition, individuals within impoverished communities would likely experience more advancement towards improved living conditions by adopting practical actions and thoughts. Similarly, it is imperative to ascertain the definition of “free education,” its impact on African society, and the potential insights that can be gleaned from diverse factions.

A critical View: Free Education!

Intro

Do we have a comprehensive appreciation and distinction between ‘access to education’ and ‘free education’? Do free-of-

fee-educated students provide their professional skills without charging any fees? What is free? Is it 'free' syndrome or the way out of societal questions? A combination of everything free leads us to a state of free-fall.

Africa's educational policy and system have encountered numerous historical issues pertaining to reference and ownership since its inception. Attributing the emergence of knowledge to a singular culture, racial group, or continental region poses a significant challenge (Seife, 2020). The contemporary global education system, as we currently understand it, is the result of the collective contributions of numerous cultures, including those of African origin. However, its historical roots may be traced back to an even earlier period. Therefore, the acquisition of autonomy and agency through education is crucial for empowerment, but it is not the sole determinant. Several socio-political, economic, power and structural linkages significantly influence and constrain the efficacy of individual and collective endeavours.

'Our Collective Conviction'

Shifting from a populist perspective to an evidence-based argument; rather than including the phrase *free education*, it is recommended that the slogan be revised to state, "***Equal access to education should not be contingent upon an individual's racial or gender identity, and should be universally available.***" The rationales for this phenomenon are readily apparent: Each nation is constructed or operates based on a recognised framework of economic principles or a system. Education plays a crucial role in all three fundamental aspects, namely the economic, social, and political domains. The manifestation of unregulated fanaticism has been observed because of the limited range of perspectives about the governance of the education system, whether through governmental or private sector entities. An alternative revenue-generating strategy does not substantiate an unusual approach but is based on the premise that it will be effective.

It is indisputable that the prevailing economy exhibits scarcity, hence necessitating the effective allocation and

utilisation of limited resources, which is the fundamental focus of the field of economics. Any strategy lacking a solid political or economic foundation, which is deemed irresponsible, is often euphemistically described as an attempt to establish a utopia with an idealised economic system. African nations have significant challenges in the domains of education, economic development, and social rights. South Africa is amongst several nations grappling with these challenges. The proposed solution should adopt a comprehensive approach rather than solely targeting a particular sector.

In the context of South Africa, it is imperative to prioritise the current generation's education, equipping them with the necessary skills and knowledge to actively shape the nation's future trajectory via selflessness and the establishment of a merit-based system. It is advisable to refrain from embracing the theoretical perspective of economics, as it may lead to the propagation of hyperbolic claims and inaccuracies. Throughout history, successive generations have consistently asserted that Africa is the most affluent continent globally. However, it is paradoxical that Africa is simultaneously home to a significant proportion of the world's most destitute individuals. Indeed, a notable disparity is observed. Undoubtedly, Africa possesses a diverse array of mineral resources, prominently including petroleum, water, forests, and wildlife, amongst others.

At the minimum, our continent possesses aesthetic appeal; nonetheless, the transformation of our abundance into the establishment of nations and the manifestation of a trickle-down economy remains unrealised. The underlying factor contributing to Africans' perceived inability to establish a knowledge-driven economy and culture capable of fostering a thriving *marketplace* is closely tied to the persistent notion that natural resources are a mere *myth*. In order to facilitate this process, it is important to possess the requisite levels of knowledge, resources, technology, altruistic leadership, and an innovative political strategy.

Moreover, Africa lacks a robust marketplace for its goods and has challenges in establishing one. Additionally, the

continent needs more developed trade networks and limited purchasing power within its borders. Additionally, the continent needs more developed trade networks and limited purchasing power within its borders. African products are currently being marketed and distributed in several global cities, including London, New York, Tokyo, Hong Kong, and, recently, Shanghai. Postcolonial Africa encountered challenges in establishing a novel market presence, both at the local and regional levels. Africans may negotiate, trade, and conduct business with African commodities at a reasonable price in a marketplace. However, it is essential to acknowledge that Africa is a continent characterised by economic potential and a significant poverty-stricken population. As a consequence of these circumstances, it is imperative to undertake a comprehensive re-evaluation and restructuring of the global social, economic, and financial frameworks.

The importance of the African market warrants a reassessment in light of the increased accessibility of numerous supplementary devices that are deemed necessary. It is not unexpected that Africa's aggregate gross domestic product (GDP) is comparatively lower than that of Germany. In 2022, Germany's population was estimated to be approximately 84.3 million individuals, while its GDP surpassed \$4.5 trillion. Nevertheless, it is worth noting that the continent of Africa is home to a population exceeding 1.2 billion individuals and possesses a GDP that surpasses \$2.5 trillion. The observed discrepancy between the two variables serves as an indicator of the considerable extent to which Africa's economy still needs to progress. Instead of doing things that cause problems without fully understanding how the world works, people need to feel a sense of urgency and responsibility to move the continent forward by learning more, getting a better education, and being careful.

A Contested Debate About Education and Its Implementation

A robust education is widely regarded as a potent tool in the pursuit of societal improvement and the establishment of a harmonious and prosperous community. A society's education

system plays a significant role in shaping its cultural and political development (Ezeanya-Esiobu, 2018). Tangible results encompass various outcomes, including, but not limited to, health, fertility possibilities, early childhood education, and the capacity to innovate and adapt to a dynamic technological environment. Additionally, the establishment of structures that foster a sense of national pride is also a notable achievement.

One of the counterarguments against expediting the process of granting independence to African nations was based on the premise that their populace, having gained a rudimentary education under colonial rule, would require assistance in effectively managing governmental duties. Consequently, shortly following their attainment of independence, these nations were obligated to allocate significant resources towards the development of their education systems in order to cultivate the necessary human capital for fostering national progress. Despite the absence of universities in many newly independent African nations, there was a strong emphasis placed on prioritising primary and secondary education.

“Education is the most powerful weapon you can use to change the world.”

Nelson Mandela

The entitlement to access education is often regarded as a fundamental human right, playing a crucial role in exercising and realising all other human rights. Education plays a crucial role in fostering individual autonomy and independence, hence yielding significant societal benefits and contributing to overall progress. The right to basic education is guaranteed to all individuals under the Universal Declaration of Human Rights (UN, 1948). Currently, the primary school enrolment rate in Africa is 64%. However, it is noteworthy that a prevailing phrase during the liberation struggle and subsequent years following independence was “**universal access to education across all levels, without financial barriers.**” If the slogans had been translated comprehensively, Africa would not currently be confronted with the issues it is currently

encountering, and the continent would have already identified and implemented resolutions for those challenges in the past.

However, it is essential to note that the actual situation on the ground is not correlated with our emotions in any manner. Approximately six decades following its attainment of independence, the African continent continues to grapple with a range of socio-economic challenges, encompassing elevated levels of joblessness, pervasive malnutrition, and disparities in wealth distribution, prevalent illnesses, and systemic inequities. One of the contributing factors to this phenomenon can be attributed to the education system that has been established in Africa. What are the reasons behind the limited transformative impact of “free education in Africa” and the perceived inadequacy of human knowledge in addressing our societal challenges? Hence, I always contend that the impact of “**free education made Africa free of knowledge.**”

Possibilities: The assertion that free education invariably results in subpar quality is not universally applicable. It is important to recognise that the provision of education at no cost does not inherently imply a lack of educational excellence. Attaining a superior education without incurring any financial burden is indeed a viable prospect. Because of our previous encounters, we possess knowledge that a significant proportion of Scandinavian countries have implemented policies that either render tertiary education entirely cost-free and of high quality or have significantly lowered tuition fees to an inadequate extent. Conversely, they demonstrate a willingness to invest substantial effort and allocate considerable resources to achieve exceptional outcomes. The emphasis focused on research and invention, coupled with significant attention to local beliefs and practises, is likely a contributing factor to their exceptional level of achievement. Furthermore, there has been significant dedication from both the general population and the government through the implementation of supplementary extraordinary taxes.

In contrast, the USA currently maintains the highest marginal tax rates at a level of 43%, whilst Nordic nations

exhibit a broader range of approximately 60% to 70%. Suppose the proponents of free education, including the leaders of the EFF, are determined to advocate for this cause. In that case, it is imperative that they demonstrate their commitment by adhering to a tax payment regimen that equals or exceeds 50% of their earnings. The commitment of current parliament members to allocate 50% of their earnings into the advocacy for tuition-free education is a highly appreciated development, reflecting a more positive and externally focused approach. In light of this circumstance, I shall align myself with their efforts to actualise a system of education characterised by superior standards, wherein the government assumes complete and comprehensive financial responsibility, thereby obviating the necessity for tuition fees. In instances of this nature, the utilisation of vacuous speech will incite annoyance amongst individuals who lack access to formal education while yielding no discernible impact.

Reality: In the context of postcolonial Africa, the provision of “free education” is associated with two primary challenges. To begin with, it is imperative for policymakers to secure additional financial resources in order to fund educational institutions adequately. Education was not the second item on the national agenda. The primary assertion is that educational and research institutions necessitate substantial financial resources to generate and sustain the calibre of their endeavours. It is imperative for both the government and the general public to possess comprehensive knowledge of these organisations in order to provide unwavering support. If this condition is not met, the slogan will fail to provide the requisite standard of free education for African nations. African education planners must address three fundamental inquiries below in order to comprehensively tackle the issue of establishing accessible and high-quality education.

1. Someone has to pay for free, excellent education to be available to everyone;
2. It is important to comprehend the methods through which the quality of education might be upheld;

3. The education system must be responsive to the national development aspirations and citizens' satisfaction in African nations. Engaging in education solely for the sake of education itself does not yield any tangible value proposition!

African Educational Institutions and Their Impacts

Africa finds itself at a critical juncture in terms of how its education systems can effectively address the requirements of society. African academic institutions are seeing significant growth to accommodate the educational requirements of the indigenous population. The question of whether these educational institutions fulfil the minimum criteria for equipping individuals to become valuable members of society remains a topic of ongoing discussion. Are educational institutions successfully generating skilled professionals in accordance with the needs of the local community and contributing to the advancement of the continent's development goals? *However, the empirical evidence presents a disheartening scenario, as it reveals that despite African nations investing in the education and training of their youth to become engineers. However, Chinese engineers are primarily responsible for the design and construction of roads in the majority of African nations. Educational institutions in Africa are producing a considerable number of medical practitioners. However, a significant proportion of individuals residing in Africa need more trust in these entities. When African political elites experience health issues, they tend to prioritise seeking medical treatment in cities such as London, Paris, Bombay, and Dubai. Consequently, Cape Town remains the sole African choice for accessing what is perceived as "superior" healthcare.* Given these circumstances, it is challenging to discern the justification for allocating financial resources to the education system if its outcome is limited to the production of accountants and cashiers. It is important to acknowledge that no school discipline is inherently inferior or superior. The aforementioned example serves to enhance our understanding of the educational landscape in Africa.

What is the purpose of obtaining college or university certificates? Unless it has a transformative impact on our daily operations or propels us towards more extraordinary

achievements, why should we consider making any changes? Given the absence of objectivity in the real world, the proposition that “providing free education is pointless” is put forth. A standardised framework that places emphasis on the interests of specific groups with established networks while disregarding the individual’s contributions and viewpoints now typifies the education system in Africa. In contrast to the prevailing circumstances, enlightened leadership advocates for innovative and intuitive approaches to using education as a means to foster national development and enhance the well-being of its citizens. Africa should prioritise efforts to address and reform its education system to address local realities and move away from the legacy of colonial education systems. Instead, it is imperative to examine the paradigm shift that lies at the core of the issue by metaphorically delving into the complexities and implications associated with opening Pandora’s Box.

I firmly refute the erroneous premise that Africa and its inhabitants lack cultural, philosophical, wisdom, and civilisational attributes, as this notion perpetuates identity erasure and is rooted in colonial constructs. Africa is home to a prominent philosopher who played a pivotal role in the development of the African Enlightenment, which was founded upon a fundamental truth and a meticulously documented body of work. Zera Yacob, an African philosopher of the 16th century, is credited with pioneering the African Enlightenment, predating the European Enlightenment by a century.

There exist two perspectives from which this matter can be examined. Africa’s failures to appreciate its own philosophical achievements and its tendency to embrace those of others have become more readily prevalent. This strategy resulted in Africans, through a process of unlearning, developing an appreciation for local wisdom or indigenous information that was previously overlooked or undervalued. Epistemological foundations distinguish the method of development. However, in order to establish a standard, it is imperative to explore the philosophical aspiration of African spiritual and cultural advancement. Zera Yacob, a prominent philosopher from Africa, offers a concise overview of the notion of redemption. Zara

Yacob challenged the prevailing societal conventions of his era by articulating a perspective on the nature of humanity that transcended considerations of skin colour, hair texture, and physical appearance.

