'African'-'Harmony'-An Extraordinary Global Challenge: Age of Convincing Cease-fire Theory? The Causes of Africa Unreliability, Burden, Shocking Hangover and Uncertainties, 'Technological Underdevelopment'

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Abstract:

Decade after African independence from the late 50s emerges with nuclear questions about what could hold African stability, sustainability and advance development. While several questions in Africa are still floppy to be answered, the international challenges against instabilities globally had to be refocused on the continent of Africa as a key cornerstone toward universal democratic revolutions. Yet, the shocking update about Africa is very much being contested as whether the continent of being surely a part of the global menu for the integration of development technologically? Without a doubt, the primacy of these studies brings together composed puzzles that had been placed on hold in the continent of Africa. To what extent is the aim of global curiosity in the continent of Africa since the 60s without being technologically secured? This article intended to pre-empt the set of this contradictory phenomenon in Africa, it responds to the questions, whether the African continent is significant beyond being ill-used, and left behind with an enduring failure? Wisely, precedence of these studies is to call into question the impacts of African technological backwardness and the martyrs of Africa regrettable hangover against the expression of the 'emerging powers in Africa with a remodel attempt to re-define Aid project into Africa in the 21st century. The proportional importance of this study takes shot to

answer the puzzles. 'Why should Africa stability, growth, sustainability, insecurity, poverty, corruption matters of international affairs?

Key words: African Harmony, Cease-fire Theory, African unreliability, technical underdevelopment

The Clusters-Fuck of Unforgettable in Africa:
Why wasn't Africa Continent developed technologically?
The Non-industrialisation of Africa was not left to chance. It was deliberately enforced by stopping the transference to Africa of machinery and skills which would have given competition to Europeans industry in that Epoch[1]"

Introduction:

In an attempt to analyse the political, social, cultural, political, instability and anarchist contradictions in the continent of Africa, we must not fail to capture some of the key sluggish crippling institutions which had already failed practically and has become unsustainable before it was put forward to settle the entire African nations with the emerging independence in the late 1950s by the imperialist. Hence, this is due to the crises invented by the African nationalist in order to cut-short; bring to an end the longest imperial explorations into Africa with highest consequences of poverty and exploitations[2]. I may

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[1] Walter Rodney, How Europe underdeveloped Africa, 1982, pp-232...

[2] I am personally being touched with the level of unnatural causes of poverty in Africa and well to understand there were all invented beyond what has already being told during the dark ages. However, I believe that with coming ends to the 21st century, Africa will truly find its lost glory in the global theatre of freedom from exploitations, citizenry liberty beyond the contemporary democratic tyranny in Africa. The time is running fast and the intellectual Africans scholars are fully aware and felt the concern for the African escape (Shaibu, 2015, See Also, Shaibu, (2014) Can Africa Escape? ISBN-9781500773892

also, point to the fact, concerning the African continent in what Ali Mazrui "demand answers on who is truly guilty of the assassination of the African democracy[3]? Which Agatha Christies famous Novel 'Murder on the Orient Express, prelude and answers to the African challenges when she responds by saying… there was not just one murdered. Every suspect on the Orients Express did have a hand in the murder after all[4]. Undoubtedly, the preview above will suggest, that people with less concern about Africa may have forgotten how the curse of unpredictability of African nations came into effects, but as suggested from the context above, the demands of this article to ask several questions and responds to the quite a lot of suspended answers to the predicaments of Africans contradictory institutions are the extraordinary positions of this article. Certainly, what could Aid us to grasp the silent predicaments of Africa cluster-fuck trust? Thus, to connect with claim of these studies, the irresistible cloud of historical and unlimited wisdoms must be touched in order to arrive with sanctified causes of African suppressions as the subject of facts but not fictions. Consequently, since the time of the pioneering study by Peter Drucker's (November 19, 1909 –November 11, 2005) Neo-organic theory, he observes that the invisible conscience takes the place of the invisible hand. The property owner, the man or woman of business, the managers of the modern enterprise must consciously 'assume responsibility for the public good' and 'restrain their self interest and their authority wherever their exercise would infringe upon the commonwealth and upon the freedom of the

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[3] Ali Mazrui, (200) who killed democracy in Africa? Clues of the past, Concerns of the future; in the development management network bulletin , vol.ix, N0.1, PUBLICATIONS Feb. 2002., pp.15-23
[4] Ibid-2

individual[5]."Drunker generates considerable issues with 'Responsibility and self interest' in order not to infringe upon individual interest. The tough claims here is that, Decade after African independence from the late 50s emerges with nuclear questions about what could hold the cluster-fuck of African stability, sustainability and advance development as the only key umbrella that could bring unity and integration into Africa continent. This situation of cluster-fuck is what hippie poet Ed Sanders coined in (1960) as Mongolian Cluster-Fuck to illustrate a chaotic situation where everything seems to go wrong. Correspondingly, cluster-fuck also means a situation of incredible things, which is often caused by incompetence, communication failure, or a complex environment[6]. Thus, observing from this cluster of disorganised, the partitions and fabricated nature of independence Africans countries as sovereign states after the late 50s. Several questions become significant about Africa to be settled. Yet, despite the damaging circumstances of various African states in the aftermath of post-colonialism, Africans tight spot are habitually being suspended by the Western but there are at a standstill flopping around the continent issues of uncertainty to be answered. Consequently, despite the international challenges against instabilities globally had to be refocused on the continent of Africa as a key cornerstone toward universal democratic revolutions. So far, the shocking update concerning Africa unspeakable damages in the 21st century could be debated or contest as whether the continent of Africa is certainly a part of the global menu on the transformation agenda of globalisation of integration, transfer of development substances and that of

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[5] (See, (p. 107) (See, by Jack Beatty, (2014-06-26) La Pointe, and Wisconsin. The World According to Peter Drucker, New York, NY: The Free Press 1998; 068483801X

[6] (See, http://en.wiktionary.org/wiki/clusterfuck). While P. J. O'Rourke, (1989) illustrate as Holidays in Hell p. 216.

