



ETHNOSTATIC

BOAZ ADHENGU

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Table of Contents

I	Pain and Suffering.....	1.
III	African Rationalism	4.
III	Universal Rationalism	10.
IV	Global Invasion	14



PREFACE

History and current experience shows that so deep are pains of most of the conflicts experienced in Africa that the popular individualized and rationalistic approaches to healing and transformation simply lack the language and resources to solidly address the challenge of holistic peaceful transformation. Arts approaches provide an accessible language, compelling processes that affirm everyone's creativity and above all, an inclusive space that enables healing, genuine dialogue and transformation to happen particularly where the violent conflicts and pains are experienced by masses of people.

The carnage that followed Kenya's disputed election in late 2007 shocked the world. An exceptional country once considered an oasis of peace and stability in a troubled region had degenerated into disorder, chaos and ferocious violence. Its exceptionalism was in many ways a myth.

Notably, the failure of the 2007 election was merely a trigger for events that would have taken place at some point in the future. There had been an overwhelming sense of exclusion and alienation among large sections of the populace, thus, the youth saw the violence as moment of unity and empowerment, making them unregrettable for their violent actions. It is said that the government within its practice of hope had used religion to soften the masses, to justify promises that they claimed depended on the grace of God, yet, we all understand that governance is a matter of strategy and ethics.

The fruits of globalization were soon to make Kenya a country of shame, a forecasted Armageddon where destruction would redefine our very own destiny, despite being a point of origin to the evolutionary man, we still cling to our old ways of brutality and unreason. Creativity was but an activity of the elite, those who controlled our mental resources and had good correspondence with god. It was simply the method of those who never understood pain. Yet the redefined constitution reminded Kenyans that we are a secular state, a profane nation, a nation united without God.

One of the claims that atheists like to make is that the existence of pain and suffering eliminate the existence of God. This claim wrongly assumes that there is no purpose in our existence, and that there is no

positive purpose in the struggles that we have. The position of inquiry begins with the self as it approaches the cosmological nuances that depict reality as if it were a construction of mine. I remember one of the questions in my undergraduate class, ‘*Does God Exist*’, which was not possible to debate, as my momenta religious inclination made it almost impossible to think beyond the clouds. Some of the possible arguments relating to this boiled up to be a case of good and evil, and in this situation, it was my false witness, owing to confusion, as to how God could possibly losethat:

*Either God wants to abolish evil, and cannot
...or he can but does not want to,
...or he cannot and does not want to,
...or lastly he can and wants to.*

If he wants to remove evil, and cannot, he is not omnipotent. If he can, but does not want to, he is not benevolent. If he neither can nor wants to, he is neither omnipotent nor benevolent; but if God can abolish evil and wants to, and if evil still exists, then God must not be God. God does not exist.

Is there evil which is African? Is there evil which is unique to the primitive mind? Are Africans not capable of defining their own concepts of interaction? Are we always subjects to be researched and recommendations given?

Bringing back this debate to the Kenyan scene would just be unethical if not termed insane. Africans believe in a committee of Gods, who share some diplomatic governance of the world around us, thus, the question would be, which God was responsible for this conflict, or if you would Christianise it, why did God use Kenya for the message (of which I don’t know what message it was...)

I have rationally disputed the existence of God in this book making it an ignite to further such discussions elsewhere. This manuscript was developed in 2004 when Kenya was at the verge of joining the global secular quest for a rational and scientifically balanced atmosphere. I have thence inclined towards the use of art as opposed to traditions, not in bad consequence but as an avenue for encouraging critical thoughts

and co-existence amongst us. Though art should come out a loud, I have tensed to ignore its *worthability*, and used the profane language of philosophy to showcase the wealth of our *utopist* world, how we dream as Africans and how we exist as cultured beings.

