

A CASE FOR AFRICA'S LIBERTY

*The Synergistic Transformation of Africa and the
West into First-World Partnerships*

CHARLES MWEWA



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DEDICATION

To

Kenneth Kaunda,

April 28th, 1924 – June 17th, 2021

R.I.P.

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FOREWORD

Here comes the cautionary voice
It is an authentic African voice
of conscience

It aims at making a very strong case
Yes, the case for Africa's sentience
To hear this voice, read this masterpiece

For me, Mwewa is, indeed, this said very
voice

This is based on what he sagaciously
notes

His journey started in Africa where he
created his niche

His has indisputably been the voice of
consciousness

Of importance are his counsel about
our resources

This is the voice of governance

Yes, it is the voice of saneness

It doesn't come from an apprentice

It comes from a competent thinker *per*
se

The one whose argument he balances

Of importance is the issue of leadership
Yes, the management and ownership
Africa needs its flagship
The young generation needs to chip in
Where old generations caved in

If anything, I approve
This is the issue and narrative
And to make servitude be bygone
This work becomes *sine qua non*

Nkwazi Mhango,

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Mauro Institute for Peace and Justice,
St. Paul's College,
University of Manitoba, Canada;
Author of over 20 books

June 2021

THE MONOLOGUE

1

The moment the author had
landed in North America,
Most Respectable Counsel, in
Canada,
He started to re-examine Africa.

2

It had been upon his mind for a
while;
Ever since that single day at
UNZA history class
When he studied near a Mopane
Nile.

3

As a young sturdy student, he
 reasoned deeply;
When he considered the state of
 the continent
And the system that had been
 ravaged so cheaply.

4

Oh, Most Respectable Counsel,
 It was burdened upon him to
 question history;
And the structures that had ruled
 in-council.

5

He had no means of compiling a
lengthy dissertation;
However, he had researched
enough to form a quorum,
And write down things that greatly
concern his nation.

6

That is why, Most Respectable,
Upon landing in Toronto, Canada,
He undertook to write a truly
magnum collectable.

7

In *Zambia: Struggles of My People*,
He read over five hundred
materials,
And adopted regular reviews as his
keypal.

8

His goal was to dig as deeper as
possible,
In order to understand global
economics and politics
After seven years of intense work,
it became suasive.

9

And now starts a chronicle of his
investigations:
In what is now the poorest
continent,
There existed massive and
progressive civilizations.

10

There arose great kings, kingdoms,
and chiefs
Who shaped knowledge and ruled
orderly;
They pursued science, embraced
art and argued briefs.

11

The predominant people of the
land were Black,
But they were exceptionally
brilliant and assertive;
Objective history proves that their
brains weren't stark.

12

The greatest part of the great land
is dotted with evidence
That civilization was early in this
place;
Their values could be described as
one of excellence.

13

The people who became this
author's ancestors
Were beleaguered by two attendant
weaknesses;
Ignorance and naïveté became the
land's testers.

14

The foundation of politics in
Africa,
Is instituted on these two identical
flaws,
And as he learned, they relegate the
land to laughrica.

15

As he contemplated, in his
research and studies,
Most Respectable Counsel, he
found parallels;
There is a perpetual depiction by
world bodies.

16

A common depiction that offends
logic
Is in the depreciation of the
people's value system,
Imbued, largely, in Westerno-
centered ethnologic.

17

A strong theoretical basis gave way
to slavery,
The same led to glowing interest in
colonial acquisition
And these led, collectively, to the
grave knavery.

18

Taken globally, this ideation lends
itself to injustice
And locally, to systemic and
systematic racism;
Until most recently, it was a tall
order to reap justice.

19

For years, and until he took his
review of historical facts,
It was merely taken for granted
that things remained;
But they didn't because these were
historical acts.

20

Most Respectable, it was obvious
in his analysis
That Europe and America
plundered the land
And contributed to current
economic paralysis.

21

Indeed, as it is well-said, in a
dance, there are two parts,
Indeed, the people are, too, partly
to blame
But the question is, did they take
part with hearts?

22

The author would vouch, they
were indelibly duped;
The politics were imbalanced,
diplomacy nulled,
In selling their patent rights, they
were stuped.

