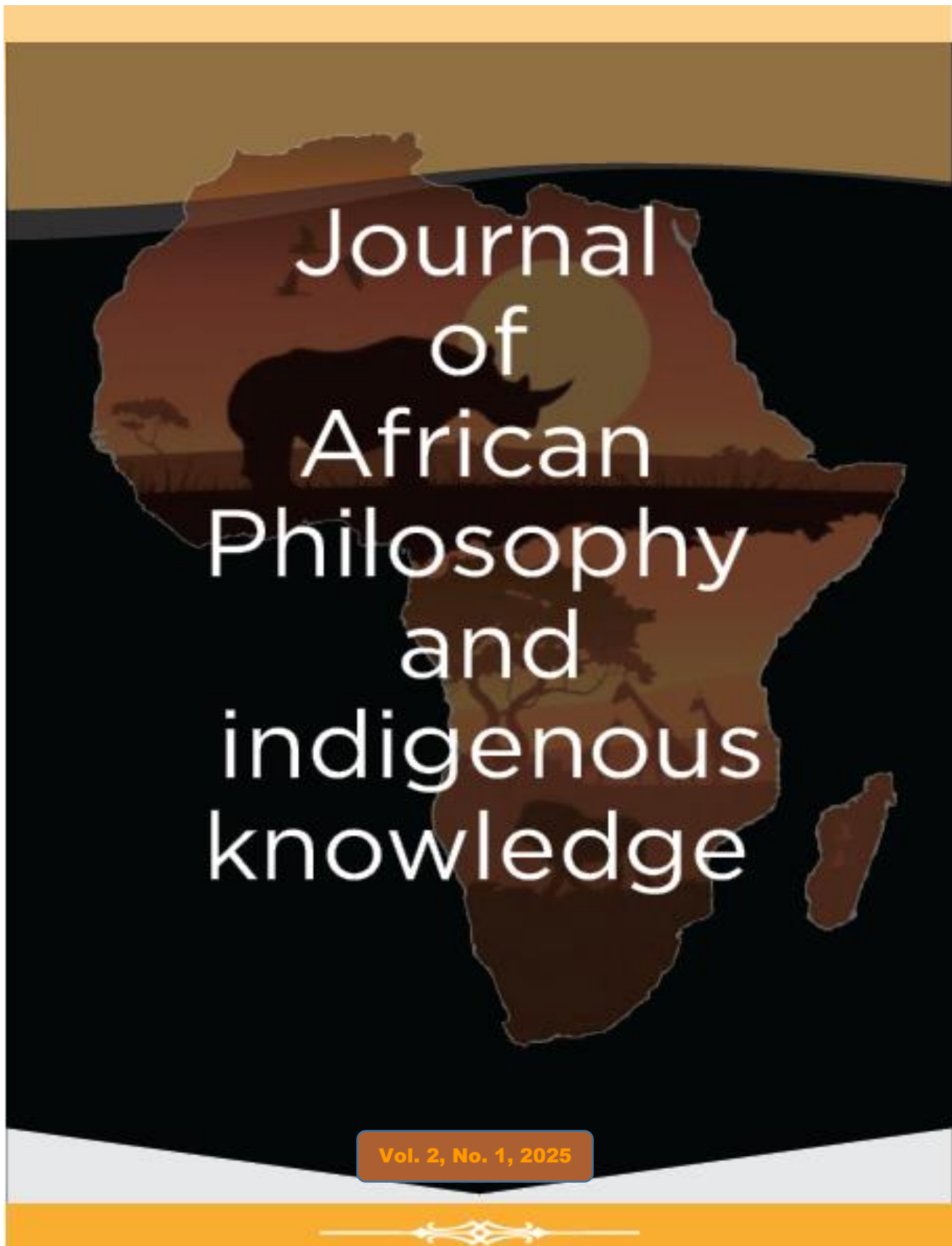




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Editorial Note

This issue of the *Journal of African Philosophy and Indigenous Knowledge* presents a diverse yet intellectually unified collection of papers that examine African realities through indigenous epistemologies, philosophical analysis, institutional inquiry, and socio-cultural critique. Collectively, these contributions reaffirm the journal's commitment to centering African knowledge systems while engaging with contemporary debates in health, education, governance, technology, morality, religion, and development.

