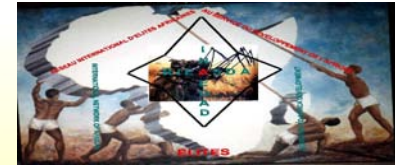


RESEAU INTERNATIONAL D'ELITES AFRICAINES AU SERVICE DU DEVELOPPEMENT DE L'AFRIQUE

RIEASDA INAEDAD

INTERNATIONAL NETWORK OF AFRICAN ELITES DEDICATED TO AFRICA'S DEVELOPMENT



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BEYOND WORDS AND THOUGHTS...

AFRICAN CIVIL SOCIETY AND PATRIOTISM: THE SOLE HANDICAPS TO THE EDIFICATION OF THE UNITED STATES OF AFRICA

The main figures of the civil society should be, those of a peaceful arbitration power to the service of democracy, a resistance to all oppressive, intimidating and retrograde governance in regards to the ideals of independences, i.e., of the development, happiness and the wellbeing of all the people. To paraphrase, *Célestin Monga*, the civil society, is the whole of the organizations and personalities whose constant actions tend to amplify the process of assertion of the social identity and national sovereignty, the defence of the assets and the wealth of the national heritage, as well as the rights attached to the citizenship. This oppose to the capacity of the State and political parties, whose natural tendency is to give preferences to the defence of their seat privileges, electorate and ideologies. In a more general way, the civil society in Africa consists of all those who collapse under the burden of the obnoxious national debts, those who manage frustrations and collective anger due to iniquity or the inadequacy of the political system and the leadership, the mode of governorship in regard to the drift from the national hopes or ideals! Particularly, the African civil society of the Diaspora, which manages (ruminate on) also the consequences of these frustrations in exile along with other various discriminations (cultural, employment, wages) throughout fights for its integration (acceptance) in the asylum country. The Diaspora faces a dilemma for its own survival, even if financially it seems more prosperous. It could be an ultimate political, economical and scientific assistance force for the continent, if the constitutional laws, human and civil rights were well entrenched and respected as ethics of governorship, with a less contemptuous consideration of their capacity or expertise. The contemptuous considerations of the capacities or expertises of the Diaspora and the excessive protectionism which is expressed in the lethargies of the leadership and ideology alternation, inhibit the social dynamics of the true change and do not sustain peace and the development process. Also, the African civil society of the Diaspora will have to forgive frustrations linked to the reasons at the origin of its emigration and those associated with its exile, for those of its members who were forced into or for those who are weary after years of hopes because of the recurrences of the unintelligible anti progress events on the continent.

Today it is not rare to see some political parties and well established groups or organizations which claim to incarnate the whole will of the people, by usurping the representative legitimacy of the whole civil society. This is due to the confusion which still reigns within the African civil society because of the ambiguous roles of part of its actors who are often inclined towards swift changes (mutations) depending on their own interests and opportunities of the moments (the allegiances to secure one's belly or needs seems to be the rule). The integrity and swift nomadism driven by somatic interest of some actors of the civil society abate its strength, credibility and fade its will power at the advantage of the political players. Hence, lethargy settles in the civil collective action, inhibiting the true hope and will of the popular masses for the genuine change of our society.

‘Patriotism means simply allegiance to the project of constitution of a historical community, which project is carried out by actions and events of which some can be called into question. To be patriotic, is to share the efforts through which a nation or a community is created, constituted and carried out along the way of history. Insofar as only the project justifies the patriotic allegiance, it is quite as patriotic to oppose to

certain trends that can take the realization of this project and which are likely to divert it from the ideal trajectory". A civil society is thus a society of sincere patriots, solidarily engaged for the survival of the dynamics and the equilibrium of the life in society, by the impartial arbitration of the fundamental laws which sustains it. By opposition, the patriotism by opportunistic allegiance (nomadism driven by somatic interest) or furtive associative militancy of libertine essence and self-centred by excellence, as well as the ethnic one, with nihilist character (closed to any dialogue and with ultranationalist ideology) for the maintain in power of a political party in order to secure the sole interests of groups, clans or ethnic entities, neither nurture peace nor the union needed or expected for a nation. In fact, they approach or resemble often to chauvinism patriotism, i.e. an exaggerated admiration even too exclusive of one's seat, interest, tribe, group, clan, ethnicity and country... Let us note also, that patriotism by political need for survival or resistance (by coalition of political parties or groups through signed agreements) for the conquest of the power, even against an iniquitous political regime, if it is welcome, is not an action of the civil society, because its true motivation or at least that of its actors in respect to the national interest remains often ambiguous, egocentric and lead often to leadership quarrels during the distribution of the ministerial portfolios or simply by greed, mind changes and disregard for signed agreement after reaching the goals. Beware, as pointed out by Ralph Waldo Emerson: *"When a whole nation is roaring Patriotism at the top of its voice, I am fain to explore the cleanness of its hands and purity of its heart"*.