technology in Africa? Without a doubt, the primacy of these assessments of African states of distresses is to bring together a composed puzzles that had been placed on hold in the continent of Africa surface over the years by continuing assembling enquiries about what will be the future of Africans, given the re-design imperial predicaments into Africa in both capitalist exploitation and that of the emerging vampires neo-imperial treaties of exploiting Africa wealth's. In what Bayart (1993;8) observed in the Badies and Birnbaum conclusion that the state in Africa is an imported product and does not serve the African people the way the Europeans states serves its inhabitant[7]. For that reason and given the Africans situation of cluster-fuck' of disorganisation in the past without rehabilitations or re-institute in line with order international, state building norms, 'To what extent is the objective of the West curiosity into the continent of Africa since the 60s without being cultivated with a technological arsenal to enable Africans secure their domestic industrialisation? The planned of this survey is to pre-empt the set of this contradictory phenomenon in Africa, it reacts to the questions, whether the African continent is significant beyond being ill-used, and left behind with an enduring failure? Wisely, precedence of these studies call into question the impacts of African technological backwardness and the martyrs of Africa regrettable hangover against the expression of the 'emerging powers in Africa with a remodel attempt to re-design exploitations in the same Aid project into Africa in the 21st century. The proportional importance of this study takes shot to answer the following puzzles. 'Why should Africa stability, growth, sustainability, insecurity, poverty, corruption uncertainly, being undemocratic according to the Western divinity matters of the Western affairs? This study generates

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7 See, Bayart (1993; 8) in Sally Mathews and Hussein Solomon (2001) the challenges of state collapse in Africa: The case of the Democratic Republic of Congo, pp.9

credible web camera stages of the African century of acrobatic explanation for the causes of Africa's longest dependency due to uncertainties. The output of this study clarifies some of the invisible crucial inconsistencies that had to establish an Africa as a poverty riding continent. The primary task of this study is to uncover details seaport as 'why Africa harmony should worth re-modifications as contemporary global challenges in the 21st century by the developed countries. The succeeding section takes on issues with the dialogue on some theoretical implications by asking if Africa should be ruled out as not part of the civilised world of possibility fail in poverty, underdevelopment, and isolation of technological roof. In the section that follows, the study scrutinises the nature of democratic wilderness through the militarisation of the continent by, dictatorship and leaders with the cruel mandate of inequality in their heart that will suck and shaping the continent of Africans stabilities since the 60s. Thus, subsequent sections dealt with the funnel of African underdevelopment scenario, the triangle of economic sabotage in Africa and why several Africans failures emanate, discuss the nature of democratic aids transitions into Africa and further elaborate and questions about how long aids should be designed in Africa as a continent with a symptom of failures. This study expediently answers the questions –how more long should Africans be secure under a dependency theory? Undeniably, this debate ends with a summary to suggest about the desires of Africa as well as a recommendation which may have sounded imperfect, however, but will surely shape the posterity of Africans stability and sustainability beyond violence and dependency. Being in agreement with John Lonsdale (1986: 145) in the instrument of political control and economic allocation in African states had been violently constructed by outsiders, that is, the colonisers. As a result, the new "bandwagons" of rulers, as Lonsdale describes them, did not see

the need for discipline and responsibility in the constitution of political power, but simply applied the principle of rewarding and absorbing the recruitment of supporters and civil servants Neo-patrimonialism. Furthermore, ethnic division also "emerged" or became "evident" from inherited colonial arbitrary borders and was not addressed constitutionally and institutionally during state building in what (Dumont, (1966) observe as the Africa false start (Dumont, 1966)[8]. To confirm with states of Africa cluster-fuck' confused situation, the Africans leaders own their societies a must redefinitions of the cluster-nature of their beliefs on what sort of sustainability worth pursuing to secure Africans from the ongoing epileptic sunset of aids to Africa with references to the touching suggestions as this study may have theorised nor put forward.

African`s 'Harmony an Extraordinary Global Challenge:
Age of Convincing Cease-fire Theory?
"Stronger Cease-fire agreements can also contribute to a longer peace by controlling accidents[9]"

" The new elites in Africa welcome rather than discourage the multi-national corporation; they prefer policies of import-substitutions to those of relevant technology or basic industrialisation oriented to Agricultural needs (Seidman, 1974c) In what had amounted into the looting of most African treasured wealth's abroad by its elites due to the collaborated efforts of the same multi-national agents of exploitations in order for the exploiters to retain highest level of capitalist domination of Africans society. Therefore, development of the

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[8] Rene Dumont and Andre Deutsch, 35/ (1966) Africa false start, pp.320.
[9] See, Daina China, August 2012, The strength of cease-fire Agreements and the Duration of Post-war Peace, pp.1-4

underdevelopment Africa becomes a loud sound without a smile of improvement in Africa beyond dependency (Shaibu, 201[10]5)

No doubt, it is possible to comprehend from this study; some of the dynamism that may have affects the inefficiency of most African nations to be sustainable since the emergence of post- independence political history of various Africans nations.

[10] In Greg Mills (2010, why is Africa poor? Centre for global liberty and prosperity, N0. 6 suggest that 'But the world has not denied Africa the markets and Financial means to compete". Pp.2, He forgets to recognise that the West had from history suspended every available hole that could establish Africa to compete with the West. Neither do African domestic resources could easily find its ways to the Western market to compete. The West has throughout the period of colonialism until post colonialism refuses to develop Africa with technological orders beyond that road channel directly from the point of extractions to the sea-port of the resources wealth shipment or air lift into the West. In what had today signifies as 'sucking Africa wealth but don't developed the societies technologically beyond the wealth as tools there needed to extracts from the continent. Thereafter, Africa becomes a centre for the deposition of the Western outdated waste product, machineries, textiles, foods etc. Africans were also denied opportunity on the international market due to ruling standard imposed by the designers of the Western values to the detriments of underdevelopment of African wealth resources beyond those extracted for the Western consumptions. Africans were also often been denied equal free opportunity to entry and exits from several countries like their Western counter-part which has free movements around almost the entire continents of the world. Why this dichotomy against Africans? What is the different between an Africans and elsewhere citizenry of the Western countries of the developed world if both of them could compete in the same institutions of higher learning around the world? Why development of Africans wealths for African developments has seems not important to the Western theology beyond exploiting the wealth's and left behind ill-and devastated soils and societies? See-more on the cases of Congo since the 60s until date, also, the Nigerian and multinational companies on the oil explorations etc. Why open equal trade opportunity has with Africans often been fast-tracked with conditions to the disadvantages of several Africans nations despite that most of those countries are deeply involved into Africa by the same most foreign policy necessities abroad? Who is to be blame for the Africans failures and shameful situations? Where is most Africans corrupt wealth being Bank? Who is to respond with clarity why Africans are poor beyond the West Ideological traps to Africa? Perhaps, Greg could do well by pursuing a scholarship work that worth it with obvious clarity rather than taking the negative options perspectives toward African people and societies. Africans evidence is its history.

