



# A Practical and Original Guide To African Unity

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## ABSTRACT

This work is an attempt to show that African unity could be convincingly obtained through means which are not classical. These means are referred to as original and practical approaches to African Unity. These approaches deal with a good number of the social units and activities of the society, namely, the family, peer groups, educational institutions, religious institutions, socio-cultural groups, political parties, non-governmental organizations, inter-governmental organizations, sporting groups, musical activities, etc. For Africa to unite concretely, it is advisable that there should be a massive mobilization at the grassroots level within these institutions and activities.

Since the Nkrumah days, Africans have been noticing, on a daily basis, the inevitable need for a concrete unification process involving all African countries. This process can be given a substantial impetus if it is tackled mostly at the level of some activities and structures. These activities and structures are as follows: the family, peer groups, educational institutions, religious institutions, socio-cultural groups, political parties, non-governmental organizations, inter-governmental organizations, intellectual and academic circles, sporting activities, musical activities, government contribution, monetary and economic realm, as well as defence and anti-terrorism issues.

The African family should mobilize all its human, moral, psychological, intellectual, material and financial

resources to ensure that its members become highly enlightened on the urgency of African unity and solidarity.<sup>1</sup> This mission or vision should be considered as a categorical imperative or mandatory route, the sole route which would enable Africa to be a strong and unified country. The legendary warmth and solidarity in African families should be transferred to the said mission or vision.

African peer groups are not left out in this august mission or vision. Each member of a peer group in

<sup>1</sup> This mobilization and enlightenment should be guided by an unprecedented constitution aimed at taking Africa and its federal structures to a historic level of unity, solidarity and glory.

Africa, should, once in a while, focus his or her attention on his or her future and that of his or her children and children's children. For instance, the use by African youthful peer groups of their ingenuity in many trivial or unnecessary ways and domains could be oriented towards the search for their betterment through the unification of youth-oriented moves in Africa targeting African unification.

Educational institutions have to play a strategic role in Africa's unitarian process. As far as the future of Africa is concerned, education and educational institutions have a preponderant place, a place which is clearly defined by Malcolm X when he extols education in the following words:

Education is our passport to the future, for tomorrow belongs only to the people who prepare for it today.<sup>2</sup>

However, for any educational process in Africa to be part and parcel of Africa's unitarian process in admissible terms, educational establishments in the African Continent should draw up syllabuses or curricula which enable them to be pacesetters or pacemakers in the said process.

Religious institutions in Africa must realize that the oneness preached in the Bible could be converted into oneness for Africa. In other words, the Christian message of love, solidarity, peace, unity, etc should be rationally used by Africans to attain a sublime level of unification in their continent. Furthermore, the various religious groups (Christians, Moslems, believers in African religions, etc) should endeavour to come up with a harmonized preaching approach targeting African unity.

Socio-cultural groups in the African Continent are a potential unifying tool if judiciously harnessed. African songs, rites, dances, etc encompass a good number of themes or topics which call for unity and solidarity. These socio-cultural aspects should be exploited for purposes of bringing all Africans together within the confines of a traditional and modern unified African society.

Political parties are double-edged weapons or swords in any democratic process. They are able to contribute to a people's welfare as well as their doom or gloom especially in the case of the very disgusting use of power by these parties as perceived by Beth B. Hess and *al.*<sup>3</sup> Within the framework of African unity and solidarity, the African Continent needs political parties

<sup>2</sup> Breitman G, *By Any Means Necessary*, New York, Pathfinder Press, Inc, 1970, 209 pages.

<sup>3</sup> Beth B. Hess and *al.*, *Sociology*, Brief Edition, New York, Macmillan Publishing Company, 1992, p.178

Beth B. Hess and *al.* state Max Weber's definition of power. According to Max Weber, power is the ability to impose one's will on others; it is unequally distributed in almost every relationship, group and society.

which contribute to its welfare, political parties which have a far-sighted vision in terms of Pan-Africanism, political parties which lay much emphasis on the promotion of African unification at the expense of their respective national interests.<sup>4</sup>

Just like political parties, non-governmental organizations are likened to double-edged swords or weapons. Many Africans and African groups use them to enrich themselves while others (just a few) believe that they could be used to ensure the welfare of the population. It is in this light that well-organized networks of non-governmental institutions at the national, subregional and international levels in the domain of Africa's unification process could provide interesting ideas aimed at furthering the said process.

