

RE-BRANDING AFRICA FOR VIABLE DEMOCRACY AND SUSTAINABLE DEVELOPMENTAL GROWTH

BY

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ABSTRACT

The paper examines the various aspects of African history to drive home how the development of Africa, the cradle of human civilization was abruptly stymied by the West. An attempt was also made to highlight how the West robbed Africa of her valuable human and material resources via slavery and colonialism that now banded Africa into the stereotypes of backwardness, poverty, conflict and charity case perception waiting for salvation from outside the continent. The paper concludes that rebranding cannot come from outside but Africa has to find its own voice, image and strongly promote to overpower the charity-led paternalistic branding imposed on the continent by outsiders for their own self-interest. The paper recommends that Africa can rebrand itself if it, eradicates corruption and establishes good governance by reviving Pan-Africanism, organising Africans in Diaspora, engaging in intra-African trade, valuing what is African, and each of the 53 African countries sells brand (perception that one holds about a product or an idea) instead of commodities. This will accelerate the realization of the United States of Africa. The paper uses the “available data method” (Ogunnika and Okafor, 1993) where historical facts, archival records and documentary interpretations were consulted.

INTRODUCTION

Africa has a very rich history, culture, philosophy and democracy which evolved thousands of years before its disastrous contact with the West and the Arabs. Over the past decade, New African magazine has run some

great historical pieces showing Africa's place in the world and how much black people have contributed to world civilisation. Some of the articles have proved conclusively how thousands of years before the rise of European civilisation, Africans had built empires and pyramids in Ancient Egypt and Nubia; some had sailed across the Atlantic to trade with and influence civilisations in the Americas long before the parents of Christopher Columbus were even born (Ankoma, 2009). Some of the articles have covered the great inventions made by black people, notably traffic lights invented in 1923 by an African-American, Garrett A. Morgan and sold the rights to the General Electric Corporation for \$40,000. He had earlier invented the first gas mask in 1912. Another great black inventor was Elijah McCoy, who invented "drip cup" for oiling factory machinery and later 'lubricator cup'. This device for steam engines paved the way for the industrial revolution of the 20th century. When he died in 1929, he had over 50 patents to his name, including an iron table and lawn sprinkler. The popular phrase "the real McCoy" was coined when other inventors tried to copy McCoy's inventions.

In March 1986, Ken Livingstone, the former mayor of London, speaking at the launch of a Black History Month precursor event in London, went to extraordinary lengths to stress the point that it was imperative that Londoners know more about African influence on Medieval and Renaissance European music and more about the roots of Greek music so that accepted ideas about European music history are changed. He says:

Despite the significant role the African has played in world civilisation since the beginning of time, Africa's contributions have been omitted or distorted in most history books. Africans were in the courts of Europe when European music was being developed...Africans have influenced Europeans from early times, not only in the field of music but also in art. Picasso copied the style of the Itunba Region of Congo, Bernard Heilger copied pre-dynastic Egyptian art, Henri Lauren's was influenced by the Dogons of Mali, Max Ernst studied the art of the Senufo of Cote D'Ivoire, Paul Klee copied the style of the Bakota of Gabon and so did Amedeo Modigliani copy Congolese art. The list is long (Ankomah, 2009).

All these contributions of Africa and African descents to the world civilisation were cited because learning from the past will enable Africans to build the bridges and form the alliances that will prepare them to meeting the unforeseen” (Wong, NA Oct. 2007). Africans have to first and foremost retrieve our past, free themselves from decolonisation and mental slavery (as envisaged by great leaders such as Kwame Nkrumah, Bob Marley, Marcus Garvey, Franz Fanon, etc). They should know about their history before the slave trade and colonisation. We should learn about the time when Africans were proud people. The time when Africans were inventors and scholars. The time when Africans had their own system of government, which was not democracy as practised in the West. African history is extensive (Djanie, NA, Feb. 2010). Africans forgot their history at their peril (Asantehen, Otumfuo Osei Tutu II, quoted by Kingsley Antwi Bosiako, NA, Oct. 2007). This is also reinforced by the famous quotation of the equally famous English author, George Orwell (whose real name was Eric Arthur Blair). “He who controls the past, controls the future; he who controls the future; controls the present.”

