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RE-ASSESSING COLONIAL NARRATIVES: MISCONCEPTIONS OF AFRICAN DEVELOPMENT IN GLOBAL POLITICS

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Abstract

This paper critically interrogates dominant narratives surrounding Africa's role in global development by examining the historical construction of such narratives and their enduring influence on contemporary international relations. It situates Africa's interactions with global powers—particularly the United States, France, and the United Kingdom—within the framework of Realist theory in International Relations and African realism. The study explores how Western-driven interpretations of African civilization and development have evolved over time, the motivations underpinning these interpretations, and their implications for Africa's political and economic trajectory. Drawing on both historical and contemporary evidence, the paper argues that Western powers have established a patterned engagement with Africa characterized by strategic interests, resource extraction, and geopolitical influence. These patterns are not accidental but reflect a broader realist pursuit of power and survival within an anarchic international system. The paper further contends that shifting narratives—from Afro-pessimism to Afro-optimism—serve instrumental purposes aligned with external interests rather than genuine developmental concern. Ultimately, the study advocates for a reassessment of these narratives and calls for Africa to adopt a pragmatic, self-reliant approach grounded in internal capacity-building, institutional strengthening, and strategic participation in global affairs.

Keywords: African Development, African civilization, Colonial Narratives, , Global Politics, Western Hegemony

INTRODUCTION

In recent decades, global perceptions of Africa have undergone notable fluctuations, often shaped by external actors, particularly Western media and political institutions. At one point, Africa was widely portrayed as a “hopeless continent,” a narrative popularized in early 21st-century media discourse. (Hopeless Africa, 2000) Yet, within a relatively short period, this pessimistic depiction was replaced by an optimistic rebranding of Africa as a “rising” or “hopeful” continent. (Africa rising, 2011) Such abrupt shifts raise important questions about the consistency, credibility, and underlying motivations of these narratives.

These contradictions are further reflected in political rhetoric. For instance, disparaging remarks by global leaders have coexisted with renewed strategic interest in African states, particularly those with significant geopolitical or economic importance such as Nigeria. (Garcia, 2018; U.S. Mission Nigeria, 2026) This duality—dismissal on one hand and strategic engagement on the other—suggests that narratives

about Africa are often contingent upon shifting global interests rather than objective realities.

The resurgence of optimistic narratives, as seen in works such as in Vijay (2008), Aubrey (2015) titled "Africa Rising" and "The next Africa titled *Africa Rising* and *The Next Africa*, respectively appears to signal a renewed global interest in the continent. However, this interest must be critically examined within the broader historical context of colonialism, imperialism, and economic exploitation. The persistence of externally driven narratives raises concerns about whether Africa is once again being repositioned within a framework that primarily serves external interests.

Historically, Africa has been subjected to narratives that depict it as lacking agency, capacity, and civilizational advancement. These portrayals have contributed to a deterministic view of the continent as inherently underdeveloped and dependent. Such narratives not only distort historical realities but also influence policy decisions, development strategies, and international relations.



This paper seeks to challenge these misconceptions by examining the historical roots and contemporary manifestations of these narratives. It aims to uncover the underlying motivations behind them, analyze their impact on Africa's development trajectory, and propose pathways for a more autonomous and self-determined future through the theoretical lens of Realist theory and the theory of African realism in international relations.

CONTENDING THEORETICAL FRONTS

Modernization theory emerged in the mid-20th century as a dominant framework for understanding development, particularly in the context of post-colonial societies. Proponents such as Walt Whitman Rostow argued that all societies progress through linear stages of development, culminating in industrialization and mass consumption. This framework implicitly positioned Western societies as the model to be emulated.

The main proponents of this school of thought include Walt Whitman Rostow, Piero Gheddo, Bert F. Hoselitz, David Apter, etc.

The major assumptions of these theorists hold that modernization is a phased process that articulates stages of development for developing nations to follow in pursuit of the ultimate development goal; modernization is a homogenizing process that will eventually lead to convergence among societies; modernization is an Americanization or Europeanization process which projects the cultures and values of Western Europe and the USA as the ultimate form of development; modernization is an irreversible process, in the sense that once Third World countries come into contact with the West, they cannot resist the impetus toward modernization (Reyes, 2001).

