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AUTHOR

Manuel Tacanho

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Africonomics: A School of African Philosophical and Economic Thought

Manuel Tacanho*

ABSTRACT: This article establishes Africonomics, a school of African philosophical and economic thought. It demonstrates that the statist/socialist systems maintained in the postcolonial era have proven disastrously unable to create stable and prosperous African economies, resulting instead in the prevalence of autocratic governments, oppression, structural injustice, rampant inflation, widespread corruption, economic stagnation, and other ruinous issues. This article also discusses the contrasting worldviews of Africa and the West. It explains why the African approach to economics and other social sciences must rest on a natural-moral law framework considering the African worldview's theist, principled, and nonaggressive nature. This contrasts with Western economics and the other social sciences, which rest predominantly on philosophical materialism, positivism, and a Darwinian conception of humans and human coexistence. This article contains three parts: the first demonstrates how socialist and other statist models imported from the West have destabilized and ruined postcolonial Africa; the second discusses the African and Western worldviews, with a subheading on scientific racism and Social Darwinism; and the third explains the formulation of Africonomics.

KEYWORDS: social philosophy, economics, social sciences, political economy, economic thought, natural-law ethics, jurisprudence, African societies, humanity.

* Manuel Tacanho (mt@afirindependent.org) is a social philosopher and economist; and the founder and president of the Afrindependent Institute.

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INTRODUCTION

African societies would benefit immensely from adopting Africonomics for moral, economic, cultural, and geopolitical reasons. This shift is driven by three key factors: moral-philosophical, cultural, and empirical. The empirical factor is particularly poignant, as it underscores the failure of postcolonial-era socialist and other statist systems to foster integrated, stable, and thriving African economies—much less an independent, prosperous, and dignified postcolonial Africa. The socialist and mainstream (i.e., statist) economic models that were imported into Africa have resulted in turmoil, both economic and political, tyranny, poverty, conflicts, and severe dependence. Most African countries are entrapped in a seemingly unending cycle of oppressive governance, debt crises, rampant inflation, confiscatory taxation, economic stagnation, and other ruinous issues.

This dire situation calls for immediate policy change and a shift toward Africonomics. Unlike Western models, which have proven repressive, destabilizing, and ruinous, Africonomics provides an ethical, culturally compatible, and transformative economic model for achieving integrated, stable, and thriving African economies, leading to an independent, prosperous, dignified postcolonial Africa. This is not just a theoretical possibility but a practical and achievable goal that Africonomics can help realize. In other words, African societies should adopt Africonomics to escape the seemingly never-ending cycle of autocratic rule, tyranny, poverty, debt crisis, inflation, economic turmoil and stagnation, conflict, and dependence in which Western models entrap Africa.

The second, cultural reason African nations can benefit significantly from Africonomics is that the African worldview is fundamentally different from the Western worldview. Thus, African societies should not be structured based on the

latter. Western culture is dominated by philosophical materialism, positivism, and a Darwinian worldview. Social Darwinism, an offshoot of philosophical materialism, is a racist and animalistic conception of humans and human coexistence, having imported Darwinian evolutionary theory to the human realm. The Darwinian conception posits that there is nothing exceptional or fundamentally different about humankind, arguing that people are merely advanced animals who have evolved through an arbitrary process of random mutations and dialectical naturalist selection. Although racism existed in Western culture before, Darwinian theory cemented and amplified racist views, resulting in the pseudoscience known as scientific racism. Accordingly, the prevailing Western worldview is not only philosophically materialist and positivist but also racist, animalistic, rivalrous, and aggressive. This worldview essentially underpins the current racist, statist, and militarist global order established by Western imperialist states.

In his book *Darwin Comes to Africa*, Nigerian scholar Olufemi Oluniyi (2023, 111) notes:

Social Darwinism, the ideological superstructure erected on Darwin's theory of evolution, deserves demolition because it obstructs and distorts the view of human beings as they really are, paring the way for the perpetuation of disinheritance, human rights violations, oppression, and dehumanization. But Social Darwinism cannot be thoroughly dismantled unless Darwin's theory itself fails, for if Darwin's theory is correct, then the structure built upon it has foundation. Here four questions will be posed, the answers to which demonstrate that Darwin's theory utterly fails.

The questions are these: Could humans have evolved in the way Darwin posits? Are humans nothing more than advanced animals? Are there differences that are both foundational and empirical between blacks and whites? Can human progress be categorized geographically, indicating that the people of certain regions are inferior or evolutionarily more primitive than

those of other regions? The answer to all is a resounding “NO!” We will take up the first question in this chapter, and the others in the subsequent three chapters.

Contrastingly, the African worldview fundamentally differs from the Western one in that it is not materialistic, animalistic, rivalrous, or belligerent. African people and cultures do not view the material world as the only reality. The African worldview maintains that humans are physical and spiritual beings created by a higher power, not merely advanced animals that have evolved randomly, arbitrarily, and dialectically. African culture views human existence as consisting of both a material and a spiritual realm, making it dualist and theist as it holds that there exists a higher power, a transcendental creator. Therefore, unlike the West, the African world must reject economic and jurisprudential models based on philosophical materialism, positivism, and the prevailing Darwinian conception of humans and human relations.

Despite the diverse cultural and religious beliefs across African societies, a common thread is a belief in a spiritual realm and a transcendental creator. This shared belief system views humans as fundamentally distinct from animals and holds that the creator is the source of natural law and universal moral principles with the purpose of guiding human actions and relations toward free, justly structured, and peaceful human societies, leading to a more prosperous and genuinely civilized world. Africonomics, in its rejection of philosophical materialism, positivism, and a Darwinian conception of humans and human coexistence, is firmly rooted in the theist, principled, nonrivalrous, and nonaggressive nature of the African worldview. However, it is essential to note that Africonomics is not a culturalist or historicist approach to economic science. It is a natural-moral law approach to economics, jurisprudence, and social sciences with universal applicability.

The third reason Africonomics would greatly benefit African societies is moral-philosophical. The socialist and other statist systems maintained by African governments during that postcolonial era are profoundly unethical, cruel, and oppressive. They are based on intellectually flawed Western models, which, in turn, rest on philosophical materialism and positivism. Western economics and other social sciences rest overwhelmingly on a utilitarian-positivist approach. This lack of ethical grounding has resulted in profound confusion and distortion, throwing contemporary economics and other social sciences in disarray, marked by garbled economic models with coercive, confiscatory, and oppressive policy implications. This situation renders socialist and other statist economic models pseudoscientific despite being lauded as strictly scientific.

In contrast, ethics is a cornerstone in the African approach to economics and other social sciences, as developed by Africonomics. An ethical, justly structured, and peaceful socioeconomic system must be built on principled and sound models, guided by coherent respect for people's natural rights to life, liberty, and (self and property) ownership. A sturdy moral backbone, rather than moral relativism or the lack thereof, is crucial in fostering free, just, peaceful societies, leading to a more prosperous and genuinely civilized world. The socialist and other statist systems imported from the West and imposed on African societies by postcolonial African governments are unethical, tyrannical, ruinous, and pseudoscientific. In other words, models based on philosophical materialism and a utilitarian-positivist approach lack moral foundations and ethical grounding, clashing with the African worldview and, therefore, unsuitable for African societies.

African scholars need to adopt a different approach to economics to create stable, just, and prosperous African societies. African socioeconomic systems should

be based on ethical African philosophical and economic thought. This article establishes Africonomics, a school of African philosophical and economic thought that is consistent with the theist (not materialist), humanist (not animalistic), collaborative (not rivalrous), and peaceful (not aggressive) nature of the African worldview. Africonomics maintains that people are created beings, not arbitrarily and dialectically evolved animals. This contrasts with the prevailing economics and other social sciences, which rest predominantly on materialist, positivist, and utilitarian frameworks. In jurisprudence, Africonomics rejects legal positivism and adopts natural-moral law legal thought. It also vehemently opposes the Darwinian conception of humans and human coexistence, which underpins Western economics and other social sciences. The prevailing Darwinian Western worldview is racist, animalistic, rivalrous, and aggressive. Africonomics, in contrast, places God as the creator, forming the initial premise of its philosophical and analytical framework. From this foundation, natural law, universal moral principles, and the oneness of humankind are derived.

