

ONE TREE A FOREST:

STUDIES IN NIGERIAN THEATRE POETICS,
TECHNOLOGY AND CULTURAL AESTHETICS

A Book in Honour of Sunday Enessi Ododo (SEO)

Edited by
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‘One Tree A Forest: Studies in Nigerian Theatre Poetics, Technology and Cultural Aesthetics’

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CHAPTER THIRTY EIGHT

BOYCOTT THE BOYCOTTABLES: A CASE FOR THE DECOLONISATION OF THE MIND



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Abstract

This chapter builds on the ideas of the “boycott king” Mbonu Ojike on “boycott the boycottables”. Tangible realities or aspects of culture such as language, dressing, feeding, etc in Mbonu Ojike's case, should be consciously applied in boycotting more sensitive aspects that affect the mind of the African in other areas for wholesome emancipation. To set the minds of the Africans free, there is a need for a critical and selective boycott of attributes that continue to hold the African mind in the colonial model, engendering feelings of cultural inferiority, self-denigration, denigration of indigenous socialisation and education, and other forms of internalised oppression that persists from colonialism. This position is based on the understanding of the power of the mind, and the effects of external mind control that the African people continue to be subjected to and continue to subject themselves to. Decolonising the psychology, emotion, and intellect of the Africans requires a deliberate acceptance of progressive African ideologies and cultures with a creative, functional, and critical selection or absorption of external ideas. Frantz Fanon's decolonisation approach requires the African to first self-validate and appreciate the value in its own self, self-consciousness, and awareness are needed first for identity and to break even in a social equation that views the world from the lens of a systematic subjugation. A decolonised mind is able to manifest physical aspects of originality and Africanness in education, economy, politics, culture, language, the value of

mother tongue, and arts, including performances, food, games, music, marriage, names, dress, theatre, festivals, rituals, inheritance systems, etc). This is needed for dismantling the unilineal definition of progress as aligning with the western concept of modernity and the attendant ideological, hence socio-political and economic control.

Keywords: Boycott, Africanness, Decolonisation, Identity

Introduction

The decolonisation of the African mind is important for achieving sustainable internally-driven development¹. It has been abundantly argued that the attainment of political independence or better still flag independence,² by many African countries since the late 1950s has not completely rid the continent of every form of colonial vestiges and external influence. Significantly, the continued colonisation of the African minds decades after independence has proven to be very challenging. The colonisation of the African mind or persistence of colonial mentality³, serves as a means and an end to the perpetuation of colonialism in a new form conceptually referred to as neo-colonialism. It also kills the much-needed sense of identity, originality, creativity, and independence of thoughts, whilst engendering an unhealthy consciousness of European superiority. Kwame Nkrumah puts it thus: “The essence of neo-colonialism is that the State which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. In reality its economic system and thus its political policy is directed from outside”⁴. This externally driven control is not limited to the economic system and political policies. In fact, it encompasses many aspects of life in the neo-colonies. Some thinkers like

¹Chukwuebuka, Otegbulu Gabriel, and Ezeanya Winifred Chioma, “Mental Decolonization: A Pathway to Sustainable Development in Africa.” *Addaiyan Journal of Arts, Humanities and Social Sciences*, Vol. 2, no. 1, 2020, pp. 7-19. ResearchGate, https://www.researchgate.net/publication/339064635_Mental_Decolonization_A_Pathway_to_Sustainable_Development_in_Africa/citation/download. Accessed 01 06 2022.

²The right to fly a national flag to denote sovereignty, though the responsibilities expected from being a sovereign like the citizens enjoying utmost freedom is lacking in many respects. On utmost freedom, see Babafemi A. Badejo, *Nigerians' Views on National Turmoil: A Situational Quadruple Nexus Analysis*, (Lagos: Yintab Books, 2022).

³Continued operation as colonial subjects without capacity for independent thought in reality and fact, including, but not limited to wanting metropole approvals and consistently and constantly operating as an inferior in actions and relations vis-à-vis Western counterparts etc.

⁴See, <https://politicalanthro.files.wordpress.com/2010/08/nkrumah.pdf>. Accessed July 20, 2022.

Rodney (1972) and Fanon (1961) have argued that the many development challenges facing Africa are consequences of colonialism⁵. While this is no longer in debate, the continued importance of external dynamics and agencies of international actors playing an important, and determinant role in shaping developments in Africa since the realisation of flag independence requires more crucial focus than is being devoted⁶.