The most prominent among the modernization theorists, Walt Whitman Rostow, articulated five (5) stages of economic growth, namely: the traditional society, the preconditions for take-off, the take-off, the drive to maturity, and the age of high mass consumption (Rostow, 1960). Rostow's stages have been greeted with several criticisms, as follows:

Frank (1969) noted that Rostow's claims are incorrect because they fail to correspond to the past and present conditions of underdeveloped countries. He argues that Rostow attributes history to developed countries while denying the same to underdeveloped countries. He also posits that Rostow's first two (2) stages are "fictional," while the last two (2) are "utopian."

Rostow's explanation has been described as "a mere impressionistic interpretation of a number of historical experiences rather than a rigorous, scientific analysis" (Offiong, 1980: 43).

Offiong (1980) further made reference to a U.S. Senate hearing on the Central Intelligence Agency (CIA) and the press, where the latter was exposed for financing the publication of propagandist books. "Rostow's The Stages of

Economic Growth is one such book, financed by and published for the CIA" (Offiong, 1980: 40).

Modernization theories, in general, have been criticized for the fallacy of assuming that Western cultures are as universalistic as modern theorists portray them to be.

Furthermore, the factors that proponents of modernization identify as the causes of underdevelopment in Third World countries—such as ethnicity and favoritism—are also prevalent, in various forms, in Western countries.

Modernization theorists have also failed to acknowledge the role of capitalism and imperialism in engendering and deepening poverty and underdevelopment in Third World countries (Offiong, 1980).

Therefore, it is now evident that the modernization approach is insufficient in explaining the underdevelopment of Africa and the Third World.

In response to the limitations of modernization theory, underdevelopment theorists such as Walter Rodney and Claude Ake emphasized the role of external exploitation in shaping Africa's economic condition. Rodney, in particular, argued that Africa's underdevelopment was not a natural state but a product of deliberate historical processes, including slavery, colonialism, and imperialism.

Underdevelopment theories emerged to provide a more elaborate explanation of Africa's underdevelopment and to propose pathways forward for the Third World and Africa.

Rodney sees Africa's underdevelopment as a direct consequence of Europe's deliberate efforts to keep the Third World impoverished. He draws upon historical sources to demonstrate that Africa was already on a path of development, but this process was disrupted by exploitative events such as slavery, colonialism, and imperialism.

Ake (1981) argues that the colonial and neo-colonial structures inherited by Africa are responsible for the continent's underdevelopment. Therefore, a home-grown African solution is necessary for any meaningful path to development.

What is common among these two (2) scholars is their emphasis on the need for Africa to "delink" from its erstwhile colonial masters and from the current European-style global capitalist system.

This perspective highlights the unequal relationships between developed and developing regions, arguing that the prosperity of the former has been built upon the exploitation of the latter. While this framework provides a more historically grounded explanation, it has been criticized for overemphasizing external factors while underplaying internal dynamics.

Colonial Narratives

Colonialism, in this context, connotes the political subjugation and territorial expansion by Europe over Third World countries between the sixteenth and twentieth centuries.

The patterns of colonial rule were implemented through the British system of indirect rule; the French policy of assimilation/association; the Portuguese policy of assimilation; and the German and Belgian policies of paternalism (Ahmed et al., 2022).

The colonialists claimed that colonialism was aimed at spreading civilization, Christianity, and commerce, which came to be commonly referred to as the “white man’s burden” (“The Philosophy of Colonialism,” n.d.).

Travel narratives of European explorers depicted Africa as savage, uncivilized, and wild. Such ideas were reflected in the works of Chaillu (1867), Chaillu (1861), and several other travel narratives, which portray a Eurocentric, white supremacist viewpoint of Africa.

David Hume, the 18th-century Scottish philosopher, stated: “I am apt to suspect the negroes to be naturally inferior to the whites. There scarcely ever was a civilized nation of that complexion, nor even any individual eminent either in action or speculation” (Hume, 1777: 372).

On the contrary, evidence has shown that Egyptian civilization—one of the most ancient recorded civilizations—was championed by Black Africans. Egyptian civilization recorded significant progress in architectural development, philosophy, scientific innovation, and leadership in international politics. Therefore, “...Africa has something to offer. It has the wealth of a vast cultural and philosophical richness that can furnish us with tools to aid and hasten philosophical development and the emancipation of the African continent from the shackles of post-colonial trauma and depression” (Anakwue, 2017: 178–179).

Diop (1974) demonstrated that ancient Egyptian civilization was a Black civilization through compelling evidence, including historical accounts attributed to Herodotus, who described the Egyptian population as Black. Archaeological findings further support this claim, as paintings and artistic depictions portray Egyptian rulers as Black, with features such as tightly coiled hair, broader noses, and fuller lips (Diop, 1974).