As if not to replicate ideas that I have shared in my latter publications, I encourage the reader to have an open mind while looking into this piece. We all jump into action from our very own understanding of pleasure and pain, our speculation of good life and better living, our anticipation for the power to become what we will at any moment of our quest. All these, evoke questions of determinism, ordained actions and willed performance. Things that are beyond the scope of this book. The major need is to introduce the concept of humanism, to write about it from the African perspective and to make it acceptable by the many who have opposed it in ages before Kenya's constitution was reviewed into promoting self-claims.

I have been at many a times been bridged in a dilemma of being able to define my absolute humanism, whether they are agnostically made or atheistic in pillar. These, I have remained conservative about, to demonstrate by my overt actions in support of human rights and let the reader of inquisitive audience decide for their glance. Many thanks to Rukia Abubakar Adhengo, through her foundation that has made me a charity agent and see beyond what interactions can offer. Am grateful to Norm Allen Jr. and Prof. Paul Kurtz for the assistance they accorded me in setting up the first ever centre for critical thinking in Kenya, the Center for Inquiry, an organization that I no longer affiliate to, but remains my own initiation. My experiences with the progress of humanist development in Kenya has enabled a comprehensive knowledge as developed in this book; however much, God is real in me and am living in His promise.

for my son Jahwar Amber

“A democracy is nothing more than mob rule, where fifty-one percent of the people may take away the rights of the other forty-nine.”

1

Pain and Suffering

Africa has faced some of the great social challenges in this century, be it race, ethnicity, politics, violence, labour relations or even industrialization. Graduates in the social sciences are becoming a critical component to the success of African democracies as they struggle to emerge from the mess in which they have found themselves immersed. Universities are not only essential for training and nurturing of highly skilled scholars in this area but are poised to make a unique contribution to the overall development of post-colonial Africa.

As a scholar, I know that there are categories and processes of thought that are unique to Africa. Other African scholars have surveyed to observe that the African way of organizing and cognitively engaging the world derives from a strongly restrictive indigenous social cultural milieu, and that this approach to social life and the broader world has been negatively effected by the western cultural influences. The areas in which the African mind seems to reveal itself in a somewhat dramatic way. It reveals itself through what is called *congenital trait* of sociality or sociability. It further reveals itself as a *natural disposition* for mutual sympathy and acceptance. Those three areas appear to serve as important landmarks in the general description of the phenomenology of the African mind.

Speaking of the human as an entity, we observe that suffering and pain is caused by the ability to gather emotions and judge them as either rewarding or punishing, ability to have a sophisticated taste of appreciation. However, any appreciation is misfortunate in many a times when put within the capacity of individual opinion. This was not the case with the African traditions where the individual had little latitude for self-determination outside the context the traditional African family and community. Whatever happens to the individual happens to the wider group; whatever happens to the whole group happens to the individual. The individual can only say “ *I am because we are; and since we are therefore I am.*” This is the cardinal point in the understanding of the African view of man.

It remains evident that the cause of suffering was colonialism and its acculturation extremes. The civilization agents who never made attempts to understand the African psyche but judged it as

overdeveloped by traditions and contaminated by evil, the colonialists were more of missionaries with Christianity as their dogma. “*The fool says in his heart there is no God*”. In traditional Africa there were no such fools.

In traditional Africa, that is, Africa when people are being themselves, discounting Christianity, Islam and western norms, God is experienced as an all - prevailing reality. God is a constant participant in the affairs of human beings. The belief in all - prevailing power and presence of God endows the Universe with a sacramental nature. The African view of the world is nourished by a cosmology that is founded on a *Source Being*, the “*Supreme God*” and other divine beings that are associated with God. As God is the foundation of life, nothing happens without God. God lives, God does not die, and so indeed, humans do not die. Even when we do not occupy a touchable body, we still live on.

What we experience in the practical life of an African is the apparent stagnation or stalemate of his social as well as economic evolution. It is quite evident that social consequences of this unfortunate social encapsulation can be very grave especially where the process of acculturation and indeterminate enculturation is taking place at an uncontrollable pace. By and large, it can be safely affirmed that social encapsulation in Africa works both positively and negatively. It is positive in as far as it guarantees a modicum of social cohesion, social harmony and social mutual concern. However, insofar as it does not promote fully the exercise of personal initiative and incentive, it can be regarded as negative, a cause of pain and suffering. An ignite of desires that results in violence within the mind as it races with time over globalization. The end is suffering.

