

## Edward Wilmot Blyden and the African Problem: Case Study of Africa of the Twenty-First Century

إدوارد ويلموت بلايدن والمشكلة الأفريقية: دراسة حالة لأفريقيا في القرن الحادي

والعشرين

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### Abstract

Though many African nations gained independence, peoples of these regions are still struggling for survival. As succeeding governments promised a change in the economic and social conditions of the people, the situation did not offer much change as former colonial rulers run the economies and education systems. Many observers attributed present situation not only to ill governance and corruption but also to neo-colonial tactics of control and subjugation. Edward Wilmot Blyden's prognostications of the African problem reflected current state of affairs as he was ahead of his time and expected a worst-case scenario for Africa. For Blyden, Africa had been involved in a protracted battle for existence where colonialism undermined the very sense of people's needs. He envisioned a future of socio-economic and educational excellence for Africans in case they understood these problems and their retarding effects on their progress. This article tries to contextualize Blyden's broader ideas and intellect within twenty-first century Africa as to reveal the failure of peoples and governments to make a change to their situation and remained baffled toward a real and concrete realization of development and progress.

**Keywords:** Blyden; underdevelopment; colonialism; independence; education; development; corruption; twenty-first century Africa

### ملخص

على الرغم من حصول العديد من الدول الأفريقية على استقلالها، إلا أن شعوب هذه المناطق لا تزال تكافح من أجل البقاء. رغم أن الحكومات المتعاقبة وعدت بتغيير في الظروف الاقتصادية والاجتماعية، فإن الوضع لم يقدم الكثير لأن الحكام الاستعماريين السابقين يديرون الاقتصاد وأنظمة التعليم. عزا العديد من المراقبين الوضع الحالي ليس فقط إلى سوء الحكم والفساد ولكن أيضاً إلى التكتيكات الاستعمارية الجديدة للسيطرة والقهر. عكست تنبؤات إدوارد ويلموت بلايدن بشأن المشكلة الأفريقية الوضع الحالي للأمور حيث كان متقدماً على وقته وتوقع أسوأ سيناريو لأفريقيا. تحاول هذه المقالة وضع أفكار وفكر بلايدن الأوسع في سياقها في إفريقيا القرن الحادي والعشرين للكشف عن فشل الشعوب والحكومات في إحداث تغيير في أوضاعها وظلت محتارة تجاه تحقيق واقع ملموس للتنمية والتقدم.

**الكلمات المفتاحية:** بلايدن؛ تحت التطور؛ استعمار؛ استقلال؛ التعليم؛ تطوير؛ فساد؛ أفريقيا القرن الحادي والعشرين

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## **Introduction**

A reader on the evolution of African history from time immemorial to the early stirrings of European presence and beyond could easily notice the impact of European presence on African development or underdevelopment. Yet, few could consider the failure of Africans to come together and share the ideological and intellectual aspirations of their well-educated and minded individuals in the pursuit of emancipation and development. Early in the history of Africa when its peoples were deported coercively to the New world as slaves to the time when the force of colonialism intensified and until nowadays where the African is entrenched in civil wars, poverty and lack of a real plan for development, the philosophies and well devised plans of development of its energetic peoples became a mere memory. One can give emphasis on the contribution of Edward Wilmot Blyden as the one who articulated a thorough understanding of African's strengths and weaknesses.

