

JOURNAL OF HUMANITIES, SOCIAL & MANAGEMENT SCIENCES

VOL.1, NO.1, DECEMBER 2020

A PUBLICATION OF THE FACULTY OF HUMANITIES, SOCIAL AND
MANAGEMENT SCIENCE EDWIN CLARK UNIVERSITY,
KIAGBODO

© FACULTY OF HUMANITIES, SOCIAL AND
MANAGEMENT SCIENCES, EDWIN CLARK UNIVERSITY

All right reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means; either electronic, photocopying, recording or otherwise without the prior permission in writing from the publisher.

ISSN: 1597 0396

Designed and Printed by:

All-Stars Publishers,

89 Akpakpava by Dawson Junction,

Benin City, Edo State, Nigeria.

+2348037365921, +2348030969981

Alstarsng@Gmail.Com, Allstarsgroup01@gmail.com www.alstarsng.blogspot.com

EDITORIAL CONSULTANTS

Professor E.V. Clark

Delta State University, Abraka, Nigeria

Professor Odion Odama,

University of Benin, Benin City, Nigeria

Professor Ugorji UCO

University of Benin, Benin City, Nigeria

Professor C. Ewhrudjakpor

Delta State University, Abraka, Nigeria

Professor Atare Otite

Delta State University, Abraka, Nigeria

Professor Godwin E. Oboh

Benson Idahosa University, Benin, Nigeria

Professor Amadasun Okungbowa

Federal University Wukari, Taraba State, Nigeria

Professor F.A Sanubi

Delta State University, Abraka, Nigeria

Dr Benson Iganisa (Assoc. Prof)

Ambrose Alli University, Ekpoma, Nigeria

Dr Osomah Oarhe (Associate Professor)

Ambrose Alli University, Ekpoma, Nigeria

Dr Emmanuel Biri

Associate Professor of Mass Communication

Delta State University, Abraka

Dr Abba Abba

Lecturer and Researcher

Department of English & Literary Studies

Federal University, Lokoja, Nigeria

LIST OF CONTRIBUTING AUTHORS AND THEIR INSTITUTIONAL AFFILIATIONS

1. Professor Juliana I. Okoh
Professor of Theatre Arts, Edwin Clark University, Kiagbodo
2. Professor E.V. Clark
Professor of Political Science, Delta State University, Abraka
3. Professor Amadasun Okungbowa
Federal University, Wukari, Taraba State
4. Dr. Moses Mudiagan Adagbabiri
Associate Professor of Political Science, Edwin Clark University, Kiagbodo
5. Dr. Michael Akpovbera Onodje, PhD
Senior Lecturer, Economics Department, Edwin Clark University, Kiagbodo
6. Anthony Ojarikre, PhD
Department of Languages, Edwin Clark University, Kiagbodo
7. Dr. Chinyere Eucharika Ihedioha
Department of Sociology, Edwin Clark University, Kiagbodo
8. Odionye, Chinwe Mirian, PhD
Department of Mass Communication, Edwin Clark University, Kiagbodo
9. Omoshue, Joe Okpako, PhD
Department of Mass Communication, Edwin Clark University, Kiagbodo
10. Yare, Matthew Danjuma
Faculty of Arts, Department of Mass Communication, University of Nigeria, Nsukka
11. Ekiyor, Alare Esther
Department of Mass Communication, Edwin Clark University, Kiagbodo
12. Ebenezer Okorodudu, PhD
Department of Political Science, Delta State University, Abraka
13. Faith Eriuma Onyebuenyi
Department of Financial Studies, Faculty of Management Sciences, National Open University of Nigeria
14. Abdulrasheed Abdulyakeen,
Department of Political Science, Al-Qalam University, Katsina State

- 15 Nnamdi Okonkwo, PhD
Admiralty University of Nigeria, Ibusa, Delta State
- 16 Innocent Ocholi
Admiralty University of Nigeria, Ibusa, Delta State
- 17 Anaele, Rosemary
Department of Political Science, Edwin Clark University, Kiagbodo
- 18 Mary Esiri, PhD
Senior Lecturer, Department of Sociology, Faculty of Social Sciences, Delta State University, Abraka
- 19 Tumbo Hippo Brodrick, PhD
Department of Political Science, Novena University, Ogume, Delta State
- 20 Oriakhi Marian Omosivie, PhD
Institute of Public Administration and Extension Services, University of Benin, Benin City
- 21 Bonga Francis, Eniekedou
Department of Non-formal Education, College of Education, Warri
- 22 Ebegh, Shadrack
Department of Social Studies, College of Education, Warri
- 23 Reuben Daniel, PhD
Department of Social Studies, College of Education, Warri
- 24 Ojighoro Reuben Edaferene, PhD
Department of Religious Studies, College of Education, Warri
- 25 Fada Douperre Paul
Department of Political Science, Federal University Of Otuoke, Bayelsa State
- 26 Michael Gunn
Department of English, University Of Uyo, Uyo, Akwa-Ibom State
- 27 Yusuf Tsojou Ishaya
Department of English and Literary Studies, Federal University, Wukari, Taraba State
- 28 Dr. Victor Abiele Okosun, PhD
Chief Lecturer, College of Education, Ekiadolor, Benin City

- 29 Francis, Monkap Matiki , PhD
Federal College Of Education, Obudu, Cross River State
- 30 Dr. Kenneth. Y. Irhue, PhD
Department of Political Science
Osun State University, Osogbo, Nigeria
- 31 Dr. Olawale Akenride
Department of Political Science
Osun State University, Osogbo, Nigeria
- 32 Abdullahi. A. Osuwa
Department of Political Science
Kogi State University, Anyigba, Nigeria
- 33 David Babalola
Nigerian Defence Academy,
Kaduna, Nigeria.
- 34 James Kodilichukwu Anekwe
Federal University, Otuoke.

EDITORIAL

The Chief Editor on behalf of the Editorial Board, has great pleasure in presenting the maiden edition Vol 1 No 1 of the Journal of the Faculty of Humanities, Social and Management Sciences (JFHSMS) Edwin Clark University, Kiagbodo to the research community and the world at large. JFHSMS aims to create a platform between the researchers and authors who seek to publish their work and the people who wish to keep up with the latest findings in the areas of Humanities, Social and Management Sciences. The journal provides opportunities to the researchers, academics and professionals to publish their research papers around the world. The quick review process, quality Editorial Board and quality articles guarantees this Journal as unique.

The Chief Editor is very grateful to the members of the faculty research committee and Editorial Board for their prompt and kind response towards the establishment of this Journal. Their contributions, no doubt is highly commendable and their efforts both human and material cannot be over-emphasized.

We seek the blessings and support of all in the success journey of the Journal.