On Issues of Religion

People believe that all good and wellbeing they enjoy come from God, and that if one is not yet enjoying wellbeing, it is because ones time has not yet come. The African is of patience, sympathy and tolerance. Religion is the shadow that puts him on the unifying front and enables him to criticize reality, the dominant entity of his social order being the community. The African individual hardly knows how to act outside the context of his community prescriptions and proscriptions. All of his

emotive thinking is duly justified by whatever happens beyond his knowledge, things that complicate his ability to vision. Things not explained within the belief system, things not explained in religion.

From the early sixties to the present, African scholars outside social sciences have consistently claimed that there have been, are and will continue to be widespread psychological and cultured themes and patterns that are unique to sub-Saharan Africa. They also argue that these broad themes and patterns are undergoing rapid change in a similar manner; and most often for the worst throughout the continent. The strength of their commitment to these concepts is reflected in the fact that the scholars persist in their efforts despite a historical – intellectual context that eschews such inquiry. Surveys reveal that they have done so to clarify and extol the virtues of what it means to be African in the face of increasing global westernization, and to identify and promote the importance of *Africanness* in African national and regional development. The alliance of African humans should seek to reassert Africa's importance in the broader philosophical and cultural evolution of humankind.

In Africa, all human relations are affected by the belief that we all belong together in God. The unity in a deity.

The experience of God as good and the experience of evil becomes a challenge to Africans. In the traditions, some would say both come from God, but that when god gives you a disease, God gives you a cure. God is experienced as the side actor and sustainer of all things. The turn to religion as the vision for development has robbed Africa of its potential, where the masses have been made to believe that God guards the weak and creates a phobia of engaging in scientific discoveries. You have to know that God does not suffer at the hands of the exploiter and the oppressor; it is the individual who suffers.

2

African Rationalism

Humanism, in accordance with the scientific method, believes in the unending questioning of basic assumptions and convictions, including its own. Humanism is not a new dogma, but is a developing philosophy which remains ever open to experimental testing, newly discovered facts and more rigorous reasoning.

African social philosophy tends to avoid the excess of the two exaggerated systems, of individuality and communalism, while allowing for a meaningful, albeit uneasy interaction between the individual and the society. That African sagacity is defined in the light of religion.

What defenders of theism hold as their doctrines has been refuted in progress through science. Religion, it has been said, plays a moral role in our society, but confining the individual to certain modesty's. It limits the individual capacity to a world view by prescribing itself as the sight of all reality, yet religion does not give a total meaning to the universe which is in the process of discovery around us.

Humanism, however, needs to be counterbalanced and contextualized by studies that emphasize cross - cultural similarities such as the works of my previous publication, that is; "*Understanding Bin Laden: The Humanism of War*". If not, the evils of cultural stereotypes, ethnocentrism and bigotry spawned by past culture and personality studies will be replaced by particular negative outcomes of greater cultural exclusivity, arrogance, intolerance, xenophobia, mistrust and inter-group conflict. In which sense, humanism is particular, a simple dimension of culture.

Africa should chart its future from its indigenous cultural traditions and adapt only those aspects of non-African cultures that are compatible with Africa's needs, goals and circumstances...namely, a scientific perspective and western educational practices.

Philosophers who are seeking to revive and reinstate the traditional African philosophy as the appropriate philosophy for Africa today are doing disservice to Africa in trying to pretend that that philosophy is still sufficient or useful or applicable to Africa's needs, i.e., that it is able to cope with the new and modern problems and issues facing Africa today as brought in with encroaching modernization.

For Africa to progress scientifically and technologically, science should be rescued from morass of African religious and mystical beliefs.

It is only from aggressively addressing the practical problems found within African nations that improvements in Africa can be made. Colonial cultural hangovers, pervasive western cultural inundation, and *aid - giving arm - twisting* donors are here to stay, and no amount of looking into Africa's past will make them go away.