In Diop (1991), radiocarbon dating and melanin dosage tests were used to scientifically verify that Egyptian civilization was a Black African civilization. Tests conducted on wood, charcoal, shells, and even mummified remains confirmed high melanin levels, indicating that the rulers of ancient Egypt were Black Africans (Diop, 1991).

This reinforces the argument that Africa was once a global superpower, as even Greece—often regarded as the cradle of European civilization—owes much of its development to African influence through intellectual exchange and mentorship.

Rodney (1972) observed that the infrastructure and facilities established by colonialists in Third World countries primarily served colonial interests. Transport systems were directed toward ports to facilitate the export of raw materials, while education was designed to produce a “comprador

bourgeoisie,” providing Africans with minimal education sufficient for colonial administration but insufficient for self-liberation.

Thus, colonialism involved not only political and economic domination but also psychological subjugation by instilling a sense of inferiority in African populations. This was achieved through the distortion of history and the minimization of Africa’s contributions to global development.

The Algerian anti-colonial revolutionary, Frantz Fanon succinctly puts it that “Colonialism is not satisfied merely with holding a people in its grip and emptying the native’s brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures and destroys it.” (Fanon, 1963: 169)

In summation, modernization approaches have failed to put forward a suitable and home-grown solution for Africa’s development, and sufficient attention has not been paid to more recent modernization-style theories, which consist of misconceptions in explaining and addressing African underdevelopment. Such misconceptions include the poor climate or geography thesis, as well as the emphasis on the economic theory of comparative advantage in international trade, etc.

Underdevelopment theories are also found to be defective in addressing issues of African underdevelopment in two (2) ways. First, underdevelopment theories have become obsolete in explaining African problems. Secondly, “delinking” from the global system in this era of globalization is not realistic.

The aforementioned works on colonialism are insufficient in redefining the history of Africa’s development and its role in world politics in the pre-colonial era. Home-grown approaches have not been sufficiently celebrated, emulated, and echoed as much as they should be.

Also, the idea that there is still a need for Western countries and international agencies to help Africa develop through loans and aid, technical assistance, and favorable policies for African development is faulty, because Africa needs to embrace the realist approach of self-help.

Finally, most of the scholarly perspectives studied here have failed to give sufficient attention to the internal dynamics of the African continent.

THEORETICAL FRAMEWORK

This work adopts the Realist theoretical approach to international relations because it is the most practicable and applicable to this paper.

Realist Theory

The theory of Realism is a well-known approach in International Relations. The major tenets of the Realist school of thought posit that states are the principal or most important actors; the state is a unitary actor; the state is essentially a rational actor; within the hierarchy of international issues, national security is usually at the top of the list, and national interest can only be achieved through self-help; international

politics is best characterized as a struggle for power; states are concerned with relative gains; concern for relative gains can lead to a “security dilemma”; the idea of managing power is through balancing; the pre-eminent goal in international politics is survival; and the international system within which states exist is characterized by anarchy (Mingst et al., 2019; Viotti & Kauppi, 1993).

Therefore, the three (3) assumptions that unite all theorists of International Relations, regardless of category, are the three “S’s”: statism, survival, and self-help (Baylis et al., 2008).

The assumptions of two (2) theorists within the Realist school of thought will be critically analyzed here: one from the classical realists—Hans J. Morgenthau—and one from the structural realists—Kenneth Waltz.

Hans J. Morgenthau, in *Politics Among Nations* (1993), presents his Realist approach to international politics, with the following major assumptions:

- National interest is defined in terms of power, and states act to preserve power.
- The concept of equilibrium or balance signifies stability and its application is found both in the international sphere and in domestic government and politics.
- At the heart of such equilibrium are the assumptions that the elements (nation-states) to be balanced are necessary for society or are entitled to exist.
- Without a state of equilibrium among them, one element (nation-state) will gain ascendancy over others, encroach upon their interests and rights, and may ultimately destroy them.
- Small nations have always owed their independence to either the balance of power; the preponderance of one protecting power; or their lack of attractiveness for imperialistic aspirations
- Balance of power can be in the pattern of direct opposition or the pattern of competition (Morgenthau, 1993)

Kenneth Waltz lays out his ideas on the realist approach to international politics in his book *Theory of International Politics* (1979).

