

# African Renaissance and Pan-Africanism, a Shared Value and Identity among African Nationals

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## Abstract

This study adopted a survey approach to assess the level of awareness and understanding of Pan-African ideology among African nationals (people of African heritage that live in Africa). The samples consist of 680 African nationals from Nigeria, Mali, Cameroon, Malawi, Kenya, Ethiopia, Zimbabwe and Canada. Findings reveal that Pan-Africanism and African Renaissance are rarely discussed on national media (55.6%) and local media (54.5%); social media (36.4%) and educational institutions (36.4%) constitute the major source of awareness of the concepts among African nationals. However, the ideology of Pan-Africanism has been applied successfully in conflict prevention, management and resolution (but not in respect for human rights), and African nationals are convinced that Pan-Africanism promotes Africa's shared values and identity. We conclude that Pan-Africanism ideology is changing with structural transformation inherent in the globalization process; therefore there is a need for the reconstruction and rebranding of the ideology in order to survive neocolonialism inherent in the capitalist slave-driven and exploitative corporate globalization being promoted in the 21st century. Hence, African governments need to seize opportunity of the booming internet technology to promote the ideology of Pan-Africanism from grassroots to all levels of society.

**Keywords:** Pan-Africanism, Africanization, Americanization, Europeanization, African Renaissance, Globalization, Corporate Imperialism, Neocolonialism, Vestigial Attachment.

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## Introduction

The pedigree of reawakening, regeneration, reconstruction, revitalization and reengineering of Africa's shared values and identity has dominated the policy agenda of Africa in the 21<sup>st</sup> century. Over decades, Pan-Africanism has been conceived as a viable instrument and ideology of political liberation while African Renaissance (a shared vision for the renewal of Africa, defined as the furtherance of Pan-Africanism within a global context) has recently emerged as a modern philosophy aimed at liberating African people from hyper-spiritual and mental colonization, and a hangover influence and hypnotic control, generally called neo-colonization. Given that African people have long suffered from anti-humanism, deprivations, dominations, suppressions and lynchings, it is unfortunate that the political independence of Africa has not brought far-reaching improvement to its citizens' well-being since 1960. In this, Brune (2014:3) expresses the concerns the renowned Pan-Africanist and first president of Ghana, Kwame Nkrumah as follows:

*“Africa is a paradox which illustrates and highlights neo-colonialism. Her earth is rich, yet the products that come from above and below the soil continue to enrich, not Africans predominantly, but groups and individuals who operate to Africa's impoverishment.”*

Paradoxically, Africa has been granted political independence but its economic, social and political conditions remain unpredictable. Besides significant records of intra-state conflicts, civil wars, *coup d'état*, fundamental abuse of human rights and dignity that have become characteristics of most African states since independence, the unfortunate paternalistic relationship still maintained by some colonial masters remain a torn in the flesh of African people (Ikome, 2012). Clearly, Nnamdi Azikwe [one of the renowned traditional Pan-Africanists] in his speech at the Organization of African Unity in 1964 entitled “*The Future of Pan Africanism*”, raised noticeable concerns on the paternalistic roles of the former colonial rulers in Africa. According to Azikwe, “... one of the problems of African unity is the ‘*vestigial attachments*’ of African States with their former colonial rulers. These attachments are so deep-rooted that they affect the whole personalities of these budding *political personalities*” (Langley, 1979). The ‘*political personalities*’ expressed by Azikwe implies ‘humanism towards a united Africa’. Has Pan-Africanism influenced the deadlock paternalistic roles of the former colonial rulers in post-colonial Africa?

Absolutely, even till today, a number of formerly colonized African states under French government are obliged to pay for infrastructures built during colonial period in Africa in the form of a tax (*World Bulletin*, 14<sup>th</sup> January, 2015). Benin, Burkina Faso, Guinea-Bissau, Ivory Coast, Mali, Niger, Senegal, Togo, Cameroon, Central African Republic, Chad, Congo-Brazzaville, Equatorial Guinea and Gabon are mandated to pay 85% of their foreign reserve into the France Central Bank under the French Minister of Finance control since, 1961 (Koutonin, 2014).

Besides deep-rooted paternalistic roles of the former colonial rulers in post-colonial Africa [which Nnamdi Azikwe called *vestigial attachment*], the emergence of globalization characterized by technology innovation and economic globalization, and the uncontrollably threats from undesirable non-state actors (terrorists) in Africa have formed a *raison d'être* for the reevaluation of African Renaissance in relation to share values and identity that Pan-Africanism preaches.

Evidently, the post-cold war era has witnessed an internet technology explosion that reshaped economic, social, political and cultural landscapes across the world; redefined geographical interconnectedness and reinforced hyper-globalization. Thus, African Renaissance resurfaced in an era when globalization has become a 'soft instrument' being adopted to promote a capitalist slave-driven economy (neocolonialism). Added to this is the increased activities of undesirable non-state actors (terrorists), which have claimed sizable numbers of lives in Nigeria, Kenya, Libya, Mali, Egypt, Somalia, and the reoccurrence of xenophobia in South Africa in 2015 (Behr & Jokela, 2015; Institute for Peace and Economic, 2015; Oginni, 2015).