Colonialisation and westernization have brought a permanent and irreversible change in Africa..as long as we continue talking of *Africanisation* and going back to our roots, yet we remain quiet on reality of modern society, we will sound foolish, out dated and out of touch with reality. Human Africa would show signs of reversing the crushing conditions of poverty and low economic opportunity under which over eighty percent of Africa's people now live if it embraces a call for humanism.

However, despite the wonderful talk of an African renaissance, there is no evidence of attempts to evolve an all embracing culture which allows a healthy expression of diversity. Without a mosaic culture that provides room for co-existence there cannot be an inclusive political philosophy that allows all to become stake holders in government. Neither can there be a moral order upon which all development is predicted without solid cultural foundation.

Humanism is not an ideology nor is it a utopia. Humanism is the view point that people have but one life to lead and should make the best of it in terms of creative work and happiness, avoid the ungodly Satan. That human happiness is its own justification and requires no sanctions or support from supernatural sources. And that in any case, the supernatural usually conceived in the form of heavenly gods or immortal heavens does exist in the name of Yahweh.

Inferior minds seek convoluted scientists. It takes a brilliant one to achieve simplicity. At the end of the day, it is all who you know and what you bring to the table that matters. Whether it's God or an omniscient, the end justifies the means. Empty bellies and frequent

diseases are what act as a showcase for the ignorant Africa, deluded into inaction by the religious myopia who tend to find evidence through their call for inexperienced beliefs, trust into tragedy that is not in any way inclined towards the profits of scientific evolution. To greater extent, there have been successful debates upon intelligent design in the west, cases where the religious in the foreseen lose, have started to proclaim science as ordained by God, that discoveries are within the purview of God's intentions upon creation of this universe.

Of Continental Democracy

A wild animal when trapped will automatically sacrifice a limb in order to survive; it will struggle according to its rational understanding of making advantage of the chance at that glance. However, every action that is natural is not necessarily good nor is every action that is good necessarily natural. We are surrounded by a culture that is steeped in religiosity and in which nontheistic, philosophical and ethical *lifescance* is all too rarely appreciated, much less encouraged. Ever since renaissance, the democratic and scientific revolutions of the modern world and secularization of values, religion seems increasingly an obstacle in solving the problems of the world.

Without inner trust, there is fear; fear produces suffering; suffering produces violence; violence produces destruction. Therefore, internal trust prevents destruction. African governments and structures of governance have never reached a level to which they can look internally for their own solutions, they are held into looking west, to look into the neo-colonial structures of dependency as staged by their former anchors. In strong reality, these structures were designed within the divide and rule tactic, pillared onto religion as a unifying guarantee of their natural generation, thus, fighting these structures would imply a fight for secularization, a dilemma where those who succeeded into getting control positions on African governments would wish not to tackle. For this would threaten their monopoly of manipulation and power.

Democracy is indeed a set of ideas and principles about freedom, but it also consists of a set of practices and procedures that have been

molded through a long, often tortuous history. In short, democracy is the institutionalization of freedom.

Democracy is a method as well as a goal. The life of reason - the appeal to the supreme court of the mind for which philosophy stands - implies in its very essence peaceful persuasion through free exchange and competition of ideas in the wide arena of social discussion. It is a way of building strong beliefs appreciated by the self, a way of developing inner trust. For reason and scientific method can fully flourish only in an atmosphere of civil liberties. A liberty of thought and practice.

The most important knowledge for living is comprehending suffering and how to surpass it. We have to admit that we are a part of the *thirdworld*, but must not let it be for eternity. Democracy is tainable through education and this is the best route to development, when we fight misfortune and relieve ourselves from mental distortion and physical suffering.

We should aim for a future of greater regional integration through educational and cultural exchanges within and between African nations. This will bring into the open pan-African cultural similarities, promote more widespread understanding and tolerance on the continent and contribute to greater overall African unity.