However, the most perilous is the lethal indoctrination (alias formal education) that hooks African intellectuals on the false but incessantly reported notion that Africa has no intelligent history, no rational philosophical culture and that therefore, to progress into modernity, Africa must keep stroking the psychic strings tying us to Europe by borrowing something called Western rationality (Armah, NA, Feb. 2010). Freeing ourselves from the shackles of the colonial culture that programmed our ruling elite to recognise the divisive configuration of African space and time as its sole reality is a necessity for rebranding Africa to attain sustainable development.

Rebranding Africa is centred around changing the negative perception about Africa both from within and without. A brand is owned in the minds of consumers (Al Ries NA, Oct. 2009). This perception about Africa was created long over time and sustained by the Western media and some non-governmental organisations (NGOs) who always portray Africa into the stereotypes of backwardness, poverty, famine, corruption, conflicts and charity case perception waiting for salvation from outside the continent. But the African stereotype is a mindset that is devoid of logic. Western media,

yes, but why philanthropic organisations (NGOs) considered as culprits in Africa's negative perception. This is because they brand Africa as a helpless continent (Ray, NA Feb. 2008) and have only one obligation and that is to the givers (Western donors) not the receivers (Sorbara, African Business, March 2007). As the theologian and political scientist Reinhold Neibhur suggested in his 1932 book entitled "Moral Man and Immoral Society", as quoted by Sorbara, "... philanthropy combines genuine pity with the display of power and that the latter element explains why the powerful are more inclined to be generous than grant social justice". Empirical research demonstrates that there is no link between financial and economic growth (Okaru-Bisant, Af. Bus. July 2009).

We normally associate branding with products and processes but in reality, branding extends to virtually everything. It is the perception that people form of individuals and countries. In this context, we can see national or continental branding both positive and negative in slogans such as 'Land of the free and home of the brave' to stand for the U.S.A. or the pejorative 'Evil Empire' label that has been foisted on the former USSR (Versi, Afr. Bus. Nov. 2009). Thus, rebranding has to start from what we have. Africa is the richest continent in the world in terms of natural resources (Kitine, New Afr. July, 2007). The West brands Africa as 'the hopeless continent' (The Economist, May 13th-19th, 2000) and the poorest continent. Who steals from the poor? Do rich people covet a poor man's goods? (Stella Orakwue, NA Aug/Sept. 2008).

METHODOLOGY

The paper used the "available data method" of data collection (Ogunnika and Okafor, 1993). The data for this research are always obtained from public documents, official records, private documents, mass media and archival materials. The researchers, therefore, examined available records on nuclear power plants by journalists, environmental conservationists, anti-nuclear associations and other stakeholders in the nuclear industry in analysing the data. Descriptive method was used.

WE HAVE A HISTORY

By now, it is old news that Africa's supposed lack of civilisation, history and culture was conjured up to justify the enslavement for about 400 years and later the colonisation of millions of Africans. Basil Davidson, a historian of Africa says

the racism that we know was born in Europe and America from the cultural need to justify doing to black people, doing to Africans, what could not morally or legally be done to white people, least of all to Europeans. To justify the enslavement of Africans, in short, it was culturally necessary to believe that Africans were inherently and naturally less than human...That was the cultural basis...of the slave trade and of the modern imperialism of Africa which followed by slave trade.

A French philosopher, Voltaire wrote "If their (Africans) understanding is not of a different nature from ours, it is at least greatly inferior. They are not capable of any great application or association of ideas, and seem formed neither in the advantages nor the abuses of our philosophy". A German philosopher, Immanuel Kant contented "The negroes of Africa have received from nature no intelligence that rises above the foolish. The difference between the two races is thus a substantial one: it appears to be just as great in respect to the faculties of the mind as in colour". Another philosopher and historian of Medieval Europe David Hume, the 18th century Scottish says, "I am apt to suspect the Negroes to be naturally inferior to the whites. There scarcely ever was a civilised nation of that complexion, nor even any individual, eminent either in action or speculation. No ingenious manufacturers amongst them, nor arts, nor sciences' (Ray, NA Jan. 2008). Westerners have long written about Africa as an uncivilised, barbaric continent (Curtin et al. 1980).