For instance, one key factor responsible for the ongoing Africans state dilemma could be acknowledged for what Markowitz (1977) argued as. Post-colonialism, the new elites had adopted foreign incomes and tastes while most of the population has been largely forgotten and impoverished[11]. Typically, the term cease-fire theory was first popularised by **Thomas Nast** (September 27, 1840 – December 7, 1902) on 17 February (1877) to illustrate as 'A truce - not a compromise, but a chance for high-toned gentlemen to retire gracefully from their very civil declarations of war[12]'. Also, related definitions from Wikipedia suggest that, as in warfare-an agreed end to hostilities for a specific purpose[13]. Although, it is understood from the political chessboard toward with the several myopic view that, issues concerning Africans predicament often receive a mere Western attention over the past decade. However, the core of these sections is aimed at explaining detail roadblocks that may have obstructed Africans relevance in the global arena. In what Buchannan and Tulllock demonstrate that "the only final test of a model lies in its ability to assist in understanding real phenomena".[14] It is from these dimensions that this studies primacy seeks to convince the interest of the developed Western world that-"For how extra stretched years should Africa be exploited, decorated, sideline from the internationally recognised of the continent sovereignty as the key heartbeat of the world economy? If we dare look Africa from the axis of failures that affected the continent's unstable institutional stability, poverty, violence, underdevelopment and

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[11] Timothy Shaw and Malcolm Grieve (1977) Development and change, 8, 1977-377-408

[12] (See, Thomas Nast. Illus. in: *Harper's Weekly*, Feb. 17, 1877, p. 132).

[13] (See, http://en.wiktionary.org/wiki/ceasefire)

[14] See Fortna (2003, 2004) In John .R Alford and John R. Hibbing (2004) the origin of politics; an evolutionary theory of political behaviour.vol...2/no.4, pp.707-711

high rate of Africans corruptions wealth being banked in several Westerns abroad. We will recognise that the failures of most Africans states emerge from the established norms within the Western world and its well-known to the developed West the causes of most Africa underdevelopment while the same developed world often remain silent. For instance, we can talk about the contribution of the slavery, which had supported to reduce the continent work force in the 19th century. As well as the influences of capitalism, the genuine root of colonialism and its impacts in Africa on economic development and prosperous growth in the 20th century. Which has, essentially, increases the high rate of exploitations, which Africans heartlands had to undergo which has also lingered into the age of globalisation infrastructure? In addition to the emerging new-cutting edges evidences from the ongoing neo-colonial images in the contemporary African countries' institution. Even so, despite evidence of abolition of slave trade in 1833, and colonialism in the 60s. From the Africa point of scrutiny, the legacy of this dehumanised character of distortion by the Western developed world fashion into the African continent remains stagnantly to be sanctified with technological empowerment to the needs of Africans society of the Western countries. Without doubt, the term Age of Convincing Cease-fire Theory was my design to highlighting the observable indicators concerning the incomprehensibility of the Western demands to Africa from both democratisation and the universality of collective civilisation into most African institutions. It means that, African continent is a cluster of pretence and does not worth mentioning about a theory that could sustain stability into the continent. Certainly, if one must be realistic, the continent of Africa is deeply suffocating from the institutional blunders which date back to the imperial implementation of fragility into the African nations, disorganised their well-institutional structure of the line of Africans pre-historic traditional

institutions and further confiscate their unique institutional legitimacies. And as long as Africans nations continue to be pushed into a universal methodology of democratisations which Africans institutions are very much ill-secured to accommodate this unrealistic umbrella of democratisation, the sustainable stability and development to Africans sovereign states will often be such a mere illusion. Maybe we can assume this fact because of the African historical false-state creations as nation states before the independence. It is from this perspective that, the welfares of democratic dispensation that are supposed to serve the Africans nations, states will continue to increase to the benefits of elsewhere Western worlds who initially establishes the terms democratisation for their capitalist advantages. Thereafter, in such situations, the consequences to Africans is that, there are being locked as only the continent of exploitations to the Western own sources of industrial advantages at the cost of African sources of perishment. As Zartman (1995a; 2) put it, it was from the evidence of states collapse that led to the independence struggle to stamp out imperialism by Belgium King Leopard II in 1960s to 1961. However, In what had continued down into the 21st century Africa by both the Western countries and that of the emerging powers in Africa continent. Given the tense exploitation of African wealth mistreatments and the causes of instability leading to the issues of insecurity, which had, continue to hold the country like Congo into captivity until date despite that the United Nations had their headquarters in Congo. However, it is on notice that several African nation states are insecure, collapse, fragile, vampire states, war zones, poverty ridding states, dangerous heaven and various others imagine names apportion to African nations. Yet, the puzzles that are often being silent is; when, how, who, were behind the above mentioned scenario or how does the situation arrive in Africa? Nevertheless, several African states nourishing countries

continue to be suffocating with the surge of the unpredictability of their fragile and half-baked institutions. Which had today link into the contemporary neo-imperialist strategies into the continent for exploitations instead of realistic development of the continent's resources to secure Africans the desire liberty, freedom and development from the underdevelopment? Even so, The most significant demand by Africa from my view of the invented "seize fire theory" is to explain the event that had hammered Africans into the calamity of decade exploitations and ask when shall this 'exploitative theology' of dis-humanisation the Africans unique civilisation be uprooted from the continent of Africa political space as sovereign nations? It is also true we recognise that, most Africa states has historically been diverted into a collapse standpoint before the emergence of imperial departure from Africa partially in the 60s. Thus, the remnants of the left over the collapse, fragile and lion dent institutions were baptised for Africans elites to run under a democratic monopoly to the advantages of the same colonisers. This study will argue that Africa is most recognising from the Western axis of calculation as protected empire for their industrial magnet, but with no neither full nor partial interest to design strategic advancement of African technological salvation. Thereafter, these studies cry explains that; In as much Africa continent remain in this fold cycles of exploitations, lack of technological advancement, seeing as 'Equal' from the international Law perspective of the sovereign states. The Africans nation's instability, states of confusions, fragility and anarchy will always be significant to call the same Western interest under the pretence of securing Africa peace and stability to test the improve new theory of exploitations which had smartly unfolded via an imperial theory of aiding African daily food for sustainability in the 21st century. This view is pretty due to the international institutions eg. UN, World Bank, IMF, Paris Club Etc. Also, The West figures print

