



BEYOND WORDS AND THOUGHTS...

THE CONSTRUCTION OF THE UNITED STATES OF AFRICA (US OF AFRICA).

Good will Act and UNAVOIDABLE!

Part (4/4). The end

THE DECLARATION OF INDEPENDENCE OF THE UNITED STATES OF AMERICA: A WAY OUT FOR AFRICAN MASSES

The quoted texts below are excerpts from the declaration of independence of the United States of America interpreted to fit in the African context in order to stimulate reflection, remind and arouse consciousness and to promote dynamic change. This declaration entrenched universal seeds of freedom and happiness sought by all the people of the world. It is in that it inspires and confers an undeniable power and capacity on **the civil society** (the popular masses) and not exclusively, as we have seen till today to the military juntas and the political parties. Interpretations being subjective, you have the full and whole latitude of the judgement.

*(1)- "When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, **and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them**, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation".*

The fundamental reason of the thankless struggles for independences (the will of rupture of the bonds of oppression with the colonizers) was to reach the ideal for being self-determined actors and contributors for the total wellbeing of the African popular masses and the whole world, in respect to the destiny conferred on all the people by God. We have succeeded in obtaining the independences (the separation) at the prices of heavy human sacrifices in order to express our identity. It was the festivities in the former colonies those days; but, are we still conscious of the true dimension and aims of these struggles?

(2)- "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. --That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness".

Although the veracity of the equality between all human creatures was obvious and declared unanimously (universal declaration of the human rights of 1948, article 1), we had endured decades of humiliations, sufferings and fought to make them acknowledge only partly. The purpose of these sufferings and fights were only the research of freedom and happiness. Today, it is up to each African to make the assessment of the state of the continent compared to the joys and promises of independences.

The multitude of military coups, the various rebellions (often justified and well greeted for some, and incongruous for others), the drifts of the democracy even by egoistic constitutional manoeuvring, the killing of the opponents, the looting of the ballot boxes and the electorate violation, did not bring any new changes compared to the overthrown power, nor to the socio-economic life of our people. The successive governments since the independences and their mode of functioning and political ideologies seem neither to correspond nor to satisfy the needs, the safety and the happiness of the African people. Suffice is to see the number of emigrants capsizing off the foreign coasts like fleeing a pestiferous continent, the growing number of orphans and widows of wars, the genocides and pandemics. The above, should move more than one African conscience. Any government which is unable to guarantee the happiness and the safety of the people they are in charge of, should resign for their wealth concern and to avoid chaos. Any human being committed and seeking the truth could not deny these human tragedies and the failures to build decent life for all.

(3)- *“Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed”*.

The changes of governments by military coups and rebellions of all kinds have destroyed much more the socio-economic and ecological foundation of the continent compared to its initial state. The putschists and the eternal self-elected officials were unaware of the above fundamental law and truths, and had not conceived pre-genuine society projects for the African people. Some of them never knew that the corruption and the elimination of the opponents were the enemies of the development and obstacle to their own success, and even threats to their own offspring life. Few of our Heads of States died with the blessings of their people and the military honours due to their status! These facts are matters to reflect on for whoever wants to distant himself from mediocrity, to make the history and to conquer the very heart of their people. **Only in the peaceful conquest of the heart of the people lies the force which makes it possible to govern and to blossom throughout community achievements.**

(4)- “But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. —Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government”.

Today more than ever, the African people are vis-à-vis their own destiny. It is necessary in this 21st century that **the African civil society** takes seriously its destiny in hand for the inauguration of other ways of release from uncertainties and pauperisation. It is thus undeniable that the quieted or silenced civil society has endured all the sorrows, miseries, exploitation, frustrations and is heavily indebted. Now, it is great time that this civil society gets up and stands up firmly like a referee, as the last ultimate true capacity of resistance to the abuses, and to be **the vector of the genuine change throughout nonviolence. The most effective weapon against oppression is the union of the popular masses by massive resistance through peaceful demonstrations.** Through the union, the citizens mobilize themselves for the defence of their rights against the common oppressor or the enemies of the development. **Today more than ever, we are convinced that weapons could not and have not solved human problems. They have only sown horrors and anticipated the decline of our civilization. Under the constraint of weapons, hypocrisies entrenched peace agreements, reconciliations without sincere forgiveness prevail, and there is no true compassion of the hearts. As consequence, there is no blessing divine light.**

The African popular masses must upright together peacefully and require by **the way of a continental referendum**, the definitive organization of the **United States of Africa** through the economic and political union of our micro-states. **To a simple asked referendum question: yes or not the United States of Africa?** the African sovereign people will answer without any ambiguity. This way of consulting African people on the issue of their continent’s destiny, has never been occulted, and it is it (God knows it better) which will release all of us from this descent in hell, these desperate and dehumanizing emigrations, as well as from these genocides, absurd debts and their corollary of humiliations, awkward military coups, crippled constitutions, these petty and sordid ethnic wars which reduce to poverty the masses and enriched belligerents and their silent partners. It is this way which will allow us in deference to the United States of America, the European Union and the confederation of Canada *“to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires”*.

N.B.: Numerated quotes are the excerpts from the declaration of independence of the USA, and comments which I would like to share with you, follow. Lets us fear God only and the truth will release us. Lets us fear as mortals only the power of God. His signs are so alive for those who believe in Him.

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

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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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