

THE RELEVANCE OF AFRICAN IDEOLOGIES OF DEVELOPMENT TO AFRICA IN A WORLD OF CHANGE

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Abstract

The phenomenon of a global trend of change in whatever guises one may want to delineate it: "World of Change", "Globalization", "Global Technological and Economic advancement", etc. the concern of this paper is to appraise the place of Africa in it. This quest suggests that African continent is supposed to enjoy a unique role and place in this world of change or vice versa. Methodologically, this paper is expository in as much as it makes a survey of the actual status quo of the African continent in terms of development and social change. It is analytical as it critically analyses the actual ferment of key concepts and categories. Also, it is evaluative as it tries to justify the possible efforts and existing ideological basis for adequate social change and development. The results of this study are overwhelming: Africa has rich cultural and historical heritage, legacies and civilization. But in time, the continent has been unfortunate to have experienced negative influences from enforced slavery, colonialism, western domination and exploitation. As a result of western presence on African soil in time, the continent has encountered conflicting stances and dilemma of true African identity given the culture of western domination on African socio-political and economic institutions. It is therefore the proposition of this paper that, if Africa is to reclaim its rightful position, identity and integrity in the midst of a global trend of change; then, there should be conscientious efforts to divest her institutions from pervading negative influences of those western categories and concepts that tend to strip her off her originality. Finally, following the logic of study therefore, this paper highlights the gains of restructuring the African social and continental person towards the required social change, working through ideologies of development and change that are indigenous and original to Africa.

Keywords: Development, African, Ideologies, World, Change, Relevance.

Introduction

Within the 'ever flowing stream of change', every being and thing existing within the confines of time – space dimension is bound by its existential nature to be part of the changing process. Societies change, civilizations change, cultures, mindsets and even natural realities overtime experience some sort of change (Evolution). Going into a detailed cum historical account of some of these processes might not be relevant for now. But for the context of this study, our concern chiefly lies in a macroscopic level of change that leaves the individuals and societies under its wake feel the impact of belongingness, or being left behind. The emphasis here is on "a world of change", or what I tag 'global trend of change' that has left in its wake; continents, countries, peoples and individuals feeling as if they actually belong to the moving train or if they are still years backwards.

In the Oxford Advanced Learner's Dictionary, the word 'change' has several definitions. But, suffice it to mention that as a concept in use in the paper, we are referring to "the act of making or creating a difference" that is, moving from old fashion state to something or a situation which is new, better and more exciting or interesting. From this explanation therefore, we tend to adopt the more positive and progressive notions of change. When we therefore talk of Africa and her development goals in a world of change, we therefore seek to make an analysis and consequently a critique of the place of the African continent in the world of change – a positive and progressive kind of change which could stand as yardstick or standard; a model upon which the various nations and states look up to, to attain in the shortest time possible.

Explication of Terms

a. African

Before the term 'African' we first understand Africa as the geo-political and socio-cultural entity englobed by the continent of Africa: North, South, East and West. It includes the old Afro-Islamic Egypt; sub-Saharan black central as well as white South Africa are all included in this geo-political definition. Equally included are the historically African-originated Afro-American and Afro-Asian peoples whose roots are African. Though they live no longer in the African continent, yet they are tied by history and origins to Africa. They are part and parcel of the African reality. However, this is African as a "locus" (place) or as a geographical location. By "African" as a person, we mean anyone who is

living the type of communal life for which African people are known C.B. Okolo calls it "being with". So, an African man is one who lives the type of communal life called "being with". An African is "being with".¹ African is not defined by colour, as some people have changed their colours but that which is in them that makes them African still remains.

b. Ideology

An ideology is a collection of ideas or beliefs shared by a group of people. It may be a connected set of ideas or a style of thought or a world view. There are two types of ideology: Epistemological ideologies and Political ideologies². Political ideology refers to a set of political beliefs or a set of ideas that characterized a particular culture. Capitalism, communism, socialism and Marxism are ideologies. Political ideology has two dimensions: (i) Goals: how society should work (or be arranged) and (ii) Methods: the most appropriate ways to achieve the ideal arrangement. An ideology is a collection of ideas. Typically, each ideology contains certain ideas on what it considers to be the best form of government, example: democracy, theocracy etc. and best economic system, example: capitalism, and socialism. Ideology is seen "as a set of beliefs that justify the purpose of a movement of a ruling class"³. A closely organized system of beliefs, values, and ideas forming the basis of social, economic or political philosophy or program.

