

RETHINKING THE POSTCOLONIAL IN TWENTY-FIRST-CENTURY AFRICA

Adama LOUM

*English Department, Faculty of Arts and Human sciences
Cheikh Anta DIOP University of Dakar, Senegal, West Africa
andreadamaloum@gmail.com*

Résumé

Cet article examine les sujets qui ont besoin d'être reconsidérés en cette période du 21^{ème} siècle. Alors, revoir la pensée la Postcoloniale n'as jamais été si urgent. Repenser cette Post colonie représente d'ailleurs la pierre angulaire qui permettra à l'Afrique d'arriver à une autonomie de pensée et d'action. A travers une approche analytique, nous avons essayé de mettre le sujet dans un contexte bien spécifique si nous connaissons ce que le continent Africain a dû subir comme tord et traversé comme difficultés. Aujourd'hui, des idées nouvelles sont exigeantes. Le monde change et l'interdépendance entre nations exige de le repenser et de reconsidérer la véritable place de l'Afrique. Ainsi, nous avons trouvé que l'unité, la démocratie et le changement de mentalité sont entre autres des thèmes qui sont repensés et, cette fois par des Africains afin de proposer au monde une économie, politique et une éducation compétitive. Cela permettra à l'Afrique non seulement de satisfaire les besoins du moment mais aussi de proposer des solutions pertinentes et pratiques au monde d'aujourd'hui.

Mots clés : *Impérialisme- Post colonie- 21^{ème} siècle – Changement de mentalité- Unité*

Abstract

This paper examines some of the issues that need to be reconsidered in this 21st century Africa. Rethinking the postcolonial has never been that urgent. It represents a cornerstone to bestow liberty and autonomy of thought and action. Through an analytical approach, we have strived to set the issue in a specific context, a context that has seen Africa suffocate by the several ordeals and challenges it faced. Today, Africa needs pretty new ways of seeing things because of the new requirements of our times. This 21st century has allowed African intellectuals to rivet on our history melding then the past to the present. Unity, liberty, democracy and mental change among many other issues are the spade work that will allow Africa to bestow a bright

future. The conclusion drawn highlights a unity, democracy and autonomy thought by Africans themselves so as to propose competitive economic, political and educational systems that will meet the needs of our new generations but also entice the world.

Key-words: Imperialism- post colonialism, 21st century Africa- Mental Change- Unity

Introduction

The history of humanity has known many events and very complex situations. Some countries and continents have been dominated and colonized. Africa then is not spared; it has gone through the worst nightmares such as slavery, colonization and neo-colonization. The term post-colonialism is very complex because it is rooted in the history of imperialism. Derived from the Latin “*imperium*”, the word includes hegemony, domination, power, etc. This aspect of imperialism goes beyond military forces; it includes cultural, political and economic domination. In this atmosphere, Africa is a victim of over-exploitation of human resources, culture and a mixing of civilizations which resulted in a kind of desertification in almost all aspects. This situation is somehow the landmark of a large mobilization of intellectuals and thinkers to get up so as to rehabilitate the flouted cultural, moral and political values; this phenomenon or ideology is known as Post-colonialism. Intellectuals like Franz FANON answered Joseph Conrad's *Heart of Darkness* and Ernest RENAN la *Réforme Intellectuelle et Morale* (1871). The latter advocated in this book, imperial stewardship to civilize Non-European peoples in the world. Fanon is one of the first theoreticians of Post colonialism; in his masterpiece *The Wretched of the Earth* (1961), he analyses how colonization has essentially destroyed Indigenous African people. What he basically called ‘Subjugating Colonial Identity’, caused mental health to the native people who were subjugated. His comrade Edward Said as well, in *Orientalism*

