



# Decolonizing african historicism: a critical path to african authentic development

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## Abstract

This paper interrogates historicism in African place, which it views as aftermath of colonial history. The study revolves on historicism as the *a priori* impact of colonial history in African psyches. Historicism in this context is thus viewed as the *a priori* images of the past and psychic expression of past memories. The lingering impact of this episteme has been proven by poor human ventures and development in African place. Hence, the study assesses historicism as a psychic impression that colonial events or history is determinant of subsequent social, political, economic, cultural and technological development in Africa. The moribund development of these critical sectors in diverse African countries however underscores scholars' conclusion that colonial history still feeble the morale of the African and disposes him to attitude inimical to venture and development. What then is colonial historicism? At what point did it begin to undermine development in African continent? What is the connection between colonial memories and present moribund development in many African societies? This paper analytically investigates colonial historicism in Africa; its cradle and impact on African development, and opts for decolonization of African historicism. This is a move to Africanization of African history in a complementary and integrating, rather than in exclusive and dismissive way. The study finds that many Africans believe that the continent is still plagued by colonial history. This impression not only appears too slack and maroon to the Contemporary Africans; it seems to be the very reason behind the conspicuous complacent reliance and dependence of many African States and leaders on erstwhile colonialists for support and aid. The study notes that till African historicism is decolonized and reconstructed with positive African history, desire for development would still remain at the level of mere wishes.

**Keywords:** Africa, decolonization, development, historicism, underdevelopment

## Introduction

As rational beings, we aptly ask questions in quest of explanations on why Africa is moribund in development compared to other continents of the world. Among the plethora of explanations to this predicament are colonial historicism and its grip on African mind. Colonial historicism emanates from colonial history; and human psyche is in such a way that it is difficult for it to be uninfluenced by past events. Because of this inevitable influence, Marava (2015)<sup>[20]</sup> advocates that "the concept of time plays a pivotal role in the way a society derives its values, beliefs and conceptions" (p. 87). History therefore shapes human mind in *a priori* manner, and acts as historicism that not only determines human enterprise, but shapes human further ventures. This implies that man is truly in chains by his history, which makes or mars his future. Historicism is such a product of history that when positive, functions as catalyst of societal development by psychically motivating people to venture. Yet, it can contrarily feeble peoples' morale and strive when replete with pessimism. Historicism can thus play the dual role of development or under development in a society through its domination of human mind.

These notwithstanding, it is also true that past historical events lack absolute domination of human mind and total determination of subsequent human events. This is as history can be complementarily reconstructed to ensure required historicism or positive attitude. This is possible as humans are rational beings gifted with propelling faculties and knowledge

that evoke striving. Knowledge and striving are in fact the fundamental aspects and functions of rational beings. Humans exhibit this knowledge in thinking, reflecting and willing which are psychic processes that place them on the higher grade of existence (Arua, 2007). Man, from this vantage is therefore "free to be free and not free not to be free" (Arua, 2007, p. 1). He is a being "condemned to be free" (Sartre, 1965, p. 4)<sup>[21]</sup>. As such, he is a being on a mission to self-actualization. And as a rational being, he lacks no ability to develop methods, systems and policies through which he improves his history and acquires a better attitude for development (Nwoko, 2006).

The unleashing of this rational potential in African place has indeed become germane towards reconstructing the historicism shaped by colonial history and education. This is more so as the attitude of most Africans stemming from their pessimistic historicism has from independence been inimical to societal development. Thus, among all the erstwhile colonies, Africa is still outstanding in moribund development based on its colonial burdens. Swimming in the ocean of pessimism which is the impact this colonial past, many Africans appear to have embraced their backwardness as the normal. This has formed ground for poor perception of Africa in the global world (Isife, 2021)<sup>[22]</sup>.

Yet, the history of Africa is that recorded by the West in order to imbue the people with pessimism, and thus "suffocate the development of African thought" and society (Nkemnkia, 1999, p.39)<sup>[23]</sup>. Hence, it has as expected not promoted the

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