23

Give or take, Most Respectable,
this author a duet, he lives;
He has spent as much time in
Africa as in the West,
And he has experienced the lure
duality gives.

24

And that, Most Respectable, is his
asset;
He is able to relate to both models
dauntlessly,
And to Canada and to Zambia, he
owes a debt.

25

In Africa, his umbilical cord he
buried,
And in North America, those of
his three daughters;
Indeed, he would betray neither,
their values he married.

26

And Most Respectable Counsel, let
him say;
He's uniquely placed to objectively
make conclusions,
And these he will in subsequent
lines relay:

27

First, he has been schooled in both
 formations,
And he surmises, both systems
 have unique deficiencies;
 Though Africa's require more
work in its functional mentations.

28

Second, he has taught students in
 both foundations,
And both display formidable
 alacrity in motivations;
He surmises, there are attitudinal
co-relations due to migrations.

29

Third, he has worked in each's
social mosaic,
The 'Third Worlds' isn't too far
away from the rich,
But the former's dexterity for
creativity remains prosaic.

30

Fourth, the bounds of filial
connections exist in both;
He is, in Africa, deeply indebted to
his paternal affiliation
While in North America, confined
to his familial oath.

31

And fifth, he has a better
appreciation of both regimes,
Having taught and studied law,
raised a family, served God,
In a sense, has earned the blades to
swim in both streams.

32

Most Respectable Counsel, he has
the know-how,
To both navigate the mental
structures of deforestation
And the technological exposure to
wade above the snow.

33

If he may state it in more
categorical nuances,
The future of both continents
depends on this synergy,
And experiences such as his
provide fixable sconces.

34

In essence, his life work, poetry,
and prose
Invoke an effective vaccine against
defensive propaganda
And bridges the developmental
divide in germane pros.

35

In political terms, Respectable
Jurist of Jurists,
Those who must develop Africa
must be fashioned from abroad;
For therein they become real assets
and no mere tourists.

36

The silexia of this duality of
cognitive and economic ambiance,
Is the link copiously missing in
aligning dual formations;
Any nation that anchors it, earns
validated circumambience.

37

Similarly, the secret often neglected
is in this pattern:
When they first arrive in the First
Worlds,
All capabilities are subjected to the
rudiments of slattern.

38

Most Respectable Counsel, this
fundament is strategic;
New immigrants do develop the
developed world,
And in parliamentary
pronouncements, this is scenic.

39

It may be opined, thus, and he
believes in its platitude,
That the Afro-genius that works in
America and Europe,
To be harnessed in Africa and
Third Worlds, is shrewd.

40

As for him, Most Respectable
Counsel, he never left;
His ancestry governs his choices
and resolves,
While his naturalization burden on
him, is his heft.

41

The greatest underused God-given
instrument,
Most Respectable Counsel, for
Africa, is the brain,
Without it, there would be nothing
but grave detriment.

42

This author-poet argues that, all
things being equal,
His naturalization has elevated his
brain to abstraction;
For global competitiveness only
submits to this sequel.

43

The land is gloriously endowed by
providence,
Silhouetted well at the confluence
of infinite possibilities,
And this lends credence to future
confidence.

44

However, Most Respectable
Counsel, leadership is key,
To iron out faculties and sharpen
the resolve to develop;
And it is only those who create
who are truly free.

45

This author-poet is also a thinker,
Most Respectable,
In many works of fiction and non-
fiction, he simulates,
So as to render two-nation
theorems delectable.

46

And, *ceteris paribus*, Africa is as
good as the West,
Probably, even better, for the
potential to develop remains
And with expansion in brain
power, may emerge the best.

47

The world has prematurely
overlooked skin color;
The Creator intelligently blessed
skin pigmentation,
To decipher its significance, is duty
for the scholar.

48

Most Respectable Counsel, the
Africa-West marriage,
Is, writing poetically, one of
courage and bravery;
The future depends on the
intercourse of this intermarriage.

49

There is no longer any place for
brain-drain conception,
The Internet and globalization
make it unlikely, either;
What is required is flexibility and
synergistic reception.

50

Your Most Respectable, there is a
new revolution
Which abolishes First and Third
worlds, but a world,
One without color disparities or
spiritual pollution.

51

The author-poet-thinker cares
greatly for the poor,
And there is no place most
affected as Africa;
But vows, for a future prosperous
and grandeur.