Africonomics is a natural-moral law approach to economics, jurisprudence, and other social sciences that upholds people's natural rights [life, liberty, and (self and property) ownership]. The fundamental purpose of Africonomics is to study and understand socioeconomic phenomena toward fostering justice, prosperity, and peaceful relations within and among human societies. Africa must decouple philosophically. Western models have done severe moral, economic, political, and cultural harm to African societies. Africonomics presents a fundamentally different paradigm and a new path forward—a transformative economic model for achieving integrated, stable, and thriving African economies, leading to an independent, prosperous, and dignified postcolonial Africa.

WESTERN ECONOMIC MODELS RUINED AFRICA

Western economics and the various statist models it has discharged, particularly socialist ones, have had a devastating impact on postcolonial Africa. Instead of leading to integrated, stable, and thriving African economies, the socialist and other statist models that African leaders implemented during the postcolonial era have trapped African societies in a continued cycle of autocratic government systems, rampant inflation, confiscatory taxation, economic stagnation, debt crises, widespread corruption, and other issues that ultimately lock Africa in a ruinous situation marked by economic and political turmoil, coups, conflicts, dictatorships, tyranny, poverty, underdevelopment, and an acute dependence on the West and others. While some economic development and prosperity have been achieved, Africa's postcolonial period has been marked by severe government oppression, confiscatory monetary and fiscal policies, turmoil, and much human suffering—caused by socialist and other statist systems imported from the West.

Africa has had its share of socialist experiments, with many countries implementing a socialist system during the postcolonial period. Eight African countries, namely Angola, Benin, Congo-Brazzaville, Eritrea, Ethiopia, Madagascar, Mozambique, and Somalia, declared themselves single-party, Marxist-Leninist states and implemented full-blown Soviet-style socialist systems, which amounted to totalitarian dictatorships. In addition to these, 20 other countries implemented socialist or semi-socialist systems without necessarily declaring themselves communist states. These countries include Algeria, Burkina Faso, Cape Verde, Chad, Djibouti, Egypt, Equatorial Guinea, Ghana, Guinea-Bissau, Guinea-Conakry, Libya, Mali, Mauritania, Senegal, Seychelles, Sierra Leone, Sudan, Tanzania, Tunisia, and Zambia. Notice that a few more could be added to this list; for example, Rwanda,

under President Juvénal Habyarimana's 21-year rule, became a single-party autocratic state, and socialistic economic policies were implemented. Much like Rwanda, Burundi became a single-party autocratic state early in its postcolonial epoch under the military regimes of Presidents Michel Micombero (1966-76), Jean-Baptiste Bagaza (1976-87), and Pierre Buyoya (1987-93). Effectively, 30 of the 54/55 African countries have experimented with socialism, having implemented a socialist system during their postcolonial years.

Postcolonial Africa has witnessed numerous autocracies, many of which, on certain occasions, reached a degree of oppression and cruelty more severe than some of the European colonial regimes they replaced. Among the 30 African countries that implemented socialist systems, there were both civilian and military dictatorships. It is worth noting that there have been many military dictatorships in postcolonial Africa. Notable examples include Nigeria, Egypt, Libya, Tunisia, Sudan, Chad, Somalia, Ethiopia, Burkina Faso, Togo, Ghana, Liberia, Uganda, Rwanda, Burundi, Zaire (now D.R. Congo), Central African Republic, and more. Although single-party socialist states and military dictatorships have been Africa's primary forms of autocracy, some countries underwent periods of autocratic governance that were neither socialist nor military dictatorship. Ivory Coast, Kenya, Cameroon, Malawi, and Gabon are examples of such cases.

Irrespective of the type of autocratic regime, the lamentable reality is that postcolonial African societies have been subjected to cruel, confiscatory, and oppressive government systems instead of enjoying liberty after colonial rule. The severely tyrannical systems and structural injustices that characterize postcolonial Africa began with socialist policies in the 1960s and, after the fall of the Soviet Union, were further enabled by mainstream economics and its statist models of technocratic

(i.e., centralized, coercive, and repressive) socioeconomic management. African societies have yet to recover from the moral, economic, political, sociological, and cultural harm caused by Western statist models.

In his book *Africa Betrayed*, the economist and economic historian George Ayittey (1992, 10-11) points out:

After independence, many African leaders, proclaiming themselves "free and independent under black rule," hauled down the statues of European monarchs and erected, not those of Martin Luther King, Jr. or Kankan Musa [King Musa I of Mali], but of another set of white aliens Marx and Lenin. Even the peasants could see clearly that Marx and Lenin were not black Africans and had no cultural affinity with Africa. Yet for decades portraits and statues of Marx [Engels,] and Lenin graced the capitals of Angola, Benin, Ethiopia, Mozambique, and other African nations.

The waning years of the 1980s witnessed the wholesale rejection of Marxist-Leninism in Eastern Europe. Even in the Soviet Union, the communists voted to relinquish their monopoly on political power. But not so in Africa, where many leaders and intellectuals adamantly uphold the virtues of one-party rule, state ownership of the means of production, state control of the media, and other trappings of Marxist Leninism. If you thought colonialism was dead in Africa, think again.

Contrary to claims by many African intellectuals and politicians, precolonial Africa was not characterized by socialistic systems. Ayittey (2008) explains:

Traditional Africa was never socialist. It had private ownership of the means of production (land, labor, and capital), free enterprise, free village markets, free trade, and an entrepreneurial spirit. There is a great deal of confusion about communal land ownership in traditional Africa. But historically, land in Africa was never communally owned, as the myth goes. It was privately owned by the family or clan, not a tribal government. Traditionally Africans have gone about their activities of their own free will. The farmers produce what

they need and sell the surpluses on open [and free] village markets. Such markets existed in Africa for centuries, long before the Europeans arrived. But to justify their choice of socialism, new African leaders insisted that these markets were colonial institutions. After independence, the leaders could have restored such indigenous markets and built upon them. They chose to destroy them—in some cases actually blowing them up. Free enterprise and free trade flourished in pre-colonial Africa, with commercial routes crisscrossing the whole continent. Africans didn't need their chief's permission to engage in trade or business. Chiefs didn't determine prices; the market did.

Professor Ayittey (2019) further notes:

Equating capitalism with colonialism, Africa's nationalist leaders rejected it and adopted socialism in the 1960s. Foreign companies were nationalized, a string of state-owned enterprises were established and a plethora of state controls on rent, prices, imports and foreign exchange were imposed to capture the commanding heights of the economy. But nowhere in Africa was the socialist experiment successful. It was a miserable fiasco in country after country including Angola (under dos Santos), Benin (under Kerekou), Ethiopia (under Mengistu), Ghana (under Nkrumah), Guinea (under Toure), Mali (under Keita), Mozambique (under Chissano), Tanzania (under Nyerere), and Zambia, among others.

The statist socioeconomic systems maintained by postcolonial African governments are unethical, cruel, oppressive, and ruinous, causing extensive harm to African societies. These systems have led to the centralization of political and economic power, systemic corruption, poverty, instability, coups, and armed conflicts. As a result, tyranny, poverty, and preventable suffering have been perpetuated across Africa. The socialist and statist models maintained in the postcolonial era have proven disastrously unable to create just, prosperous, and dignified postcolonial African societies. Prevailing statist models are unethical, philosophically flawed, and culturally incompatible with Africa. Despite this, the African political and academic elites hardly acknowledge such failures and do not

speak of the need for a shift in economic thought and adopting a fundamentally different approach to achieving integrated, stable, and thriving African economies.

Western statist ideologies such as socialism remain prevalent in Africa, and mainstream economics continues to prescribe the same coercive, confiscatory, repressive, and ruinous policies despite the evidence indicating that such policies have done severe harm. The prevailing statist systems perpetuate instability, crises, social unrest, economic stagnation, and other detrimental issues across the continent. However, the West is not entirely to blame for the tragedy of postcolonial Africa. Indeed, Africa is betrayed, as postulated by Ayittey.