It results from the above that the "apolitical", impartiality, or "neutrality" characters of the civil society is what characterizes it the best to exert its action of referee on the iniquitous governments and radical political parties and groups which are threatening or endangering the interests and national cohesion. In no case the members of the civil society have to corrupt the spirit of martyrdom, meaning to endeavour to be famous or to govern without any intrinsic abilities entitled them to manage the societal businesses. This form of disguised patriotism endangers the credibility of the whole civil society and opens the way towards anarchy by the promotion of incompetency and mal governance throughout martyrism. Beware, as pointed out by George Bernard Shaw: *"martyrdom is the only way in which a man can become famous without ability"*.

Also, the military patriotism should not be an allegiance to any tribal political party or serve iniquitous governments, but rather of defence of the general interest incarnated by the whole people and of the safeguard of the wills of the martyr civil society. Above all, it should be the guardian of the power alternation in the strict respect of the constitutions and the laws in force.

In place of the domination of the State-party, the diversion of the ideals or dreams of the fights of the independences and the crumbling of the economic and social foundation, **the civil society will have to upraise peacefully** to defend its position of injured class, and play fully its role of referee. It must understood here by upraising, **to undertake a peaceful revolution to thwart the rooting of impoverishment, the unjustified and iniquitous debt and distilled fear in people mind, in order to restore fully the state of general progress and of civilian rights**. Today Africa does not need anymore to see innocent women and children suffering the martyr from the hesitation to unite politically the inherited micro states, irresponsibility of adults' leaderships and that of the weapons. "Violence is indeed the weapon of the weakest" because it led us nowhere in our efforts of renaissance and development. Under the influence of violence, neither fertile ideologies nor decent leaderships have emerged throughout the continent during these past 50 years.

The less explored path, and the most effective weapon against this state of decrepitude of our economies and states, is the awareness at large scale, the education and the union of the masses for peaceful resistance in order to induce the unity and altruistic changes. By the union, the citizens get mobilized for the defence of their rights against the enemies of the development and successfully claim part of their national heritage benefits as taxpayers and citizens. Until today this socio-politic and economic patriotism of the African civil society is starving. It is this patriotic protectionism which allows the promotion of the identity and the political ideology (assertion of a progressive ideology in the globalisation framework). Moreover, it allows the increase of the Gross Domestic Product (GDP) of our continent, by the suppression or attenuation of the exportation (shipping abroad) of the primary raw materials, and their in situ transformation throughout efficient integration of the intelligentsia by preventing the unnecessary emigrations. Genuine socio-politic and economic patriotisms has missed enormously to Africa and plunged it in dependences towards debts, and made it an eager beggar of the development assistance or aid, which is incongruous nowadays,

inopportune, inconceivable and unprecedented. **I remain very convinced that the African unity, will give the necessary pulse to this socio-politic and economic patriotism, because all the states will be put at contribution in solidarity.**

It belongs today to the African civil society to show its true patriotism through its power of arbitration to require and decide by referendum if it wants this political and economical unity of the continent. Indeed, the paradox is that the civil society has never been consulted on the fundamental question of its own desire to the union, i.e. its willingness towards unique citizenship and self-determination.

The will or desire to represent or speak in the name of the African popular masses, is to commit oneself to guarantee the minimum of dignity to them. The socio-economic and political state of the continent testify to a true vexation (crimes, impoverishment and emigration), in regard to the ideals and promises entrenched in the speeches of independences. It is not understandable that the civil society is being taken as an hostage and plunged in an endless uncertainty by political parties and crippled ideologies and constitutions which brings neither peace to them and nor health, but that of a recurrent head-to-tail procession (to build by some and to destroy by the mediocrity and bad faith of others).

The African popular masses have the right to decide their destiny and to leave this life of humiliation, impoverishment, doubts and uncertainties which they did not choose, and which illustrate neither their audacity, neither their dream, neither their hope and nor those of their martyrs. Also, these doubts, hesitations and uncertainties do not exist nor in the content of the declarations of independences, the anthems and the mottos of their states. Worse, they do not reflect the pride of their flags mounted so proudly and highly in the sky at the tops of their masts throughout the entire continent. **In place of the fruitless governances by the weapons, distilled terror and intimidation during the past 50 years, we have to substitute and explore the path of the true fertile elitism of the 21st century.** It is true that: *“Verily never Will God change the condition of a people until they change it themselves (With their own souls)”* (Quran, S.XIII, V.11). Today, we have all the opportunities to engage this change if we want to avoid the risk to appear as the eternal assisted and beggars of asylums. It is not that the destiny of Africa but the desired and own destiny of certain human beings to the detriment of the lethargy of popular masses.

“Nothing of what results from human progress is obtained with the consent of all, and those who see the light before the others are condemned to continue with it in spite of them”
Christopher Columbus

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In God I trust



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