52

Your Most Respectable, politics
anchors on five indelibles:
Prosperity for all, and order and
peace as atmospheres,
While righteousness and justice
render them durables.

53

The author does not believe in
politics of convenience,
Except, in so far as some
preparation has been made;
For so in some form, it may
conform to supervenience.

54

First, at its core, politics is the
exploration of leadership
In the efficacious management of
national resources
And, central to visionary politics, is
readership.

55

Second, politics must tackle
citizens' mutual concerns;
At its apex, prioritizing the
prosperity of the nation,
Ensuring that there are reciprocal
public returns.

56

Last, the national system must lend
itself to production
Ensuring that the happiness of the
people is primary;
Otherwise, it fails and gives way to
undue corruption.

57

Most Respectable, peace is
 necessary to progress
And its management must go in
 tandem with order;
Else, stability is threatened, citizens
 are oppressed.

58

Most Respectable, relations within
 States are fickle,
 Therefore, any community of
 nationals is in peril
If the umbilical of justice ceases to
 be civil.

59

Thus, Most Respectable, if power
 answers to justice,
There is a real chance the State will
 succeed and last,
And its respect, renders conflict
 resolutions bloodless.

60

Of righteousness, Most
 Respectable,
It is said, it exalts a nation,
 elevating it to invincibility;
For nations that fear God, respect
 man, are perfectible.

61

There is no distinction between
president or king,
Democracy or monarchy, so long
as there is consent;
The governed must be acquiescent
to the government ring.

62

Most Respectable, the above
having minted,
Have, in both customary
chiefdoms and civic reigns,
Effused order, the rule of law,
unwritten or imprinted.

63

Most Respectable, there is a
universal dogma
That only when people are
respected and dignified
Do they give their best; it's a tested
universal dharma.

64

In essence, Most Respectable and
Chancellor,
All peoples of the world,
irrespective of origin or color
Subscribe to goodness as its liberal
counselor.

65

It is for this proposition that
Martin Luther King Junior,
Enunciated judgment by
character's content, not color,
Thus, enshrining a "principle of
equal rule, equal ruler."

66

Now, this observer turns to
contemporary issues of global
gravitas,
Issues of necessity, and for which
the West,
Have, historically, made political
calculus.

67

Attendant to these issues, is
democracy's preservation,
Especially, as it concerns the post-
Trumpist derogation;
If nursed negligently, may taint
many an administration.

68

Your Most Respectable Counsel,
Africa South of Sahara,
Has, for the most, relied heavily on
Western mimiments;
And US power transfer shakes,
might erase the pluses of an era.

69

This thinker surmises, it will be
Africa that suffers,
For would-be dictators could
endear despotism;
For their part, claiming abdication
that the US buffers.

70

The West must learn that power
brings responsibility,
Any perceived negligence may
affect global chemistry;
If not well-served, may prove
injurious to reliability.

71

Most Respectable, what happened
on Capitol Hill,
An act of insurrection instigated by
Trump,
On January 6th, 2021, could bring
future global order to nil.

72

Historically, it has been argued, the
West is democratic;
Non-Western nations, have been
accused of despotism,
But this basis of assumption is
patently problematic.

73

Most Respectable, it is individuals,
not nations,
It is bad men and women who
destroy nations;
Autocrats and dictators attract no
adorations.

74

Man, by himself, is incapable of
government,
From inception, God had not
trusted people,
When they insisted, He gave a
covenant.

75

The reason, Most Respectable, is
man's depravity;
If given all the instruments of
power unrestrained,
Man is corrupt and is motivated by
immorality.

76

Divine wisdom determined, and
affirmatively so,
That, for continuity of State, the
law must rule;
For the rule of men behooves a
festering woe.

77

It is not a person's tribe, color, or
nationality,
Most Respectable, how or where a
person was born,
Has no bearing on leadership or
liberality.

78

There is always a Getúlio Vargas in
South America,
A Kim Jong-un in Asia, and
Francisco Nquema in Africa,
And Most Respectable, a Donald
Trump, in North America.

79

It is, Most Respectable, egregiously
inimical,
To label an entire continent or
nation, undemocratic;
For it is people in power who may
be hypocritical.