“The provision of free education needs to be more credible in the absence of objectivity within the authentic African and world context. The existing education system in Africa is structured in a manner that employs a uniform scale, which primarily benefits specific entities. In order to effectively utilise education for the advancement of a prosperous society and fulfilled individuals, it is imperative to possess enlightened leadership, unorthodox thinking, and intuitive leadership. Instead of embarking on a potentially problematic endeavour to address the deficiencies of the education system inherited from the colonial era, Africans ought to direct their attention towards the fundamental shift in paradigms that lies at the core of the issue.”

Zera Yacob’s pedagogical focus includes rational thought, ethical considerations, moral principles, ideological perspectives, and engagement with power dynamics. Zera Yacob asserts that all human beings possess equal status from a divine perspective. The concept of human equality posits that all individuals possess intelligence attributable to divine creation. Sufficient knowledge exists regarding individuals’ resistance to novel societal practices in the initial phases of contemporary social advancement, such as the implementation of specialised medical systems, enabling us to recognise the significance of socialisation in the establishment of trust. Undoubtedly, the pivotal factor in this instance pertains to the influence on formal education. Science lessons not only provide knowledge to children about technological breakthroughs but also instil in them a sense of reverence for various sorts of technical expertise. In the prevailing context of contemporary educational establishments, the initiation of science education typically commences with the introduction of fundamental concepts, sometimes referred to as “basic notions,” which encompass widely accepted and non-contentious knowledge.

Africa exhibits comparatively lower educational attainment relative to other global regions. Educational success, as in other sectors, is frequently evaluated through indicators of quality and quantity. A critical inquiry for African nations concerns the extent to which postcolonial education systems have yielded a substantial number of graduates with significant regional and global impact. Specifically, how many Nobel laureates in science, technology, literature, publishing, innovation, and entrepreneurship have emerged from African universities?

Primarily, in relation to other emerging regions, this particular location exhibits a notably lower proportion of individuals who have attained educational completion, particularly at the tertiary level. Africa is widely regarded as one of the most underdeveloped regions globally, as evidenced by multiple indicators such as income levels, human development, healthcare accessibility, gender equality, and political stability. When taking into account the limited levels of education and development, it is reasonable to anticipate that the incremental effect of an educational reform will enhance gradually over a period of time. Furthermore, despite its relatively underdeveloped state, the region is currently undergoing rapid development, making it an ideal subject for examining the impact of education on this transformative process. In conclusion, it is recommended that African officials carefully consider various strategies, including augmenting investments in education of superior quality, in order to facilitate progress and advancement across the continent.

Breakdown of African Universities: Quality, Quantity and Tuition Fees

The continent of Africa is home to a limited number of higher educational institutions that have achieved global recognition and accreditation by the Academia Achieve World Rank. These universities are highly ranked on a global level. Amongst the top 100 universities worldwide, no African institution, including those in South Africa, has attained a position of recognition. South

Africa is the sole African nation that has achieved a status within the top 200 universities globally. Despite the limited number of universities that have been ranked within the range of 200–1,000, only five in South Africa, four in Egypt, and one in Uganda, it is important to acknowledge that this distinction is nevertheless shared by all institutions involved.

This statement highlights the significant progress that Africa still needs to make in order to achieve widespread access to education. The purpose of the communiqué is to stimulate the generation of thoughts and the expression of concerns. Based on the narrative provided, it is evident that African educational institutions have limitations in their ability to comprehensively evaluate and make overarching conclusions regarding the state of education in Africa as a whole and, specifically, the fall in educational quality. Therefore, it is imperative for African educational institutions to promote the active involvement of academics in research and development endeavours, thereby fostering their contribution to society.

Nigeria has the biggest economy and boasts the highest population on the African continent. However, despite its possession of more than 150 public educational institutions, the region is noticeably excluded from global academic rankings. Ethiopia, a country situated in Africa and boasting the second-largest population on the continent, is home to around 54 public institutions of higher education. However, it is worth noting that these academic establishments have yet to be included in the top 500 global academic rankings. Despite South Africa's position as the most vibrant and largest economy on the African continent, it also holds a prominent status in terms of the quality of its higher education system. In numerous cases, it surpasses other countries by a significant margin, securing the top position.

The education system in Nigeria has suffered from a state of decay because of prolonged periods of underinvestment and neglect. Despite the country's capacity to allocate resources towards the education sector, this potential has yet to be fully realised. Consequently, there has been an increase in the

proportion of Nigerian individuals opting to enrol their children in overseas educational institutions, including those in the USA, Europe, and China, to pursue advanced academic degrees. The government of Ethiopia has successfully enrolled around 2.5 million students in postsecondary education, a commendable figure that positions the country as one of the few African nations to effectively implement a cost-sharing model for higher education, ensuring access for all students. The analysis does not intend to cast a negative light on either Ethiopia or Nigeria. These African countries have made significant contributions to the field of humanitarian intelligence. The residents of these nations are actively engaged in the generation of knowledge within the regions of Africa, Europe, and the USA.

In a similar vein, it is beneficial to evaluate the accessibility of education and the presence of higher education, notwithstanding the inherent dissimilarity between the USA and the African continent. In the USA, there is a total of 4,360 higher educational institutions. Amongst these, 2,832 are classified as four-year schools, while the remaining 1,528 are categorised as two-year colleges. Based on the most recent data from the American Association of Community Colleges (AACC), the current count of community colleges is 1,050. The majority of these academic institutions conform to exceptional standards. In contrast to its population of over one billion, Africa is home to less than one thousand universities. Amongst the numerous institutions, only a fraction, specifically less than 20%, are considered to meet the established academic standards. Hence, each individual has the capacity to perform the necessary mathematical computations to determine the shortfall within the education domain.

The assessment of educational expenses across different nations is a crucial undertaking. In terms of economic advancement, the USA is widely considered to be one of the most developed regions, particularly when compared to Asia and Europe. Conducting comparative research on tuition costs poses challenges because of the very subjective character of this topic. However, for the sake of our analysis and to enhance

comprehension, let us examine the average postgraduate fees in these respective nations.

In the USA and European Union nations, the average cost of postgraduate study ranges from \$18,650 to \$26,802. Conversely, in China, the average cost of postgraduate study is approximately \$5,800 to \$7,904. In South Africa, the cost of postgraduate study is estimated to be between \$1,900 and \$2,800. In African countries, the average cost of postgraduate study is around \$500 to \$1,600. It is apparent that the aforementioned tuition cost does not encompass any associated expenses, such as those for accommodation and meals. As a result, it may be argued that South Africa is a country that provides outstanding education, although it does not easily fit into the category of nations with high tuition fees.

What is Missing Link and Why I Think It is Important?

The subject under discussion pertains to the “Missing Link” concept and, consequently, my proposal concerning this problem. The education system should refrain from exhibiting bias or prejudice towards any particular demographic group in any fashion or form. Africa needs to engage in efforts to enhance the educational landscape by fostering participation amongst students, families, and many stakeholders. It is crucial to emphasise the inclusion of parents in the discourse surrounding the development of higher education policies since this plays a significant role in promoting shared goals. However, it is imperative for the government to exercise decision-making authority in a manner that takes into account all relevant factors that contribute to the effectiveness of education within the local population, as well as the development of productive and self-reliant students. Therefore, to create a just society, the educational policy being considered for implementation in Africa must consider the equitable inclusion of all stakeholders in a participatory fashion.

African governments must primarily consider the feasibility of building community colleges as an alternate

educational avenue within their regions. Students who have attained a notable degree of academic accomplishment should be afforded the chance to matriculate into esteemed educational establishments, such as universities, in return for financial assistance or alternative forms of recognition. Furthermore, it is imperative for South African schools to extend their accessibility to both domestic African nationals and international students who aspire to pursue higher education within the country. Engaging in this practice has the potential to generate a substantial income, aiding in the mitigation of the financial burden placed on educational institutions. Considering the premise, as mentioned earlier, the immigration process would adhere to the standards set forth by the initiative.

Community universities: Alternative educational opportunities should be available for students who do not find a suitable fit inside the traditional four-year college or university setting, allowing them to pursue their academic goals within a smaller and more diverse learning environment. Implementing an alternative approach should be considered in utilising the open-door policy at community colleges. This option presents a commendable opportunity for individuals seeking to enrol in a community college and obtain an academic credential. Students who desire to continue acquiring skills, regardless of their potential to culminate in a formal degree, are constrained to the option of enrolling in a community college and incurring substantial tuition expenses. Individuals have the opportunity to enhance their personal development and economic prospects by enrolling in targeted courses and acquiring valuable competencies at community colleges. Prioritising technical education over education pertaining to social issues is a sound investment strategy.

Income Generation by Offering Academic Services to Africans

I want to commence by drawing upon my memory of formulating a reaction statement on 7 July 2012, denouncing the comments articulated by the Congress of South African Trade Unions (COSATU), a highly esteemed and widely recognised trade association. The reason for this is COSATU's statements, in which

they repeatedly talked about the large number of international students in South Africa for educational reasons, making specific references to the skin colour of pupils. There were two aspects to my resistance. The contradiction arises when considering how an organisation, which is widely recognised as a proponent of international proletarianism, equal rights, and equitable opportunities for all individuals, deviates from the union's vision, mission, and guiding principles. Furthermore, the union's approach towards international students directly contradicts the organisation's goal, mission, and guiding principles of internationalism. It is imperative to acknowledge that many founding members and associates of the liberation movement benefited from generous scholarship opportunities provided by many institutions worldwide, particularly African colleges and universities. Therefore, South Africa should express gratitude for the opportunity to host international students from both Africa and other regions worldwide, surpassing any other African nation in this regard.

The COSATU should undertake an assessment of the substantial contributions made by international students to the nation of South Africa. The approach ought to encompass not only economic advantages but also cultural interchange and, notably, knowledge production through research and development. The presence of a varied student body is an essential element that holds greater significance in the comprehensive growth of modern university students compared to academic success, as it equips them with the necessary skills to address global issues. The South African Constitution explicitly advocates for establishing a society devoid of racial and gender discrimination, extending this principle to both domestic citizens and international students. Implementing race-based exclusionary measures targeting international students at African colleges will re-establish an academically detrimental environment characterised by unacceptable prejudice.

It is imperative that the South African government collaborates with universities to ensure the provision of sufficient resources and skills development opportunities for students, thereby enhancing their preparedness for the labour

market. This undertaking confers advantages to the economy, facilitates the flow of cultural ideas, and, notably, fosters research and development. The comprehensive advancement of modern universities necessitates recruiting students from a wide range of countries and cultural backgrounds. This aspect holds significant importance. Furthermore, international students and their advocates significantly contribute to the economic and social capital of the nation. A considerable amount of knowledge can be acquired by examining the methods employed by affluent countries in strategically accommodating international students for their own benefit.

Furthermore, it is vital for South Africans to contemplate the various manners in which the most advanced economies globally derive advantages from institutions of higher education. China's annual economic advantage amounts to around \$13.2 billion, a figure far lower than the annual economic benefit of the USA, estimated at approximately \$17.6 billion. Based on certain estimations, it has been suggested that the United Kingdom stands to gain an economic advantage of about £5.6 billion. The potential allocation of funds obtained from international students might be employed to provide financial support to South Africa's higher educational institutions that now face resource deficiencies. This is feasible because of the nation's capacity and infrastructure to grow the higher education sector significantly.

Cost Sharing proposal: The concept can be characterised as a redistribution of the financial responsibility for higher education expenses, transitioning from mostly being shouldered by the government or taxpayers to being jointly shared by parents and students. Cost sharing in higher education entails redistributing the financial responsibility for higher education expenses, moving away from a scenario where the government or taxpayers alone or primarily bear the burden. These nations hold intellectual and political stances that are in opposition to the implementation of tuition fees for students. However, individuals who acknowledge the pressing necessity for a certain sort of tuition charge or revenue are particularly inclined to support a modified approach to introducing tuition fees.

Consequently, implementing a well-structured study course inside such an arrangement can yield advantageous outcomes for the most vulnerable and marginalised demographic.

Supposition: Education plays a crucial role in facilitating the attainment of enlightenment, and it is essential to note that there is no singular clandestine approach that may expedite this transformative journey. It is imperative to adopt a systematic, enduring, and all-encompassing approach to tackle the complexity of our current predicament. The proposed solutions put forth are not intended to promote any one political ideology but rather aim to make a sensible and constructive contribution to the nation-building process. The concept of prioritising the welfare of the broader population above solely focusing on poverty alleviation is pertinent. Embracing this perspective would prevent society from becoming entrenched in a narrow, unrealistic mindset.

“If you plan for a year, plant a seed. If for ten years, plant a tree. If for a hundred years, teach the people. When you sow a seed once, you will reap a single harvest. When you teach the people, you will reap a hundred harvests”.

