Contradiction between decolonization and decoloniality with regards to post Independence in Africa

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Abstract: After the political liberation of African countries from foreign domination during the decolonization process, the social structure and way of life of many Africans continued to be disempower by the inherited colonial systems that was never transformed by the new founding fathers on independence and this inhibited the empowerment of individual Africans and communities to adopt their traditional approach at all levels of society. This essay presents a distinction between political liberation at post independent time and its relation to societal functioning of Africa in the same error. Subsequent subtopics provided bellow will contextualize the explanations categorically.
Keywords: political liberation, African countries, foreign domination

INTRODUCTION

The contradiction between decolonization and decoloniality with regards to post Independence in Africa has continued to be a discourse among historians and contemporary studies in the economics, political and social sciences. According to Ramon Grosfoguel [1], one of the most powerful myths of the twentieth century was the notion that the elimination of colonial administrations amounted to the decolonization of the world. He argues that this led to the myth of a 'postcolonial' world. He also added that the heterogeneous and multiple global structures where put in place over a period of 450 years and argues that they did not evaporate with the juridical-political decolonization of the periphery over the past 50 years. Grosfoguel adds that Africa continues to live under the same 'colonial power matrix.' With juridical-political decolonization which moved from a period of 'global colonialism' before independence to the current period of 'global coloniality' in the post-independence time.

Decoloniality in Africa is premised on three concepts, [2] Mignolo also argues that the first concept is that of coloniality of power and this helps to investigate how the current 'global political' that was constructed and constituted into the asymmetrical and modern power structure and delves deeper into how the world was bifurcated into 'Zone of Being' and 'Zone of Non-Being' maintained by invisible 'abyssal lines with a subordination of African ideology over the domination or superiority of the Western ideologies and knowledge. With the continued story telling about Africa from the modern world in relation to the experiences of slavery, imperialism, and colonialism, the fact that Africa has been decolonized for now over 50 year, the African mind sets have continued to be eroded from recognizing their roots to construct systems and leadership grounded on their values but continue to implement the same western based values across state structures, education just to mention a few. This has to a greater extent promoted secondary colonization of the African minds even without the presence of physical colonial administration in Africa in the post-independence error.

This clash in the process of decolonization and failure to transform the obtained independent states in Africa by the new African leaders, has continued to mix-up and promote the systemic function of the foundation of state function based on the western value system that contradict with the African value system making their co-existence to subordinate and dehumanize the African realities over the western realities. These realities are expanded bellow in the subsequent section through a comparative analysis of these manifestations for the case of Uganda and Kenya in Africa.

Concept definition as used in this study
Decolonization

According to Karl (2008), the term decolonization refers particularly to the dismantlement, in the years after World War II, of the colonial empires established prior to World War I throughout the world where by colonialists. He argues that however, decolonization doesn't only refers to the complete "removal of the domination of non-indigenous forces" within the geographical space and different institutions of the colonized, but it also refers to the "decolonizing of the mind" from the colonizers' ideas that made the colonized feel inferior. The later was achieved and former of decolonizing the mind pose a question of how to promote decoloniality.

Decoloniality

According to Migno [2], decoloniality consists of analytic and practical options confronting and delinking from the colonial matrix of power with a focus on ideological equality than subordinations. Vallega [3], adds that it can also be referred to as a kind of thinking in radical exteriority that unveils the logic unfolding in western civilization from European

renaissance to manipulate Africans inability to harmonize their roots and ideological construction to deconstruct colonial matrix of power or subordination of power [3]. In this essay, rectification of decoloniality is discussed for the case of Africa.

Objective of the Study

It is of prior interest to investigate the contradiction between decolonization and decoloniality with regards to post Independence in Africa; also to observe which principles of decolonization or decoloniality currently is evident in a particular society in Africa, and their short comings if any.

Limitation of Study:

This study is limited to the discussion of the contradiction between decolonization and decoloniality with regards to post Independence in Africa and examples of Uganda and Kenya are experimented in a comparative analytical approach to practically explain these contradictions from both the historical and realistic understanding of manifestations in this case in Africa.

