

COMMUNALIST EXISTENTIALISM: A PANACEA FOR SLAVE MENTALITY IN AFRICA

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DOI: 10.13140/RG.2.2.36594.22726

Abstract

Studies and Researches have shown that the human nature is psycho-empirical, Mind and Body centric to the extent that physiological events are transferred and transformed into the psychological domain. The implication is that what affects everyone physically has a corresponding lasting psychological effects which if care is not taken takes everyone into mental enslavement. Africa is a continent which is enslaved by foreign culture due to the sorts of physical chains of enslavement, colonialism and War she has passed through in the past. The researcher of this work will employ phenomenological method to portray his view on how communalist existentialism can be a panacea to this rampaging mental enslavement among Africans. Sadly, enough, these unfortunate experiences or their effects have been sustained by dehumanizing economic poverty, loss of self-identity, and endemic political corruption leading to instability in many African states. To liberate Africans from this foreign ideological mental enslavement, Africans must uphold their communitarian lifestyle existentially.

Keywords: Slave Mentality, Existentialism, Mind and Body, Communalists, Africa

Introduction

Africans have so much harped on the idea of communal living that it came to be attributed to them whether in practice or in principle. Today communalism is synonymous with Africans with its attendant hospitality, care and love for one another. Communalism expresses an intense community spirit and communal interrelationship that exist among groups of people or an entire people. This goes a long way to express the kind of peace enjoyed by Africans before the advent of colonialism which robbed her of her peace, authentic existence and ego, leaving her with the opposites which are feeling of inferiority complex, lack of trust for one another, all round instability and poverty and so on. It is this quagmire that led the researcher into existentialism as a solution to the side effect of these

problems which is a slave mentality. Communalism and existentialism focuses on man, a conscious man. Sartre clarifies this when he made the distinction between *being-in-itself* and *being-for-itself*(man). *Being-in-itself* lacks consciousness such as objects and according to Horrigan (2019:3) "we can say nothing about it, except that it is, for it is devoid of any relationships, either interior or exterior." Here existence and essence coincide because it lacks consciousness. On the other hand, for Cairns (2020:2) "those who experience *being-for-itself* are conscious of their existence, but they are incomplete, as they are forced to create their essence from nothingness." nevertheless when a man, a conscious being, loses his consciousness, a slave mentality sets in for he will be at the beck and call of other conscious beings which he now sees as higher than him. He loses his authentic identity in favour of an alternative identity which is the identity of the colonial master. Let us now look at communalism.

Communalism

According to Onebunne (2019:32) Communalism embodies ties of close relationship and interactions through common origin, language, culture, customs, religion and socio-economic life. Hence Africans commune easily, freely and more intensely with their members in contrast to individualism where people think and act on the basis of selfishness, standing against the community good (common good or commonwealth) and values and this makes their community the central focus of their lives. The full understanding of communalism is expressed in the meaning of community. According to Ekennia(1998), communalism expressed in a community "refers to social relationship, fellowship, socialities, organised society. It involves obligingness". In a popular palance and understanding, it invokes belongingness. The community is understood as a nexus of interrelational relationship for human actions and interaction. And communalism is practical in this community since it is basis for a communal life that demands a just ordered and well organised society. According to Senghor in (1961), "we see this that the negro-African society is a collective society, more precisely communal..." The term communalism, associated with African society and life, has a political origin. It became famous in the western colonizers and for the decolonization of African continent. To some it is a political weapon for the independence and a development weapon for Africans. Hence Ekennia(1998:77) summed it up:

If colonialism was regarded as one of the guesses made on the African social system by westerners in the eyes of Ojike Mbonu, it turned out to be the foundation of African theories of political and economic

liberations, in the work of authors like Kwame Nkruma, leopard Sedar Senghor, Julius Nyerere and many other politicians of Africa.

Nyerere(1976), however, defines African communalism as African brotherhood. His is an Ujamaa project in a practical concretization a of task of a command breakthrough for Africa. These African thinkers and writers who reiterate the original existence of the communal way of life among African people, believe in the sense of the communion of soul, one mind, one spirit as opposed to aggregation of individual in a society among Africans. In Iroegbu's(2001), "thus the life of sharing, communal togetherness distinguishes African societies from the western ones where there is pronounced individualism"(p.41).