Prof. (Mrs) Juliana O. Okoh

The Editor-in-Chief

PHILOSOPHICAL EVALUATION OF FRANZ FANON RACE AND COLONIAL IMPERIALISM WITHIN THE PRISM OF CURRENT WORLD POLITICS: THE DILEMMA AND CRITICAL ISSUES

By
Abdulrasheed Abdulyakeen

Department of Political Science, Al-Qalam University, Katsina, Katsina State.
Email: abdulrasheedabdulyakeen90@gmail.com; 08033628063

ABSTRACT

The apparent crisis of race and colonial imperialism within world politics and human right issues redefine the philosophical undertone that form the basis behind this paper, hence the paper using the lens of Fanon raises the question for whom the international system works; how politically the opportunities are, why the massive concentration of wealth, power and advantage within some few people. The study treads his philosophical reflections by illustrating and examining his thought on Pan-Africanism, African phenomenology and decolonization. Fanon refined, re-emphasized, enriched, updated and strengthened this fundamental element. The paper is analytical and adopted the use of secondary method of data collection. Study reveal that seventyfive years after the founding of the United Nations, human rights and inequalities looks like an insular world unto itself. The prevalence of inequality in global politics has manifested itself and being sustained through the contradictions emanating from capitalist development. It has perpetuated class antagonism which breeds dissatisfaction amongst the global south in a bid to seek equality and justice in the distribution of power and economic resources. The paper submits that Global south is bogged down by some institutional bureaucratic, technical, economic, psychological, structural; and legal problems. It is not participatory in nature and tends to alienate her key state holders. A way out of this is to create mechanism to open up more equitable access to power and economic opportunities which could lead to full capacity utilization of peoples potential.

Keyword: Fanon, Race and Colonial Imperialism, World Politics, Human Right, Inequality.

Introduction

The history of civilization is replete with the substantial contributions made by philosophers in advancing positive social change. Philosophical ideas are dynamics which can explode, shatter things and bring about a radical transformation of structures. African political thinkers perceived race and colonial-imperialism as common problems requiring a coordinated strategy on a continent wide-scale. From the forgoing it becomes a challenge to philosophers of all ages to put forward philosophical ideas that will guide the moral behavior of individuals as well as influence public life. Globalization in world politics in the present third world stand stranded bemused and apparently confused by myriads of influences and values that daily confront it in every facet of life is supported by Fanon, Amin, and Nkrumah...Chinonye,

(2007).

Most “developing” or “underdeveloped” countries show high levels of inequality. Likewise, both in developing and developed countries, increases in inequality are often accompanied by decline in the levels of development. To what extent is this fact a simple coincidence? Are underdevelopment and inequality two sides of the same coin? Is inequality a consequence of under development, or one of its causes? A detailed analysis of the data shows that income inequality is not only a symptom but also a cause of low levels of human development. Fighting inequality, therefore, is also working towards development. During the last decades we have seen how inequality has risen in many countries of the world. Should these increases in inequality worry us? If so, should they worry us just for a matter of social justice, or for

something else?

At the World Economic Forum meeting convened in Davos in January 2017, headlines were dominated by report from Oxfam presented updated figures showing that the eight richest billionaires in the world controlled more wealth than the poorest 50 percent of the world's total population (Deborah, 2017). The corresponding figure for 2016 had been the 62 richest people, revealing an acceleration of inequality over the year stemming mainly from increase in poverty levels in China and India (Oxfam, 2016). The World Investment Report, published by the United Nations Commission on Trade and Development estimates that around 80 percent of global trade now flows through Global Value Chains (GVCs) led by Transnational Corporations (TNCs) United Nations Conference on Trade and Development (UNCTA, 2013). International organization tell us that dramatic progress was made in the alleviation of extreme poverty between 1990 and 2015, estimating that over that period the number of people living in extreme poverty (defined as income of US\$ 1.25 a day or less) fell by slightly more than half of the 1990 figure to under 10 percent of the global population (World Bank, 2012). However, these aggregate figures hide the very uneven nature of improvement across the world. Outside China, progress has been patchy and an overall decline in extreme poverty has not been sufficient to reduce the total number of people living in such conditions. Perhaps most significantly, while there has been a drop in extreme poverty. There has been much less progress in poverty in general: in fact, between 1981 and 2008 the number of people living on daily incomes between the \$1.25 extreme poverty line and the \$2 per day, poverty line doubled (World Bank, 2012).

The apparent crisis of race and colonial imperialism within world politics and human right issues redefine the philosophical undertone that form the basis behind this paper, hence the paper using the lens of Fanon raises the question for whom the system works; how politically the opportunities are, why the massive concentration of wealth, power and advantage within some few people. Fanon was

among the African philosopher who saw the society as all human beings being equal and no one is indispensable, inferiority complex due to an imposed racial identity. Fanon's ideas were influenced by scholar like Aimé Césaire, studies from works of Hegel Marx & Husserl which shaped his ideologies in Africa. He was one of a few extraordinary thinkers supporting the decolonization struggles occurring after World War II, and he remains among the most widely read and influential of these voices. His brief life was notable both for his whole-hearted engagement in the independence struggle the Algerian people waged against France and for his astute, passionate analyses of the human impulse towards freedom in the colonial context. His written works have become central texts in African thought, in large part because of their attention to the roles hybridity and colonization can play in forming humanist, anti-colonial cultures. Hybridity, in particular, is seen as a counter-hegemonic opposition to colonial practices, a non-assimilationist way of building connections across cultures that African scholar Paget Henry argues is constitutive of African political philosophy. "His writing is as stylistically powerful and intellectually compelling as that of Thomas Paine Should be of great interest to anyone studying colonialism, nationalism, and the current history of the Afro-Asian world.

The global politics today is generally defined by the legal framework of fundamental and universal rights of individuals and states. The rights of nation-states are glaringly defined by the international law, the rights and duties of citizens in every state have also been defined by the constitution of the state. But there are some basic rights that are inalienable which are also called universal human rights, meaning that every human being possesses such rights irrespective of where he comes from, what race, religion, gender and history. But it is also clear that these rights in contemporary world system and global politics are subject to aberration and abuse, hence the attempts by legal practitioners all over the world to rise against all odds in fighting the abuse of universal human rights. For example, Representatives of big business occupy seats in

parliament's and congresses around the world, and use lobbying power to secure favorable legislation; their leverage is very strong over national governments in general and particularly over those whose bargaining power is weak. Arguments about political incentives against regulation are just as relevant to the more advanced economies, as in the so-called developing world, where political dynamics between governments and big business, as well as ideological affinities between them have substantially the same outcomes in terms of a retraction of regulation. Similarly, a recent body of research associated with the generation of the United Nations Guiding Principles on Business and Human Rights involved a survey of around 90 contracts for large scale investment projects, which revealed that a majority of these drawn up with countries outside the Organization for Economic Cooperation and Development (OECD) contained provisions to insulate or exempt investor forms from national governments for the costs involved in complying with such legislation (Frederick et al, 2017).

A monumental body of scholarly research has traced trends in inequality overtime and across the world engaging in empirical and theoretical work seeking to understand the drivers behind these vast socio-economic disparities, which some time ago Fanon rightly described in phenomenology, glossed as a critical race discourse (an analysis of the pre-conscious forces shaping the self that organizes itself around race as a founding category). My contribution to this effort here focuses on a dimension of the picture which has received surprisingly little attention, namely, the implications for socio-economic inequality and human right violation in world politics that has come to underpin the contemporary global economy. This paper employing expository and critical methods with regard to the existing situation and consequent problems, frowns at the inequality in the international stage and human right issues by proffering recommendations.

