SOME CONCERNS ABOUT AFRICA'S POSITION IN THE ERA OF THE FOURTH INDUSTRIAL REVOLUTION (4IR): REFLECTIONS ON IDENTITY AND DEVELOPMENT

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Abstract

The positivist versus negativist conflict on Africa's capability at competing well with the West in the era of the "Fourth Industrial Revolution" (4IR) divides Africa, with negativist (common) position denying Africans' capability to successfully compete with the West in the era of the 4IR. This paper argues that Africans have much to offer the world despite being perceived as lagging behind in the 4IR. Although the West is regarded as native to the 4IR, Africa can compete and excel well if it overcomes the problems relating to the failures of self-realisation, self-mastery, self-actualisation and self-determination as well as leverages or harmonises the benefits of its divergent identities to achieve unparalleled development. Africa's problems deepen because it is unable to successfully extricate itself from its pre-colonial, post-colonial and self-inflicted mental, moral, physical and social impoverishment. Reflecting on Africa's condition in the era of the 4IR, using historical and conceptual analyses, this paper debates that it peoples' diverse identities are played on by both insiders and outsiders on the continent to undermine its vast potentials. This affects its peoples' failure to attain proper self-realisation, self-mastery, self-actualisation and self-determination which should occasion meaningful development. Addressing the issues raised, the paper pleads that Africans recognise their identities as unique, non-monolithic, and leverage these advantageously in the era of the 4IR.

Keywords: African mind, Development, Domination, Fourth Industrial Revolution, Identity

Introduction

Ali Mazrui argued that the formation of states on the Africa continent is associated with "the broader triple heritage of Africa's history and culture" [1] "which encompasses indigenous, Islamic and Western traditions." [2] Thereby, certain African states evolved indigenously, some by the intermingling of Islamism and African indigenous practices, and others by the interaction of Western and African indigenous elements. In certain cases, the integration of the "triple heritage", reflecting a point of convergence, determines the way African states are organised. As noted by Bamikole[3], the root of Mazrui's 'triple heritage' thesis is identifiable in Kwame Nkruma's consciencism[4]. African scholars have received this idea of 'triple heritage' by Mazrui and Nkrumah differently. While some lauded it[5], some think of it as being fallacious[6] on grounds of historical contentions and accuracy, yet others think it should be applied

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[1] Ali A. Mazrui, "The Reincarnation of the African State: A Triple Heritage in Transition from PreColonial Times", *Présence Africaine*, 3e et 4e TRIMESTRES, Nouvelle série, 127/128, 1983: 115.
[2] Mazrui, "The Reincarnation of the African State", 115.
[3] Lawrence Bamikole, "Nkrumah and the Triple Heritage Thesis and Development in Africana Societies", *International Journal of Business, Humanities and Technology*, 2(2), March 2012: 72.
[4] Kmame Nkrumah, *Consciencism: Philosophy and Ideology for Decolonisation*. London: PANAF, 1970, 1964: 66-75.
[5] Bamikole, "Nkrumah and the Triple Heritage Thesis", 72.
[6] Hailu Habtu, "The Fallacy of the "Triple Heritage" Thesis: A Critique", *A Journal of Opinion*, 13, 1984: 26-29.

universally[7]. As will be obvious in some part of this work, the identified "triple heritage" plays some role in shaping the identity of Africans.

The interference of Europeans and Islamic Asians in Africa's political, religious and socio-economic life gave the identities of Africans various outlooks and forms such that we have historical, cultural, psychological, etc, identities.[8] In the Sub-Saharan African nations, the trans-Atlantic and trans-Sahara trades in slaves and other factors afforded the wealthy Africans, Middle Easterners/Asians and European voyagers and missionaries the chances of not only transporting their material and human wares but also infusing the continent with their ideas, thus crippling the orientations of Africans over centuries.[9] Arising here was an overly dependent structure and mental colonisation of Africans. Apart from giving the peoples a diminutive perception of themselves, the continent finds it difficult to return to its pre-slave trade and pre-colonial era of being African. By the admixture of several elements, it experienced overlaps of identities which later shape the way its peoples and domains are identified.

In all of these, part of the mistakes often made by scholars is to think of African identity in monolithic terms, thereby conceptualising a unique identity void of consideration for African diversity.[10] As much as an identity may be recognized as having derived from Africa, at a glance, the continent's peoples are culturally, religiously, socially, morally and psychologically diverse based on different social structures. This diversity is one of the reasons for the conflicts and underdevelopment on the continent. To achieve great development, the continent needs to master itself. Adopting historical and conceptual analyses to regurgitate on the African condition in the era of the 4IR, I stress that the issues of identity, with respect to the West's perception of Africa and Africa's historical past, shape the way Africans perceive their development. Unfortunately, both Africans and foreigners play on Africa's diverse identities to underrate its vast potentials.

Furthermore, I discussed historical issues regarding establishing conceptions undermining Africa's intelligence and capability. I argue against perceiving African identity monolithically, to aid properly recognising and leveraging the diverse identities advantageously in the 4IR era. Africans should search for development paradigms transcending endogenous approaches to development instead of exogenous ones. They may blend particular culturally endogenous elements with the exogenous knowledge of the 4IR to achieve monumental development.

The Eras of the Industrial Revolutions and Africa
Technologically, as Eegunlusi claimed, "a revolution is the revolving of a certain object at a particular point . . . However, in political descriptions, a revolution is usually considered a governmental change that involves a lot of violent actions from the people. In this respect, it is the total overhauling of a given political system. Generally, socially,

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[7] Lansana Keita, "Africa's Triple Heritage: Unique or Universal?" *Présence Africaine*, 3e Trimestre 1987: 91-98.
[8] Kola Olugbade and Kolo Olugbade, "Foreign Intervention in African Politics Revisited: The Paradox of African Self-Determination", *India Quarterly*, 43, 1987, 15-27.
[9] Kyari Mohammed, "The Message and Methods of Boko Haram", *Boko Haram: Islamism, Politics, Security and the State in Nigeria*, Marc-Antoine Pérouse de Montclos (ed). Ibadan: IFRA-Nigeria, West African Politics and Society Series, 4, 2020 Society Series, 2, 2014:11.
[10] Frank Okenna Ndubuisi, "The Philosophical Paradigm of African Identity and Development", *Open Journal of Philosophy,* 3(1A), 2013, 223-225. http://dx.doi.org/10.4236/ojpp.2013.31A037

politically, economically, etc, a revolution is the total overhauling of any given system. It is to make a complete change as far as the system is concerned."[11] In *The Fourth Industrial Revolution*, Klaus Schwab said, "The word "revolution" denotes abrupt and radical change. Revolutions have occurred throughout history when new technologies and novel ways of perceiving the world trigger a profound change in economic systems and social structures."[12] Schwab described four stages of the industrial revolution (IR) preceded by the agrarian revolution ten millennia back as periods evolving better lifestyles, communication, animal domestication, mass food production, and moral, psychological and socio-political benefits.[13]