In *The Tyranny of Experts: Economists, Dictators, and the Forgotten Rights of the Poor*, economist William Easterly (2015, 6) remarks:

What used to be the divine right of kings has in our time become the development right of dictators. The implicit vision in development today is that of well-intentioned autocrats advised by technical experts, what this book will call authoritarian development. The word technocracy (a synonym for authoritarian development) itself is an early twentieth-century coinage that means “rule by experts.” The sleight of hand that focuses attention on technical solutions while covering up violations of the rights of real people is the moral tragedy of development today. The rights of the poor—such as the right of Ugandan farmers not to have their homes burnt down—are moral ends in themselves. Morally neutral approaches to poverty do not exist. Any approach to development will either respect the rights of the poor or it will violate them. One cannot avoid this moral choice by appealing to “nonideological evidence-based policies” (a popular phrase in development today).

Despite decades-long efforts to develop African economies through a top-down, state-centered approach of technocratic socioeconomic management in collaboration with Western institutions, integrated, stable, and thriving African economies are yet to be realized. Meanwhile, African economies appear increasingly

unstable and troubled, with economic conditions having deteriorated significantly over the past few years. This tragic continental situation demonstrates the failure of the statist/socialist approach of the postcolonial era. African leaders are encouraged to abandon Western models, which have proven extensively oppressive and ruinous, and embrace Africonomics. Africonomics offers a fundamentally different paradigm and a new path forward for African nations—a free enterprise economic model for achieving integrated, stable, and thriving African economies. If a non-statist approach is not adopted, African economies will continue to grapple with instability, tyranny, economic turmoil and stagnation, debt crisis, rampant inflation, acute dependence, and other woes. As noted, economic conditions in Africa have worsened, and social and political instability has increased in recent years. This situation presents exacerbated challenges that further undermine the continent's prospects of building a new reality of economic stability and prosperity. Africa pressingly needs a fundamental shift in economic thought.

Figure 1: The State of Economic Freedom in Africa, 2023. Most African countries and Africa as a region rank among the least free/most repressed globally.

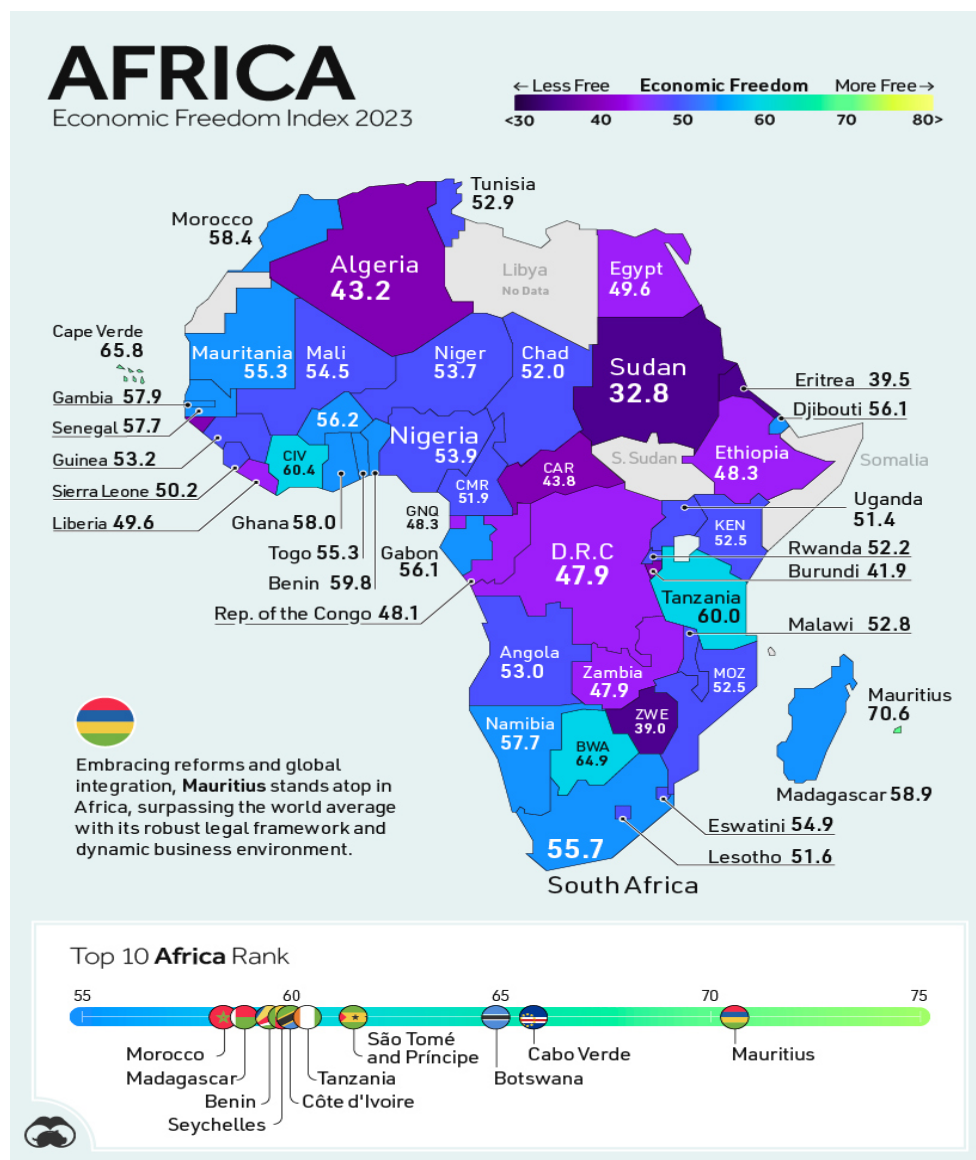


Figure 2: African Democracies and Autocracies, 2023. Except for a few cases, African societies remain under authoritarian and repressive government systems.