Leaders must carry out the rituals of creativity and innovation in African societies. They must have a sense of *legacy* and *selfness* if they are going to define the ultimate mystery and meaning of human existence to their followers.

3

Universal Rationalism

Everybody wants to go to heaven, but nobody wants to die. This phrase enables me to define history as the version of past events that people have decided to agree upon. As a President Emeritus, *Philosophical Society of Kenya*, I was intrigued to comprehend that people demand freedom of speech to make up for the freedom of thought which they avoid. They are afraid of innovation and believe that life is something that happens when you can't sleep. In other words, they are not living but naturalizing.

We know, over years of education, that a creative mind has been known to survive any kind of bad training. It is therefore a high time that colonialism ceases to be blamed for the darkness we experience in Africa and other parts of the world. Things that matter most must never be at the mercy of the things which do not.

Development is what should concern the world and Africa should know that it is never too late to be what you would have been.

Globalization is what creates an echelon in our human relations; it demarcates a thought that scares the uncritical mind. Africa is a world on its own, with its own time and history. When we resist changes from other worlds, we welcome suffering. Yet we understand that we are in a process of *reculturalisation* a continuous quest that the global world shares in totality, for the capacities of our brains are on incremental and our imaginations are becoming real within the scientific purview. Much as we encounter resistance whenever we try any new physical movement, any new activity for the first time, we see that resistance is found in nature itself. From the moment that it rains, and the rains fall to the earth, and the water flows to the river, the water encounters resistance in its path - though in surmounting these resistances, those obstacles, the water finally reaches the lake.

The greatest pleasure in life is and must be doing things which people say you cannot. This is the path to technology change, the path to innovation and the development of love. Love for human and respect of self. When we develop phobias of omniscience, we must remind our minds that worry doesn't empty tomorrow of its sorrow, it empties today of its strength.

Humanism is best understood as human rights. Although the search for a conception of human rights has never been easy. Different cultures often have different values, different experiences and different histories. Moreover, some cultures place much greater emphasis upon supposed importance of tradition than do other cultures, thereby favouring certain cultural practices over human rights. These are the roots of history, where a human has been defined in colour, in geography, in religion and even in social class. Definitions which are not universally acceptable and must be criticized if their use persists. We all aim for a better life and over a length of traditions, agree that we have been living for more decades as humans. The unifying factor remains the planet and its environment. We accept that different species thrive in different conditions and a good example is Africa. Kangaroos cannot live in Africa; Eskimos cannot live in the *Kalahari* Desert. At least we agree that nature dictates the best conditions for us. It is within the ecosystems that all else occur, that development is measured, that human behaviour is modified.

The most optimum way of solving political and social questions is to rely on the method of intelligence. Though the content of our political programs and policies may vary, the methodology of critical intelligence is the most reliable guide for social action. Our actions should be judged by their effects on those we encounter in our own communities of interaction. We ought not to pollute, destroy or degrade the natural ecology.

Towards New Ecosystem

Global environmental problems must be dealt with at the planetary level: reducing environmental pollution, developing alternative fuels, reforesting denuded lands, counteracting the erosion of topsoil in cultivable areas, facilitating environmentally friendly businesses, protecting endangered species, reducing the addictive lifestyle of conspicuous wasteful consumption and banning all weapons of mass destruction.

Each technological innovation needs to be evaluated in terms of potential risk and potential benefit to society and the environment. It presupposes some level of scientific literacy. Although the economic

and social structure of contemporary world is becoming increasingly dependent upon technological innovation, only those innovations that reduce overall human impact on environment must be encouraged. In as much as many problems may seem intractable, we have good reasons to believe that we can marshal our best talents to solve them, and that by goodwill and dictations, a better life is attainable by more and more members of the human community.

African humanism rejects nihilistic philosophies of doom and despair and those that counsel an escape from reason and freedom, which fester in fear and *foreboreding* and that are obsessed with apocalyptic scenarios of Armageddon. We alone are responsible for our own destiny, and the best we can do is to muster our intelligence, courage and compassion to realize our highest aspirations. African socialists recommend that we need to draw upon the best moral wisdom of the past, but also develop new solutions for moral dilemmas, whether old or new.