Several papers in this issue critically examine the relevance of indigenous epistemologies in addressing enduring social challenges. For example, the paper titled *Indigenous Epistemologies and the Reconfiguration of Mental Health in Urban Lagos State, Nigeria*, interrogates the dominance of Western biomedical paradigms in African mental health discourse. Drawing on qualitative interviews with indigenous practitioners, including *Babaláwo* and *Oníṣẹ̀gùn*, the study demonstrates that mental distress is locally understood as a relational and communal condition shaped by spiritual balance, moral conduct, and ancestral continuity. The paper argues for a pluralistic mental health framework that meaningfully integrates indigenous knowledge into urban mental health policy and practice in Nigeria.

Closely aligned with this epistemic revaluation is the paper on poverty amidst plenty in Nigeria, which interrogates the paradox of persistent poverty despite the country's abundant natural and human resources. Challenging Western-led development paradigms, the study examines African Indigenous Knowledge Systems as adaptive and pragmatic tools for alleviating poverty. By examining indigenous agriculture, informal economic networks, community governance, and traditional healthcare, the paper argues that indigenous knowledge constitutes a living system capable of complementing formal development policies. It advocates for hybrid development models that integrate indigenous practices into education, finance, and governance structures.

The issue also addresses questions of gender, education, and institutional transformation. The study on shifting gender dynamics at Midlands State University in Zimbabwe presents a longitudinal analysis of graduation trends from 2017 to 2023. Using a mixed-methods approach, the paper examines the decline in male graduation rates alongside increased female participation, situating this shift within broader socio-cultural, economic, and policy contexts. The findings link changing gender patterns to affirmative action policies and inclusive education initiatives, contributing to ongoing debates on gender equity and the pursuit of Sustainable Development Goal 4 on inclusive education.

Institutional roles in development are further explored in the paper on religious institutions and grassroots development in Nigeria. Conceptualising religious institutions as faith-based, non-state actors, the study examines their contributions to welfare provision, humanitarian services, healthcare, education, and socio-economic justice, particularly in contexts where local government presence is weak. While acknowledging concerns about abuse and extremist tendencies, the paper highlights the complementary role of religious institutions in grassroots governance and recommends regulatory frameworks, including whistle-blowing mechanisms, to safeguard development outcomes.

Technology and institutional efficiency form the focus of the study on office automation in Oyo State-owned polytechnics. Employing a descriptive survey design and quantitative analysis, the paper demonstrates a significant positive relationship between office automation and job performance among office managers. The findings underscore the importance of technological transformation in public institutions and recommend upgrading work environments to enhance productivity and administrative efficiency.

Another key thematic strand in this issue concerns the preservation and transmission of indigenous knowledge in the digital age. The paper on digital preservation and documentation of indigenous knowledge in Africa explores how digital technologies, including databases and machine learning tools, can support the safeguarding of Africa's knowledge heritage. Drawing on case studies from Kenya, Nigeria, and Southern Africa, the study highlights both the opportunities and ethical challenges of digital preservation, emphasising community ownership, cultural sensitivity, and sustainable partnerships as critical to success.

Finally, the paper on contemporary African culture and religion interrogates their influence on the continent's socio-economic development. Using historical and phenomenological approaches, the study attributes Africa's developmental challenges to cultural practices and religious orientations that, in the author's analysis, perpetuate corruption, injustice, and social fragmentation. The paper calls for a critical restructuring of cultural and religious frameworks in alignment with global best practices to enable sustainable development.

Taken together, the contributions in this issue demonstrate the continued relevance of African philosophy and indigenous knowledge in addressing contemporary African challenges. By engaging indigenous epistemologies alongside institutional, ethical, and technological analyses, this volume advances critical conversations on how Africa can draw on its intellectual traditions while navigating modern transformations. The editorial team acknowledges the authors, reviewers, and contributors whose scholarship has made this issue possible and looks forward to continued engagement with rigorous, context-sensitive, and transformative African scholarship. You are invited to enjoy the intellectual content of this issue.