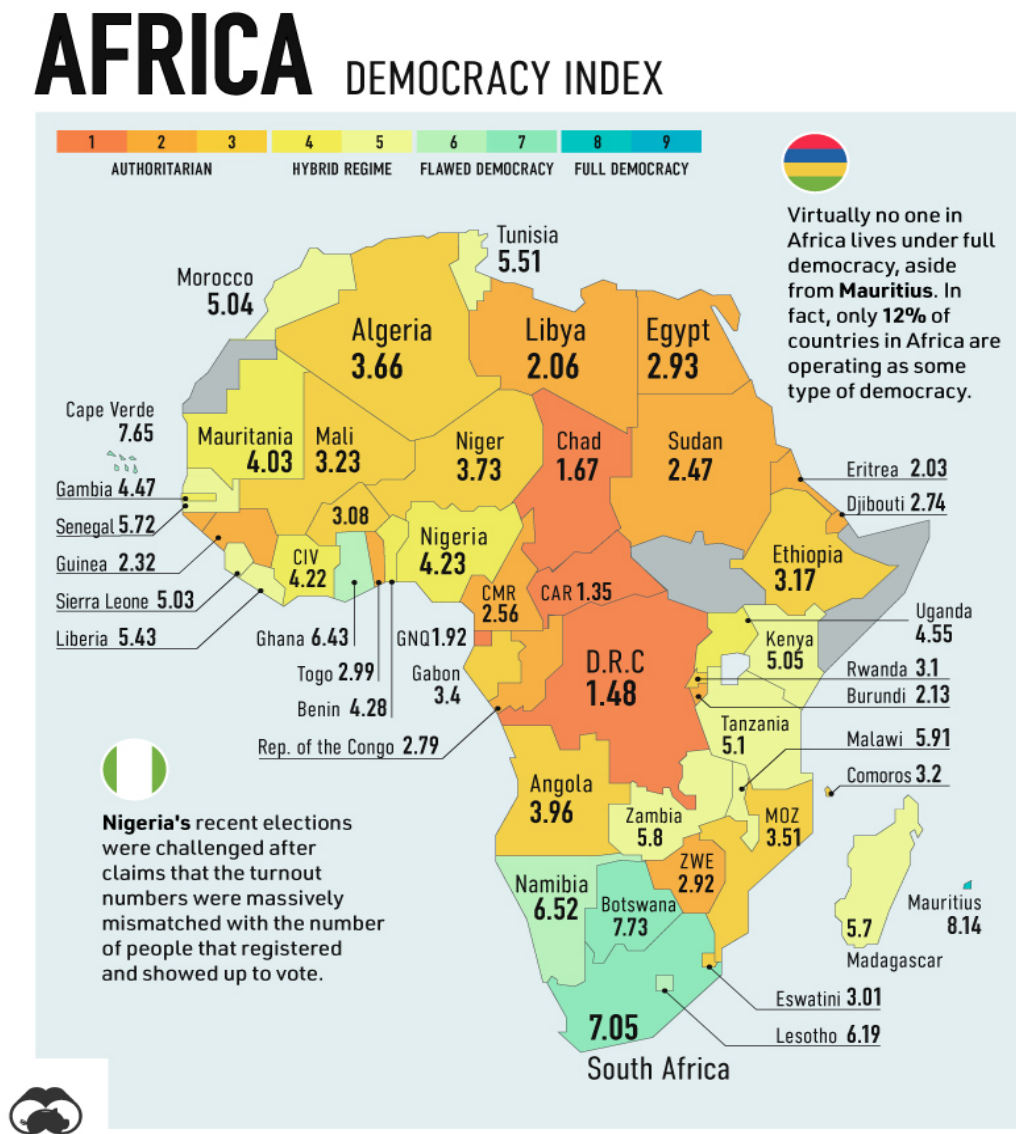


Figure 3: State of Happiness in Africa, 2023. Although happiness and life satisfaction are subjective, there is a correlation between life satisfaction and economic prosperity. Economic prosperity affects the overall levels of individual, family, and societal health and happiness. A free and prosperous society is healthier and happier than a repressed and poor one. Being unstable and troubled economies under highly coercive, confiscatory, and oppressive government systems, African nations ranked among the least happy.

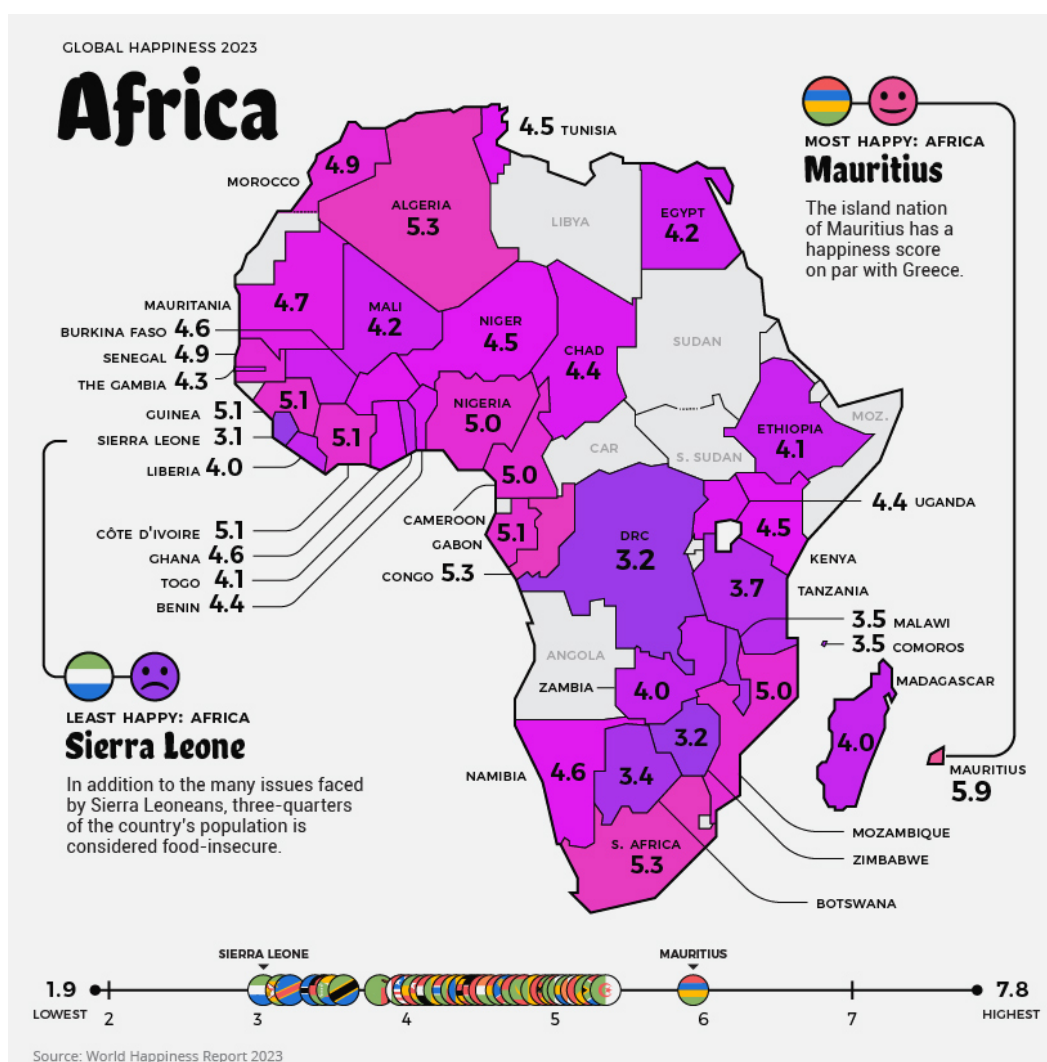


Figure 4: More on Happiness and Life Satisfaction.

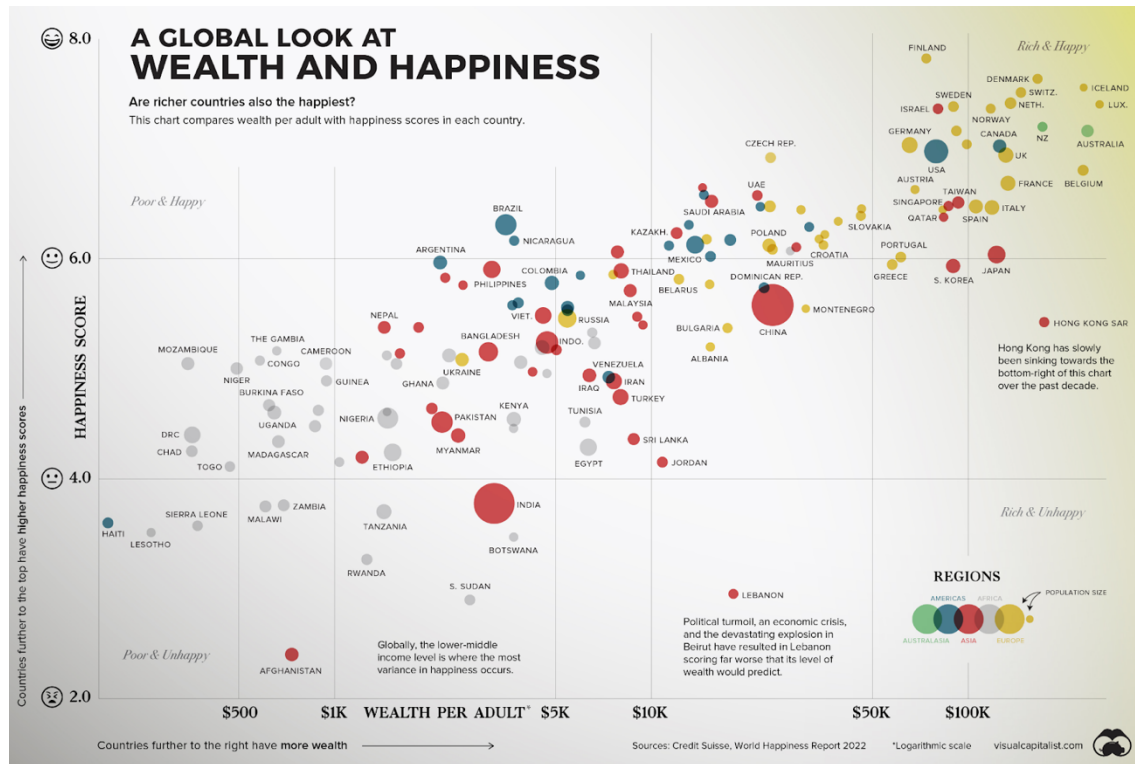


Figure 5: The following McKinsey chart shows that only 10% of Africa's imports and 17% of its exports are intraregional. In other words, postcolonial African economies barely trade with one another, remaining siloed within colonial borders, high tariffs, and other artificial barriers typical of statist systems. Unsurprisingly, mainstream economics, being statist economics and Western economic institutions that advise African governments, have not made the case for restoring free enterprise and free trade in Africa, even though these are essential elements for economic development and prosperity.

