Teaching and Propagating African and Diaspora History and Culture

Ensino e divulgação da História e da Cultura da África e da Diáspora Africana

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Editorial Committee

Chapter 13

Reviving African Values: A Viable Alternative to Disarticulated Development

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Abstract

African values have been relegated and neglected; and the widespread underdevelopment of African societies has been partly attributed to this development. Explanations for the relegation and neglect of African values are diverse, ranging from slavery to colonialism and Westernization, which have combined to fuel the paradox of inequality between Africa and the West. In this context, Africa is generally perceived as the least developed continent in the world. Some schools of thought have suggested that attention be paid to the internal dynamics of the African social structure and its interface with the Western developmental agenda as a major issue in addressing the continent's underdevelopment. This paper therefore examines the necessity of reviving African values as a viable alternative to the disarticulated development in Africa. Drawing on close reviews of archival materials and previous anthropological studies of African cultures, the paper demonstrates that the adoption of Western values within the context of modernization, a trend which has gained prominence in Africa societies, has resulted into a breakdown of African

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indigenous knowledge. Further, the mixture of traditional and Western values has created a dilemma which affects stability and development in African societies. It therefore concludes that the African indigenous knowledge system is very important and should be utilized in promoting stability and development in Africa. As a preamble to its recommendation for policy intervention, the paper discusses, among several themes, how African values can be revived to stem the rising developmental crises in Africa.

Key Words: Africa, Indigenous Knowledge, Modernization, Underdevelopment, Revival.

Introduction

VALUES refer to the reality of any phenomenon considered good and desirable for the society. Although African values were placed at the centre of the post-colonial development discourse, prevailing situations have not shown signs of improvement largely due to misappropriation of adopted Western values. Studies have shown that traditional societies with minimal or no contact with the West tend to adequately adapt to their environments, while those with extensive and continuous contact with the West had their disrupted (Falola, 2002; Iweriebor, 1997; Wirsing et al, 1985). This acculturation-driven disruption is unnecessary and can be redeemed without necessarily rejecting the adopted Western values. Empirical evidence from 65 societies indicated that values could change but would continue to reflect a society's cultural heritage (Inglehart and Baker, 2000). This study therefore explores how African values were shaped by and can reshape adopted Western values.

Beyond various studies that criticized the adoption of Western values in Africa (Falola, 2002; Dike, 2000; Hendrickson, 1989; Osoba, 1987; Houtondji, 1986; Ekeh, 1983; M'Baye, 1982; Onimode, 1982; Rodney, 1982; Ake, 1981; Frank, 1969), this study is an attempt to contribute towards expanding the frontiers of African indigenous knowledge. The fact that the generation holding the quantum of indigenous knowledge is fast ageing and will soon vanish is a justification for the necessity and urgency of reviving African values. The implications of the neglect of African values and the necessity for revival with a view to encouraging renewed interests in human development were examined.

Different factors militating against African development were discussed in response to Vakunta's (2006) call for robust investigation of the root causes of underdevelopment in Africa as a first step towards rescuing the continent from impending socioeconomic catastrophe.

Reports of successful indigenous initiatives were presented as evidence of the power in African traditional values and the inevitability of such home-based development initiatives in Africa. Analytically, this study presents different, but interrelated issues such as the concept of values in perspective, African values with their relegation, development ideologies and politics of disarticulation, and values revival for redeeming disarticulated development. Cross links of these issues are provided in the discourse to set the stage for the placement of African values across different developmental domains in Africa.

The Concept of Values in Perspective

Values emerged from the human quest for peaceful co-existence with the environment and became the cornerstone of culture and development worldwide. Earlier studies confirmed the relationship between values and development (Lerner, 1958; Weiner, 1966, Lehmann, 1987; DiMaggio et al, 1996. Since Weber's thesis on 'Protestant Ethics and the Spirit of Capitalism,' the influence of religious values on the development of capitalism remained popular. Compared to other religions such as Catholicism, Calvinism and Lutheranism, Weber concluded that Protestantism led to capitalism through ethics of hard work, investment, frugality and competition. Although subsequent research refuted his hypothesis, the relationship between values and development holds sway (Lehmann, 1987).