Ekennia (1998) once asserts that 'modern African suffers from a fundamental crisis of rationality'. This crisis of identity is of course a crisis of ideology. Hence with African's many years of colonization and independence, she still 'struggles without much success in her search for ideology and criteria for political justification. The tragedy of our crisis is that our traditional values seem to have lost their relevance to the modern African but the foreign ideas, which we embrace, do not replace the vacuum created by these values' that African communalism summed up. Summarising African communalism, Ekennia states:

Ever since the early colonial era, some learned African political leaders have tried to identify with African certain traits, which promotes community consciousness as against western individualism, appealing to the authority of African cultural heritage, these thinkers proposed ideas like negritude, communalism, socialism, African socialism, consciousness...of all the attempted solution to the problem. Communalism has remained the dominant option. (p. 348).

In the words of Iroegbu, communalism is not an utopia like the Hegelian absolute spirit, but a realisable project. This is in line with the idea and ideal of existentialism which is solely interested in reality (existence) than in abstract things like God and human nature.

Existentialism

This is a philosophical theory or approach which emphasizes the existence of the individual person as a free and responsible agent determining their own development through acts of the will. The five tenets of existentialism are individuality, consciousness, freedom, choice and responsibility. More still its

basic principle is that 'existence precedes essence' for human beings. Essence precedes existence for objects because objects always have a definite purpose and this purpose is known prior to the creation of the object. On the other hand, humans are not born with a definite purpose rather they define their essence consciously, not in collectivity but individually guided by the freedom of the will with its corresponding responsibility. It centres on the lived experience of the thinking, feeling, and acting individual.

Existentialism is more of a trend that can be found throughout the history of philosophy. Existentialism is hostile towards abstract theories or systems that propose to describe existence in speculative objectivity. It is a philosophy of existence that rejects the priority of essence. It considers man as self-free production, alone in a universe without god. Existential philosophy seeks the metaphysical meaning of man. Existentialists focus primarily on matters such as a choice, nature of existence and subjectivity. The philosophers here explore issues related to meaning, purpose and value of human existence. These philosophers include J.P Sartre, Soren Kierkegaard, Albert Camus, Friedrich Nietzsche, Karl Jaspers and so on.

Communalist Existentialism

One at first wonders at the link between communalism and existentialism. This is because they followed different lines of thought, for as communalism emphasizes communal living as a means of defining oneself (realizing yourself amidst others); existentialism emphasizes individual living as a means of actualizing one's purpose for existence. However, there is no particular point that existentialism favours individualism more as it sees communalism as a distraction to the ultimate decisions that man makes. An individualistic person cares less about what people will say when he/she acts in one way or the other in so far as it gives him/her satisfaction. On the other hand, the communal man is guided on all sides by the rules of the community and he derives his satisfaction by complying with these community rules and regulations.

Be that as it may, there is a link between the two. Both target at self-realization or actualisation either individually or in a community. Hence man gains consciousness either personally or communally. The choice of discovering or actualizing yourself either personally in isolation or in a community is solely dependent on the one who makes the choice. Therefore, existentialism produces a

responsible personality, who bears the responsibility of one's actions (human acts) done under the free volition of the will. The authentic existential being for Sartre is *being-for-itself* as against the *being-in-itself*. This is because while the former is endowed with consciousness, the latter lacks such.

Since existentialism centres on the lived experience of the thinking, feeling and acting individual, it applies to all people whether individually or collectively (communally). The thinking here involves reason, meaning that it is an experience engaged in by a rational human being. The feeling here indicates an affection or longing for the other because no man is an island; more still, in communalism, I am because you are. Acting individual entails action and it is only a conscious being that can act. However, action involves thinking and decision-taking before the real action is performed. Therefore, it is not a spontaneous action but a premeditated action with the awareness of the implications or consequences.

Borrowing from the meaning of the Heideggerian *dasein*, man is thrown into existence without any definite purpose (that he called thrownness) and he is left at the mercy of himself (abandoned to fate) to discover for himself a suitable definite purpose that will guarantee his existential fulfilment in life (fatalism). It is really this struggle to actualize our dreams and purpose in life that is the spring board for different development, inventions and discoveries in the world. The discoveries need different enabling environments, some thrive more in individualism while some thrive more in communalism and some in both. On the other hand, slave mentality sets in when one loses the opportunity of either of the enabling condition and environment.