Several revolutions existed between the agrarian and the first IR. Marking the IRs is substitution of physical strength with "mechanical power" till the point where, with 4IR, "enhanced cognitive power is augmenting human production."[14] Thus, the first IR (c.1760-1780):

> Triggered by the construction of railroads and the invention of the steam engine…ushered in mechanical production. The second industrial revolution…started in the late 19th century and into the early 20th century, made mass production possible, fostered by the advent of electricity and the assembly line. The third industrial revolution began in the 1960s. It is usually called the computer or digital revolution because it was catalysed by the development of semiconductors, mainframe computing (1960s), personal computing (1970s and 80s) and the internet (1990s). . . I believe that today we are at the beginning of a fourth industrial revolution. It began at the turn of this century and builds on the digital revolution….characterized by a much more ubiquitous and mobile internet, by smaller and more powerful sensors…by artificial intelligence and machine learning. Digital technologies that have computer hardware, software and networks at their core are not new, but in a break with the third industrial revolution…are becoming more sophisticated and integrated and…transforming societies and the global economy.[15]

Concerns, within and outside Africa, regarding Africans' capability to brilliantly compete with other races in the era of the 4IR and excel rest on the thought that they are inferior and should play second fiddle. This orientation predates the post-colonial era. It made the West considers Africans as unintelligent and incapable of producing great artworks until they saw artefacts from places like Ile Ife, Benin, Igbo-Ukwu and Esie.[16] For instance, Leo Frobenius, a German itinerant anthropologist, denounced African origin of African

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[11] Tayo Raymond Ezekiel Eegunlusi, "Ethical Revolution as Nigeria's Development Determinant", *Amamihe Journal of Applied Philosophy* (AJAP), 21(2), 2023: 29-40.
[12] Klaus Schwab, *The Fourth Industrial Revolution*. Geneva: World Economic Forum, 2016: 11.
[13] Schwab, *The Fourth Industrial Revolution*, 11.
[14] Schwab, *The Fourth Industrial Revolution*, 11.
[15] Schwab, *The Fourth Industrial Revolution*, 11-12.
[16] Leo Frobenius, *The Voice of Africa*, *vol. 1,* London: Hutchinson & Co., 1913: 98, 101, 318.

artworks by not accepting Ife people's artistic ingenuity. He called them an "assembly of degenerate and feeble-minded posterity" for having custody of Olokun bronze work.[17]

Unfortunately, Africans were/are complicit in accepting certain Western orientations as valid. In Western power and intellectual games with Africa, consideration of African identity plays a role in how Africans are perceived and how they perceive themselves. Any people made inferior or making themselves inferior to others have lost their important competitive advantage.[18] Africa needs to address the issue of its psyche to do well. Although certain Africans never consider themselves inferior to others, their percentage is small compared to those perceiving others elsewhere as best while adjudging themselves as of lesser value.[19] Addressing these issues, what to first consider is the description of African identity in relation African and non-African perception of things.

The Identity Question in Cultures of Africa
An identity is what identifies, characterises, uniquely defines or distinguishes an individual or thing from all others.[20] Considering this, identifiable distinguishing marks include bodily/biological features/factors, ancestrally traceable historical links and cultural factors. Here, biological identity involves the latent or evident manifestations of natural structures responsible for shared, biologically historical or ancestral traits, which may affect a few individuals or even an entire race. Biological features are usually taken as marking a child's belonging to a family.[21] Some cultures also establish a child's belongingness to a family through performing rituals. For instance, certain riverine areas of Nigeria establish ancestry through immersing children in water to test paternity.[22] Thus, biological, historical and cultural identities fuse. Modern sciences engage DNA tests to confirm paternity/maternity.

Biological identity, relating to historical and cultural identities, engenders communal/shared identities/relations. By this, a person's individuality is defined in relation others in society, making significant the social embeddedness of individuals.[23] Obvious then is the emergence of social identity, exposing the social characteristics identifying a people. Associated with this is epistemic identity, the knowledge and orientation known to be common to a people.[24] Based on epistemic identity, in

[17]Frobenius, "The Voice of Africa", 13-14, 98, 101, 318; Stephanie Busari, "The African Sculptures Mistaken for the Remains of Atlantis, 2010", https://www.cnn.com/2010/WORLD/africa/06/21/kingdom.ife.sculptures/index.html

[18] Mohammed El Amine Abdelli, et. al. (eds.), *Competitive Advantage, Strategy and Innovation in Africa: Issues and Applications,* New York and London: Routledge, 2024: 19.

[19]Adu Boahen, "Colonialism in Africa: Its Impact and Significance. *General History of Africa VII: Africa under Colonial Domination*, *1880-1935,* A. Adu Boahen (ed). Berkeley, CA: University of California Press, 1985, 803-804; Olúfẹ́mi Táíwò, *How Colonialism Preempted Modernity in Africa.* Bloomington and Indianapolis: Indiana University Press, 2010, 79; Mpiyakhe Dhlamini, Let My People Go: How Africa Can Save Itself, African Liberty, 2019, https://www.africanliberty.org/2019/06/26/let-my-people-go-how-africa-can-save-itself/

[20] Alasdair MacIntyre, "The Concept of a Tradition", *Communitarianism: A New Public Ethics*, Markate Daly (ed). Belmont, CA: Wadsworth, 1994, 124.

[21] MacIntyre, "The Concept of a Tradition", 124.

[22] "Ijaw Patternity Test: Mo Sii Nipa Igbagbo Awon Ilaje Nipa Omo Oko ati Omo Ale." https://www.bbc.com/yoruba/57621104

[23] William M. Sullivan, "A Renewal of Civic Philosophy", *Communitarianism: A New Public Ethics*, Markate Daly (ed). Belmont, CA: Wadsworth, 1994, 193.