One can go on and on citing thousand and one racists and derogatory perception about African e.g. George Hegel (German philosopher), Hugh Trevor-Roper (Oxford historian, 1960s), Michael Ricards, best known in 19th century for his role as Kramer in the US hit sitcom Seinfeld (Nov. 2006), the

controversial American talk-show host, Don Imus and Duane “Dog” Chapman, Star of the U.S. reality show, Dog the Bounty Hunter (2007), James Watson, DNA “expert” (London’s Sunday Times, 2007) and in fact the most recent is the one expressed by French President, Nicholas Sarkozy during his first post-election African tour to Senegal’s Cheik Anta Diop University, that

“The tragedy of Africa is that the African man has not sufficiently become part of history... The African peasant, who has lived for thousands of years according to the seasons, whose idea of life is to be in harmony with nature, only is familiar with the eternal return of rhythmic time by the repetition without end of the same gestures and the same words. In this conception, where everything always begin again, there is neither a place for the human adventure nor the idea of progress...The problem of Africa is that lives too much in the present in the nostalgia of the lost paradise of childhood.” (Ray, 2008).

But when African ancestors had built the granite pyramids in Egypt and Nubia (today’s northern Sudan, in fact Sudan has more pyramids than Egypt) Sarkozy’s European ancestors were still living in caves. They didn’t know what a window was (Ankomah, NA Oct. 2007). And “from as early as the Carolingian period – 7th to 8th century – African warriors were fighting in Europe under the banner of the lion, the shield and the half moon in order to bring the ‘true faith’ Christianity or Islam, to Europe. Europeans at the time were in the majority heathen and did everything in their power to remain heathen (Aikinyi Princess, NA Oct. 2008). Other nationals braced the peril of the seas and deserts to come to study in Africa. These include European intellectuals and cultural icons who sat at the feet of African masters and went back to their native lands to spread the light they had seen from the so-called “dark continent”. Those who came to learn the rudiments of science, mathematics, philosophy and all, include: Thale of Mellitus (624-547BC); Socrates (469-399BC); Plato (428-347BC); Pythagoras (582-500BC); Aristotle (385-322BC) (Adu-Asomaa, NA Oct. 2008).

Needless to say, neither Hume, Voltaire, Kant, Richard nor Watson may have firsthand knowledge of Africa and its people. Clearly these so-called Enlightenment thinkers were wandering in their own heart of darkness as they pontificated about Africa. In Martin Bernal's path-breaking study, 'Black Athena', he convincingly documented the great extent to which Greek thinkers of the Classical Age admired Egyptian civilisation and drew upon its rich tradition of governance and intellectual and artistic production (Ray). A whole book can be written about the philosophical and practical ideas conveyed by Africans in their art and crafts. To suggest that they are not as intelligent as whites, just because their mode of transmitting wisdom or know-how is not the same as the cognitive tests (IQ tests) developed in Europe and America for Europeans and Americans, is of itself, as eloquent an admission of stupidity on the part of the proponents of that idea (Duodu NA Jan, 2008).

More than 50 years ago, Thomas Hodgkin, a fellow of Balliol College, Oxford, wrote an article for a periodical called 'The Highway' in which he pointed out an uncomfortable truth. "It is no doubt flattering to our vanity to imagine that the peoples of Africa were 'primitive' and 'barbarous' before the penetration of the Europeans, and that it is we who civilised them. But it is a theory that lacks historical foundation. The Empire of Ghana flourished in what is now French West Africa during the dark ages of Western Europe" (Ankomah, NA Oct. 2009). The Great Senegalese historian, physicist and Egyptologist Cheik Anta Diop, states that already in pre-Christian times, African states had a constitution and the mission of sovereigns was to serve people in wise manner. W.E.B. Du Bois affirmed that "without doubt the level of culture among the masses of West Africa in the 15th century was higher than that of northern Europe, by any standard of measure – homes, clothes, artistic creation and appreciation, political organisation and religious consistency" (Wittman, NA Oct. 2009).

TIME TO LOOK BACK

All our claim has been that Egypt and Nubia (northern Sudan) were land of the black. Who were the Egyptians? In April, 2006, New African magazine ran two great articles by Ayi Kwei Armah, the acclaimed Ghanaian novelist, scholar and Egyptologist, that proved conclusively who the Ancient Egyptians really were. He said, they were black Africans who were forced to

migrate South and West of the continent when their empire fell to the invading Arabs and Europeans. Armah traced the identity of modern black Africans (and notably the Akan people of Ghana and Cote D'Ivoire and the Soninke or Sarakholle of Senegal, Mali, The Gambia, Guinea Bissau, Burkina Faso, Mauritania and Sierra Leone) to Ancient Egypt. These are the descendants of the Africans who migrated westward after the fall of Egypt. Another branch of the Africans went southward and spread over Sudan, Congo and all the way to South Africa (Ankomah, NA Oct. 2009).