Frantz Fanon's Biography

Frantz Fanon was born in the French colony of

Martinique on July 20, 1925. His family occupied a social position within Martinican society that could reasonably qualify them as part of the black bourgeoisie; *Frantz's father, Casimir Fanon*, was a customs inspector and his mother, *Eléanore Médélice*, owned a hardware store in downtown Fort-de-France, the capital of Martinique. Members of this social stratum tended to strive for assimilation, and identification, with white French culture. Fanon was raised in this environment, learning France's history on his own, until his high school years when he first encountered the philosophy of negritude, taught to him by *Aimé Césaire*, *Martinique's* other renowned critic of European colonization. Politicized, and torn between the assimilationism of Martinique's middle class and the preoccupation with racial identity that negritude promotes, Fanon left the colony in '943, at the age of 18, to fight with the Free French forces in the waning days of World War II. Sekyi-Out (1996). Martin (2012).

After the war, he stayed in France to study psychiatry and medicine at university in Lyons. Here, he encountered bafflingly simplistic anti-black racism so different from the complex, class-permeated distinctions of shades of lightness and darkness one finds in the Caribbean which would so enrage him that he was inspired to write "An Essay for the Disalienation of Blacks," the piece of writing that would eventually become *Peau Noire, Masques Blancs* (1952). It was here too that he began to explore the Marxist and existentialist ideas that would inform the radical departure from the assimilation-negritude dichotomy that *Peau Noire's* anti-racist humanism inaugurates.

Although he briefly returned to the Caribbean after he finished his studies, he no longer felt at home there and in 1953, after a stint in Paris, he accepted a position as chef de service (chief of staff) for the psychiatric ward of the Blida-Joinville hospital in Algeria. The following year, 1954, marked the eruption of the Algerian war of independence against France, an uprising directed by the Front de Liberation Nationale (FLN) and brutally repressed by French armed forces. Working in a French hospital, Fanon was increasingly responsible

for treating both the psychological distress of the soldiers and officers of the French army who carried out torture in order to suppress anti-colonial resistance and the trauma suffered by the Algerian torture victims. Already alienated by the homogenizing effects of French imperialism, by 1956 Fanon realized he could not continue to aid French efforts to put down a decolonization movement that commanded his political loyalties, and he resigned his position at the hospital (Gibson, 1999). (Olga, 2013).

Once he was no longer officially working for the French government in Algeria, Fanon was free to devote himself to the cause of Algerian independence. During this period, he was based primarily in Tunisia where he trained nurses for the FLN edited its newspaper *el Moujahid*, and contributed articles about the movement to sympathetic publications, including *Presence Africaine* and *Jean-Paul Sartre's journal Les Temps Modernes*. Some of Fanon's writings from this period were published posthumously in 1964 as *Pour La Revolution Africaine* (Toward the African Revolution). In 1959 Fanon published a series of essays, *L'Année de la Revolution Algérienne*, (The Year of the Algerian Revolution) which detail how the oppressed natives of Algeria organized themselves into a revolutionary fighting force. That same year, he took up a diplomatic post in the provisional Algerian government, ambassador to Ghana, and used the influence of this position to help open up supply routes for the Algerian army. It was in Ghana that Fanon was diagnosed with leukemia which caused his death. In spite of his rapidly failing health, Fanon spent ten months of his last year of life writing the book for which he would be most remembered, *Les Damnés de la Terre*, an indictment of the violence and savagery of colonialism which he ends with a passionate call for a new history of humanity to be initiated by a decolonized Third World. In October 1961, Fanon was brought to the United States by a C.I.A. agent so that he could receive treatment at a National Institutes of Health facility in Bethesda, Maryland. He died two months later, on December 6, 1961, reportedly still preoccupied with the cause of liberty and justice for the peoples of the Third

World. At the request of the FLN, his body was returned to Tunisia, where it was subsequently transported across the border and buried in the soil of the Algerian nation for which he fought so single-mindedly during the last five years of his life (Martin, 2012).

Background to Fanon's Political Philosophy

Its altruism that an individual's political thinking is conditioned in part by his environment and in part by his psychological make-up. This is no less true of Fanon who was influenced by the philosophy of negritude to which he was introduced by *Aimé Césaire*. Although this philosophy of black pride was a potent counterbalance to the assimilation tendencies into which Fanon had been socialized, it was ultimately an inadequate response to an imperializing culture that presents itself as a universal worldview. Far more fruitful, in Fanon's view, were his studies in France of Hegel, Marx, and Husserl. From these sources he developed the view that dialectic could be the process through which the bothered / alienated self can respond to racist trauma in a healthy way, sensitivity to the social and economic forces that shape human beings, and an appreciation for the pre-conscious construction of self that phenomenology can reveal. He also found Sartre's existentialism a helpful resource for theorizing the process of self-construction by which each of us chooses to become the persons we are. This relation with Sartre appeals to have been particularly mutually beneficial; Sartre's existentialism permeates *Peau Noire* and in turn, Sartre's heartfelt and radical commitment to decolonization suggests that Fanon had quite an influence on him (Martin, 2012).

Tracing the development of his writings helps explain how and why he has become an inspirational figure firing the moral imagination of people who continue to work for social justice for the marginalized and the oppressed. Fanon's first work *Peau Noire, Masques Blancs* (Black Skin White Masks) (1952) was his stressed effort to articulate a radical anti-racist humanism that adhered neither to assimilation to a white-supremacist mainstream nor to reactionary

philosophies of black superiority (p.5). While the attention to oppression of colonized peoples that was to dominate his later works was present in this first book, its call for a new understanding of humanity was undertaken from the subject-position of a relatively privileged Martinican citizen of France, in search of his own place in the world as a black man from the French Caribbean, living in France. His later works, notably *L'An Cinq, de la Révolution Algérienne* (A Dying colonialism) (1959) and the much more well-known *Les Damnés de la Terre* (The Wretched of the Earth) (1961), go beyond a preoccupation with Europe's pretensions to being a universal standard of culture and civilization, in order to take on the struggles and take up the consciousness of the colonized "natives" as they rise up and reclaim simultaneously their lands and their human dignity. It is Fanon's expansive conception of humanity and his decision to craft the moral core of decolonization theory as a commitment to the individual human dignity of each member of populations typically dismissed as "the masses" that stands as his enduring legacy.

Race and Colonial-Imperialism

Africa had been bedeviled by contending forces of liberalism and conservatism. By the time of World War II, the politics of plaintive nationalism had not succeeded. The demands of the colonized had not been met by the colonizer for two basic reasons. First, the demands presupposed racial equality between the colonizer and the colonized; because the colonizer believed in white superiority, the colonized had to justify his culture. Second, the demands could not be met by the colonizer without denying colonialism and imperialism which the colonizer had to maintain and augment. In other words, the colonizer could not give the colonized the rights of man and at the same time maintain the colonized (Ajom, 2007).