[24] Tayo Raymond Ezekiel Eegunlusi, "Communitarian Ethics, Social Change and Social Peace in the Niger Delta", *Journal of African Studies and Sustainable Development*, 6(4), 2023: 222.

consonance with social, historical and cultural identities, socio-cultural norms, values and wisdom for existence and interaction with other cultures are created. These not only regulate human conduct but dictate outcomes of activities and human responsibility in communal relations.

Diop's conceptualisation of cultural identity, both obviously and covertly, incorporates the above views. He identified three factors as determinants of cultural identity, standing as the "collective identity" playing pivotal roles in the formation of cultural identity: the historical, linguistic and psychological factor.[25]Any meaningful sense of the description of cultural identity accommodates the concurrent existence of these factors. Any full expression of any of the factors makes for its dominance and the weakening of the other two. Consequently, Diop conceives of historical identity as the factor integrating the various components making us a people, as far as cultural and historical existence is concerned, while also ensuring security and continuity.[26] This becomes "the historical conscience…that allows a people to distinguish itself from" foreigners.[27] Relating this to Africa, Diop conceives of what ensures continuity, helps to gain confidence, even in adversity, and emboldens a people to interrelate well within and across cultures where a proper sense of historical connections with origins or communities exists.

The linguistic factor relates to the language connecting and uniting a people. Diop avers that linguistic links are possible in "kinship" or "genetic sense". Thus, concerning Africa, tribes link current languages to ancestral language or "mother tongue".[48] Here, one could link epistemic identity with Diop's linguistic identity, thereby making linguistic identity a subset of epistemic identity, since language study is a part of the general area of knowledge. A merit of Diop's identification of the linguistic factor of cultural identity seems to be its pointing out the significance of a linguistic unity occasioned by a historical consciousness emanating from the linguistic factor. Thus, concerning Africa, pinpointing the achievements of linguistic researchers and anthropologist as exposing the "African linguistic unity in a genetic sense", through historical-linguistic connections, awakens a linguistic consciousness making further probe possible such that a people's sense of connections or rejection of what leads to communal disunity becomes profound.

The psychological factor is the "psychic" element in understanding cultural identity, a psychological orientation imbued in a people, or an indoctrination shaping their perception of themselves, or the consciousness of who they think they are, as distinct from others. Superiority-inferiority divide comes to fore here as those with supremacist consciousness work hard at demeaning the psyche of those considered inferior to them. Psychological factor may be linked to social or communal identity for shaping individual social thinking and manners of interaction in communities. Relating to Africans, psychic understanding of cultural identity is explored to a disadvantage. As Diop shows, the West attributes rationality to itself, deriding Africans as essentially emotional. Representing this position was Gallen, a Greek physician existing six centuries after Hippocrates the Greek physician reputable for handing down the Hippocratic Oath. Diop found appalling that Gallen 'reduced' what characterised the African to the possession of an "oversized genitalia" and a "strong propensity for laughter". Unfortunately, later self-

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[25] Chelkh Anta Diop, *Civilization or Barbarism.* New York: Lawrence Hill, 1991: 211.
[26] Diop, Civilization or Barbarism, 211.
[27] Diop, Civilization or Barbarism, 212.

gratifying authors, like Comte Arthur Gobineau, furthered this view declaring the African as insensible and inferior and the whites as rational.[28]

Obviously, for long, the genius in the black race was undermined. I call this situation belittling the psyche and intellectual significance of Africans 'the denigration of the African mind'. Hence, the idea of 'the African mind' will mean the mentality of the African, part or whole, involving his thoughts, mindset, intelligence, orientation, consciousness of things, etc, with which he perceives, judges and interprets situations and conducts his affairs on daily basis.[29] European colonisation of Africa is rooted in the Greeks' superiority philosophy underpinning the running of the Roman Empire from which later colonisers of Africa emerged. Though Rome did not develop the original philosophical orientation that governed its activities, translating, introducing and spreading Greek thoughts among its people and developing the Latin terms engaged in spreading the philosophy till the Middle Ages remain significant.[30] Actually, it was Cicero who did the translation and introduction, thereby making studying at higher levels of education easy for the Romans.[31]

Greek thoughts influenced the Romans to develop a sense of superiority as well as the urge for conquest and domination, thus perceiving others in slave terms, as objects to be used to achieve their interests. As can be clearly seen, Plato justified slavery, considering it as a natural phenomenon in the social order that should not be disrupted because some persons are supposed to be slaves by nature while some are rulers by nature.[32] Hence, as those destined to rule, as against those destined to servitude, the Philosopher-kings should be in charge of the affairs of the state, thereby controlling the soldiers and the artisans.[33]

Unlike others, the philosopher-kings are not subject to the dictates of their appetites, desires or feelings.[34] Thus, they are rational or subject to the dictates of reasoning. While Plato might have talked in metaphorical expressions, Aristotle whose philosophy influenced the thoughts of the world's important thinkers for almost two millennia considers slavery as good for those born as natural slaves whose lives would have run amok without the control of their masters.[35] These views run in consonance with the way the Greeks, generally, considered slavery as natural. In this, those who controlled wealth and power could easily own slaves while those lacking in these could naturally become slaves.[36]

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[28] Diop, *Civilization or Barbarism*, 216.

[29] This is similar to Okpalike's idea of African Mentality. See Chika J.B. Gabriel Okpalike, "The Transformation of the "African Mentality" as Fundamental to Development of African Societies", *American International Journal of Contemporary Research*, 4(10), 2014: 79-85.

[30] See Donald L. Watson, "Roman Philosophy", *World History Encyclopedia*, 2023. https://www.worldhistory.org/Roman_Philosophy/#:~:text=While%20not%20involved%20directly%20in,philosophy%20into%20the%20Middle%20Ages.

[31] Sara Ahbel-Rappe, "Philosophy in the Roman Empire", *A Companion to the Roman Empire*, David S. Potter (ed). Oxford: Blackwell Publishing Ltd, 2006, 524-525; Conyers Middleton, *The Life of Marcus Tullius Cicero*. London: W. Green, 1816.

[32] Plato, *The Republic*. G.R.F. Ferrari (ed). Tom.Griffit (Trans.), Cambridge: Cambridge University Press, 2000, 252-345.

[33] Plato, *The Republic,* 252-285.

[34] Plato, *The Republic*, 252-260.

[35] Aristotle, *Aristotle's Politics*, Benjamin Jowett (Trans.), Randon House, 1943: 60-64.

[36] Aristotle, *Aristotle's Politics*, 64-66.

