

We Africans do not have a moral compass now to blame imperialism, colonialism, liberalism and neoliberalism.

African politicians continue to attribute their nations' economic and political troubles to colonialism despite the fact that colonialism has been abolished for almost half a century. Neglecting the present in favour of ruminating on the past is seen as nothing more than a psychological burden. There are no excuses for colonialism's criminality and moral wickedness, and this is not a way to cover it up. Similarly, it would be a mistake to portray colonial rule in Africa as a means of bringing civility and prosperity to the continent. On the other hand, postcolonial African leaders have the opportunity to reverse the fall of colonialism and replace it with an acceptable standard of living for Africans. In the absence of such a fact, shifting blame to the colonial era is merely an attempt to conceal the failure to provide an acceptable governance structure and functioning system.

Some scholars argue that, even if colonialism were to disappear, the Western Power or former colonisers would still have considerable influence on the African economy and government. *I would respond to such an argument by saying that if Africans do not figure out a way to free themselves from Western dominance, then what is the point of 'independence'? With similar reasoning, I am convinced that Africans can change these circumstances, as they are as human and capable of thinking as everyone else, including former colonisers.* I am well aware of Western nations' economic and political advantages, as well as their manipulative practices through bilateral and multilateral institutions. However, the Africans' future will remain doomed unless African leaders devise ways and means as a collective to reverse such unjust advantage. It brings to mind my own assertion from April 19, 2017. "Our collective commitment will be measured by our shared achievement, not by personal glory." In other words, the current international political order cannot be contested by a single African nation but only as a collective.

The above argument is strengthened, and it will be applicable if and only if, first, Africans do not dwell or live in the past. This means that an outward mindset that operates beyond the limit or 'thinking without a box' is decisive in transforming reality. As a second step, prioritising socioeconomic challenges in order to overcome political obstacles and completing all homework without procrastination are essential. Thirdly, ensuring that Africans have the internal processes and self-efficacy to address economic and political conundrums decisively crucial. Otherwise, continual attribution of blame to a third party indicates that Africa has ceded its intellectual capacity to alien powers.

Self-criticism, evaluating the African development challenge requires critical thinking on the part of Africans. Partly postcolonial African leadership will bear the lion's share of failures in most national, sub-regional and continental arenas. In addition to the apparent rhetoric and remedies, I would like to assess the African issues in a more critical light. In light of the importance of empiricism, let me describe a situation that influenced how I look at and perceive my worldview. One of Germany's universities and the International Council of Sport Science and Physical Education (ICSSPE) invited

me to visit in the early 2000s. Because of a fortunate turn of events, I participated in a research study on muscle and skin density differences across various races.

The research was extensive, but one aspect intrigued me the most. In this study, the researcher explains why Caucasians outperform Negroids in swimming, yet Negroids succeed in athletics, especially short- and long-distance running. The researcher emphasised that the current body mass index (BMI) was employed based on the physical structure of Caucasians. And the researcher explained that he could not discover important information on other races, specifically Africans. The implication of this study is that we must investigate how the African mind is wired. The study taught me about these two situations and gave me a good base and comparison for my ongoing studies. The first lesson was that duplicating policy frameworks and other areas does not contribute significantly to the success of any development initiative. Second, we must thoroughly investigate the local context before conducting research, even within Africa. Still, this doesn't mean that all African problems are unique, even though a few details need to be looked at separately.

The shortcomings of African leadership present themselves in a variety of ways, some of which may be observed in our public hospitals, schools, and streets, amongst other areas. Other social ills such as unemployment, criminality, and impoverishment at the household level have also been attributed to the exhibition. Currently, the majority of Africans are not only impoverished but also live below the poverty line. These challenges are worsened by corruption, poor management, and a lack of pragmatic socioeconomic and structural planning at the national level. There is no need to investigate deeper to observe these social catastrophes, and the failure of leadership in Africa may be right outside our front doors. Johannesburg's central business district (CBD) changed from a world-class city to an uninhabitable slum. The public hospitals in Lagos, Nigeria, are appallingly understaffed and poorly equipped. In Uganda, public schools have degenerated to the level of instruction, and learning has become a difficult task. In Addis Ababa, Ethiopia, which has a population of at least three million, there are no decent public restrooms. Accra, the capital city of Ghana, is plagued by terrible road conditions and gridlocked traffic. This issue is pervasive throughout the vast majority of African nations, not just the countries listed above.

