

AFRICAPITALISM AS AFROTOPIC CONSCIENCISM FOR AFRICAN SUSTAINABLE DEVELOPMENT

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Abstract

The conscientious hopefulness to engineer the African minds to develop Africa by Africans themselves informed Tony Elumelu, a Pan-African banker and a businessman, to postulate a pragmatic economic theory, called Africapitalism. It is a theory of capitalism with African communitarian consciousness and socialist blend- the spirit of network of values and economic engagements by empowered and empowering young African entrepreneurs. The paper observed that, with such values of change in African economic and technological landscapes, the theory has been adjudged as the contemporary principle of Afrotopic consciencism that needed to be sustained by the communication of African Cultural Identities' (ACIs) as the ethics of African Sustainable Development (ASD). To communicate ACIs for the operational sustainability of Africapitalism as the principle of Afrotopic consciencism, the empowering and empowered young Africans need to be schooled on the values and principles of African communitarian humanism, especially in keeping with the objectives and goals of Africapitalist entrepreneurship schemes. The communication of ACIs in doing businesses will help in keeping communal collectiveness and humanness. Hence, this paper is aimed at reawakening the Black's strengths and mentalities towards the values of decolonizing the African minds through effectual embraces of ACIs as against some sustained consciousness of relied imperial development aids. Adopting expository and phenomenological methods of analysis, the paper concludes that Elumelu's theory of Africapitalism will remain a remedy for egoistic-particularistic and imperialistic development, and when properly schooled on the ethics of ACIs, it will remain an indispensable hub for achieving ASD.

Keywords: Africapitalism, Afrotopic Consciencism, African Humanism, 'Black Consciousness Philosophy' (BCP), African Cultural Identities (ACIs), African Sustainable Development (ASD), Politics of Antiracist Culture (PAC)

Introduction

As African thinkers, we can possibly project the understanding of the social and ontological forces of self-identity and self-dynamism, and with the convictions that African specie of humanity goes beyond the close-system of development which to contemplate the creator of the person as a subject of lived experience (Cf, Isanbor & Egbonu 2024; Isanbor & Edema 2022). Such understanding of their personality or identity as a people is expected to engineer or initiate the innovative and creative entities of development; meditating on the essential purposes for creation, through the existential realities (Isanbor & Ukagba 2024b: 100; Isanbor 2016: 82). This is based on the values

that were perceived as they informed the negro-consciousness ontologically, and then practically projecting the developmental values inherent in Black Consciousness Philosophy (BCP) (Izumba 2009: 26; Ndlovo-Gatsheni & Ndlovo 2021: 30). With many African ideologies such as Senghor's *Negritude*, Nkrumah's *consciencism*; Awolowo's *African Socialism*, Aziwike's *Welfarism*, Asouzu's *Complementarity Principle*; Kanu's *Igwebuike* which have been based on the promotion of BCP, as Frantz Fanon and Steve Biko have long recognized the power of African Blackness for their liberation and development. It can convincingly be postulated that these values based on the operationality of African solidarity are the best possible options for true humanism in general and the attainment of African Sustainable Development (ASD) in particular.

The forces for the realization of ASD have been mostly labeled on the effects of African past experiences. For many scholars, the economic success or failure of the African community cannot be disassociated from its political woes, and which have been made to be sustained by the operationality of Politics of Antiblack Culture (PAC) (Falaiye 2012). Leveraged on the revival modeling of BCP, the African community has been religiously and politically hopeful for liberation through its philosophies like *Ujamaa*, *Negritude*, *Communaucratique* and others, but Africapitalism has been currently fashioned or operationally initiated to make Africa efficiently work, by liberating and developing itself through economic empowerments of the youths. To attain ASD, the struggles of BCP have been hinged on the liberation of Africans away from the effects of slavery, colonization, westernization and neo-colonization. For Nkemnkia (1999: 7),

In this particular moment of the history of humanity, where each different ethnic group tries to determine its identity within a whole, Africa is not an exception. This personal identity or collective identity, as the case may be, is present in every field of human knowledge. Therefore, every effort to speak in the name or in favour of Africa has to preserve that substantial unity that characterises the same African society.