Following philosophical perspective, one sees ideology as a comprehensive vision, as a way of looking at things or set of ideas proposed by the dominant class of a society to all members of this society.⁴ For Willard Mullins, an ideology is composed of four basic features namely: it must have power over cognitions, be capable of guiding one's evaluations, provide guidance towards action and must be logically cohered.⁵ An ideology can be seen as "any wide ranging system beliefs, way of thought and categories that provide the foundation of programs of political and social action. There is need also to distinguish this conception of ideology from the Marxian interpretation. Having analyzed that the economic basis of society determines its superstructure – political and social struggle, ideology for him therefore refers to the working world view of the class in power put to use to enable them control the social sphere. So in a capitalist society, ideology becomes bourgeois' ideology, serving to enable them control the status quo.

c. *Development*

The Longman Dictionary of Contemporary English defines development as the process of gradually becoming bigger, stronger or more advanced⁶.

For Walter Rodney, it is “*an overall social process which is dependent upon the outcome of man’s effort to deal with his natural environment*”⁷. He thus sees development from an economic point of view. Development is a process that is on-going. In other words, it is dynamic rather than being static. According to Pantaleon Iroegbu, development means: “*the progressive unfolding of inner potentialities of a given reality. It is to de-envelope, that is to bring out to light existential, functional and epistemic, what was enveloped, folded or hidden*”⁸.

Development is the unwrapping of potentials. In the same vein, Lebrat holds that a development has to do with growth and creativity of all human potentials achieved at the lowest possible cost in human suffering and in sacrificed value. Human development in contrast to “envelopment” implies advancement, evolution, expansion, improvement, increase, progress, addition, boost, build-up, enlargement, flowering, maturation, maturity, progression, reinforcement, ripening, unfolding, elaborating etc. Development means a progression from a simple or lower to a more advanced, matured or complex form or stage. It is also defined as a gradual advancement or growth through a series of progressive changes. Development is a process not a level. It is a path to achieve certain goals, a striving towards perfection.

In line with the above, Chuba Okadigbo holds that “*development is a movement from bad or good to better, from better to best, from primitive to civilization, from stone age to machine age, from slavery to freedom, feudalism to capitalism, from illiteracy to literacy, from ignorance to wisdom, from abject poverty to relative richness, from colonialism to political independence, from political independence to economic development, from tribalism to nationalism, from nationalism to pan-Africanism*”. Truly, development is a many-sided process. It involves both material, social, spiritual and moral dimensions. A genuine development is one that is accessed in terms of the welfare of human beings who at the same time serve as agents and shapers of the developmental process. This implies that the human person is indispensable, for he/she is the determinant of development.

African through time and its Place Today in the World of Change

As earlier noted in the introduction 'the African' is in a changing world, a world that changes in every ramification and at the same time reshapes this 'African'. This changing world pulls the African far from his terminus ad quo (starting point). To really understand the very fact of a changing world, it is better to give an explanation from a historico-philosophico point of view. Over time, the world we live in has changed; a change that will continue to its end. Karl Marx, the German philosopher has gone on to explain the course of world changes. According to him, matter is the driving force of every society, the world changes are determined by the material conditions, put differently, the relationships which people have with each other in order to fulfill basic needs. The development of these material conditions has moved the world through five successive stages, namely: (i) Primitive communal (ii) slave (iii) feudal (iv) capitalism (v) socialist communism.⁹

Each of these stages passes and it also raises the people's standard of living. At the same time, it is doomed to its own downfall because of internal contradictions and class conflicts; a fate avoided by the last epoch (Socialist communism). This paper will not be particularly paying its attention to the first three stages basically because man in general and African man in particular, has gone past these first three stages long time ago and currently at the stage of capitalism. Important to note of these first three stages is the development of private property, especially with the development of large-scale agriculture, which in turn produces productive property. With private property, appears the idea of class – those who have and those who don't have. Those who have owned slaves, cattle, and lands and seek for profits. Those who do not have, work for nothing or little pay incommensurate with the efforts they exert. With the implosion of the feudal society, capitalism appeared, the fourth stage. The changing world is currently evolving at this stage and man is at the centre of his evolvment.