METHODOLOGY

This study relies significantly on secondary historical data gathered from the library such as books, articles, international and domestic instruments, internet sources and the writers' observation being a Ugandan and having experienced these contradiction between decoloniality and decolonization myths . This experience will be comparatively analyzed with that of Kenya following a historical perspective of the country. These will be selected countries to experiment the wide African experience.

Presentation of general contradictions between decolonization and decoloniality in relation to the post-independence Africa

Many of the African Countries where decolonized through liberating the juridical-political boundaries of states from the foreign domination to the nationalists who started to control the nation-states, however less transformation in these states where done to promote decoloniality in specific to promoting Africanity over the westernized systemic functioning of the inherited state system from independence time to date [4]. Failure to transform the obtained states from the oppressors to suit the general African society, economy and political function in relation to the early historical traditional functioning of African communities continued to promote coloniality than decoloniality in the post-independence error as opposed to the political change at the time of decolonization. This is the first contradiction of perceived freedom for self-control of government at time of decolonization as opposed to the continued oppressions and deprivation of the general communities from freedom of thought subordinated to Western civilization than a traditional

way of living for Africans hence promoting coloniality of the African mind.

Secondly, colonial administrations have been almost entirely eradicated and the majority of the periphery were politically organized into independent states systemic function at decolonization time, however African people are still living under crude European/Euro-American exploitation and domination. The old colonial hierarchies of European versus non-Europeans remain in place and are entangled with the international division of labor and accumulation of capital at a world-scale in their favor hence promoting coloniality in the global economy [5]. With the increase in the domination of the World Bank and IMF over the African economies, this has left the African states to base their monetary and fiscal policy regulatory role with no room of bargaining but adopting to the western determination of the economic flow of prices and foreign aid across the world. Inspite of the fact that Africa was decolonized through change in governments from western control to nationalists, there continues to be a status quo manipulation of Africans and subjection towards accepting the outcome of the global financial order that not only promotes the matrix order of power but also subject the Africans to a more inferior position with the western domination from the world financial system order hence promoting coloniality of the economy through subjection of African economies over western economies .

Thirdly with the increased movement of Africans for economic or political reasons from the south to the North hemisphere, this has proved that even if decolonization granted self-control of governments in Africa, the African people appear to continue perceiving the western (developed) world as the ideal place to stay than on the African continent due to the failure of those who took over the governments at independence time to fully incooperate equality and patriotism of its citizens to develop a sense of belonging and responsibility to their development. With the subsequent regimes that have continued to fail in line with ensuring full integration of all citizens in the National resource sharing process and Governance process in the post-independence error, the continued migrations have promote more coloniality and subordination of Africans to stay out of Africa year per year.

A Specific comparative historical and post-independence case presentation of Uganda and Kenya in the post-Independence error for Africa

Uganda obtained independence in 1962 [6] as federated state, having kingdoms recognized as the leadership structures to establish a unified National-state leadership, However with the 1963 the revolution of a Republic by the leading nationalist H.E Milton Obote at the time, he overthrew the system of leadership based on federated states and created a

republic of Uganda becoming the first President of Uganda [7].

With this case, firstly it's evident that with decolonization, the founding father of Uganda H.E Milto Obote continued to control the country using the same approach the colonialists used to domination over the others through the use of the army (force), an aspect the current regime of H.E Yoweri Kaguta has adopted in dominating the country's leadership for many years and subjecting the citizens to fear. Similar to the fear that the western colonialists subjected to the Ugandans at the time. This act has continued to promote coloniality by the African leaders through utilizing and appraising the western civilization as well as establishing relations for their interests of power control over promotion of good governance than contributing more to citizen emancipation and worthiness over the aspects of dehumanization and domination in ideology by the western civilization influencing each Ugandan way of live as opposed to the traditional preferred way of living which is judged to be barbaric and inhuman by the current systems inherited from the British in Uganda.