For many reasons, the operational values of Eurocentric scholars have remain unimpressed about the possibilities of African philosophy, religion, economies, politics sociology and science, and believing that Africans are incapable of developing themselves in meeting with global demands and values (Falaiye 2012: 7). They project these incapability or inferiority on the perceived limitations of their blackness as a people. Working against the misconception by the *Whiteness of History*, the many African scholars and nationalists have been working hard and purposeful to promoting the strengths and energies inherent in African Blackness. According to Manganyi (1973: 20):

Black consciousness and solidarity must be seen by us as phenomena that are positive in themselves. This means that they are desirable even outside considerations involving white domination and racialism. References to these developments are racialism became meaningless in the face of this recognition. Nobody should ever have any right to tell anybody else that he should not aware of himself as being. Black consciousness and solidarity are expressed in the present should also mean something in addition. They should mean continuity with the past and the future.

Hence, the issues of ASD have been politically and economically adjudged to be on the ontological valuations of the African persons as Blacks, based on the sustainability of African Cultural Identities (ACIs) (Isanbor 2016: 83).. It is about the understanding of

themselves before the community of nations as Black nations that should work out the courses of their development along the values of their Black self-subjectivity, self-authenticity and self-dynamism as against a long standing of Black slavery, suppression and alienation as occasioned by the Western operations of PAC (see, Izumba 2009: 27; Ndlovo-Gatsheni & Ndlovo 2021: 31). This is to recognize the indispensable need to empower others to overcome poverty and the forms of suppression and subjugation as being occasioned by the *Whiteness of History*. This defines that socio-economic environment where the African persons and cultures have unique values to advance their collective existential-societal reality (Isanbor & Ukagba 2024b; Isanbor & Egbonu 2024). This very African humanism will among other things insist on: priority of persons over things; of ethics over politics; of subjects over object; of morality over science. And such consciousness of development necessarily maintain these principal priorities without prejudices to things, objects, politics and science in order to create sustain a society where every person is human (Izumba 2009: 28; Ndlovo-Gatsheni & Ndlovo 2021: 33).

It is noticeable, over the time, where we have to come to the understanding that capitalism is not totally bad or selfish, but it needs to be properly managed and appropriated in order to maximize the people's values and resources, especially realizing the common interests inherent in the courses of ASD (Olatunji & Ujomo 2021: 5). It is from this conviction that Tony Elumelu, a Nigerian Businessman and a Pan-African Industrialist, developed an economic developmental theory with an African flavor of understanding of values of oneness. And this he called "Africapitalism". This is hinged on the contemporary understanding of the liberation interests of BCP: a philosophy of Africans developing Africa through the valuations of Black self-subjectivity, self-dynamism, self-participation and self-authenticity as ontological characteristics of blackness for the sustainability of ACIs.

The operational values of Africapitalism have been classified as Afrotopic consciousness for the realization of ASD, by which, it is the economic philosophy for the awakening of African consciences to invest and empower themselves through entrepreneurship development, especially the African youths (Lukman 2018; Kouassi 2022). It is a philosophy that has been the indispensability of educating, engineering, empowering and enterprising the minds of the African youths for the purposes of changing African development landscape by Africans themselves. Adopting the evaluative and speculative methods of analysis, the paper projects that if truly adopted and embraced by the African nations, the philosophy of Africapitalism necessarily the capacities to change the trajectory of the courses for the realization of ASD within a short possible time.