80

For Africa, for example, bad
government holders
And not because they're Africans,
but despite it,
Ruin its future, by not taking
charge on their shoulders.

81

It is submitted, Your Respectable,
and it's true,
Good, well-prepared men rule
their people well;
In each State, they exist, though
they may be few.

82

To be good, these leaders must
have empathy,
And the wherewithal, to be
accountable, wise, tough,
Diligent custodians of public
interest with sympathy.

83

Governance, Respectable, is both
science and art;
Science, because it can be studied,
applied empirically,
But perfection in managing needs,
sets it apart.

84

For this reason, mere charisma
isn't sufficient,
A leader of men must harness
collective talent;
Their visionary acumen renders
them efficient.

85

Managing nations deals with
people and resources,
And one cannot be sacrificed for
another;
Hence, great leaders are vital fiscal
sources.

86

Most Respectable, true success is
measurable,
And those who succeed in leading
show growth;
Mere rhetoric never makes ends
pleasurable.

87

It is, thus, tendered, good men
debate issues,
But weak and insecure ones,
discuss persons;
The former also make good
politicians.

88

There is a rationale to this, Most
Respectable,
For public enterprise must be
according to law;
Those who transact affairs this way
should be electable.

89

The curse of Africa is also its
generous blessing;
It's resources in foreigners' hands,
pervert its image,
While repeatedly its bulky is only
for window dressing.

90

Except, Your Respectable, in fewer
circumstances;
More money and resources leave
Africa to the West,
But less and less is gained from
Western advances.

91

As avowed earlier, the African and
Western synergy,
In the main, is construable only on
collaboration;
For self-interest gives birth to
nothing but trickery.

92

True liberty, Your Imminence, is
not only local;
It is a brainchild of mutuality of
multiple-coordination,
And, in essence, its munificence is
glocal.

93

With globalization, when one
nation wins,
All other countries of the world
benefit, and if so,
Collectively, and mutually, many a
people grins.

94

Oh, he prays, he hopes, that from
a pipedream,
Your Most Respectable, the West
will reparate;
Those who plundered Africa, will
its wealth redeem.

95

The law professor turns to the
 issue of race,
Your Most Respectable, great
 hypocrisy is here;
And it remains a rumble in the wild
 chase.

96

The simple reality is that skin color
 is mute,
Until the question of power and
 balance emerge;
Then the apparent strong use its
 austere pursuit.

97

The question is: Does one's race
demote capacity?
The obvious answer is not a
straight, "Not at all";
It'd have annihilated Blacks, serve
for their pertinacity.

98

Servitude, Your Respectable,
begins as a theory,
It is strengthened by sharp,
stereotypical rhetoric;
When it's overtly repeated, it
renders victims dreary.

99

Black race was almost conquered
by averment;
When a people surrender to
falsehood and lies,
They're captured, dictating
behavioral afferent.

100

Respectable, a people shouldn't
surrender to fate,
They shouldn't give in to the
dictates of hate;
They shouldn't let their genius
anyone negate.

101

Respectable, Black and Africans
have been robbed;
Their intellect egregiously and
cofinally mobbed,
While their self-asserting power
deliriously fobbed.

102

Respectable, until Whites begin to
acquiesce;
And offer genuine, remorseful
historical apology,
The race would suspect it's alright
to oppress.

103

In this, Respectable, Blacks stand
to win
If they should insist that history,
however grim,
Doesn't define who they are
without or within.

104

Respectable, it is cogent, Blacks are
forgiving;
If slavery and colonialism
happened to others,
It is reasonable that they'd not bet
a reliving.

105

Love, Respectable, and not carnage
or rage,
Love, Respectable, is the antidot
against bigotry,
For it covers a multitude of wrongs
to assuage.

106

In the end, perpetrators of
discrimination lose,
History is replete with such
phariseous stories;
Posterity will face the debauchery
of such abuse.

107

The preacher submits, Respectable,
that love isn't weakness,
Adherence to its tested principles
isn't cheapness,
And promulgating its azured facets
isn't bleakness.

108

We must, however, face hate with
ardent audacity,
Chastising its backers, while
maintaining sagacity;
All this being strategically done
with pugnacity.

109

Respectable, the author is in this
way a preacher;
He regards with awe many a God's
creatures,
While daily inculcating right
behavior as a teacher.