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THE INFLUENCE OF CONTEMPORARY AFRICAN CULTURE AND RELIGION ON THE SOCIO- ECONOMIC DEVELOPMENT OF THE CONTINENT

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ABSTRACT

Contemporary African life is characterized by poverty in almost every sphere of it, be it economic, political, social and even religious. Many Africans cannot afford the basic human needs such as good food, decent clothing and shelter. Indeed, Africa is a suffering continent. Next to the problem of sin, poverty is Africa's greatest problem as seen in many aspects of African life. In spite of her vast natural resources, Africa remains one of the poorest continents in the world. Africa's poverty could be attributed to her Philosophy (the mindset of Africans), the culture of the people and their religion. The purpose of this paper therefore, is to consider how Africans have allowed their culture and religion to influence the Socio-Economic development of the continent. The research combines both historical and phenomenological approaches in the discussion. The research findings show that Africa has a culture of destruction, a culture of oppression, a culture of corruption, a culture of injustice, a culture of betrayal, a culture of greed and a culture and religion that promotes darkness. Religiously, Africans practice a kind of religion, where everyone feels his religion is the best and this has been one of the causes of religious crises in almost every part of the continent. This paper therefore recommends, that for the continent to have a sustainable Socio-Economic development, Africans should of necessity restructure their culture and religion in tandem with world best practices, because the society is in a flux.

Keywords: Influence, Culture, Religion, Development, Socio-Economic,

Introduction

Culture and religion have been a dominant factor on the socio economic development of Africa in this post-independence era. Africa is a peculiar continent of predominantly black people. The continent has a population of above 1.4 billion people and made up of 55 states (including the Sahrawi Arab Democratic Republic) which are all members of African Union (Ogbonna et al,

2022). The continents total area is approximately 11,724,000 square. Africa is the second largest continent after Asia and covers 6% of Earth's total surface area, 20% of its land area and accounting for 16.72% of world total population (Worldometers, 2022).

Almost all African States are products of colonialism, as such relatively new, and birthed around the 1960s, known as the, annus mirabilis,

Africa's year of independence (Ogbonna et al, 2022). The very few exceptions are Egypt, Ethiopia, Liberia and South Africa which are relatively older entities. However, Egypt and Liberia are the only two Africa countries that were not colonized. There are cultural gaps between the North African States and the black African States. There is also a huge geographic and demographic differences. In reality, while African states are defined by huge differences in so many spheres, the fact remains that the mounting attributes that explains this continent is more or less in those negative consensus about underdevelopment and poverty as measured by Human Development Index and other indices such as leadership/succession crises, terrorism and insecurity, dependent entity and less worthy self-sustenance.

Unfortunately, some Africans are arguing, albeit lopsidedly, that all the challenges and underdevelopment that have bedeviled the continent are attributed to the advent of Whiteman or colonialism and missionaries in the continent. Such reasoning is not merely spurious, but a gross distortion of historical facts; such deliberate and single narrative is both dangerous and irresponsible. When people continue to play the victim card, positive growth and development would almost be impossible to achieve. The problem of the African continent are the people. The thrust of this paper is to bring to fore the negative impact of culture and religion on the socio-economic development of Africa.

Conceptual Review

1. **Influence:** According to Oxford Advanced Learner's Dictionary (7th Edition), the word "Influence" means, "the effect that somebody or something has on the way a person thinks or behaves or on the way that something works or develops." It could also mean, "the power to affect, control or manipulate something or someone; the ability to change the development of fluctuating things such as conduct, thoughts or decisions.

2. **Culture:** According to Taylor as cited by Buku (2010), "culture is that complex whole which include knowledge, belief, artifacts, morals, love, custom and other capabilities acquired by man as a member of the society". It is consequently a total way of life of a people, which include their language, mode of dressing, their technology, belief system, legal system and their political system. Culture determines, regulates, prescribe and affects, influences and channels human behavior.

3. **Religion:** Religion as a way of life has been defined severally and its impact on life as it affects development should be seen as it input to development. Iwe (2002), sees religion as perpetual journey embarked upon as a result of man's need for and realization for existence of some supra-human power beyond his capacity that is able to meet his insufficiency and thus has led him to adopt and formulate doctrines and practical moral part to explain and answer fundamental issues of human existence.

To Akinseye (2005) religion is a belief and worship system that has a particular behaviour connected with it. Meanwhile, Okwueze (2003) averred that religion is a regulation which patterns people's life in accordance to experience, beliefs and knowledge which make humans to be mindful of themselves in relation to others, the society, the physical and the metaphysical world.

Religion has to do with the study and practice that leads a man to understand how he should unite with his world or with God (Paramanda, 2017). The summation of it therefore is that religion is a concept of life that associates human behavioural pattern to perceptions understood as outcomes of the relationships that exist between the natural and supernatural realms of existence.