The Romans considered slaves as properties of their masters who had no rights of their own. As such, they could be purchased or disposed off at will. They could not enter into contractual obligations or marry. Although some of them might eventually satisfy the conditions for freedom, they could still be loyal to their masters as free men.[37] With slavery being thought of as just, and humans considered as commodities to be purchased, used and dumped, the general orientation of what was to become the lot of slaves in Africa, in being ferried across the Sahara and the Atlantic, was already ingrained in the mentality of the Europeans.

Post-Roman Empire New Centres of Power, Slavery and the African Situation
The decline and eventual disintegration of the Roman Empire turned its different territories, such as Britannia (Great Britain)[38], Gaul (France and other surrounding areas)[39] and Hispania (Spain and Portugal)[40], to new centres of power controlled by a supremacy mentality and filled with expansionist ambitions to satisfy and justify their socio-political and economic existences. These asserted their dominance through wars of conquest that, [41] unfortunately, shifted to Africa whose peoples were regarded as exchange commodities. By the 1400s, the Portuguese stole Africans, beginning a ruinous and massive trans-Atlantic slave activity that lasted almost four centuries[42] which, with the cooperation of local chiefs, destroyed Africa's human, mental, psychological and material resources.[43]

Generally, four slave trades denigrated the African mind: The trans-Sahara, the Red Sea, the Indian Ocean and the trans-Atlantic slave trades.[44] The first three, named "the Arab" or "the Oriental" trades, traversed West and East Africa and the Islamic world[45]. The Indians Ocean slave trade affected Africa, the Middle East and Asia. [46] The Red Sea slave trade involved the Middle East and the Arabian Peninsula.[47] Religions and ideas that mentally undermined Africans were imported along these trade routes.[48] For instance, Jihadist constant 'purging', decimating the ranks of those antagonistic to newly

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[37] Aristotle, *Aristotle's Politics*, 62-63.

[38] This incorporates the four areas now making up the United Kingdom: England (Roman Britannia), Scotland (Caledonia), Wales (Brittania Major or Cambria), and Northern Ireland (Hibernia).

[39] The area occupied by the Celtic Gauls, such as France, Switzerland, Belgium, a part of Germany and the Po Valley in modern day Italy.

[40] Hispania was the name the Romans gave to the Iberian Peninsula, which roughly accommodates modern Portugal (Portucale – "Port of Cale", which later became Portugale/Portugallia/Portvgallo/Portvgalliae over centuries) and Spain (Espania). At the time of the existence of the Roman Empire, Hispania was divided into three parts: Lusitania westwards, Hispania Baetica southwards and Hispania Terraconesis north-eastwards.

[41] Patrick Manning, "Slavery and Slave Trade in West Africa, 1450-1650," Emmanuel Kwaku Akyeampong (ed). *Themes in West Africa's History*. Athens: Ohio University Press, 2006: 99-110.

[42] Phillip Lorenzo, "The Transatlantic Slave Trade and the Portuguese Prazeros: An Economic Creation of Cultural Identity", *Voces Novae*, 6(3), 2018 25-39. https://digitalcommons.chapman.edu/vocesnovae/vol6/iss1/3

[43] Ronald Olufemi Badru and Tayo Raymond Eegunlusi, "Colonial Legal Reasoning in the Post-Colonial African State: A Critique and a Defense of the Argument from African Metaphysical Epistemology", *Thought and Practice: A Journal of the Philosophical Association of Kenya*, 7(2), 2015: 19.

[44] Nathan Nun, "The Long-Term Effects of Africa's Slave Trades", 2008, 155. https://scholar.harvard.edu/files/nunn/files/empirical_slavery.pdf

[45] Benjamin Reilly, *Slavery, Agriculture, and Malaria in the Arabian Peninsula*. Athens, Ohio: Ohio University Press, 2015: 168.

[46] Areas where slaves were sold include Ethiopia, Kenya, Sudan, Egypt, Saudi Arabia, India, Oman and Yemen.

[47] Areas where slaves were sold include Ethiopia, Kenya, Sudan, Egypt, Saudi Arabia, India, Oman, Yemen, Madagascar, Java, Tanzania, Mozambique, Malawi, Iran, Iraq, Mali and Japan.

[48] Lieutenant Francis Edward Blackwood, "The Satiru Uprising, Nigeria, 1906", *Britain's' Small Forgotten Wars*, http://www.britainssmallwars.co.uk/the-satiru-uprising-nigeria-1906.html

instituted religious and political order, [49] depicts a conscious subjugation, dehumanisation, and forceful installation of stratified socio-political, educational and economic systems void of respect for other people's interests or feelings.[50] Thus, destroyed are the confidence and mentality for self-definition, self-assurance and self-determination[51] in Africans. As Mathabane describes, the denigrating "politics of apartheid"[52] made the African person lack confidence in himself and in his own land, thus becoming hateful, distrustful and abusive.[53] Unfortunately, the worsening of the African socio-political and economic systems makes opportunistic Africans leverage the negative impacts of the slave trades to gratify personal interests, extorting the continent to favour themselves or their cronies. Having endogenous and exogenous causes, the in-fighting among the peoples, such as the zenophobic attacks in South Africa, make relationship in Africa volatile and toxic.

The denigration of the African mind is far-reaching, incorporating both the Africans within Africa and Africans diaspora. As ways of undermining African ingenuity, its peoples are either declared as incapable of worthwhile inventions or efforts are made to discredit their inventions. Thus, credits for the black's inventions were given to the whites, ridiculing the intellect of the black man. For instance, Lewis Latimer was the black inventor on Alexander Bell Graham's team that sketched and developed the patent drawings of the first telephone.[54] He also contributed significantly to the development of Thomas Edison's "incandescent light bulb".[55] These instances characterise the long domination of Africans and underscore that the thoughts of supremacy is dominant in denigrating the black mind.

As obvious, the West and East of the world have dominated Africans through the outcomes of the slave trades and colonial efforts. Arabs and Arab-converts and the Westerners, all imported their orientations through forceful and tactful means to brainwash Africans into thinking they are inferior and destined to play second-fiddle. East orientations became instruments by African tribes believed to have originated from places both within and outside Africa to dominate other tribes while the West continues to think of itself as superior to every other race.[56]

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[49] Blackwood, "The Satiru Uprising, Nigeria, 1906".

[50] Hannah Hoechner, *Search for Knowledge and Recognition: Traditional Qur'anic Students in Kano, Nigeria,* Ibadan: IFRA-Nigeria, 2013: 82-85.