In a capitalist society, market economy is operational, a situation where the economy is guided by market forces of demand and supply, government is not in control. Private property, that is, the means of production is in the hands of the bourgeois classes. These bourgeois classes accept a form of democratic governance, which is backed with heavy monetary support from the bourgeoisie. The bourgeoisie who propagate the illusion that market forces entail wages meeting at an

equilibrium at which workers are paid precisely the value of their services, pay less than the value of their [productivity in reality to the proletariat who sells their labour to survive. Monopolistic tendencies arise in a capitalist society, market forces develop these tendencies from the most successful and/ or deceitful commercial entities. With capitalism is imperialism, the crave to conquer, dominate and control the economy looms large. Brought to the limelight, we have the African man in the midst of a changing world evolving deeply in capitalism. This stage has been regarded as remarkable by Fukuyama because of the “free market, which it espouses and is well, a major part of his liberal democracy; which a greater part of humanity is led to”¹⁰.

The African man who by nature is egalitarian thus finds himself in the midst of capitalism, which offers both good and evil to him, while he enjoys the good, the evil puts him in a fix: leaving his egalitarian regalia and putting on a capitalistic garb. A person who naturally sees his brothers as equal with him now sees his brothers as of a low status, who should serve him. In fact, far beyond services to him, he considers them as a means to acquire more wealth. With improvements in science and technology in a capitalist world, the African is driven from being communal to being individualistic; he has little or no need of people around him. He is enclosed within a newly constructed world filled with computers, mobile phones and Information Communication Technology (ICT). His ungodly craving for property has made him all the more a capital personified and has a soul of capital in the ever changing world. To acquire these properties, he has seen himself committing crimes or absorbing the greatest possible amount of surplus level and at times, protected by government he has financially supported for existence. Hence, we have an African who is stuck in the middle of the increasing demands of capitalism and the appealing calls of his egalitarian nature. The capitalist mechanisms take him farther to the terminus ad quem (end point) which is ‘individualism’. Following this, it is apropos now to seek the relevance of African development ideologies for the African in the face of a changing world.

Critique of Africa’s Present Status Quo in the Wake of Global Change

A critique of the present Africa’s state of affairs in terms of development and change cannot be appreciated without an occasional articulation of its

immediate colonial and imperial past. This is important so much so that as Walter Rodney puts it:

The phenomenon of neo-colonization cries out for extensive investigation in order to formulate the strategy and tactics of African emancipation and development... African development is possible only on the basis of a capitalist system, which has been the principal agency of underdevelopment of African over the last five centuries.¹¹

In corroboration to Rodney's argument, an online analysis on the place of African in the world in an article, "The Role of Africa: change and prospect" has it that Africa's strength was affected by colonialism for hundreds of years and after that, the continent suffered a 'long term marginalization in world politics'.¹²

So history and international politics have significant negative impact for the continent's development but on a positive note, the article does not classify Africa's case as a hopeless situation, rather, on a more impressive note, Africa is noted to have impressed herself and her potentials recently on the world map of recognition as a developing economy and one with admirable potentials. Thus:

After decades of hard exploration, since the 1990s, African countries generally began to pursue development strategies suited to their national conditions. Their economies began to take off, and their international status rose.¹³

Analysis of some African Political Ideologies of Development

a. African Communalism

This ideology points to the model of life obtainable in traditional African society before the advent of the Europeans or white men. This type of life may be found in some continents but the greatest manifestation of communalistic way of living is found in the African community. African communalism is the mode of life of the traditional Africans characterized by humane living, empathy, consideration for others and compassion for human life. Above all it stresses oneness and unity of purpose. Is life that is community oriented, a socio-political theory that places priority of the community over individual¹⁴. C.B. Nze holds that communalistic culture remains a treasure to the African traditional society and is a bedrock and result of wonderful relationship prevalent in the community and at the

same time serves as purpose of the existence of the community and of the African person¹⁵.