Consequently, in the light of the aforementioned phenomenon of post-colonial Africa, there is a greater need to reevaluate the construction and branding of Pan-Africanism and Africa renaissance ideology in terms of democratization, good governance, respect for human rights and sustainable development. While the two concepts reflect Africa's aspirations, creative and responsive ideology towards the rebirth, revitalization and reconstruction of shared values, identity and common destiny, a proper understanding of Africa's dynamics with a view to overcome the challenges founded in the concepts. Specifically, Africa Renaissance seeks to re-write Africa's history from being followers to becoming a powerful geo-political force in world affairs while Pan-Africanism attempts to remove the derogatory footprints of colonialism on Africa's soil through economic and political unity and emancipation.

Intuitively, the acceptance level of Africa's shared values and identity among African people influences the proper applicability of African Renaissance and the ideology of Pan-Africanism. However, prior to a desirable level of acceptance of the concepts, there must have existed acceptable levels of awareness among African nationals and thought their leadership. Therefore, this study investigates level of awareness of African Renaissance (the shared vision for the renewal of Africa, defined as the furtherance of Pan-Africanism within a global context) and Pan-Africanism among African nationals and thought leaders. In order to achieve this, we clarify ambiguity surrounding the intercourse of Pan-Africanism, globalization and Africa renaissance and thereafter, explore descriptive statistics to analyze the perceptions of African nationals.

## The Conceptualization of African Renaissance and Pan-Africanism

The concepts of 'Pan-Africanism' and 'African Renaissance' have been constantly used among African scholars and political activists to portray condemnation against domination, suppression, enslavement, and anti-humanism. Several linguistic terms such as political liberation and sovereignty, Africa's rebirth, regeneration, reconstruction, revitalization and reengineering have been adopted among African thought leaders to evidence attempts to regain Africa's values and identity on the global scene. Hence, does Pan-Africanism, as an ideology of the revolutionary movement, still have the same content in the 21<sup>st</sup> century as it had in 1960, as captured by Kwame Nkrumah, a question he answered via?:

*“No independent African state today by itself has a chance to follow an independent course of economic development, and many of us who have tried to do this have been almost ruined or have had to return to the fold of the former colonial rulers. This position will not change unless we have a unified policy working at the continental level”* (Nkrumah, 1963).

In the past five decades, the concepts of 'political liberation' and 'Africans for Africans' were the most enchanted words to portray the philosophy of Pan-Africanism. Though Pan-Africanism received vigorous supports and enjoyed popularity among African nationals throughout 20<sup>th</sup> century, the failure of political independence to automate economic independence and peaceful co-existence in most African countries seemed to have influenced the level of popularity of the ideology in recent times. Expanding the paradoxical situation, a great number of African leaders since independence, have portrayed themselves as the new 'slave-masters' and colonizers of their own people. Besides the reality that 'physical' imperialism has been globally condemned, the emergence of globalization, climate change, transformation of OAU to AU in 2002, the multipolar world order (evolving *neo-geopolitics* and *neo-geo-economics*) and the increased threats from undesirable non-state actors (terrorists) suggests that Pan-Africanism needs a redefinition.

Geiss (1976) classifies Pan-Africanism into two broad categories: an ideology that recognizes the African and Afro-American intelligentsia as homogenous and thus, it promotes racial solidarity based on a new self-awareness; and (2) an ideology that promotes cultural unity and political independence of Africa based on an equality of rights. According to the African Union Echo (2013), Pan-Africanism is “an ideology and movement that encourages the solidarity of Africans worldwide.” It is predicated on the philosophy that unity is crucial to achieve economic, social and political emancipation in Africa and beyond. Based on the African Union definition of Pan-Africanism, success of all Africa states lies on proper awareness and recognition of Africa's shared values, culture, beliefs, origin and common destiny. It also means that all African states should unite to approach and voice problems common to them (such as political instability, extreme poverty, unemployment, neocolonialism, etc.).

For example, frequent attacks by terrorists in Nigeria, Kenya and Somalia are by virtue of Pan-Africanism, automatically become attacks against all African states. The third implication is in maintaining one voice on global issues that bear far-reaching consequences on the future of Africa. For example, the current Doha Agreements of the World Trade Organization (an intergovernmental organization that regulates international trade commenced in 1995 and ratified by 123 nations in 1994) requires the application of Pan-Africanism and a renaissance to reach a compromise that would benefit Africa, despite the reluctance of the United States, European Union and Australia to discuss it at the Nairobi World Trade Organization meeting in December 2015.

African Renaissance (the shared vision for the renewal of Africa, defined as the furtherance of Pan-Africanism within a global context) has become a vocabulary of thought via African leaders in the recent times. In other words, African Renaissance is gaining popularity in the era when African leaders have become slave-masters of their people by promoting despotic regimes, abusing human rights and by celebrating unconstitutional change of governments. Does it mean Pan-Africanism as an ideology has been relegated to the background in recent times? No, it does imply that the renaissance of African people would invigorate true Pan-Africanism that can move towards promoting democracy, good governance, collective responsibility and sustainable development in Africa. Obonye (2012:2) properly captures Nelson Mandela's concern that led to the reechoing of the Africa Renaissance concept, thus:

*“We must face the matter squarely that where there is something wrong in how we govern ourselves, it must be said that the fault is not in our stars but in ourselves. We know that we have it in ourselves, as Africans, to change all this. We must assert our will to do so – we must say that there is no obstacle big enough to stop us from bringing about an African renaissance”*

Therefore, the African Renaissance can be considered a forward-thinking, creative and responsive ideology that promotes Africa's rebirth, hence, an ideology founded on a proper understanding of Africa's dynamics in terms of current challenges from within and outside that seeks to reconstruct artificial Africa, created by colonial holocausts and manifested in despotic regimes, human rights abuses, political instability, extreme poverty and insecurity, to reflect 'the Africa We Want' (Agenda 2063 of AU).