Challenging Weber's assumption, Lehmann (1987) argues that the minority status of the Protestants, especially the decline in their population from forty per cent in 1580 to twenty per cent in 1640, provided an explanation for their immense contributions towards the development of capitalism through asceticism and hard work. Contrary to Weber's assumption also, Catholic countries (France and Italy) grew faster than the Protestant Britain and Germany. This contradiction manifested from Weber's omission of comparable ethics (conscientiousness, moral seriousness and diligence) of the seventeenth century churches.

Extending Weber's assumptions, Lehmann (1987) found that different religious groups, including Protestants, made remarkable progress. Surprisingly, however, the relevance of African religion has been neglected in the analysis of Africa's development. Murove (2005) argues that African traditional religion and ethics are incompatible with the spirit of capitalism. This argument is contestable, given the plethora of achievements of heroes and heroines in pre-colonial African societies. Capitalism equivalence can be crafted from African indigenous values and made relevant to African cultural realities.

African Values with their Relegation

Considering the evolutionary evidence of human existence, Africa is the cradle of world values. An American anthropologist testified to this reality as follows:

> Fully modern human beings emerged in Africa somewhere around 150,000 years ago and rapidly migrated outward to occupy all corners of the globe (Massey, 2002: 7).

The above testimony, coupled with the rapid change in human technology and industrial revolution, led to wide disparities among peoples worldwide. Language, the ultimate social arbiter and engine of interactions, became a central feature of the wide disparities. The entire Africa has been divided into different groups with diverse socio-economic structures. One of the most popular of the groups is sub-Saharan Africa. Dislocating them from a high tendency of attachment to nature, the largely agrarian sub-Saharan African societies were pressurized to embrace Western values. Historically, the agrarian status of Africa has been an added advantage. Prior to the Industrial Revolution, less than 5 per cent of any society lived in cities and the total population of each city was below 1 million (United Nations, 1980). The first known cities in the world (Mesopotamia, Thebes and Timbuktu) emerged in Africa (Massey, 2002). This fact is a reminiscence of the availability of socio-demographic factors of development in Africa. The extent to which the ancient cities promoted or hindered African development deserves attention.

Surprisingly, many African societies have remained largely agrarian since 1800 when European and American societies began to witness a high prevalence of industrialization followed by a rapid reduction in the level of agrarianism. The Industrial Revolution created powerful foundations for new cultures, popularly known as Western cultures

which Africans have massively adopted since the era of European presence on their continent. Dike (2000) emphasized how European presence and socio-economic transition in Africa exacerbated tensions between Africans and Europeans, a principal outcome of which is the entrenchment of structures that make Africa an appendage of the West with technology-driven industrialization:

> Whereas hunting and gathering had been the dominant mode of society for 6 million years and agrarianism for 10,000 years, industrialism flowered and matured in less than 200 years...Even more remarkable has been the shift of the human population from rural to urban areas (Massey, 2002:13).

Unlike the situation in Europe and America, African transition to urbanism has been slow and incomplete. This introduces the relevance of urban coalition thesis and rural-urban continuum with forward and backward linkages in the analysis of global capitalist development. The significance of rural Africa to the sustenance of the development of highly urbanized Europe and North America cannot be ignored. However, some scholars (Mcphee, 1979; Gann and Duignan, 1974) believe that Africans benefited immensely from colonialism in terms of development of modern structures such as tarred roads, railways, electricity, ports and schools, among others.

Ironically, the belief that colonialism was beneficial to Africans has been repeatedly debunked in the literature on this subject. Vakunta (2006) recalls that colonial administrations built roads, schools and hospitals which were not intended to serve Africans, as several African traditional values that hitherto guaranteed stability gradually broke down following the colonial conquests. Similarly, Wa Thiong'o (1989) confirms that Africa was made to stagnate during many years of colonial rule, while the rest of the world made tremendous progress. Africans, he argues further, were compelled to surrender their power entirely and embrace the Western model of development.

