

Editorial

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Don't look where you fell; look where you slipped.

An African proverb

A lot is written about colonialism. Its scars are engraved in the memories, histories, geographies, sciences, arts, politics, institutions and architecture of the colonized, and protrude into the conditions and standards of living of the people who endured it. Africans bore the worst brunt. With its panopticon mechanism, disjointed doses of knowledge to ensure subservience, couched with force and brutality to guarantee subjugation, the people were subdued and succumbed. Histories were silenced and muted for convenience, and dehistoricisation was employed to justify the 'conquest' and booty.

There is a link between dehistoricisation and hierarchisation in the juxtaposing of 'developed' and 'developing' countries and the 'first' and 'third' world, which serve to entrench difference. When history is mutilated and manipulated, it becomes a hollow history, a mis-history (as in mistake), and an untruth. This implies that that which is told and reported as [African] history must not be taken at face-value or as the absolute truth. It needs to be filtered through a different lens – an analytic lens – to recalibrate, emend and re-tell African history in our own terms. This is the essence of this Journal and the contributions contained herein.

How then shall we make Africa strong and be counted? Onyeani (2000: 146) argues that, Our authentic education will begin when we are able to build our own roads; our authentic education will start when we can produce the drugs and medical equipment that our people need; it will start when we can manufacture our own light bulbs, build our own power plants, build the electrical grids and be able to provide electricity to our multitudes.

In a post-colonial epoch, as the colonized demand coevalness from the 'former' colonisers, new hierarchies, and what others have called 'othering' practices emerge, , as well as a 'we-know-it-all' attitude and arrogance. With pecuniary interests and self-preservation driving the neo-colonial agenda, the colonial tentacles are ever as present as during colonial times, this time primarily virtual, insidious and stealth. Therefore, new hope and a re-awakening provide the palliative motives for detoxification from the colonial past. In his farewell address to his followers, Marcus Garvey said:

In life or death, I shall come back to you to serve even as I have served before. ...If I die in Atlanta my work shall then only begin, but I shall live, in the physical or spiritual to see the day of Africa's glory. When I am dead wrap the mantle of the Red, Black and Green around me, for in the new life I shall rise ...to lead the millions up the heights of triumph with colors



that you well know. Look for me in the whirlwind or the storm, look for me all around you.
(Maglangbayan, 1979: 31).

This volume looks at the themes of colonialism, Africa's 'development', elections and international development goals. As prelude, Nhemachena and Dhakwa (2017: 56) aver that:

The paradox is that in a world that claims to be increasingly inclusive, Africans are increasingly being excluded from owning their own resources that are still being grabbed by transnational corporations trawling the world, in the logics of global hunter-gatherers in which Africans are treated as foreigners in their own countries.

In this issue, **Richard Gbedoah** looks at colonialism by juxtaposing its legacy and contemporary trajectories of development. He argues that current policies and governmentalities of development are an instantiation of 'an imperial hijack of the development process, but also the cooptation of a few elites in the implementation of this agenda' to perpetuate colonialism. He further argues that colonial boundary demarcations have persistently created conflict between nations including nullifying efforts at nation building. Continuities in colonial architecture in politics, economy, education and knowledge production have extended continuities of 'superior-inferior' binaries and the subjugation of the global south in new forms.

Christianah Ben-Akinduro posits that Africa's development is being eroded by imperialism. Politics, religion and ethnocentrism have stifled attempts at nation building and as a result encumbered meaningful development. Ben-Akinduro laments the diminishing stature of Pan-Africanism ascribing it to colonial configurations of Africa in the form of maps, compromised (bad) and corrupt leadership and paucity of ideology. It is on the basis of the disambiguation of these factors that Ben-Akinduro portrays an Africa filled with hope undergirded by her natural and mineral resources, human capital and astute leadership to deliver a better future for Africans.

Ibrahim Sani and **Abubakar Abdullahi** in their article titled: 'Institutional Autonomy, Strategic Innovations, & Administration of Credible Elections in Nigeria' argues that the conduct of the Independent National Electoral Commission (INEC) of Nigeria was above board during the 2015 elections as it ensured that it was free and fair, competitive and empowering the citizenry through broader participation. Ibrahim Sani presents typologies of electoral commissions to illustrate and valorise the criticality of these bodies to nation building and nationhood on the basis of bestowing electoral integrity encapsulated in the electoral process.

Emmanuel Ayobami Adesiyun notes that the MDG scorecard for Nigeria reflects low performance in the attainment of the MDGs with only two out of eight goals being achieved. Emmanuel further observes that the passive role played by local government in the implementation of the goals is an important factor worth considering given its proximity to points of action and delivery. He suggests that enhanced partnerships and the active involvement of the local government is a necessity if the SDGs are to be attained.

We look for Marcus Garvey in the whirlwind of hope.

References

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