110

The preacher, Your Respectable, is
a messenger,
He drives socio-polity truisms, he's
not a passenger;
But as teacher challenging minds,
he's a questioner.

111

Most Respectable, racism is a
doctrin of hatred,
It is opposite of love and it leaves
the heart naked;
All who hate, pour scorn on what
God created.

112

But Respectable, haters are victims
of historical traits;
They do not go in the annals of
history as greats,
Alas, they're remembered as losers
by States.

113

In real time, the world saw hate at
Charlottesville;
Venomous slaying of native
children in Saskatchewan and at
Kamloops,
And sadly, the hissing of fire and
destruction at Capitol Hill.

114

Lest it's forgotten, the 20th century
saw genocides;
Tribalism's viles of Hutu anti
Tutsi, Hitler anti Jews,
Atrocious massacres, history
should not pen aside.

115

Most Respectable, culture, not
race, not color;
It's ignoring who a people are that
ignites bigotries,
But dignity and respect render
prejudice duller.

116

Most Respectable, no-one enjoys
marginalization;
The world's cultural structures
impugn real relations,
For they force a people to peg
loyalty on association.

117

In past decades, a class society
fueled divisions;
It crashed humanity, and informed
bigoted decisions,
For *favoritis* curtails the progress a
people envisions.

118

To kill hate, discrimination, and
chauvinism,
We must divorce racism and
tribalism from localism;
That which infests locally is
inimical to globalism.

119

The law of charity is most effective
at home;
For if we can't love our fellow
human beings,
We go awry contrary to the
democratic tome.

120

Most Respectable, this observer
offers a theory of peace;
True peace honors social morality
and friendship,
Where it's implemented, most
violence will cease.

121

Violence is not the absence of
peace -
Peace provides avenue for violence
to decrease;
Where peace is earned, harmony
increases.

122

The harmonization of divergent
societal interests,
Is the most cogent platform for
conflicts to arrest;
And leadership that values diversity
is the simplest.

123

The management of peace in a
nation-state,
Must be a holistic engineering of
general culture;
And politics to secure peace, must
be substrate.

124

In other words, Respectable,
there's a process;
A people must first consume
peaceful products,
Before to lasting peace they can
say, "Yes."

125

Respectable, peaceful products
inform conscience;
Their ideals come from traditions,
culture, and mores,
And when they mature, they give
rise to constance.

126

Most Respectable, people only
survive by values;
Foremost to inculcation of moral
salience is religion,
Then good education, traditions,
and revenues.

127

In human affairs, peace is both
 process and a state;
As process, it is nurtured, and must
 be sustainable,
As a state, ruling regimes must
 adopt it as mandate.

128

The state of peace is, without
 question, envisaged;
However, the attainment of an
 enduring State,
Calls for its militant guard, a dutiful
 war waged.

129

Peace must be sustained, first, by
peaceful means –
By teaching good behaviors and
tolerable routines;
Then, by force, if necessary,
against all libertines.

130

The line between peace and war,
grows thinner;
Negligence in curtailing devious
gluts and excesses,
Turns many pious citizenries into
warring sinners.

131

War is neither wrong nor right, bad
nor good;
War is bad only if it is an end in
itself, for itself,
Otherwise, it is calamitous, leading
to drood.

132

War must not be desired,
entertained or declared,
Unless its declaration ends a gross
and bigger war;
Mere animus one to another, is no
basis to be dared.

133

Respectable, many consider peace
and war opposites;
On the contrary, battles surge in
absence of tolerance,
And peace thrives in the midst of
diverse composites.

134

The end of war may not mean the
beginning of peace,
And the state of peace may not
mean the end of conflict;
It is wise to avoid wars, to hold the
nation in one piece.

135

In a state of peace, the brilliance of
nations rise,
But under the rage of wars, talents
are wasted;
Statemen, are those who prioritize
friendly ties.

136

Most Respectable, Africa still holds
an advantage;
It is still mostly non-aligned, with
robust resources to manage;
Maintaining peace, inventing and
adopting technology, and
embracing liberty, put her on a
vantage.

137

And religion, Most Respectable, is
 variably illusive,
 Its main tendencies fickle, its
 central tenets inconclusive;
And its embroidery into politics
 tends to be abusive.