This compulsion and its concomitant Western attraction were key strategies for Africa's underdevelopment. The assumption that Western education promoted African development has been debunked in the light of well-established pre-colonial higher educational institutions in Africa. Al-Azhar University in Egypt, the University of Fez in Morocco, Timbuktu University in Mali, among others, are models of

African indigenous institutions (Vakunta, 2006). Obviously, Western education has not matched the realities of African societies but has generated enormous identity crises as shown below:

> In a nutshell, colonial education was a simulacrum intended to foster subordination, exploitation and inferiority complex in Africa... the colonialists did not deem it necessary to train indigenous physicians and engineers. Sadly enough, these legacies seem to linger in Africa in the wake of political independence (Vakunta, 2006: 33).

In sum, combined forces of slavery, colonialism and Westernization resulted into relegation of African indigenous values. As a manifestation of these forces, Africans experienced major changes in the areas of colonial political systems, evolution of new boundaries and ethnicity, land redistribution, taxation, forced labour, cash crops, currency, Western education, Christianity and Islam (Falola, 2002). These situations and the problems they generated subsequently led to the triumph of, and antagonism against, the dominant Western cultures. A popular antagonist, Frank (1966), rejects the concept of the Third World designed for the cultural systems of non-Western societies.

Frank (1969) shows how many Latin American countries were underdeveloped despite their close ties with the West. He contends that the denigration of indigenous values is a counterforce against indigenous development efforts. The effects of activities of multinational and transnational companies in Africa fit Frank's description, as the ultimate purpose of the companies is the exploitation and transfer of surplus value and not improvement of Africans' living standards. The existence and persistence of the companies have resulted into an escalation of African developmental crises noted by factors such as corruption, poverty, unemployment, resource conflicts, crimes and other debilitating issues.

Pan-African movements designed to address the aforementioned crises tried but could not achieve much due to a myriad of factors. Principally, the Western educated elite largely dominated the movements and excluded a considerable proportion of people at the grass roots. The marginalization of several indigenous custodians of culture in the process of utilizing Western parameters to benchmark African

development deserves attention. A popular notion in the African anti-colonial movements is that the transfer of power from the colonial governments to Africans would promote rapid development. Unfortunately, the flagbearers of the movements failed to replace the colonial capitalist structure with African alternatives and as such plunged the continent into another phase of imperialism, which Nkrumah (1966) described as neocolonialism (Botwe-Asamoah, 2002). Though African leaders usually clamoured for development, they failed to ensure it. Iweriebor (1997) attributes the failure of African leaders to corruption and fundamental commitment to promoting global capitalist interests, which debar African development. Obviously, Western powers contributed to the collapse of regimes that tended to promote African development and disengagement from neo-colonial tendencies. Patrice Lumumba of the Democratic Republic of Congo and Kwame Nkrumah of Ghana are classical cases followed by elongation of Western interests through modification of African social structures.

Ekeh (1983) categorizes social structures into three divisions: the transformed, the migrated and the emergent. His categorization connotes that cultural contacts result in the transformation of traditional values, adoption of foreign values and the emergence of new values that are neither completely traditional nor modern. Related to this is the issue of literacy which has been used to underrate Africans. While the extension of public schools in Europe rapidly increased literacy rate to over 90 per cent (Massey, 2002), African societies largely lack comparable figures till date.

Over reliance on literacy as a yardstick for underrating Africa without recourse to the power of indigenous wisdom can be described as an imposition of Western-oriented elite hegemony, which relegates indigenous values and constitutes an enormous barrier to African development. A popular version of the barriers is poverty. Literacy levels have affected the social mobility of many Africans since certificates became necessities for survival.

This situation has produced disillusionment, aggravates development challenges and threatens African social order. A close examination of extant policies in Nigeria shows evidence of hopelessness, a highly dependent mentality and lack of efficacy (Ukaegbu, 2007). A government policy to revitalize the railway system was initially

assigned solely to Chinese companies; the Nigerian engineers protested before they were included. Nigerians studied abroad and enthusiastically returned home to contribute to national development. However, the present crop of Nigerians in the Diaspora and those struggling to leave the country have deviated from the legacy of their predecessors. This deviation can be attributed to policy failures and disarticulation of development initiatives.

Development Ideologies and Politics of Disarticulation

Different ideas about development persist with ideological shifts in paradigm. Within the dominant ideological divides of the Western and Eastern blocs, modernisation perspectives have became popular since the 1950s (Ukaegbu, 2007) and are followed by an ascendancy of dependency paradigm and neoliberalism. These theories have been extensively discussed in the literature and need not be repeated here. Although none of the theories specifically focused on Africa, they represent ideological bases of Westernization and globalization with detrimental implications for African development. It is obvious that using non-African ideologies only to drive African development is inadequate. This submission is an avenue for understanding parameters of development in the discourse of disarticulation.