Therefore, the history of African political thought will be incomplete without nothing even briefly the reactions against the phenomena of nationalism and Nationalists Movement (Ogueri, 1978). Among the political thinkers closely associated with the

above were (Fanon, 1983) The ordeal of the Black Man which he explains why Africans tend to accept the Europeans nonsensical claim that Africans are (Awolowo, 1947) argument for Empire is a critique of the justifications of British imperialism, whose aims are the attainment of Britain ends. Lumumba (1962) argues the pros and cons of Belgian imperialism in Africa; he examines the economic and humanitarian claims of Belgian colonial-imperialism and rejects its racial basis. Nyerere (1969) gave account of racial conflicts in colonial East Africa, which is an appeal for the creation of a multi-racial society and a rejection of white supremacy. Busia (1962) treats the same problem as Nyerere in the Ghanaian context. Mondlane (1975) gives an account of race relations in Mozambique, but unlike Lumumba, argues that in spite of Portuguese claims of racial tolerance their colonial imperialism was predicated by racial considerations. A similar thesis is advanced by Wina (1975) who discusses racism in colonial Central Africa (what is now Zambia, Malawi and Rhodesia). Mboya (1962) explains the nature of colonial-imperialism in Kenya and the political uses of African trade unions in colonial Kenya. There was therefore a clear need for a political thought in Africa during this time because "practice without thought is blind; thought without practice is empty" (Nkrumah, 1962, Mutiso & Rohio, 1975).

Franz Fanon Philosophy on Race and Colonial-Imperialism

Fanon's Political Thought on Africa

Fanon (1967) eloquently calls for a new and original African political thought. According to him the African Political thought should be developed outside of Europe's beaten tracks. "We today can do everything so long as we do not imitate Europe, so long as we are not obsessed by the desire to catch up with Europe Let us decide not to imitate Europe; let us combine our muscles and our brains in a new direction... if we wish to live up to our peoples' expectations, we must seek the solution elsewhere than in Europe We must turn over a new leaf; we must work out new concepts, and try to set afoot a new man".

The central theme of his political thought centered on the fact that any liberation movement (or government) should have a specific doctrine, clearly defined goals and objectives, and some kind of blueprint: things must be explained to (the people); the people see where they are going, and how they are to get there A program is necessary for a government which really wants to free the people politically and socially In fact, there must be an idea of man and of the future of humanity (Martin, 2012).

Fanon opined that the great danger that threatens the African cultural heritage and political system is due to the absence of ideology. His populist approach implies a particular conception of democracy: "the national government if it wants to be national ought to govern by the people and for the people, for the outcasts and by the outcasts" Fanon's populist conception of democracy is based on three basic elements; **accountability, decentralization, and political education.**

According to Fanon, the single party in post-colonial Africa has become an instrument of power, privilege, coercion and personal advancement in the hands of the national bourgeoisie. To him, the ideal political party should be "an instrument in the hands of the people", it should also be "the direct expression of the masses... the energetic spokesman and the incorruptible defender of the masses and an organism through which the people exercise their authority and express their will" (Gibson, 1999).

Fanon pointed out that the concept of neo-colonialism is linked with that of "false decolonization". False decolonization is a process whereby political power is transferred from the colonial authorities in the metropolis to the national bourgeoisie in the former colonies, while economic power remains firmly entrenched in the former colonists. Thus political and juridical independence-or flag independence does not necessarily lead to economic independence. To him, a true decolonization is a state whereby African countries achieve economic independence through a process of autonomous self-centered and self-reliant development, which come within the framework of regional or sub

regional groupings.

According to Fanon (1967), African Unity can only be achieved through a bottom up people-driven process, and under the leadership of people which is contrary to the interest of bourgeoisie. He also called on "independent African States" as well to establish a "United states of Africa". Indeed, they share the same idea with Kwame Nkrumah. He advocate that, in order for popular democracy and development to entrench in Africa, the African People, leaders and scholars should stop blindly following the west, imitating the western culture, tradition, ideas and institution they must think "outside the box" and above all, they must be bold and innovative and develop their own ideas, concepts and institutions based on African culture, values and traditions.

Africana Phenomenology

Fanon's (1967) contribution to phenomenology, glossed as a critical race discourse (an analysis of the pre-conscious forces shaping the self that organizes itself around race as a founding category), most particularly his exploration of the existential challenges faced by black human beings in a social world that is constituted for white human beings, receives its most explicit treatment in *Peau Noire, Masques Blancs*. The central metaphor of this book, that black people must wear "white masks" in order to get by in a white world, is reminiscent of W.E.B. Du Bois' argument that African Americans develop a double consciousness living under a white power structure: one that flatters that structure (or some such) and one experienced when among other African Americans. Fanon's treatment of the ways black people respond to a social context. that racializes them at the expense of our shared humanity ranges across a broader range of cultures than Du Bois, however; Fanon examines how race shapes (deforms) the lives of both men and women in the French Caribbean, in France, and in colonial conflicts in Africa. Africana sociologist Paget Henry characterizes Fanon's relation to Du Bois in the realm. of phenomenology as one of extension and of clarification, since he offers a more detailed

investigation of how the self-encounters the trauma of being categorized by others as inferior due to an imposed racial identity and how that self can recuperate a sense of identity and a cultural affiliation that is independent of the racist project of an imperializing dominant culture.

Fanon dissects in all of his major works the racist and colonizing project of white European culture, that is, the totalizing, hierarchical worldview that needs to set up the black human being as “negro” so it has an “other” against which to define itself. While *Peau Noire* offers a sustained discussion of the psychological dimensions of this “negrification” of human beings and possibilities of resistance to it, the political dimensions are explored in *L'AnCinq, de la Révolution Algérienne* and *Les Damnés de la Terre*. Fanon's diagnosis of the psychological dimensions of negrification's phenomenological violence documents its traumatizing effects: first, negrification promotes negative attitudes toward other blacks and Africa; second, it normalizes attitudes of desire and debasement toward Europe, white people, and white culture in general; and finally, it presents itself as such an all-encompassing way of being in the world that no other alternative appears to be possible. The difficulty of overcoming the sense of alienation that negrification sets UI) as necessary for the black human being lies in learning to see oneself not just as envisioned and valued (that is, devalued) by the white dominant culture but simultaneously through a perspective constructed both in opposition to and independently from the racist / racialized mainstream, a parallel perspective in which a black man or woman's value judgments of oneself and of others of one's race do not have to be filtered through white norms and values. It is only through development of this later perspective that the black man or woman can shake off the psychological colonization that racist phenomenology imposes, Fanon argues. One of the most pervasive agents of phenomenological conditioning is language. In *Peau Noire*, Fanon analyzes language as that which carries and reveals racism in culture, using as an example the symbolism of