The Nature of Slave Mentality

The nature of slaves and its mentality psycho effects have been written upon by philosophers from different ages, ranging from Ancient tradition down to these contemporary scholars. For Aristotle the distinctions between human and animal and slave and animal, do not coincide. It turns out that between human and animal, a line is usually firmly drawn, but that between slaves and animal is fuzzy. Thus, humans, as distinct from animals, are credited with the capacity for distinguishing good from evil and right from wrong" (Smith,1983:109).

This implies that one of the features of slave mentality is irrationality or a debased thinking which in turn produces little or no fruit. With regards to this, Aristotle puts a demarcation between man and lower animals, given an analogy that men are drawn towards rationality (reason) while slaves moving away from reason are

pulled below, taking the form of an animal. This implies that slaves lack personal responsibility i.e. not propelled by reason. Ike Odimegwu(2008:71) writes in view of the level of slavery we experienced.

Although the initial victims of the Atlantic slave trade were few in number and, exported to Europe, they were used as domestic servants as was the practice in Africa. The discovery of the so-called New World (America and the West Indies) by Spain in 1492 changed the nature and scope of the slave trade. The opening of the gold and silver mines, tobacco and cotton plantation by Spain and other European nations in America and the West Indies required more and more labour force. The consequence was a well out campaign of kidnapping, plundering the trading of Africans to supply this labour force.

Having stated the two main features of slavery which is:

- Debased rationality
- Lack of personal responsibility towards one's self and others alike.

We opt to go deeper; furthermore, the idea of slaves for Aristotle was Natural in kind, found in his politics that some people are slaves by nature while others wholesomely by law or convention. Friedrich Nietzsche (1967:120) an existentialist philosopher took master-slave morality to be the central theme of his work in his Genealogy of Morality. Nietzsche argued "that there were two fundamental types of morality, "Master morality" and "Slave morality". For the sake of the Europeans having no plan to emancipate us mentally, Blyden (1975) threw back memories of those bad experiences. Thus, he holds that: "Others counter that those who were carried away into slavery were mostly of the lowest orders of the society. These, they claim, were mainly of the criminal and servile classes who had already lived for generations at home with half their worth conveyed away" (Blyden, 1975:17) .

For Nietzsche master morality values pride and power, while slave morality values things like kindness, empathy, and sympathy. Master morality weighs actions on good or bad consequences (i.e. classical virtues and vices, consequentialism), unlike slave morality, which weighs actions on a scale of good or evil intentions: (e.g. Christian virtues and vices, Kantian deontology). For Nietzsche, a particular morality is inseparable from the formation of a particular culture, meaning that a culture language, codes and practices, narratives, and institutions are informed by the struggle between those two moral structures.

Furthermore, Nietzsche outlined few important features in the nature of slave mentality for the lower class of the societies and they are: resentment-devaluing that which the master values and the slave do not have. As master morality originates in the strong, slave morality originates in the weak. This is so because slave morality is a reaction from oppression, it vilifies its oppressors. As such, slave morality is the inverse of master morality. Slave morality does not aim at exerting one's will by strength, but by careful subversion. It does not seek to transcend the master; but submits to his will. With all these exposures made, Nietzsche finally termed the Christian democratic movement as oppressive by which they have subjugated both the master and slave. Enslaving them to aim towards humility, charity, and pity are the results of universalizing the plight of the slave onto all humankind, and thus enslaving the masters as well. As an extreme existentialist, this will not be surprising to understand. As such he made a valuable exposure to the attitude and nature of slave that has passed through series of oppression ranging from slavery, war, lack and the likes. The major effect for him is that these persons become inauthentic and compelled against their will to act depending on the dictates of the state or master by whose authority is their existence defined.

I summarized the nature of slave mentality previewing the work of Marlon Jameson (2007) *Slave Mentality*, as he writes...

Sometimes I wonder if to be black in this world is to be absolutely unaccountable for anything. We love windows but have never been very keen on mirrors, but then that probably goes for all human nature. Criticism which is often looked upon as attack and blind defences of black people simply because they are blacks, can make for curious bedfellows, thugs, thieves, murderers and cop killers suddenly elevated to victim-martyr-saint status by Jesse Jackson and Al Sharpton even though the latter has gotten far more judicious lately.