The African ecosystem has a tradition of political democracy and mutual social responsibility both of which were eroded at the *Berlin conference in 1896*. Our new system should aim to build a continent where men and women are motivated by a sense of service and not driven by greedy desire for personal gain. To be the constitution of a system as the aggregate of those causes and tendencies which produce its observed character, when operating, without interference under these conditions to which the system is conceived to be adopted.

Our new ecosystem must be politically democratic, socially responsible, adoptable and independent. We must always remember that patriotism is a great hindrance to development and should only be used when national security is threatened. Only he who is strong enough to be able to surmount suffering, who is conscious of being superior, of being above it, can afford constantly to have evoked before his eyes, scenes representing all that is most bitter, all that is most cruel in the history of human nature and the world. Only the humanist African has this strength. For beauty is not reached by syllogism or demonstrated by theorems, it is something directly apprehended, and engagement of the intellect towards the real.

4

Global Invasion

We don't know what we want, but we know what we don't want, says a volunteer to a rationalist movement in Kenya.

With the world becoming a global village through free trade pressures, many are raising questions about what will happen to Africa's rich and diverse culture and the people's heritage. What has not been explored is the globalization of culture, especially those aspects of culture that are generally acceptable and beneficial to the global village. Equally important is the use of culture and cultural institutions to address global problems facing societies today. For instance, tapping on traditional medicine and knowledge systems to fight diseases like HIV/AIDs. It can also be of use to the rising anarchy in the world system. African culture is renowned for its ethical and moral awareness, which is embedded within the different indigenous languages, myths, folklores and national heritage.

Throughout humanity's past, there have been individuals, perhaps even illiterate individuals in African cultures who have been excellent critical thinkers attempting to justify beliefs through argument. Some logical principles seem inbuilt to humans, so it would be surprising if humans never used them. But if there is no institutionalized tradition of dialectic, the reasoners must be relatively isolated "*wise people*"; their views not necessarily elaborated or enriched or criticized in turn by subsequent thinkers.

At an earlier point in its history, anthropology had the concept of a cultural compulsive, meaning the widespread recognition that a cultural trait or institution was necessary for the survival of a society. Today, Africans are demanding democracy characterized by free elections and the end to autocratic rule. However, there is growing recognition that Africans must be free to choose or develop forms of governance in keeping with their local realities, and that this be linked with local development. African democracy may require the integration of the indigenous methods of village cooperation with innovative forms of government, combining the power of universal rights with the uniqueness of each nation's own customs and respected traditions. When and how this happens must be a function of local conditions but modalities must permit dialogue and accommodation with global norms.

My suspicion is that this will not be possible unless the unseen hand of market forces can show our global village that it has novel ways that would permit the resources of our planet to be used in the interest of all humankind.

Living the African Culture

The social engineer does not ask any questions about historical tendencies or destiny of man. He believes that man is the master of his own destiny and that in accordance with our aims, we can influence or change the history of man just as we changed the face of the earth.

We are moving towards planetary humanism that will present us with a new form of organization and new scale of values.

An old sage quotation during the slave trade era put it that “*When all roads are closed, the human beings will always find their way out*”. From a long historical tendency, the African continent has struggled for equal status, to prove humanness despite characterization by western scholars. We have the mind of the planet in our people, what we need to create is a political, cultural, social and economic reality that can replace the alien elephant left by those who defined their activities as colonialists. We need to act in a normative thought within the natural laws of our continent.

The breakdown of magic tribalism is closely connected with the realization that taboos are different in various tribes within the continent, that they are imposed and enforced by man, and that they may be broken without unpleasant repercussions if one can only escape the sanctions imposed by fellow men. This reality is quickened when it is observed that laws are altered and made by human lawgivers.