7th Century BC Chinese philosopher Guan Zhong

The impetus behind this endeavour stemmed from a yearning to articulate personal contemplations regarding the 2015 #FeesMustFall movement in South Africa. However, as a Pan-African thought leader and agent of change, I have shifted my focus away from blanket statements about the state of education in South Africa. I aim to promote a comprehensive understanding of Africa’s contemporary circumstances through my contribution, which is firmly rooted in Pan-African ideologies utilised in endeavours aimed at increasing awareness.

I empathise with young people who want to hold a “fees must fall” demonstration. However, I encourage them to be part of the solution rather than the problem. At that juncture, the momentum for African solutions for African problems will

begin to increase. The movement towards African issues and solutions will acquire momentum when this occurs. **As stated in our previous statement, we must urge this generation to leave its legacy through exceptional leadership rather than by attempting to erase the past.** The exercise seeks to enhance the quality of life on the African continent by encouraging innovative thought amongst academics and the general public, thereby shaping the future of a knowledge-based society. Eventually, we will reach our objective if we keep up our positive momentum and use our minds.

In February 2015, I penned a note for young people outraged by colonial and apartheid statues, titled “**We dream of a generation that will take Africa forward, not a generation of statue fighters.**” I do not possess any empathetic inclination towards statues that portray the tyranny and suffering of humanity. Nevertheless, I do oppose the eradication of history in any manner. **What is the rationale behind the exclusive presence of statues? What are the other legacies of the apartheid regime? Examples of infrastructure include the Union Buildings, Parliament, roads, bridges, stadiums, airports, and hospitals.** To what extent should individuals permit their anger to govern their actions? This current generation should be commemorated as “agents of transformation who redefine their own historical narrative” through their efforts to uplift and inspire individuals grappling with adversity and despair. The individuals who are most economically disadvantaged within our society do not derive any benefits from the act of demolishing statues. Instead, they genuinely need a comprehensive strategy and tangible measures that effectively alleviate the impoverished conditions of Africa.

Why did our founding fathers, who fought on the front lines and endured the severity of combat, not advocate for the removal of statues? The acknowledgement of the detrimental impact of historical events on society is accompanied by the understanding that these events do not fundamentally shape the African identity or contemporary thought processes. Individuals belonging to our contemporary cohort must refrain from developing feelings of inferiority through factors such as skin colour, racial background, religious affiliation, ethnic identity,

or nationalistic sentiments. As mentioned earlier, the action possesses no utility beyond exacerbating one's resentment towards others with whom they have no personal acquaintance while remaining unaware of prevailing social inequities and impoverished conditions.

South Africa's imperative is fostering robust social cohesiveness rather than endorsing a polarising concept that intensifies existing divisions. South Africa can be seen as an exemplary African nation because of its unwavering commitment to upholding the fundamental principles of human rights as outlined in the 1960 Freedom Charter. The individuals of Steve Biko, Chris Hani, and Walter Sisulu, amongst others, emerged during a particular era and actively opposed various manifestations of hostility against the human race. Their endeavours were guided by a commitment to humanistic values and a dedication to championing the cause of humanity and future generations. The scope of their struggle extended beyond the confines of South Africa or specific ethnic groups and transcended the limitations of their generation. Instead, they aimed to achieve the emancipation of Africans and mankind as a whole.

I emphasised the significance of maintaining consciousness and adopting a forward-thinking approach instead of regressing or moving backwards. Historical events have taught our generation to adopt a broad and enlightened mindset rather than engaging in narrow and uninformed thinking. The reconstruction of history can be achieved by applying dedication and reasonable thought, whereas distraction impedes this process. It has been observed that the Islamic State in Iraq and Syria (ISIS) and other Islamist parties in the Middle East are involved in the deliberate destruction of sculptures. These collectives self-identify as "revolutionaries." Because of their limited educational attainment and emotional religious convictions, they actively undermine the global heritage. They should participate in the process of shaping historical narratives instead of engaging in the dismantling of monuments!

In certain contexts, it is plausible to argue that patriotism exhibits a greater degree of assertiveness as a social construct compared to racial or ethnic affiliation. According to Huddy (2001), an individual's concept of self encompasses various dimensions, including patriotism, multiculturalism, and a feeling of national identity. Despite the diverse backgrounds and racial and ethnic composition of South Africans, a noteworthy degree of interpersonal connection persists. The connectivity between individuals has resulted in a collective historical experience, shared hardships, and active involvement over multiple generations, so fostering a sense of shared recollections and common fates.

Despite South Africans' significant progress towards achieving national cohesion, much work remains. While the commendable efforts have been acknowledged and emulated by other African nations, it is important to note that establishing an egalitarian society cannot just rely on these reasons. In order to mitigate economic disparity, foster national stability, and enhance national unity, civil society, commercial enterprises, and political parties in South Africa must engage in collaborative efforts. A significant portion of political figures actively participate in controversial discussions regarding the conceptualisation of ethnic identity or the utilisation of race as a strategic instrument to promote their agendas and augment their sphere of influence. The concepts of ethnicity and race continue to be subjects of debate and subjectivity, resulting in differing interpretations.

Immigration Challenges in Post-Apartheid South Africa

This presentation aims to critically analyse the immigration strategy used by the South African Government in the post-apartheid era, along with its resultant implications. This analysis aims to examine the political, economic, and social consequences resulting from the implementation of immigration policies in local townships and the nation as a whole. During the period of apartheid, there was a significant degree of regulation and

scrutiny over immigration rules, which were primarily designed to facilitate a comprehensive understanding and facilitate comparisons. However, it is important to note that these regulations were not uniformly favourable, with the exception of Southern African labourers. After the cessation of apartheid, the governing African National Congress implemented the imperative of social reconstruction, Pan-Africanism, and universalism within the migration policy framework. The government has been compelled to alter its stance on immigration because of the escalating influx of migrants, encompassing both legal and illegal channels, and a skills deficit. Consequently, the government has adopted a more restrictive and discriminatory approach in its immigration discourse.

The government acknowledged that the significant influx of migrants to the township, resulting in overcrowding, has engendered an undesirable sense of competition with native South Africans and has played a role in the escalating phenomenon of local Afrophobia. As long as poverty and inequality continue to be widespread throughout Africa, South Africa will continue to be an attractive destination for individuals in search of improved living conditions. Significant delays have been experienced in the implementation of a novel and forward-thinking immigration policy. In accordance with the provisions set forth in the African Continental Free Trade Area (AfCFTA) agreement, South Africa should contemplate the revision of its migration policy in order to facilitate the unrestricted movement of individuals and commodities. In the same vein, it is imperative to reassess the spatial configuration of township environments to address and amicably settle issues pertaining to Afrophobia effectively.

The phenomenon of African migration, both internal and external, holds significant importance as a demographic dynamic that is intricately linked to the broader social, economic, and political dynamics of the continent. Tati (2008) underscored the significance of international migration in the formation of South Africa as a nation. The historical account of labour migration in Southern Africa, commencing in the 19th century, serves as a prime illustration of migration's integral

role in the region's economic advancement throughout this period. According to Crush and Dodson (2007), South Africa's migration policy remained stagnant despite the significant political and social changes that occurred in the country following the end of apartheid and the establishment of democracy in 1994. I respectfully have a differing perspective about the aforementioned assertion, while I acknowledge the rationale behind its formulation. It posits that the existing immigration policy fails to meet anticipated standards, is linked to the propagation of fear, and does not align with the progressive nature of the African unification programme.

Throughout its historical trajectory, the continent of Africa has experienced substantial migratory movements, encompassing both voluntary and involuntary forms. These migrations have played a pivotal role in shaping the current demographic composition of the continent (AU, 2006). The movement of individuals is often not constrained by political borders, resulting in the presence of communities scattered across multiple nation-states within various regions of the continent. Given these circumstances, it is imperative that the evaluation of the immigration system in post-apartheid South Africa be harmonised with the goals of the African Economic Community (AEC), which stands as the preeminent collective objective of the continent. It is of utmost importance to have a thorough comprehension of trade and regional blocs, in particular the agreement that established the AfCFTA. The AEC represents a strategic alliance amongst member states with the objective of fostering economic expansion and cooperation throughout the continent in order to establish a unified economic society.

Disturbing footage of African migrants and refugees drowning in the Mediterranean Sea serves as an illustration of the dismal socio-political situation in Africa. A number of world leaders have been compelled to respond to appalling photographs of migrant suffering, including deaths at sea, xenophobia, and Afrophobia, which have recently captured the attention of the international community. These images,

according to Hamood (2006), also demonstrate that Africa is perceived as a desolate and deteriorating location.

It is astounding to learn that the majority of healthy young Africans are even prepared to put their lives at risk out of desperation. Conversely, economic data derived from Africa paints an optimistic picture of a continent in motion, characterised by promise and unprecedented economic growth (Van der Merwe et al., 2010; Seife, 2022c). What steps can be taken to rectify this inconsistency? Gaining insight into the patterns and fundamental motivations that drive unauthorised migration from Africa to Europe is crucial in order to formulate a viable immigration strategy and enact pertinent legislation. Conversely, an examination of strategies that African leaders could employ to bolster intra-African cooperation should be underway.

The inquiry at hand pertains to the reason why an excessively considerable proportion of African citizens migrated to South Africa in the aftermath of apartheid. What propelled the event forward? When will it commence? Who are the victims and beneficiaries of this? What social, economic, and political challenges does the enormous influx of migrants generate? Gaining responses to these and other fundamental inquiries regarding migration and immigration will contribute to a holistic comprehension of the scale of the problem. There is increased public interest in mass migration, defined as the movement of a substantial number of individuals from one location to another (Solomon, 1994). Nevertheless, it is imperative to note that South Africa is not the sole African nation hosting a substantial population of African migrants. Kenya and Ethiopia, in that order, accommodate millions of migrants originating from South Sudan, Somalia, and even the Middle East via Syria and Yemen. The migrant population in these nations is considerably higher than that of South Africa.

Moreover, he emphasises that this is not merely a humanitarian concern but also a matter of concern because of the propensity of large numbers of Africans migrating to South Africa to incite domestic and international strife. Bangladesh

and Pakistan also contribute significantly to South Africa's immigrant population, which is an understandable source of concern for the government. Migration can be elucidated by a multitude of factors encompassing sociocultural dynamics, geographical proximity, population growth and demographic fluctuations, climate change, economic considerations, local contexts that are progressively becoming global, and civil strife (Solomon, 1994; Seife, 2021a). The economic appeal of South Africa is amongst several contributing factors that have enabled the country to attract African migrants. Reed (2013) states that the South African economy was the largest and most developed in Africa in 1991. In addition, the abolition of the apartheid system of racial segregation in South Africa during the late 1980s and early 1990s ushered in substantial social transformations within that nation.

According to some studies, efforts to contain illegal migration target the symptoms of uneven development in African states rather than the underlying cause. In light of the fact that the causes of migration to South Africa are multifaceted and comprise numerous variables, Zondi (2008) argues that oversimplified solutions should be avoided. Additionally, he emphasises the importance of deliberating on national identity and grounding it in the reciprocal expectations and desires of the state's citizens. Furthermore, distinct considerations concerning the definitions of citizenship and identity within the socio-economic landscape of modern-day South Africa. Presently, South Africa is hosting a significant population of refugees originating from nations grappling with political and economic instability, including, but not limited to, the Democratic Republic of Congo, Malawi, Burundi, Rwanda, Angola, Ethiopia, Nigeria, Somalia, and Zimbabwe (Kalitanyi & Visser, 2010).

My viewpoint regarding the relationship between South Africans and other Africans is distinct. In South Africa, xenophobia and Afrophobia are frequently ascribed to a racial undertone despite the dearth of empirical support. Although most assaults occur amongst Africans and not between Africans and European Africans, the situation has no racial undertone.

There are three primary contributors to Afrophobia. Because of economic adversity and an absence of resources, this factor is not only the principal contributor but also the one with the most optimal weight. The second significant cultural difference between African South Africans and non-South Africans is of a substantial nature. Furthermore, it is challenging to identify individuals who seek to benefit from such disparity and conflict without establishing an additional *quid pro quo*.

In addition to this, it should be noted that xenophobia is not an isolated phenomenon specific to South Africa. Rather, it is a deeply rooted aspect of human nature that can be observed in other nations and regions across the African continent. However, it has been seen that several political figures have argued against the notion of South Africa being xenophobic, a claim that lacks accuracy. Rather than dismissing the evident truths, it is imperative that we address the primary problems in a collaborative manner. In order to foster a deeper understanding of the intricate nature of African interconnections, it is imperative for Africa to actively participate in intra-national dialogue and cultural interchange. This engagement will facilitate the deconstruction of the notion of 'foreignness' that persists throughout the continent. Develop a societal framework that promotes unity and cohesion, while avoiding the portrayal of any certain nation as dominant or malevolent, as an illustrative instance.

The expressions of xenophobia and Afrophobia exhibit both horizontal and vertical dimensions, hence introducing complexities in the process of monitoring and diagnosing these phenomena. Within this theoretical framework, the party apparatus, business entities, and municipal and provincial government institutions assume a pivotal role in instigating conflicts throughout different regions of the nation with the intention of achieving political advantages. Nevertheless, it is important to note that, to the best of my understanding, there currently exists no explicit governmental policy that exhibits discriminatory practises towards refugees or anyone seeking asylum.