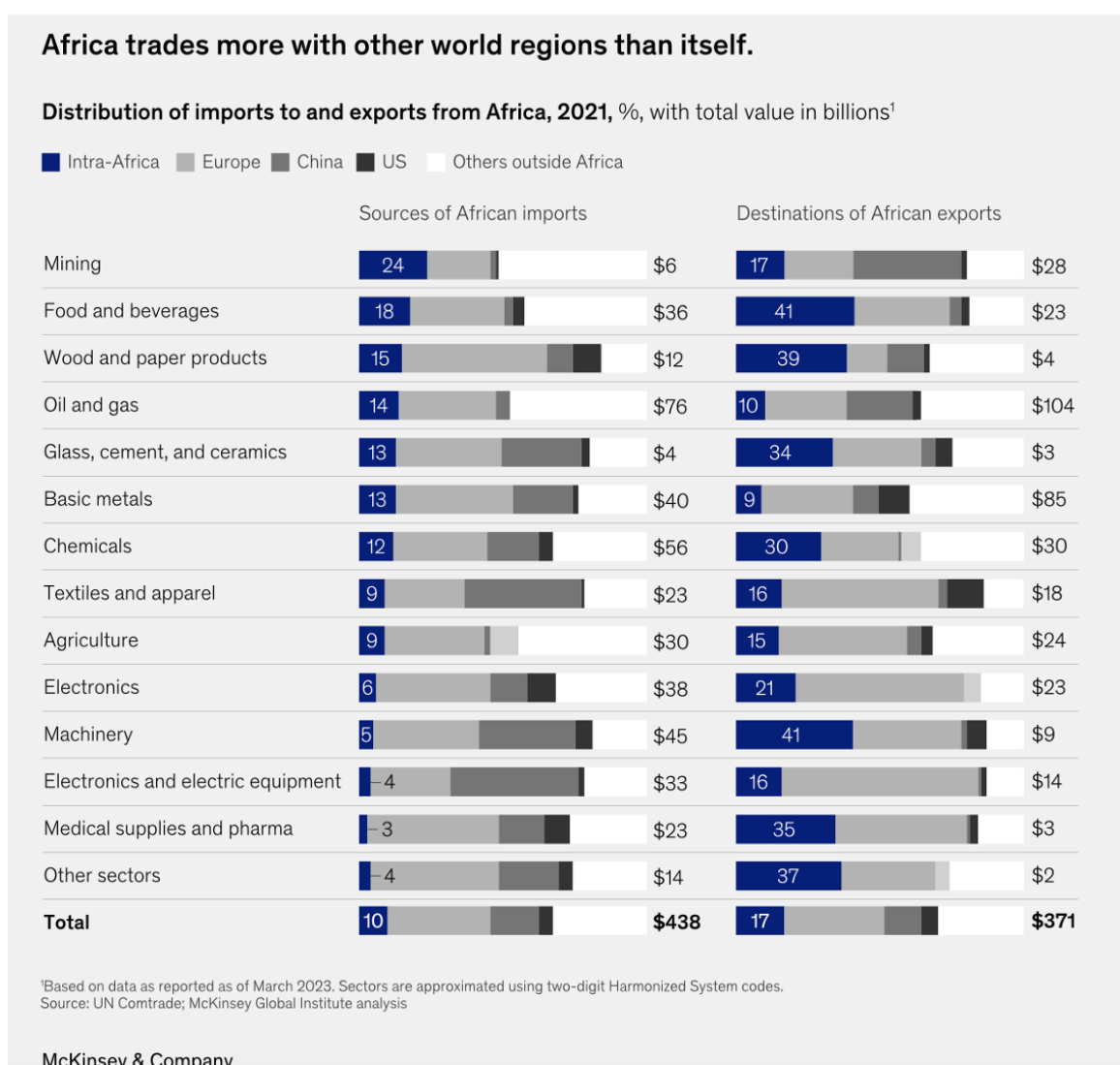


Figure 6: Africa's real GDP growth has been stagnant for the past 33 years. Inflation, economic turmoil, stagnation, and anemic growth have been the norm. As indicated earlier, the socialist and other statist economic models maintained in the postcolonial era have proven disastrously unable to create integrated, stable, and thriving African economies—much less an independent, prosperous, and dignified postcolonial Africa. Western economic models have handicapped African development and prosperity, causing extensive harm. Furthermore, the current approach of technocratic (i.e., centralized, coercive, and repressive) management of the economy and society hinders Africa's progress and wastes its most valuable natural resource: its youthful population.

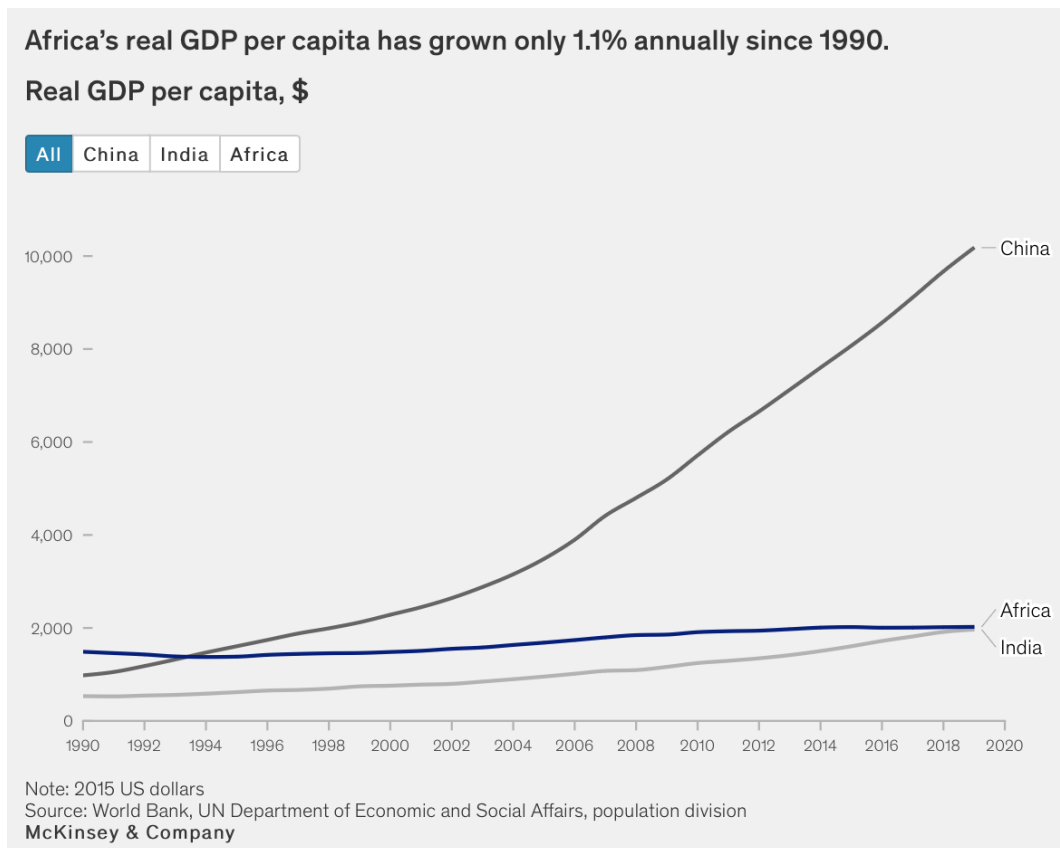


Figure 7: More on Africa's decades-long economic stagnation and turmoil caused by statist systems.