Historically, all ethics undoubtedly begins with religion; but I do not now deal with historical questions. I do not ask who the first ethical lawgiver was. I only maintain that it is we, and we alone, who are responsible for adopting and rejecting some suggested moral laws. However, my insistence that we make the decision and carry out responsibility must not be taken to imply that we cannot be helped by

faith or inspired by tradition. Nor does it imply that the creation of moral decision is merely a natural process.

It is not in accordance with nature that the skilled navigator should beg the unskilled sailors to accept his command; nor should the wise man wait at the doors of the rich. But the true and natural procedure is that the sick, whether rich or poor, should hasten to the doctors door.

It is about time that the citizens of Africa fight their fears and re-shape their beliefs. They should stop having faith for political miracles; design is an outcome of human action. History is not *spontaneous*, it depends upon ones understanding of a social milieu. We are creatures of the planet and all species are our evolutionary relatives; we should value individual worth and dignity of each individual in the context of ecological life support system with a multitude of individuals, each of whom has political worth and value.

The roots of African humanism rest on the environmental setup of the traditional men. We should pledge to adjust our individual and societal behaviour so that it is compatible with *biospheric* integrity instead of further modifying the biosphere so that our technological society can expand and grow.

Lastly, on humanism and culture in Africa, we must acknowledge that the biosphere world has existed for billions of years and that the world of anthropogenic artefacts (*roads, shopping malls e.t.c*) has only existed a few millennia. We have to integrate these two worlds so that the recent intrusion does not endanger the ancient equilibrium.

Spiritual thinking creates dreams best understood as utopias. Most of the African sages were *timocrats*, blessed upon unique systems of government with sovereign illiteracy. Any attempt to harmonise holistic developments resulted to civil wars and in many a times, the agents of civilization would demand a discovery for the handmaids of justice in Africa. It is this *onlook* that catalysed the colonialist attitude towards Africa. Although the natural laws of humanism advocate for a dogmatic relation towards the international culture which is ever changing. Africans have always been in attempts to adhere to this

natural principle and in effect, they have slow development patterns and no greed for politics.

Africans are profane, Africans are humans and more so, unique intellectual beings best described as the backbone of contradictions. This point, I will not explain. However, to avoid narrow politics, we must understand that all forms of power corrupt and human power corrupts humanely.

The African utopia is not understood along racial lines, but on the eyes of western scholars, who agree that they stole ideas from the continent and baptized them as concepts of discovery, as if to mean that those who possessed these activities never had cognition of them happening. These scholars are robbers of dignity and perverts of culture. African humanism remains a unique issue just as African philosophy; the two concepts are self-generative. It is still the same guilt that drives racial thoughts to be blamed on the profane continent. Tribalism is a concept from the west and it came with a definition of religion.

This topic, I have brought forward as a concluding remark, to defend the sources of sovereignty, the controllers of time and to make the reader understand that humanism is a concept of African dialect, perverted in meaning to suit different regions. It is for this reason that the world intrudes its assistance into the continent, to correct those mistakes resulting from the religious utopia, driven by *non-African* mathematics constituting of inferior numbers that outdo time.

The best continental slogan is “*Hakuna Matata*” – no problems en worries. The native knows his way out, he is afraid of false thoughts but encouraged by wicked actions as he attempts to maintain ethics as understood in his society.

The international time is future time, African time is reality and history is a concept of the world system. We believe in slow actions with sure results and justify the lack of history in our midst. All tales are scholarly works, done and brought into sagacity by the western elites, the agents of civilization. It is about time we accept our human status and live according to our time as mirrored from the developed world. In this respect, we will have our technology and still acknowledge

being part of a living continuum, that participating in the destruction of this continuum is self-destruction. However, to avoid contradicting the previous sections of this book, when pointing universal rationalism and African rationalism, the reader must take note of his position. Not in racial definition, but as a creature of this world, whether as an evolved species or an end product of a deity. Our looks categorize our intentions; we flock together as humans and love ourselves because we are human beings. We are therefore humanists, we aim to reprocreate so that animists i.e. cows, donkeys, camels do not outdo us. They are evolving and soon will start having utopias, the dangers of our planets.



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