(1978) talks about the famous ‘binary social relation’ with Europe that divided the world into ‘Occident’ and ‘Orient’. These different realities have installed in the minds of African people dependence, sense of inferiority but also incapacity. As a continent that is still seeking its place in history, a certain number of questions can be asked. Rethinking the postcolonial in this 21st century becomes more than a proclivity, it is a must. So despite the complexity of the situation because of a bias defined global world, African people need a change of mentality to open new perspectives. But, how is that change of mentality possible? What will the implications be so as to achieve such a goal? What role should African intellectuals play? The objectives of this paper is to allow African intellectuals and authorities to have broader views as for their quality of hip to and regardful people so as to propose solutions Africa should come up with to have a place in the world. It will also be a time for its people to participate actively in the process of building a reliable society and world where all people shall be free to live in peace and harmony. It can allow this new generation of African students, intellectuals and thinkers to positively participate in proposing original outcomes that take into account African traditions and realities to able to free themselves from a Western yoke of thinking. Through an analytic approach, we will strive to see the ins and outs of a new postcolonial. In this world of the 21st century, marked by everlasting transformation in the fields of science, technology and culture; globalization has made human beings interdependent: it is high time we thought about a more evident and practical postcolonial that will make of Africa a continent of consideration in the world. Also, this change and new view about postcolonial conception shall be an ongoing and sustainable success. That’s why this topic will require the study of the theory of post-colonialism, its essence in this 21st century and the politics of perpetuation of the new orientation.

1. Postcolonial theory

The postcolonial ideology has in deepest meaning all the concerns and characteristics of what our scholars and most realistic literary producers have fought for to achieve that ultimate goal: Setting a new identity for those still under the yoke and oppression of powerful Nations and entities. When we know that the whole oppressed world has an approach to the Postcolonial which quietly is the same, we cannot be as confident as the developed countries are because, we are still using the basics and fundamentals of their teachings to have our own impulses and conception of development and self-determination. Then, we clearly can distinguish the shades between India and other countries such as Pakistan, Nigeria and Singapore. Also, features are very unlike in their essence.

1.1. Postcolonial concerns and characteristics

Dealing with the Postcolonial discourse also considers what we have been building since the beginning of our fight, which means from colonization until now. We can easily fall into the trap of being at the top of the World and still be in initiative mode. What it simply means is that we are in that vicious coming and going purpose of our relationship with progress. Our Postcolonial discourse is tightly related to our colonial heritage. The postcolonial being tightened in the writing process, apart from India where it goes with drama, art form and poetry, is to be performed in the present day with a quite more impulsive and radical approach.

Colonizers have been depicting indigenous people's culture and mentality as senseless and without any constructive purpose or being able to determine themselves economically, this has influenced our writers' impulse to properly respond to the

offences. That's why Gicaamba in *I'll Marry When I Want* by Wa Thiong'o notes that:

"...all the missionaries of all the churches held the bible in the left hand and the gun in the right hand. The white man wanted us to be drunk with religion while he, in the meantime, was mapping and grabbing our land and starting factories and businesses on our sweat." N. Wa Thiong'o, (1982, pp. 56-57) It means that the white man has always that intention to dominate through a false identity that African peoples may not know.

Coming back to the present, we can clearly notice that we have been very well colonized so that even after the leaving of the invaders, they kept us in such an undone tight, still being colonized in our minds. We still consider that the White sorcerer is superior (In a manner speaking) to us, so very well colonized that we still think that we cannot go without them, we have been under such an amount of issues to deal with that it impacted our way of conceiving the world. The more we think about it, the more also that ceases to make sense.

After saying this, we can then state that our postcolonial writers have played a major role in responding to the offences. They first have set a resistant description of that falsely received idea of irresponsible Africa, unable to take care of itself and its most basic needs (Food, economy, identity), stating that we could not go without them. The point of end of our writers' works only remained to depicting and sensitizing African people to the necessity of being aware of the situation and reconsidering that fate. Achilles MBEMBA in an interview states this:

"...So it is a way of thinking which, in several respects, still believes in the postulate that the only true learning is the leaning that aims to transform the

world. It is a way of thinking that belongs to the being-subject, to the being-for-itself...”¹

This is a true reality that today needs to be reconsidered by both intellectuals and African people in general.

Rethinking that issue nowadays is crucial in the 21st century when we know that the world chessboard has given us and the rest of the Third World the chance to be opened to the rest of the world with that capitalism trend. This ideology has escaped the initiators because they did not expect the ones they have been fooling to compete with them in the economic, cultural and identity fields. What we should now do is declare our will to change the false History handbooks of our children to fix the guided mistakes of the colonizers and to finally say to the rest of the world the real History and the real facts that have shaped our history. We can be proud today, when we see intellectuals and thinkers every here and there, as a product of those postcolonial thoughts which have guided us till we have a clear consciousness of our situation and our very prior objectives in the 21st century. But it is also ashamed knowing that a few years ago, still in this 21st century, a Western leader(Nicolas Sarkozy), especially a product of that colonizing system and an inheritor of that neocolonial inheritance, said in Dakar, Senegal that “Africa has completely missed the train of history”², denying that we have not been part of what the Western world, specially the France country, when we know that we had been at the top and at the bottom in the battlefields to liberate our “motherland”, denying us even that we helped them several times and in several ways. We shall never let such things happen again. Then the postcolonial writers have also a steady and quite clever approach to the language issue while delivering what concerns