The need to liberate the African mind from colonialism, whilst also reintroducing and re-affirming the African personality, values systems and cultural orientations was not lost on some of the nationalists who sought independence from the colonial authorities. The likes of Mbonu Ojike, Edward Blyden, Frantz Fanon, Julius Nyerere, etc were famous for their leading roles and impact on the movements towards the decolonisation of the African mind. Mbonu Ojike, famed for his boycott all boycottables mantra, pursued an unwavering position against European imperialism and the attendant undermining of the African personality, culture, and mind by calling for Africans' self-discovery and advancement⁷. The false representations, perceptions, and mal-alignment of the African people, history, and culture is the origin of a problem that Africa continues to grapple with. This chapter presents a snappy review of literature on the major conceptual issues in our discussion, with in-context analysis.

Boycott the Boycottables

The general consciousness, including material and immaterial aspects of the culture and socialisation of Africans, was threatened by colonialism⁸. The process of colonialism that saw the systematic undermining of what it means to be African was deliberately designed by the colonisers⁹. In response to this

⁵Dimkpa, Princewill, "Colonialism, Independence and Underdevelopment in Africa", DiVA Portal, African Studies, University of Dalarna, 24 03 2015, <https://www.diva-portal.org/smash/get/diva2:1386410/FULLTEXT01.pdf>. Accessed 1 June 2022.

⁶On the import of external dynamics in Nigeria or in fact in Africa, see, Babafemi A. Badejo, Op. Cit.

See also Olukoshi, Adebayo, "Changing Patterns of Politics in Africa", Open Edition Journals, Cadernos de Estudos Africanos, 5 6 2004, <https://journals.openedition.org/cea/1045>. Accessed 1 June 2022.

⁷Gloria Chuku, "African Intellectuals As Cultural Nationalists: A Comparative Analysis Of Edward Wilmot Blyden And Mbonu Ojike", The Journal of African American History, Vol. 99, No. 4, 2014, pp. 350–78. JSTOR, <https://doi.org/10.5323/jafriamerhist.99.4.0350> Accessed 30 May 2022.

⁸Igboin, Blessing O, "Colonialism and African Cultural Values", Academic Journals, July 2011, https://academicjournals.org/article/article1381858600_Igboin.pdf. Accessed 21 July 2022.

⁹Ibid.

problem, Mbonu Ojike's adoption of Boycott the Boycottables serves some strategic purposes. His approach, like others, agrees with the underlying understanding that decolonisation must be done through a potentially 'violent process' to effectively undo a constitutively violent colonial order¹⁰. Fanon was very precise in his submission that decolonisation required the complete annihilation of the colonial order. For Fanon, decolonisation involves a revolutionary reordering¹¹.

Mbonu Ojike was a fearless critic of the colonial administration¹². An orator and wordsmith, an intellectual with great understanding. In the course of his numerous travels, he urged people to boycott the boycottables, as a form of passive resistance akin to the teachings of Mahatma Gandhi¹³. He is famed as an advocate for the jettisoning of alien or foreign culture and ideologies, particularly European civilization and colonial domination. This anti-European imperialist movement earned him the title of "Boycott King." Mbonu Ojike was one of many African nationalists, with the early privilege of studying in the land of the white colonisers, and returned home with mixed experiences. He would then play a frontier role in the revival of African culture, especially through the lenses of his Igbo culture. The mixed experiences he had in various forms along the path of his academic and social formation prepared him to see things differently and to begin critical self-revision of the knowledge he had received in the classrooms, especially concerning his home cultures and values. In a brief period of only 8 years of public life he achieved a lot in raising public consciousness, identity, and self-pride as Africans or Nigerians, to counteract the rampant culture of disparagement, to assert and point the way to practical

¹⁰Priyamvada Gopal, "On Decolonisation and the University", *Textual Practice*, 35:6, 873-899, 2021. DOI: 10.1080/0950236X.2021.1929561

¹¹Ibid.

¹²The Lagos Review, "Mazi Mbonu Ojike: The fearless Nigerian nationalist known as the 'Boycott King.'" *The Lagos Review*, <https://thelagosreview.ng/mazi-mbonu-ojike-the-fearless-nigerian-nationalist-known-as-the-boycott-king/>. Accessed 21 July 2022.

¹³Business Day, "Cowboys and Indians (2)", *Businessday.ng*, 26 March 2013, <https://businessday.ng/columnist/article/cowboys-and-indians-2/>. Accessed 21 July 2022.