138

Religion, Respectable, rarely gives
 room to compromise,
 Logic it despises, eliminating
 meaningful social franchise;
Diversity it chastises, and freedom
 it tends to baptize.

139

The effective management of
divergent religious beliefs,
Most Respectable, is central to the
offerication of many griefs;
Nations, however monothetic,
should subscribe to diverse briefs.

140

The goal of leadership is not to
disenfranchise religiosity;
Rather, smart governance evinces
religious velocity,
To embolden the state's generosity
and virtuosity.

141

Most Respectable, religion, like
drugs, is addictive;
This is not a mystery, its adherents
it holds captive,
But it is necessary, in moderation,
to life and perspective.

142

Most Respectable, religion is a
needed mediator;
It's the truest shaper of peoples'
veering behavior,
Without it, mankind remains but
without a conciliator.

143

Even to ardent opposers, Your
Most Respectable,
They know, implicitly, that religion
is a safe haven;
Within it, albeit, faulty, lies vestiges
that are ethical.

144

To national governance, no partner
is like religion;
It attracts legions, depopulates
prisons, serves regions,
And it is the last resort for many a
politician.

145

This thinker submits, that
overlooking creed,
Most Respectable, is but a
nitrogenous deed;
For peace, morality, by it, are well
guaranteed.

146

Politics and religion, are two sides
of the same coin,
In dispensing frugalism and
mannerism, they cojoin;
A government that respects both,
will them conjoin.

147

Last but not least, religion must be
 separate from State;
The detribalization of one against
 the other is suicidal,
But if religion is politics' nemesis,
 is subject to debate.

148

Most Respectable, the respectable
 observer submits,
That nations that embrace sound
 dogma court bliss;
But those that divorce morality
 from politics shoot amiss.

149

Most Respectable, good citizens
are not an accident;
Their fortitude has been forged by
graceful abstinence,
And their choices are calculated by
perfect accident.

150

When morality is not a choice,
masses rise in defiance,
And this becomes stronger
through native alliance;
If not capped well, it leads to
rebellion or compliance.

151

Most Respectable, leaders of men,
must be inclusive;
They should not discriminate but
serve nonexclusively,
Otherwise, they render sane
governance collusive.

152

Respectable, main among
freedoms, is religious liberty;
Individuals or society, should not
be caged in captivity,
And should be free to practice
their beliefs with civility.

153

The politicization of religion,
creed, or a belief system,
Has led many a nation into
acrimony and rancor;
Matters of faith, if suppressed, may
lead to schism.

154

For Africa, religion has always
been a part of solidarity;
Homage paid to ancestors and
deity brings clarity,
And those who its tenets embrace,
trade in charity.

155

It is offered, Respectable, that
Africa must rediscover;
Its past has hidden gems to learn
from and uncover,
And doing this will lead to its glory
to recover.

156

The thinker has maintained that
synergy is a treasure;
To Western standards Africa must
not measure,
And the appreciation of its nativity
is a pleasure.

157

Most Respectable, what has
underdeveloped Africa;
And this author means, Africa and
freedom affricate,
But the standard is not to be
exactly like America.

158

Respectable, Africa must be true to
its calling,
If not, it will always create its own
global falling;
This is a warning – perpetual
copying is appalling.

159

The preacher has embraced a
 Judeo-Christian belief;
This does not mean that he has
 neglected African motif,
For he knows, to not believe in
 Africa is a disbelief.

160

A people who have known nothing
 but struggle,
Should not anticipate that the
 future will not be subtle;
But they should believe that
 misfortunes will tumble.

161

Never again, Respectable, should
history be repeated,
Never again should the innocents
of Africa be cheated;
Never again should perfect African
interests be defeated.

162

To be *factus*, creed should edge on
moderation;
Like salt, used in balance, it
portends carnation,
In extreme, it vituperates the
nation's foundation.

163

From inception, God has
intervened in men's affairs,
Being creation's arbiter of
continental shares;
In theory, He's consulted, but the
onus is theirs.

164

The men and women who rule, do
so in-trust;
In dispensing justice, they should
certainly be just,
In assuming leadership, they do so
without lust.

165

Most Respectable, for nations to
thrive and survive,
For balance and equity of purpose,
they should strive;
The poor and weak, their rights
they should not deprive.