b. Consciencism

Nkrumah's consciencism is a social ideology that tries to revalue traditional communalism while appropriating tenets of Marxian, socialism building on materialist metaphysics and dialectical discourse. Modern Africa is capitalist while traditional African society is egalitarian and communalistic, so should reject inequality, individualism, capitalism and imperialism brought by European imperialists. He sees traditional communalism as remedy to African conscience thrown into crises by traditional Islam, Euro-Christianity and colonialism. Nkrumah articulates a philosophical statement that combines traditional Africa, Islamic Africa and Euro-Christian Africa into a socialist harmony in the original humanist principles of traditional African society¹⁶.

c. Negritude

L.S. Senghor socio-political philosophy (Negritude) is that of re-discovery and cultural awakening/emancipation aimed at bestowing on Africans, pride and dignity through appreciation of their cultural value themselves¹⁷. In this Senghorian brand of communalism, he still holds that African way of life is communalistic as opposed to individualistic and society is structured like that.

d. Ujamaa

Nyerere talked of Ujamaa (familyhood) as the root of authentic socialism. He was optimistic that with egalitarian and communalistic model of socio-political life, African liberation or development could be achieved (however based on family-hood or Ujamaa).¹⁸

e. Neo-Welfarism

This ideology was propounded by Nnamdi Azikiwe. Is harmonization of the good elements in capitalism, socialism, welfarism, and the traditional Nigerian political system. He described his political philosophy as pragmatic and eclectic. Eclecticism is term used in philosophy to identify a composite system of thought which incorporates ideas selected from other systems. It does not modify but blends opposite views. It is not a syncretism because it does not attempt to reconcile or combine irreconcilables. It is taking the path of compromise or via-media through practical efficacy and not through speculation. He defined a neo-wefarist

society as one made up of ingredients from capitalism, socialism and welfarism.

But it will not be capitalist, it will not be socialist and it will not be welfarist. Rather, it will be a harmony of opposites, a top of our external family system to further the frontiers of state responsibility for the welfare of all its citizens.¹⁹

We have some other African ideologies for both politics and development - like environmentalism, Ubuntu, past-colonialism, Marxism etc.

The relevance of African political ideologies of development in Africa

The relevance of African philosophy; and the significance for initiating African ideologies towards attaining adequate critique and finding the right solution for African issues is becoming paramount these days. Though philosophy and the thinking or critical task for humankind as tool for understanding and building upon the gains of life is universal; such exercises must be situated within particular contexts, cultural or otherwise. And so on citing C.B. Okolo, John C. Ekei notes that:

What qualifies to be called African philosophy depends not on the 'how' (that is, the method of its investigation) but also on the 'what' (that is, its subject matters). In other words, for a production to be considered African philosophy, the subject matter must centre primarily on African issues... in its secondary objective, Okolo maintains that African philosophy, standing on this platform of primary goal, aims at attaining or grasping reality in its entirety. In other words, there is a provision for the study, on the attainment of the truth of man and his world as a whole. These two dimensions are observed in Okolo's definition of African philosophy. It is "a path to a systematic, coherent discovery and disclosure of African as being-in-the-African-world."²⁰

By this citation, we tend to redirect the focus of Africa and Africans, as well as their mode of thinking about the current thrust of world change from a peculiar but deserving perspective. We can only truly appreciate the level of global change and the place of African in it as Africans, and placing before us the true context of what we can call development in a truly African way, albeit attaining a universal appreciation of our perspective of change. One major problem Africans are currently facing is the fact that we have been programmed through western institutions in African to think, reason and act in western categories. The concepts of

change, of development (economic and otherwise); systems of government, law and democratic concepts and institutions are mostly fashioned after western models. Following from this therefore, analysis of the concepts of changing world, globalization, developed and developing countries, civilizations and success would be anchored on already established western perspectives for making analysis and drawing conclusions. In this sense then, Maduabuchi Dukor warns against the effects of conceiving globalization and in our context change from western ideological perspectives. In his analysis,

Western ideological structures in forms of the campaign for rule of law, human rights, democracy, deregulation and privatization are primarily and inevitable complements to technology and information highways. Globalization as construed is, therefore a lopsided process of world change which constitute a negative influence on Africa where poverty, disease, hardship, lack of infrastructure, low per capita income and gross domestic product (GDP), political instability and misrule have held up tenaciously the socio-political process - secondly, the real globalization where there will be no centre and no periphery may be mirage²¹