The author makes reference to an article titled "POWER OF WILL: Reflections on Mbonu Ojike, Mahatma Gandhi and Jawaharlal Nehru." with the following quotes showing the linkages.

"In the political realm, then, nation first and self-reliance would be among the slogans of the Gandhi tradition. Gandhi boycotted British manufactured goods and British salt, insisted on making salt from Indian sea water, spinning cotton and weaving his own cloth, however crude. This, of course got him in trouble with British colonial authorities... "This, then, is India's version of our own Mbonu Ojike's slogan Boycott all boycottables! This is the way Ojike dreamed it but died without seeing any intention by the nation's leaders to adopt and actualize this philosophy".

self-confidence, self-reliance in ideas, in behaviour and in action. Mazi Mbonu Ojike's greatest contribution to the development of Nigeria could be summed up in his insistence on national mental emancipation/liberation, in his doctrine and messages of national self-awareness and pride, and in his assiduous promotion of a self-reliant strategy of national development. As earlier stated, he capped this in his simple and famous message: "Boycott the Boycottables".

The campaign for local support in the fight for independence is very relatable with the advocacy for a cultural revival. For Amilcar Cabral, culture is the very foundation of the liberation movement¹⁴. Mbonu, the Boycott King, had earlier in time, led along a similar line when he suggested that Nigerians can do without a number of the imported goods and values and shift efforts towards the optimal utilisation of the country's inert capabilities.¹⁵ The likes of Mbonu Ojike pointed out some symbolic but very powerful examples of what African peoples should do, such as boycotting the foreign names and replacing them with indigenous names, boycotting foreign dress styles and sense, and replacing them with indigenous dress styles and sense, using their indigenous languages where possible against foreign languages, preferring local dishes and drinks against foreign ones, etc. These small, but radically symbolic moves were bold statements on the need to reclaim the fading identity of the African, push originality and authenticity, true independence, self-awareness, and self-determination¹⁶. Mbonu Ojike was pushing towards an African-conscious decolonisation of the mind. A sort of liberation of the African mind from mental slavery. Bob Marley's "Redemption Song" aptly puts this position thus: "None but ourselves shall free our minds, can emancipate ourselves from mental slavery"¹⁷.

Decolonization of the Mind

African philosophy rooted in great African ideologies and values has been greatly undermined first by the rude interference of colonialism and

¹⁴Cabral, Amilcar, "The Role of Culture In the Battle for Independence", 1973, <https://unesdoc.unesco.org/ark:/48223/pf0000051844>. Accessed 21 July 2022.

¹⁵Williams, Anna, "Mbonu Ojike: Nigerian Nationalist, Pan-Africanist, Cultural Crusader And The "Boycott King", Trip Down Memory Lane, 16 September 2014, <https://kwekudee-tripdownmemorylane.blogspot.com/2014/09/mbonu-ojike-nigerian-nationalist-pan.html>. Accessed 21 July 2022.

¹⁶Njoku, Chukwudi Anthony, "Requiem For Echo Theology: Globalisation And The End Of The Missionary Era", Vol. 16, *Bulletin of Ecumenical Theology*, 2004, pp. 54-89. Accessed 5 June 2022.

¹⁷Marley, Bob. "Bob Marley - Redemption Song Lyrics." Lyrics.com, <https://www.lyrics.com/lyric/4003768/Bob+Marley/Redemption+Song>. Accessed 21 July 2022.

subsequently by deliberate self-limitation by African intellectuals. Rejuvenation of the pre-colonisation of African intellectualism becomes imperative. Thus, a decolonisation of the African mind must be accompanied by deliberate decolonisation of the African intellectual landscape¹⁸. Decolonising the mind in simplest terms means deconstructing or unlearning ideas, thoughts, preferences, and values from a colonial way of thinking, especially influenced by colonialism. Ngugi Wa Thiong'o, resounding the need for a decolonisation of the mind, attributed the colonisation of the African mind to the contact with the West¹⁹. This contact ensured the training and conditioning of the African mind to conceptualise and analyse events and phenomena along the lines of Western prisms and orientation.