- Structure of the International System: Waltz posits that the structure of the international system is anarchic. This explains why the state of war that characterizes international relations is attributed to the system’s structure rather than to human nature.
- Capabilities of nations: States differ in their capabilities, and it is from these differences that a division of labor among them emerges. However, the structure of the international system limits cooperation in two ways: fear of relative gains (insecurity); fear of dependency (autonomy). He posits that distribution of capabilities in the international system also manifest in two forms i.e Concentration i.e a unipolar system dominated by a

single superpower or Polarity i.e a system with multiple superpowers

Waltz argues that a bipolar system, in which two superpowers exist, is the most stable.

- Impact of anarchy: The anarchic nature of the international system leads states to form alliances, rely on self-help, and experience security dilemmas.
- Nature of the International System is structured in a way that States are not functionally differentiated because they lack a central authority
- The Strategies for dealing with security threats is through Balancing or Bandwagoning. Balancing includes internal balancing (developing economic and military capabilities) and external balancing (forming alliances to counter threats). Waltz (1979:117) states that “If there is any distinctively political theory of international politics, balance-of-power theory is it.” The second strategy is bandwagoning and it involves aligning with the source of threat to increase one’s own capability.

In view of the above, it is obvious that the colonialists are simply practical in their approach because that is how real politics works. Every actor in the international system, within an anarchic world, seeks to promote and preserve its national interest. Therefore, it is typical for actors to seek to arrogate power, wealth, and any other benefits, even if this involves exploitation and trampling upon the rights of other actors, because the global system is characterized by anarchy according to realists.

This is a typical case of what occurs in Africa, where imperialist powers seek to promote their national interests by accumulating power and wealth through plunder and exploitation. It is imperative for Africa to learn to compete effectively within this system. In order to exist in an anarchic world, it must be understood that survival often resembles a struggle where the weak are vulnerable to domination.

Vasquez (2004) criticizes both Morgenthau and Waltz, arguing that their approaches lack scientific rigor and are therefore limited in explaining contemporary international politics and complex global events.

The theory is also criticized as Eurocentric, since most of the case studies used to demonstrate its applicability are based on European or American experiences. There is therefore a need to complement it with an African-based theoretical perspective.

METHODOLOGY

This paper adopts a qualitative analysis and a chronological approach in presenting historical facts about colonial narratives of Africa’s development in world politics. A thematic method was used in the theoretical review, empirical review, and analysis.

Secondary sources were used to obtain data, facts, and evidence from books, articles, magazines, newspapers, and reports. These sources guided the research toward a

comparative analysis of misconstrued perceptions of Africa's development and the fact-based reality of the continent's role and developmental strides in global politics, from the pre-colonial era to the contemporary globalized world.

RESULTS AND DISCUSSIONS

Pre-colonial Africa recorded significant achievements in civilization. The continent had efficient systems of governance and well-defined political structures prior to the colonial era. In fact, colonialists encountered existing political systems in Africa consisting of approximately 10,000 different ethnic groups.

The colonialists amalgamated these diverse groups into about 50 colonies, created along arbitrary borders during the Berlin Conference of 1884–1885, thereby imposing new administrative divisions and political structures (Martin, 2006).

POLITICS

Before the 1500s, great civilizations emerged on the African continent, such as Kush, Axum, Mali, and Zimbabwe. In the 8th century, North Africa ventured into areas of the Iberian Peninsula, occupying Spain and Portugal for several centuries. The Muslim expansion spread knowledge to Europe and linked it with North and West Africa.

By the 15th century, Africa had achieved great diversity and global engagement, with powerful empires existing across the continent, such as the Mali Empire in the West and the Ethiopian Empire in the East, among others (Black History Month, 2019).

Patterns of history has shown that global power dynamics are cyclical, as empires rise and fall overtime. Around 671 B.C., the Assyrian invasion led to the overthrow of the 25th dynasty, which had been ruled by Black Kushite pharaohs.

Consequently, a significant portion of the Black population of Egypt migrated southward towards to Nubia (modern-day Sudan). This historical movement helps to explain why to explains why Sudan possesses a large number of pyramids, similar to those found in Egypt, and in fact, even greater in number. (Agai, 2014; Redford,)

All civilizations are advanced by the knowledge, developmental strides, and progress they contribute to human life, and Africa was not left behind in this endeavor. It is worthy of note that European civilization traces much of its progress to Greek civilization, which in turn owes a significant portion of its development to African civilization, particularly that of ancient Egypt. Therefore, if Greek civilization is regarded as the cradle of European civilization, then Africa can be considered the root of European civilization. It is within this context that we examine African contributions to global knowledge.