[51] Nathan Nun, "Shackled to the Past: The Causes and Consequences of Africa's Slave Trades", 2008, 1-41. Retrieved 8th May, 2022 from https://scholar.harvard.edu/nunn/files/hup_africa_slave_trade10.pdf; Nathan Nun, "The Slave Trades", A Lecture delivered at the Programme of the Wheelers Institute, London Business School, on Africa History through the Lens of the Economy on the 22nd of February, 2022. From https://www.wheelerafricacourse.org/_files/ugd/1833dd_b9bcfcfeb3e849d6a4e8bd43b8e8b03a.pdf; Paul Lovejoy, Igor Kopytoff and Frederick Cooper, "Indigenous African Slavery", *Historical Reflections*, 6(1), 1979:19-83; Darrel Moellendorf, "Racism and Rationality in Hegel's Philosophy of Subjective Spirit", *History of Political Thought*, XIII(2), 1992: 243-255; David Hume, *Oxford World's Classics: David Hume: Selected Essays*, New York: Oxford University Press, 1993: 124-125, 257, 360; Robert Palter, "Hume and Prejudice," Hume Studies, XXI (1), 1995: 4.

[52] Mark Mathabane, *Kaffir Boy: The True Story of a Black Youth's Coming of Age in Apartheid South Africa*. New York: Free Press, 1986: x.

[53] Mathabane, *Kaffir Boy*, x.

[54] Raymond Fouche, *Black Inventors in the Age of Age of Segregation: Grandville T. Woods, Lewis H. Latimer, and Shelley J. Davidson.* The John Hopkins University Press, 2003.

[55] John D. Bullough, *Lewis Howard Latimer & the Color of Light*. The Historic House Trust of New York City, inc., 6(1), 2012, 10.

[56] The Fulani, for instance, see themselves as the ones 'born to rule' and allow no other, exercising all schemes and control.

The most unfortunate and worst denigration of the African mind is the one by Africans themselves. Post-colonial African writers have erroneously accepted the demeaning orientations imposed on them, especially by the West, making Africans see themselves as lesser than others, thereby fostering a psyche-damaging self-inflicted injustice.[57] One of the ways this has manifested is in Africans' inhumanity to Africans as Africans maltreat themselves to please outsiders or pursue gains to their peoples' detriments. Thus, mastering the idea of supremacy, as if bequeathed, a combined Western, Eastern, cultural or indigenous arrogance and individual pride made Africans continue their peoples' domination dexterously striving to excel the activities of their erstwhile oppressors.

Invariably, new waves of conceptions of domination turn Africans to the hands in the gloves of the West to oppress their peoples or suppress them for personal, communal and corporate gains. Africans are in cahoots with their erstwhile colonial masters who allowed them independence but failed to set them free completely.[58] Their intellects, natural and human resources are milked to serve the former colonialists[59] This crisis and anomaly, denigrating the African mind, deepens with a new generation of Africans ripping the continent of derivable benefits, undervaluing its significance and betraying the people's good values and ethos of common decency.

As revealed by the catalogue of past events deriving from material gains, lust for power and desires for control, based on self-pursuits and trust in the agenda of their slavers, colonial masters and oppressors, Africans were and still are the worst enemies of their brethren.[60] They were part of why the slave trades and colonialism thrived and are part of why post-colonial and neo-colonial injustices thrive.[61] With post-colonialism and neo-colonialism, they are willing tools in the hands of the West and their fellow Africans to oppress their own people. Past lack of faith by Africans, in themselves, that made them act based on the orientations of their colonisers ridiculed the African mind. Post-colonially, this lack of faith still makes them do the biddings of their former colonisers and privileged Africans to their peoples' disadvantage. This ridicules the African mind.[62]

The extent of these denigrations notwithstanding, some Africans chose to be different. Not accepting Western supremacist views as mostly real to undermine themselves, those who encountered certain situations, such as the world wars, discovery of African artefacts, or gained self-awareness during competitions with Westerners, resisted the centuries old erroneously imbibed orientations.[63] A large majority without these encounters still see themselves as inferiors. Unfortunately, low morality, poverty and

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[57] Okpalike, "The Transformation of the "African Mentality", 79-85.

[58] Gareth Austin, "African Economic Development and Colonial Legacies", *International Development Policy,* 1, 2010, 11-32.

[59] Unfortunately, the colonial masters told the story differently. See Gareth Austin, "African Economic Development" and Colonial Legacies", *International Development Policy,* 1, 2010: 11-32.

[60] Austin, "African Economic Development", 11-32.

[61] Tayo Raymond Ezekiel Eegunlusi, "Critical Reflections on the Quest for a Monolithic Democratic Alternative to Liberal Democracy for Africa", *Africa beyond Liberal Democracy: In Search of Context-Relevant Models of Democracy for the Twenty-First Century*, Reginald M.J. Oduor (ed). Lanham: Rowman & Littlefield, 2022, 201.

[62] Dennis Masaka, "Colonialism and the Challenge of Western-Style Democracy in Africa", *Africa beyond Liberal Democracy*, Oduor (ed). 42-45.

[63] Erin Myrice, "The Impact of the Second World War on the Decolonization of Africa", *Africana Studies Student Research Conference,* 2, 2015: 1-10. https://scholarworks.bgsu.edu/africana_studies_conf/2015/004/2

lack of the will to do the right things make this large majority of the continent's populace to now progressively believe less in what is African even where and when the continent has better things to offer. The above problems have been identified severally but not solved.

On people's wondering whether Africans can brilliantly compete well with others elsewhere in adopting and engaging the technologies of the 4IR,[64] Africans possess the intelligence required to engage the technologies of the 4IR excellently well, if they or their societies create the opportunities for their training in, at least, the basics of the 4IR technologies. Alongside this, government needs to provide enabling environment.[65] Thinking that there is something any race of the world can do, as far as the technologies of the 4IR are concerned, that Africans cannot do is to denigrate the African mind and undermine human potentials everywhere. Recent global statistics prove that Africans are competitively excelling above other citizens of the nations of the world wherever they sojourn or have equal opportunities.