Nevertheless, because of a multitude of factors, individuals from other African countries have been unfairly targeted as the primary cause for inadequate service delivery in South Africa. For instance, when it comes to health or other such services, government officials purportedly demonstrated that because of outsiders' (refugees or asylum seekers) access to health facilities, they were unable to make them available to citizens in the manner that they could. Nevertheless, it is important to note that South African citizens may not be aware of the financial support provided by the United Nations High Commissioner for Refugees (UNHCR) and other United Nations (UN) organisations to the government. This assistance is specifically aimed at alleviating the financial burdens associated with the reception and support of refugees and asylum seekers in the country.

In order to elucidate the concept, kindly utilise the provided example to exemplify the horizontal and vertical linkages. Socio-economic interactions can be organised using either a horizontal or vertical classification scheme. In order for a link to be classified as horizontal, it is necessary for the entities involved to possess equivalent social status. In order for a connection to be classified as "vertical," it necessitates its existence inside a societal framework characterised by a hierarchical structure, which is established by various elements like financial resources, authoritative power, and occasionally, an individual's perception of their identity within that particular community.

Within the framework of South Africa's xenophobic climate, the discord between African South Africans and individuals of African descent who are not native to South Africa can be characterised as horizontal conflicts amongst the latter group. The phenomenon could perhaps arise from the competition amongst various African nations in their pursuit of employment opportunities and essential resources for survival. Prominent corporations concerned about the vulnerability of their organisational security may potentially collaborate with an attack of this nature. Similarly, political entities aiming to portray an adverse perception of the government, both at the

local and national levels, can also lend their support to such an endeavour.

While anxieties regarding perceived encroachment by “foreigners” on employment and opportunities contribute to xenophobia and Afrophobia, these phenomena are fundamentally rooted in a complex interplay of othering and a perceived struggle for existential survival. Rather than dismissing the underlying realities, a systematic approach to educating local populations about the opportunities available to African nationals within the country is essential. The complexities of this issue have been acknowledged by various stakeholders, including local and national government agencies, South African citizens, and governmental bodies. Furthermore, a “latecomer syndrome” is exacerbated by political figures who assert their South African identity while exhibiting heightened susceptibility to various vulnerabilities. The psychological foundations of this behaviour are complex and often lead to unnecessary conflict and controversy. In summary, drawing upon Adlerian interpretations, this behaviour, termed “god-bug,” can be understood as manifesting at two levels of complexity: superiority and inferiority.

The process of unlearning is a more significant cognitive challenge for the human mind compared to the process of learning. Therefore, the government must place emphasis on the process of unlearning the perception of otherness, with a specific focus on highlighting the numerous benefits experienced by individuals from other African nations who choose to migrate to South Africa. In an identical manner, to cultivate concord and economic well-being in South Africa, it is imperative to diminish the prevalence of unfavourable attitudes amongst individuals not native to the nation. In the meantime, it is imperative to foster and make use of South Africa’s inherent benevolence for the betterment of society at large. Since 2007, the year in which South Africa had its initial xenophobic and Afrophobia assault, I have consistently expressed my views on this issue. I consistently communicate with my fellow African compatriots as well as those hailing from various nations.

The power of any nation is derived from the effective integration of its diverse population. The formation of the USA, widely recognised as the preeminent global force, may be attributed to the collaborative efforts of individuals with unique experiences hailing from many regions worldwide. The establishment of the USA involved the participation of diverse countries, encompassing the British, Europeans, Japanese, Africans, Caribbean peoples, Chinese, and Indians. Israel, a nation established by Jews of European, Russian, Persian, Arab, and Ethiopian descent, is widely regarded as the world's most powerful nation despite its tiny size. Its military and scientific dominance stems from a collective mindset and is widely acknowledged and difficult to dispute. The rationale behind this assertion is that diversity serves as a catalyst for aesthetic appeal and presents a potential avenue for advancement in any country. If South Africa's infrastructure is adequately updated and maintained, it has the potential to accommodate a population exceeding one hundred million. Every individual visiting South Africa represents a potential opportunity, provided that they are effectively managed and treated with dignity. The presence of a diversified population of African immigrants in South Africa provides the country with the opportunity to utilise Pan-African initiatives, such as the African Continental Free Trade Area (AfCFTA), to its advantage.

Albert Einstein and his wife escaped Germany. In 1932, they arrived in New York. When Einstein arrived as a refugee in America, the continent was on the brink of war. His most famous quote regarding a refugee "**A bundle of belonging is not the only thing a refugee brings to his new country.**" That is, how much an immigrant contributes to the socio-economic growth of their new home. On a similar theme, President Barack Obama once stated the following: "**My fellow Americans, we are and always will be, a nation of immigrants. We were strangers once.**" This quotation, in my opinion, aligns with the current state of affairs in South Africa. South Africa is recognised as the region where immigrants, excluding the Khoisan population, are considered an early and unique subspecies of Homo sapiens. The Khoisan people have experienced gradual displacement

over the course of centuries because of successive waves of settlers, including Africans and Europeans, who currently form the predominant demographic in South Africa. This statement suggests that South Africa is characterised by a significant influx of immigrants, contributing to its distinct appeal in comparison to other nations in Africa. Consequently, South Africa, in comparison to other nations on the African continent, should be seen as a nation that promotes a hospitable environment.

Over a span of almost thirty years, South Africa has failed to effectively establish a sustainable immigration strategy. The period characterised by policies that acknowledge the need for sufficient accommodation and integration of African migrants into local populations has essentially come to a close. One of the most significant obstacles lies in the fact that long-standing migrants who have been coming via the coastlines of South Africa for numerous years continue to lack official documentation, so depriving them of the essential services required to actively contribute to the country's economy. The exclusive reliance on the informal sector for conducting surveys is damaging to the overall growth of the country. Moreover, it symbolises a lost chance for immigrants and their respective families.

Consequently, I urge the government to relinquish its unfavourable stance towards immigration and instead contemplate a mutually beneficial approach that can foster Pan-African cohesion and advancement. The presence of xenophobia and Afrophobia within a society gives rise to many sociological and economic ramifications. Moreover, the escalation of anti-immigrant sentiment has been ascribed to a multitude of variables, including the enduring impact of apartheid, along with the presence of unemployment, poverty, and the contestation for public resources. Anti-migrant attacks encompass a broad spectrum of consequences that can inflict bodily and psychological harm. Furthermore, the study revealed that the effects were experienced on several scales, including local, national, continental, and worldwide levels.

In summary, there is an argument that South Africans should not be bound by the historical occurrences that have influenced the development of their country. It is indisputable that numerous African nations and citizens provided material and financial support to the anti-apartheid movement. However, the provision of such aid restricts the majority of Africans from migrating to regions of South Africa in the absence of adequate oversight and regulation. The present observation suggests that the considerable surge in economic immigration is imposing considerable strain on infrastructure and the healthcare system. The assertion that financial contributions made during the anti-apartheid movement promote exploitation of the immigration system rather than unrestricted access is not a convincing argument in my opinion. Therefore, it is crucial that both factions devise unique and amicable immigration resolutions.

During the post-apartheid era, there was a notable shift in the discourse around immigration attributable to the emphasis on social reconstruction and universalism in service delivery. This transition resulted in a more restrictive and selective approach to immigration. The nation has encountered the challenge of managing heightened influxes of immigration, including both refugees and individuals with irregular and legal migration statuses, alongside a scarcity of skilled labour. As mentioned earlier, the phenomenon has resulted in significant societal consequences, particularly for those of African descent who have immigrated to the respective region. This study has shed light on the subject of contemporary immigration to South Africa and has demonstrated the valuable contributions made by immigrant entrepreneurs to local enterprises inside the country.

Furthermore, the research has elucidated numerous advantages associated with the migration process stemming from diverse experiences and has delved into strategies for effectively managing this subject in a mutually beneficial manner. The authors of this book contend that foreign business owners should be duly considered in any future adjustments to South Africa's immigration legislation since they have the capacity to stimulate the economy and generate employment opportunities. Hence, it is strongly recommended that further

research be conducted on the inclusivity of all immigrants in South Africa, irrespective of their nationality.

Africans in the Soil of South Africa Cannot be Called Foreigners

The memorandum was initially issued in 2007 and subsequently revised in 2015 following the occurrence of severe instances of Afrophobia and xenophobia in South Africa. I have recently started to doubt the extent to which the territorial demarcations of the majority of African nations, which we currently assert as integral to our collective identity creation and advocate for, align with an accurate representation of our African identity. Contrary to the aforementioned viewpoint, the impact of the colonial past on our cognitive processes should be dissociated from both the present and future contexts.

Africans do not determine the current demarcation of African borders but are influenced by colonial powers. This reliance on the colonial agenda to define our identities unintentionally worsens the fragmentation of our African citizens beyond anything that the colonial rulers could have possibly imposed. ***Referring to African descent as a foreign national while they are present within the boundaries of Africa is deemed inappropriate.*** In the given context, it is observed that persons originating from the African continent exhibit notable expertise in implementing Berlin's architectural framework. The primary method employed is implementing segregation practises, which entail classifying individuals dwelling outside their designated geographical boundaries as alien nationals.

According to the same conceptual framework, an individual of African descent residing in a different geographical area inside Africa cannot be categorised as part of the African Diaspora. The migration of individuals from West Africa to Southern Africa, or vice versa, inside the African continent, does not classify them as part of the African Diaspora. While individuals possess proficiency in replicating words and languages, there appears to be a lack of utilisation of indigenous philosophical categorisations amongst Africans. At the heart of

African Knowledge Systems lies the essential African humanistic principles, commonly referred to as the 'Spirit of *Ubuntu*' in Nguni cultures, *Botho* in Sesotho, *Kparakpor* in Yoruba, *Mojo* and *Ujaama* in Kiswahili, *Chivanhu* in Shona, *Abronet* and *Debo* in Amharic. The following terms and phrases foster empathy and unity in relation to the African identity. The purpose of this letter is to urge members of the media, academia, and civil society to refrain from referring to our African brothers and sisters as *foreign nationals*; we are all *African Nationals*. A foreign national is someone who was born and lived outside of Africa's landmass and coastlines.

In light of the distressing instances of Afrophobia and xenophobia in South Africa in 2007 and 2015, it is worth noting that former Mayor Mashaba's rhetoric towards African nationals is another significant occurrence. I had not previously envisioned an African leader embracing a right-wing ideological position regarding other African nationalities. As an individual of African descent, any transgressions committed by another African nation are disheartening. However, diverse approaches exist to address such unlawful actions, including the possibility of a significant influx of migrants should it transpire.

I have forwarded correspondence to former Mayor Mashaba and other relevant stakeholders in relation to this recent development. As a metropolis, Johannesburg does not assert any national identity but embodies the spirit of the African people's pursuit of independence. To elucidate the unique characteristics of South Africa, it is worth noting that a significant portion of African residents, particularly those aged thirty and over, possesses a deep emotional attachment to the nation. Not only did they suffer emotional attachment, but they also paid an excellent and respected price. The user's statement, made at a critical juncture when Africans actively seek to eliminate colonial borders and establish unrestricted movement by 2030 as part of the Agenda 2063 roadmap, can undermine the African Union.

Mayor Mashaba argues in favour of persons who are supportive of market-oriented policies, advocating for the

endorsement and facilitation of unrestricted movement of people and goods. This approach aims to foster intra-African trade amongst Africans and stimulate the growth of African tourism on a significantly broader scope, thereby setting a noteworthy precedent for the entire continent. The eradication of fear and intimidation is vital in the process of establishing a new Africa. African leadership must align with the principles of empathy and inclusiveness to effectively address the needs and aspirations of the continent. Of course, each step has its own set of advantages and disadvantages; we could have joined you had you called for making Johannesburg a better place to encourage and promote as a vibrant African city by combatting unethical practices and refraining from labelling African nationals as illegal and criminals, which is an insult to our intelligence and being as an African.

The neoliberal ideology and belief system are perceived as foreign to Africans, as they have been historically pushed upon us. Individuals who adhere to such a philosophical perspective often need more awareness of the prevailing circumstances and conditions within the given geographical region. Undoubtedly, the field of philosophy possesses an initial allure and captivating quality. The matter at hand pertains to the ideology and the customers. The observation of an African individual in a queue, or the acceptance of a belief system without comprehending its origins and intended function, is perceived as a perpetuation of ongoing enslavement and a means for the imperialist aim to persist. Significantly, individuals occupying positions of authority in higher offices are obligated to deliver statements and conduct press briefings that promote unity and consider national and regional interests while accounting for the immediate and long-term consequences.