Edward Wilmot Blyden was born on August 03, 1832 in the Island of St. Thomas, the Dutch West Indies. He had his early education in St. Thomas before he moved to the United States to continue higher education. Under the support of his parents and his teacher the Reverend John Knox, Blyden visited the United States with the hope of having admission to one of its colleges. Yet, the United States seemed to disappoint Blyden early in his life. He was rejected by two colleges as a result of his color. Meanwhile, Blyden's friends Walter Lowrie, secretary of the Presbyterian Board of Foreign Missions, and John B. Pinny of the New York Colonization Society asked Blyden to repatriate to Liberia. Blyden did not hesitate and immediately moved to Liberia in 1851. Upon his arrival at Liberia, he attended Alexander High school and was able to attain many positions early in his life. As a teacher, editor, politician, educator and theologian, Blyden formed a distinctive philosophy regarding the African problem and ways of its remedy. His account of the African problem was a one dimension of this brilliant work to elevate the African race. Blyden wrote many works regarding Africa and addressed many speeches about the region and the effect of colonialism on people's physical and intellectual presence. These works provided a thorough analysis of the whole situation from an Afro-centric point of view (Lynch, 1967).

Based on a socio-economic, educational and theologian standpoint, Blyden described the malign experience of the African with European presence. Blyden averred that peoples of Africa were exploited physically and mentally. The European mind with its despotic attempts to westernize the African implanted a deep, much disgusting view toward African ways of life. The African, through a false and betraying European Christianity, adopted western habits and norms and became an easy prey to Europeans. This systematic indoctrination of the African through religion and western education made exploitation of the African riches at ease. According to Blyden, the African was starving though the soil of the continent was full of riches. A final blow to the situation appeared when the African was ignored being part of the colonial machinery though he became a caricature of the white man.

This furthered distance between the ruler and the ruled and deepened African sufferance, alienation and most importantly dependency on colonial presence.

The fact that all African nations obtained independence did not alter any change to the situation of the African. The African is still suffering socially, economically, religiously and educationally. One cannot ignore the many attempts made by notable West African personalities to diffuse development plans. Yet, these plans lacked concrete realization because of either lack of capital or the domination of foreign enterprises which were run by former colonial rulers. This makes any attempts at progress a remote possibility. Indeed, present situation of Africa reminded every reader in the history of Africa and particularly West Africa of the genuine of Edward Wilmot Blyden who predicted present situation and offered deep analysis to the problem and ways to get out of it. Alas, Blyden's systematic analysis of the African problem was ignored in modern history, let alone twenty-first century West Africa. The writing of this article emerged as a need to make a link between present situation and Blyden's delineation. Africa of today provides a ripe ground for investigation as throughout history, the region experienced colonialism and its systems were subject to change to the good of Europeans and the detriment of Africans.

## **I. Edward Wilmot Blyden, Western Influences and the African Problem**

European colonialism in Africa developed and intensified its influence around three main stages. The first was merely intellectual as many Europeans delved into the African coast to civilize and educate the Africans because of the alleged backwardness of its peoples. The second stage came out as a result of the first stage. It entails a systematic process of exploitation of African riches and the involvement of Africans in this process through a complete indoctrination of the African psyche through Christianity and Western education. The last stage operated through rooting up of foreign influences as manifested through Western aids mechanisms. These mechanisms or neo-colonial tactics were set up by all the colonial governments in Africa the time when granting independence was inevitable.

### **1- The New African Christian: A Caricature of European Society**

Before embarking on a deep description of the physical impact of European colonialism, there is a need to trace the intellectual and moral impact. This background is necessary to understand how Europe became on a firm footing and exploited the African riches. Though the economic drive seemed to prevail over the moral and intellectual motive, European presence was almost an attempt to bring civilization and modernity to peoples of Africa. The great belief in the inferiority of African systems and the superiority of Europeans led European anthropologists to design a race ladder where Europeans were at the top while Africans occupied the lowest status. African inferiority and backwardness became an excuse for European interlopers and philanthropic movements to carve into the interior of Africa to diffuse

European life style and manners. Conversely, Blyden's deep understanding of African values, behaviors, attitudes and cultures came in sharp contrast to European claims. For Blyden, the attempt to supplant African ways was nothing but a demoralizing means to the intellectual and philosophical status of the African.