An important question of utmost concern to address subsequently is that of how Africa will not lag behind in the era of the 4IR despite its huge potentials. Engaging the technologies of the 4IR doubtless has its merits. However, Africa is presently weak, dominated and disadvantaged in engaging the technologies of the 4IR to create a positive revolution and high-profile ranking or development. Africa's domination and lagging behind, manifesting differently, connect to its extreme poverty[66] which has aspects, the least of which is economic poverty. These aspects include: economic, moral, mental/intellectual, emotional/psychological and social aspects of poverty.

African Youths, Technology and the Innovation for a Technological Revolution
Africa has a lot of technology-savvy youths, in and out of its universities, who understand proper utilisation and manipulation of the 4IR technologies, even expertly than their developers. Unfortunately, a number of them use these technologies fraudulently for purposes injurious to humanity. A positive conduct, based on proper understanding of morality and moral responsibility to others in the global community can avert defamation from embarrassing conduct. Not all Africans are fraudsters or corrupt. Instances exist when African youths showcased globally surprising incredible acts of genius and hardwork. In year 2000, President Bill Clinton of the USA, brought to Nigerians' attention the uncommon exploits of Philip Emeagwali, a good example of Africa's capability when opportunities and enabling environment present themselves.[67] He created a niche for himself, contributing to the software development of supercomputers and applying "the CM-2 massively-parallel computer" which "used computational fluid dynamics for oil reservoir modelling".[68]

It is glaring that Africa's economic poverty will be taken care of if its moral, mental/intellectual, emotional/psychological and social poverty are taken care of. Africa ought not to suffer material poverty at all because of its abundant resources but lack of

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[64] Reginald M. J. Oduor (ed,), "Epilogue", *Africa beyond Liberal Democracy,* 275-276.
[65] Oduor, "*Epilogue*", 276
[66] Oduor, "Epilogue", 275-279.
[67] Bill Clinton, "Remarks to a Joint Session of the National Assembly in Abuja, August, 2000", Archived December 22, 2006 at the Wayback Machine.
[68] Ndille Ndille Njume, "Mind Blowing Facts about Africa". https://www.academia.edu/44714551/MIND_BLOWING_FACTS_ABOUT_AFRICA. 17-04-2024. 21-22.

foresight, lack of moral will, bad management and other factors keep it in abject material poverty. Concernedly, its developmental transformation may be limited by an improper cognition of its multiple identities.

African Identity or African Identities?
In dealing with the issues involved in African identity, the issue of 'unity in diversity' or 'universalism versus particularism' come to fore. To talk of African identity is to arrogate to Africa a unique distinguishing factor. However, in strict terms, the idea of African identity may be elusive or meaningless. For instance, while works like the the Igbo Ukwu sculptures, Nok terracotta, Esie stone carvings, the Ori Olokun, the Obalufon and the Queen Idia bronze heads are African and are identified as belonging to Africa, they are unique to the locations of their creation and bear the names of the locations. Thus, the Esie stone figurines, the Ori Olokun and the Obalufon bronze works are parts of Esie and Ife (both Yoruba) identities. Idia head, Igbo Ukwu and Nok terracotta artefacts showcase the distinct identities of the Benin (Edo), Nri (Igbo) and Ham (Hausa) peoples of Nigeria.[69] The emphasis here is that these artefacts, though often perceived in universal light (African), have their real identities in their original particular locations. Considering this, if no proper clarification is made, conflicts may arise concerning what serve(s) as the exact referent(s) for African identity.

A significance of the above situation is that Africans everywhere will always identify and contend for what they consider as particular to them and will not allow imposition from others. This is one of the reasons for the Yoruba proverb *"Oko kì í je ti baba àti tọmọ kó má nìí àlà"*[70] (A farm belonging to both the father and the son must have clear-cut boundaries. Literarily interpreted, there must be clear-cut demarcations in treating closely related issues or things involving people that are perceived to be one). The issues of distinct boundaries between universal/'common identity' and 'particular identity' have been responsible for conflicts in Africa in more recent times. In a recent online video, nations like Cameroon consider Nigeria's identity, as imposed by the media (electronic, print and the Information and communications technology), especially as expressed through the social media, as too imposing and redefining their local identities.[71] For this, they think Nigerians are ruining their particular identities as their countries' youths now imitate the Nigerian identity and undermine their own. Unfortunately, this is the way Nigeria feels about the Western identity that trickles down to the youths through the same technologies. Up till recently, Africans scholars have argued for embracing certain philosophies and ideas belonging to certain African communities, such as *Ubuntu*, *Omoluabiism*, *Ibuanyidanda, Ujamaa, and Consciencism*, as being good to adopt by other Africans[72]. However, we must bear in mind that each part of Africa has its unique philosophies or orientations.

In discussing the importance of the divergent African orientations, scholars are culprit in trying to showcase each one as if it is what the continent should adopt. They may succeed in the theoretical articulations but fail before the general populace as the people

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[69] Johnson Adelani Abodunri, "Artistic Forms and Ethnic Identity in Nigerian Painting", *Journal of Art and Architecture Studies*, 10 (1), 01-05, 2021: 1-5.
[70] See Oyekan Owomoyela, *Yoruba Proverbs*, Lincoln and London: University of Nebraska Press, 2005: 133.
[71] "Nigerians are Threats, We Don't Want Them in Our Country", https://youtu.be/04ciSikgyBw?feature=shared
[72] Thaddeus Metz, "Ubuntu as a Moral Theory and Human Rights in South Africa", *African Human Rights Law Journal*, 2011: 531-550.

that are expected to embrace the ideas find them strange to their cultural identities and revolt as a result.[73] While some of the philosophies are underpinned by serious senses of moral, communal and humanistic orientations, values and identities, their multicultural and unique elements may make an adoption of anyone of them for the continent to be seen as an imposition and violation or restriction of peoples' rights to cultural expressions.[74] In certain cases, any of these views may be seen as complementary, if viewed in pleasant terms, but not as what should be adopted over what a culture believes to be its own. If scholars continue to consider certain ideas as capable of being universalised for Africa, the rest of the people whose ideas are not imbibed will see the adopted philosophy as a way to their domination, marginalisation and exploitation. Thus, perceiving things from and being wary of the tendencies for domination, which may result from the imposing of others' identity on them, intense conflicts may ensue in some parts of the continent.