4. **Development:** According to Kofi (1985) development means the systematic realization of the full potentialities not only in the individual members within the nation but also of the nation as a whole. To develop is to actualize potentials either, as a person or a nation and in this case as Africans. For instance, many living things develop in their own way. A seed can develop into a tree, a caterpillar into a butterfly and so on. But human development is unique and characterized by “free will”. The human person can choose to develop or choose not to develop and what is true of the human person is also true of the human community, including nations. Development is generally associated with growth and positive dimension to every aspect of human life within the ambience of time (Imoagene, 2017).

Rodney (1981), sees development as many-sided process in human history, which at the level of the individual implies increased skill, discipline, responsibility and material well-being. In common parlance, development describes a process through which the potentials of a nation are enhanced until it reaches its stable position. It is a process of allowing people to meet their own aspirations. Hence the sharpening of human abilities and the productive organization of nation’s mentality are of utmost importance for development because the agents and beneficiaries of development are the humans of a given nation.

Obi (2009), says that “development is the harnessing of available resources by a people for the realization of their major objectives, solving their major articulated problem without deliberately creating new problem situations.”

Development, is a multi-objective process designed to achieve among others, the eradication of poverty and disease, the liberation of the individual, increase

productivity within a balanced ecosystem, justice and equity, individual freedom and social security, cultural buoyancy, and the stable society (Alao, 1991). Development, is a vital issue hence it has always engaged the attention of every citizen and government of nations.

Development, therefore, is a multiple process through which a nation may attain growth, change and stability in all facets of existence.

While the European use their knowledge to advance in modern technology and make life easier for themselves; we Africans use our own to hamper annihilate and inflict pains on ourselves with senseless and stupid practices. The difference is clear. The Europeans are miles ahead of Africans due to the emergence of clueless nincompoop leadership.

The Nature of African Culture

African culture is not a single entity but an exceptional diverse collection of unique beliefs, customs, language, arts, and social structures across a continent of 54 nations, characterized by strong communal values, deep respect for ancestors, diverse forms of worship and distinct regional traditions. Key elements according to Kuada (2020), include: hospitality, a strong sense of social obligation, various forms of traditional and modern artistic expression, and a spiritual orientation that seeks harmony between the human, natural and supernatural worlds. The continent is home to diverse population leading to a vast array of languages, cuisines, art form, and ways of life that differ significantly between countries and even within regions like West Africa, East Africa and Southern Africa. Each ethnic group, nation, and community contributes its own distinct qualities to the broader cultural tapestry of Africa.

Many a scholar, are of the view that African culture has enhanced economic development of the continent. This could be true to some extent, however, it is imperative to note that many aspect

of African culture, tend to constrain development in the continent. African culture is a complex one as a result of diverse collection of unique beliefs, customs, languages arts and social structures across the continent.

From personal studies, observations and experience, this presenter has the following to say about the African culture.

1. **Africa has a culture of destruction:** under this description of African culture, we shall be looking at environmental degradation in Africa, the destruction of aquatic life the destruction of animal life and the destruction of human life.

- i) ***Environmental Degradation/ Deforestation in Africa:***

Our environments are being destroyed on daily basis through bush burning and illegal felling of trees. In many countries of Africa, the desert is fast encroaching into the Sahel Savanna, and the nations affected are not doing anything about it. Moreover, many of our forests are turning into grasslands due to the incessant felling of trees without the planting of new one. The law in the advanced world, is that you replace every tree you fell with three other ones. In Nigeria for example, those who are into timber business pay for tree seedling but are not given to plant as replacement for the trees they fell. Twenty years from now, some wood species may go into extinction in Africa. Herbalists in Nigeria now travel very far before they could get some herbs for the treatment of their patients.

- ii) ***The Destruction of Aquatic Life:*** Oil exploration, oil bunkering and the use of chemicals for fishing

has destroyed the aquatic life of some oil producing countries in Africa. Sometimes even toxic waste are deposited or dumped in our rivers, canals and oceans.

Threat to biodiversity are not confined to terrestrial ecosystem as serious concerns have been raised about the future of wildlife species as a result of pollution, over exploitation and acidification of oceans and seas (Olusegun et al, 2017).

- iii) ***The Destruction of Animal Life:***

Many animals are now being threatened with extinction in Africa as a result of the spread of diseases, the destruction and degradation of their habitats and direct exploitation. For example, the African Rhinoceros population in South African is gradually declining. If measures are not taken to prevent local hunters from hunting them, few years from now the African Rhino will go into extinction.