With few examples, Armah gave Ancient Egyptian words in the hieroglyphic writings, with the same sounds and meanings as Akan words (his mother tongue). For instance, in both languages, negations were formed by the insertion of the prefixes nn and mm. The Ancient Egyptians called the sun as deity Ra, the visible sun is called wia. The Akan also called the sun wia. Also, the Ancient Egyptians used a drill for making fire. The first drill was called wja. The Akan word for fire is pronounced the same way: oja. Others include hew (place), fa (to take) and sen (to pass). Other historians and scholars have also provided evidence that proves that the Akans carried the memory of Ausare, Ancient Egypt's Lord of resurrection as they migrated through West Africa. Even today, the Akans still name their children after Ausare (Greeks called him Osiris). They call him Asare (Ankomah).

Armah also insists that a reasonable way to start the search for the identity of the Ancient Egyptians is by looking at a key work, kmt. A frequent word in the literary and ceremonial texts of Ancient Egypt, it has multiple meanings depending on the determinative sign following the root ideogram km. Km itself, however, invariably means black. The way the hieroglyphic writing system works, when this sign s followed by a determinative sign for persons, the composite signs means 'black people'. When the determinative sign is a papyrus roll, the standard symbol for intellectual values, the composite signs mean 'a black book' or 'black literature'. When the determinative sign shows a circular city enclosing crossroads, the meaning is 'a black city' or 'a black nation'.

"All three hieroglyphic groups were regularly used by Ancient Egyptian scribes depending on whether they wanted to designate their nation, their people, their literature or a

particular holy book. The unvarying root was Km, black. What this means is that the Ancient Egyptians called themselves black, and considered their culture and literature black. Clever people with time on their hands have tried to explain away these basic facts, to make them fit into the European view. The African view demands a contortionist acrobatics. Scholarly respect for recorded data is enough. Learning to read hieroglyphic is even better.

We may have fallen today as a people, continent and empire. But once upon a time, we surely ruled the world and bequeathed to it a glorious heritage. Africans and black people everywhere should be proud of our ancestors. “They have the unmistakable stamp of genius”. We may not be as good today as they were yesterday but we must learn vital lessons from their successes and failures as a guide to our present and future.

Cheik Anta Diop, physicist, historian and Egyptologist, in his 1974 book, ‘The African Origin of Civilisation: Myth or Reality’, asserts that archaeological and anthropological evidence prove that Ancient Egypt was a black African civilisation and culture (Chamley NA, Feb. 2008). In 2003, some of Diop’s theories were supported by an exciting archaeological discovery when a team led by a Swiss archaeologist, Prof. Charles Bonnet, discovered seven massive magnificently sculptured black granite statues and monuments in a pit at a site in Kerma, near the Nile in northern Sudan. The statues portray five black African Pharaonic rulers, including Taharqa and Tanutamun, from modern day Sudan. The discovery is recorded in ‘The Nubian Pharaoh’: Black Kings of the Nile by Bonnet and Dominique Valbelle, published in early 2007.

The black Pharaohs ruled over a mighty Nubian empire, referred to as ‘Kush’ which stretched along the Nile Valley 2500 years ago and was one of Africa’s earliest civilisations. Kush whose first capital was Kerma, rivalled classical Egypt in wealth, power and cultural development. Later, the small mountain region Jebel Barkal and Napata, a town that grew up around it, served as ancient Nubia’s spiritual centre. The mountain was considered a holy site by neighbouring Egypt, whose Pharaohs plundered and tyrannised Nubia for 400 years. In the 8th century BC, Nubians turned the tables on its former colonisers when its armies marched 700 miles north from Jebel Barkal

to Thebes, Egypt's spiritual capital. There, the Nubian King Piye became the first of a succession of five black Pharaohs who ruled Egypt for six decades with the blessing of Egypt's priesthood (Chamley). Kemet "land of the blacks" as Ancient Egyptian called their land is our pride.