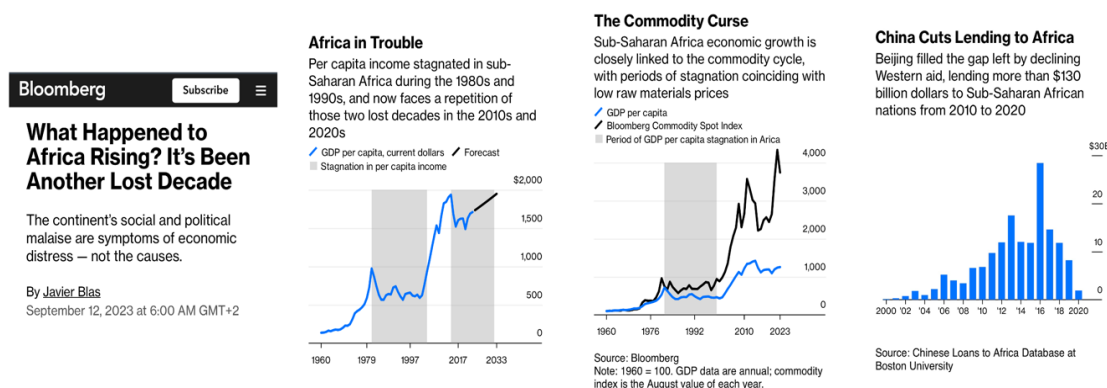


Figure 8: More on Africa's GDP history. GDP per capita over the long term.

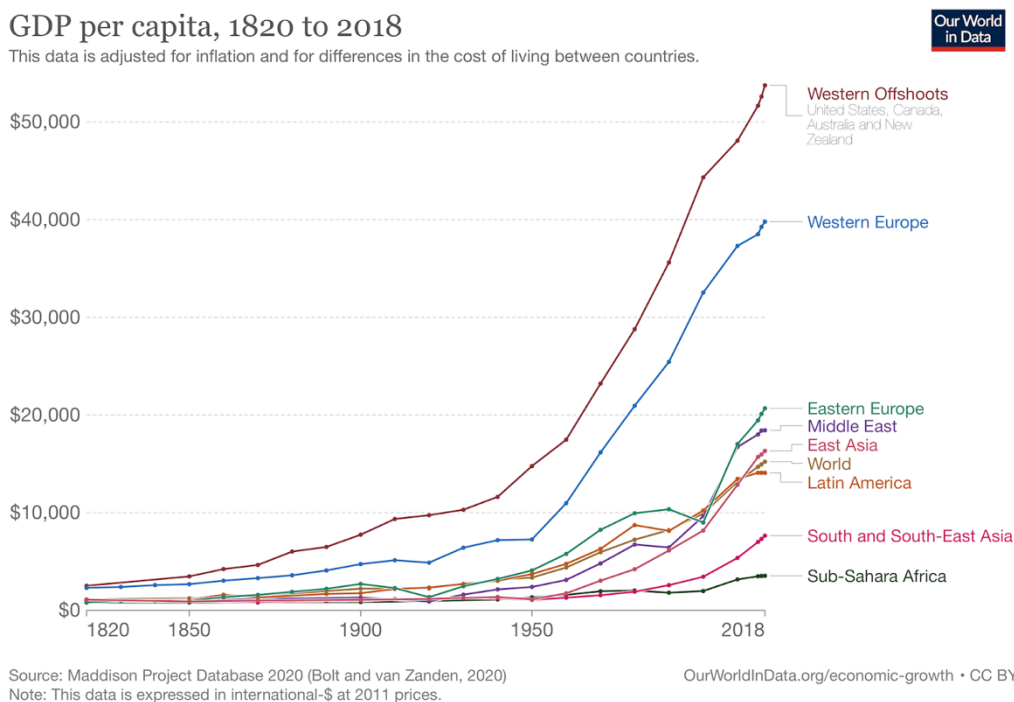
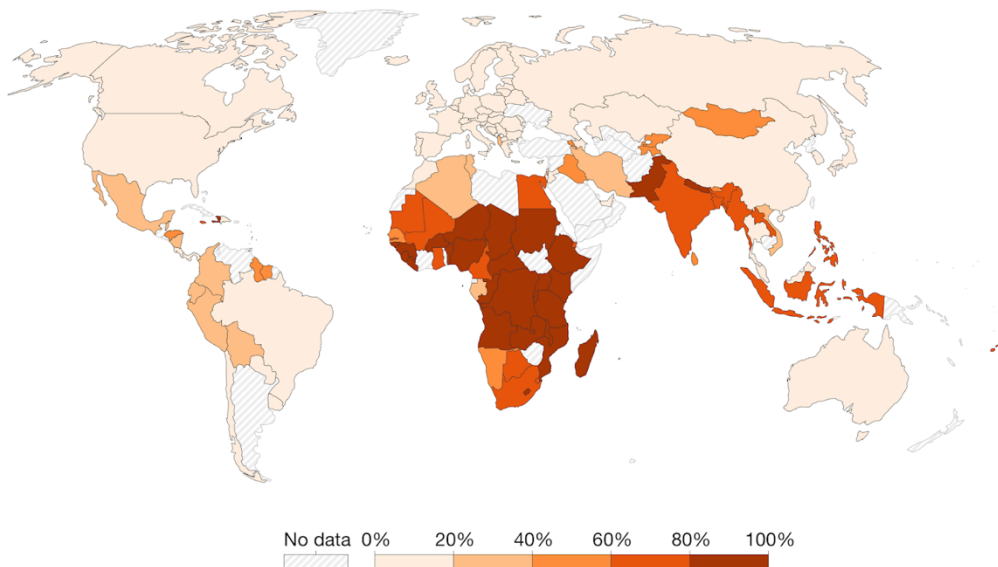


Figure 9: Healthy Diet: Around three billion people worldwide cannot afford a healthy diet, most concentrated in Africa. Interestingly, until the 1970s, Africa was self-sufficient and even a net exporter of food items. However, the statist/socialist policies implemented after independence destroyed the continent's ability to feed itself. As a result, African countries became heavily reliant on food imports and systemic aid. The agricultural destruction was more severe in countries whose governments enforced harsher forms of socialist systems (listed above). This is quite unfortunate as African economies remain primarily agrarian.

Share of population that cannot afford a healthy diet, 2020

A diet is deemed unaffordable if it costs more than 52% of a household's income. The cost of a healthy diet is the lowest-cost set of foods available that would meet requirements in dietary guidelines from governments and public health agencies.