## **Pan-Africanism, African Renaissance and Globalization**

Globalization is a vague concept that lacks universal acceptance, thus, the vagueness of the concept increases the intricacy on what, how, when and where to redirect a policy agenda or space to apply theories or ideologies to overcome challenges posed by globalization. More so, it pendulums the applicability of a Pan-Africanist ideology and African Renaissance within structural transformation engineered by the globalization process. Instructively, globalization can be viewed as a process of economic integration or as a corporate form of imperialism.

Globalization, as a process of economic integration [usually characterized by ‘super-highway’], is the result of a booming technology innovation which has influenced geographical interconnectedness, information-based knowledge and the expansion of a free-market economy while the second is viewed as corporate globalization. From the first perspective, globalization [called economic globalization] refers to increasing economic integration, internationalization and interdependence of local, national and regional economies across the world through a seamless border that permits the flow of goods, technologies, services and capital. In this light, some scholars view globalization as “the penetration of capitalism into every corner of the world, bringing with it the possibility for all of the world’s population to participate in the fruits of the international division of labor and market economy” (Holton, 1998:2; Gilpin, 2000:293). Elsewhere, globalization has been conceived as “phenomenon by which markets and production in different countries are becoming increasingly interdependent due to the dynamics of trade in goods and services and the flows of capital and technology” (OECD, 1993: 7).

However, Brinkman and Brinkman (2002:731) argue that although market-oriented conceptualization of globalization may seem relevant, it conceals the social and cultural elements impacted by its process; that is, it conceals the dynamics of structural transformation which has evolved over time. Hence, in the wake of 21<sup>st</sup> century, the booming of technology innovations [information communication technology] which are at the core of globalization that is in favor of the United States, remarkably promoted *Americanization* and cultural diffusion globally (Baym, 2008; Karabell, 2015; *Wall Street Journal*, 24 Feb., 2015). Thus, Brinkman et al (2002) concludes that globalization forms the contemporary manifestations of an evolving dynamics of general culture diffusion. For example, in the mid-2000s, the consumption of Hollywood productions, CNN, and other acculturated arts increased significantly as a result of the America’s leading role in internet technology, and therefore, globalization has not only promoted economic integration but also structural transformation in social and cultural elements inherent in the globalization process. Yet, the extent to which globalization process has structurally enhanced ‘Africanization’ remains to be validated through empirical study.

The second perspective of globalization, termed corporate globalization, links to the first one (economic globalization). Proper clarifications on the interlocution and divergence of the two perspectives have potentials of situating Pan-Africanism and African Renaissance on the right path of emancipating African people in the globalized era. Corporate globalization is a term used to depict a systematic consolidation of global corporate powers through trade liberalization, market deregulations and internationalization of national economies, and what Hirst and Thompson (1996) refers to as “a state of transition towards a new structure of international interdependence controlled by Multinational Corporation [MNC]”. At its extreme, corporate globalization aim to create a world system in which multinational corporations dominate and control national economies – a drastic shift from people-oriented and democratic structure to extreme individualism and pure market-orientation.

The current World Trade Organization push for economic globalization through trade liberalization, market deregulation policies and Trade in Service Agreement (TiSA) tends to impose slave-driven capitalist economy at the disadvantage of developing economies (largely in Africa) who are yet to have the stamina to compete in a global economy, aimed at *corporate imperialism* or simply, *corporate neocolonialism*.

Thus, there is a need for reconstruction, reevaluation and rebranding of Pan-Africanism and Africa Renaissance in the 21<sup>st</sup> century. Undeniably, economic globalization has established a permanent stance since it provides benefits and challenges to all actors (both states and non-state actors). As such, Pan-Africanism and African Renaissance should focus on strategies to promote good governance, respect for human rights, and sustainable development through industrialization policies, diversification and in the expansion of small-sized economies in Africa. In a globalized economy, Pan-Africanism and African Renaissance should also focus on the emancipation of Africa [as a connected sovereign state within globalized networks] as a powerful force leading in world affairs. According to former South Africa president Mbeki (1999), “increased levels of globalization will create opportunities for innovation – significant ingredient to advancement in Africa’s quest for resurgence”. Thus, Mbeki understood that globalization as a product of technology innovation, has great potentials of invigorating the minds of Africa towards the achievement of sound national, sub-regional and continental goals.