Tutankhamun, "the boy king has been claimed by European and American historians and scholars as not belong to black Africa, just as they said about Cleopatra, the Egyptian Pharaoh famed for her beauty until they woke up to a "sensation" in March 2009 when a BBC team reported that it has "found Cleopatra's sister's tomb (Princess Arsinoe) in Ephesus, Turkey" which "indicated that her mother had an African skeleton". The discovery was made by Hilke Thuer of the Austrian Academy of Sciences. "That Arsinoe had an African mother is a real sensation", the BBC reported, "which leads to a new insight on Cleopatra's family and the relationship of the sisters – Cleopatra and Arsinoe" (Ankomah). If one's mother is an Africa, certainly one is an African.

Historically, the impact of Kemetic Africa on European and Semitic development was profound, as was theirs on Africa. Paradoxically, the desire to keep control of Kemet from settlers both inside and outside: the invasions from the Hyksos, Assyrians, Persians, Greeks, Romans and finally today's current Arab inhabitants, destroyed this African civilisation. In time, the whole continent was subjugated (Dove, NA Oct. 2009). Ayi Kwei Armah's profound warning from his 1973 book 'Two thousand Seasons', still holds frighteningly true today:

A people losing sight of origin, are dead, A people deaf to purpose are lost. Under fertile rain, in scorching sunshine there is no difference: their bodies are mere corpses, awaiting final burial.

The natural results of losing ancestral respect include:

- chaos: seeking social order through anti-African policies
- confusion: The inability to believe in African achievement outside Arab/European history
- self-hatred: the need to use European/Arab standard to judge beauty and intelligence
- Never ending wars: nations pitted against nations instead of true enemies of African intra-national peace

FACING THE 21ST CENTURY

After lengthy citing of ancestral Africa and retrieving our glorious past, now forcefully deculturalised, we have to, as Africans, face the future realistically. We are not denying the fact that there is monumental corruption in Africa and as consequences we have poverty, conflicts, diseases, illiteracy and so on. But these social evils are not only African they are global phenomena. It is not quite right to level the charges always at Africans but never at the Western companies who corrupt them. For example, in spite of the existence of laws to punish blue chips involved in shady deals abroad, some governments continue to shield companies that corrupt foreign nationals. The most notorious case of this was the halting in Britain by Tony Blair's government of an investigation by the British Serious Fraud Office (SFO) into a "slush fund" in Saudi Arabia, amounting to billions of dollars that was established by the British armaments production company BAE systems. Another case is that of Mabey and Johnson of the UK whose business was to build bridges in countries like Ghana, Madagascar, Angola, Mozambique and Jamaica. This company pleaded guilty at the Southwark Crown Court in London on 25th September 2009 to charges of bribing government officials in these countries in order to obtain contracts (Duodu, NA Nov. 2009). Another is Dick Cheney's Halliburton and three other companies pad \$180m bribes to win a contract to build a \$6bn liquefied natural gas (LNG) export project on Nigeria's bonny Island (Smith and Komisar, TAR Oct/Nov. 2008:30).

Nobel laureate, the Economist Joseph Stiglitz, when speaking at African Development Bank's (ADB) Eminent Speakers Programme said "we (theWest) have always lectured the world on what is the right thing to do". What we meant was that if it was right for us, it must be right for you. This crisis (credit crunch) has at least blown away that myth. We got it wrong" (Versi, AB Feb. 2010). For long Africa has always been bombarded with theories from Washington and London on market liberalisation or subsidies using IMF and World Bank and we have marched to the beat of the loudest drums. Stiglitz said, "that is not capitalism. It is ersatz (artificial) capitalism. It is a system where you socialise losses and privatise profits". Stiglitz warns us to be aware of these trends.

The West's free market theories have proved a busted flush. "Steer your economies towards the East, towards China and India. They have followed their own path, you follow yours" (Versi). The UN estimates that unfair trade rules deny poor countries \$700bn every year and 70% of that trade is controlled by multinational corporations (Jere-Malanda, Na Nov. 2007). Again, see the case of Paul Wolfowitz, World Bank President, "who is always saying corruption and bad governance is killing Africa, was caught in a commingle himself" (Duodu, NA May 2007). Numerous cases of how the West propagates corruption in African, can be cited to prove that Africa's present predicament has a historical undertone. "If you conglomerate these Kerfuffles you won't be surprised if Wolfowitz too gets away with it. It is the nature of their game: preach virtue and practise cupidity" (Duodu)

CONCLUSION

As Africans we should look back and retrieve our rich history, culture and philosophy so that we will be proud of our ancestors. This will enable us to discard the baseless stereotypes and inferiority complex or deculturalisation of Africa designed and imposed through Berlin system of education and sustained by the western media reportage. As our Ancient Egyptian and Nubian ancestors struggled and bequeathed rich civilisation to the world we can follow their footsteps to rebrand Africa for viable democracy and sustainable developmental growth.