Given the prevalence of socioeconomic ills on the continent, the behaviour of African politicians perplexes me greatly. Specifically, three concern the manner in which Africans celebrate Independence Day, the military's salute for official visits to African nations, and the narrative of an African man. These notions may appear inconsequential, yet they are essential for examining the trauma of colonialism, the use of time, and working to change damaging African myths, which cannot be disregarded. How do African nations feel about celebrating Independence Day year after year? How would someone wish to recall the colonial enslavement past in a celebratory spirit instead of placing it in the history books and moving on? In contrast, the majority of African nations do not observe the African Day of Unification on May 25 as a national holiday.

The second most surprising drama in African leadership is a military parry and salute when African heads of state visit one another. How on earth do you salute your African leaders when they go to sister countries that were broken up by colonialism? What message or signals do you send across to the rest of the world with such a kind of approach to the military salutation? The historical background of military parry and salutation shows your military's mighty and strength. In reality, the military parry is not African culture at all; instead, it is an imitation of the colonial past or the way Europeans behaved centuries ago. However, Europeans no longer exercise unless it is a specific military memorial. Africans, however, adhere to this time-wasting culture and are unable to divorce. Why would the president of Kenya offer a military salute to the president of Uganda? Similarly, the president of South Africa to Botswana or the Kingdom of Eswatini.

Every September in New York, I happen to attend the United Nations, General Assembly. None of the world's leaders, including Africans, will get an official welcome ceremony similar to that of Africa. They must either utilise Embassy facilities or take a taxi. There is no room for delay. Delegates from either the head of state or the ministry of foreign affairs attend the United Nations summit, conduct bilateral and multilateral talks, and return home in a similar manner. Whether we like it or not, this approach shows civility. Partly, African leaders' military parry and extravaganza show that they have a lot of time and nothing urgent to do. They could have devised straightforward systems if they were preoccupied with urgent concerns. There are numerous ways to express fraternity concisely because simplicity signifies sophistication.

The other narrative that most perplexes me is the way in which Africans are portrayed by outsiders. I have reluctantly come to realise that the majority of non-Africans describe Africans as individuals who are solely interested in "**food, sex, and dance.**" By implication, they are attempting to portray Africans as being preoccupied only with food, sex, and dance. The attributions emphasise that Africans are not complicated 'beings' but rather have primitive thought processes. That means Africans are only good at making lots of babies and having fun without caring about the environment and nature. The presumption and reference point hold that Africans are not skilled in innovation and technological advancement and do not aspire to lead high-standard lives. Even if there is some truth in it, I am afraid I have to disagree with a notion. However, I concur that Africans, including myself, love rhythmic songs and dancing. On the contrary, most Caucasians and Asians are not as good dancers as Africans. When it comes to sex, it is difficult to judge because it is individual performance and also sacred. However, I do not see any problem with Africans getting a higher mark, for that matter. In any case, these assertions are not supported by proper research; rather, they are based on assumptions, random experiences, and unfavourable bias.

Please permit me to conclude by analysing my initial argument and attempting to capitalise on its primary aspects. Without question, the western political and economic system is fundamentally geared to maximise their advantage. It is only natural that if Africans had the opportunity to lead the global economy, they would do the same thing. There is no enduring empire in the world, as history has shown. Similarly, there is no empire that is working on falling; instead, Africans are working for

equitable partnership rather than working to bring down any empire. In order for Africa to develop, it is essential that equal partnership dissociates itself from historical colonial overtones. With a subordinate mindset, it is impossible to develop an equal partnership. The second reason is that any connection with former colonial masters, whether through clubs, 'development,' or language and cultural preservation activities, should be evaluated. I regard it as a unique perspective on the colonial endeavour. How we refer to the Commonwealth after six decades of independence is irrelevant; the colony remains impoverished, although colonials enjoy an excellent living level. Such unrivalled quality of living deserves the moniker "Commonshame," if not worse.

I firmly believe Africans need to look inward to have a good quality of life across all social and economic groups and classes. There is no "silver bullet" for this proposition; a comprehensive approach is necessary. In addition, two fundamental aspects must be emphasised. First, the process should be organic and founded on the indigenous knowledge system; second, similar efforts are required to alter the negative narratives about Africa. Knowing these truths and having the right mindset will help Africans overcome any obstacles and reach their full potential. Wake up, Africa! Virtual colonisation is real, and it is not at our front door but rather within our house.

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