People complain, privately of course of the black person's eagerness to deploy the race card and maybe what they do in the US or in countries like Jamaica where pulling a race card is tantamount to mixing chocolate in coffee, it's the slavery card that gets pulled once too often. A female friend of a friend of mine, a woman from the Dutch colonies tried to break down how it was the English slavery cum colonial system that resulted in the Jamaican mentality. Our almost communal refusal to be decision makers, our eternal patience for their mediocrity to be rewarded (hello, Long Service award), and our basic lack of ambition, revealed in everything from a 30-year sojourn as a file clerk, to a five month sojourn on the

street corner waiting for handouts, guns, and the visa that was revoked mere weeks ago, though not necessarily in that order.

And while the argument that we are still carrying the ill effects of slavery nearly 200 years later has many merits, it is also old and barely applies to any current living situation. Tribal politics, Brain Drain, importation at the expense of production, political short-sightedness, poor emphasis on education, drugs and turf wars and just plain laziness have far more to do with the so-called slavery mentality than slavery itself, but those factors lack the one thing that makes the slavery excuse so tantalizing: Blamelessness.

As long as it is slavery, he maintains, it is never our fault; the whole point is to excuse oneself from accountability and in that regard, the slave mentality is manna from self-delusion heaven. It is the one size that fits all justification, the ultimate go-to for explaining everything from post-colonial theory to post-colonial architecture. It is so universal, so easily said and so easily understood that slave mentality can silence any fruitful discussion, leaving all the black people in room warm and cuddly all over for getting to the core of what's wrong with them.

What Mental Slavery Entails in Africa

Slavery in its entirety is an unforgettable event for the Negroes; the black race. This social practice of being owned at a point in their history and being conditioned to servitude left a sense of subjugation in them. Slavery is an unpleasant act as well as "cruel and ungodly". It was a stage in the African history when the white race perpetuated the most atrocious act against their fellow humans. Many blame the Whites for using Africans as slaves, but history also made it known to us that black chiefs also sold their best to whites in exchange for "fanciful items" slave trade took place from 15th to 19th century. Ike Odimegwu (2008:5) further highlights...

Mental slavery affects how people see their own reality; the manipulation has always been through media, religion, and education. If we were to examine colonialist education from this perspective of cultural transmission, it will become obvious what great weapon it was in the hands of the colonial officers; and what great harm colonial education has inflicted on the integral personhood of the African.

So the opinion about reality are sourced without any doubt or suspicion from the very same people that said Africa was bursting with primitive cannibal savages; a place of no humanity-the dark and savage continent. And via these mass in-

discrimination devices the very same imperialistic colonial powers are still (without change in strategy) stating that without western “help” you have no hope, our ways are the best ways” our goods are the best. African nations still hold allegiance to their former masters, through “globalization” foreign aids, grants, foreign policies, economies models and system of government. We are enslaved to the whites through religion, nutrition, styles of clothing, the names we bear, the movies we watch, and so on. The need to sate the superficial is not exclusively created by mental enslavement but it is heavily augmented by it. Investment in education was futile in slavery and still the legacy continues. Have you ever imagined why the story of the Jews who are less than the population of the world is no being told and printed in media for the world to view it, while the story of Africans who are more than 1 billion populations is rarely told, and if at all its being told, it is in the hands of Europeans?

But with all these write ups this research is not only centred or anchored on the “story of African Slavery”, it narrows down to “the syndrome of slave mentality” amongst humans in general, the “Syndrome and feelings of low self-esteem, lack of self believe” in one’s ability as a result of past experience or present circumstance. Like all mental defects or diseases, mental slavery is hard to define, it has eluded every detection by modern medicine were persons may be affected in one area or another. It can be subsided for a while and later re-occur under certain stresses like when a marriage breaks down, or when financial circumstances changes

Often times we pretend to love “Africa” out of a sense of “self-pity” or out of a sense of “ego”. The ones shouting Africa at times run like a turtle into their shell surrounded by all things white and familiar Euro names, American clothes, Asian cars, Euro mind set, Euro dreams. Being an African is just a hobby on social media. Most blacks are not showing it in character. (Vidal:2018)

Traits of Slave Mentality

“Slave mentality” is not a difficult term to comprehend. It is the feeling that one does not have the power to significantly alter one’s own circumstances. When a person is conditioned to be quiet and without objection accepts harmful circumstances for oneself as the natural order of things; it is then called “mental slavery”. “Mental Slavery” is a feeling created by white supremacy; that they are empowered by God or by other humans. In today’s society, we as black have opportunities open to us. We are able to get good education, good job and live

freely doing whatever we want to do in life in so far we are hardworking and focused. The slavery experience left the Africans in a bad shape. Thus Fredrick Douglas (1987:29) recounts that

The practice of separating children from their mothers, and hiring the latter out at distances too great to admit of their meeting, except at long intervals, is a marked feature of the cruelty and barbarity of the slave system. But it is in harmony with the grand aim of slavery, which, always and everywhere, is to reduce man to a level with the brute. It is a successful method of obliterating from the mind and heart of the slave, all just ideas of the sacredness of the family as an institution.