EDUCATION

Greek philosophers drew inspiration from and acquired substantial knowledge through African scholarship. Historical records indicate that prominent philosophers such as

Xenophanes, Parmenides, Zeno, Melissus, Heraclitus, and Democritus, among others, were influenced by ancient Egyptian ideas. Plato and other students of Socrates are also reported to have visited Egypt to receive instruction under the tutelage of Egyptian priests (George, 2009:35).

In later centuries, specifically in the 11th century, the Egyptian stargazer, astronomer, and mathematician Ibn Yunus is credited with creating the astronomical tables known as the Hakimi Zij (Morgan, 2007).

By the beginning of the 19th century, Uthman dan Fodio, who lived within present-day Nigeria and Niger, had already articulated a more elaborate theory of revolution prior to the emergence of Karl Marx's revolutionary ideas (Bako, 2003). It was the outcome of this revolution that gave rise to the organized political structures encountered by Europeans in Northern Nigeria during the colonization of Africa in the late 19th century.

It is also noteworthy that one of the earliest forms of writing recorded in history was the hieroglyphic system of ancient Egypt—a formal pictorial writing system developed around 3300–3200 BC. Research indicates that this system emerged approximately 5,200 years ago, around the same period that another writing system, cuneiform, was being developed in Mesopotamia (Jarus, 2024).

Other African societies developed diverse systems of writing in pictorial, symbolic, and syllabic forms. Examples include Nubian writing systems along the Nile extending into Sudan, as well as the Ge'ez script of Ethiopia. Historical records also indicate that the Igbo, Efik, Ibibio, and Anang communities of southeastern Nigeria developed a formal writing system known as Nsibidi during the pre-colonial era (Obidiebube, 2011).

Even within the modern educational system, a chronological review of the establishment of universities worldwide shows that Africa played a leading role. According to a publication by the United States-based magazine Time, the first university in the world was the University of Al-Karaouine in Morocco, founded in 859 AD, followed by Al-Azhar University, established between 970 and 972 AD. Next was Al-Nizamiyya in Iraq, established in 1065, followed by the University of Bologna in Italy (1088), and the University of Oxford, where teaching began in 1096 (Ashraf & Karl, 2013: 23–27).

However, a closer examination reveals a Western bias in this account, as it omits the University of Sankore in Mali, which predates Al-Nizamiyya, having been established in 989 (Think Africa Editorial Team, 2018). Therefore, a more accurate chronological presentation of early universities is as follows:

- Al-Karaouine University in Morocco (859)
- Al-Azhar University in Egypt (970–972)
- Sankore University in Mali (989)
- Al-Nizamiyya University in Iraq (1065)
- University of Bologna in Italy (1088)
- University of Oxford in England (1096)

In view of the above, it is reasonable to assert that Europe was a late entrant into the development of the university system. The first three universities in the world were of African origin, while Europe joined nearly a century later.

ECONOMY

Gold from West African empires such as Songhay, Mali, and Ghana contributed significantly to the economic takeoff of Europe in the 13th and 14th centuries. This wealth stimulated European interest in West Africa and encouraged exploratory voyages (Black History Month, 2019).

International trade also flourished along the eastern African coast among Bantu-speaking communities. These interactions led to the blending of Bantu and Arabic languages, resulting in the emergence of Swahili.

Historical records further indicate that the richest man in history was an African—Mansa Musa of Mali—who ruled the Mali Empire in the 14th century.

Some major misconceptions regarding the causes of Africa's underdevelopment includes assumptions that the continent suffers from poor climate conditions leading to tropical diseases, reliance on raw material exports justified by the theory of comparative advantage, Africa and the third world needs financial and technical aid to prosper.

AREAS OF MISCONCEPTION

Climate

Scholars such as Jeffrey Sachs argue that geography and climate are foundational structural factors responsible for Africa's underdevelopment. They contend that Africa's tropical climate exposes it to diseases such as malaria and that the landlocked nature of many African countries restricts access to global trade routes (Sachs, 2007).

However, this argument is misleading. Other regions have faced similar environmental challenges yet have successfully deployed resources for sanitation, vaccination, and disease control. Every environment presents unique challenges, but human capacity for adaptation and innovation determines outcomes. As Chang (2010) notes, cold and arctic climates in countries such as Finland, Sweden, Norway, Canada, and parts of the United States impose economic burdens comparable to tropical climates. These countries overcome such challenges through technological advancement and resource availability.

Similarly, landlocked countries such as Switzerland and Austria, despite lacking direct access to the sea, remain among the most developed and prosperous nations globally.