pressure to maintain the colonial boundaries in Africa. Even so, working in line with imperial design, melody, many Africans rulers believed that in order to secure their own survival and prosperity, it was necessary to preserve the states over which they ruled[15]. Idea to observe here is that, colonialism thus, had resulted into not only secured Africa for un-ending exploitations, but it had moulded Africa into an epileptic suitcase for sort of never-ending exploitations by whoever is able to fabricate its policy of exploitations into the continent with deceptions, will secure the nations in Africa with their desires conventional choice. What will crack Africa continent as a bundle of unforgettable in the cycle of both exploitation and damages to the African nation's unique civilisations. As we can recognise today in Africa, the battle in the contemporary Africa is not mainly on who will carve the continent as it was in 1884-1885 but the emerging battle field in Africa is highly a competition for investments in Africa with an opportunity to exploit the continent's wealth. No more, No less. The ideas that had dramatically explained a shift in colonial and imperial infrastructural design to secure Africa as their own private continent of wealth exploitations. In providing these clarifications, the idea that human nature exists should not be confused with the belief that it is fixed. In fact, humans must be sensitive to environmental surroundings to achieve objectives. Therefore, it should be acknowledged that, the pretence that African nations are visibly viable; compatibility for an extraordinary democracy to evolve like elsewhere in the world is a fabricated falsehood that should be eliminated by Africans society and institutions. Africa demands equal opportunity to compete with the West in every matter that could extend a dignifying meaning to the 21st century globalisation, but not praising Africa with a backslide feint of an improved Africa

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[15] Ibid-p2

devoid of the needed technological orders to cheer up the Africans stages of growth beyond underdevelopment (Shaibu, 2015)[16].

The Panic of Africa Dependency:
Is there Risk in Changing Gears toward Africans Sovereignty?

In Fareed Zakari, (2011) updated hypothesis of Samuel Huntington on democratisation, He advocates that not just a state, but also the rule of Laws should precede democratisation, given the close connection between Law and economic growth[17]. For Zakari, according Francis Fakuyama, where a competent state and the rule of Law were put in place before any opening up to democratic contestations[18]. The context above had explains why Africans have been dragged into democratic contests without a foundation historically. A situation that will practically hold Africa into a democratic panic of dictatorship and further dependency. Understanding that states in Africa neither have stable, establish states, according a democratic institutionalisation historically. In the same token, To understand how the corridor of panics in Africa finds its base in most African nations through a constant stage of dependency, underdevelopment, there is great chances we secure another lens in order to fully have a privilege of getting the logics of how Africans were designed and positions. Thus, in the most states of Africa in the aftermath of post-colonialism, the three factors

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[16] What matters to Africans youth is an improved society weed collectively for a peaceful existent for all Africans, having the opportunity grew up, study and work within the states of the continent there desires without migrating to suffer in most Western societies without a future of being stable and efficient in all works of life. But not for to be dependence of foreign aids for daily survivals

[17] Francis Fukuyama (2011) Is there a proper sequence in democratic transitions? pp.308-310,

[18] Ibid, pp.30

of stress as causes of most Africans dependency worth interpretations here as follows; (a). Those actions and policies design externally and further pressed into the African continent by the same external sources as agents of Africans domestic development without the knowledge of Africans on how such curve ideas should be understand looking for the continent vast linguistic differences in Africa. (b) There is an obvious lack of control by Africans elites on the most development challenges of the continents. This is because of the multi-national distortion of African domestic affairs by distractions[19]. (c) States in Africa may be dependent, but given share interests, foreign and domestic elites have a relationship among themselves approaching that of interdependence[20]. Similarly, the obvious legacy of colonial and neo-imperial techniques of exploitations has been linked to the natures of tyrannical development of most African states as undemocratic, epileptic, war zone states etc... Consequently, the dynamism mentioned above should be distinguished as part of imported predicaments for the most part African revolutionary phenomenon as a continent with symptoms of incurable disease. However, as hard as the situation in Africa continent stands today, the ongoing terrible theatre of collective, economic, social, political inconveniences causes by the multi-national interest into African continent is gradually turning into extra- neo-imperial transitions by sucking the continent out of existence. It is, in fact, important we acknowledge that the institutional transformation in Africa since post-colonialism has always been distorted from the past; especially when we consider carefully how the rules of 'Empire' Africans Dictators were able to secure themselves as another Jesus Christ since independence. Perhaps, hardly can one figure out any form of the Western development agenda being

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[19] See Also, Widstrand, 1975, Markowitz, 1977, ;324-341, power and class in Africa, an introduction to change and conflict in Africa politics
[20] Ibid Markowitz, 1977, pp.94-95

clearly made available to Africans states in order to benchmark an existing incompatible fragile and experimental state-theory enacted into Africa to free the nations from anarchy, poverty and underdevelopment encroachment. In addition, we must recognise that Africa face severe battle since post independence. Yet, what could fine-tune Africans escape from its dependency traps is the key concern of these studies. Consequently, Africa up until the 21st century, is lavishing in misery without a convincing recognition from the Western developed countries as equally in the world political affairs. For instance, heavy burden of trade imbalance between the West and Africa, entry and exist between the Western citizenry and their African counterparts. Why should Africa own situation be different from the rest of the Western citizenry in the age of globalisation? Perhaps, when we look from place to place in Africa institutional dimension, it is safely to admit that, the continent of Africa was licence with fragile and infected institutions incapable of a single day stable. Thus, the undeniable fact, in the continents of Africa is the radical cultures of instability and uncertainties sucking the African societies, Citizenry confident and liberty since post-colonialism and this situation have constantly persisted by stamping the continent as irrelevant in the faces of several Western countries. To be sure, reducing states of unpredictability, instability, states of anarchy, large corridor of horizontal and vertical inequalities in Africa. It is indispensable to first put forward a motion of "seize fire theory"-to eliminate the captain and foundations of African uncertainties, which are politically connected, directly to the nature of its imcompathtable states fabrication which most Africa exhibits as sovereign. Without such a seize fire theory, African states will always persist as a mere laughing continent. Thus, why should African's own salvation from underdevelopment-technologically, conflict endorse by invented interest and influence in Africa becomes a