In short, the ideology of Pan-Africanism and African Renaissance can emancipate Africa to become a powerful force in a globalized economy which dissects the conceptualization of economic globalization and corporate globalization, and established a point of interlocution and divergence in a bid to situate its applicability in a globalized economy. Second, the current push of the World Trade Organization for the implementation of trade liberalization, market deregulation, TiSA and public procurement policies is a manifestation of an imposing slave-driven capitalist economy, hence, a *corporate imperialism*. Although *corporate globalization* is not good for developing countries (largely Africa states), economic globalization, nevertheless, presents a greater opportunity to verify the veracity, viability and applicability of Pan-Africanism and African Renaissance as an ideology in a globalized network of capitalism slave-driven economies. Yet, there is a need to investigate the spiral effects of Pan-Africanism and African Renaissance in regards to cybercrimes and other undesirable non-state actor (terrorism), and with the United Nations 2030 Agenda for Sustainable Development that involve an intergovernmental set of aspiration goals with 169 targets. And last, this study investigates the levels of awareness of Pan-Africanism and African Renaissance among African nationals, and thought African leaders.

## Research Method

The study is descriptive in nature and therefore adopted survey approach to assess the levels of awareness of African people on Pan-Africanism and African Renaissance. The study population was based on Nnamdi Azikwe's definition of African people. In his speech at the Organization of African Unity (OAU) in 1964 titled *The Future of Pan Africanism*, he said the definition of African people is "to include all the races inhabiting that continent and embracing all the linguistic and cultural groups who are domiciled therein" (Langley, 1979).

Thus, all African nationals and descents constitute the population of this study. The sample was dependent on a number of responses received and nationalities of the respondents after the survey questionnaires were distributed online. In this light, citizens from Nigeria, Mali, Cameroon, Malawi, Kenya, Ethiopia, Zimbabwe and Canada constituted the study sample.

Besides, Oginni and Moitui (2015) conducted a study on social media and public policy process in Africa about the enhanced policy process in the digital age and found that technology innovation has lend opportunity to a paradigm shift from a conservative policy approach to a consultative policy approach through the online engagement of citizens on policies which directly affect them. Thus, an online survey was conducted to assess the level of awareness on Pan-Africanism and Africa renaissance among African nationals. The study utilized Google Docs form (<http://goo.gl/forms/DliTaEx6mI/>) in designing questionnaire administered to a number of African groups on social media. The questionnaires were administered on Facebook and Twitter across the networks of African people such as the African Union group, Ubutun Network, Pan African Networks, Africa Youth Networks and on for 1440 hours (60 days), beginning from 28th August – 4th November, 2015. Out of 713 responses received, only 680 respondents were properly validated, and the data collected were analyzed through descriptive statistics (simple percentage and graphical representation).

## Analysis and Discussion

Over four centuries, the concept of Pan-Africanism has been subjected to linguistic and racial domains, thus, the roots of Pan-Africanism are racial but its ideology presents different dimensions that cannot be confined to racial or linguistic terms. A critical dissection of the roots of Pan-Africanism shows that Paul Cuffe of Boston was carried away by passion to bring back the formerly enslaved in America to Africa (Sierra Leone), and the same reflected in the minds of Edward Wilmot Blyden of Danish, Casely Haford of Ghana, Javabu of South Africa, Kwame Nkrumah of Ghana, George Padmore of Trinidad, Leopold Senghor of Senegal, Marcus Garvey of Jamaica, Jomo Kenyatta of Kenya, among others. However, in ancient, medieval and contemporary times, the real history of Africa trailed in a blueprint that excludes the factor of race in its evolution. In medieval times, there were no distinctions among Arab, black, brown and white Hamitic, Sudanic, Semitic and Bantu-speaking (Langley, 1979). This demonstrates that civilization thriving in Africa attached no emphasis to race.



Therefore, Pan-Africanism is humanism, and according to Kini (2015), Pan-Africanism is not about “fighting flesh or colour but against a philosophy of slave-driven capitalist economy of exploitation and anti-humanism”. Pan-Africanism promotes good governance, the rule of law, respect for human rights, sustainable development through awareness creation, and in a reengineering approach to progress. The reengineering process gives way to the renaissance, rebirth, reconstruction, reawakening and revitalization of Africa of shared values and identity in a globalized Westernization (that is, Europeanization and Americanization) dynamic.

## **Sources and Level Awareness: Understanding Pan-Africanism and African Renaissance**

Table 1 in Appendix I depicts level of awareness of the concept of Pan-Africanism and African Renaissance among African nationals. The result indicates that 598 (87.9%) of the respondents have come across the concepts while 82 (12.1%) have no awareness of the concepts. Despite globalization effects which have promoted Europeanization and Americanization, the concepts of Pan-Africanism and African Renaissance still have its ways of spreading among African nationals. Table 2 in Appendix I shows the result on the source of awareness of African nationals on the two concepts. Interestingly, 248 (36.4%) of the respondents obtain awareness of Pan-Africanism from education institutions and social media. The second largest source of awareness was national media 123(18.2%) followed by international conferences 41 (6.1%), and lastly local media, 20 (3.0%). It is remarkable to observe that internet technology and educational institutions, through social media, have significantly improved the level of awareness of the two concepts among African nationals (Table 2). Evidently, there is growing appearance of plethora of Pan-African networks on social media in recent time. Thus, increased access to internet facilities has offered chances of creating virtual Pan-African networks that promote Pan-Africanism, and therefore, ‘Africanization’ which we define as a process of promoting African shared values, identity, cultures and heritage within global Westernization.