166

A government that neglects it's
fragile and weakest,
Though it may excel in resources,
it's the cheapest;
Codes of amity and of State
perpetuity are weakened.

167

Your Respectable, for Africa,
 freedom is illusive,
The degree of gaping poverty
 renders it elusive;
While people's good intentions
 tend to be abused.

168

It's recommended, Respectable,
 that it be tied to liberty,
 That it be enshrined into
 constitutional domesticity;
For the real actualization of
 prosperity and respect.

169

A people, Respectable, cannot be
free without rights,
And that means being free to think
and to reap delight;
It's not liberty, bigotry within, and
with, apartheid.

170

If a people cannot chat their own
destiny, however flawed,
They are still slaves decorated in
intrinsic, collateral fraud;
Their own mistakes, they should
own, successes, applaud.

171

Your Most Respectable, slavery
does not come standard,
Some nations are slaves of
agendas, some of hansards;
Africa, it's place in global politics
succumbs to gerrymander.

172

Respectable, blood may be
freedom's currency,
But to squander a people's
resources is tyranny;
The next measure of trust should
be transparency.

173

True freedom, Most Respectable,
is not free;
It demands sacrifice of the highest
form and degree;
Those who inherit its tenets, can't
be carefree.

174

Those who plundered Africa, came
in the name of freedom,
In one hand they held a weapon, in
the other, preached Jesus;
Their legacy on the continent, is
but shrouded treason.

175

Africa cannot be free by practicing
hate or domicility,
Africa, Most Respectable, only
wins through amity;
The most efficient weapon against
bondage is charity.

176

The West's gravest error is in
seeing Africa as a strategy,
Historically, for raw materials, or
labor for the present;
This simplistic approach is a script
for tragedy.

177

Granted, responsibility is
freedom's firmest foundation;
Granted, too, is the idea that
freedom is its own burden,
And those who disabuse its truths
face damnation.

178

But Africa must be free, it has not
been so,
Its forefathers paid with blood and
sweat;
To be naïve now, is to repeat
mistakes of long ago.

179

Africa has not been in bondage
through sheer chance,
Africa was a strategic resource-
base for the West;
It was partly the impoverishment
of Africa that caused America and
Europe to advance.

180

Most Respectable, any other thesis
is dogmatic,
Africa has paid with life, freedom
and minerals;
Its ability to breathe has been
rendered asthmatic.

181

A practical question that has not
been answered,
Your Most Respectable, is: Where
do guns and drugs come from?
When asked, even the United
Nations get stammered.

182

There are no wars in Europe or
America or Asia,
The nationals die more from
cancer and euthanasia;
But everyone may think Africa's
problems are its own creation.

183

This thinker deliberates to disagree,
and thus, opines,
The death of the Africans is pure
dereliction of destinies;
While they may lack armed
factories, alas, they tend to use
more guns.

184

If men have control over disease,
Most Respectable,
The West is unaffected, survival is
almost delectable;
But Covid-19 has proven for even
the West, uncorrectable.

185

Freedom, Most Respectable, is
priceless and a resource,
Those who have a big chunk of it
pride in a chief source;
They transact in liberty and find
captivity's major recourse.

186

When a people are truly free, they
unleash innovation;
They are able to redeem prosperity
for their population,
And trigger a course towards
technology for the nation.

187

The fight for freedom,
Respectable, is a continuous
process;
Mandela, Kaunda and other
assiduous freedom fighters
Were pioneers, if neglected, their
martyrdom would cost less.

188

It is now behooved on this
generation to carry on their button
and fruitify;
In this way, the accruements of
independence they will certify,
And every effort herein exerted,
they will tend to justify.

189

Freedom, Most Respectable, would
 have been in dire vain,
Unless their progeny, had assumed
 the forefathers' mantles' pain,
And fought for better conditions,
 life and good revenue to gain.

190

If all the ridicule, insults, racial
epithets, death, and even the
Blackness;

If all the struggles were for the
sake of advancing the Capitalists'
business,
Then, Most Respectable, Africa's
ancestors, are to be pitied
remarkably vicious.

191

It is an error of gigantic proportion
for one race to pretend to be
superior;
It is a crime against humanity for
another race to accept that they are
inferior;
Such a people who to this will
acquiescent, must be rendered
imperious.