One of the reasons for Africa scholars' recommendations of endogenous approaches to issues is the abhorrence for post-/neo-colonial and neo-liberal activities considered to have hindered the continent's development.[75] Unfortunately, while concentrating on and blaming neo-liberal identities and tendencies as threatening development in Africa, they usually either neglect or do not give sufficient attention to reacting to other factors. I will mention two of these. The first is what I will name "neo-Saharaism", an aftermath of the trans-Sahara trade that carries with it a strong religious identity shaping the socio-political, cultural and economic orientations of Africans till date. In a deep crisis that has afflicted most part of sub-Saharan Africa, neo-Saharaism has led to the harbouring of unparalleled fundamentalism of international significance and dimension that threatens human existence.[76] This situation constantly increases the inequality gap, furthers dependence, and raises the poverty level, the spread of diseases and the mortality rates among the peoples of the affected areas.[77] Thus, going by Mazrui's and Nkrumah's triple heritage views, the heritage of the neo-Sahara religion that imports fundamentalism, which is a huge disadvantage to the African continent, appears to have failed Africans.[78] The second is the post-apartheid chaos that carries with it a xenophobic appearance disrupting the socio-economic structures of the people suffering attacks from their fellow Africans. Like events in other parts of Africa triggering conflicts at the slightest provocations, neo-Saharaism and xenophobic attacks, which shape the way peoples in Africa are identified and perceived, are rooted in the long years of Islamic and apartheid dominations in the aforementioned parts of Africa.[79]

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[73] In what describes the extent people can go to protect their identity, the Anglo-Ashante war resulted from the British attempt to take the Ashante stool regarded by the people as the 'soul' of their empire. Several lives were lost as a result, including important British envoys. Kwabena Adu-Boahen, "Pawn of Contesting Imperialists: Nkoransa in the Anglo-Asante Rivalry in Northwestern Ghana, 1874-1900)", *Journal of Philosophy and Culture*, 3(2), 2006, 55-85.

[74] Eegunlusi, "Critical Reflections", 199.

[75] Eegunlusi, "Democracy, Federalism and Nigeria's Multi-Ethnic Culture", 127–46.

[76] Marc-Antoine Pèrouse de Montclos, "The Spread of Jihadist Insurrections in Niger and Nigeria: An Analysis Based on the Case of Boko Haram", *Transnational Islam Circulation of Religious Ideas, Actors and Practices Between Niger and Nigeria*, Èlodie Apard (ed). Ibadan: African Studies Centre (ASC), IFRA-Nigeria, West African Politics and Society Series, 4, 2020, 152-177.

[77] Nathan Nun, "The Long-Term Effects of Africa's Slave Trades".

[78] Èlodie Apard, "Boko Haram's Recruitment Processes: Ideological and Pragmatic Considerations", *Transnational Islam Circulation of Religious Ideas*, Èlodie Apard (ed). 180-184.

[79] Kyari Mohammed, "Boko Haram along the Nigeria-Niger Borderlands: Influences, Scope, and Management, *Transnational Islam Circulation of Religious Ideas*, Èlodie Apard (ed). 185-199.

In thinking seriously about the above, the multivalent nature of African identities seems to have been hugely undermined in the description of African identity. The people obviously have diverse identities and experiences. For long, Africans have often given the impression that their unity is more important than their cultural individualities or attention to the unique identities of their different tribes and communities.[80] While it is not in doubt that their unity is essential, their giving attention to their individual identities, which will on the long run promote this unity if each area develops well and has much to contribute, cannot be undermined. At the moment, Africa cannot afford to allow the paradigms of any of its peoples to dominate the others if it will ensure real development and compete well with other continents in the era of the 4IR.

In considering things relating to Africa, the individuality of tribes and regions of Africa should first be emphasised before their oneness is ever discussed. If this is not the situation, accusations of cultural imposition will ravage the continent. In other words, Africa will benefit from its diversity and avoid conflicts if its peoples first recognise their individual identities and leverage this to develop mutual interaction with others across the continent. They can then embark on the goals of self-realisation, self-mastery, self-determination and self-actualisation as members of the different communities work hard at developing internally, through developing their peoples and their societies, while also thinking of how bilateral or mutual relations with others will help in developing the continent as a whole. This is when the goals of the multilateral agencies arranged by Africans can really come to fruition and the continent can develop well.

In order to avoid the crises that may result from the consideration of African identity, I encourage that the identities of each area be promoted or that the philosophies of each area be adopted by its people to foster its own development.[81] This will encourage the independent growth of the various communities in Africa at their own paces. To seek to treat everything from Africa as "African", in a universal sense, is to seek to cause untold conflicts on the continent. Every part of the continent should treasure what it has without seeking to impose anything from an area on the other.

From the foregoing, the search for development paradigms in Africa should transcend the concerns for endogenous approaches to development. This means that Africans should work hard at looking for and adopting the traditional elements in their cultures as well as combine or engage modern knowledge and technology to achieve unparalleled greatness on the continent.[82] This is essential for certain reasons. First, the people will be able to look deeper into their cultures and use the knowledge gained to solve their problems domestically. In its present structure, Africa needs domestic solutions to its problems. African peoples' problems should be solved at the levels of their individual communities or cultural domains, rather than being perceived as a continental problem first. Even though the continent houses the people, the people are divergent and need to first grow on their own, based on their cultural, moral, socio-political values, ideals and norms.

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[80] Oduor, "Epilogue", 243; Sharkdam Wapmuk, "An-Africanism in the 21st Century: African Union and the Challenges of Cooperation and Integration in Africa", *Brazilian Journal of International Relations*, 10(2), 2021, 285-286.

[81] Eegunlusi, "Critical Reflections", 206.
[82] Eegunlusi, "Critical Reflections", 192.

Second, when the people are able to solve their problems domestically, with each region, tribe or people groups giving due attention to its growth, the proceeds of their domestic progress will affect their international significance in the area of contributions to the 4IR. The above will play significant parts in helping the continent to develop and cater for its own.[83] In future, with mutual cooperation, the people may be involved in exchanges that will further enhance development in other areas of the continent and promote mutual respect for each area's values and norms.