Dukor frowns at the way technology (Western) has elevated itself as paradigm for judging change and development. This is not supposed to be so, as it has raised problems²². He went further to note that the appreciation of technology should not be characterized on technology alone, but scrutinized from its root condition as economics, social concerns, elements of nationality and politics. Technology should rather be seen as product of human endeavor and so should serve as handmaid of human conviviality. Thus we see the need or relevance of indigenous ideologies and advancements. It would therefore be wrong to try to force a particular section of the world to adjust to tangential outburst of technology rather than design and create such technology which has altruistic value of enhancing the joy of business of living in the consciously respectable beauty of its nativity. As such Africa should not be forced to adopt the western ideologies of change and development. Africa should be conceived as failure given analysis rid in western categories and concepts of change and development. It is high time that the African continent should devise her own local democratic institutions as appropriate. There is need to restructure the socio-political environment and conditions for self-rule and social change. Dukor was down-to-earth when he suggested that,

The awesome mystique of the state has to give way to the ascendancy of the only truly viable units, possibly the family and the city. Such smallness of the units of power will not only make power less violent but will also motivate people to be endowed with more power to make their lives what they want to make it. Issues and aims will then not only get redefined but will also become achievable and worthy. A resurgence of vibrant local governments will not only unleash the bounded energies of the burgeoning and desperate masses, but the cumulative impact of these energies would be such that it is these which would inform national politics which hitherto is a super-imposition on the local politics. A revival of the local communities has to be on top of any agenda for change²³.

Foremost thinkers like Mahatma Ghandi, Nelson Mandela, supporters of a-return to African communalism, etc. are ideological efforts to set Africa back on the right course. Mandela suggested a three important things needed to do by Africans to address Africa's peculiar problems, if the so called desired change is to be attained. These include:

- First, invest in education,
- Second, fight corruption and
- Third, when the time comes, leave office²⁴.

Africa's problems are peculiar and culturally based problems. We should not allow the westerners to set the pace for Africa's social change by selling to us their ideologies in whatever ramification. No! while we appreciate the gains of western technological and socio-political advancements as good instances, we should not forget that they attained such heights by addressing their own problems. For Africa, therefore, to really embrace social change, and at the same time appreciate her integrity in the world of change, we need to employ our local ideologies of change, which working with Africa's natural and cultural environments, would go a long way to enable adequate social change for the continent. We note at this point that, this paper does not suggest a unifying African ideology that will serve the whole of Africa, no, this will be falling into similar mistake of trying to impose western ideologies of development and change on us. Africa is a heterogeneous society with very many ethnic and cultural groups. The search for enabling ideology should consider this plurality albeit working with one African spirit to championing a cumulative but pervading social change in all Africa.

Relevance of African ideologies are portrayed by its two distinguishing characteristics: a definition and promotion of human rights for Africans and a global authorship of continental Africans and their descendants in the African diaspora.²⁵ African ideologies of development is an attempt to vindicate African humanity and human rights, and as an African contribution to world history and culture and as an engagement with African communities to promote a post-colonial independence.

African ideologies for development unlike western ideologies with class distinction, sees universal man as equal and made of matter so they help to unload inequality brought by western ideologies since an African man is naturally egalitarian and communalistic.

African ideologies help in promotion of self-reliance through development of African man's potentialities. They argue for self-reliance through encouraging African mans to harness his available natural resources himself and not relying on westerners.

Freedom is assured with African ideologies especially with African conscience and identity, man is liberated and this liberation is inseparable from development.

African ideologies are relevant as they argue for integration of various cultures and their values to provide a more dynamic platform for African development.

The communal spirit stressed in African ideologies is vital for development and these ideologies of development in Africa have much effect as far as viable democratic practice in contemporary Africa is concerned.

No one can succeed as an island unto himself and this is a doctrine of African communalistic ideology. Is a relevant tenet, even Aristotle approves such as a way of life for man in the sense that he is a political animal by nature and forms a community that is progressive (that is, from family, town and a country springs up).