whiteness and blackness in the French language a point that translates equally well into English linguistic habits. One cannot learn and speak this language, Fanon asserts, without subconsciously accepting the cultural meanings embedded in equations of purity with whiteness and malevolence with blackness: to be white is to be good, and to be black is to be bad. While *Peau Noire* focuses on the colonizing aspects of the French language, *L'AnCinq*, on the other hand, offers an interesting account of how language might enable decolonization efforts. Fanon describes a decision made by the revolutionary forces in Algeria in 1956 to give up their previous boycott of French and instead start using it as the lingua franca that could unite diverse communities of resistance, including those who did not speak Arabic. The subversive effects of adopting French extended beyond the convenience of a common language; it also cast doubt on the simplistic assumption the French colonizers had been making, namely, that all French speakers in Algeria were loyal to the colonial government. After strategically adopting the colonizer's language, one entered a shop or a government office no longer necessarily announcing one's politics in one's choice of language (Fanon, 1959, 1967). Fanon's (1961, 1967) critical race phenomenology is not without its critics, many of whom read *Peau Noire's* back-to-back accounts of the black woman's desire for a white lover and the black man's desire for a white lover as misogynistic. According to these critiques, typically offered from a feminist point of view, the autobiography of *Mayotte Capécia*, a Martinican woman who seeks the love of a white man, any white man it seems, is treated by Fanon (who describes it as “cut-rate” and “ridiculous”) with far less respect than the novel by *René Maran*, which describes the story of Jean Veneuse, a black man who reluctantly falls in love with a white Frenchwoman and hesitates to marry her until he is urged to do so by her brother. Although Fanon is unequivocal in his statement that both of these discussions serve as examples of “alienated psyches,” white feminists who make this charge of misogyny point to his less sympathetic account of *Capécia* as evidence

that he holds black women complicit in the devaluing of blackness. Where it is found at all in the work of black feminist writers, this allegation tends to be more tentative, and tends to be contextualized within a pluralist inventory of phenomenological approaches. Just as Fanon selects race as the founding category of phenomenology, a feminist phenomenology would focus on gender as a founding category. In this pluralist framework, Fanon's attention to race at the expense of gender is arguably more explicable as a methodological choice than a deep-seated contempt for women.

Decolonization Theory

The political dimensions of negritude that call for decolonization receive fuller treatment in *L'Ancirzq, de la Révolution Algérienne* and *Les Damnés de la Terre*. But Fanon does not simply diagnose the political symptoms of the worldview within which black men and women are dehumanized. He situates his diagnosis within an unambiguous ethical commitment to the equal right of every human being to have his or her human dignity recognized by others. This assertion, that all of us are entitled to moral consideration and that no one is dispensable, is the principled core of his decolonization theory, which continues to inspire scholars and activists dedicated to human rights and social justice (Flopp & Tracey, 2010).

As the French title suggests, *L'Ancirzq* (published in English as *A Dying Colonialism*) is Fanon's first-hand account of how the Algerian people mobilized themselves into a revolutionary fighting force and repelled the French colonial government. The lessons that other aspiring revolutionary movements can learn from Fanon's presentation of the FLN's strategies and tactics are embedded in their particular Algerian context, but nonetheless evidently adaptable. In addition to describing the FLN's strategic adoption of French as the language of communication with its sympathetic civilian population, Fanon also traces the interplay of ideological and pragmatic choices they made about communications technology. Once the French started suppressing newspapers, the FLN had

to rethink their standing boycott of radios, which they had previously denounced as the colonizer's technology. This led to the creation of a nationalist radio station, the Voice of Fighting Algeria that now challenged colonial propaganda with what Fanon described, as "the first words of the nation." Another of the fundamental challenges they issued to the colonial world of division and hierarchy was the radically inclusive statement the provisional government made that all people living in Algeria would be considered citizens of the new nation. This was a bold contestation of European imperialism on the model of Haiti's first constitution (1805), which attempted to break down hierarchies of social privilege based on skin color by declaring that all Haitian citizens would be considered black. Both the Algerian and Haitian declarations are powerful decolonizing moves because they undermine the very Manichean structure that Fanon identifies as the foundation of the colonial world (Fanon, 1961).

While *L'Ancirzq* offers the kinds of insights one might hope for from a historical document, *Les Damnés de la Terre* is a more abstract analysis of colonialism and revolution. It has been described as a handbook for black revolution. The book ranges over the necessary role Fanon thinks violence must play in decolonization struggles, the false paths decolonizing nations take when they entrust their eventual freedom to negotiations between a native elite class and the former colonizers instead of mobilizing the masses as a popular fighting force, the need to recreate a national culture through a revolutionary arts and literature movement, and an inventory of the psychiatric disorders that colonial repression unleashes. Part of its shocking quality, from a philosophical perspective, is alluded to in the preface that *Jean-Paul Sartre* wrote for the book: it speaks the language of philosophy and deploys the kind of Marxist and Hegelian arguments one might expect in a philosophy of liberation, but it does not speak to the West. It is Fanon conversing with, advising, his fellow Third-World revolutionaries (Flopp & Tracey, 2010). The controversy that swirls around *Les Damnés* is very different from the one *Peau Noire* attracts. Where feminist critiques of

Peau Noire require a deep reading and an analysis of the kinds of questions Fanon failed to ask, those who find fault with *Les Damnés* for what they see as its endorsement of violent insurgency are often reading Fanon's words too simplistically. His argument is not that decolonizing natives are justified in using violent means to affect their ends; the point he is making in his opening chapter, "Concerning Violence," is that violence is a fundamental element of colonization, introduced by the colonizers and visited upon the colonized as part of the colonial oppression. The choice concerning violence that the colonized native must make, in Fanon's view, is between continuing to accept it absorbing the abuse or displacing it upon other members of the oppressed native community or taking this foreign violence and throwing it back in the face of those who initiated it. Fanon's consistent existentialist commitment to choosing one's character through one's actions means that decolonization can only happen when the native takes up his or her responsible subject hood and refuses to occupy the position of violence- absorbing passive victim (Fanon, 1961, 1965, Sekyi-Out, 1996).

An Appraisal of Franz Fanon Philosophy on Race and Colonial-Imperialism within the Prism of World Politics and Human Right Issues

The pan-Africanism that Fanon understood himself to be contributing to in his work on behalf of Third World peoples never really materialized as a political movement. It must be remembered that in Fanon's day, the term "Third World" did not have the meaning it has today. Where today it designates a collection of desperately poor countries that are the objects of the developed world's charity, in the 1950s and 1960s, the term indicated the hope an emerging alternative to political alliance with either the First World (the United States and Europe) or the Second World (the Soviet bloc). The attempt to generate political solidarity and meaningful political power among the newly independent nations of Africa instead foundered as these former colonies fell victim to precisely the sort of false decolonization and

client-statism that Fanon had warned against. Fanon (1962) was among the African philosopher who saw the society as all human beings being equal and no one is indispensable, inferiority complex due to an imposed racial identity

Freedom and Equality

While considering the United Nations universal declaration of human rights, it has been established that:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood...Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any limitation of sovereignty.