Given the per capita income estimates of different countries in the 1960s, Africa's future was considered bright (Maddison, 1995). Comparatively, Africa grew more rapidly than Asia in the 1950 and was largely decolonized in the 1960s with tremendous potentials for rapid development (Collins and Bosworth, 1996). Subsequently however, development in Africa started getting disarticulated when changing indigenous structures became contaminated. Collier and Gunning (1999) adduce this disarticulation to various reasons such as political instability, growth of dictatorship and socio-economic doldrums in Africa. They bipolarized the different explanations offered for the causes of African underdevelopment into external and internal factors, with the conclusion that domestic policies, largely unrelated to trade, are the main obstacles to African development.

The external factors centre on policies engineered for Africa through financial institutions of the United Nations, while the internal factors hinge on the African environment. Generally, policies imposed on Africans have been dysfunctional as microeconomic variables show how

the policies damaged the growth of firms and infrastructure (Gwin and Nelson, 1997). The World Bank (1998) shows that Africa had the worst policy environment in the world. Scholars and analysts emphasize the centrality of environmental factors in the explanation of African underdevelopment (Hoeffler, 1999; Diamond, 1998; Wood and Mayer, 1998; Sachs and Warner, 1997; Grove, 1991). They cite adverse climatic conditions like declining rainfall in the semi-arid areas and the prevalence of landlocked countries in Africa as chronic disadvantages. Given the lack of irrigation, the unpredictability of rainfall implies high risks in agriculture and households' entrapment in low income (Dercon, 1997).

Other scholars consider Africa's high natural resource endowments per capita as a factor of underdevelopment, claiming that high levels of exported natural resources would lead to an appreciation of the exchange rate and decline of manufacturing value added (MVA), especially in the context of rent seeking (Wood and Mayer, 1998; Collier and Hoeffler, 1998). Collier and Hoeffler's (1998) findings showed that a dependence on natural resources strongly increased the risk of civil war, which has been a widespread phenomenon in Africa. However, the resource curse argument has been debunked with a fact: the discovery of natural resources is not always a curse to countries (Salti, 2007). Some countries (Canada, Norway, the United States, and the United Kingdom) fared well despite the abundance of their natural resource endowments (Moene and Torvik, 2002; Røed-Larsen, 2002). Empirical findings showed that a resource boom would be a blessing if the government had substantial non-resource revenues and a curse if resource rents largely constituted government revenues (Robinson et al, 2003).

Clearly, underdevelopment of the resources endowed African countries can be linked to the question of resource rents and that of Western interests in Africa. Several studies have discussed how African resources were siphoned to develop the West (Afigbo, 2007; Dike, 2000; Osoba, 1987; Onimode, 1982; Rodney, 1982; Ake, 1981). Imposition of European power led to abolition of slave trade followed by the triumph of European socio-economic interests over African social institutions and the establishment of structures that channel African resources to the West. Over three centuries of slave trade from West Africa to the New World produced an economic umbilical cord that linked Africa to the West and its abolition has made human socio-economic situations worse in Africa (Afigbo, 2007). Reconciling the ideological differences

in the above views, the Western powers and contemporary African leaders are active players in the politics of turning African resources from blessings for, to a curse against Africans.

Similarly, Easterly and Levine (1997) argue that African heterogeneity has hindered the development of an interconnected economy compared to other poor regions. In contrast, Collier and Hoeffler (1999) found that Africa's problem was not ethnic diversity but lack of democracy. In another study, a key finding was that 'African governments have typically been less democratic and more bureaucratic than their Asian and Latin American counterparts' (Collier and Gunning, 1999:6). These scholars argue that domestic policy factors such as poverty and poor public service delivery would be much more difficult to correct than exchange rate and trade policies. Similarly, Bloom and Sachs (1998) contended that low life expectancy and high population growth largely account for African underdevelopment.