hardest relationship to be understood and quenched by the West whose figure prints are found in every space of violence, exploitation   as their democratic contribution into Africa? Certainly, the impact of instability in Africa today is extraordinarily damaging due to the high ratio of anarchy the African societies confronted in today. Likewise, as such Africa becomes a mere tool for exploitation by both the Western industrial pecking order without a single pause to demand equipping the Africans technologically in order for them to build their wealthy resources for their own sustainability. Rather, Africa continents are only seen as orphans who only need daily foods from the West for their survival. Perhaps, without a doubt, the concept of Africa's wealth exploitations is almost visible in every Western nations "DNA" or rather countries that tries to engage Africa by the name of democratic-Aid, Human right, security assistance, political share ideas, etc. Also being involved are the multi-national companies in Africa who had to secure themselves another imperial mathematical theology to position Africa with their donated policy for Africans own domestic state institutions. Growth positions itself in the hands of those who accepted God in order to help them secure Africa, as another King Leopold II of Belgium. Despite Africa has remain part of the world green planet with a dozen of uncertainties, liberty freedom refuses to appeal to the West in such a way that securing Africa   stability and sustainability is a task there cannot run away from it. This is because; several ill-structure of today Africa was their own choices of imperial decorations. Nevertheless, not even the rate of a refugee from Africa into the West is important to be considered in order to free Africa from total exploitations of its resources without progress. One track record in the mind of several engagement into Africa is not for a considerable democratic participation, but to connect with the term I often call 'sucked Africa out policy'… From existent without

developing Africa on a competent democratic aspiration technologically- when we talk about resource's extraction from Africa soil, looting of African wealth into the already well-developed countries for single, group's safety while Africa continues to be diminishing on the ground of collapsing. How well does Africa fit into an 'Ideology Term as-Universal Democracy Transitions'? Consequently, Observing from this astonishing and unequal character of most engagement in Africa, especially if analysed from the modern-day dynamism from the emerging powers in Africa. The panic in Africa today is again how smooth is an Africa advance development from the underdevelopment given the expediency of the contemporary emerging powers in Africa? What Africa seeks is the development of its resources technologically, advance their domestic products abroad, and engage in equal partnership without conditionality with a guarantee. It also makes sense to say, where Africa will enjoy a devoted word of trust among it is an externally corporation without irresistible domination as 'Our Empires 'in what I often term a silent imperial autocracy. Therefore, to enjoy the clue of this trust, let's turn on theorising the contemporary implications of what we touched above.

Dialogue on the Theoretical Implications of Africa Predicaments:
Since- Post-Colonialism; Does African States Sovereignty-Matters?

"Life is like riding a bicycle; you do not fall off unless you stop pedalling"
(Proverb from Sierra Leone)

Post-colonial researchers have argued that today's society is still influenced by the history of colonialism. No doubt, in what has become the contemporary reality that had continued to

shape countries in Africa that seem obsessed with holding imperial landmarks as the only means to their prospects as a touch of civilisation beyond changed. See- Ottaway (1995); However, a related attempt was the maxian view of class analysis where most of his work was not only limited to political sociology, but the genius of ideas lay in his attempt on how to comprehend the entire course of human history. Hence he eventually concluded that the basis of the dynamic of history could be found in economic life, but his ultimate goal as task was to develop a theory of social changed. In what will become his model of social change? Thus, dragging further from this edge, over several decades of African independence, a device-able theory of changed into the continent of Africa has been understood as suspended matter of collective reasoning among Africans sovereign nations. Why the concern for change of mind toward Africa being silent. Those a theory toward Africans development beyond dependency an impossible task to understand? Beyond being articulated. Rather, it is only the previous oppressed nature of the exploitative character becomes the post-modern Africans social change merely on propaganda. For instance, the World Bank recently declared Africa as a continent that was magnificently at the brink of an economic take off similar to that of India in 20 years ago and China in about 30 years ago[21]. While most Africans elite forget to acknowledge what Pempel's suggest as "path-dependent equilibrium is periodically ruptured by radical change, making sudden bends in the path of history" (1998: 3 ;). [22] In addition, I will argue that- It is from a radical identification of the past

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[21] **United Nations** development programme, African human development report 2012; towards a Food Secure future, New-York; United Nations, pp, 17-8

[22] **MC Michael, P.** (2008) "instituting the development project" in development and social change: a global perspective. Third edition. Thousand Oaks, CA, London, New Delhi, Pine Forge Press. Selections.

deficiency could an encouraging posterity of the sustainable balance diet of stability, sustainability, improvement and advancing courageous could pave ways for an encouraging break through into Africa (Shaibu, 2015). Consequently, there have been several misinterpretations in Africa, mostly by Africans elites since the post independence era. Therefore, such a confused state of Africans elites had most significantly drag Africans nations on a stand still-'stagnant' spiritual being disconnected from social reality. Thus, Today, Africa neither being empowered by its tactical self-serving leaders nor there were able to comprehend the decaying influence of their history. Perhaps, it could be argued that most Africans regard their own history as irrelevant before age of globalisation and the impacts, however, in the 21st century-lay a tasking puzzle in Africa. How can Africans states capitalise on the global recessions to stamp their presence in the global affairs give an age of Africans economically booming in the 21st century? Who is to design Africans route of escape from dependency toward viable channel of utilising the continent's wealth for the Africans liberation? Or how more long would African leaders loots their country's wealth abroad for their private heaven instead using those resources to Focast Avenues to alleviate the continent of African society's bell-being sustainable? In what (Renfrew 1986:142) suggests that, 'It is the adoption of the new product, not simply the discovery of a new technical process that constitutes true innovation' (Renfrew 1986:142)[23]. As mentioned above, the significance of numerous pronounce African states 'output' Economic booming- since independence had often been nourishing few elites well being". As sources of