The issue of human beings being born free presupposes economic, social, political and cultural freedom. But men in their states are not free based on the items mentioned above. One cannot argue that in a global capitalist system, men and women are the same. People are not equal even in dignity and the rights they are supposed to enjoy. This is also manifest not only in societies where dictatorship is pronounced, but even in the so called advanced or developed nations. In the United States, there is this issue of racism, discrimination and the feeling that the whites are superior in terms of dignity and other essential services provided by the state for the citizens to enjoy. The increase inequality in the United States over the last 25 years (during which the income of the poorest 20 percent of households has fallen in real terms by about 15 percent) has been

blamed rightly or wrongly on changes in trade, technology and migration patterns associated with increasing economic integration with other countries (Birdsall, 1999). For developing countries any risk of increasing inequality associated with active participation in the global economy is even greater if only because of the greater inherent institutional weakness associated with being poor. Latin America, Africa has a special disadvantage; its historical legacy of already high in inequality. Inequality that is already high complicates the task of effective conflict management which Fanon (1962) has just reminded us is a critical input to managing open economies.

In the past, for example, high inequality combined with the politics of redistribution led to periodic bouts of populism in Latin America and Africa. Ineffective and counterproductive effort to manage the conflicts provoked by the dangerous combination of high inequality and hard time. Western financial institutions are now playing the dual roles of consultant and executor of African economic development programs. Unable to pay their debts, most African states are compelled to seek various forms of debt relief and to implement Structural Adjustment Programs (SAPs). But through various forms of conditionality, the International Monetary Fund (IMF) and World Bank dictate the economic and social policies of these African states. The widespread adoption of SAPs and their implementation have brought into sharp focus the contradictions in the African political economies, and have exacerbated social inequalities; with a concentration of wealth in the hands of a few while the majority lives in poverty. However, after years of wrangling, agreement was reached by the G8 at Gleneagles, Scotland, on writing off most of the debt of some 38 'highly indebted poor countries, including those owed to the IMF and World Bank. But so far, only around fifteen African states have qualified for full debt relief (Adogomhe, 2008).

Moreover, the IMF and the World Bank till date are still insisting on African countries to devalue their currencies. For example, the IMF suggested that Tunisia Dinar must weaken further this year if the North African country is

to boost exports and revive an economy battered by political upheaval since its 2011 uprising (Bloomberg, 2018). Furthermore, many African countries out of no option have been adopting and implementing such policies of devaluation of currencies. For example, Malawi devaluing kwacha by 33% in 2012 as the part of moves by the then government to restore donor funding the former government rejected (Tenthani, 2012). Egypt also devalues its currency by 48% in 2016 to meet up IMF demands for \$12 Billion loan (Guardian, November, 2016). Ethiopia through its National Bank announced the devaluation of the country's currency the Birr by 15% in 2017 (Shaban, 2017).

Recent evidence shows that trade liberalization leads to growing wage gap between the educated and uneducated, not only in the OECD countries, but in the developing countries. Between 1991 and 1995 wage gaps increased for six of seven countries of Latin America for which we have good wage data. Philips (2017) argues that the risk of privatization arise because developing and transitional economies almost by definition are handicapped by relatively weak institutions less well-established rule of transparency and often, not only high concentrations of economic and political power but a high correlation between those two areas of power. These conditions combine to make it difficult indeed to manage the privatization process in a manner that is not disequalizing (Frederick, 2017). In the same vain, financial liberalization on the one hand, there is little doubt that low middle-income consumers and small medium business were the biggest losers in the 1980s, with the repressed banking systems of Latin America. Controls on interest rate reduced their access to any credit at all, and government-run credit allocation favoured small enterprises only on paper. Similarly, arrangements almost surely penalized the middle class and the power in Africa. In the medium term, elimination of financial repression and increased competition of a modern and liberalized financial sector will increase access to credit for small enterprises and raises the return to the banking deposits which are the principal vehicle for small saver. The advantage for small business in turn is

likely to generate more good jobs and raise wages for the working poor (Fredrick, 2017). However, in the short turn at least, financial liberalization tends to help those must, who already have assets, increasing the concentration of wealth which undergirds in the medium term a high concentration of income. For one thing, liberalization increases the potential returns to new and more risky instruments for those who can afford a diversified portfolio and therefore risk, and who have access to information and the relatively lower transacting costs that education and well-informed college provide. In Latin America with repeated bouts of inflation and currency devaluations in there last several decades, the ability of those with more financial assets to move them abroad (often while accumulating corporate and bank debt that has been socialized and thus eventually repaid by taxpayers) has been particularly disequalising. In Mexico between 1986 and 1996 small savers who kept their assets in bank savings accounts lost about 50 percent. While those able to invest in equity instruments realized modest gains. Those who moved their assets into dollars or dollars-indexed instruments before the 1994-95 devaluation, did best of all in terms of local purchasing power(Garry, 2014).

Security and Slavery

The United Nations universal declaration on human rights has clearly stated the freedom of man to life, security and be free from all sorts of enslavement. But the case in the world today is quite contrary to these provisions. People die innocently as a result of the absence of security. Insecurity sometimes arises as a result of economic problems, war and conquest. People that are hungry may create havoc and violence that may lead to the death of many. In terms of wars caused by selfish interest of politicians and state actors, people lose their lives as a result of such selfish interest of politicians and state actors. The United Nations believes that:

Everyone has the right to life, liberty and security of person...No one shall be held in slavery or servitude: slavery and the slave trade shall be prohibited in all their forms....No

one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment....All are equal before the law and are entitled without any discrimination to equal protection of the law...All are entitled to equal protection against any discrimination in violation of this Declaration and against any discrimination in violation of this Declaration and against any incitement to such discrimination.

The global awareness on international law as well as the universal human rights has virtually increased, but the increment goes hand in hand with an increase in the violation of these rights. Some countries are really fighting slavery, child labor and child sex, while some are not doing much to fight the trend. It is against this backdrop that Olga (2013) wrote:

China, Russia, and Uzbekistan have been named among the worst offenders when it comes to human trafficking, according to a State Department report released Wednesday, joining Iran, North Korea, Cuba, Sudan and Zimbabwe on the bottom "tier" of the U.S. human trafficking rank. Their lower designation means the U.S. may sanction those countries with measures like cancelling non-humanitarian and military assistance, ending exchange visits for government officials and violating against any IMF or World Bank loans.

The institutional structure and decision-making procedures of the United Nation Security Council (UNSC) has proven to be one of the most difficult challenges of the last decades, while it is the institution that has probably been faced with the most vociferous calls for reform. Although there have been changes to the informal ways in which outside actors are drawn into the UNSC's work and activities, many of the major players in the

current international system seem to be deprived from equal treatment in its core patterns of decision-making. Countries such as Brazil, Germany, India and Japan, alongside emerging African nations such as Nigeria and South Africa, are among the states eager to secure permanent representation on the Council.