The continuous progress evokes my recollection of a recent radio programme deliberating on implementing a novel African passport. The presenter expressed his opposition to the plan during his introductory remarks, expressing concerns about the potential influx of Africans to South Africa in the event of its implementation. This statement exemplifies a profound lack of knowledge and perpetuation of prejudices

towards Africa and its inhabitants. Africa is home to around 1.1 billion individuals residing across 54 distinct states. Each of these nations possesses significant potential to effectively cater to the needs of its own populace while also serving as a source of inspiration and optimism for the global community. When encountering such flawed interpretations, it instils concern regarding the considerable progress that still needs to be made in achieving complete mindset liberation.

After the dissolution of the apartheid regime, it is indeed accurate to state that a substantial proportion of African individuals from various nations endeavoured to secure employment opportunities inside prominent urban centres and other regions of South Africa. As is commonly remembered from the early 1990s, the Johannesburg Central Business District (CBD) was characterised by an unfavourable atmosphere for conducting business activities, residing, or simply navigating on foot. Nevertheless, the courageous African nations strove to recover and revitalise the deserted area of the Johannesburg CBD. Because of the collective endeavours of South Africans, African nationals, and law enforcement agencies, South Africa has seen a significant transformation, resulting in an enhanced sense of safety and a more conducive business environment for all individuals residing in Johannesburg.

Mr Mayor: It is my conviction that once the electoral haze subsides, these scarifications will be duly acknowledged and reciprocated in a constructive manner, thereby facilitating our collaborative efforts as partners in pursuit of a shared African goal. We will be proud as Africans if Johannesburg flourishes and becomes a secure haven for everyone; conversely, our disappointment will stem from its demise. According to some estimates, a lack of entrepreneurialism and a competitive labour force constitutes a substantial barrier to Johannesburg's transformation into a dynamic metropolis. Johannesburg requires the collaboration of millions more working-class individuals in order to become a prospering metropolis. The primary aim of your administration should be to enhance the appeal of Johannesburg as a destination for all its inhabitants. In particular, by introducing mega-ideas that captivate the entire

nation, foreign nationals (non-Africans), African nationals, South Africans of European ancestry, and African nationals. Furthermore, to foster a city characterised by diversity, affection, and zeal, it is crucial to encourage integration and cohesion amongst various groups instead of division and isolation. Furthermore, the integration of illicit commerce compromises the integrity of the municipality because of inadequate governance, which could be systematically remedied via consultations with multiple departments, law enforcement organisations, and the local populace.

Fourthly, enticing African investors and tourists to participate in the city's growth as an African icon. Fifth: adjust the city's economic reality from a low growth rate to between 7% and 8%, and you may begin boasting about undesirable forces settling in your city. Sixthly, providing proper service delivery and establishing job possibilities make the city work for African South Africans. Seven: keep Johannesburg safe and secure; transform the city's image from one of danger to one of safety. Create a functioning criminal justice system that takes fast action against any criminal activity. South Africa in general, and Johannesburg in particular, should not be suffocating overrun by security corporations and police forces; instead, communities should be empowered, and a systematic approach should be implemented to eliminate criminal activity permanently.

Respected Mayor, I encourage you to recognise the continent's beneficial progress; you may now view African citizens as a threat to your city because of inaccurate information or a lack of strategic thinking. African nationals, on the other hand, do not arrive with empty stomachs and shattered brains; they arrive with hands, entrepreneurial skills, and brains that work and run. Einstein famously said of immigrants, "A bundle of belongings is not the only thing to his new country." Einstein himself was an immigrant.

In contemporary society, the phenomenon of immigration is often regarded as a significant prospect, contingent upon the implementation of appropriate policies that can effectively

convert adverse dynamics into favourable outcomes. This observation highlights the considerable progress made by immigrant nations, such as South Africa, and critical global powers compared to countries with more homogeneous populations. In contemporary times, Canada and other nations that accept immigrants are reducing the time necessary to attain citizenship from four to three years. This policy adjustment indicates that these countries acknowledge and appreciate the value and impact brought forth by immigrant populations. The industrialised nations systematically capitalise on the opportunity while implementing the requisite measures.

First and foremost, it is crucial to acknowledge that the present surge of displaced individuals is primarily attributable to transient challenges in their respective countries of origin. Conversely, it has been observed that a significant number of African nations are actively endeavouring to enhance their economic circumstances. This phenomenon has resulted in notable reductions in the volume of individuals engaging in migration, a trend that is projected to reach its conclusion in the foreseeable future. Africans are strongly inclined to maintain residence inside their own country unless compelled to relocate neighbouring African states. There is a growing sense of optimism in various domains because of the significant growth and development taking place across African nations and urban centres.

Several African countries, namely Zimbabwe, the Democratic Republic of Congo, Nigeria, Mozambique, and Ethiopia, have recently achieved notable progress. Significant advancements have been observed in the realms of peace and development within Somalia, Sudan, and Eritrea. Moreover, these nations are rapidly becoming some of the most aesthetically captivating destinations globally. They are making significant efforts to guarantee that their inhabitants have the most exceptional future conceivable.

You failed to grasp the main idea. You compelled me to reassess my erroneous presumptions upon your accession to the mayoral position. My heightened optimism stemmed not

alone from the philosophical underpinnings you espoused but rather from your extensive commercial acumen and astute comprehension of the pivotal role played by supply and demand dynamics. One could perceive more excellent prospects in harnessing people's power as opposed to conventional political figures. Furthermore, implementing novel programmes would foster active participation, enhancing the attractiveness of your organisation to investors and consumers compared to the chief executive of dismissal. In essence, individuals possess an inherent value and significance that surpasses that of monetary assets or valuable gemstones.

Conclusion

This chapter has endeavoured to present perspectives that support the notion of nation-building in post-apartheid South Africa. Moreover, there have been efforts to seek a rationale for the establishment of political system structures within the socio-economic and political framework of South Africa, taking into account the African worldview. This study aims to offer conceptual clarification and justification for the political mindset of the political elite in post-apartheid South Africa in order to elucidate the concept of nationalism that is both indicated and implemented in this context. The notion of a nation that is established or grounded in the notion of state formation, encompassing all its contemporary requisites, within the context of post-apartheid South Africa.

The social movements examined in this chapter exhibit significant disparities. However, these various manifestations, which stem from a range of social and cultural origins, collectively question the existing governing framework in South Africa. This study examines the dynamics of student mobilisation and the underlying rationale of their motivations, specifically focusing on the pursuit of free education and the destruction of colonial statues. According to the perspective offered in this chapter, de-colonial thought and practise in Africa should adopt a confrontational ontology as a response to the colonial paradigm, which has characterised development as underdevelopment, violence, and domination. The subsequent

phase involves elucidating the socio-political imperatives underlying the discussed theories, as well as examining the practical ramifications of the proposed stances on contemporary African state nationalism. It is anticipated that scholars who find the concepts presented in this work to be persuasive would subsequently endeavour to use them in their future research.

Chapter X

Rethinking the Development Strategy of Africa

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Africa Possesses the Potential to Utilise Big Data, Innovation, And Entrepreneurship as Catalysts for Socio-economic Progress.

Source: Shorenstein Centre

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Overview

Africa is currently at a critical point in its development, where it is confronted with unique difficulties as well as abundant opportunities. Although there has been significant advancement in recent times, the continent still faces ongoing challenges with enduring poverty, inequality, and underdevelopment. Given these difficulties, it is imperative to reconsider Africa's approach to development and establish a new direction that promotes sustainable and equitable economic expansion. Africa is currently at a critical juncture. Despite the various difficulties that the continent encounters, the advancement of technology offers a distinct chance to bypass conventional development paradigms and advance towards a more wealthy and inclusive future. Here is an examination of how Africa should reconsider its approach to development in the age of technology.

Africa, a continent known for its exceptional beauty, diverse cultures, and vast untapped resources, has been struggling with the conventional concept of development for a long time. Traditionally, development has been closely associated with the creation of infrastructure such as roads, buildings, and structures. Although it is indisputable that the African continent has significant infrastructural obstacles, relying exclusively on this traditional approach to growth may not be the most productive course of action. This essay advocates for a fundamental change in the African approach to development, emphasising the need to explore unexplored prospects in data collecting, analysis, and high-quality scientific research.

Collaborative efforts between governments, the business sector, civil society, and foreign partners are necessary for the implementation of a technology-driven development plan that is effective. Through the creation of an environment that is conducive to innovation, the investment in the appropriate infrastructure and skills, and the promotion of responsible innovation (Ake, 1989), Africa has the potential to harness the power of technology in order to construct a future that is more prosperous and inclusive for all of its residents.

Reevaluating Development Paradigms

It has been noted that conventional development models, often imposed by international organisations, have often fallen short in effectively addressing the unique socio-economic context of Africa. From an economic and political standpoint, Africa has been unjustly marginalised in the realm of development and the global economy (Nnaemeka, 2009). This marginalisation, which is also a restatement of the continent's underdevelopment or, as some have put it, the development of the continent's underdevelopment, is supported by the continent's economy's increasing regression and its decreasing significance or relevance in the global economy, especially in the eyes of industrialised nations. It is critical that the continent rejects traditional wisdom and adopts innovative concepts that prioritise the aspirations and requirements of its inhabitants. To accomplish this, it is imperative to shift away from a universal approach and prioritise the creation of tailored solutions that are culturally significant and suitable for the specific region.

The initial conditions that existed at the time of independence from colonial authority had a significant impact on the policy decisions made by African countries. These conditions can be categorised as prevailing worldwide paradigms. The factors that influence the evolution of a society include the experience and qualities of its leaders, the level of rivalry based on group identification (including ethnic, linguistic, and religious rivalries), the basic institutions in place, and the role of the government in meeting society's desire for progress (Ndulu, 1960). The significance of a paradigm change in the African mindset towards development cannot be overstated. To achieve this, it is necessary to redefine development in a way that includes a broader spectrum of possibilities that extend beyond tangible infrastructure. The development process should encompass diversification of the economy, education, healthcare, environmental sustainability, strong governance, and innovation.

This shift in paradigm must start at the human level and thereafter permeate to policymakers and corporate leaders. It is

important to embrace a novel mindset, be open to innovative concepts, and be willing to liberate oneself from the limitations typically linked to established information. African leaders, academics, business executives, and politicians must prioritise the adoption of a comprehensive vision of development. This vision should encompass not just the physical infrastructure, but also the use of data-driven decision-making and the pursuit of top-tier scientific research. Lumumba-Kasongo (2015) contends that there is a relationship between the current global order and the Global South in terms of economic and social development paradigms and governance systems.

What is the commonality amongst these countries? Can this shared characteristic be utilised and transformed to benefit the advancement of Africa? What is the underlying ideology that forms the basis of their solidarity? The Brazil, Russia, India, China, and South Africa (BRICS) states are proposing alternative development plans that aim to move away from the failing top-down, 'free' and anarchical, market-based, linear, one-size-fits-all model of social and economic growth. These proposals are rooted in pragmatism and philosophy, with a focus on solidarity.

Given the rise of new economies in the Global South, I contend that there is no inherent rule or natural principle that dictates that certain nations can never experience growth and advancement. As these countries transition from underdeveloped to emerging economies, questions arise about the driving force behind this new dynamic and the relationship between free market forces, the state, and society within the global capitalist economy. Responses from nation-states and individuals to the demands of this type of economy, particularly the rise of technical management and novel applications of the prevailing social paradigms, have been a constant source of uncertainty in international political economy since the turn of the millennium (Kidane, 2018). All throughout the globe, people are putting more pressure on governments and other institutions to speed up social progress. Justice activism on a global and national scale, as well as civil society, popular

movements, and governmental changes, have all had a role in shaping these demands.

Developing Accountability and Effective Governance in Africa

The primary difficulty in Africa's development dilemma is governance. Efforts to foster sustainable development and inclusive progress are undermined by corruption, poor institutions, and lack of accountability (Seife, 2021a). African governments should give top priority to good governance, adherence to the rule of law, and openness in order to establish trust, promote investor confidence, and guarantee efficient utilisation of public resources for the welfare of all citizens. Besides, enhancing governance in Africa necessitates a comprehensive strategy that tackles political, economic, social, and institutional obstacles. Moreover, advocating for democracy and the enforcement of legal principles is both essential and crucial. Most importantly, free and fair elections, independent judiciaries, and respect for human rights are crucial elements of democratic administration.

Providing assistance to civil society organisations that promote political involvement and accountability can enhance the effectiveness of democratic institutions. Corruption hampers efficient government by diverting money from vital services and weakening public confidence. It is imperative to enhance governance by implementing anti-corruption measures, including transparency programmes, whistleblower protections, and rigorous implementation of anti-corruption legislation. In Africa, the primary purpose of governance is to establish developmental states that emulate the successful model and characteristics of East Asian countries like Korea, Japan, Taiwan, Indonesia, and Singapore. These countries are considered developed because they have consistently demonstrated good governance, a stable political system, and an efficient bureaucratic structure over time (Obasa, 2019). Therefore, in order to assess the quality of governance, researchers examine the strategies that facilitate it, the methods employed, and the

outcomes obtained. The principles of good governance involve the promotion of transparency, the establishment of democratic institutions, and the optimisation of efficiency and effectiveness in the provision of public services within any political context.