Africapitalism: The Contemporariness of Afrotopic Consciencism

From many philosophical and economic observations and postulations, since the inception of *Negritude* as a pragmatic ideology for ASD; Africapitalism as a philosophy or pragmatic theory of collective development has been contemporarily evaluated as a vibrant and reliable developmental mentality as an offshoot of BCP (Isanbor & Ukagba 2024a: 138; Isanbor 2024: 38). Just like Leopold Senghor's *Negritude*, Julius Nyerere's *Ujamaa*, Kwame Nkrumah's *Consciencism* and Kole Ogundowole's *Self-Reliancism*, Tony Elumelu's Africapitalism calls for the needs for African self-reliance and self-participation on the economic applications of ACIs for the realization of ASD. The theory

states that ASD is ever possible by the economic and social recognition of ACIs in the management of African natural and human resources (Isanbor & Ukagba 2024b; Isanbor & Egbonu 2024). The pragmatic conceptualization of the needs of African self-reliance for self-economic emancipation viably seen through Kolawole Ogundowole's philosophy of self-reliancism and Olusegun Oladipo's philosophy of self-libration: as products of BCP.

Hence, the demands for the pragmatic courses, initiatives and perspectives of ASD have been based on the economic and socio-political operations of African self-participation and self-reliance on the fight against active effects and influences of poverty and general weight of corruption in managing African Affairs and resources by Africans themselves (see, Ogundowole 2008: 30; Soludo 2006: 10; Lukman 2018: 6). This concern prompted Tony Elumelu, a true Nigerian and African, to have proposed and then championing the developmental consciousness and ideology called Africapitalism. For instance, as part of the socio-economic commitment and consciousness towards the courses for Afroxiological development of African minds, in 2022, as one of the partnerships, the Tony Elumelu Foundation signed officially a 20 Million Dollars agreement with the United States Africa Development Fund (USADF-GOV) to empower African entrepreneurs over a period of five years. One was one of many funding and partnerships the foundation has been involved to sustain the objectives of the philosophy. According to their agreement, this 20 Million Dollars partnership will fund, train, mentor and provide further access to capital and market linkages for African entrepreneurs through the foundation's digital propriety platform (TTEF 2024). The developmental ideology of entrepreneurship of the people is a philosophy that is based on the mingling of socialism and capitalism. The goal of Africapitalism is a philosophy of development that states the possibility of the unity of both socialism and capitalism as principles of economic revolution.

According to the propelling objective of Africapitalism as a principles of ASD, the union of both philosophical ideologies (socialism and capitalism) are hinged on the projection of African selfness through the learning and understanding of African blackness in economically managing themselves as a people with common interest for common development by advancing and investing in the knowledge horizons in understanding all models of economic, social and political ideologies. In the words of Tony Elumelu,

The best-spent money is that which is spent on your self-improvement.
Your generation has unhindered access to quality information, much more than those before you, so you should take advantage of it and develop yourself. Read, learn, feed your intellect, and strive to expand the horizons of your mind, Learning is a long-term investment, and it never stops rewarding (TTEF).

With Africapitalism as an economic philosophy of communal development presupposes that BCP projects the conscious awakening the values of the African Blackness that is seated on the pavilion of self-integrity and self-trust inherent in ACIs for ASD (Isanbor & Egbonu 2024; Isanbor & Edema 2022). Hence, Africapitalism as a BCP is a demand for vibrant, sustainable and reliable business investments, especially by Africans, in line with the values of ACIs in attaining rationalized reasonable, just and meaningful African welfare and wellbeing by creating job opportunities and wealth for the realization of ASD. This is by exploring, not exploiting the African resources (cf, Olatunji & Ujomu

2021: 1-2). The operational objectives of Africapitalism as an ideology of ASD are centred on the blacks as a community of creative and innovative people, who are becoming more economically and politically motivated and to be readily aware of the knowledge of contemporary forces of global development that are based on business-society relationships.

The operation of Africapitalism is leveraged on the network of investment relationships and partnerships, which will necessarily help to regulate the labour markets, interest rates and the prices of raw materials; ownership reform of state-owned enterprises, including banks and the implementations of laws require the sustainability of small and large scale businesses in Africa (See, Soludo 2006: 8). It is a building of capital investment relationship of purposeful, innovative and creative minds that are desirous of common goals of attaining of ASD. The knowledge of Africapitalism as a model of collective human development defines the individual as a member of groups of common survival and relevance. According to Elumelu,

Never take other for granted. Nurture your relationships. In the same way, as you start out in your career, build your relationships, seek to learn, don't be afraid to understudy the experts, reach out to potential mentors and learn from them. Develop these relationships with managers and mentors while leveraging them as a springboard for more opportunities (TTEF 2022).