In order to assess the level of understanding on Pan-Africanism and African Renaissance, an open ended questionnaire was designed to capture different levels of understanding of the respondents and thereafter, it was streamlined on the basis of characteristics reflecting respondents thoughts based on seven components: Africa unity, solidarity, humanism, respect for human rights, freedom movement and fighters, self-determination, and promotion of Africa identity, culture and heritage. Figure 1 in Appendix I presents pictorial results on the level of understanding of the concepts among African nationals. Thus, 53% of the respondents defined Pan-Africanism and African Renaissance as processes towards ‘Africa Unity’, 17% as a freedom movement, 9% as promoting Africa identity, culture, and heritage, 6% as humanism and self-determination, and the least, 3% as promotion of human rights. Impressively, Pan-Africanism and African Renaissance as ideology promotes Africa unity, and the highest responses, while the promotion and respect for human rights has the lowest.

However, the lowest response on promotion and respect for human rights might be a consequence of despotic regimes, unconstitutional change of governments, electoral malpractices, illegal detention, judicial executions, etc. For example, the current president of African Union, Robert Mugabe, who was recognized as a great nationalist, freedom fighter and contemporary Pan-Africanist in the late 20th century, has remained in power since the independence of Zimbabwe despite recent reviews of presidential terms across Africa. It remains an interesting question whether the African Union is contradicting or promoting the project which founded its existence.

Furthermore, the study investigates the extent that Pan-Africanism and African Renaissance are discussed via national and local media. Figure 2 in Appendix I represents the result on discussion of the two concepts via national media while Table 3 captures discussion via local media. Hence, 378 (55.6%) of the respondents acknowledged that the concepts are rarely discussed on national media, followed by often 164 (24.0%), very often (103) and not at all 35 (5.20%). The result indicates that Pan-Africanism and African Renaissance are rarely discussed via national media. Similar to the result obtained via national media, creating awareness on the concepts via local media is rarely considered. 371(54.5%) of the respondents indicate that the concepts are rarely discussed on local media, followed by 'not at all' 186 (27.3%), often 82 (12.1%), and the least, very often 41 (6.1%). From Figure 2 and Table 3 in Appendix I, it can be generalized that there is a poor level of awareness in Appendix I on Pan-Africanism and African Renaissance via national and local media. And considering awareness of the concepts via educational institutions, the result was the same as in the national and local media, and thus, 330 (48.5%) of the respondents acknowledged that the concepts are rarely discussed.

### **Perceptions on African Leadership Disposition, and Potentials of Pan-Africanism and African Renaissance in Addressing Africa's Challenges**

Although African Renaissance has become in the vocabulary of thought, African leaders in recent times, it does not imply that Pan-Africanism has been relegated to the background but rather a belief that the renaissance of African people would invigorate true Pan-Africanism which is about promoting democracy, good governance, collective responsibility and sustainable development in Africa. Table 5 in Appendix II assesses the African leadership dispositions in relation to Pan-Africanism and African Renaissance philosophy. Hence, 412 (60.6%) of the respondents acknowledged that African leaders have applied Pan-Africanism ideology to conflict prevention, management and resolution in Africa, followed by good governance and democracy 247 (36.4%), the promotion of Africa shared values and identity 205 (30.3%), Africa solidarity 164 (24.2%) and the least, respect for human rights 103 (15.2%). Given several experiences of intra-state conflicts, political crisis and *coup d'état* across Africa, the respondents perceived that African leaders have applied Pan-Africanism and African Renaissance principles in conflict prevention, management and resolution.

In addition, given that most African states have moved from despotic and dictatorial regime to democratic system of governments as against late 20th Century when unconstitutional takeovers were predominant, the respondents' perceived that good governance and democracy is gradually becoming common characteristics of African leaders.

However, the result in Table 5 reveals that African leaders have not applied the Pan-African principle in the area of respect for human rights. Does it imply that there is no relationship between Pan-Africanism and human rights? No, there is relationship between the two. Pan-Africanism is humanism, and humanism seeks to promote and protect human dignity and rights. Can good governance and democracy be achieved without promoting a respect for human rights? No, a respect for human rights is a precondition for attaining good governance and democracy. Thus, the result in Table 5 may be influenced by an understanding of what is considered good governance and democracy.

In addition, Table 6 in Appendix II represents the results of the perceptions of African nationals on the potentials of Pan-Africanism and African Renaissance in addressing Africa's challenges. 209(45.5%) of the respondents acknowledged that the two concepts have great potentials in addressing challenges facing Africa, followed by very great potentials 288(42.4%) and low potentials 83(12.1%). Instructively, a great numbers of the respondents are convinced that Pan-Africanism and Africa Renaissance are worthwhile ideology with capabilities to emancipate Africa in the 21<sup>st</sup> century. None of the respondents were pessimistic about the future of Africa through Pan-Africanism and African Renaissance.