For Blyden, the African problem was a result of a defect in the activities of philanthropic agencies. These agencies, whether religious or educational, set all the means at hand to educate the African and introduce him to the realm of western modes of life and culture. Yet, all their attempts distorted the manhood of the African and placed his own systems under threat. Describing the malicious attempt of the missionary to betray the African, Blyden (as cited in Ajayi 1961) stated that their methods rushed "to change the psychological conditions of people and rashly abolish their social or traditional arrangements"(p.208). Another defect that Blyden pointed out regarding missionary work was the belief that the African had no faculties of thinking and had no social or religious institutions. This belief led missionaries to introduce their own ideas and institutions to replace or eradicate the influence of existing African institutions. Blyden (as cited in Ajayi 1961) wrote that the missionary considered the African mind as *tabula rasa*:

he [the African] had in his native home no social organization of his own, that he was destitute of any religious ideas and entirely without any foundation of morality. Therefore, it was said, "We must supply this serious deficiency. Let us give him a religion to save his soul and a morality to save his body (p.208)

Blyden continued that Europeans' readiness to suppress African institutions was a result of lack of knowledge of these systems or an intentional ignorance of the African character and its distinctiveness. He vehemently questioned why the African should accept western systems as a source of salvation while his environment offered worldly and spiritual salvation, temporal and eternal. In a more religious tone, Blyden noted that western systems were not a source of spiritual development. He exemplified by God who sent his messengers to every spot of the world of people but without trying to overdo their systems. Instead, God messengers transmitted the word of God with revelations fitted to their growth and shape of mind. This systematic erosion of African institutions did not only evince through missionary work but also revealed through the introduction of western education by the colonial governments.

## **2- Western Education: Another Means of Degradation**

Throughout Africa, colonial governments did not pay attention to the education of natives as diffusing of the education systems needed high expenditure. Yet, the rise of tropical produce namely cocoa by the beginning of the twentieth century accelerated the need for African services in the colonial administration. Africans were needed to fill administrative posts and to supply labor needed in the fields. European staff generally refused to come to Africa because of harsh conditions and

even the ones who reached Africa leaved soon because of either low prices or life conditions. The African on the other hand showed readiness to work under all conditions and in some cases without charge. Yet, the diffusion of western education, according to Blyden, had its pitfalls on Africans and presented another problem that impeached African development.

For Blyden, western education created caricatures of alien manners. Education architects set western civilization, arts, literature and philosophy the center of the education system. They also imposed the use of the language of the ruler as a medium of instruction while the vernacular was scarcely recognized. As a result, European training (as cited in Adelaja, 1971) developed in the African strict psychological conflicts as teachers were "endeavouring to develop a strange man in a strange direction"(p.50). Their methods were absurd and superficial as they did not set any efforts to study the man and his intellectual capacities. The result was the destruction of African peculiarities and the creation of an alien psychology. Describing the training of Africans under western methods, Blyden (as cited in Lynch, 1971) wrote:

He [the African] finds himself by them alienated from himself and from his countrymen. He is neither African in feeling nor in aim. He does not breathe African air through any of the lessons he has imbibed. The smell of the African ground is not in them, but everything is Europe and European (p.256)

The situation of the African was one of chaos as he was obliged to copy the manners of their teachers without even thinking of their drawbacks and defects. African ways of life became a sort of the past because Africans' recruitment and integration into the European colonial systems was guaranteed the time any African showed western attitudes and behavior. Indeed, the successful indoctrination of natives culminated in a physical exploitation of African riches and the reinforcement of African poverty and subordination which for Blyden presented another African problem.