¹ Achille MBEMBA's interview “*what is postcolonialism*”, Eurozine, September 2008

² Nicolas Sarkozy, *Dakar speech*, Cheikh Anta Diop University, July, 26, 2007

us to make us conscious of our history and rights. Language we all know is the vehicle of culture and Ngugi WA THIONG'O in his book *Decolonizing the Mind* understands this well when he says: "Language is thus inseparable from ourselves as a community of human beings with a specific form and character, a specific history, a specific relationship." (N. Wa Thiong'o, 1986, p.16). On the same page he still says:

"To control a people's culture is to control their tools of self-definition...Imposing a foreign language and suppressing the native language as spoken and written, were already breaking the harmony previously existing between the African child"(ibid., p. 16)

He has understood what language really means and stands for. If we want to express ourselves and be heard we need to do things on another way.

Our former brave writers have appropriated the languages of the Western invaders, modelling them in our linguistic realities and expectations, creating a hybrid language, only understood to us. This determines our new identity, that very crucial term we are fighting for today. Rethinking that issue, we have come to the conclusion that it should not constitute the point of end of our fighting nor the difficulty we have to take into account, but a real purpose to think about willing completely to master those languages we now have as heritage.

In Africa, the Kiswahili language may seem very appropriate by the majority of African countries for instance. But the question here we should raise is: Is that language suitable to express all our knowledge and if this language is coded so that it adapts to the majority of our African dialects and languages, also is that language able to name all scientific and technological terminologies? This is the feature we should take into account

instead of picking up at random one language, to replace Western ones in our schools and daily interactions.

Coming to the issue of politics, many African countries have known many troubles in implementing a solid democratic political system. If we question back history what Jacques Chevrier called Disenchantment to symbolize that feeling that little by little invaded the mind of African peoples. No one can doubt how rude African people, most of the time intellectuals fought for relentlessly on behalf of African liberty. However, the joy, happiness and euphoria born from independences frayed rapidly. Since 1961, almost all African countries gave way to despair through wars and everlasting fights, tearing each other into pieces. Some other countries trying to get up again found ways by calling the West for help. Today, we can still see these problems in Africa. Our leaders instead of serving their countries, lead people in merciless chaos, injustice, corruption and all the vices one might think about. This should be put to an end now. We are no longer those people not educated at all, we should awake the population so that good leaders be chosen and those who are leading for their own interest be chased out.

We should rethink our democracy which I hope should even differ from that known in the West. For example, if a president is doing well, why do we forcibly need to organize elections? Africa should let leaders that meet the needs of the societies do their job. If we want to help our people we do not have to always listen to the West to do this or that. Again Africans should have their own definition of Human rights; what can be accepted in Europe or America may not cope with our African values, so we need to tell the world what we want and think is good for our people and promote it.

Rethinking Post colonialism is also quite representative in other fields such as art forms, in the way we appropriate the Western teachings and heritage to build up a new way of reshaping our cultures in order to not only set a new way of defining a steady

and quite efficient work but also a new way of presenting it to the rest of the world so that they all fall in love with what we propose them as heritage. This is what the 21st century postcolonial writers and actors are toiling and moiling in order to be at the top of our populations' expectations and of the world's expectations.

1.2. Discourses and literary works

The discourses and the literary works of the Post-colonial have a big type of approach in the essence itself of our way to deal with it. We all have the guts to say what we have been producing in terms of literary works and in terms of discourses to convince and then influence our audiences in their diversity.