Poor leadership is a key disaster in the explanation of African underdevelopment. Sadly, Africa is saddled with inept leaders, who are lackeys of Western powers (Vakunta, 2006). African countries facing the challenge of reversing economic failure lack significant role models within the continent, unlike classical models of good leadership experienced in East Asia and part of Latin America. The fact that the Confucian East Asia fully modernized without being thoroughly westernized (Tu, 2000) indicates that the cultural heritage of a society can produce development. Africa, a largely heterogeneous and culturally nuanced continent, cannot be an exception.

Values' Revival for Redeeming Disarticulated Development

Values' revival manifests within the indigenous perspective and social movement for the actualization of indigenous knowledge in globalization discourse. Various developmental problems such as poverty, landlessness, dispossession, violence and genocide, were found with indigenous people during a critical examination of globalization, resistance to domination, and cultural revitalization (Fenelon and Murguia, 2008; Lauderdale, 2008). The problems generated protests and social movements among different indigenous people. For instance, American Indians (Lakota, Navajo, and Wampanoag), Latin Americans (Mapuche, Guarani, and Miskito), the Adevasi in India, the Middle East Kurds and Pashtun, and

several groups in Africa and southeast Asia, demonstrated classical models of indigenous struggles (Fenelon and Hall, 2008).

A crucial feature of indigenous peoples is their substantive reliance on the interrelatedness of nature. It is believed that indigenous knowledge can provide some inclusive and more equitable approaches toward ameliorating developmental problems. Two models advanced in this direction are indigenous revitalization, and resistance to state domination and the forces of globalization. Recent studies in South Africa and Nigeria discovered the role of indigenous knowledge and its potential contributions in traditional agriculture, food security, poverty eradication, and employment generation (Nwonwu, 2008; Iyoha et al, 2007). This discovery shows that indigenous knowledge is a viable option for Africans in their pursuit of productivity and improved living standards. A recent study showed that traditional products such as brooms, mats, woodcraft and beer enhanced the livelihood security of the poorest households in South Africa (Shackleton et al, 2008).

Contrary to Western beliefs, pre-colonial African societies did not condone violence, war, robbery, rape, stealing, materialism, theft, or sex the way they manifest in contemporary societies (M'Baye, 1982). Even in African societies with relatively nude members, rape incidents were rare due to strong traditional taboos and sanctions against sexual transgressions. The elderly were respected as moral leaders, moving libraries and providers of wisdom needed in the society. Indigenous African leaders ensured human security and development of their societies. The Bantu of Southern Africa, the Tale of Northern Ghana and the Bini and Igbo of Nigeria, are typical models of African societies that provided checks against shedding of human blood in the process of discouraging murder (Ojo, 2006; Schofield, 1996). African societies regulated the use of weapons and prohibited wastage of human lives even in certain wars (Baiden, 1986).

Unexpectedly, attempts made to cleanse the entire African environment and make it receptive to Western civilization have been yielding results since 1885. The results include the wholesale colonization of Africa, Western interference with the indigenous African environment and severe degradation of African culture and civilization (Afigbo, 2007). The African mind was highjacked in these contexts. The following scholarly remarks deserve attention:

> With the conquest and partition of Africa by the European powers
> and its forcible incorporation into a world exchange system, the
> possibility of an autonomous development of intellectual activity
> in Africa was cut off as surely as the guillotine severs a head
> from the body (Freund, 1984: 2).

Against the foregoing discourse, African values that need resuscitation
include African social security system, African indigenous knowledge,
African social control mechanisms, and African communal approach
to development.

African Social Security System

Social security is about human protection and support against poverty,
unemployment and crime. African societies provide avenues for solving
these individual and collective problems, especially through the
application of indigenous knowledge of kinship system and extended
family networks. The kinship system in Africa guaranteed stability
and prosperity. Various kinship groups in Africa provided solutions to
individual and collective problems (Bassani, 2008; Nauck and Klaus,
2007; Okediji, 1972). Within the context of effective kinship structure,
cases of poverty, unemployment and crime were relatively low. However,
with the advent of Westernization, traditional structures that kept
people together were weakened but many Africans, especially the less
privileged, still adhere to traditional values.