### **3- European Exploitation of the African Riches and African Self-dependency**

Economic self-dependency was another dimension by which Blyden addressed the African problem. Blyden averred that African development had been retarded because of colonialism and its systematic exploitation of African riches. Colonialism did not only enforce African poverty but also made the African dependent on Europeans. He exemplified by Liberia which was an emerging independent African nation state. For Blyden, there was no progress in Liberia. The country was still suffering from poverty and the lack of capital for real economic projects. Liberia was still in need of man power which could take hold of the riches of the country and use them for the benefit of the people. These all were coupled with great hostilities between peoples themselves especially between Negroes and Mulattoes (Lynch,1967)

Based on this state of mind, Blyden recognized the need to develop knowledge about industry and agriculture. For Blyden, the African problem stemmed from a lack of training in these skills. The African land is rich in minerals and other riches. Yet, the next project should be developing industrial and agricultural institutions for an accurate knowledge of these skills. Blyden had sound reasons for the creation of

an industrial and agricultural basics. He noted that a mere intellectual independence was not enough until Africans were economically self-reliant. Blyden threatened Africans from European financial support. He believed that as far as African economies were still related to their former rulers they would remain under control. The time Africans could produce their own food and their own needs would be the time of a real and concrete independence. According to Blyden (1857), "the prosperity of a nation is real when the springs of the prosperity are within itself, in the hands of its citizens; when it depends for its existence upon its own resources; when it is independent" (p.33). To this point, Blyden was a head of his time and predicted neo-colonial tactics of subjugation. The situation of Liberia made Blyden aware of the danger of neo-colonialism as an African problem.

#### **4- Neo-Colonialism and African Subjugation: Case of Liberia**

Blyden was very enthusiastic about the role Liberia could take as an emerging nation state. He admitted the fact that Liberia was making notable progress in all fields. However, the presence of the intellectual and physical influence of the colonial ruler would hinder attempts at progress. In describing present situation of Liberia, Blyden (1994) stated that Liberia "will continue the struggle, and with no other result than a struggle unless she abandons those methods which contradict the tendencies of modern requirements" (p.20). In Liberia' Offering, Blyden (1862) provided systematic analysis of present situation of Liberia. In a section he named "Liberia, A British Colony in Everything BUT THE Flag", Blyden noted that neo-colonialism presented itself in the intellectual psyche of the people. He wrote, "We have the language, the laws, the literature of Great Britain. All the prominent men of the Republic supply themselves regularly with the leading organs of British public opinion" (p.24). Liberia was an independent English- African State in Africa whose main intellectual grounds were deeply English even for Blyden:

We would not if we could, and we could not if we would, alienate our intellectual allegiance to Great Britain, for that allegiance is a guarantee of political and religious liberty and stimulus to the highest possible human attainment (p.25).

Coupled with the intellectual influence of neo-colonialism came an apparent physical neo-colonial tactics of exploitation. Though Liberia obtained independence, the country was still held by foreigners. All services were taken by European staff. Africans were given minor positions or not at all. For example, teachers, preachers and even military officials were Europeans. This led the African talent to be to the benefit of Europeans and rarely were these talented personalities were considered. For Blyden, the situation of Liberia now was worse than during colonial presence as foreign influence was more rooted in African institutions and prevented a real test of African capacities.

Things worsened with the domination of foreign capital over national capital which made investments in the hands of foreigners who had the final say in all economic matters. Liberia, in this respect, changed from a source of exploitation into a market for distribution of European goods. Accordingly, Blyden stressed that Liberia, similar to other African nations, should find ways to get rid of foreign activities which surrounded her. He warned that Liberians should arrive at a decision or face the worst consequences of their ill consideration of the problem. Indeed, Blyden's prognostications had far reaching effect in molding the minds of people

about the African problem. Yet, post-colonial situation, let alone twenty first century Africa, revealed that Africans were still backed up by economic and social problems. Though Blyden passed away in 1912, his account of the African problem emerged as a reflection of the inability of Africans to solve their problems and the genuine of an African messiah who labored for the African cause.