- iv) ***The Destruction of Human Life:***

The African continent is characterized by incessant and unwarranted destruction of human lives. From the use of witchcraft to using arms. Insurgency, bandits, armed robbery, ritualists, cultists and assassins are on daily basis destroying human without remorse. Many innocent lives with great destinies have been cut short due to incessant killings in Africa. There is no continent in the world that has refugees and Internally Displaced Persons (IDPs) like Africa. It is imperative to note that human situation and

experience in Africa is very precarious. Underneath the material poverty in Africa and the indices of underdevelopment, is a loss of sense of humanity, a challenge of our sense of self-identity (Nihinlola, 2018).

2. Culture of Corruption:

As poverty, hunger and development crises continue to ravage the continent of Africa, good governance has been identified as the single most important factor in eradicating these problems. Absence of good governance provides a cozy breeding ground for poor economic growth, poverty, unemployment, underdevelopment and conflicts (Mbara, 2019). Ultimately, good governance promotes the rule of law, transparency, accountability, freedom, fulfillment of electioneering promises, and achievement of the greater good of most members of the population.

Regrettably, this ethical consideration in governance has eluded African nations as a result of endemic corruption. Sharp practices by past and present African leaders have denied their countries the benefits of good governance.

The story of human governments and government leaders has been a weary story of power, pride, politics and problems for a prolonged period of time. More than two thousand years ago, Jesus commented on the current government officials of his day by saying "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves benefactors." (Luke 22:25). In other words, government leaders in His day used their positions of power to abuse, oppress and take advantage of those under their control. Publicly, they portrayed themselves as those who blessed and benefitted their

people, but in reality they were selfish and corrupt. This is an accurate description of way many high government officials have acted down through history, and also of the way, many government official act in modern Africa (O'Donovan, 2000).

Corruption, seems to be the bedrock of most African communities, town, cities and states. Using the Nigerian State as a case study, there is no community, city or state where you will not find corrupt officials. In Delta State where this presenter hails from, there are some corrupt individuals that have succeeded in selling the destinies of entire communities, just for personal gains.

3. Culture of Oppression and Injustice:

Apart from culture of destruction and corruption, Africans as a people, also have the culture of oppression and injustice. The rich oppress the poor; the strong oppress the weak and the most vulnerable in the society especially widows and orphans. In some cases, even kings with the help of their chiefs do oppress their subjects. Our judicial system also are not reliable, dependable and trustworthy. A legislator can commit a crime and go scot free; but if a common man should commit the same offence, he will first have a taste of security brutality before going to prison. A thief that stole a loaf of bread can be sent to prison but a politician who stole millions or billions of dollars will walk freely on the streets in Africa. What a continent!

4. Culture of Greed:

Africans by nature are greedy people. A man would want to have everything to himself while his extended family and members of his community are suffering. The whites are more philanthropic in nature; unlike African who enmass

wealth even for their generation yet unborn. Unfortunately, when they die, they don't even know how their wealth are being managed.

5. Culture of Over-Dependence:

African nations are known to be dependent. Almost all African nations depend on foreign aids. It is so unfortunate, that with all her wealth and natural endowments, Nigeria as a nation in Africa still depends on foreign aids and borrowings. What an aberration! As a result of this over-dependence, Africa has become a dumping ground for all kinds of manufactured goods coming from Europe, America and Asia. Due to huge borrowings leading to huge debts, African nations are now subservient to their foreign counterparts, such as the United States and China.

6. A Culture of Education without Skill.

The greatest and the most spectacular achievement of colonial masters and Christians missionaries to some parts of Africa, was in the field of education. Nevertheless, their emphasis was on reading; they didn't teach African how to think and be creative as it was done in Europe, which led to the industrial revolution. The imperialist and the Christian missionaries, neglected technical education and industrial training which are indispensable factors in nation building. That early education has now become a norm in many African countries. Because of what they study in universities today, many African graduates are not value creators. What they study cannot meet needs, solve problems and answer questions.

Our campuses overflow with papers (projects) yet our factories whisper in rust ad dust. Our libraries are full, but our laboratories are empty, unused and

forgotten. We boast of professors in mining and drilling, yet we lack the tools to touch the treasure beneath our feet. We must remind ourselves:

Citations don't build bridges.

Footnotes don't power homes

Impact factors, don't invent machines, and they don't cure the illness on our streets. It is time to turn our knowledge into tools, our learning into liberation (Shadrach, 2024).