African Indigenous Knowledge

Kings, chiefs, elders and priests remain the principal elite in African
political and cultural cleavages. These elite, custodians of culture and
teachers of local history, provide training opportunities for people
across different age groups (Njoku, 2006; Fafunwa, 1982).
Development will be marginal if the indigenous knowledge associated
with traditional training opportunities are not utilized. However,
Mascarenhas (2004) perceives the challenges in promoting indigenous
knowledge for development.

> African professionals, scholars, researchers, policy makers and
> activists attempting to understand or promote indigenous
> knowledge run the risk of a cool reception, ridicule or even
> outright opposition, because indigenous knowledge could be an
> obstacle to many vested interests (Mascarenhas, 2004).

The above remark shows likely obstacles to the rejuvenation of African values. The aforementioned people possess the needed capacity for the rejuvenation of African values. Their credentials can be harnessed in the movement for actualization of indigenous leadership and protection of the African society. Thinking beyond the likely obstacles is required to rescue Africa from its present position in the global system as demonstrated below.

> Finally as Africa increasingly gets entrenched in the global system, it may be profitable for Africa as well to go back to its roots to resuscitate the "social value" in African family system. Unless this is achieved, African development may prove elusive while individual Africans contribute directly or indirectly to the further development of nations in other continents (Balogun and Olutayo, 2006: 88).

There are indications that Africans have not been completely snatched from their roots as the belief in traditional power is still deeply rooted in many African societies where acquisition of Western education did not obliterate the high degree of respect, which Africans had for custom and tradition (Njoku, 2006; Kohnert, 1996). However, the motivation to join the league of the Western-educated elite and obtain positions of power and prestige, with all the attendant material wealth accruing to such positions, seems to have an adverse effect on loyalty to traditional values (Obidi, 1993). Earlier study (Nduka, 1980) reported that adherence to indigenous values such as respect for elders, communalism, and the dignity of labour, were eroded with the introduction of the Western concept of individualism.

Although the Christian ideas of the Western world emphasize simplicity and humility which are in harmony with traditional values, the accompanying Western ethics of materialism is in many ways functionally incompatible with those ideals. In contrast, people who have acquired little or no Western education, especially those in the occupational group of artisans and semi-skilled workers, share worldviews and reactions to indigenous moral values. These people generally have more regard for indigenous moral values such as respect for and obedience to elders.

African Social Control Mechanisms

Using indigenous methods of social control, different groups contributed immensely towards the maintenance of social order in Africa. At present, some indigenous methods such as vigilante and community-based tools of criminal investigation remain viable alternatives to Western methods of policing, which have been found to be weak in African societies (Ajayi, 2008). The Obudu Youth Movement in Nigeria is a case of successful indigenous approach in the mastery of criminal justice and social security. The Movement, a modern equivalence of traditional social control, was formed in 2000 principally to take a central position in the management of the Obudu society (Ajibade, 2006). The movement constitutes traditional militias and vigilante groups, which facilitate security responsibilities of the police and the judiciary in southeastern Nigeria.

The groups constructed a non-charm-oriented traditional lie detector, which is believed to be an effective instrument for torture and confession, and usually monitored cases referred to the police to prevent miscarriage of justice. The democratic and periodic change in leadership makes the Obudu Youth Movement different from other militia groups such as the OPC, the Bakassi Boys and the Niger Delta People's Volunteer Force (Ajayi, 2008; Ajibade, 2006). The movement has successfully complemented the traditional positions of elders in its struggle for stability in Obudu communities.

A major area where African values remain indispensable is security witnessed in the activities of various vigilante groups in Nigeria:

> Vigilante groups have organized at a variety of levels from lineage to ethnic group, in a variety of locations from village ward to city street, and for a variety of reasons from crime fighting to political lobbying (Pratten, 2008:1).

National and international human rights groups have, however, raised concerns about perceived involvement of vigilante groups in extrajudicial executions and ethno-religious clashes. Using the state security apparatus, governments have contested the vigilante groups' right to judge and punish perceived criminals. This contestation introduces another question of disarticulation that must be addressed in the movement towards ensuring lasting development in Africa. Rather than wasting state resources in the criminalization of vigilante

groups, their activities can be harmonized and sanitized to produce an effective base for community policing. This assumption fits the following submission:

> While vigilantes provide a compelling but interpretively layered script within popular Nigerian discourse, their practices need to be related to cultural logics and social imperatives of vigilantism as both counterpoint and complement to the 'police failure' thesis (Pratten, 2008: 12).