African ideologies are necessary because their weapons are directly in the environment and living conditions of African people. Through intellectual activity, they aimed at the emancipation of the African continent which is also emancipation of an African people. This is possible owing to

egalitarianism that is informed with political education totally routed in the emancipation of African peoples.

Critical Evaluation and Conclusion

a. Critical Evaluation

Thus far, we have dwelt extensively on the relevance of African ideologies of development to African in a world of change and have seen that those ideologies are really relevant. The integrity and respect that Africa enjoys today is a unique one despite its appalling historical ties to slavery, colonialism and neo-imperialism. The continent still stands on a unique but exalted platform in the world today and does have sure and purposeful destinations to attain, as the natural wind of change spurring the world on, has its unique course for the African continental ship. It is remarkable to call Clande Ake's argument on Africa's unique path to development, alongside the present condition of the third world countries as not being analogous to the conditions of the industrialized countries in the earlier stages of their economic development.²⁶

Though the painful experiences and effects of the slave trade, colonialism, and unequal exchange had their impacts on the African continent, Makodi Biereenu Nnabugwu stresses the need for the appreciation of Africa's civilization and heritage through time. For him, the primary concern should be with Africa's heritage and the continent's real place in the evolution of human civilization. This would provide useful overview of Africa's march of civilizations as necessary sensitization to African and non-Africans alike. As such, the necessary grounds to incite Africa on its potentials to create a 'new self' for itself would become the desired goal even in this world of change.²⁷

Without bias to earlier polemics from both Eurocentric and Afrocentric perspectives on the existence of original African civilizations and heritage with or without western influence, the fact remains that as Nnabugwu rightly affirms;

It will suffice to state categorically that Africa was not a static society plagued by disorder, before contact with the post-medieval Europe. Like any other distinct group of human society, Africa was evolving, indeed developing in response to her physical and social environments.²⁸

In this paper, we acknowledge this position held by Nnabugwu, just as we hold that whatever experiences Africans had in time, in the march through historical exigencies as slavery, colonialization, and subsequent influences of “western” civilizations on Africa were moments in African history even though bitter and forced. In categorical terms, such experiences do not and cannot erase the rich cultural and historical heritages and varied civilization in the African continent.

But our problem is not in trying to justify the antics and originality of African civilizations aside western encroachment in time. Our concern rather is to highlight the ‘quo vadis’ question to Africa, after having established reasonable grounds for Africa’s unique and original potentials for positive and progressive change, of development in socio-political, economic and technological grounds alongside their counterparts in the on-going process of change experienced in the world today.

Panteleon Iroegbu use the questions “Quo Vadis?” as a purposeful question to a conscientious strive for a better tomorrow to raise a meaningful question for Africa.²⁹ We therefore ask the question: “Quo vadis Africa?” “Africa, what is your destination in this world of change?”

The significance of an African ideology of Development and change will probably stand out in the wake of contending western theories and ideologies on the one hand, and on the actual growth and progress they have afforded countries that adopt them on the other hand. Very typical in this case are the major contending political economic theories adopted from the western world. While the neo-classical theory of development had championed the interest of the capitalist society and paved way for the open market in the international setting; the Marxist have accused the trend of exploiting the poor countries therefore making them poorer, and dependent on international loan and debt system. Today a lot of countries are indebted, and so like Rosenstein Rodan (1946) concern:

The basic question was: how could the poor countries catch up with rich countries? The debate was quite polarized. Some of the literature came from Marxists who saw global inequality as rooted in an imperialist system and assumed that only way for the poor countries to grow rich was a transformation toward a socialist and centrally planned economy. Others belonging to the liberal camp took the opposite view and saw underdevelopment as reflecting that markets were not free and that capitalist institutions were not sufficiently well established.³⁰

Beyond the conflicting major macro-economic theories of development are those like Arthur Lewis, Rosenstein Rodan, Lewis singer, Albert Hirschman and other who adopt mixed ideological stances. According to the above cited articles; these scholars came up with five elements that were essential for development. These are:

1. A high rate of savings and investment
2. A first stage of import substitution increasingly to be combined with expansion of exports
3. Absorbing technological knowledge from abroad.
4. Focus upon expanding the manufacturing sector
5. An active role for the state guiding the direction of development.³¹

The writers of the article went on to assert that these five elements were involved in those countries who were mostly successful and competitive entrants (Japan, Korea and China) in our world today. However, the case has not been the same for many other countries who adopted the “learning from abroad syndrome” alongside the other elements in developing self-propelling industries growth – at least in the long term.³² Within this group of less successful, we find the ranks of Latin American and African countries. To add salt to injury, the latent (hidden) deceit in the promising loans and grants from the international organs as the World Bank, IMF and OECD have made Africa and some ‘third world’ (less developed) countries into perpetual debtors, and dependants on foreign aid to boost economic growth and the focused change these countries desire to attain. How then can these set conditions facilitate the expected speed and proper conditions for Africa to change.