7. Culture of Uncivilized Religion:

African is one continent that has experienced a lot of religious crises because everyone sees his religion as the best. In Israel, Judaizers, Moslems and Christians live together in harmony. In Abu Dhabi, United Arab Emirate, there was a mosque built in 1989 and named after the ruler of Abu Dhabi, Mohammed Bin Zayed, but in 2017, the prince of Abu Dhabi changed the name of the Mosque from Mohammed Bin Zayed Mosque to Mary, Mother of Jesus Mosque. The reason is to promote the social connections between the followers of different religion and highlight Christianity and Islam similarities. The United Arab Emirate is one country known for this type of gesture. No wonder God really blessed that country. This particular mosque is built close to other churches; no one is accusing the other of blasphemy, no fight; it is all love. Christianity is only ten percent in UAE, yet, Christians don't feel intimidated by Moslems. There was a time their government built an interfaith complex housing a mosque, church and synagogue and they named it; Abrahamic Family House, how to live in peace irrespective of your religion.

But come to Africa, religion is really eating us up. Brothers now turn to enemies, sisters don't talk to each other

because one is Christian and the other is a Moslem, any little thing, problem. It is imperative to note that we are serving the same God, but in different way. Come to look at our own African Traditional Religion; it is crude, barbarous, wild and uncultured. There is a community in Nigeria that rejected electricity because their god (juju) does not look at light.

The Nature of African Religion

African religion is deeply woven into social and cultural fabric of African societies. It is diverse and varies widely across regions and ethnic groups, yet shares some fundamental characteristics that highlight its nature. Most indigenous African religions are traditional and characterized by indigenous belief systems. These religions are usually animistic, believing that natural objects, place and creatures possess a spiritual essence or soul. African religion focuses on a close relationship between humans, nature and the spiritual world.

Most African religions recognize a supreme God or creator, often seen as distant or transcendent. The Supreme being is usually above daily human affairs and is the source of all life. Names and concept of this Supreme being differ across cultures (e.g. Olodumare in Yoruba, Nyame in Akan and Mulungu in East Africa).

Ancestors are central in African religious practice. They are believed to watch over the living, offer guidance, protection, and intervene in human affairs. Rituals and offerings are made to honour ancestors and maintain harmony between the living and the dead. Apart from the Supreme Being, many African religions believe in numerous spirits or deities associated with nature, specific places, or communities. These spirits might represent rivers, forests, animals or phenomena like fertility or health. Priests, diviners, or traditional healers often mediate between humans and spirits.

Rituals play a crucial role in African religions, marking life events such as birth, initiation, marriage, and death. Festivals, sacrifices, dances, and music are essential to religious expression. Rituals are used to communicate with the spiritual world, seek protection, or ensure community wellbeing.

African religion is not just spiritual but also practical and holistic, influencing medicine, governance, social order, and ethics. Healing and divination are important aspects, often conducted by traditional healers. Many African societies practice a form of syncretism, blending traditional beliefs with Christianity and Islamic elements. Though, Christianity and Islam have a profound impact on African religious life.

The Impact of African Culture on the Socio-Economic Development of the Continent.

It is mere academic exercise for any scholar to assume that Africa's quest for sustainable development has continually suffered limitations due to the colonization of the continent by the imperialists. Are the Imperialist responsible for the ethnic and religious crises, the electoral malpractices, bad governance, human right abuses, democracy without the people, widespread corruption, poverty, armed conflict, human displacement, and food shortage in the continent?

After many years of independence, African nations are still impoverished and under developed because Africans have refused to modify their culture. The society is in a flux and it is only those who are prepared to flow with the modern trend can make meaningful progress. If anyone should be held responsible for our misfortunes; the right persons are our leaders. The problem of the African continent is leadership; nothing more, nothing less. Africa nations cannot develop because we have a culture of destruction, a culture of oppression, a culture of oppression, a culture of corruption, a culture of injustice, a culture of betrayal, a culture of

greed and a culture of religion that promotes darkness

Harrison (2006), draws a distinction between progress prone cultures and progress-resistant cultures. To him, progress prone cultures are characterized by high emphasis on work/achievement, moderate level of frugality, moderate risk propensity, acceptance of competition and emphasis on innovation as well as advancement based on merit. Meanwhile, progress-resistant cultures do the opposite.