As the Chairman of the United Bank of Africa, Tony Elumelu asserts that “we need government to help to create the enabling environment that will allow young entrepreneurs to succeed” (TTEF 2022). As an organizational knowledge for ASD, Africapitalism is a technical revolutionary modeling of African socialism through the creations of business-society relationships being engineered by private business investment models in line of sustainable global economies. As a sense of *Politics of Responsibility* on which BCP is contemporarily restated for the attainment of ASD, Africapitalism reminds us the Charles Soludo's Lecture: *Can Nigeria be the China of Africa*. The Soludo's lecture translated the needs of African development possibilities to be based on the socio-capitalistic values and operation of human-capital investments for African political self-reliance and economic self-identification (Soludo 2006: 10). This development consciousness for economic self-reliance and self-identification in the midst of the effects of PAC, one cannot ascertain that Tony Elumelu and his entrepreneurial foundation is unaware of the practice of African humanistic socialism or communalism, but, with the growing nature of industrialized and technologically-based economies of the Western World based on capitalistic mode of production, Elumelu proposed, designed and championed a capitalistic conscious development based on socio-cultural identities of business-society relationship.

Understanding the sociopolitical and literal genealogies of Afrotopia as a philosophy of African reinvention, Africapitalism indispensably becomes the contemporary praxis of BCP, for it is about the creation and projection of vibrant, reliable and sustainable business opportunities and investments been politically spirited and economically flavored by the values of ACIs for the realization of ASD (Isanbor & Egbonu 2024; Isanbor & Edema 2022). For Elumelu, the pragmatic idea of Africapitalism is based on the operations of private business developmental ventures and initiatives that should be enabling creative and innovative spaces of rethinking business-society relationships from

an African development perspective (Isanbor & Ukagba 2024a: 135, Isanbor, 2016: 89). Though, the demands of Africapitalism implored capitalism as a model of operation, but its employment demands that such business consciousness should be to sustain the business-society relationship, where the employers and employees to be satisfied and then work to sustain such establishments with the values of ACIs being defined by the *Politics of Responsibility*, as against the enthronelement of the westernization of the PAC in the same African society.

With Afroxiological epistemic conceptualization of the *Politics of Responsibility*, Africapitalism has been beyond an ideology as it is already operational and effectual based on the organizational goals and objectives of The Tony Elumelu Foundation (TTEF). It is the global operation of capitalism as a means of fast-growing economies in the world, but, as an indigenous and traditional principle of development recognizes the needs of “Africanness” or “Afroxological Consciousness” as a basis of *Politics of Responsibility* in the capitalist means of production, as it is a private sector's commitments to the realization of ASD. As a contemporary part of BCP, it is a call for the Africans to development themselves as a people and their nations by the employment of *Politics of Responsibility* based on the promotion of ACIs, with vibrant, reliable and sustainable commitments and contributions to global commonwealths. The Africapitalist's *Politics of Responsibility* is contemporarily directing African blackness as an identity to the elimination of the culture of “borrowed paradigm” and to embracing ACIs for the development African continent integrally and sustainably through private business investments and initiatives with African socio-capitalistic flavors.

The relations of the *Politics of Responsibility* with the attainment of the factors of ASD are hinged on the fight against ethical crises that are occasioned by political and economic corruption and greed. Many ethical crises mostly hinged on social identity where the individual is always will in a confusing state of minds in differentiating what will classifying the individual as a human person, especially in the midst of conflicting values (Isanbor 2017: 34). Hence, to realize ASD in the midst of diplomatic and imperialistic challenges occasioned by Eurocentric States, Africapitalism as a pragmatic principle of common business solidarity and interests demands that the economic, political and governmental pursuance of self-reliance have to be practiced at all levels of socio-economic and resource development (Izumba 2009: 30; Ndlovo-Gatsheni & Ndlovo 2021: 40). It demands that such practice of self-reliance starts from the level of national policies formulations and implementations based on the *Politics of Responsibility* as a condition to strengthen the relationship between the governments and the people in their involvements in the courses of African growth and advancement.