The deterioration of the black people is staggering. If you ask a young African what they want to be when they grow up; most will say they want to be a rapper/singer, football player, basketball player or baseball player. No one can tell them that only 0.03% make it to pro basketball, only 0.08% make it to pro football and only 0.4% make it to baseball, we have 40% drop out of school. For every 100,000 Black African, there are 743 in jail or in prison, and 72% of Black African women and teens are unused mothers.

Ironically, all our problems are not “white man’s” fault; this is our problem as black community. The more we teach our children that they are not good enough because they are blacks and that the odds are stacked against them and every one owes them something, the further we go down in this world as a community and as a people. Furthermore, we go in this world as a community, and as a people, common sense cannot be taught but “family values, love for God, good education, abstinence and zero tolerance for drugs. Every education begins in the home and nowhere else and it is government responsibility to make sure our children are able to help reinforce the things you have been teaching at home.

The implication and the after-effects of slavery did a lot of damage to both the mind and the economy of coloured people, even years after slavery. Racism, discrimination, and segregation still flourish in the society. Unfortunately, it is one of those predicaments blacks have to face in their economic struggle. Our yelling reaction to racism has lost its fire. For many years we sang the song, did the dance, and walked the march in the process of outcry about the painful effects of racism. Things have changed and times are different but many blacks still suffer the after effects of the struggle for justice. They are mentally warped.

There was nothing wrong with the struggle, yet it left us mentally crippled due to our behavioural choices and actions. We developed the attitude, “whites must do something for us”. We decided to fold our hands, “sit down and watch”, “see what the white folks are going to do now”. This behaviour indirectly amounted to surrender for some and a life of dependency for others notwithstanding the success of many hard-working black Africans. But it did not resolve the serious problems of our inability to develop and orchestrate effective strategies to solve social problems at the community levels. We became so entangled with the struggle that even when lights came back on, we were unable to see. Because we vented energy in yelling our outrage against injustice, we ran out of energy to do anything else for ourselves. We want the government to do everything for us, including coming inside our homes to raise children and chasing the drug dealers from our communities. Yet nothing the government does ever please us.

The sight of some black with poor work ethics on the Job leads some players to swear never to employ a fool like that. Their colour makes absolute no different, wrong is wrong, some black will fight on the job so loudly over trivial matter that you may think they are possessed. They say hypertension is killing black people; it's probably self-imposed. Now our children are in trouble in the street, we are unable to understand that kids reflect adult behaviour. We are not satisfied with our political and economic gains, and we seem to find no ways to mobilize effective forces for corrective changes in order to rebuild the black families and communities in the inner cities. Who do you blame? Blame the white folks? Looking at our problems and what we have been doing, the solution is simple. We must change our slave mentality to one of thinking. We are free and capable of doing things for ourselves, instead of carrying protest signs in front of white restaurants.

Protest time is over, folks! Burn those protest signs! After studying the behaviour of blacks from poorly educated to well educated, from those in abject poverty to those on top of the world; rolling in money and fame, one thing is clear; many of us still act as if we internalise inferiority. In business, blacks run away from other blacks at the drop of hat even though we belong to the same social or even professional organisation. We are always seeking for other people's approval that we fail to embrace our own.

We must learn to build both our political and economic strength, we will immediately stop thinking we are being targeted for victimization. As long as we continue to deal with society from the position of weakness because of our slave mentality, we may be doomed as a race. We must not fail to implement social and

economic changes in our society. Our outcry of racism has emotionally crippled us as we continue to suffer from a self-imposed inferiority complex; Complacency and impotence of action. Everybody knows we must get rid of this slave mentality to free our minds from cognitive blindness and mental paralysis. These are serious diseases causing lack of progress for black people. Most black organisations instead of developing economic empowerment are doing meetings, eating and giving awards, and a “party and dine” style of leadership. The black Africans must know who they are, where they are coming from and where they are going and develop a sense of common purpose and direction.