Those players in governance in Africa, such as the government, ministries, and project managers, to name a few, whose positions are so important that they are responsible for their acts, are the ones who are accountable for their activities. They are obligated to behave in a manner that is free of arbitrary decisions and that allows for openness since they have duties towards the population. Since the justification of the supply of services is subject to openness and public choice theory, accountability may be thought of as the twin sister of transparency. Given that this will strategically boost the efficacy and efficiency of programmes, as well as reinforce their administrative and political framework, it is consequently anticipated of African governments that they will be open and responsible.

Enhancing access to high-quality education and healthcare improves human capital, stimulates economic development, and encourages social inclusion. Allocating resources to these industries can effectively mitigate disparities and enable individuals to engage more actively in the decision-making procedures of governance. Establishing robust and transparent institutions, such as efficient public administration systems, autonomous regulatory agencies, and dependable legal frameworks, is crucial for fostering accountability and ensuring efficient delivery of public services. Sustainable economic growth fosters the creation of employment and entrepreneurial prospects, as well as the alleviation of poverty, which are essential for maintaining social stability and promoting effective government. Endorsing endeavours that advance comprehensive economic expansion, the establishment of infrastructure, and investment from the private sector may enhance the effectiveness of government.

Transparency is a complex notion that encompasses a wide range of meanings. Transparency, in its genetic sense, denotes

complete and unrestricted openness in all aspects of actions. In the realm of governance, transparency involves establishing mechanisms for individuals to acquire a comprehensive understanding of the decision-making processes undertaken by those in positions of political authority, with a commitment to full disclosure. Accountability and transparency are complex matters that pertain to certain degrees of technicality. However, they are also intriguing as a concept in order to establish an efficient government that garners widespread support from individuals.

Additionally, they contribute to the development of a robust civil society that is transparent, open, and capable of exerting a constructive influence on politics and governance. Regional cooperation and integration may enhance governance by fostering peace, stability, and economic advancement beyond national boundaries. The African Union and regional economic communities are essential in promoting cooperation and tackling common obstacles. Facilitating the active involvement of women and young people in governance processes is crucial for attaining comprehensive and enduring development. Advocating for gender equality, empowering young people, and establishing decision-making mechanisms that include everyone may effectively tackle systemic inequities and improve governance results.

Utilising technology and innovation may enhance transparency, accountability, and the provision of services in governance. Utilising digital technologies such as citizen engagement platforms, e-governance initiatives, and open data platforms may enhance public involvement and improve government responsiveness. Promoting active participation in civic affairs and encouraging residents to engage in their community develops a culture of responsibility and openness. Implementing methods to support public engagement, such as community forums, citizen feedback platforms, and participatory budgeting, can effectively narrow the divide between governments and citizens. Resolving disputes and fostering peace is crucial for establishing a conducive atmosphere for effective government. Allocating resources

towards conflict prevention, peacebuilding endeavours, and reconciliation initiatives can effectively reduce instability and foster long-term sustainable development. African nations may strive to enhance their governance systems by applying these methods in a coordinated and consistent manner. This will ensure that the systems are responsive, inclusive, and responsible to the needs and aspirations of their inhabitants.

A key element of the government's governance and anti-corruption policy is the restructuring of the internal management of public resources and administration. This is intended to decrease the likelihood and motivation for corrupt practices. This has involved establishing a system where individuals are rewarded based on their abilities and skills, providing sufficient compensation, and removing political influences from the management of public affairs. It also includes making the governance structures clear, increasing openness and responsibility in financial management, and directing policy changes towards boosting the provision of government services (Tindifa, 2009). Establishing responsible government in Africa necessitates collective endeavours to tackle structural obstacles and cultivate a climate of openness, honesty, and receptiveness. It is crucial to enhance legal and regulatory frameworks in order to guarantee openness, accountability, and adherence to the rule of law.

This includes the implementation and enforcement of legislation aimed at combatting corruption, safeguarding whistleblowers, and ensuring the availability of information. Advocating for autonomous monitoring organisations and enhancing their authority, such as anti-corruption agencies, ombudsman offices, and audit committees, can facilitate the enforcement of accountability amongst government officials and identify and prevent instances of power abuse. In order to maintain the rule of law and ensure that government actors are held responsible, it is essential to guarantee that the judicial system is independent. Strengthening judicial independence can be accomplished by the implementation of measures such as judicial training, tenure protections, and precautions against political meddling.

The promotion of accountability and the advocacy for the rights and interests of citizens are both important roles that are played by organisations that empower their members. For the purpose of strengthening accountability systems, providing support to civil society projects that are focused on openness, good governance, and public involvement might be beneficial. Transparency in public finances is a critical element in promoting accountability and averting corruption. It is imperative that governments adhere to the principles of transparent budget disclosure, public consultation regarding budgetary priorities, and independent fiscal audits. Effective anti-corruption measures, encompassing prevention, enforcement, and awareness-raising campaigns, are imperative in order to foster accountability and combat corruption. This encompasses strategies such as mandating asset declarations for public officials, establishing transparent procurement processes, and implementing effective enforcement mechanisms.

It is crucial to foster ethics and integrity in leadership and amongst public authorities in order to establish a responsible system of governance. Enforcing codes of conduct, providing ethics training programmes, and establishing accountability systems for public officials can effectively foster ethical behaviour and deter corruption. African countries can strive towards constructing more responsible governance systems that cater to the needs of their citizens and promote sustainable development and prosperity by giving importance to these measures and promoting cooperation amongst government institutions, civil society, and international partners. Africans and Africa are well acquainted with the concepts of governance, accountability, and effective government (Serem, 2016). Nevertheless, as a result of various circumstances, there is currently a revived interest and dedication to enhancing governance and accountability in order to enhance the well-being of the African population.

The International Financial Institutions (IFIs) have a role in African governance; however, their impact is typically little or even detrimental. The implementation of Structural Adjustment Programmes, under the leadership of IFIs, often diminished the

state's ability and its dedication to the welfare of the people (Heidhues & Obare, 2011). It specifically targeted the conditions of work for government employees and reduced expenditures on social welfare. While it is well recognised that openness, accountability, and an efficient public sector are crucial for the success of programmes sponsored by IFIs. The implementation of these good governance standards has mostly been at a macroeconomic level and has had modest or even harmful outcomes. This period symbolised a limited relinquishment of accountability for the well-being of citizens in developing nations and a failure to set a positive example. The IFIs were unable to effectively advocate for good governance on a global scale and were consistently criticised for their own governance practices. This era significantly contributed to the recognition that effective governance is crucial and that various policies implemented by IFIs had a pivotal role in either facilitating or impeding growth.

Throughout the 1990s in Africa, there was a widespread movement towards the establishment of democratic systems. The need of multiparty elections, accountability, and openness is widely acknowledged for ensuring the legitimacy and long-term viability of development initiatives, as well as for promoting peaceful conflict resolution (Kidane, 2018). Nevertheless, these elections frequently take place in severely oppressive nations and lack adequate oversight to guarantee their integrity as 'free and fair'. In some nations, this has resulted in a mere substitution of leadership as the governing elite just alternate instead of relinquishing power to the incoming administration. The prioritisation of seizing power, as opposed to being selected by the incumbent party, frequently results in opposition parties primarily focusing on winning elections rather than fulfilling a watchdog function. For several opposition politicians, their primary objective is to not only replace the existing administration, but rather to be officially recognised as the governing body in cases where there is a disagreement over election results.

This has significantly influenced the limited awareness and options available to many voters when choosing between

several governing and potential governing parties. Moreover, the absence of effective mechanisms for oversight and control allows leaders to wield significant authority and exercise unrestricted discretion in shaping policy. The combination of limited development resources and the resulting fierce rivalry and infighting for access to and control of governmental machinery and resources, in order to further personal interests, has resulted in social fragmentation, economic decline, and violence in several African nations (Bonneuil, 2000). An illustrative case may be found in mineral-abundant governments like the Democratic Republic of Congo (DRC), where rivalry has led to a civil conflict. The recent achievement of conducting democratic elections, albeit criticised, should be seen as just one step in a comprehensive process of state and peace-building.

The phrase “developmentalist state” refers to a particular phase in the history of African nations, which falls between the first colonial state and the state crises experienced in Africa after 1980. The birth of the developmentalist state in tropical Africa can be traced back to the 1930s. During this time, colonial governments faced the challenges and uncertainties of the Great Depression. As a response, they implemented a more interventionist approach, directly intervening in the economy and implementing measures for planning and state regulation (Bonneuil, 2000). Significant welfare and development programmes were also established throughout the 1930s, playing a crucial role in the process of state creation in Africa. Despite the political shifts that occurred during and after the Second World War, as well as the process of decolonisation, there were still significant similarities that endured from the 1930s to the 1970s. Postcolonial urban African elites aimed to eradicate both the economic reliance bequeathed from colonialism and cultural practices perceived as hindering their country’s progress towards modernisation.

As a result, they mostly followed the routes that were opened during the late colonial period and chose policies and modes of “authoritarian social engineering” that were initially experimented with by the colonial authorities. One could say

that the developmentalist state came into existence when the colonial state gave priority to a form of power that was concerned with changing (or “improving”) living conditions. This was performed in order to disable older forms of life and subjectivity, as well as to turn African societies into objects of its cognitive apparatus and rationalising interventions. The purpose of this chapter is to add to an archaeology of “development,” which is understood to be a regime of practices of intervention and knowledge whose objectives were the agricultural communities of Africa. This essay explores these new forms of power and knowledge.

The notion and practice of governance in Africa have been met with a variety of challenges since the continent’s postcolonial era. On the one hand, the concept of responsible rule and the practice of maintaining it are not at all foreign concepts to the people of Africa. In traditional African nations, only the most fundamental processes were in place to ensure that those in authority were held accountable to the people they ruled over. Despite this, the colonial era and the years that followed were characterised by a lack of competent government, and the post-independence era witnessed a significant crisis in this respect. The continent of Africa has encountered challenges; despite the fact that the forms of government in a number of African countries have shown that they are democratic and multi-party political systems.

These factors have encompassed internal armed conflicts, ecological devastation, the appropriation of governmental power by exclusive and self-interested groups, economic deterioration, and pervasive destitution. Despite efforts made by African communities to ensure the responsibility of their leaders, there has been a widespread inability to build and sustain effective governance systems that keep leaders accountable for ruling in the best interest of the public and being answerable to their population. The outcome has been the creation of systems that are completely opposed to the requirements of African history, culture, and principles of effective government and democracy. The failure of governance systems in Africa has been a prominent and influential aspect of African political thinking

and practical efforts during the past thirty years. Occasionally, people have voiced their worry about the issue of governance crises in Africa.

The ability of African states and governments to facilitate the sustainable development of their citizens and to become influential participants in the global stage relies heavily on the presence of governance systems that are deeply connected to the historical and current circumstances of African societies, and that are receptive to the desire of all Africans for a government that is both democratic and efficient. These systems should rely on leaders who utilise their position and influence to provide public goods and services that improve the welfare of the population. These leaders should also be prepared to be held responsible by their own people for how they exercise their power. There is a requirement to establish governance systems in Africa that are suitable for the African environment. These systems should recognise the variety of the continent and allow leaders to use their authority in a manner that is both valid and accountable. If these aims are not achieved, Africa will continue to be trapped in a scenario where power is defined by networks of personalised and patrimonial authority, and the exploitation of governmental mechanisms. Consequently, the African people will see minimal respite in their arduous daily battle for existence, and their prospects for a more promising future will be bleak.

Threats and Opportunities in Reassessing Africa's Development Strategy

For the purpose of reevaluating Africa's development strategy, it is necessary to have a comprehensive awareness of the possibilities and dangers that are responsible for shaping its trajectory (Davis et al., 2014). Africa has the potential to chart a course towards sustainable development, resilience, and prosperity for all of its citizens if it addresses challenges such as political instability, governance weaknesses, and economic vulnerabilities, while also capitalising on opportunities such as demographic dividends, regional integration, and technological innovation. The adoption

of a holistic strategy that places an emphasis on inclusion, sustainability, and cooperation is absolutely necessary in order to realise the revolutionary potential that Africa possesses in the 21st century.

In order to successfully navigate the challenges that it has on its path to development, Africa is required to confront a wide range of opportunities and threats that have an impact on the path that it will follow moving forward. In the course of this re-evaluation of Africa's development plan, it is essential to carry out an exhaustive assessment of the challenges that the continent is now facing, as well as the potential avenues that may lead to progress and transformation. One of the most significant challenges that continues to be faced is the problem of the digital divide, which refers to the limited availability of technology and Internet connection. Gebremichael and Jackson (2006) claim that in order to close the digital divide, it is required to make investments in infrastructure, guarantee that digital literacy courses are affordable, and ensure that a digital literacy plan is implemented. The problem is made even more difficult by the fact that African countries are going through a phenomenon known as "brain drain," which in turn leads to the loss of their already limited human resources.