## **II. Post-Colonial Africa, Neo-Colonial Tactics and African Retardation**

The fact that many African nations got independence did not bring much change to the situation of Africans. The African more than before faced the painful dilemma of a partial independence. Newly independent African nations sunk into a more frustrating economic situation as their economies were closely tied to that of their former colonial rulers. Kwame Nkrumah, the president of Ghana, felt this kind of foreign domination. He (1965) wrote in 1965:

Colonialism has achieved a new guise. It has become neo-colonialism, and neo-colonialism is fast entrenching itself within the body of Africa today through the consortia and monopoly combinations that are the carpetbaggers of the African revolt against colonialism and the urge for continental unity. (p.31)

It seemed that Blyden was ahead of his time and predicted current situation. African economies were still dominated by foreign corporations. As an attempt to give growth to capitalism, these foreign corporations worked a scheme to empower Western shares and belittle African participation in decision making (Woddis,1967).

During the 1960's, Africa provided Britain with 29 % of iron ore, 32% of cotton to France and 71% of phosphorites to Germany. Yet, the continent could not develop any basic industry out of these products (Kwame Nkrumah, 1965). What was worse was that the price of these products fell about 33,1 percent with an increase of about 3.5 percent to western products. This was also coupled with an increase in debts of many African nations. Between 1960 and 1960, loans to African nations reached 6000 million dollars. These loans, for instance, were granted in the form of aids by the U.S. sponsored organizations like the International Monetary Fund (1944), the International Bank for Reconstruction and Development (1944), the International Finance Corporation (1956), and the International Development Association (1960). Though the apparent intent of these organizations was aid, the U.S used these agencies as a means to subjugate the would be borrowers to the U.S policy and inform it about their plans and policies. Indeed, the situation more than before worsened economic conditions of the people. A report of 1960-63 on the income per capita for people of Africa showed that the African got the lowest income as compared to people of the world. For example, people of Ethiopia, Nigeria and Chad got less than \$80 while Sierra Leoneans, Congolese and Gambians had between \$ 81-125, Senegal and Ghana between \$200 and \$250 and \$400 for South Africans (Kwame Nkrumah,1965).

To add to African misery, religion and education continued the same habit of belittling African institutions. During the 1960's, a flurry of missionary bodies landed

at the newly independent African nations. American evangelists only formed an important number of these bodies. It seemed that these bodies because of the inability of Africans to form a purely African Christianity continued the same habit of enforcing western modes of life. In Ghana, for example, an American body known as Jehovah's Witnesses showed hostility toward Africans customs and traditions. It instructed its followers to adopt western life style while made many attempts to make people be allegiant to the church flag instead of national flag.

Educationally, an apparent influence of colonialism was evident through the use of the language of the colonizer. Most of students failed and have passes because they felt alienated as a result of a foreign language. Things worsened when students found that they have to accustom themselves to western values as the curriculum still conceived these values as the modal to be copied. The failure of many African governments to introduce an education based on African needs and environment furthered the problem and made education as another form of neo-colonialism that sought the production of an elite agency for the promotion of western modes of life and the eradication of African ways of life. Indeed, the continued suppression of African institutions remained a bad scenario for African nations up to the twenty first century where underdevelopment was a feature of the time. Blyden's account of the African problem once again emerged to the scene as what Blyden warned about more than a century was still existence and still making Africans inferior educationally, economically and culturally.

### **III. Africa in the Twenty-First Century: A Continent between the Ignorance of Blyden's Prostognignations and the Move Toward the Unknown**

Where Blyden called for a deep understanding of colonialism as a first step for African economic and cultural emancipation, Walter Rodney (1972), the most influential historian of the twenty-first century Africa, agreed with Byden and stated that the "phenomenon of neo-colonialism cries out for extensive investigation in order to formulate the strategy and tactics of African emancipation and development" (p.xi). Yet, the Africa of today is still entrenched in poverty, bad governance and corruption. Many voices aroused for a better education that meets African needs and orientation. The same applies to religion where the African is deeply struggling to find an African identity that Christianity of today ignores. Economically, Africans could not develop any basic industry out of its resources as compared with developed countries. African imports increased as compared to exports. Things worsened for the living conditions of peoples who are still under threat of poverty, illiteracy and stagnation.