REBRANDING AFRICA – THE WAY FORWARD: RECOMMENDATIONS

Past struggles and values are still relevant. As Africans we should take pride in our past by shedding self-hating doctrines designed and imposed through the Berlin system of education. The writers are of the opinion that changing the mindset of Africans, and sacrifice by both leaders and led, are very crucial and fundamental for Africa's sustainable developmental growth. The following recommendations are put forward.

- Al-Ries, the world's leading marketing strategist interviewed by Sean Carey in the October 2009 issue of the new African magazine suggested some steps for Africa's re-branding.

- When asked to explain brand and whether Africa needs one to achieve momentum, he said “A country owns land, people and facilities, but a brand is owned in the minds of consumers. In that sense, every country, product or service has the potential to become a brand in the prospects mind. If consumers have a favourable perception of a country, in other words, if a country owns a powerful brand, then it is much more likely to become a successful, wealthy country. That’s because a favourable brand attracts tourists, investments and trade”.
- On whether Africa needs a brand or should individual African countries develop their own national brand, he said, “Eventually the continent of Africa needs the power of a favourable brand, but that’s not the place to start.” Too many consumers have unfavourable perceptions of individual African countries, because of famines, civil wars, dictators etc. That’s a weak platform to build a brand on. The first thing that needs to be done is to build favourable perceptions about some individual African countries. There are 53 countries in Africa but most people outside of the continent are unaware of most of them. But that’s a positive in lots of ways. Oddly enough, it’s easier to create a favourable perception about a country that nobody has heard of than it is to change the perception of a country that everybody knows about in a negative way. It’s very difficult to change a negative perception.

“At some point in time, when enough countries feel the need to do something about building an African brand in addition to individual country brands, the first step will involve creating some news event. PR is a two-step process. You can’t just talk about how terrific you are. First, you need to do something and then talk about it. One approach to creating an African brand would be to first create an African currency, much like the Euro of the European Union. This could help generate favourable publicity around the world...”

- Anver Versi, editor of African Business magazine, dedicated the

November 2009 issue to 'Rebranding Africa'. When quoting Ruud Brouwer, African Director of the Development Bank FMO in the Netherlands, Versi said that in order to attract investment in the continent, 'we need to get rid of the sorts of images as depicted by aid agencies and instead replace them with pictures of successful African bankers driving Mercedes cars.' He says the massive aid industry which provides well paying jobs to thousands from the developed world and provides a steady stream of business revenue to a host of companies involved in it is killing the continent's ability to progress and develop under its own steam.

Reporting John Battersby, UK Country Manager for South Africa's International Marketing Council, says branding Africa has two aspects:

- "On the one hand, there are 53 countries all with their own identifies, cultures, values and their strong and weak aspects. We don't want to lump them all together as the Western media tends to do as if Africa is one country.
- "On the other hand, as a continent, we are working towards a regional unity. So while each country would like to brand itself according to its own strengths and positive attributes, the continent as a whole must brand itself.

We can challenge the 'lazy stereotyping' of Africa demanding if negative stories on Africa are published, they should be focused on where they take place, rather than on the generality of the continent. We should also demand that the reality of Africa be reflected by publishing the host of success stories that abound in this region. For example, "Africa was the fastest growing region over the past five years or so where else in the world will you find the graciousness, generosity, the community spirit of 'ubuntu' and the wonderful sense of humour that you find the length and breadth of the continent. These are the aspects that we should attach to the continent" (Ankomah as quoted by Versi).

Versi says Africa has to find its own voice and its own images and promote it so strongly that it overpowers the charity-led, paternalistic branding imposed on the continent by outsiders for their own self-interest.