Evidences of Penetration and Medium Mentality in Modern African Nation’s Economy

In all African nations, namely all languages used in government and media are really inherited from one of these names of European influences. These are some of the medium which slave mentality penetrated Africa.

Colonization: Early European expeditions by Portuguese concentrated on colonising previously uninhabited islands, such as the Cape Verde and ShorToma and Islands, or establishing fortes as a base of trade thereby influencing the people of that island with the Portuguese language and style of dressing. Colonisation of African nations dates backs to 17th century (1600) and increased to the twentieth century (1900). The following nations colonized African nations at one stage or the other, they are; Belgium; Britain; France, German, Italy, Portuguese, Spain. For this, Jomo Kenyatta(1975:31) sorrowfully recounts: “how the spirit of *itwika* – the rotational changing of government through peaceful and constitutional means was destroyed by the British Government, who introduced a system of government very similar to the autocratic government which the Gikuyu people had discarded many centuries ago.”

Scramble for Africa (Portioning): Powerful European nation in their quest for conquest, trade and white “expansionist” tendencies had already claimed for themselves must areas of Africa. The scramble for Africa was increased after the Berlin conference of 1885 initiated by Chancellor Bismarck. The imperialist tendency started and almost 9 million square miles (23, 000,000 km²) – one-fifth of the land area of the globe – was controlled by oversea powers. Resources were shipped from African ports to oversea territories to build European economies we see and hear of today. Things such as cotton, rubber, timber, hides and skin and

even human resources were exported to Europe to feed its new industries after the industrial revolution.

Direct and Indirect Rule: Certain tradition and beliefs of the indigenous Africans met by the European “expansionist” were quite different. In order to rule them and enslave them effectively; a system of direct and indirect rule was adopted through the forcing powers and local chiefs. France ruled from France, appointing chiefs individually without considering traditional criteria, but rather loyalty to France. France established two large colonial federations; French West Africa and French Equatorial Africa with by laws of French Assimilation policy. Britain also established indirect rule in Nigeria and part of Ghana, the Gambia and Kenya. Whereby the citizens were ruled indirectly by local chiefs and district hearts. Germany had a rough in East Africa when such was resisted by the people.

Imperialism: After enslaving Africans during the Atlantic slave trade, the European powers wanted Africa’s resources, namely: Gold, Silver, timber, diamonds and ivory. The interest in these resources led to the sending of trade representative by King Leopold of Belgium to the central African region of modern day Congo. After this singular act by this Belgian Monarch, other European leader saw need to have a stake in parts of Africa which eventually led to the Berlin conference of 1884-1885 called the Berlin Conference.

Apartheid in South Africa: Apartheid in the southern African nation of the Republic of South Africa was a political and social system in which few white ruled the majority of blacks in South Africa. The word “Apartheid” in African language means “Apartness”, it started in 1948 and lasted till 1984. It was a segregation policy that was strict and systematic. The Apartheid policy was a “supremacist policy” aimed at race discrimination and superiority. The national party which was dominated by “White South Afrikaans” (who were Dutch by origin) was made to enslave the black South Africans and thereby gaining their right. It was foolhardy that the white South Africans, who migrated from Dutch to South Africa claimed ownership over the original people of the nation (blacks), these also happened in parts of Zimbabwe where the large farm estates were owned by whites before the ZANU-PF party of Robert Mugabe took over power after several years of struggle.

Neo Colonialism/New Imperialism: This word was coined by Africans foremost nationalist “Kwame Nkrumah”. It is a practice or system of indirectly controlling or pressurizing African nation through the complete tools of capitalism, cultural imperialism and globalisation. Capitalism through cheap labour, and over

emphasis on profit and gain at all cost even to the detriment of our fellow human beings. Cultural imperialism through imposition of foreign languages on indigenous Africans and change in their code of dressing, coupled with their system of education.

In this light, African nations are controlled through joint military actions, grants, aids, government policies and multi-national organisations. Such as Common Wealth of Nations, where the British Queen was assumed to be the head of the body. Other organisations which Europe has used to enslave Africans are international bodies such as International Monetary Fund(IMF) and The World Bank. A very typical example is the 1993, economic policy of Structural Adjustment Programme of Ibrahim Babangida administration where the Nigeria Naira was devalued.