Considerations on Benefits of 4IR for Africans

Africa needs to give attention to some things in order to get things right and use its advantages to develop in the era of the 4IR. First, its peoples must embark on mental decolonisation or decolonise the African mind. Regarding this, they must act based on right orientation, right thinking, right contemplation, right understanding, and well-informed and well-thought-out decisions that can help them to reassess everything they have believed and chart a new and profitable course towards developing and living well.[84] Second, they must give attention to educating the African mind in their peoples by combining both the endogenous and exogenous ideas. In certain cases, as developed by the individual regions, in pursuit of a specialised and well-structured education that may take various forms, the contents of the curriculum of the continent's educational institutions should be geared towards real African development.[85] In this respect, the specific aspects of the education to pay close attention should include:

A specialised economic education leveraging innovations in technological advancement and economic benefits on the continent, with what is at par with other places across the globe. This type of education should consider the integration of the modern technologies from everywhere across the world and the orientations of the 4IR with the endogenous ideals in manners that will enable the continent to compete well with others anywhere in the world. Nations of Africa must learn to drive their economies with impulses that study other economies elsewhere, understanding how things run and also seeking good benefits.[86] This study will afford Africa the opportunity of understanding what to embrace and what to avoid, as it embarks on a comprehensive reengineering of its structures, policies, technologies, facilities and everything necessary for its growth without eroding its cultures or jeopardising its future.[87] This process may also entail engaging useful technologies from other places that can promote its participation in the 4IR and assist it to develop and compete with others across the globe without becoming dependent on any nation.

The continent's resources have been used by other places to develop and it is not too much for it to also use the technologies from other places to develop too. Besides, Africa cannot pride itself only in endogenous knowledge as the only criteria for great development if it is willing to overcome dependency and develop greatly.[88] As at now, African nations are too raw-materials and import dependent while other parts of the world are reaping the dividends of industrial revolutions through pragmatic and effective

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[83] Eegunlusi, "Critical Reflections", 195.
[84] Eegunlusi, "Critical Reflections", 195.
[85] John Ezenwankwor, "Dukor's African Unfreedom and Moral Responsibility", *Open Journal of Philosophy,* vol.3 (1A), 2013, 214-215.
[86] Ezenwankwor, "Dukor's African Unfreedom", 214.
[87] Ezenwankwor, "Dukor's African Unfreedom", 216-217.
[88] Oswaldo DeRivero, *The Myth of Development: The Nonviable Economies of the 21ˢᵗ Century*. New York: Zed Books, 2001: 6-30.

industrial production and exportation of finished goods as means of significant wealth creation. Though this problem has been long identified, it has not been solved. Any African nation desiring significant economic breakthrough in modern times must shore up its competitive advantages.[89] Furthermore, to balance things, consolidate within and avoid losing their reserves, African nations need to grow what they need from within and encourage their peoples to use their home-grown things so as to be less dependent on importation. Each nation should also work hard to grow their middle class so as to bridge the inequality gap, between the different stratum of their societies, which has constituted part of the drivers of vices and uncertainty on the continent.

A specialised moral education in which Africans need to revisit is the moral values and moral virtues that they once prided in, within their different communities. As such, moral values as diligence, transparency, honesty, integrity, reciprocal respect, altruism and fair and just treatment, and moral virtues such as respect for agreements, kind actions, fair dealings, empathic concerns and treatments, especially for others' welfare, should be taken into consideration.[90] To realise these, the moral education of Africans by their different communities and nations, should include the following: education concerning truthfulness, trustworthiness, dependability and prioritising and doing what is right, just and morally dignifying rather than shameful things. The peoples were once known to be morally virtuous and of good conduct.[91] This aspect of the continent's moral education is foundational to others. As the bedrock of this education, the peoples must teach themselves to pay special attention to their honour. People who think they have things to lose do not care less about their honour but think about it, before embarking on certain actions, and dutifully protect it. In this respect, considering good names, good images or perceptions, those who value honour and moral dignity do things that are honourable and shun vices.

A specialised political education that is based on or incorporates indigenous ruling patterns across the different areas in Africa, with contents specific to each area must imbibe the thoughts on mutual civility, moral dignity and decency so as to promote mutual respect. Regarding the need for political restructuring in Africa, part of the ongoing debates is that of the inadequacy of liberal democracy for Africa.[92] Apart from being overly Western in orientation and being bastardised, it is in conflict with the traditional orientations and values of the peoples and has, thus, been unsuitable for them. Though it allows for the pursuit of fundamental or human inalienable rights, liberal economy and social relations, the grounds for the ideals it propagates also constitutes the grounds for the vices it perpetrates. The abuses of the same things it stands for by its proponents who encouraged Africans into it make a mockery of it. A worse mockery is with the practitioners in Africa that endorsed and engaged it to afflict their own peoples. There is, thus, need for a new political education based on the ideals of morality that can help Africans to prioritise their peoples' honour and the continent's welfare and development.

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[89] DeRivero, *The Myth of Development*, 47.
[90] Ifeyinwa Cordelia Isidienu, "Revitalization of African Moral Values", *Igwebuike: An African Journal of Arts and Humanities,* 6(5), 2020: 116-127.
[91] Ezenwankwor, "Dukor's African Unfreedom", 214-215.
[92] Sirkku K. Hellsten, "African Political Ideology and Practice in the Era of Globalisation: Can a Return to African Humanistic Socialism Combat Afro-Libertarianism?" *Africa beyond Liberal Democracy: In Search of Context-Relevant Models of Democracy for the Twenty-First Century*, Reginald M.J. Oduor (ed). Lanham: Rowman & Littlefield, 2022, 18.

It is by giving attention to the above that the continent will not continue to be short-changed but driven to compete well in this era of the 4IR where things as space travel, nuclear technology and others dominate the way dominance in the world is viewed, measured and structured. Consequently, Africans should think seriously about how not to be undermined as far as engaging the technologies of the 4IR are concerned. They should think of how to develop so as not to lag behind even in involvement in and developing of things as space-travel and exploration, and nuclear technology. In dealing with these, they also need to think about how not lose the identities that make them Africans at the face of the global technological push-and-pull factors that presently dominate and relegate them to the background in the comity of nations.

Conclusion
This paper discussed that the common understanding, in and outside Africa, is that Africans are incapable of competing well with other regions of the world in the era of the 4IR and argued that Africans have much to offer the world despite being looked down upon as lagging far behind. Embarking on historical and conceptual explorations, clarification and analyses, it discussed the ideas underpinning denials that Africans have things to offer the world and the effects these perspectives have on the confidence of many Africans to attempt worthwhile things or compete well in the world. It equally examined the faults in Africans embracing the ideas denying their intellectual capabilities and urged that Africans should give due attention to achieving the goals of self-realisation, self-mastery, self-determination and self-actualisation. This is important for them to leverage and harmonise the benefits embedded in their different communities' identifying the uniqueness of their multivalent identities so as to attain significant development and solve the problem of poverty. By this, they can develop individually and contribute well to the continent's overall development and even be champions in the era of the 4IR.

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