Frantz Fanon was one of a few extraordinary thinkers who supported the decolonisation struggles. He adopts a more radical approach to decolonisation but first takes his diagnosis from an unambiguous ethical commitment to the equal right of every human being to have his or her human dignity recognised by others²⁰. This assertion, that all of us are entitled to moral consideration and that no one is dispensable, is the principled core of his decolonisation theory, which continues to inspire scholars and activists dedicated to human rights and social justice²¹. According to Frantz Fanon, negrification (from negro) promotes negative attitudes toward other blacks and Africa; second, it normalizes attitudes of desire and debasement toward Europe, white people, and white culture in general; and finally, it presents itself as such an all-encompassing way of being in the world that no other alternative appears to be possible. The difficulty of overcoming the sense of alienation that negrification sets up as necessary for the black human being lies in learning to see oneself not just as envisioned and valued (that is, devalued) by the white dominant culture but simultaneously through a perspective constructed both in opposition to and independently from the racist/racialised mainstream, a parallel perspective in which a black man or woman's value judgments—of oneself and of others of one's race—do not have to be filtered through white norms and values. It is only through the

¹⁸Oelofsen, Rianna, "Decolonisation of the African Mind and Intellectual Landscape. Vol. 16, UNISA Press, 2015, 2 vols. Accessed June 2, 2022.

¹⁹Thiong'o, Ngugi Wa, "Decolonizing the Mind: The Politics of Language in African Politics in Africa", Untitled, James Currey, London, 1986, <https://www.uibk.ac.at/anglistik/staff/davis/decolonising-the-mind.pdf>. Accessed 21 July 2022.

²⁰Nicholls, Tracey, "Frantz Fanon (1925-1961)", Internet Encyclopaedia of Philosophy, <https://iep.utm.edu/fanon/>. Accessed 21 July 2022.

²¹Ibid.

development of this latter perspective that the black man or woman can shake off the psychological colonisation that racist phenomenology imposes, Fanon, argues²².

To effectively decolonise the minds of the Africans, it is critical to first ask what is the colonial way of thinking suffered by Africans? How and why did the minds of the Africans get “colonized”²³ and still held bound to date? Exhibiting a 'colonial mentality' (coloniality), or 'the colonised mind', is a situation that shows a preference or desirability for Whiteness and the cultural values that go with it, behaviours, physical appearances, and objects from or derivative of the 'West' (i.e. Western European and North America, etc.), with disdain for or undesirability for anything coming from the non- 'West'²⁴. This is similar to Pyke's submission that: “Several anti-colonial writers concerned with the psychological effects of colonialism on the oppressed in North Africa and South America described a 'colonised mentality' as a situation that is marked by a sense of inferiority and a desire to be more like the colonisers”²⁵. It is such that the values of the coloniser or oppressor, which judge the colonised to be inferior and backward, are accepted and internalised by the colonised, who continue to suffer a loss of self-esteem, self-denigration, and self-hatred.

Sabelo J. Ndlovu-Gatsheni uses the word “coloniality” instead, as the leitmotif of global imperial designs that have been in place for centuries²⁶. For him, coloniality which cannot be erased by decolonisation must not be confused with colonialism. Ramon Grosfogel goes ahead to depict decoloniality as “a racially hierarchised, imperialistic, colonialist, Euro-American-centric, Christian-centric, hetero-normative, patriarchal, violent and modern world order that emerged since the 'discovery' of the New World by Christopher Columbus”²⁷.

²²Internet Encyclopedia of Philosophy, Frantz Fanon, Internet Encyclopedia of Philosophy. Retrieved May 17, 2022, from <https://iep.utm.edu/fanon/>

²³Heinrichs, Matthew, “What Does It Mean To Decolonize Your Mind? — Organeyez.” Organeyez, 9 August 2020, <https://organeyez.co/blog/what-does-it-mean-to-decolonize-your-mind> . Accessed 5 June 2022.

²⁴David, E.J.R, and Sumie Okazaki, “Activation and Automaticity of Colonial Mentality”, *Journal of Applied Social Psychology*, 2010; (40)4: 850-887.

²⁵Pyke, K.D, “What is internalized racial oppression and why don't we study it? Acknowledging racism's hidden injuries”, *Sociological Perspectives* 53(4): 2010. 551-572.

²⁶Ndlovu-Gatsheni, Sabelo J, “Why Decoloniality in the 21st Century, The Thinker for Thought Leaders, 2014.

²⁷Grosfogel, Ramon: “Transmodernity, Border Thinking and Global Coloniality”, *Eurozine*, <http://w.w.w.Eurozine.com/articles/2008-07-04-grosfogel-en-.html>. 2008.