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[23] See, **Renfrew** 1986:142, European Journal of Archaeology Vol. 4(1): 87–112 Copyright & 2001 Sage Publications (London, Thousand Oaks, CA and New Delhi) and the European Association of Archaeologists [1461–9571(200104)4:1;87–112;016495]

light shining on the part of a few individuals and their chronic salvation as Africans messiahs without considering how Africans resources output should be rehabilitated into securing or contribute to set the entire continent of Africa on a pattern of development pattern of the elsewhere developed world. Although, it is true to say that the last decade had seen African-sub-Saharan springing up the ladder of advancement in the eight of top ten performers on the non-income dimension of the United Nations Human right development index. This approach assumes that policies and institutions are the object of ongoing political detestation, and evolves through steady incremental adaptation. See- Thelen, 2004. Persisting on the same concern, Watts puts forward arguments that extreme disparities in the population, size, or wealth of constituent units have contributed toward stress in the system, along with the special problems facing bi-communal two-unit federations (such as Bangladesh's succession from Pakistan in 1971) and the peaceful 'velvet revolution' divorcing Slovakia and the Czech Republic. While thinking innovatively is, a unique fuel toward a conventional change from dispirited societies held together by neither their colonial linkage nor those who accepted the donated imperial policy as their ethical norms for states of progression. Yet, countries like Africans who had held their fabricated states without a change had continued to share tears in a new forum of dependency, stagnancy, underdevelopment and the ever constant ridding decays in poverty, wars, doubts and the steady act of terrorism in the 21st century. Put simply, as the case of Africa stands today in an envelope of uncertainties, violent states, wars and as dangerous societies to be economically admitted into a global network of stable nations around international affairs. Underdevelopment is neither an original nor traditional social position. Hence, it cannot be assumed that the contemporary position of the Third World can be understood as solely a reflection of its internal

historically specific social, political, economic, and organisational characteristics. Why should not Africa continent privileged elites taking a pause to think about the awed situation in the African continent? Ideally, we may attempt to answer this provocative question that follows herewith, African leaders to be sure, since post-colonialism were mathematically confused on how to utilise the mountain of wealth they both found themselves. Consequently, the only option for a confused leader is to establish a constructive fence to defeat his enemies instead of chasing the original enemy from entering from the external gate. There decide to build tunnels in order to keep hold tight to the dependency arithmetic left behind on the African continent as Capital punishment for not learning any tangible things from their history. A method under which severe roots of domestic instability were constructed and further maintains since post-colonialism Africa societies. It is from this para-dynamism, that all order Africans inadequacies were generated. Which at most, has also helped arrange for corruption itself green waves to set up a wide space that could denounce any form of democratic transitions from its broadest political norms in Africa for a cooperative innovation beyond dependency? Thus, observing from the same token, Eric Nordlinger similarly excludes federalism from his recommended conflict-regulating practices in divided societies, because it may result in the break-up of the state[24]. Circumstances that often contribute to the numerous democratic breakdowns in Africa, owing to the institutions, lack of adequate state structures at post-colonialism. Hence, the nature of federal power sharing formulas in various African states likewise is not able to account for any form of stability and social order in divided societies, which were most

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[24] See, Also, Pippa Norris (2005) Stable democracy and good governance in divided societies: Do power-sharing institutions work?

artificially fixed together as one nation by imperialist. Undeniably, Africans nations, states had continued to remain stagnant under questions on how to diversify a subject of theoretical calculations to explain and further interpret their lacking behind since the 60s. Even so, the key to a broader knowledge about most Africans failures could not be understood from the point of corrupt African leaders. We need to ask the questions- who are the collaborators abroad? Where are those Africans loots being bank? How did there vibrate into a foreign bank? The West had contributed significantly to the Africans inability to be viable and stable despite the African artificially decorations in the 60s as sovereign nations. Who therefore is a privilege as Africans elites to think of redefinitions of Africans states of failures? Hence their collaborators are standing behind them to save their loots abroad? Thereafter, in revisiting the causes of African dependency, we must acknowledge that the Africa dependency theory has a link between those connected-roots with the formal, newcomer imperial holding into Africa as many of these collaborators continue advancing the roots of deceiving Africans leaders to loot their wealth abroad for safe keeping. This view emanate from the author's reasoning that 'Why has stopped African looting abroad since independence becomes difficult or often been silent? The reasons are simple, the sovereignty of most African states were not valid according to the Western theory of civilisation since African emergency independence in the early 60s. Despite that African continent faces a heavy duty ratio of poverty, underdevelopment, misery from institutional treasured states of violence, instability, wars, terrorism around each state on the continent of African today. In support of this fact, for instance, A British colonial secretary Oliver Stanley remark in 1944, that 'here we have an opportunity which may never recur, at a cost which is not extravagant, of setting the colonial empire on lines of development which will keep it in close and loyal contact

with us[25]' . Perhaps, Several after imperial departure, the links invented in Africa through a canopy of imperial expression of taking advantage continue to process African states as part of the ex-imperial-immigrant into Africa without a change of neither attitude nor a sort of invent a reverse policy toward Africa state since the pre-historic distortion of most African unique societies. It is pertinent; we acknowledge that Africans instability, states of wars, violence and underdevelopment is a painful cost on the African societies because its privilege leaders and collaborators stop thinking toward the stability, sustainability of Africans societies and people in the post - colonial era. and this view, has continue leading into the 21st century where Africa nations still suffer from the imperial collaboration with most of Africans leaders to defraud the heartbeat of Africans wealth in both horizontally and vertically. In this view, A major set-back toward Africa, escaping from the compacted emerging network of neo-colonialism through a sophisticated suitcase in buying African leaders with wealth from every Conner of the developed world foreign policy designs while the Africans elites are celebrating their wealth abroad at the cost of their citizenry misery at home. Without a doubt, The Africans leaders, the so called from **'Our Sovereign Nations'** back homes are breathing under a *'Severe Curse of Poverty,* uncertainty, misery, suck constantly without due respect to Africans societies poverty predicaments due to Africans leaders' insincerity to their fatherland. In what smartly, represents …A heartbroken memory for the Pan-Africans independence legacy in the 21s century. I will argue that, it is from this blindness and contradictory phenomenon under which most Africa continents were formed under a lamentable status, that will become the independence beneficiary at post-colonialism which had continued in the contempora*neous condition of African*

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[25] See, Also, A British colonial secretary Oliver Stanley remark in (1944)

dependency, dependable formula by Africans on 'Aid colonialism' was designed. Conversely, despite the continent of Africa, being settled down at independence on a grief of challenges from the past, the Africans future matters much to Africans citizenry posterity in stable and certain democratic norms with senses of equality rather than conquest and 'Dominants status of the earlier period control   without development of Africans wealthy resources'. It's therefore on notice that, The past Africans hangover left behind by the imperialist which the International Community, UN, etc. and Africans elites refused to address becomes the forcefully states of Africans obscurity. Even then, what is the nexus between African past and the 21st century democratic globalisation?