Moreover, dreams of Pan-African unity and solidarity becomes a nightmare as many African states ignored, or at least believed that the time is not suitable for such unity and concerted actions. Indeed, a reader on these developments understands the failure of African governments to advance Africans to develop and assume their right place in world economics and politics and show again that Blyden's account of the African problem remained mere thoughts on papers.



## **1- "There is a continued imposition of Western culture on Africans"**

Africa of the twenty-first century is not so much different from colonial and post-colonial Africa. The most important pillars of any nation that are of education and religion, in the case of Africa, are still led by former colonial rulers. Not different to what Blyden stated nearly a century before, education and Christianity continued the old habit of imposing a foreign culture. The Nigerian writer Chigozie Obioma stated that Africa today is still retarded by western culture. He stated that "Africa has been failed by westernization" which makes it mere relic systematically emptied of its essence. In the same manner Mark Graham and Anasuya Sengupta questioned the intentioned imposition of western culture especially through the internet. They say to the Guardian: "We're all connected now, so why is the internet so white and western?" (Africa, the Guardian, 2017). Describing the current situation of education and religion vis-à-vis African culture and institutions, Dr Nkosana Moyo, Minister for industry and international trade in the Zanu PF government in Zimbabwe in 2000, stated that:

we [Africans] have no distinct characteristic. Our culture is neither respected nor even acknowledged. Although colonization does not exist today – in terms of physical ownership of countries – the mentality of the Western world in relation to Africa is still very colonial (New African Magazine, 2013)

The systematic erosion of African culture and the advancement of western culture resulted in abysmal failings for Africans. This led Dr Nkosana Moyo to establish the MINDS (Mandela Institute for Development Studies). The organization worked to realize the vast potentials of Africans. For Moyo, the organization would mobilise Africans to be on a firm footing to control their own resources. In the words of Mayo, three main basics guided the organization: "accept where we are; understand why we are presently in this position; and finally, to come up with viable solutions, other than waiting for other people to tell us what to do" (New African Magazine, 2013). Mayo, like Blyden, believed that African sovereignty and self-esteem rested completely on a deep understanding of African culture and from that point would emerge a real path for economic progress which is still a big problem that retards African development.

## **2- Africa Still Hails behind other Nations Economically**

Coupled with the failure of Africans to find their real sense of "Africinity" comes a real economic depression. Many African nations failed to form an industry based on the rich resources of the country. This followed by a notable decrease in economic growth that amounted from 6% per year from 2006-2008 to 2.5% in 2009. Though many African nations got involved in international trade, the situation did not change. These trade relations with neighboring countries did not boost the economy nor had any notable push toward sustainable development. These all hardened life for ordinary Africans and made their living conditions in decline. In 2008, a report from World Bank Development Indices showed that individuals in Africa get less than one dollar per day as shown in the following table:

**Table 1: Population Living under 1.25 and 2 Dollar (PPP) Per Day for Selected African States**

<b>Country</b>	<b>\$1.25&lt;</b>	<b>\$2&lt;</b>
Angola	54.3	70.2
Benin	47.3	75.3
Botswana	31.2	49.4
Burundi	81.3	93.4
Cameroon	32.8	57.7
Central Africa Republic	62.4	81.9
Chad	61.9	83.3
CDR	59.2	79.5
Egypt	<2	18.4
Ethiopia	39	75.5
Gabon	4.8	18.4
Ghana	30	53.6
Guinea	70.1	87.2
Kenya	19.7	39.9
Liberia	83.7	94.8
Malawi	73.9	90.4
Morocco	2.5	14
Mozambique	74.7	90
Niger	65.9	85.6
Nigeria	64.4	83.9