The case remains a pathetic one, and of course calls for more pro-activeness on the part of Africa to look more into indigenous ideologies of development; to pay more attention on tackling the challenges that are militating against this growth and change and invest more in building the domestic knowledge base necessary for development (a reasonable attestation to Bacon’s ideology – that “knowledge is power” and in this context adequate knowledge of the African demand and purpose will surely make impact) than to beg help from abroad.

We recall that Mandela suggested three important things needed to do by Africans to address Africa’s peculiar problems, if the so called desired change is to be attained; these include:

First, invest in education: Mandela called education “the most powerful weapon which you can use to change the world”

Second, fight corruption: The African Union rightly identified the issue highlighting that Africa loses over \$50billion per year to corruption and other illicit financial flows, in Mandela’s words, South Africa’s “hope for the future would require tackling the scourge of corruption”

Third, when the time comes, leave office: Mandela did just that, recognizing the importance of giving others and especially young people the opportunity to lead.³³

Finally, I suggest the way forward for African ideologies and development with four points.

Cultivation of the Mind

As premium is placed on the development of human mind or cultivation of the mind which is seen to be fundamental of all developments – man is to be advanced holistically or integrally: in both social, religious, political and other perspective. When we talk of advancement, we talk of advancement of the whole man, whole facets, institution, segments, practices and values (moral or ethical values inclusive).

The Role of Education

The role of education in the holistic development of man must be emphasized. Education is a panacea to African development. Socratic ethical maxim “*man know thyself*” was made when he saw how some of his contemporaries and fellow compatriots were rushing and scrambling for material wealth with less ethical value. Thus as far as Africans are concerned, no degree of technological advancement or material acquisition would make us realize ourselves except effective reflection on ourselves, on our problems and ideologies which moral philosopher as well as political philosopher can be of good help. In the face of moderate technological advancement, we Africans are still hovering under the shackles of ignorance, colonialism and primitivism. We are not yet with authentic education and political system, African leaders formulate educational policies without philosophical involvement, and our political and ideological re-orientation of the society is poor.

Value System Re-orientation and Ethical Sanitization

Most Africans are self-centered and corrupt. Lack of self-discipline both as individuals and as a society is a major setback to the continent. Others includes corruption which is the decline in moral or ethical values, thereby getting into moral anarchy, modernization of values, much recognition and esteem to riches and intellects and conceptual debasement of leadership itself. Owing to the above evils, there is an urgent need for ethical sanitization and re-orientation of our value system. We need to hold esteem, the value of handwork, and inculcate it to our youths for as Franc-Fanon said: work, over and above everything else defines the essence of man, defines the existence of man. Another is value of truth, for truth is now a scarce commodity, the value of respect for the elders and superiors, self-discipline, respect for life and the likes.

Originality and Creativity

Call for creativity and originality on the part of African is another crucial point. Africans should stop imitation of western ideologies. Westerners or Europeans should not sell their ideologies to Africans. Africans should look for ideologies that are original, both in language and otherwise, for one cannot lie with a borrowed wig, the language one speaks surely defines his mental structure.

Conclusion

The aim of this paper is principally to make a case for the very negative implications of trying to analyze the progress and development of Africa in terms of western categories, and conceptualization. Most scholars have tried to find solutions to Africa's case without first of all sorting out this problem. For it is actually a militating factor to a proper categorization and classification of Africa in the world order.

When this is done, then the unique ideologies of communalism, conscientism, neo-welfarism, African socialism etc. will blossom and have relevance for adequate social restructuring and social engineering. This consequently will set the pace for Africa's progress and change which will not only be original but authentic.

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