Achilles Mbemba has played a remarkable role in this fight. His Essay *On the Postcolony*, written in such a period, is the hallmark of a strong will to step towards change and liberty. From the introduction, he contextualizes the issue, a time when African people because of the obnoxious remnants of bias history, are qualified as "lesser value, little importance and poor quality". This shows how the colonizer considers the African man, regardless of what they have shared as human principles. In doing so, he betoken a divorce that will soon be compulsory. The findings have been frightening so much so that he questions about the true modern African. "*I am an ex-slave*" A. Mbembe, (2001, p.237) He finally suggests that Africans, if they want to live a peaceful and harmonious life, have got to learn to live and exist in "uncertainty, chance, irreality, even Absurdity" Mbembe (op. cit., p.242) That Africa he describes in the proof that he has not had the possibility to delineate an acute desire to uphold this legitimate fight. In the same wave length, Frantz Fanon published his very first major book *Black Skin, White Masks* (1952). In this book, fanon strives to highlight the contradiction that exists between Whites and Blacks thus declaring that they are both tied by the manacles of ignorance.

Blacks are trapped in their blackness and whites in theirs. The former considers themselves as inferior and so dominated and the latter sees themselves superior and so dominant. Because of this dungeon in which they are both locked, they cannot think globally to act locally. The very relationship that dwells between Blacks and Whites is hewed and differences are promoted in a world where unity and reconciliation are the unique alternative. Edward Said in *Culture and Imperialism* (1993), *Orientalism* (1978); Ngugui WA Thiong'o *Decolonizing The Mind* (), Cheikh Anta DIOP in *Nations Nègres et Cultures* (1955) and many others have had different ways and manners in their methods to tackle issues and to definitely set a new way down to the achievement of that great goal: To set a steady and reliable identity in this very expectative world. In the 21st century, we can say even if those major writers and scholars have played an important role in shaping what we have today, things are no more as efficient as they were in the past because the realities have changed a lot, the expectations of the world in terms of culture are harsher and greedier than ever.

Today, we want to prove, as new scholars, that the opportunities and the horizons are larger and keener on responding to that greedy world expectation.

2. The promotion of postcolonialism in contemporary african needs and realities

This 21st century is marked by several events and situations that have made of the world totally interdependent, so the trend has so far been changing and to cope with it, we need to change and to adapt to it.

2.1. Mentality change and new vision

It would be interesting that we consider the urgency and the priority of our works to be guided in the purpose of fixing new

rules and new relationships with the rest of our community, which cannot be performed if we are not united. What it means is simple, we cannot go beyond what we have been doing since then if we don't take into account and accept our condition of a divided continent, in our ethnic differences, in our reality-checking diversity, in our colour differences and so on. Catherine Pulsifer says in this respect that people are all different, which for her is something magnificent; so without that diversity life would have been very boring. It is only through diversity that real creativity can show up. So if people want to bring change, they have got to get together regardless of their ethnic differences.

Unity is what we claim and what we promote as suitable solutions for our days. Today, we cannot deny Mao Tze Tung's participation to that great work and to the amazing impact he had constructed on Chinese people's mentality with his communist ideology. Setting a steady identity which has led to disciplining them is what has shaped their nowadays bonanza. We have, now to apply this new trend and this new relationship with our dominated communities so that it comes to a real way of dealing efficiently with tough issues.

The Senegalese country is known as those special areas in Africa where civil wars and social distortions have not yet been noticed because of our life conceptions based on the respect of any community whether dominant or minor. Contrary to what happened in Rwanda where manipulation brought hard times. This allows Alemazung to state that: "One of the worst examples of colonialism founded ethnic rivalry and consequential conflicts is the 1994 Genocide in Rwanda which was characterized by the attempted extermination of the Tutsi and moderate Hutu races in the country" J.A. Alemazung (2010, p.66). This has a plague that put the country into an obnoxious situation which consequences have dismayed generations and generations. This can be avoided if the same song of respect and

consideration was sang in everywhere. This respect in Senegal has been strengthened by our principles which have been turned into ways of living whose aim is to naturally assimilate these values into our daily lives and our way of thinking. The joking between ethnic groups and between even the same members of a community “*Cousinage à plaisanterie*”³, *Serrer*⁴ joking with their *Jola*⁵ or *Toucouleurs*⁶ cousins, *Fallen*⁷ and *Dienguene*⁸ etc. This has definitely protected our country to be saved from that flood of ethnic troubles seen in the very neighboring West African countries.

Here is now the kind of example that is worthy to be exported and applied in the other nations and it would be the next step of the Postcolonial thoughts that we are proposing today.