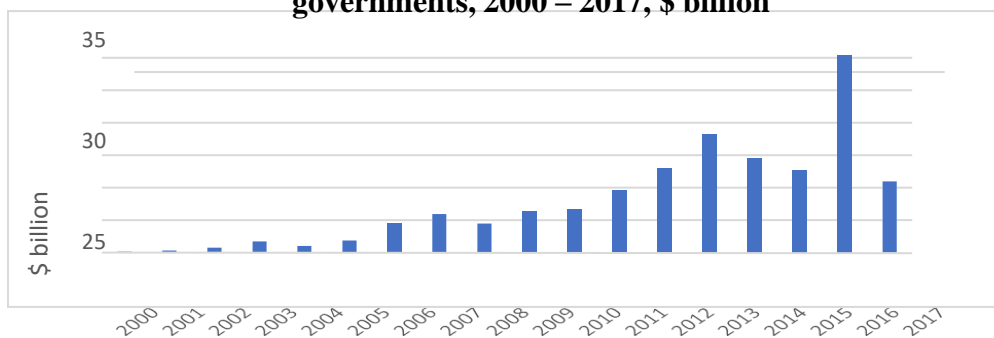
**Source: World Bank Development Indices, 2008**

Consequently, the hard economic conditions increased the rate of poverty, crime and illegal immigration. Many people favored to flee to other European countries as an attempt to escape poverty and improve their living conditions. Indeed, Blyden's prognostications once more come to the fore as many African nations' economies and attempt at cooperation were retarded by an increasingly foreign domination of all industrial sectors.

### **3- Neo-colonialism of the Twenty-First Century**

As economies of the United States, European nations and China increased notably, debates about neo-colonialism and its impact on the economies of African nations emerged again as African countries found that they sunk in debt to the United States and other powerful nations of the world and eventually made their dealings under strained control of foreign agencies. For example, between 2015 and 2017 African nation's external debt increased from 5.9% to 11.8%. China only provided 20% of these debts. Multilateral institutions like the World Bank offered 35% while private lenders offered 32%. The following graph shows the amount of Chinese loans to African nations:

**Graph 1. Loans from Chinese public and private sector to African governments, 2000 – 2017, \$ billion**



**Source: China Africa Research Initiative**

The increase in foreign financial support led to an increased participation of these governments in trade. For example, 70% of African trade was led by China, the United States and the European Union. In 2009, African export fell by over 6%. The same year, the rate of trade of all African nations formed 2% of global trade. Indeed, the situation in the twenty-first century is a malign. In a similar Blydenic tone, Dr Nkosana Moyo condemned foreign intervention and the failure of Africans to understand present challenges:

Why have we – as Africans – not [emerged] on our own, without the so-called donor community or developed world? We are not where we should be in comparison to other countries with similar histories. “An objective acceptance of the factual circumstance is a necessary springboard from which [we Africans] need to understand why we have come to where we are. After that, we need to enable ourselves to try and find solutions to whatever those circumstances may be. (New African Magazine, 2013)

Nowhere the African starts any real scheme for progress the attempts are overwhelmed by western intervention be it through educational and religious agencies or through financial support.

## **Conclusion**

This article examines Edward Wilmot Blyden's account of the African problem as to contextualize Blyden's broader ideas within twenty-first century Africa. The article starts with an analysis of Blyden's understanding of the African problem and its causes and consequences. The article reveals that Blyden centered his account of the African problem on three main challenges: education and religious agencies, economic challenges and the danger of neo-colonialism. The second part of the article focuses on post-colonial Africa with much emphasis on twenty-first century Africa. The analysis reveals that the situation of Africans in modern Africa is not different from the past. Indeed, all what Blyden talked about is reflected in current situation through an intentional erosion of western culture by educational and religious agencies. The situation of Africans was aggravated by bad economic conditions and a continued foreign domination of industry and other sectors of African lives. All these showed once more the failure of African governments to create real paths of progress though its intellectuals, among them Blyden, provided a well devised plans to understand, negotiate and challenge current situation. It seems that the problem of Africa was a colonial creation and remains the only problem that needs a remedy.

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