Democratic Aid Transitions into Africa;
What Classifies Africans Survival through Aid?

'The key to every distinct man paradise lies in his irreplaceable individual envisions, beliefs from his heart with the nature of the prospect he may be desired to achieve on this planet. No doubt, mostly in numerous occasions, it ends with the man single handily erratic judgement on what matters to him most (Shaibu, 19th. 2014)
Africa may have been a victim of a newly drafted imperialist navigating into the continent by the majority vote of elsewhere colonisers and the emerging contemporary powers in Africa. Even so, neither devised theology of Aid imperialism nor effective challenges the modern ideology brought into Africa may have set African destiny into colonialism by design in the 21st century. Thus, the coined word-'Emerging Powers, lately invented from a set of self-aggrandisement by the formal colonisers as well as the emerging modern newcomers into Africa heartland may have turned a new satellite signal as development transitions with the invisible knowledge of
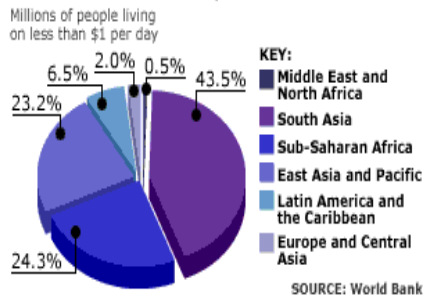
exploitations into Africa. -*'As 'We are not here to colonise Africa, but to develop the continent for African people and societies.'* Nevertheless, the living questions here should be framed as, whether the so called people of Africa ever understood what actually the intention of the newcomers is or the elsewhere former coloniser is one question left to be accounted for with enough theories for African people and societies. The second will be the ongoing interest on the continents since post imperial false independence in the late 1957 Ghana as the first self-determining country from the West African axis is also yet to be interpreted. It is from the same coins that pop Francis will illustrate in his address to the European Union parliament on November 25, 2014, he observed, "Europe seems to have lost their attraction, only to be replaced by the bureaucratic technicalities of its institutions[26]." He was attracted to the questions that 'Why should democratic uniqueness be permitted to collapse under shameful pressures of the multi-national interest, which may have sudden, turn universal, for the benefit of unseen empires. While he reasoned that millions are dying around the world with hunger each year, tonnes of food are being constantly discarded from our tables every day. However, he was particularly troubled that; there should relate to the need to be united and respond, secure to the world crisis of immigration, poverty and unemployment around the world. That Europeans should not revolve around the economy alone but around the sacredness of the human person. Around the inalienable values. Perhaps, apart from this room we are all gathering today, When we look around several societies deeply within the horizon of human civilisation, we could visibly recognise that Africa it is only the African continent that has been significantly suffering deeply from the

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[26] Pope Francis: (25th/11/2014) 15; 13gmt. Europe's idea has been replaced by bureaucracy, **http://www.euractiv.com/video/pope-francis-europes-idea-has-been-replaced-bureaucracy-310317**
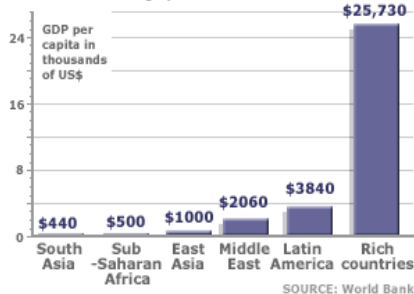
technological necessities beyond African being a distorted continent during the extraordinary slave and the dehumanisation of colonialism. Yet, in the 21st century globalisation of human civilisation, Africans are again being channelled into a more bitterly exploitations than as compare to the previous century during the dark ages. Even so, as damaging as the devils of exploitations continue in Africa in both the outdated circumstances of the dark ages I have mentioned, the 21st century Africa is very well being strategically tailored toward the same interrelated contents of their history. For examples, Africa is still undergoing the constant spirit of negligence by the Western powers' in both trade partnerships, equal opportunities for Africans as elsewhere in most Western countries has been denied to Africans while the continent is left alone handicap by design into impoverishment by the elsewhere multi-national interest around Africa. For instance, while in 2014 alone, there were known 60, 000 thousand Africans immigrant who wanted to Enter Western countries due to the impoverishment in their societies, state decays with the epileptic democracy of violence, ferocity causes by false democratic transition into other sovereign states. It is also on notices that about 3,000 of knew individual persons had died in these tumbling risky seas in search of their destine survival in most European countries. Yet, asking appropriate questions in resolving African predicament often remained silent for a decade since post-colonialism in Africa. For instance, how much will it cost the Western countries involved in Africa to work closely with Africans without a bias on an equal term possible? Why should development of African resources from the area there are being extracted remain irrelevant in the Western interest in Africa? Why should development of   Africans continent technologically be a very difficult decision to re-adjust to in order to build Africans on a sustainable self-sufficient by removing the burden

of dependency?   In what I often call design falsehoods to deny Africans elevation beyond poverty and dependency. What has been one single significant of Aid to Africans from the ***'New era of Aid imperialism emanated into Africa?'*** Conceivably, what exactly is the Western sympathy for African nation's people, massive population in poverty, underdevelopment, and uncertainty while much African wealth is being looted into Western Banks without resistances? While several of these questions, remain adamant within the West, outside Africa continents, Africans become a subject of laughing stock regardless of how Africa has contributed into the Western capitalist industrial empires. When shall the time be adequately ripe to theorise adequate responses to the African youth predicaments and their future? For instance, the below chat, explain a bit of poverty ratio today[27].