In what appears as a sequence, progressing from slavery, to colonialism, to imperialism, apartheid, neo-colonialism, neo-liberalism, to the era of Bretton Woods Institutions and Structural Adjustment Programmes, coloniality could be referred to as the final point that is well designed to be almost insurmountable, such that even after Africans enjoy the euphoria of expelling colonists and colonialism from the continent, they remain glued in the traps of “coloniality!” or neo-colonialism, even more dangerously, with their minds. The enslaved African mind is a hindrance to the capabilities necessary for the unravelling of the political and economic arrangements designed for the continued underdevelopment and impoverishment of Africans at the end of the second World war and as it became clear that practical colonial domination was no longer feasible. The enslaved African mind is unable to strip apart the structured dominance and exploitation designed for Africans with the coming into being of the Bretton Woods Institutions.

Evidently, coloniality or “colo-mentality” is seen in the pages of books in African schools, in the design of academic standards and measures of performance/assessment. It is easily seen in the reasoning, the self-image of people, aspirations, lifestyle, and other aspects of today's lived experiences²⁸ seen as modern and superior to the African ways dubbed traditional. The instruments of psychological suppression and oppression hang on in the minds like a never-fading apparition²⁹. It is possible for a handful of European administrators to hold the African people in shackles simply by imprisoning and infiltrating the most important part of a people – their sense of self-worth and mentality. By deliberately making Africans feel and believe that they are inferior, everything that defines Africans: their laws, customs, culture, and ideas were of little or no value and should be discarded.

The results of this mental capturing are today easily reflected in almost every aspect of African lives. For instance, parents now fail to teach their children African languages and culture, there is a sharp preference for and propensity to measure success on the basis of Euro-American and if you like white standards. Africans even have low esteem on the basis of their skin pigmentation. African peoples call their children foreign names, ostensibly to make it easier for Westerners to pronounce. By doing so, they lose the

²⁸Ntuli, Pitika P, “Decolonising the Mind - the wRite associates”, wRite associates, 7 September 2016, <https://writeassociates.co.za/2016-decolonising-the-mind/>. 2016. Accessed 5 June 2022.

²⁹Orwell, George. “Decolonising the Colonised African Mind – The First 5 Steps”, Foluke's African Skies, 15 September 2015, <https://folukeafrica.com/decolonising-the-colonised-african-mind-the-first-5-steps/> . Accessed 5 June 2022.

importance of the meanings of names and their impact on the psychological import of being a part of a people. Strong African preferences for foreign ways of dressing, speaking, eating, entertainment, etc, and even the disregard for highly cherished and efficacious African values alienate the African from his sense of being.

As a result of colonisation, many African states ceased to be loyal or subjected to their histories or culture but evolved into mere constructs of their erstwhile colonisers³⁰. There was a radical adoption of the entire systems and social consciousness, values systems, attitudes, morality, and institutions of the colonisers. The effect of the grip was so strong that long after the attainment of so-called independence, Africans upheld the disapproval of their indigenous systems, realities, knowledge/intellectualism, culture, and values.

Decolonisation is a very deliberate process that colonised countries are trying to go through after attaining flag/political independence from their colonisers, in order to truly extricate them from the influences, trappings, and hold of their former colonial relationships. Gabriel C, et al, argue that mental decolonisation, therefore, is the constructive process of ridding oneself of the uncritical influence and alien mode of thinking and attitude brought about as a result of the process of colonisation.³¹ For Fanon, decolonisation is the veritable creation of new men. However, this creation owes nothing of its legitimacy to any supernatural power, the thing which has been colonised becomes a man during the same process by which it frees itself³².

On this basis, it is easy to see that the subject of decolonisation goes beyond the mere process of flag independence. It also touches on the systems and structures of governments, the nature of and the organisation of institutions, fundamental ideologies, philosophies, and principles that hold sway in the economy, social constructs, etc. It is very likely and often the case that even after the supposed attainment of flag independence, these other salient and critical variables are often still controlled by the former colonial powers in post-colonial countries, a situation of neo-colonialism. All these put together adds significantly to the excruciating challenges of external dynamics.³³ The surviving

³⁰Ntuli, Pitika P., "Decolonising the Mind - the wRite associates", wRite associates, 7 September 2016, <https://writeassociates.co.za/2016-decolonising-the-mind/>, 2016, Accessed 5 June 2022.