### **African Nationals' Perception on Africa Shared Values and Identity**

Globalization has promoted westernization (Europeanization and Americanization) in Africa, and, at the same time, helped to increased levels of awareness on Pan-Africanism and African Renaissance concepts. However, whether globalization has led to '*Africanization*' and the extent to which such is promoting Pan-Africanism and African Renaissance is pending for further research. Next, Table 7 in Appendix II reveals responses on Africa's shared values and identity among African nationals, hence 536% (78.8%) of the respondents acknowledged that African people have shared values and identity while 144 (21.2%) declined that African people have shared values and common identity. The result in Table 7 indicates that most African nationals are aware that they have shared values and identity. Moreover, Table 8 represents the result on other items bearing Africa's shared values and identity wherein 412 (60.6%) of the respondents acknowledged that Africa has common heritage and culture as shared values and identity, followed by a common destiny by 391 (57.6%), common history 370 (54.5%), and others 123 (18.2%). Based on the results in Table 7 and 8 in Appendix II, respondents are aware that Africa has shared values, common history, a common heritage and culture, and common identity which Pan-Africanism and African Renaissance can promote.

## Conclusion and Recommendations

Given that African people have long suffered from deprivations, dominations, suppressions, lynch and anti-humanisms, it is unfortunate that the political independence of Africa has not brought far-reaching improvement to its citizens' wellbeing since 1960. In other words, Africa has been granted political independence but its economic, social and political conditions remain unpredictable. Besides deep-rooted paternalistic roles of the former colonial rulers in post-colonial Africa [which Nnamdi Azikwe called *vestigial attachment*], the emergence of globalization characterized by technology innovation and economic globalization, and the uncontrollably threats from undesirable non-state actors (terrorists) in Africa have formed a *raison d'être* for the reevaluation of African Renaissance in relation to shared values and identity that Pan-Africanism preaches in the 21st century.

Based on the study, it is established that the ideology of Pan-Africanism and African Renaissance can emancipate Africa to become a powerful force in a globalized economy; the current push of the World Trade Organization for rapid implementation of trade liberalization, market deregulation, TiSA and public procurement policies is a manifestation of [imposing slave-driven capitalist economy] what can be called *corporate imperialism*. We observed that, although *corporate imperialism* is disadvantageous to developing countries (especially in many Africa states), economic globalization [which promotes corporate imperialism] present novel opportunity to verify the applicability of Pan-Africanism and African Renaissance within globalized networks of slave-driven capitalism.

Undeniably, economic globalization has established a permanent stance in that it provides benefits and challenges to all actors (both states and non-state actors). Therefore, there is a need for reconstruction, reevaluation and rebranding Pan-Africanism and Africa renaissance in order to survive structural transformation brought by economic globalization. Pan-Africanism and African Renaissance should also channel strategies on promoting good governance, respect for human rights, and sustainable development through industrialization policies, diversification and the expansion of small-sized economies in Africa. In a globalized economy, Pan-Africanism and African Renaissance should focus on emancipating Africa [as a connected sovereign state within globalized networks] as a powerful force in world affairs.

Based on the results obtained from the assessment on the level of awareness of Pan-Africanism and African Renaissance [through online survey and subsequent descriptive statistical analysis], it is concluded that despite the spiral effects of globalization which have promoted Europeanization and Americanization, the concepts of Pan-Africanism and African Renaissance still have their ways of spreading among people of African heritage that live in Africa. Although the two concepts are rarely discussed via African national and local media, social media and educational institutions they constitute the main sources of awareness on Pan-Africanism and African Renaissance.

Evidently, there is a growing appearance of plethora of Pan-African networks on social media. And increased access to internet facilities has offered chances of creating virtual Pan-African networks that promotes Pan-Africanism, and therefore, 'Africanization'. Also, we assessed the level of understanding on the concept of Pan-Africanism and African Renaissance among African nationals by using seven components/metrics that reflect a broad conceptualization of the two concepts, hence: *Africa unity, solidarity, humanism, respect for human rights, freedom movement and fighters, self-determination, and promotion of Africa identity, culture and heritage*. The results reveal that the two concepts are mostly viewed as 'Africa Unity' but African nationals hardly viewed Pan-Africanism and African Renaissance as 'respect for human rights' due to the prevalence of despotic regimes, unconstitutional change of government, extra judicial execution in Africa. Furthermore, Pan-Africanism and African Renaissance was found to have been mostly applied to conflict prevention, management and resolution and partially to promote democracy and good governance in Africa. The last findings established that African nationals are convinced that Pan-Africanism promotes Africa's shared values and identity. However, the lack of respect for human rights by African leaders has been bottlenecks in inhibiting the application of Pan-Africanism and African Renaissance.

Overall, the spiral effect of globalization is reflected in westernization (Europeanization and Americanization) and *corporate imperialism*. Nevertheless, globalization has helped to increase the level of awareness concerning Pan-Africanism and African Renaissance concepts. Whether globalization will lead to 'Africanization' and the manner in which it will promote Pan-Africanism and African Renaissance is pending for further research. The optimism of African nationals in Pan-Africanism and African Renaissance is however, a viable ideology to emancipate Africa from globalized networks of slave-driven capitalist economies and therefore, should be reciprocated through promotion good governance, respect for human rights, and sustainable development through industrialization policies, diversification and in the expansion of small-sized economies in Africa. Also, there is a need for the reconstruction and rebranding of ideology in order for it to survive neocolonialism inherent in the capitalist slave-driven and exploitative corporate globalization being promoted in the 21st century. And notwithstanding, African governments need to seize the opportunity of new technology to promote the ideology of Pan-Africanism and African Renaissance within their populations, especially at the grassroots level.