192

Most Respectable, what the thinker
recounts next
Is key to true African's liberty and
forms its central text;
Though it goes without saying, it
leaves the author vexed.

193

Granted, Respectable, and it is not
a mysterious act,
Though notorious it may be, it is a
front and center fact;
It's an inconvenient truth that
analysts circumvent with tact.

194

Africa's bondage can't be achieved
without addressing its root,
For a good plant can't be
appreciated without regard to its
fruit;
Most Respectable, Africa has a past
and culture not to confute.

195

With the past, nothing if any, can
be done serve to not repeat,
However, with its culture, Africa's
way of life is bittersweet;
On one hand, it is welcoming, on
the other, it is self-defeat.

196

Most Respectable, three upheavals
have occurred in tandem,
Slavery, colonialism, and the third
requires an explanandum;
For by their nature, foreign
corporate interests are non-
random.

197

With respect to slavery, slave and
master lived on one hacienda,
For colonialism, servant and *bwana*
resided on an Africa agenda;
But for corporations, they're
invisible, without any corrigenda.

198

Most Respectable, slavery took
only African human capital away,
While colonialism usurped land,
labor and gave Africans no say;
However, corporate interests do
take everything even today.

199

In all, Most Respectable, there's an
undeniably constant motif,
An African's "Trust for foreigners
without verification" belief;
This, regrettably, forms the core
culture, a source of great grief.

200

The thinker claims, it's a case of a
landlord who waives his rights;
The elephant in the room is always
a matter of Blacks and Whites,
And when the later showed up, the
former relinquished their rites.

201

There is no liberty for Africa in
sight unless two things happen:
The issue of absent landlord is
ended, abolished and dampened,
And an active intellectual
intercourse in continental affairs is
gladdened.

202

That would mean that Africa finds
an equal voice at the negotiating
table,
Prides in what is authentically
African and batters it for necessary
staple;
And uses its land resources and
people judicially to show that it's
capable.

203

It's been argued, Respectable, that
Africa lacks effective leadership,
This thinker only partially agrees,
but dismisses its basic dealership;
For holistic rule is required, not
only consigned to political
worship.

204

Most Respectable, national pride
begins at home, at family level;
Where a child is fed in body and
intellect, communally and several,
So that, at any rate, the child
becomes a self-sustaining temple.

205

Respectable, time for handouts,
almsgiving and begging should
end,

On no-one, except on its God-
given land and peoples, it should
depend;

Africa, the time to rely on Western
or Eastern donations shouldn't
wend.

206

Freedom, liberty, autonomy, even
independence, are corollary terms,
A people cannot be told that they
have liberty, while they live in dire
economic squirms;
Africa cannot be “given” liberty,
because it’s free only for what it
earns.

207

Most Respectable, work is a
blessing from God, it is an honor,
But it's only so if people are
rewarded equitably, or else it is a
horror;
And for the people of Africa, this
should be absolutely in order.

208

Corporate entities should not be
allowed to trade discriminatorily,
Because to use cheap African labor
only to benefit the West is tyranny;
African governments should not
let corporate interests trade airily.

209

Most Respectable, nations are like
human beings,
The body's clear mind, happy soul
and a healthy heart,
Account for wellness and ranks
above all things.

210

So, Respectable, all nations must
 invest in quality,
So that the citizens excel in every
 respect in quantity;
Above all, they should not relent in
 the pursuit of equality.

211

Respectable, Africa must invest in
 value standards,
Not only in presidents, Prime
 Ministers or commanders;
But more so in an enlightened
people, removed from all slanders.

212

For the perpetuity of the African
nations and States,
Africa must invest in quality,
problem-solving traits;
Its future depends on the mind
qualities it now creates.

213

Most Respectable, Africa must
produce great quality;
It must export nothing but the best
of everything,
And this should inform both its
culture and policy.

214

Respectable, the people of Africa
 shouldn't be ashamed;
 They shouldn't be berated, or
 despise the way they're named,
For influential respect is a product
 of interests proclaimed.

215

Your Most Respectable, the
author-poet-thinker-observer
 vows,
For the true liberation of Africa,
 and as long as God
 allows,
For equality with the West, and to
 nothing he
 bows.

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