Secondly, the influence of the western institutions later on in the colonial systems such as the world bank policies of the structural adjustment program have continued to infect the economies, social and political functioning of the Ugandan society with a biased promotion of international investment over local investment that has deprived Ugandans from economic emancipation over western expanding interstate companies. The continued favor the western policies even after decolonization in the post-independence error has continued to subordinate Uganda' economic transformation of its indigenous people an unbalanced price determination of the country's trade out to foreign countries following a dollar and the status quo being unchallenged promote coloniality through more domination of the western over the general African societies as experimented in the case of Uganda.

With reference to the current post independent current regime in Uganda, after the country obtaining its independence, there is a continued disconnection of the Ugandan people from the state, there is a high increase in the ammunition of the army and resistance from several Kingdoms among which the main one is Buganda Kingdom. Through the struggle of the Baganda people, which wishes to have a federated system of government as it was established at time of decolonization?

In relation to the case of Uganda, Kenyans got their Independence in 1963 [8] and leadership was steered by Jomo Kenyatta for several years. Though there was decolonization as the case was for Uganda and Milton Obote, the founding father of Kenya took advantage of the power to promote more the kikuyu people over the other tribes [9]. This created a new class of tribe conflicts in Kenya that are evident in the voting violence in the post-independence error. This attest to the instilled divisions created by colonialism in its absence but continued to exist in the post-independence error promoting more colinality than decoloniality. The continued agitation of the Kenyan people over their leadership with division of tribal struggles also confirm the continued suppression and subjection of the people with an unbalance subordination of their preceding long standing functioning of inherited state system and presidential change as opposed to the situation in Uganda.

Similarly to Uganda, the increase in the militarization of the Kenyan army as an approach used by the colonialists to instill fear across Kenya, to curb any resistance, promotion of same family leadership as seen from Jomo Kenyatta(founding father) and current President Uhuru. These agitations in the post-independence error have continued to prove the coloniality aspects of subordination among Kenyans' prohibited ideological evolution from decolonization time to date. With the leadership systems that have failed to integrate the true indigenous Kenyans systemization traditional values than promoting the inherited western domination has continued to co-exist in absence of colonial structures in both Kenya and Uganda as used in this essay.

In agreement with Gayatri Spivak [10], the continued importance of the international division of labor as constitutive of the capitalist system as perceived in the domination of those who took over power in Uganda and Kenya in relation to the struggle of proceeding International community cooperation in the post-independence error has continued to undermine the importance of cultural transformation as linked to traditional values and Africanity promotion against subordination of the western civilization. This contradiction of state interest over the economy than the culture of African mind transformation over ideological domination by imitating western culture and knowledge that dehumanizing one of Africans. This promotes a clash and reluctant dichotomy in African minds in effectively understand matter that inhibit the deoloniality process despite the past occurrence of the decolonization process in Africa.

CONCLUSION

As illustrated in the case of Uganda and Kenya for the general African continent, it's evident that even after decolonization of the continent the colonial aspects and mindset remained among the few who took over governments despite the contradiction from the new breed of leaders as opposed to the colonialists themselves. With the continued systemic operations in the inherited states in the post-colonial state systems, these have remained to promote coloniality ideas of subordinations among Africans over the former colonial

masters. This all makes the whole decoloniality process to be a hard process without appreciating the African roots (original values worthiness) despite the past perceived success in the occurrence of the whole decolonization process in Africa.

RECOMMENDATION

Juridical-political liberation from at time of decolonization needs to be transformed to suit the realities of African people s way of life. This is arguing for in this essay that it would create a system of leadership that would promote decoloniality than coloniality in the post-independent Africa.

The need to have conceptualized what is being African and living with self-worth. This is argued for in this essay as a recommendation to create a shared identity to distinguish Africanity and identify the European/Euro-American exploitation and domination from all angles of economic, social and cultural oppressions and stand against them for equality and equal respect to Africans.

There is a need to develop African systemic inclusiveness to empower more Africans economically this is hoped in this essay that it would empower more Africans to prohibit from vacating the continent through migrations to the west in the post-independence time and promote reconstruction of worthiness of Africa over the west.

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