Africapitalism as Afrotopic Socio-economic Consciousness for ASD

Thereby, Africapitalism champions the ability of the Africans to do what they are already doing more humanely, efficiently and responsibly, then adapting to the contemporary demands and values of industrialized and technological trends of development in managing their resources for their common interests in realizing ASD. As the founder of TTEF, which is hinged on the economic and innovative liberation of the African minds, Tony Elumelu admitted that he came up with the ideological and philosophical thought that is pragmatically entrepreneuring, in remaking the Nigerian story in particular and that of Africa in general. That will be a story which is hinged on the political and economic

belief that decolonially projects the conception: “nothing good cannot really work in Africa.” For ASD, the propelling force of Africapitalism is telling the story better than how they (those outside Africa) are telling it on behalf of the Africans who own the very story.

With Africapitalism as a model of social change and advancement, the development of the people is about the channeling their own destiny by the maximization of their own cultural and ontological self-worth and self-identity (Isanbor 2017: 40). To tell of oneself in reference to collective self-identity, self-dynamism and self-participation is to express the truth of one's ontological timing (Adewumi & Kolawole 2008: 43; Falaiye 2012: 12; Efemini 2021: 23). Truth is really exist only when the individual as a person epistemologically and ethically realized that he or she is living, and that, living is possible only in reference to the development of other persons, the collective self as Africans. To live is truth personified. It shows the demarcation between 'to live' and 'to exist.'

Hence, the pragmatic conceptualization of Afrotopic consciencism indispensably initiates a meaningful understanding of the decolonial valuations of African humanism through the reawakening of the consciousness of self-realization and self-reliance in the lives and minds of Africans ASD (Isanbor & Egbonu 2024; Isanbor & Edema 2022). With such quest for new and vibrant African community, we generally consider the convictions of many African philosophers of Leopold Senghor, Kwame Nkrumah, Julius Nyerere, Kenneth Kaunda, Frankz Fanon, Steve Biko and some of their contemporary disciples on the values of African blackness, in order to effectively initiate the political and social courses for the promotion of ACIs towards the realization of true freedom (Isanbor 2017: 46; Sithole 2017: 100). It is in this context that we arrive at the essence of development, is that, “development of culture” is the same as “culture of development.” This interjectory definition of development is occasioned when the ontology of the human person is considered as the basis of the formulations and implementations of developmental policies and programmes (Egbonu & Isanbor 2024). Likewise the reality of human values, identities, social assents and language should be in relation to human culture towards development. What is it means that both culture and value need to be cooked to have development been sustained, then humanity will be sustained.

The quest for true freedom will be more meaningful and with the sense of self-realization when human culture, ethics and language are properly harnessed and applied to house the dictates or factors of true freedom. It is in them that development will be sustainable (Ogbenika & Isanbor 2017: 8; Olatunji & Ujomo 2021: 7). There should be a proper linguistic and cultural analysis to ascertain what a development should mean to the people of culture and language, in finding reason to promote its courses, and what should be sustainable in development is meet up with the challenging identities of the society. Since men are social by nature, they must live together and consult each other's interests if they are all long for common surviving sense of development, be it economic, social, political, educational, cultural or environmental. This should be and remain an essential part of one's continental-ontology (Oladipo 2006: 80; Isanbor 2017: 47). Without development, a society or a given culture is not worth living. To develop, therefore, implies sound education of the mind by refuting undue influence of internal religious and cultural bias and enslavements, and willingness to adopt and practice available cultural norms of traditional heritage (Isanbor 2016: 88). In all, the quests for true freedom through the

adoption of the values of African blackness are to seek additional meaningfulness for the promotion of the African persons, locally and globally, dependent on the proper management of human and natural resources.