At the international level, transnational capital uses investment strikes and capital flight as instruments of coercion against leaders of states in the global South. The rulers of these states on their own part use state apparatus of coercion to dispose of any dissidence resulting from their unpopular policies. There are examples to show how problems are caused in the states of the South as transnational capital dominates their affairs. Argentina and Mexico are popular examples of what external domination does to local economic activities. McMichael (1996), report of the effects of external domination in Mexico. On the eve of implementing the North American Free Trade Agreement (NAFTA), The Mexican peasants rose to protest the undermining of traditional peasant agricultural life. Indeed the compulsions saw NAFTA as a consummation of the structural adjustment introduced in 1992, which had damaged life in rural areas of Mexico. Apart from the threat to take over of peasant lands, trade liberalization further damaged the life of the peasant farmers who could not compete with corn farmers of the USA. For example, who now had free entry into Mexican corn market. Thus the Chiapas rebellion of 1994 was a metaphor on the nature of their relation between Mexico and the USA. The latter was clearly in a position of dominance, while the later was subjected to exploitation (UNCTD, 2013).

The Right to Religious Belief

The United Nations now has recognized people with religious belief to be free from any form of discrimination, persecution or marginalization. The universal declaration says:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or

in community with others and in public or private to manifest his religion or belief in teaching, practice, worship and observance.

This right has been globally violated when we consider the level of existence of other religions especially in the United States and Europe, the existence of other religions in Asia and the Middle East. Religion as a belief system flourishes all over the world through all civilizations and empires. The prophets of God who preached for the total submission to the will of God lived among people with different religious belief. Any move or attempt to deny people of their right to religious belief is therefore violating the United Nations universal declaration on human right.

According to (Nicholas, 2020) new research shows religious discrimination is on the rise around the world. There is a theory that despite all the commotion, religious freedom faces no significant threat in Western democracies like Australia. A major international study challenges this idea. Bar-Ilan University's Jonathan Fox has undertaken a painstaking analysis of the incidence of religious discrimination around the world. Fox (2020) writes that while many assume the liberal democracies of the West are the strongest bastions of religious freedom in the world, the evidence simply does not support this claim. For a start, he points out Western democracies such as France, Germany and Switzerland engage in more government-based religious discrimination than many countries in Asia, Africa and Latin America. He bases his conclusions on a data set recording the treatment of 771 religious minorities in 183 countries between 1990 and 2014. The data set distinguishes 35 types of government-based religious discrimination. These include restrictions on the construction of religious buildings, control on religious literature and prohibitions on chaplaincy services in prisons. Fox (2020) found that in 162 countries, government-based religious discrimination was perpetrated against 574 of the minorities at some point during the study period globally increased by almost 25%. He found out that socially-based religious discrimination in

employment, vandalism of places of worship, harassment on public transport and outright violence. Jews are the minority most likely to suffer from these sorts of discrimination, but religious minorities of all kinds are subjected to it in particular countries. From 1990 to 2014, the prevalence of social discrimination increased globally by almost 30%. Outright violence, which is the most shocking form of social discrimination, tragically increased by more than 50% (Fox, 2020).

For example, Muslim-majority states on average engage in the highest levels of government-based religious discrimination, there is also a wide diversity. There is a cluster of Muslim-majority states in West Africa that are among the most tolerant in the world. Among Christian-majority states, the data suggests it is important to distinguish between Christian Orthodox-majority states and the others. Orthodox-majority states are the second most likely type of state to engage in government-based religious discrimination. Catholic and Protestant-majority states are much less likely to do so. Fox (2020) speculates one cause of this may be developments in particular strands of Protestant and Catholic thought that are strongly supportive of religious freedom.

Participation and Democracy

Political participation envisages the direct or indirect involvement of the citizenry in the process of leadership or governance of the society. Participation is direct when the citizens physically participate, it is also indirect when representatives are chosen by the citizens to make, executive and interpret the laws on behalf of them. From the UN submission under the universal declaration is that:

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. Everyone has the right of equal access to public service in his country. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held

by secret vote or by equivalent free voting procedures.

From the above declaration, it can be understood that, periodic elections are not usually held in many states in the world today, for nations are still practicing monarchical system and some are dictators. The important point to note here is that, periodic elections should also be free and fair, but what is seen in the global system today is self-succession and perpetuation. It is also in line with this argument that Diamond (2005) argues:

The last quarter of the twentieth century witnessed the greatest expansion of democracy in the history of the world. If we define democracy in the minimal sense, as a system of government in which the principal positions of political power are filled through regular, free, and fair elections, then about three of every five independent states in the world are democracies today. In the judgments of Freedom House, there were 121 democracies in the world at the end of 2001-the highest number in history. Some of these regimes possibly as many as seventeen may be better classified as "competitive authoritarian." In the sense that elections, while competitive are either not free and fair or do not confer on those elected full power to rule."

Political participation and democratic values have continued to flourish all over the world as a result of western pontification of the concept of democracy and the perpetual of the world society as democratic states and axis of evil. But it is not ideal to accept quantity than quality because the quality of democracies today, is questionable. Most countries in world system today only claim to be democratic but by its veritable tenets they are not democratic. Many states in Africa, Asia Latin America and the Caribbean are quasi-democratic. Some countries in Eastern Europe and Central Asia

are far away from being democratic despite the fact that they conduct elections. Such elections are not free and fair and the process of the electioneering is also undemocratic (Ibrahim and Cheri, 2013).

If ideas change the world and philosophical ideas are catalyst of social positive change, the time has come therefore for global south to justify the assertion of Fanon's to provide the hub for this social re-engineering, to articulate urgently his philosophical ideas to keep a float the sinking Global south.

Secondly, Fanon philosophy on race and imperialism also advanced equality for better system of government which safeguards freedom and human right, peace and security in the human society, as well as economic progress and well-being. Fanon political theory can be categorized as 'right base' because the purpose of the state is not to realize goodness but to ensure that people respect each other right. For example, the attempt to create an 'equal society' where equality is an end in itself would constitute an enterprise.

Thirdly, Fanon affirm that Global south should re-invent the developmental state, in an authentic democratic environment where ultimate power resides with the people, and where the state is manned by a committed, patriotic and visionary leadership that is not corrupt, compromised and subservient to the agents of the Global North.

Fourthly, Fanon deduce, Global North should stop its hypocrisy of selective condemnation of repressive and authoritarian governments in Africa, and the rest of the world, and advocate for genuine democracy that upholds people's power; and reverse its racist mind-set and tendency towards cultural domination in Africa. It is not out of place therefore, that in the face of inequality in world politics and human right issues facing global south, Fanon's ideas should step and take the bulls by the horns and bail the developing world out of these pressing problems.

Conclusion

Frantz Fanon was among the African philosopher who saw the society as all human beings being equal and no one is indispensable, inferiority complex due to an imposed racial

identity. He noted, developing countries face special risks that globalization and market reforms reflect and reinforce their integration into global economy, exacerbate inequality, in the short, medium and long run and raise the political costs of inequality and the social tensions associated with it. The risks are likely to be greatest in the next decade or so, as they undergo the difficult transition to more competitive, transparent and rule-based economic systems with more widespread access to the assets, especially education, which ensure equal access to market opportunities. The paper has attempted to outline what is considered injustice that takes the form of social, economic, and political inequality. These reflections indicate that the problems cannot be solved without taking into consideration basic global issues.