Recent scholarship has highlighted longstanding distortions in global cartography, particularly within the widely used Mercator projection, which significantly misrepresents the relative size of continents. Africa, for instance, is often depicted as considerably smaller than its actual scale. In reality, the continent covers approximately 30.37 million square kilometres (11.7 million square miles), making it the second largest continent globally, after Asia. Its vast landmass is large enough to accommodate the United States, China,

India, Japan, Mexico, and several European countries combined. These cartographic misrepresentations have contributed to enduring misconceptions about Africa's scale and global significance. In response, the African Union has sought to encourage the United Nations to adopt a more accurate world map that reflects the continent's true size (Demony & Bior, 2025; Desjardins, 2020).

Comparative Advantage

The theory of comparative advantage suggests that countries should specialize in producing goods in which they have a relative efficiency advantage.

However, if Africa strictly adheres to this model, it risks remaining trapped in underdevelopment, as it is largely positioned as a producer of raw materials. Historically, no country has achieved sustained development solely through the export of raw materials (Reinert, 2007). True wealth lies in industrialization, as demonstrated by the Industrial Revolution in Europe (1760–1840). Industrialization enables mass production, self-sufficiency, job creation, and export expansion, ultimately improving trade balances and national income.

Financial and Technical Aid

Financial aid often places African countries in debt traps, accompanied by stringent conditions that are difficult to fulfill. Easterly (2007) argues that top-down aid approaches have been ineffective and advocates for bottom-up solutions driven by “searchers” rather than centralized “planners.” Similarly, Sachs (2005) recommends grant-based assistance modeled after the Marshall Plan.

Global debt analysis shows that the world owes approximately \$102 trillion, with the USA, China, and Japan accounting for about 60%, while Africa holds only 1.9%. Despite this, Africa bears a heavier burden due to higher debt servicing costs.

Private bondholders, China, and the Paris Club dominate global lending. In cases of default, private lenders prioritize profit, while state actors may exert political influence. This reflects realist dynamics in international relations, as explained by Morgenthau (1993), where weaker states depend on stronger powers for survival.

Technical assistance in the form of Structural Adjustment Programs (SAPs) and Poverty Reduction Strategy Papers (PRSPs) has also been criticized for exacerbating poverty (Stiglitz, 2002; Chang, 2011; Sachs, 2005). Consequently, Africa must explore alternative development financing strategies while leveraging its natural resources, as advocated by Diop (1987).

INTERNAL DYNAMICS

An excessive focus on external factors overlooks critical internal challenges. Issues such as weak institutions, poor leadership, lack of industrialization, and underutilization of resources are deeply interconnected.

Institutional weakness often arises from undue influence by powerful individuals, compromising governance processes such as elections. Political competition is frequently costly

and sometimes violent, turning governance into a profit-driven enterprise (Collier, 2010).

Leadership challenges have persisted since independence, with many leaders prioritizing political survival over development (Ake, 1996). Although initiatives such as the Lagos Plan of Action and the Abuja Treaty were introduced, they failed largely due to lack of political will (Bawa & Ateku, 2020).

Recent developments, however, show promise. South Africa has achieved economic growth following the end of apartheid, while Nigeria is implementing policy reforms such as the Dangote refinery and increased use of the Naira. These developments suggest a positive trajectory for Africa's future role in the global economy.

CONCLUSION

The realist perspective in international relations, particularly as articulated by Morgenthau (1993), emphasizes that states act primarily to protect their national interests. Africa's emerging developmental progress has attracted global attention from major powers operating under the principle of self-help. Therefore, Africa must actively promote and protect its interests to ensure survival in an anarchic international system.

Therefore the Africans must reverberate the concept of Ubuntuism which literally meaning "I am because you are" Ubuntuism reflects the communal nature of African societies and their traditional way of life.

This perspective is heavily influenced by African oral traditions and 20th-century African literature, including the works of Wole Soyinka, Chinua Achebe, and Ngũgĩ wa Thiong'o etc.

It seeks to challenge stereotypes, promote an Afrocentric worldview, and celebrate African culture and home-grown development. (Tandon, 2020).

This is to begin to build Africa by Africa, of Africa and for the world.

RECOMMENDATIONS

- I. Africa should prioritize effective policy implementation rather than relying on theoretical strategies.
- II. Industrialization must be non-negotiable, as no nation achieves wealth through raw material exports alone.
- III. Investment in steel production is essential for both economic and military strength.
- IV. Africa should engage in globalization strategically, ensuring that national interests guide all international interactions.

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