In order to fully understand the origins and significant consequences of the digital divide, it is necessary to consider the notion within a specific context. There is no universally agreed-upon definition for this notion, however several commonly recognised versions have a common root. The notion of a dichotomy between individuals with abundant access to information and those with limited access arose from deliberations on information policy in the world, driven by the imperative of ensuring equitable availability of electronic resources (Molawa, 2009). When considering the issue as a whole, the digital gap is just one part of the broader problem of "information poverty."

All the discrepancies in connectivity have been demonstrated, and the solution is to narrow the digital divide. Understanding the scale of the task one is facing is the initial

step towards progress. It is crucial to establish goals and attainable milestones, as well as to ensure the availability of resources to manage projects. The poverty reduction methods used by African nations are expected to have a favourable influence on reducing the digital gap. Individuals without sustenance and housing will not prioritise utilising the Internet. However, if these fundamental needs are sufficiently met, a progression towards fulfilling higher-level developmental requirements will occur within that specific demographic. The resolution for addressing the digital gap cannot be a universal or standardised method, as various nations, provinces, and regions within provinces are at varying stages of development within a certain country. In order to be valued, the project must effectively address a significant need at the proper scale. South Africa serves as an ideal case study for this purpose.

Information poverty includes the absence of access to new information and communication technologies, general information infrastructure, the ability to effectively use and manipulate information, and fundamental educational and cultural obstacles. Initially focused on the disparity between the information affluent and deprived in industrialised countries, this mismatch has evolved into a worldwide issue of great significance. Western nations had a controllable issue about fair availability of ICT, but the developing nations, particularly in Africa, confronted a more severe one, namely the absence of ICT infrastructure (Gebremichael & Jackson 2006). Because of the absence of ICT infrastructure, emerging countries experienced a situation where entire nations were unable to access the economic and social progress that is already widespread in wealthier nations.

Individuals who possess exceptional potential may actively explore opportunities beyond their own country. It is of the highest significance to encourage the development of innovation centres and to cultivate an environment that is conducive to the retention of talent. The unequal distribution of benefits that are dependent on access to technology is one of the digital gaps that are generating this problem. In this particular instance, the application of technology has the potential to

exacerbate inequalities that already exist. Developing methods that enable fair and equitable access to resources and benefits for all sections of society, with a particular emphasis on rural regions, is something that is required to be done.

The use of mobile and other pertinent technologies, such as mobile phones, is an essential technique that may be taken to offer access to populations who are historically disadvantaged (Molawa, 2009). It is possible that the utilisation of mobile technology for activities related to financial inclusion, education, the delivery of healthcare, and agricultural extension work might result in significant advantages. To close the digital divide, one of the most important things that can be performed is to make investments in digital infrastructure while also taking into account the return on investment. To fully capitalise on the potential of technology, it is essential to broaden access to the Internet, notably through the provision of alternatives to broadband that are more affordable. As a result of encouraging innovation and entrepreneurship, the creation of technological start-ups, incubators, and research institutes is facilitated. These institutions have the potential to produce indigenous solutions that are tailored to meet the specific requirements of Africa.

The data, which is sometimes referred to as the “new Petro-oil,” is an exceptional resource that has not yet been used in Africa. The continent has the potential to undergo a total transformation as a result of technological advancements in the areas of data collecting, compilation, and analysis. Data has the potential to promote informed decision-making, stimulate innovation, and optimise resource allocation across a wide range of industries, including agriculture, healthcare, urban planning, and education. Simply said, it is mind-boggling to think about how much potential is still lying dormant in this environment.

The continent of Africa has the opportunity to make use of data for the purpose of socio-economic growth, and not just in the business sector but in every sector as well. Policymakers, researchers, and corporations all stand to gain from the use of data for the purpose of making decisions based

on evidence. African countries have the potential to improve their governance, build companies that are competitive, and encourage entrepreneurial endeavours if they make investments in data infrastructure and analytical capabilities. In order to do this, there must be a widespread acknowledgment that data is not only a commodity but rather a factor that drives future progress.

Conversely, academic institutions may have a substantial influence on the cultivation of a skilled workforce. Training individuals in digital skills and making investments in STEM education (Science, Technology, Engineering, and Mathematics) are crucial for preparing the workforce for the future. The strategy should include the integration of e-commerce, e-health, virtual education, and e-governance. Citizen engagement and the utilisation of technology may increase governance and public services by improving education, health, government efficiency, and agriculture. However, in order to fully make use of the advantages of technology, it is crucial to own a significant amount of “big data” (Joubert et al., 2019). The use of big data analytics has the potential to improve decision-making processes in several areas, including healthcare, agriculture, and resource management.

The field of big data analytics has garnered significant attention from both scholars and professionals in the digital age. It holds the potential to enhance operational efficiency, generate new sources of revenue, secure a competitive edge, and foster creativity, amongst other benefits. Data-driven decision-making and automation using big data may be implemented in several areas such as healthcare, security, services, manufacturing, retail, and technology. To derive value from big data, it is crucial to have a clear and comprehensive understanding of its concept. This entails recognising its advantages, potential applications, as well as the drawbacks and risks associated with it. These risks include concerns about privacy, scarcity of human resources, shortages in infrastructure, and the absence of institutional governance.

Several African nations are making progress in specific domains, such as Kenya's *M-Pesa*, a ground-breaking mobile money transfer service that has significantly transformed financial inclusion not only in Kenya but also in other regions. *Esoko* in Ghana is making significant strides by utilising a mobile application that offers farmers market information and facilitates their access to agricultural services (Seife, 2023c). In addition, *Andela* in Nigeria is implementing a training programme aimed at assisting young Africans in acquiring highly sought-after technological skills.

Acquiring technological expertise and accepting key technological advancements may propel Africa ahead. One of the objectives is to enhance economic growth in a substantial way. In addition, technology has the capability to generate employment opportunities, stimulate creativity, and enhance efficiency in several industries. Simultaneously, implementing technology-enabled solutions can boost access to healthcare, education, and government services, hence improving service delivery. Conversely, technology enables citizens by providing them with access to knowledge, financial instruments, and venues for engagement in the digital economy. Overall, it fosters sustainable development by implementing technical solutions that may effectively tackle environmental concerns and encourage responsible resource management.

Harnessing Africa's Demographic Dividend

The young population in Africa has the potential to provide both positive economic benefits and negative consequences in terms of population growth. In order to fully utilise the advantages of its growing young population, Africa has to allocate resources towards education, skills enhancement, and the generation of employment opportunities. Providing young individuals with the necessary resources and chances to succeed not only unleashes their capabilities but also stimulates economic development and societal advancement. The African Union study presents empirical evidence of a declining population that relies on others for support in Africa in the coming years (AU, 2012). Simultaneously, the size of the working-age population will grow. By 2050, Africa

is projected to comprise around 29% of the global population aged 15 to 24, indicating a youthful and expanding demographic. Moreover, population predictions suggest that the working age population in Africa is expanding at a rate of 15.3 million individuals each year, and this figure is anticipated to rise in the future decades.

Africa's anticipated demographic dividend should be utilised to enhance sustainable development across the continent. To fully exploit their demographic dividend, nations require leaders who can formulate and execute efficient policies in critical domains. African youth should actively participate in accelerating the demographic change and holding politicians responsible. Enhancements in public health, sanitation, immunisation initiatives, and accessibility to medications can result in reduced death rates, which in turn can result in a higher population. Investing in health not only enhances health strategy outcomes, but also yields economic benefits. An optimal state of well-being amongst individuals can result in economic advancement and mitigate the prevalence of poverty, in contrast to the traditional notion that progress is only driven by riches leading to improved health.

Utilising Africa's young population to stimulate economic growth, social development, and sustainable progress is the key to harnessing the continent's demographic dividend (Drummond et al., 2014). Investment in education should be given high priority at all levels, ranging from basic to tertiary, in order to provide young individuals with the necessary skills and knowledge to actively engage in the labour market and contribute to both innovation and economic expansion. To foster skills enhancement and education, we establish vocational training initiatives and apprenticeship programmes aimed at equipping young individuals with practical skills that are directly applicable to the current work market. Promote collaborations between educational institutions and companies to guarantee that training programmes are in line with the demands of the labour market.

The creation of job opportunities that create an environment that is conducive to entrepreneurship and job creation through the implementation of policies that support small and medium-sized enterprises (SMEs), the reduction of bureaucratic barriers to starting businesses, and the promotion of investment in industries that have a high potential for job creation, such as agriculture, manufacturing, and technology. In order to guarantee that all sectors of the population are able to contribute to and benefit from economic growth, it is imperative that gender discrepancies in education, employment, and access to resources be identified and addressed. Encourage the implementation of programmes that provide women and girls more agency, such as expanding their access to educational opportunities, medical care, and financial services.

In order to enable regional trade and integration, which will in turn expand market possibilities, boost competitiveness, and promote economic diversity, it is important to encourage regional integration and commerce. For the purpose of maximising the potential of intra-African commerce, it is necessary to strengthen regional infrastructure, trade agreements, and collaboration structures. It is important to cultivate strong governance, transparency, and political stability in order to establish an atmosphere that is conducive to investment, entrepreneurial endeavours, and economic expansion. Establishing trust and confidence in the business environment requires the strengthening of institutions, the promotion of the rule of law, and the fight against corruption.

Making investments in infrastructure to improve the development of infrastructure, such as transportation, electricity, and telecommunications, in order to link people, markets, and resources throughout the continent. Unlocking economic potential, stimulating development, and increasing productivity are all possible outcomes of investments in infrastructure. Through the implementation of these policies in a coordinated and sustainable way, African nations have the ability to harness the demographic dividend in order to promote inclusive and sustainable development. This will result in the lifting of millions of people out of poverty and

the acceleration of progress towards realising the concept of sustainable development.

Promoting Inclusive Growth and Economic Diversification

The fact that Africa is too dependent on extractive sectors and commodity exports makes it susceptible to shocks from the outside world and changes in the market. It is imperative that African nations place a high priority on economic diversification and value addition in order to create resilience and promote sustainable development and growth. In order to do this, it is necessary to make investments in industries such as agriculture, manufacturing, and technology, all of which have the ability to promote innovation, offer job opportunities, and drive productivity increases.

Technology and innovation have a vital role in tackling the issues of limited structural change and equitable growth in Africa. Technological innovation may increase competitiveness and lead to a reallocation of resources from less productive to more productive activities, resulting in a transformation of an economy's structure. Additionally, it can promote inclusivity by facilitating the acquisition of information and skills that allow economic actors to actively engage in and reap the benefits of the development process (Osakwe & Moussa, 2017). This section analyses the extent and characteristics of the changes in Africa's structure that have occurred in recent decades, including both the domestic and international aspects of structural transformation. Domestically, the attention is directed towards the impact of important economic activities or sectors (such as agriculture, manufacturing, and services) on production and employment. Internationally, the attention is directed towards the role of manufacturing in overall exports and the significance of technology-intensive exports in the total exports of the manufacturing sector.

The conduct of high-quality scientific research is yet another path for African development that is frequently underexplored. In spite of the fact that research institutes and

laboratories require physical infrastructure, development in this context encompasses more than just the buildings themselves. Making investments in research capacity, cultivating a culture of innovation, and recruiting and keeping top personnel are all necessary steps in this process.

Agriculture continues to be the primary source of employment and livelihood in Africa, even after fifty years of independence. Approximately 60% of the labour force in Africa is employed in the agricultural sector. However, its contribution to the gross domestic product (GDP) is far smaller, averaging around 25%, which suggests a very low level of productivity. In contrast, the manufacturing sector on the continent is rather modest, making up only 10% of the average GDP contribution. Nevertheless, the level of industrialisation varies considerably amongst nations and is influenced by several factors, such as the level of economic growth and the abundance of natural resources (Moshi, 2014). The current understanding of the performance of the main sectors, which are expected to be the central focus and catalysts for the process of transformation, indicates that the continent is undergoing minimal structural changes as a result of industrialisation.

In the field of scientific research, Africa has the potential to establish itself as a worldwide leader, making a contribution not only to the advancement of global knowledge but also to the resolution of significant local concerns. The potential that has not yet been utilised in this field is substantial. As African nations make investments in education, research, and development, they have the potential to establish an environment that fosters indigenous scientific innovation and cultivates a new generation of African scientists who are capable of addressing the specific challenges that are faced by the African continent.