Nowadays, inter-governmental organizations are playing a role which is not satisfactory to the common man. This is the case with the United Nations which is the main inter-governmental organization in the world. This is also the case with subregional and regional institutions in Africa. These African institutions have to be restructured or overhauled so that they could play a systematic and fundamental role in the unification drive in Africa and cease to be spectators when African countries are being pillaged or destroyed by imperialists.<sup>5</sup>

The intellectual and academic circles, just like the educational ones, have a primordial role to play in enabling Africa to be a unified continent. A new breed of African writers, academics and experts should emerge, a breed which aggressively focuses on the urgent need to unify Africa. This breed of writers, academics and experts should endeavour to organize themselves across the African Continent so as to ease Africa's unification endeavours through their prolific Pan-Africanism literature or ideas.

Contrary to what a good number of people may think, sporting activities or issues could have a significant role to play in Africa's unification process. It is in this light that in all sporting activities in this continent, the urgency of Africa's unification should be conspicuously felt. Moreover, this urgency should be discernible owing to the appellations for sports infrastructure and materials in Africa.

Music is a great relieving force in the society. It soothes minds and societies. It takes us to very passionate or emotional levels as well as enables us to dance and sing in a relaxed atmosphere. This role can as well be played by music in Africa's drive for unification. At this level, tracks, concerts, etc promoting African unity and solidarity have to be given an august

<sup>4</sup> It should be noted that the term "Pan-Africanism" and Pan-Africanist", as used in this book, are limited to Africa for geographical reasons

<sup>5</sup> A clear case in which an African State has been pillaged by imperialists was during the overthrow and assassination of Muammar Gaddafi as well as the aftermath of this deplorable overthrow and assassination.

place in Africa's musical realm. Furthermore, networks for Pan-Africanism musicians should be set up all over Africa.

African Governments have to play the most decisive role in Africa's journey to oneness. They have to mobilize all their institutions or structures (ministries, corporations, projects, etc) so as to raise awareness of the need to journey towards unity and solidarity in Africa as well as propose strategies for the concretization of this unity and solidarity. To this end, central units should be set up in African States to coordinate Pan-Africanism activities while at the regional level, these States should set up a regional structure to coordinate the said activities and speed up the unification process.<sup>6</sup>

At the monetary and economic level, all the three institutions mentioned in the African Union Constitutive Act (African Central Bank, African Investment Bank and African Monetary Fund) should be given the tools needed to enable Africa to set up a buoyant or dynamic market, a market which shall function in a free manner and with one powerful currency within the confines of a federal structure, a market which shall be able to ease Africa's economic transactions and contribute to its unification process because of the presence of an impressive and resilient monetary and economic policy as well as an alluring road infrastructure at the national, subregional and regional levels.

As concerns defence and anti-terrorism, only a united Africa could counter the major defence and terrorist threats in Africa, a united Africa which hinges on invincible or impregnable military and security foundations. Such an African Continent cannot, in any way, be likened to the current one which believes that its defence and security needs could be well protected by relying on its former colonies or some foreign powers. The African Continent which is greatly needed and admired is the one which believes that by uniting or pooling all defence and security potentialities and abilities in Africa, a great, unified and enviable Africa would emerge, that is, a great, unified and enviable Africa which could handle its problems, at least, in the light of William J. Stevenson's Problem-Solving Principle.<sup>7</sup>

<sup>6</sup> The coordination of Pan-Africanism activities in each African State by a central unit could be referred to as a horizontal or national approach to Pan-Africanism since it involves coordination of government structures which are at the same level, while at the continental level, the coordination of Pan-Africanism activities could be referred to as a vertical or supranational approach since the central coordinating unit at the regional or continental level coordinates Pan-Africanism structures and activities at a higher or supranational level.

<sup>7</sup> William J. Stevenson, *Introduction to Management Science*, 2<sup>nd</sup> ed., Boston, Richard D. Irwin, Inc., 1992, p.9

William J. Stevenson states that the first step in problem solving is a careful definition of the problem concerned.

By and large, a thorough implementation of all the recommendations above, coupled with the rational implementation of recommendations in other key or fundamental domains such as the legal realm, industrial development, mining, tourism and health, could speed up the much-cherished unification process in the African Continent and the commendable Agenda 2063 for Africa's development.<sup>8</sup> On the strength of this dual implementation, the Khartoum Dream would see the light of day in Africa, thereby raising Africa to the level of a reputable, viable and formidable continent, a continent comparable to none in the world!<sup>9</sup>

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<sup>8</sup> These domains should be organized on the basis of the organization elements found in the domains handled in this book so that they could conveniently or appropriately play their unification role.

<sup>9</sup> The Khartoum Dream is based on the premise that Khartoum, which, geographically, is the African capital that is almost at the centre of Africa, shall be the capital of the Federal Republic of Africa.