The Impact of African Religion on the Socio-Economic Development of the Continent

Religion is expected to provide the moral, psychological, social and spiritual infrastructure on which human and societal development could be based. But all of that is impossible without the spirit of selflessness and cooperation. Human, societal and material development cannot materialize in the absence of discipline and God consciousness. Religion is expected to help cultivate positive virtues among its adherents and bring development to our nations.

Although religious leaders, adherents and politicians alike regularly invoke religious dictums encouraging communities to actively develop, inter-religious relationship for peace and action for social justice, religion with particular reference to Christianity and Islam, is now used as engine for spreading violence, deceit and encouraging the destruction of lives and properties.

Religion is widely blamed for its use for exploitation in many parts of the world, Africa inclusive. People are destroying one another by suppression of truth, justice, equity and commercialization and manipulation of religion. Religion is being abused to perpetuate a cycle of division in Nigeria and other parts of Africa, and it is twisted to create a world where intolerance is placed above unity.

The persistent division between the two Abrahamic religions in Africa: Islam and

Christianity is based on intolerance, doctrinal differences and scriptural misinterpretation by some of the leaders. This division has further ignited ethno-religious conflicts in Africa, resulting in poor socio-economic development of some parts of the continent. Development, be it political, social or economic, is only a mirage in an atmosphere of religious intolerance or crises.

Conclusion

In conclusion, it is imperative to reiterate the human life in Africa, based on the impact of her culture and religion on the continent;

First, is the erosion of social and cultural values in Africa. The traditional African communal life was characterized by emphasis on relationships, respect for elders, sacrifices, unity, cooperation, self-denial, hospitality, inclusiveness, celebration, accompaniment and greetings. It is quite unfortunate that those cherished communal value are being eroded, perverted and abandoned.

Second, is the problem of economic poverty in Africa. Many Africans lack basic material goods – food, drink, health, clothing and education. This is reflected in the per capital income, unemployment and some other human development indices. Societal amenities are very poor in many African societies like Nigeria: no good network of roads; power supply is epileptic; the educational system is in disarray while facilities of public hospitals are decaying (Nihinlola, 2018).

The third is the failure of leadership and governance of African Organizations, institutions and societies. The social and economic challenges mentioned above have led to conflicts hostilities and senseless wars, which have led to sub-human existence in many aspects of African life (in many nations). The situation has been further aggravated by poor sense of leadership and governance in Africa.

The fourth and final, is the religious scene. Whereas religion ought to be an instrument for social development, contemporary African religious expressions are full of deceit, hypocrisy and contradictions. For instance, while many Africans societies have benefitted from the establishment of educational and health institutions by the introduction

of the Christian faith, many of such societies are also full of bribery and corruption, armed robbery, ritual killing, and kidnapping. Religion is spurious and fake if it has no transformative impact on the morality of the people.

Recommendations

In view of the prevailing circumstances, it has become imperative to make the recommendations:

1. African culture and religion should be restructured and modified in tandem with world best practices
2. Africa should trade superstition for science, if she must survive this century. By 2075, nations will not compete on prayers, they will compete on inventions. Drones, AI, synthetic biology, quantum computing, etc. these are the “miracles” of the next generation. And they will belong to whoever understands the natural laws that make them work.
3. People who lack ideas, who are not creative and who cannot think should not be appointed into leadership positions. Our problem is not resources; it is thinking.
4. In order for African nations to dominate in the 21st century and beyond, they must: build their own machines, process their own raw materials write their own code, launch their own satellites and cure their own diseases. Any nation that cannot do these things, will be a servant nation. Such nations will sit on gold and crude and still be very poor.
5. For African nations to take their place in the comity of nations, the miracle generation must give way to the machine generation. Africans should stop using prayer to cover for laziness and ignorance. Faith without works is dead. That was true in the first century, it is true in the 21st century. Work here mean science, technology, engineering and innovation.
6. Africa’s future is in the hands of the builders, not beggars. It lies with the thinking warriors, not prayer warriors. No nations has ever been developed by donations, aid, or imported miracles. The British did not build the industrial revolution with foreign prophets. The Americans did not reach the moon by “divine vision.” They did with Mathematics, physics and courage. The Chinese did not lift 800 million people out of poverty by “miracle offerings”, they did it by manufacturing.
7. Finally, Africans should resuscitate their core values and structures, which include: communalism (leading to virtues like empathy, solidarity, and mutual sympathy) respect for elders, hospitality and honesty.

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