Changing mentality being such a long process, especially in traumatized continents such as Africa is very difficult. We will have to be careful and quite aggressive at the same time, to be careful because we are still in a transition process, still on the horseback between tradition and modernity. A really dangerous position because a transition may sound like a fusion also, and it can fail as it can succeed in the way and in the end of the process itself.

2.2. Economy, Politics and Education in this World of Globalization

The Postcolonial has such a large and amazing amount of realities to be taken into account that we finally have no clue

³ Joking between ethnic groups

⁴ It is a West African ethnic group; they originated in the river Senegal River Valley. Today they are scattered in some West African countries like The Gambia and Northern Mauritania, they represent 16% of the Senegalese population hence the third largest Ethnic group.

⁵ Jola or Diola are an indigenous group found in Senegal, the Gambia and some parts of Guinea Bissau.

⁶ Toucouleur are traditionally sedentary people settled in the Senegal River Valley. Their main activity is cattle raising. They represent an important part of the Senegalese population as well. They are hard-working and hospitable.

⁷ Fall is a Senegalese last name (surname). It name has been adopted by the Deme clan of the wolof people. It's highly represented in Senegal.

⁸ Dieng is a Senegalese last name (surname). It is believed to have its origins from Senegal derived from the town Dieng in Fatick (a Senegalese Region).

about the number of areas it should have and the number of parameters it should cater.

In the economic field, Postcolonial writers and scholars have let as a heritage the view of appropriating the stolen resources, in other words, the nationalization discourse was their creed. Nowadays, it would be proper to state that we have another approach of the issue because we now are talking about creating competitive economical platforms, knowing that those ones that have been proposed to us by the neo-colonizers are outdated and that their real purpose was not to help us, but to keep us in that vicious reality check of the moment result, to impeach us to be better than them in the economic field. The structural Adjustment, implemented in Africa during the 1980s by the World Bank and the IMF are among others one of the programmes that have brought a real delay in the economics field. We can still fill almost all around the continent the disgraceful remnants of a programme that did not even care about social, cultural and environmental realities in Africa even if some are bragging about its success in countries like Nigeria. On this behalf, Nana Y. O (2014, p.325) was right when he wrote:

“Although neo-classical economics claims that unregulated markets maximise output across contexts, this is not the case with regard to SAP. The study finds that SAP has failed because comprehensive liberalisation has led to the autonomous development of the trade and financial sectors to the detriment of production.”. p.325

Because of this, we need to take into consideration the real purpose of their help proposal because we know that they just want today to open a subsidiary market in the Third World and former colonized countries. Africa needs to set new norms and learn from the dark

past of its history to propose new ways. What Emaka C.I, Ernest T.A, Stephen N.A (2023, p. xvi) propose is relevant:

The idea here is for African states to use administrative rules to protect segments of their economies and markets that need protection, and to open their markets to countries and businesses that reciprocate with them. Thus, importing goods, including agri cultural products, and exporting mainly commodity goods is not a recipe for viable economic growth and industrialisation... For example, given abundant labour and arable land in Africa, one would expect African countries to have a comparative advantage in agricultural goods

These are basically the things that we African people should be aware of and tackle. Our former colonizer will not be confident if address issues that will bring independence, yet it our true liberation.

In the educational field, we have to be careful not only by promoting science, even if we know that the most important field that will help developing countries is scientific research and production. The question is, as literary intellectuals, should we do the promotion of science in their place when we know that they already are moving forward, they are no more in projects shaping, and they are oriented in the productive dynamism. As literary producers, what we should do, after deeply thinking about it is to promote that appropriation of technology inside the different fields that we are working on. We, for example can use the social networks in all our economic departments for advertisement and apportionment of our products and productions, or the spreading of that new mentality we would like to promote, technological platform could be of a great help in that purpose because of the overwhelming fastness