African Communal Approach to Development

Experiences in African societies show that communal efforts can still boost African development. Different communities in Kenya produced a workable model, popularly known as the *"Harambee"*. The *Harambee* created avenues for community empowerment through voluntary donations and collective mobilization of resources, and Kenyan government employed it as a core development policy. The following remark shows the public discourse on the relevance of *Harambee* in Kenya:

> You and I must work together to develop our country, to get education for our children, to have doctors, to build roads, to improve or provide all the day-to-day essentials in the spirit of Harambee (Kenyatta, 1968:217).

The co-operation of members of various communities was massive and unprecedented. Consequently, what was perceived as a right step in facilitating development became contaminated as each ethnic group wants its members to be in the parliament to manipulate the Harambee for members' benefits (Wanyonyi, 2004). Replicas of the *Harambee* in different African societies include *Ujamaa* in Tanzania as well as *"Agbajo Owo"*, *"Ekiti Parapo"* and *"Ndigbo"* among the Nigerian Yoruba and Igbo.

Conclusion

This study raised different issues with important implications for the theory of African development. Considering the centrality of Africa in the primacy of human evolution and development of global capitalism, it is obvious that the persistence of underdevelopment in Africa is a product of value degradation perpetuated by a coalition of internal and external hegemonies. Findings of this study mirrored the earlier call

for rigorous studies on how to re-build Africa (Joseph, 2006). Africans have long established modalities for sustainable development within the limits of available resources in their environments. However, mass adoption of Western values without a corresponding attention to African indigenous knowledge has resulted into gross neglect of African values which hitherto guaranteed social order.

Urgent revival of African values will redeem the situation. Principles of inclusion and exclusion must be adopted in reviving the values. In this light, indigenous standards must be retained and linked with acceptable global best practices. Essentially, undesired harmful traditional practices should be substituted with accommodation of positively rewarding Western values. African values such as extrajudicial killings, use of charms to cause affliction and violence against women and children (Owumi, 2005; Mbiti, 1969; Schapera, 1963) lack merit for revival and should be expunged. These practices and others that are clearly antithetical to social justice must be allowed to die.

African values such as communal economy, collectivistic orientations and good leadership should be placed at the centre of social discourse and utilized for African development. This is in recognition of the fact that the influence of traditional values will not disappear. In African societies where the majority lack opportunities for rapid social mobility, development policies that will not rapidly and positively transform the society are not needed anymore. There is urgent need for African leaders to radically shift away from promoting externally driven policies that are detrimental to local initiatives. Making policies that can activate valuable traditional practices as top priorities will drive development forward in Africa.

Traditional intellectualism and its links with the larger society must be resuscitated and merged with Western education as the new fountains of wisdom. Kanza's (1971) notion that the longed-for African revolution must be the re-conquest of the right to think is relevant and must be a guiding principle in reviving African values for development. Africans must combat endemic corruption through inculcation of moral values such as truth, integrity, loyalty, respect, honesty, trust-worthiness and patriotism. Fundamentally, African poverty will be tackled if education is combined with practical skill acquisition in different occupations.

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Teaching and Propagating African and Diaspora History and Culture

AGAINST a backdrop of seeming apathy by Africans and the African Diaspora to learn about Black and African History, an unfortunate development foisted on the race by four centuries of slave trade, there is need for a renaissance to properly document African history.

This was what challenged the Centre for Black and African Arts and Civilization (CBAAC) to embark on a crusade to deconstruct, rewrite and put African history in its proper perspective. Inspired by the UNESCO Project on the General History of Africa, the Centre, in collaboration with the Pan-African Strategic and Policy Research Group (PANAFSTRAG) and similar agencies, organized a 5-day international colloquium in Brazil on the theme "Teaching and Propagating African History and Culture to the Diaspora and Teaching Diaspora History and Culture to Africa."

A product of that colloquium, this book explicates the subject as seen by experts from several parts of Africa and the African Diaspora. It not only serves to enrich the knowledge of historians and researches on the continent's past, but would also be vital in the teaching of African history at all levels of education.

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