- The new South African Broadcasting Corporation (SABC) News International, launched in 2007 by President Thabo Mbeki of South Africa should grow and serve Africa as Al-Jazeera has done for the Arab world. Just as Western audience has imbibed it from what they read and watch, the African media should be at the battle front of “our new war of liberation”, freeing the Western mind from negative characterisation of Africa (Jere-Malanda, NA June, 2008). The time has come that we as Africans, take responsibility for how our continent is portrayed (Mbeki, NA June, 2008). “The visual images of Africa were potent, tattered clothing, starving babies, machetes, guns, rape and famine, the Western media did not mention that Africa is still the place where multinationals derive their cotton, oil, gas, uranium, gold, diamonds, copper and other strategic minerals” (Sharife, NA June, 2008).
- What Africa needs for its redemption is servant-leadership instead of the self-serving governance that the continent is famed for. Our leaders should add the servanthood attitude to their attributes and demonstrate that their primary motivation for seeking to lead the people is rooted in a deep desire to serve and help out (Kumuyi, New African, Nov. 2007). Despite the damages colonialism has done to Africa’s capacity for holistic development, the continent is still endowed with enough development potentials that servant-leaders with native wisdom may process and deploy to launch Africa into the collective wealth orbit. Africa’s history isn’t only a function of colonial hang-ups but also the upshot of flawed leadership (Kumuyi, NA Feb. 2008).
- Diaspora Africans and African descents should be mobilised to counter the white protagonist Hollywood films like ‘The Last King of Scotland’, ‘Blood Diamond’, ‘District-9’, etc.
- Through good governance, Africa should retain her professionals, and ensure brain gain (Africa’s Diaspora returning home) as in China and India. According to International Organisation for Migration, an estimated 30,000 African professionals leave the continent each year. According to the Organisation for Economic Cooperation and Development, between 25% and 50% of the College-educated citizens

of countries such as Ghana, Mozambique, Kenya and Uganda live overseas in OECD countries. Africa will be better off if they stay work and pay taxes instead of working in foreign land and sending remittances.

- A greater volume of intra-Africa trade is vital to unlocking the continent's enormous growth potential (Nevin, AB Dec. 2009). We must therefore re-orientate ourselves to value what we produce in order to develop a strong and virile industrial base (Prof. Dora Akunyili as quoted by Mordi, AB, Dec. 2009).
- Honesty, integrity, good governance, justice and accountability to electorates be watchwords in Africa. We are part of the global economy but have withering local economies. We have the vote but we do not have the right politicians. Indeed, more wealth is being generated but dire poverty is increasing. Quality of life is on the rise, but life expectancy is falling. To meet our basic needs, whether physical, psychological or emotional does not require that we first deprive our fellow human beings of such fulfilment. To give your child an education and a home does not mean that someone else's child has to be homeless and illiterate (Wa Ngugi, BBC Focus on Africa, Jan-Nov. 2010).
- We should take pride in our culture. We should take more responsibility for African cultural products and take a pragmatic means for ensuring that the wealth of cultural knowledge the continent possesses is utilised in development strategies (Oyortey, NA April 2010:36). Women toning/bleaching their skin and using attachments or stretching their hair instead of their natural colour and hair in Africa is a sign of black inferiority”
- As envisaged, by Dr. Kwame Nkrumah and other Pan-Africanists in the ‘All African Peoples Conference’ which was held in Accra-Ghana in 1958, “United States of Africa” is a necessity for now. Africa must unite, form one government and evolve from there (Dr. Kwame Nkrumah, cited by Dr. Hassy H.B. Kitine, answering Ankomah, NA July 2007). If we want to survive in this cruel world, we have no choice but to form one government and one country. It can take us 50 years, 100 years or even 200 years it doesn't matter. It took U.S.A. over 200 years to become what it is today (1776-date) and even then

they still have problems. Reviving Pan-Africanism is a must for this task to be accomplished (Kitine).

- African unity government is a necessity. On 21st October 1965 at the OAU Summit in Accra, Dr. Kwame Nkrumah urged African leaders as he did in Addis Ababa in 1963 at the founding of the OAU, to a union government. He told them “who is there to oppose or frustrate us, if we only have the courage to form an all-African Union Government? Can the industrialised nations do without our copper, our uranium, our iron ore, our bauxite, our coffee, cocoa, cotton, groundnuts, and palm oil – or will they come running to us, as we have been running to them, in trade on equitable terms? It is courage that we lack, not wealth...Our poverty, in the midst of our unbounded wealth; our weakness in spite of our unbounded might; the greatness of our need and the justice of our cause; the cry of our hungry and oppressed countrymen, as well as the courage and readiness to make further sacrifices by our liberation masses...all these urge me to restate my conviction that we must give political form or reality to our unity” (NA July, 2007:12).

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