Recommendation

Firstly, the international financial institutions could pay much more attention to the political reality of inequality of assets and income in developing countries. Conditionality associated with international lending and grants could be much more explicitly focused on slashing subsidies that benefit the rich, on encouraging and financing market consistent land reform, and most important, on ensuring that there is effective public education, on which the poor so heavily depend if they are to join in the benefits of a market economy. Second, the OECD countries could revisit their trade stance as it affects the poor in developing countries. Protection of agriculture and of textiles discriminates against the poor within countries. The head of the World Trade Organization has proposed elimination of tariffs on all imports of the world's 50 poorest countries. This would reduce income inequality not only across but within poor countries.

Third, European transnational companies in Africa, should be blacklist and punish especially in the extractive sectors, that flagrantly violate national and international labour and environmental laws and that do not fulfill the international standards of social and environmental responsibility.

Fourthly, the provision of basic and essential

infrastructures needed for industrial take off of the country is the primary responsibility of the government. The government should show genuine commitment.

Fifth, Agriculture still remains the main stay of the economy employing virtually all the rural dwellers in Africa, and this is where the incidence of poverty is the highest. Developing this sector will help break the vicious cycle of poverty and inequality engulfing these individuals.

Sixth, there is need to champion and support urgent reform and democratization of the entire UN system, especially ensuring that Africa has a permanent sit in the Security Council. In the same vain, support the reform and democratization of the IMF, the World Bank and WTO to make them more receptive of Africa's developmental interest;

Seventh, African leaders must reject and rethink the received ideas of the Western market orthodoxy of neo-liberalism, including reckless import liberalization, privatization, deregulation, and the minimization of the role of the state in development. They must learn to analyze the global system not it terms of interdependence and partnership with the West, but in terms of dependency and imperialism, unequal exchange, the pillage of Africa, and its underdevelopment by European and other external forces. The ultimate objective is to change the exploitative nature of the relationship between Africa and Europe and to attain economic liberation.

REFERENCES

- Ajom, S. (2006). *Political Thought: A Comparative Analysis from the Ancient Greek City States, the Nation States of Europe and Modern States of Africa*. Jamel Publishers.
- Awolowo, O. (1947). *Path to Nigerian Freedom*. Lagos: Faber.
- Bloomberg, (2018, April, 4). Tunisia's diner must weaken further, IMF said. The National Bloomberg Business news. Retrieved at <https://thenational.ae/.../tunisian-currency-needs-further-weakening-to-stimulate-economic-growth-imf-says-1.718582>.
- Busia, K. (1962). *The Challenge of Africa*. The Mall Press. London. p.97-106.
- Chinonye, B. S. (2007). *Political theory*. Premum publishers Bariga, Lagos.
- Fanon, F. (1959). *L'AnCinq, de La Revolution Algérienne*. Paris: François Maspero, [Published in English as *A Dying Colonialism*, trans. Haakon Chevalier (New York: Grove Press, 1965). p. 21 – 35.
- Fanon, F. (1961). *The Wretched of the Earth* (Translated by Richard Philcox) New York: Grove Press.
- Fanon, F. (1967). *Peau Noire, Masques Blancs*. Paris: Editions du Seuil, 1952. Published in English as *Black Skin, White Masks*, trans. Charles Jm. M.arkmann (New York: Grove Press). p. 58 – 65.
- Fanon, F. (1967). *Pour La Revolution Africaine*. Paris: François Maspero, 1964. Published in English as *Toward the African Revolution*, trans. Haakon Chevalier (New York: Grove Press). 99 – 102.
- Floppe, E., and. Tracey N. (Eds.). (2010). *Fanon and the Decolonization of Philosophy*. Lanham, MD: Lexington Books. p. 444 – 446.
- Frederick, W. and Nicola, P. (2017) 'Outsourcing governance: states and the politics of a "global value chain world"', *New Political Economy*, 4 Jan. 2017, p . 1 3 , DOI :

- 10.1080/13563467.2016.1273341.
- Gary, G. (2014). Global value chains in a post-Washington Consensus world', *Review of International Political Economy* 21: 1, 2-014,pp.9-37.
- Gibson, N. (Eds.). (1999). *Rethinking Fanon: The Continuing Dialogue*. Amherst, NY: Humanity Books, p. 150 – 160.
- International Labour Organization (2015) *World employment social outlook; the changing nature of jobs* (Geneva, 2015).
- Lumumba, P. (1962). *Congo My Country*. The Pall Mall Press. London. P.11-28.
- Martin, G. (2012). *African Political Thought*. New York; Palgrave Macmillan.
- Mboya, T. (1963). *Trade Unions and the Emergence, Freedom and after*: London, Andre Douth Ltd.
- Mondlane, E. (1975). *Race Relations and Portuguese Colonial Policy with Special Reference to Mozambique*. In G.M. Mutiso and S.W. Rohio (Eds.), *Readings of Political Thought*. Heineman Educational Books (Nigeria) Ltd.
- Mutiso, G. M. & Rohio S. W. (Eds.), (1975). *Readings of political thought*. Heinemann educational books (Nigeria) Ltd
- Nkrumah, K. (1962). *Towards Colonial Freedom*. Panaf Books Ltd. London.
- Nyerere, J. (1969). *Ujaama. The Basis of African Socialism*. Oxford, Oxford University Press.
- Olga, K. (2013). *A Fascinating Map of Worst Countries for Modern Slavery*. The Atlantic June 20.
- Oxfam (2017) '62 people own same as half world; press release, 16 Jan. 2016, ; Larry Elliot, 'World's eight richest people have same wealth as poorest 50%', *Guardian*, 16 Jan.2017.
- Sekyi-Out, A. (1996). *Fanon's Dialectic of Experience*. Cambridge, MA: Harvard University Press. A hermeneutic reading of all of Fanon's texts as a single dialectical narrative. p. 290 – 295.
- Shaban, A. R. A. (2017, October, 10). NBE announces devaluation of Birr by 15%. African news, Business. Retrieved a www.africannews.com/.../ethiopia-central-bank-announces-15-percent-devaluation-of-birr/.
- Tenthani, R. (2012, May, 7). Malawi devalues kwacha by 33%. *BBC News Africa*. Retrieved at <http://www.bbc.com/news/world-africa-17982062>.
- The Guardian (2016, November, 3). Egypt devalues currency by 48% to meet IMF demands for \$12 bn loan. *The guardian news*. Retrieved at <https://www.theguardian.com/.../egypt-devalues-currency-meet-imf-demands-loan>.
- United Nations Conference on Trade and Development (UNCTD) (2013), *World Investment Report 2013. Global value chains: investment and trade for development* (Geneva, 2013).
- UNUDHR (1948). Article one1-7 of the United Nations Universal Declaration of Human Rights Adopted and proclaimed by General Assembly resolution 217 A (111) of 10 December 1948.
- World Bank (2012). 'An update to the World Bank's estimates of consumption poverty in the developing world, briefing note, 29 Feb. 2012, [http://siteresources.worldbank.org/INT/POCAL NET/Resources/Global-Poverty-Update-2012-02-29-12.pdf](http://siteresources.worldbank.org/INT/POCALNET/Resources/Global-Poverty-Update-2012-02-29-12.pdf)