Strengthening Regional Integration and Intra-Africa Trade

Numerous Africans have been preoccupied with regional integration since the continent's early years of independence,

perceiving it as the primary tool to foster economic development and expansion. The establishment of the Organisation of African Unity, presently known as the African Union, in 1963 was significantly influenced by this conviction. It marked the initial stride towards enhanced solidarity across the African continent and the fulfilment of this aspiration. On the African continent, regionalism has flourished since the era of decolonisation, despite the fact that economic development has fallen short of expectations (Jordaan, 2014). The limited number of tangible achievements resulting from regional integration in Africa can be primarily attributed to formidable obstacles, including insufficient financial resources in the majority of member states to uphold agreements and systems, economic instability, and the existence of numerous subgroups.

The lack of connection and fragmentation persistently impede Africa's absorption into the global economy. Facilitating regional integration and fostering intra-Africa trade are crucial measures for unleashing the economic capacity of the continent. African nations may enhance market size and competitiveness for producers and consumers by eliminating trade obstacles, aligning laws, and investing in cross-border infrastructure. Prior to achieving faster economic growth, most African countries must first address their demographic and economic constraints. The agendas for continental and regional economic integration are intricate and encumbered.

The intrinsic challenges posed by numerous and overlapping memberships are genuine, and their adverse effects are mostly seen at the regional level, necessitating targeted intervention. An imperative for the continent to assume a proper position in the global arena is the implementation of a regional integration plan that would result in more profound integration. An isolated state that strongly emphasises national sovereignty is insufficient to achieve global competitiveness. What is required is a process of enhanced regional integration, in which resources are efficiently combined to create a unified and competitive market that capitalises on the appropriate comparative advantage and economies of scale, enabling participation in the global market. In order to enhance its

economic autonomy and bolster its global influence, the continent needs consistent economic, fiscal, social, and sector-specific policies. In order for regional integration to be effective, it is necessary to gradually eliminate artificial obstacles to commerce. Many African countries are too tiny in terms of economic and demographic size to exert significant influence over global commerce.

The primary objectives are promoting and advocating for the Continental Free Trade Areas (CFTA) and coordinating various venues to ensure stakeholder involvement in their implementation. Motivate and provide young women entrepreneurs and leaders with the necessary tools to actively drive transformation on the continent. Promote, moreover, the unhindered mobility of goods and individuals across Africa in alignment with the principles of Pan-Africanism and the African Renaissance. In addition to achieving a more comprehensive integration, Africa must also tackle its inherent structural shortcomings and complementary limitations by developing trustworthy and dependable institutions. These factors encompass inadequate manufacturing, limited variety, and a lack of competitiveness.

Furthermore, it is imperative to fix and enhance the insufficient transportation and communication networks, the presence of several border-post restrictions and delays, and the subpar financial markets. This approach should include a modification in the content of commerce, a strategy of industrialisation, and enhanced infrastructure. What is necessary is a robust political determination, a skilled and educated labour force, together with the resolve to carry out the necessary economic changes. Prioritising greater integration at subregional levels before gradually progressing towards a stronger link between regional groupings appears to be necessary. Prior to signing regional trade agreements (RTAs), it is essential to develop robust integrated marketplaces. Intra-African commerce continues to be heavily focused, both in terms of geographical location and specific critical goods.

Enhancing regional integration and facilitating trade inside Africa are essential for unleashing the economic capacity of the continent, supporting sustainable growth, and decreasing reliance on foreign markets. The objective is to streamline trade policies, customs processes, and regulatory frameworks between African nations to enhance the smooth flow of products and services. This includes the process of streamlining trade documentation, establishing uniform tariffs, and minimising obstacles to trade that are not related to tariffs. Allocate resources towards the development of transport infrastructure, such as roads, railroads, ports, and air transport, in order to improve connectivity and streamline the transfer of commodities both domestically and internationally. Regional integration corridors should be given priority in infrastructure development projects to connect landlocked nations with coastal ports and neighbouring markets.

Enhance trade facilitation methods, such as implementing single windows for customs clearance, to simplify trade procedures and alleviate administrative constraints on firms. Introducing electronic solutions for trade paperwork and customs procedures can accelerate international trade and decrease both the time and expenses involved. Facilitate the growth of regional value chains through the encouragement of industrialisation, specialisation, and collaboration amongst African nations. Promote intra-African investment and collaborations in sectors such as manufacturing, agriculture, and services to capitalise on comparative advantages and stimulate economic diversification (Geda & Seid, 2015). This necessitates the adoption of a pioneering strategy to improve commerce inside Africa and promote regional integration. An effective strategy should prioritise tackling the obstacles related to export supply limitation, enhancing the competitiveness of African exports, and promoting their diversification.

Beyond liberalisation, the policy objective is to create actual trade potential through infrastructure provision, macroeconomic policy harmonisation, the establishment of conducive institutions, and the development of trade facilitation and diversification plans at the continental and regional levels.

For this objective, the extant RECs and bilateral economic arrangements could serve as vehicles. Nevertheless, this endeavour might encounter obstacles, given that the majority of African nations are situated at varying degrees of development and possess constrained resources. In order to facilitate cross-border investments, it is necessary to establish a favourable environment through the harmonisation of investment policies, the provision of incentives for regional investment initiatives, and the promotion of public-private partnerships (PPPs) in critical sectors. The promotion of investment and the facilitation of regulations that are favourable to investors have the potential to entice foreign direct investment (FDI) and foster economic expansion.

Enhance the level of financial integration by advocating for the development of regional banking and capital markets, streamlining cross-border payments, and standardising financial rules. Implementing regional payment systems and credit bureaus can enhance firms' access to finance and stimulate investment and commerce. Improve the availability of trade financing for SMEs involved in trade within Africa by increasing the amount of loan available, offering guarantees, and assisting in the creation of trade finance tools. Engaging in partnerships with regional development banks and international financial institutions can effectively tackle deficiencies in trade finance infrastructure. Enhance the ability of RECs and regional trade groups to efficiently coordinate and execute regional integration activities. Offer technical help, training, and resources to aid the institutional growth and regulatory alignment endeavours of RECs.

It is important to promote awareness amongst policymakers, companies, and civil society about the benefits of regional integration and intra-African trade. This may be accomplished by promoting public awareness and stakeholder engagement respectively. In order to resolve difficulties and discover possibilities for furthering regional integration, it is important to encourage communication and collaboration amongst the many stakeholders. For the purpose of facilitating international trade, improving market access, and enhancing

corporate competitiveness, digital technology and e-commerce platforms should be utilised. In order to harness the potential of the digital economy for intra-African commerce, it is important to promote programmes that enable digital connectivity, online payment systems, and digital trade infrastructure.

Through the implementation of these initiatives and the promotion of tighter collaboration across African economies, trade within Africa and regional integration have the potential to make considerable contributions to economic growth, the creation of new jobs, and the elimination of poverty on the African continent, eventually contributing to the advancement of Africa's development agenda and fostering increased prosperity for all. Africa has the capacity to realise its enormous economic potential and make a huge stride towards a more affluent and unified future if it places a higher priority on regional integration and intra-African trade.

Conclusion

The present intellectual pursuits in Africa supplement these many scholastic outputs. Nevertheless, we have surpassed such approaches by embracing an interdisciplinary methodology to address the matters of politics, governance, and development in Africa. The contributors to this collection come from a variety of academic fields, such as History, Political Science, International Relations, Sociology, Anthropology, Economics, and Education. This interdisciplinary approach promotes the exchange of ideas and the richness of thinking, resulting in a comprehensive understanding of the topics discussed in the chapter.

Politics, governance, and development are intricately interconnected. The influence of politics on governance directly impacts the level of progress achieved. Over the course of over sixty years, Africa has undergone significant changes in terms of political independence, politics, governance, and development, leading to its current state. Politics in Africa has been characterised by the opposition between liberal and radical ideologies, with the former prevailing. During the 1960s, political discussions were primarily influenced by

the notion of political evolution, which originated from the modernisation school.

The African development plan is now focused on prioritising agriculture, developing the agro-industry, and strengthening the manufacturing sector. It is necessary to reorganise agricultural output with a renewed focus on producing enough food for home use rather than for export. Similarly, the agriculture industry and industrial sectors should strive to meet the demands of the African market. When African countries focus on developing these three sectors in their natural environment, the service industry becomes part of this development arena. Therefore, it is essential to prioritise the cultivation of food instead of cash crops for several important reasons.

An essential factor for achieving progress is the establishment of a localised and pragmatic education system that does not neglect global knowledge. Revising educational courses to counteract the prevailing influence of various African thinkers. Education without proper training and comprehension of local requirements is futile. Merely conveying Western values without imparting Western skills and fundamental philosophy fails to have a significant effect. Furthermore, it is important to emphasise the study of African history as an essential component of the educational curriculum at the right academic levels, without idealising it too much. Furthermore, it is imperative to endeavour to substitute foreign languages used for educational teaching with indigenous dialects. Integrate beneficial Western notions and institutions, such as political parties, democracy, and governance systems, into the African ecosystem. Examine the detrimental aspects of neo-liberalism, such as its forceful emphasis on individuality, the belief that only one person can succeed at the expense of others, the view that political rivalry is a zero-sum game, and the unhealthy fixation on economic growth rather than overall economic progress. Uphold the principles of Pan-Africanism and African renaissance to ultimately localise the knowledge system.

When it comes to rethinking Africa's development strategy, strong leadership, imaginative thinking, and collaborative action are all necessary components. Unlocking Africa's full potential and realising the promise of a successful, peaceful, and sustainable future for all of its population may be accomplished via the adoption of new techniques, the investment in its people, and the promotion of inclusive growth. Africa should seize the opportunity and design a new route towards shared wealth and progress. The time has come for Africa to do so.

Undoubtedly, Africa still has a significant deficiency in infrastructure. From the northernmost tip of Cairo to the southernmost tip of Cape Town, there is a clear lack of adequate infrastructure and maintenance of current amenities. This lack of infrastructure extends from the northern region to the southern region. To surmount these challenges, it is crucial to provide substantial financial resources. However, it is crucial to consider a specific question. Is it beneficial for African governments to prioritise infrastructure as the primary indicator of development? While infrastructure undeniably plays a crucial role in fostering economic growth and societal advancement, it is important to recognise that development encompasses more than just the creation of physical buildings and systems. If one focuses excessively on infrastructure, it is possible to overlook other pathways to progress. At this precise juncture, the imperative for a shift in paradigm becomes conspicuously evident.

Deduction

The book's primary emphasis is not on the countries of the Global North but instead on the underdevelopment of Africa and the many development paths that are open to that continent. It does this through analysing a variety of topics with an eye towards achieving this end. In an effort to explain the development gap between industrialised nations and emerging countries, this book will describe the gap, although the definitions are not acceptable in many respects. Several researchers and professionals working on the subject have put up a wide variety of hypotheses and models in an effort to explain the factors that contribute to the variations and discrepancies in the degree of development across different locations and periods of time. It is very important to emphasise that the hypotheses and models produced by these academics to account for the gap in developmental levels are subject to criticism. The current state of African development, which academics have described as a development crisis, cannot be explained from a single perspective but from multiple perspectives of exogenous and endogenous factors that have plagued the continent for decades. This crisis in development has been described as a development crisis.

One of the external reasons for African underdevelopment that many researchers in the literature often refer to is colonialism and the struggle for the African continent. This is one of the exogenous factors that have been widely discussed. The majority of African nations were first colonised by various European countries, most notably the British, the French, and the Portuguese. Italy, Germany, and Spain are also included. In addition to the external reasons contributing to Africa's lack of development, endogenous elements play an equally significant role in the continent's lack of development. The elements of corruption, clientelism, maladministration, and tribalism are all examples of endogenous forces. Unfortunately, in terms of socio-economic growth and development, the majority of African nation-states have either made very little progress or have remained stagnant throughout the last six decades since

they attained their independence. In spite of the fact that the continent's issues are numerous, corruption, clientelism, maladministration, and tribalism are serious hindrances to their development efforts. This is especially true in nations where tribalism has become an intrinsic part of the societal fabric.

It is my hope that the nations of Africa will one day reach the same level of development as the rest of the world. In this article, I will discuss several strategies for accelerating progress throughout the African continent. The link between their culture and the work that they are putting into their growth should be looked at first and foremost. Moreover, it is anticipated that they would embrace policies, programmes, and technology suitable for and consistent with their own cultures. Second, placing a focus on robust institutions in African nations may be a cure for African growth and the need for strong political leaders as relates to Africa.

This is because strong institutions are more likely to be stable and reliable. The sharing of technological knowledge is another avenue that might contribute to the growth and development of Africa. The application of scientific knowledge to practical issues is what we mean when we talk about technology. On the other hand, the transfer of technology refers to the methods through which technical knowledge flows inside or across organisations and nations. It is critical to implement technology transfer in order to facilitate the development of a society and economy that are founded on knowledge. In this sense, development practice should not be conceived of as an activity that only goes in one direction; rather, it should be conceived of as a process of social, political, and economic reform that is mutually negotiated and collectively implemented, with certain ethical guidelines defined on the basis of social justice serving as a guide. The typology is derived from the many ways in which the independent production processes of capital, states, and classes interact with one another and merge over time.

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