Perhaps, functionalism which consider the social order to be self-sustaining and disorder to be unusual and undesirable[28], is not out of place if consider the contemporary civilised world with a heavy duty of harbouring a wide and massive poverty

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[27] (See, BBC, Thursday, 14 September, 2000, 17:53 GMT 18:53 UK ,Attacking world poverty, Wednesday, 18 July, 2001, 13:57 GMT 14:57 UK World inequality
[28] See, Ted Goertzel, (1976) Theoretical Models in Political Sociology

ridding society in the face of many wealth in today's world. What is wrong ideally with human cruelty? For instance, there was evidence in 2010 that Mozambique with almost 21.5 million people is Africa the least developed country in Africa, where about 12. Million is living under poverty, death trap. A country, which keeps a history with cynical droughts and floods in most central and southern regions of Africa, had undergone a severe corruption since the end of their civil war. Despite, this fact, *billions of corrupt Mozambique stolen wealth are being deposited in several Europeans countries, while about 75% of the country's population is living below the poverty ratio.* Undeniably, aids in Mozambique are the only proper technique employed by the most developed countries to help Mozambique. How long should this country live under Aid dependency, while there have enough to cater for the populations being stolen on the Western Banks? Another exploitative example of Aid to Africa is the case of countries like Congo. Where are heavily Internally Evacuated persons in the Democratic Republic of Congo since post-colonialism with the United Nations already being a headquarters in the country without finding solutions to exploitations of the country's wealth? The stories of underdevelopment of Africa continent enjoyed a long-distance stage, and I will suggest it is a moment for the developed countries to look back carefully and see their own contribution toward Africans institutional collapse, Anarchy, Poverty, instability, Violence and collective project in Africa through exploitations. It is my belief that empowering Africa technologically without biases, cutting the linkages of African's wealth being deposited abroad, stopped encouraging dubious regime on stage in Africa will ease several challenges facing Africa continent from illegal immigrants, poverty, unemployment, destitution, prevent the death of millions lacking nutrition's will help make the world a better place for all. Not democracy with Engle's hand or aids with imperial

decoration would ever set Africa on the divide to salvation. Without doubt, most of this circumstance had helped position Africa on a dependency ladder since post-colonialism.

Conclusion:

Africa ought to be recognized in the 21st century based on the continent starring role on the world economic, political, cultural, diplomatic and ethical sense of thought toward a sustainable human liberty of all citizens of the world. Instead of shortsighted, the continent from the stagnating nature which are grounded on the continent historical burden during the dark ages. Given the pervasiveness of neo-colonial structures in Africa, the transitions from national dependence to interdependence is likely to be difficult and protracted because the established modes of cooperation between national and international elites are quite well entrenched. The recognition of internal and international inequalities in Africa may lead to a deterministic pessimism as to their amelioration[29]. However, caution is quite necessary in the 21st century before equating the contemporary Africa along its historical past. The causes of Africa inefficient outlook since post-colonialism should be reasonable from the continent lack of domestic cooperation within Africa. Yet, the problems in Africa lack of sense of improvement are their politics and policies of waiting for external empowerment, while forgetting that many of those await donations come with a spirit of attached conflicting capitalist magnet of suppression and stagnant domestic growth. For instance, most Africans states since the 60s think and also believe that only the external collaboration could advance their desire for development of the society being suppressed in the

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[29] Shaw, T. and Malcom, G, (1977), Dependence or development; international and internal inequalities in Africa. P.377-399

past by imperialistic theology which, however, had succeeded at positioning most African nations on dependency bracket and further backwardness. Differently, creating a variety of feint idea which had continued to tarnish African dazzling growth in the 21st century from the underdeveloped and punishment of concurrent state collapse in Africa since the 60s. It is my belief that a re-building of Africa is not a path of African leaders alone as orders scholars would want Africans to believe. To be sure, Africa pursuance of eliminating its states of impoverishment and dependency, aids, and donations from exterior bodies must first come from Africans visionaries' and intellectual contribution to knowledge. As pathway that could lead Africans states toward a sustainable process with a considerable and impressive socioeconomic, political and structural re-adjustment to meet the desires and needs of African societies, but at the same times, in the plain languages, culture and traditional makeup of Africans unique interpretations of fact and realities on their soil. Undeniably, Africans scholars, elites and leaders must invent a collaborative effort from a matrimonial design broad-minded theory to counter their change and development envision by the Africans nationalist. Particularly, bringing to mind a sort of domestic collaborative model of decision-making process into the continent of Africa whose main commitments will be to understand the available resources, an organised method to meritoriously and resourcefully built-up a new pathway visible enough to re-draw Africans space in the international affairs as developed continent beyond being oppressed by the multi-nationals. If Africans must survive beyond dependency, Africa must seek to secure their continent Citizenry-liberty and further sustain this era, which belongs to Africa emerging economy. Africa must progress beyond the acrobatic indebted artificial fabrication on their doorsteps…"the assume political suicide in Africa should be acknowledged as the suspended

issues of tampering with imperial uniform left behind in the continent of Africa at the emergency exit of colonisers. Thus, the increasing nature of gigantic misery in Africa, poverty ratio, state of increasing violence and advance strategic corruption becomes a blessing of the adjourned issues of national reorganisation in Africa. The stain on each of the privilege African leaders is the risk of uncertainty the African continent faces in the 21st century under their care, protections, anarchy, confusion that pays close attention to the continent of Africa. How well are the transitions of democratisation into Africa help to re-order Africa along the pragmatic norms of being polished sovereign nations? Let us stop decorate Africa with any Africans world wars, poverty, dependency, underdevelopment, miseries, inequality, anarchy, violence through the demands of resource exploitations (Shaibu, Dec. 2014) However, my conclusion on Africa is that, there are no extra excuses if the Africans leaders are still failing in the 21st century. Having come to this age, I will also suggest that, despite that the bunch of Africans predicaments from the ongoing dependency, poverty, instabilities and uncertainties in Africa, an extraordinary measures to secure Africa from the underdevelopment and Aid dependence lies with Africa people shifting their orbit of the desires of the Western world into pure 'technological democratization. For instance, The West must recognize that Africa can only escape from the ongoing Aid dependency by most Africans states from underdevelopment, dependency and high rates of poverty through a democratization of technological theatre into the continent of Africa in the 21st century. It is only on these pedestals; which means, '***Technological democratization"*** could Africa viability, advance development to secure the continent massive population to reach the attainment of their sustainability from the burden of underdevelopment and dependency possible. Conversely, to get it right on the stages of challenges most

Africa states face today as ongoing burden to the West, it does not and should not be faithfully believe that merely an Aid dependency by Africans from the West is capable of developing the continent of Africa as it has been historically. Certainly, the endless Aid into Africa help to place the continent on the receiving ends of being a Western colony while the real issues of technological transfer into Africa has been silent. This situation has been one unresolved enigma hindering the realization of democratization into Africa while poverty, underdevelopment persists through to the 21st century. Carefully, Africa technological development will help restore global harmony on immigration, exploitations, high-level lootings, poverty, correct injustices and will facilitate domestic harmonization into the continent. Reasons why Africa harmony is a global challenge in the 21st century.

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