Globalisation: It is a process of interaction and integration between people, companies, governments and cultures world-wide, it is enhanced by migration, trade, ideas and culture caused by increase and advent of technological advancement. Globalisation has made the world so small and connected like a village that you can travel round the world just through the mouse of a computer. Telecommunication has aided so much in this regard that no part of the world seems to be too far and unreachable on a single dial. Transportation has also empowered globalisation as goods and services moves around the globe in minutes and hours. As all these have positive values, they also have negative effects. In this way European, Asians, and American companies are determining the number of labour force in Africa nations, causing environmental pollution and controlling the government export-import policies. A good example is the Shell Petroleum Development Company SPDC, EIF, Total, and Exxon Mobil.

Conclusion

Slave mentality in Africa needs to be understood, because one has to understand the nature of bondage to understand what freedom is. To tackle this problem in the individual level can lead to the healing of the national deformity. Having diagnosed the problem, it has caused, I believe the cure is also available. Looking at what happened to the black Americans and how they are now living in a free society, will understand that man is free but everywhere in chains. Because Apartheid has fallen and the blacks are now in power does not mean that they are totally free. The programming of mental slavery needs to be understood by a large

member of the society if we are to be able to solve this problem. When we fail to understand that it is slave mentality that tilts one into believing that his land has nothing to offer, leading to mass migration, brain drain and capital flight, then we are becoming conscious of the problem on ground.⁷ Therefore removing slave mentality begins with an understanding that there is a problem, a problem in the mind of the African individuals, a problem that cripple the progress of any society. For the sake of attaining this freedom, I encourage African philosophers to go back to their roots, using the lens of the existentialist themes. By this they view this wrong programming consciously, looking at it from an individualistic stand point; aided with an identification of the individual self, the Africans can now break this chain of mental slavery. But this freedom ought not to be on the individual level anymore but has to move onto a collective level, the level of “I and thou” by Martin Buber. Martin Buber further portrayed this view more explicitly when he posits the philosophy of **I and thou**.⁸ This brings to mind the union of conscious free persons coming together to make responsible decisions which is profiting to them and to the world in general. I conclude by stating the three stages of attaining this mental freedom according to David Ogbueli.⁹ Three Quintessential Stages of Gaining Freedom, according D. Ogbueli ranges from *Dependent stage* which views people as completely dependent on the system set before him. At this point where people take no responsibility for their self, a stage where we make no free decisions. All one does is as stipulated by his master. At this stage one has no Right to his life, property, or even the things he says. Hence he is being compelled to act the way the masters decide. At this stage, what slaves do is to please their masters; as such they ascribe all their problems to others, the government. At this point, slaves are forced to do things, they do not border about thinking to solve their problems, they just find who to blame, in this stage every one suffers from inferiority complex and because they lack the basic requirements of life, they define who they are by what they have and through it they oppress others. This stage can also be categorized under two; the Elite slavery and the common slaves. The Elite slaves are those slaves who have been giving some privileges which the slave masters enjoy but with the aim to checkmate and oppress their fellow slaves. It can also be seen as the wealthy whose aim is to become even wealthier as though their wealth adds no value to the society and its persons. *Independent stage* is the stage of awesomeness, a stage of self-realization, a stage where we take responsibility for ourselves, a stage where we make personal decisions having the knowledge of our natural rights, we make plans and we execute them, we acquire property and enjoy the good things of life which our former slave masters enjoy .But this stage has a problem, the problem

is that it is more individualistic than communal, more personal than public, it takes little or no cognizance of others yet not free. The *Co-dependent stage* is the sage of integrative personhood as proffered by Ike Odimegwu were those that are free, will in unity help to make sure that through their freedom and possession, wealth and the likes, other too can be made free.¹⁰ It is only until independent, free and responsible African person who has chosen not to shift their blame unto others unites; can Africa become the giant they once were; giants that have purpose in their hearts not to blame the painful experiences of slavery and colonialism. They as giants now aware can then uphold her cultural values existentially. It is for this sake that I seek to espouse the true essence of values. As giants, we should understand that a true value is not in the number of fancy gadgets we have but in the inherent substance which identify us as supreme and authentic for sometimes we happen to become slaves of what we have, be it wealth, knowledge or power.

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