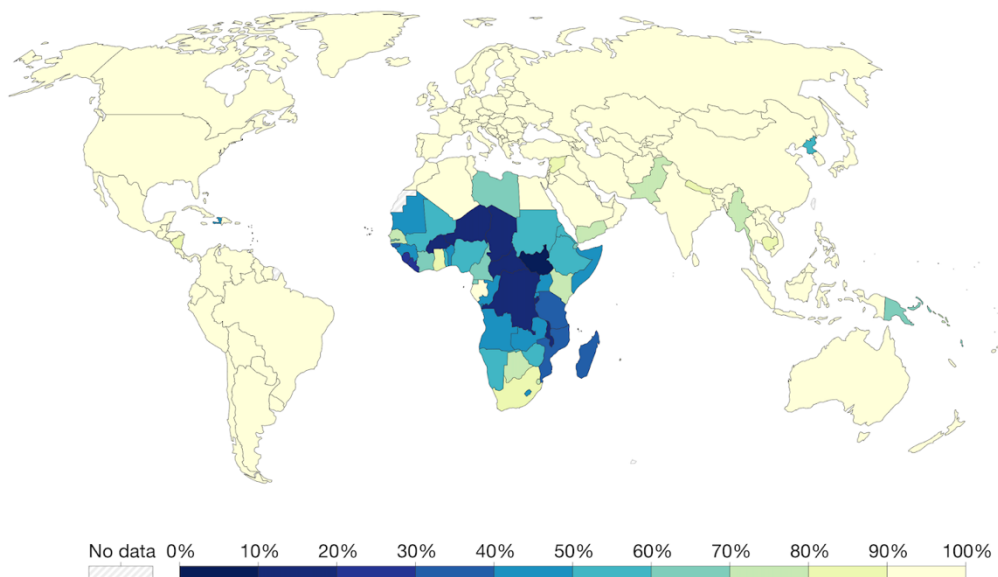


Source: Food Prices for Nutrition data at the World Bank, based on Herforth, Venkat, Bai, Costlow, Holleman & Masters (2022).
OurWorldInData.org/food-prices • CC BY

Figure 10: Electricity Access: The evidence also shows that socialist and mainstream economic models of the postcolonial era have not produced a stable, reliable, and affordable supply of energy products. By this metric, those without access to electricity and other energy products are also disproportionately concentrated in Africa. The prevalence of severe energy poverty in Africa is a woeful reminder of the failures of the statist/socialist approach.

Electricity access, 2020

Share of the population with access to electricity. The definition used in international statistics adopts a very low cutoff for what it means to 'have access to electricity'. It is defined as having an electricity source that can provide very basic lighting, and charge a phone or power a radio for 4 hours per day.



Source: World Bank

OurWorldInData.org/energy • CC BY

Figure 11: Child and Infant Mortality.

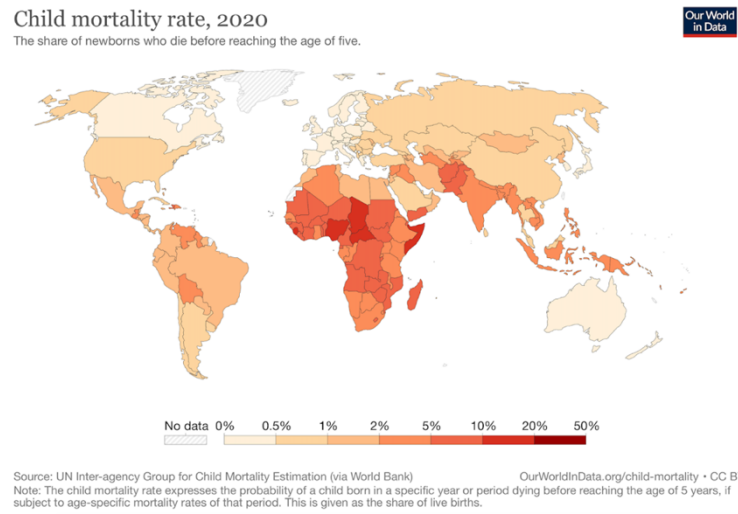


Figure 12: Like child and infant mortality, youth mortality rates are also highly concentrated in Africa. This is a tragic consequence of the prevailing systems imported from the West, which are confiscatory, repressive, and ruinous, wasting Africa's most valuable natural resource and most significant advantage: its youthful population.

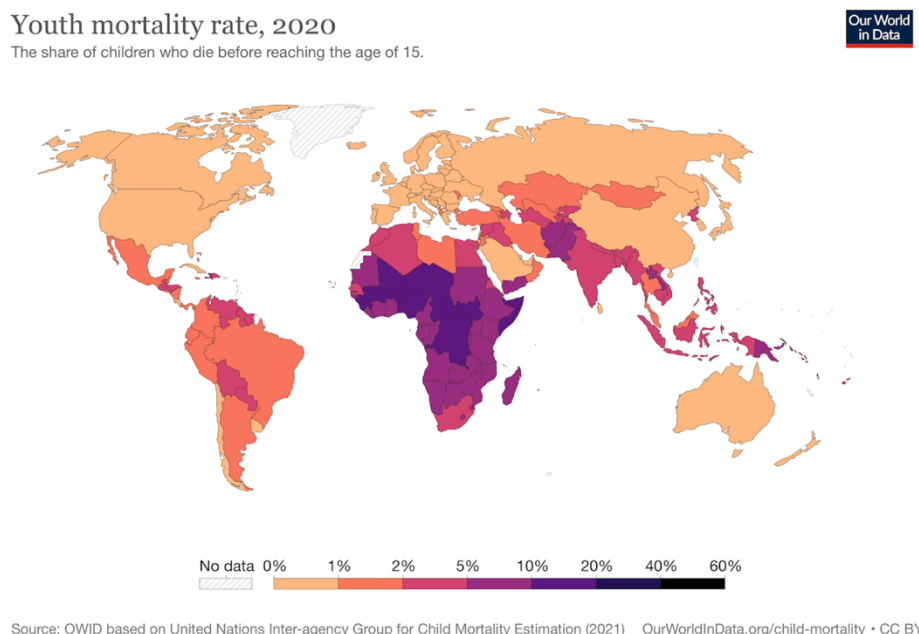
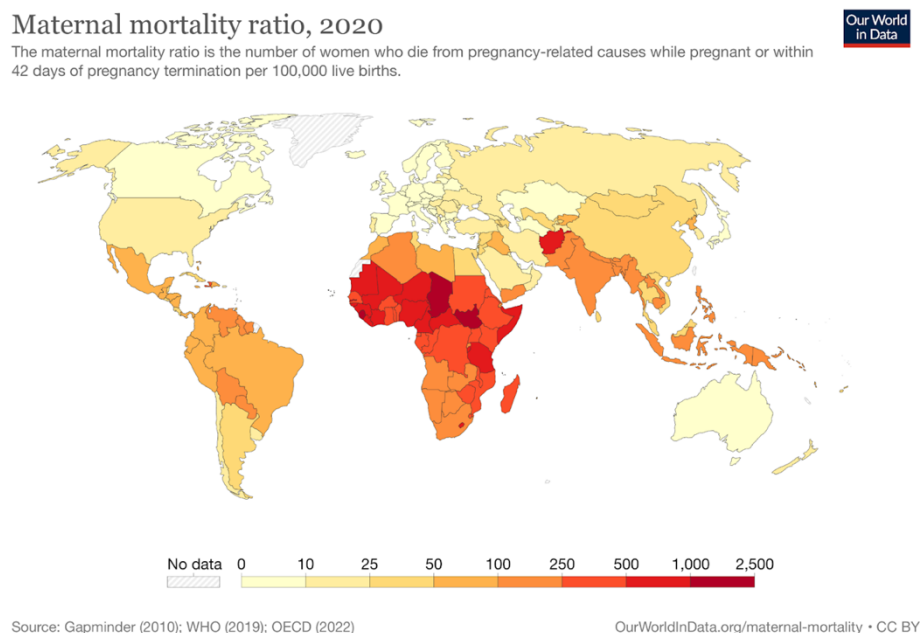


Figure 13: Maternal Mortality. No further explanation is necessary.



The disproportionate concentration of these and other poverty metrics in Africa is deliberate, due to internal and external factors. Despite the many artificial barriers that hamper African economic stability and prosperity by repressing savings, investment, entrepreneurship, production, free enterprise, and free trade within and among African societies, many such metrics have improved significantly and are on a downward trend. This indicates that human ingenuity, market forces, and international trade can still drive progress and improve living standards, even under confiscatory and extensively repressive socioeconomic systems.

The failure to create integrated, stable, and prosperous African economies with the prevailing statist systems is lamentably evident but largely unacknowledged by the authorities, which is a significant part of the problem. Such Western models are tyrannical and ruinous, originating from flawed and unethical philosophies. They

have resulted in autocratic governments using coercive, confiscatory, and repressive policies to manage the economy and society in a technocratic manner. As stated earlier, Western economics is in disarray, marked by much confusion and distortion. The fundamental issue with Western economics and other social sciences is that they rest on a materialistic-mechanistic worldview and are dominated by utilitarian and positivist frameworks. This lack of ethical grounding has led to confusion and distortion, resulting in garbled economic models with coercive, fraudulent, confiscatory, and repressive policy implications. Socialist and other statist models are pseudoscientific, even as they are justified and promoted as strictly scientific.