and efficiency of the social networks, advertisement platforms and so on. Professional training should be promoted so that it becomes more accessible to all citizens. Our generalized contents should be reviewed to allow young generation to increase options and solutions for their future. As it was said above, the rewriting of our historical handbooks should be our prior objective in terms of actions. Education goes beyond the mastery of contents, it is first of all a change of mentality. Fautine OSAFO-GYIMA says in *The Aim of Education in Africa* that its objective is “... to prepare people to live in society and participate fully and effectively in its organization”. It means that the very goal of education is to make people understand their roles and responsibility in their countries, trying to see what they can do for the betterment of their communities. This will never be possible if there is no bleed between classical and modern education. Africa has always had ways of instilling in the minds of its youth not only respect but also honor, courage, honesty and hard working. They have always understood what young people represent in society. However, it is not uncommon to see well-schooled people embezzling and looting poor citizens who fight night day to survive. This because we have taken for granted what the White has said; considering that schooling, education and religion are different. In fact it is a big mistake to see things as such because all of those aspects are intertwined and interdependent. Education should put moral values, ethic and beliefs in front so that this can shape and police the way people behave. African counties have been thinking for years about the type of education that matches our realities. In Senegal for example we find this in “la loi d’orientation”

The most general aims of National Education consist in making it an instrument capable of preparing the conditions for an integral development, assumed by the entire nation, of promoting the values in which the

nation recognizes itself, in raising the cultural level of the whole population. This means that the education desired by Senegal is national, democratic and popular... It is then a question of affirming the concern that the School must have to anchor the children entrusted to it in the cultural and moral values in which the nation finds the foundation of its identity and its unity in order to protect against risks of alienation and make them⁹

This is a well prepared and well written text that showcases the ambitions of nations; ambitions that go beyond boundaries. These values are African ones and they need to be promoted and practiced more efficiently to guarantee harmony and development.

In the policies that should be led by our government, we have for example many issues to deal with but they all gather in that acceptance of the necessity to rethink those postcolonial thoughts. Only then, we will be able to give the liberty to those abroad to safely join their motherland and help their brothers. The remembering of the REVA¹⁰ plan in Senegal should be quite illustrative of the lack of leadership in our policies. After encouraging our brothers in the foreign countries to come back, we noticed that the last government regime has missed the train of History by not taking care of them after they returned. The example of that woman moaning her husband's bankruptcy after the latter listened and bore his confidence on the promises of that cited government. What we should do as new postcolonial thinkers is to definitely promote the preparation of the area before we encourage our brother to come back and invest in their

⁹ Senegalese "Loi d'Orientation" 2004-37 du 15 Décembre 2004

¹⁰ REVA plan 2008-2015, (Revenir Vers l'Agriculture means Come Back to Agriculture) was a big program initiated by former Senegalese president Abdoulaye WADE which aimed at increasing agricultural production in Senegal and allowing people to stay in their respective areas. It was to allow the country to have food self-sufficiency.

countries and share their experience if only it fits with our realities.

After any investment, we should help our brothers to not only expect the results to immediately appear, but to specially let the benefits of those investments for the next generations. This sense of sacrifice is very scarce in our African communities. We always expect to benefit from the result of our investments.

Conclusion

It is said that surrounding an issue means that you have fixed the half of the problem. In the First part, we have found what the postcolonial concerns are and the discourses that have produced and change and given birth to a general awakening of the masses. We have seen how our first intellectuals have used their time to bring into light things that were hidden and to make African people stand up a free themselves. In the very last part, we have come up with practical solutions that will ultimately bring the African continent to another level. For this to be possible, people not only need to get together but they also need to change their mentalities. We have proposed a generation aware of the implications and this time. It is high time, now that we knew what's wrong and what led to that wrong position, to fix with the reading we have with our 21st-century brand new eyes. Seeing all these aspects shows how serious the matter is and how far we need to go so that Africa can benefit from this world of globalization. New scholars have a double duty because they seem to be the only eligible to solve this problem. They need as African scholars to find means and ways to ensure African peoples about this great continent and to help them all reconsidering their positions for the continent. They also have the task to promulgate our values and most important living styles and may be ways of interpreting and understanding the world. This will also only be efficient if we are united in tough

issues decision making. Widening that unity to the continental borders' realities would be very important for the achievement of any policy. Another aspect is the field of education which is very challenging but which represents the essence of any community. We have been using Western models and we only take into consideration everything proposed to us by the West. Nevertheless, they may be good but not in connivance with our realities and beliefs; if such is to happen, we should try by ourselves to reinvent or adapt them in our context. The key word here also, is patience, because if we are not patient enough to wait for the results of our investment, whether it is for us but most importantly for the next generation, we will never succeed any project. This is what the Postcolonial should take into account in its new trends and each scholar should be engaged in the fight so that we can get there. It will not be easy but as Nelson Mandela said it in one of his speeches:

“I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve... But if needs be, it is an ideal for which I am prepared to die”¹¹.