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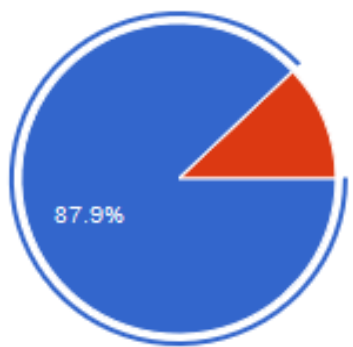
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## APPENDIX I

### Sources and Level of Awareness, and Understanding of Pan-Africanism and Africa Renaissance

**Table 1: Level of Awareness on the concept of Pan-Africanism (PA) and African Renaissance (AR)**

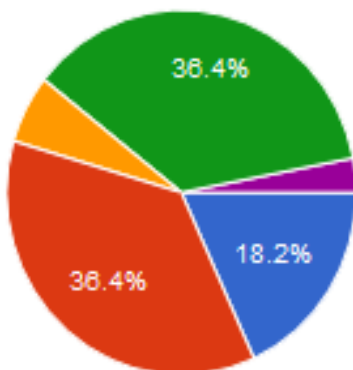
S/N	Questions	Percentage
1	Have you ever come across PA & AR concepts?	Yes (87.9%)
		No (12.1%)



Source: Online Survey, 2015 (<http://goo.gl/forms/DliTaEx6mI>)

**Table 2: Source of Awareness on Pan-Africanism (PA) and African Renaissance (AR)**

S/N	Item	Percentage
1	National media	123(18.2%)
2	Educational Institutions	248(36.4%)
3	International Conferences	41(6.1%)
4	Social Media	248(36.4%)
5	Local Media	20 (3%)

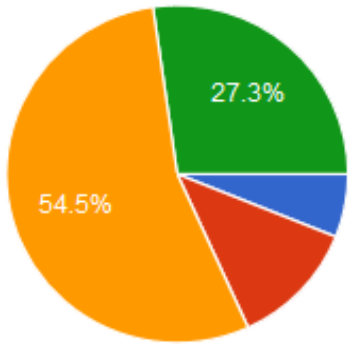


Source: Online Survey, 2015  
(<http://goo.gl/forms/DliTaEx6mI>)



**Table 3: Awareness on PA and AR among African Nationals via Local Media**

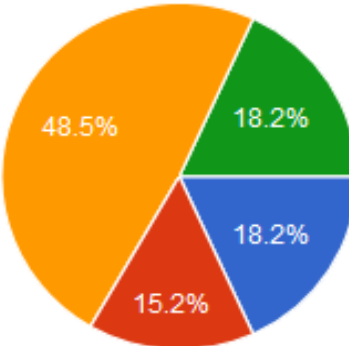
Items	Counts	Percentage
Very Often	41	6.1%
Often	82	12.1%
Rarely	371	54.5%
Not at all	186	27.3%



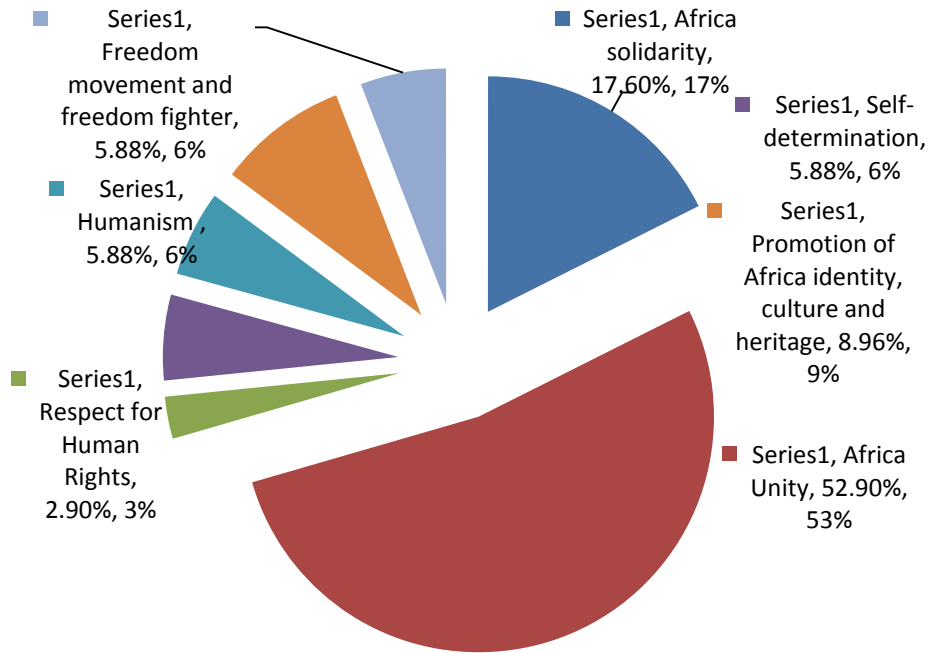
Source: Online Survey, 2015 (<http://goo.gl/forms/DIiTaEx6mI>)