With the dilemmatic effects of technological paradigm being witness globally, as Blacks in the midst of economic and diplomatic suppressive racial identities, one cannot demonstrate scientifically that the will to material success is a desirable or undesirable traits of the individual in relation with some groups of smart persons, especially to the waves of ACIs (Ogbenika & Isanbor 2017: 8). One can analyze the consequences of the mental traits and limitations, and one can perform correlations of outcomes with attitudes to overcome the economic challenges of the times (Adewumi & Kolawole 2008: 43; Falaiye 2012: 12; Efemini 2021: 23). One can theorize about the causes of human behaviour *ad infinitum*, but in the end, the orientation of an individual is a *subjective* phenomenon, not only to be explained by objective analysis of development. The distinction between various worldviews lies in the depths of the minds as Africans. These distinctions are greatly affected by one's culture and upbringing, but ultimately turn out to hang upon the personal temperament and strength of mind of the individual, skilled or professional.

Thereby, the socio-political thrust of ACIs becomes a positive philosophical movement that should be evaluated within the contemporary ideologies of African humanism, since it is centred on indispensable respects for human life, rights and dignity in the bid for the establishment of peace, justice and equity in Africa (Isanbor & Ukagba 2024a: 135). Hence, the embrace of BCP through the adoption and employment of Africapitalism demands that African continent should seek to develop sound, vibrant, sincere and sustainable political systems of governance and the management of human and natural resources, that should be scientifically and technologically based within our cultural, moral and social orientations and values (Isanbor & Ukagba 2024b: 106). It demands that the African communities through the vibrant and truthful governments and leaderships need to reposition their political landscapes in order to harness their potentials, creativities and innovations, not to be perpetually coarsen by the 'will to power' by the *Whiteness of History*. The socio-political systems must cut across every aspect of human endeavor so as to give the learners the holistic knowledge and skills that will propel them towards developing Africa.

Africapitalism as Afrotopic Conscience: Communicating Truthful Courses of ACIs for the Realization of ASD

Achieving the Africapitalism as Afrotopic conscience in the minds of the Africans is to communicate the values to overcoming the *Whiteness of History*, the determinant of reasoning, by the Westernization of the values of development. This is to communicate the effects of the crooked, unstable and uncertain line of persecution, subjugation, suppression and alienation as opposed by PAC on average African humans. Such change of consciousness as being championed by the advocacies of Africapitalism as an African model of development can be concealed and valued as a means of revolution of the minds even under many representations and discourses of decolonization of masked African values. This is being working towards the liberation struggles for the respect, protection and promotion of human rights and dignity through the internalization of ACIs (Npofu & Stern 2021: 6). With the promotion of Africapitalism as the model of African

contemporary economic principles, more consciousnesses of trust and truth are needed in the lives of Africans to overcome total amorphousness of the effects of slavery, colonialism, apartheid and imperialism. They have to come to the realization of enveloped promises of civilization, modernization, developmentalization and democratization, not with the forms of human domination, violence and oppression that may be dressed in the languages of foreign racial humanism. In achieving ASD, the very economic, social and political vocabularies and grammars of the fight for human rights and dignity in reference to their blackness must be weaponized and effectively communicated, in order to fight the westernized concealed assaults and negations of ACIs.

Taking Africapitalism as Afrotopic consciencism is an economic will of the Africans to reinvent the wheel of development culturally, knowing their humanness which has been defining their identity and personality. Since Africapitalism as a contemporary blend of Western capitalism with African socialism, it demands that Africans should not lose the values of ACIs- sincerity, trustfulness, truthfulness, honesty, humanness, solidarity, oneness and togetherness, that is, the qualities that make us blackly homogenous and culturally contagious in relating ideological and pragmatic values for ASD. Such mentality of trust and truth that is based on the operation of BCP can be associated with Olusegun Oladipo's philosophical conviction for African self-realization and self-reliance when he expressed that:

The African quest for reliable, sustainable and vibrant economies can be summarized as a quest for freedom and development. This quest cannot be successful if all we do is strive to return to, or maintain, our old ways of life; or pursue change along lines established by foreign peoples. Indeed, the challenge of change which this implies requires that we maintain two mutually supportive faces: one examining the past with a view to discovering aspects of it that are useful for contemporary existence and preserving our identity; the other observing the present and contemplating the future with a view to appropriating whatever is the best in the scientific and intellectual resources of humankind for modern living. A careful and balanced use of these two faces can strengthen us in our interactions with others cultures. It can also assist us in the search for appropriate socio-cultural frameworks for building anew and humane society in Africa (Oladipo 2006: 70-71).

Such developmental framework assures the non-racial guaranty to communicate the operational theory of Africapitalism as an Afrotopic consciousness based on the values of ACIs. It demands that the developmental mindset of the African youths should be situated to the adoption of Africapitalism as a theory of economic liberation and common survival and this is to be through the schooling of ACIs, based on the principles of solidarity and sincerity of purpose as against the factors of conditioned greed and avarice that have been engineering African governance. Therefore, the Afrotopic assessment of Africapitalism as a principle of African socio-economic liberation can claim to be an inevitable social mechanism that will radically and pragmatically eliminate the embarrassing and unbearable class hierarchy in Africa, and replace with a tolerable and communal class-friendly society where there shall be an even distribution of resources and respect for every African person, a person that has been empowered entrepreneurially and innovatively in order to empower others in the society. Hence, Africapitalism remains a principle of true African development in our contemporary consumerist and capitalistic

era, and then, such mentality demands from African youths the needs for self and collective deterministic consciousness, if contemporary Africa is to experience real development. The African youths must aim at the moral development of socio-economic values and commitment, not only is moral development justifiable in its own right, but it remains a necessary condition for all aspects of development: that is, sustainability of self-reliance, self-dynamism, self-discipline and self-promising as values and qualities of possible social change.

Conclusion

From the foregoing, the analytical concerns have been hinged on the Africapitalism as an Afrotopic consciousness for the realization of ASD. This has been currently being adjudged by many economic thinkers to be the progressive duty and principle that will help to listen to the silence of the poor, the weak and the oppressed through the training, retraining and establishing the youths who are the future of Africa. With it, the Africans have been gaining the consciousness to defend themselves against the effects of violence and conflicts by economically empowering themselves. The philosophy projects that “to listen” is “to love” the values of human togetherness and solidarity. To love is not to monopolize the self in the corridors of self-values. It is not also to monopoly of other persons against the opportunities of their self-realization and self-participation. But, it is to promote one another, showing the inseparability of oneself and the others in the realization of common dignified humanity. The philosophy of Afrotopic conscience based on the values of African Blackness projects the understanding of the socio-economic initiatives and praxis of Africapitalism as a workable sociological basis of BCP, indispensably directs the African minds and nations towards the needs for collective self-reliance among them. It is then directing the advancement of collective struggles and commitments against the imperialistic economic policies and programmes occasioned by the *Whiteness of History*.

In all, the African youths with the proposing workability of Africapitalism as a theory of development, are expected to enhance the attendant effects of moral and socio-economic consciousness inherent in the values of ACIs that will help in overcoming the grounds of continental inequality. This is a collective effort that is overcoming the limitations leading to the joblessness of large community of youths, the inelastic gap between the rich and the poor, domination and oppression of the masses, and the deprivation of fundamental human rights and freedom in Africa. It is against the backdrop that one necessarily and indispensably advocate for the sustainability of The Tony Elumelu Foundation through the advancement of Africapitalism as a principle of socio-economic visibility of Afrotopic conscience (the philosophy of sustained African future), and to remain as a redeeming instrument for the collapse the scenario of African underdevelopment that has been occasioned by the results of greed, selfishness, corruption and mismanagement of public resources, and then, works to restore African continent in its rightful prosperous place.

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