This tremendous determination made of Mandela the person he was. He brought change and reconciliation to a country who knew nothing but horror. This is what all African people need not only to hear but to pursue. Setting postcolonial policies in our governments' policies, NGO's targets and social interactions will be very reconstructive. From what has been found in this study, people will be able to see the light of hope. This study has as objective to bring change. Society, political

¹¹ Nelson MANDELA's *speech from the dock in the Rivonia trial*, April, 20th, 2011

leaders, intellectuals and thinkers must fight so that African be united. Unity and integration are standard to come to development. This 21st century has requirements that we must abide by to see our continent upheave. The importance of such a study is also to allow people to know that it is possible to make it if forces are put together.

Bibliography

Alemazung, J A (2010). “Post-colonialism: An Analysis of International Factors and Actors Marring African Socio-Economic and Political Development” *The Journal of Pan African Studies*, vol.3, no.10. (2010:66).

<https://www.scirp.org/reference/referencespapers?referenceid=1831951>

Conrad J. (1899). *Heart of Darkness*, Blackwood's magazine United Kingdom, 128 p.

Diop C. A(1954), Nations Nègres et Culture : De l'antiquité nègre égyptienne aux problèmes culturels de l'Afrique Noire d'aujourd'hui, Présence Africaine, 419 p.

Emaka C.I, Ernest T.A, Stephen N.A Iloh C.A, Aniche E.T, AZOM S.N(2023) *African Political Economy in the 21st Century*, Lexington Books, xvi p.

Fanon F. (1963) *The Wretched of the Earth*, Francois maspero, 251 p.

Fanon F. (1967). *Black Skin White Masks*, Grove Press, 230 p.

Mbemba A. (2001). *On the Postcolony*, Wits University Press in an African edition, 274 p.

Mbemba A. (2008). Interview on “*what is postcolonialism*”, Eurozine, September 2008, Interviewed by Olivier Mongin, Nathalie Lempereur, Jean-Louis Schlegel, Translated by John Fletcher, p. 117 -133
https://shs.cairn.info/article/E_ESPRI_0612_0117?lang=en

Osafo-Gyima F (1974) The Aim of Education in Africa, *Présence Africaine*, Nouvelle série No 89(1er Trimestre 1974) pp.15-27 <https://www.jstor.org/stable/24349703>

Renan E. (1950). *La réforme intellectuelle et morale*, Cambridge University Press, 234 p.

Said E. (1978). *Orientalism*, Pantheon Books, 422 p.

Said E. (1993). *Culture and Imperialism*, Chatto & Windus, 380 p.

Sanmugathasan N. (1967). *Contribution to Marxism-Leninism From Liberation* Vol. 1, No. 2 [Dec. 1967, published by the Communist Party of India (M-L)], <https://www.marxists.org/history/erol/periodicals/world-revolution/mao.pdf>

Sarkozy N. (2007). *Dakar discourse*, Cheikh Anta Diop University, July, 26 2007, https://www.lemonde.fr/afrique/article/2007/11/09/le-discours-de-dakar_976786_3212.html

WA Thiong'o N (1982). *I will marry when I want*, Heinemann Educational Books, 134 p.

Wa Thiong'o N (1986). *Decolonizing the mind*, heineman, 114 p.

Webograpghy

Loi no 91-22 du 16 Février (1991) <https://editsoftsenegal.com/download/lois.pdf>

Nana Y.A (2014) Failure of Structural Adjustment Programmes in Sub-Saharan Africa: Policy Design or Policy Implementation? *Journal of Empirical Economics* vol.3, no.5, 2014 (321-331) published by Research Academy of Social Sciences Consulté le 20/04/2025 <https://www.researchgate.net/publication/311536117> Failure of Structural Adjustment in Sub-Saharan Africa Policy Design or Policy Implementation

Sall M.(2012) The REVA PLAN in Senegal: *Does modern farming of change minds of young people about agriculture?* Young people, farming and food conference papers, Accra, Ghana, March 2012 Consulté le 10/03/2025 <https://www.future-agricultures.org/events/young-people-farming-food-conference/young-people-farming-food-conference-papers/the-reva-plan-in-senegal-does-modern-farming-of-change-minds-of-young-people-about-agriculture/>