³¹Otegbulu, Gabriel C. & Ezeanya, Winifred C., "Mental Decolonization: A Pathway to Sustainable Development in Africa", *Addaiyan Journal of Arts, Humanities and Social Sciences*, 2020; 2(1):07- 19

³²Fanon (1963, 36-37) cited in Otegbulu, Gabriel C. & Ezeanya, Winifred C., "Mental Decolonization: A Pathway to Sustainable Development in Africa" *Addaiyan Journal of Arts, Humanities and Social Sciences*, 2020; 2(1):07- 19

³³See, Badejo, Op Cit.

effect of colonialism on the people of Africa goes beyond political control by former colonisers. It is important to go beyond the realisation of flag independence to truly overcome the many legacies and grips of colonialism on the minds and the existence of the Africans. The colonisation of the mind succeeded through the transmission and absorption of mental habits and contents by means of the social systems (such as family structure, cultural practices, religion, language, ideology, fashion, education, etc) beyond the overt colonial structure.³⁴

In effect, the decolonisation of Africa has to start with the mind. The mind of the African needs to be fully armed with a healthy dose of self-identity, self-awareness, and self-knowledge. Africans need to own and take pride in who they are and what they represent. The lack of trust and confidence in everything African in exchange for all things foreign remains a fundamental problem. This act of self-loathing, self-destruction, forcefully trying to become white, sometimes, even more, whiter than the whites, in a long term makes Africans nothing but confused sets of peoples. For Wiredu, this mentality has brought about the distortions of the African worldview, and it has heavily thwarted African developmental plans³⁵. This colonial mentality also creeps into the loss of every sense of history, apart from armed chair euro-centric perspectives that largely highlight events from contacts at colonisation. Africans are largely unable to see the depths of the richness of its history and civilizations but easily soak in the consciousness that they are of a race that is incapable of driving a civilization of impact.

Conclusion

The process of decolonisation that was put in place at the end of the second world war was clearly thought through by the former colonialists. The Africans and much of the world were to be offered the appearance of freedom by way of flag independence. The structures of continued control of the Africans were designed as associational entities that Africans must subscribe to be welcomed into the community of nation-states. The grant of a seat at the General Assembly of the “United Nations” was contingent upon acceptance by the UN Security Council where Africans, like others are unequal “partners” as is also the case at the Bretton Woods institutions.

³⁴Dascal, Marcelo, “Colonising and Decolonising Minds”, 2018. Cited in Otegbulu, Gabriel C. & Ezeanya, Winifred C., Op. Cit.

³⁵Wiredu, Kwasi., *Conceptual Decolonisation: 4 Essays Introduced by Olusegun Oladipo*, Hope Publication: Ibadan. 1995.

The African educational system which has the delicate role of forming the African intellectualism was also shackled by neo-colonialism. The educational system has done poorly in marketing Africa, rather it has done more in destroying Africa, in its push for everything foreign. Ngũgĩ wa Thiong'o recounts his experience in the colonial school system thus:

In schools and universities our Kenyan languages – that is the languages of the many nationalities which make up Kenya – were associated with negative qualities of backwardness, under-development, humiliation and punishment. We who went through that school system were meant to graduate with a hatred of the people and the culture and the values of the language of our daily humiliation and punishment³⁶

African intellectuals need to lead or take central stages in the study of their peoples and societies, against promoting the studies of alienated intellectualism. Africans need to lead significantly in speaking for themselves, by themselves and about themselves, so as to get the attention of the world to hear and accept their real authentic voices and stories. Africans themselves need to embrace their Africanness so as to revalidate the value in Africanness in the international community.³⁷

The Festschrift in honour of a Professor who made an impact in the Arts provides the opportunity to appreciate the importance of the decolonisation of the African mind with respect to many apparently routine aspects of the African lives including modes of dressing, names, fashion, general appearance and cultural comportment that Mbonu Ojike called attention to as the struggles for political decolonisation gathered momentum. The problems associated with lifestyles of his time persists to date. More fundamental, these apparently mundane issues have sustained larger issues of self-hate and self-denigration and core blindness to the designs for the continued enslavement of Africans perpetuated by Africans. Such situations have allowed the subsistence of the ideological control of Africa in the power realities of today's world that has Africans at the bottom. The decolonisation of the mind is an imperative that requires thorough addressing, including on mundane cultural issues of dressing, fashion in order to realise an autochthonic African development strategy that, at best only borrows from the rest of the world as appropriate but without denigrating that which is authentically African.

As Africans interact with the rest of the world the conscious need to have a free mind to “Boycott the Boycottables” is an imperative.

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