**Table 4: Awareness of PA and AR among African Nationals via Educational Institutions**

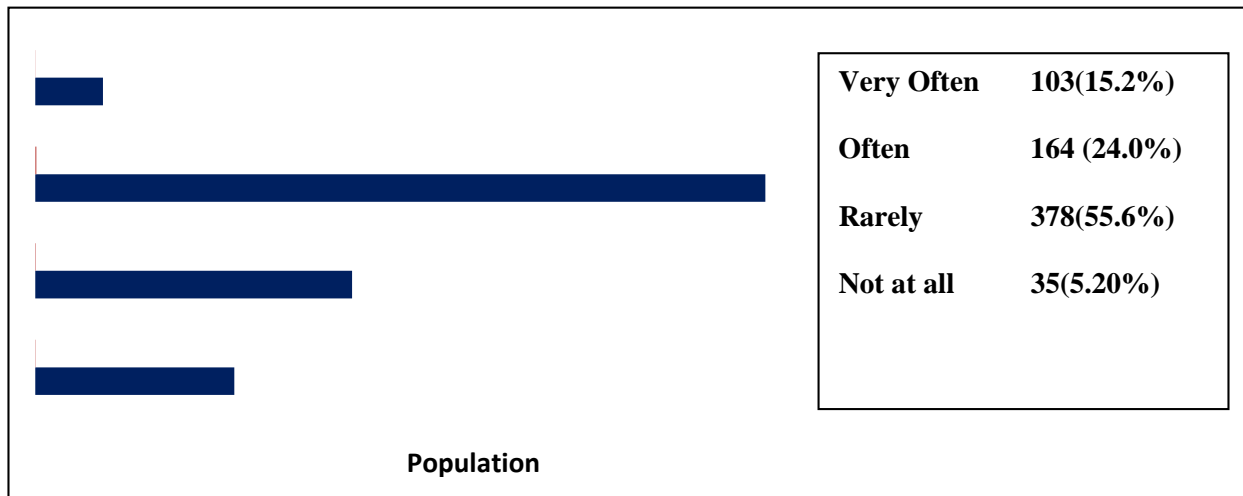
Items	Counts	Percentage
Very Often	124	18.2%
Often	103	15.2%
Rarely	330	48.5%
Not at all	123	18.2%



Source: Online Survey, 2015 (<http://goo.gl/forms/DIiTaEx6mI>)



**Figure 1:** Understanding of Pan-Africanism concept among African Nationals  
 Source: Online Survey, 2015 (<http://goo.gl/forms/DliTaEx6mI>)



**Figure 2:** Discussions on PA and AR via National Media (TV and Radio)  
 Source: Online Survey, 2015 (<http://goo.gl/forms/DliTaEx6mI>)

## APPENDIX II

### Perceptions on African Leadership Disposition, and Potentials of Pan-Africanism and African Renaissance

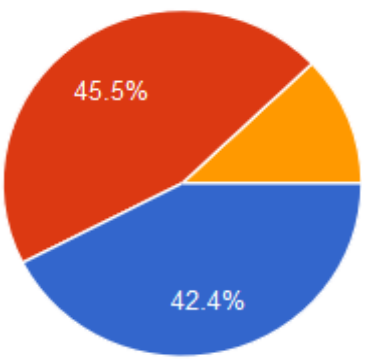
**Table 5:** Assessing African Leaders' Dispositions on the Components of PA and AR

Items	Counts	Percentage	Ranking
Good Governance and Democracy	247	36.4%	2 <sup>nd</sup>
Respect for Human Rights	103	15.2%	5 <sup>th</sup>
Promotion of African Shared Values and Identity	206	30.3%	3 <sup>rd</sup>
Conflict prevention, resolution and management	412	60.6%	1 <sup>st</sup>
Africa Solidarity	164	24.2%	4 <sup>th</sup>

Source: Online Survey, 2015 (<http://goo.gl/forms/DIiTaEx6mI>)

**Table 6:** African Perceptions on the Potentials of Pan-Africanism and Africa Renaissance in Addressing Africa's challenges

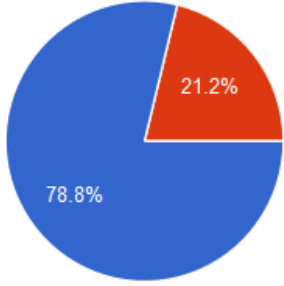
Responses	Counts	Percentage
Very Great Extent	288	42.4%
Great Extent	309	45.5%
Low Extent	83	12.1%
Not at all	0	0.0%



Source: Online Survey, 2015 (<http://goo.gl/forms/DIiTaEx6mI>)

**Table 7: Awareness on Africa’s Shared values and Identity among African Nationals**

<b>Responses</b>	<b>Counts</b>	<b>Percentage</b>
<b>Yes</b>	536	78.8%
<b>No</b>	144	21.2%



**Source:** Online Survey, 2015 (<http://goo.gl/forms/DliTaEx6mI>)

**Table 8: Africa’s Shared Values and Identity (continues)**

<b>Items</b>	<b>Counts</b>	<b>Percentage</b>	<b>Ranking</b>
<b>Common History</b>	370	54.5%	3 <sup>rd</sup>
<b>Common Heritage and Culture</b>	412	60.6%	1 <sup>st</sup>
<b>Common Destiny</b>	391	57.6%	2 <sup>nd</sup>
<b>Other</b>	123	18.2%	4 <sup>th</sup>

**Source:** Online Survey, 2015 (<http://goo.gl/forms/DliTaEx6mI>)