Another significant issue contributing to the profound disarray in contemporary economics is that the current definition of economics as a social science that studies the production, distribution, and consumption of goods and services is superficial, therefore flawed, and misleading. The current definition and understanding of economics fail to encapsulate and articulate the essence and fundamental purpose of economics. This lack of a correct understanding of economic science's true nature and fundamental purpose is detrimental to human progress, peace, and civilization. The true nature and purpose of economic science extend beyond the present definitions that focus on the production, distribution, and consumption of goods and services and the allocation and management of scarce resources. While these aspects are significant, they are not the core of economics. As the leading social science, the true nature and fundamental purpose of economics are to study and understand socioeconomic phenomena to foster justice, prosperity, and peaceful relations within and among human societies.

The purpose of economic science is not to create incoherent and politically motivated models that facilitate state control and autocratic management of the

economy and society. The present statist approach of technocratic socioeconomic management is inherently coercive, confiscatory, and oppressive; hence, it cannot be scientific. Such models are flawed and pseudoscientific and do not offer any beneficial solutions to human problems. They aggravate moral, economic, social, and geopolitical problems, as the increasingly unstable and woeful state of contemporary nation-states shows. The fundamental purpose of economic science, as the leading social science, is to improve understanding of socioeconomic phenomena by pursuing and telling the economic truth. Ethical standards and considerations of justice must play a central role in economics and other social sciences to facilitate the formulation of sound theoretical models, leading to policies that promote justice, economic prosperity, socio-political stability, and peaceful relations within and among human societies.

As economist Alasdair Macleod (2023) points out:

It was a simple trick, dismissing the inconvenient truth [of Say's law] early in his thesis so that he [John Maynard Keynes] could proceed to construct a fantasy. Keynes should have been dismissed as a quack, like John Law who propounded similar theories and ruined France in 1720. And Georg Knapp, a German economist of the Historical school, who published his state theory of money in 1905, arguably encouraging the Kaiser's government to build up armaments before the First World War at no visible cost to the people, and to continue to finance itself by inflationary means after Germany's defeat.

Yet with Keynes's little "if", here we are nearly ninety years later still traveling along his intellectual rails full tilt into the buffers of economic destruction. The reasons why Law, Knapp, and now Keynes and their theories rose from obscurity to fame are that their theories appeal to governments, seemingly conferring on them an economic role, enhancing their control over their citizens, and therefore the justification for increased power and revenues. The last thing they will consider is that these theories are flawed, until the evidence of a final crisis forces them to face up to their fallacies.

Since World War I, and more specifically with the rise of Keynesian theory in the 1930s, economic science has shifted from its original classical form of market-driven frameworks and intellectual pursuits rooted in moral philosophy to what is today mainstream economics—a complex and strange blend of garbled economic models with coercive, fraudulent, confiscatory, and repressive policy implications. Mainstream economics is a set of state-centered and state-serving frameworks where individual rights, ethical considerations, and justice are either nominally considered or altogether disregarded. In other words, mainstream economics has been transformed and distorted from market-based economics to statist economics. Consequently, mainstream economics is fraught with flawed, coercive, repressive, and ruinous models established as standard economics and lauded as scientific. As a result, mainstream economics contains a confusing mix of economic concepts, including mercantilist, classical, Keynesian, protectionist, corporatist, socialist, and other elements. However, despite its hubristic and pretentious models, mainstream economics is simply a pseudoscience serving governments and the current statist and militarist global order established by Darwinian Western imperialist states.

As human beings, people possess natural rights, and modern societies rest on the foundation that people possess inherent rights. The fundamental human rights are life, liberty, and (self and property) ownership. Legal frameworks and governance structures must respect these individual rights to foster free, justly structured, and peaceful human societies, leading to a more prosperous and genuinely civilized world. Intellectual frameworks that provide a basis for the state's centralized, coercive, confiscatory, and repressive socioeconomic management are philosophically flawed, morally wrong, and pseudoscientific, resulting in cruel, oppressive, and ruinous systems.

Such is fundamentally why postcolonial Africa and most of the world continue to suffer from autocratic government systems, economic turmoil, and many detrimental other issues. Western governments and institutions have continually promoted statist models, causing tyranny, injustice, impoverishment, and avoidable human suffering worldwide. However, in doing so, Western societies have also been severely harmed. Self-inflicted harm. The current global order is characterized by racism, statism, and aggressive militarism based on a Darwinian conception of humans and human coexistence. This has led to widespread corruption, chaos, violence, death, and destruction. The existing systems of statism and militarism cause economic and geopolitical tensions, exacerbating instability and conflicts that could potentially result in another world war.

The increasingly precarious situation in Africa and worldwide highlights that mainstream economics, as a collection of statist models with coercive, fraudulent, confiscatory, and oppressive policy consequences, is not genuine economic science but rather a complex blend of pseudoscientific models. It enables autocratic government systems and facilitates the state's centralized control and technocratic socioeconomic management. As explained, this renders mainstream and other statist economics fields pseudoscientific despite their perceived scientific rigor. Thus, for a new reality of integrated, stable, and thriving African economies to materialize, African authorities must avoid socialist and other statist models. African nations would benefit immensely from adopting Africonomics. Africonomics offers a new path forward, a transformative economic model for achieving integrated, stable, and thriving African economies. This would lead to an independent, prosperous, and dignified postcolonial Africa.

AFRICAN AND WESTERN: TWO DISTINCT WORLDVIEWS

Western society maintains a materialistic-mechanistic worldview. This means Western philosophical, scientific, economic, and jurisprudential models are predominantly based on philosophical materialism, positivism, and the Darwinian conception of humans and human relations. Consequently, Western economics and other social sciences overwhelmingly rest on utilitarian and positivist frameworks, which lack ethical grounding. The materialist-positivist view maintains that only matter exists. Models rooted in philosophical materialism disregard the immaterial and natural law ethics in their formulations and conception of humans and their actions. However, human life is not purely materialistic-mechanistic. It has an immaterial, spiritual element that has always been a part of the human experience. Principles and standards for ethical conduct, whether inspired by theological or cultural norms, have shaped human life, actions, and relations since time immemorial and across cultures. To deny these immaterial elements of human life, actions, and relations, as philosophical materialism and its offshoots do, is to deny an undeniable fact of human reality.

Humans are not only material beings. They are also shaped by immaterial phenomena such as morality and ethical principles. Therefore, philosophical materialism and models based on it are flawed as they fail to take a more realistic approach. The materialist-positivist fixation with the observable and measurable has led to a mechanistic conception of humans and their relations and a complete lack of ethics, leading to garbled and even absurd intellectual models. The fundamental issue with Western economics and other social sciences is the utilitarian and positivist approach underpinning them. Without ethical guardrails, the prevalence of the utilitarian-positivist approach in Western economics and other social sciences

has led to confusion and distortion, resulting in models with coercive, confiscatory, repressive, and ruinous policy implications.

Mainstream, socialist, and other statist economics rest on materialist and positivist frameworks, which clashes with the African worldview's dualist-theist nature. Hence, legal positivism also conflicts with the African worldview. In contrast, natural law jurisprudence is consistent with the African worldview's theist nature, therefore, and is most suitable for African societies. According to the African worldview, humans are not merely advanced animals. They are beings created by a higher, transcendent power, who, for simplicity and familiarity, is referred to as God in Africonomics. Since humans are created beings, a creator exists; therefore, the African worldview and Africonomics maintain that universal moral principles exist, aligning with objective morality. Africonomics holds that objective moral principles and a universal moral order exist.s

It is pertinent to note that the predominance of the utilitarian-positivist approach in Western economics and other social sciences was also influenced by atheist thought. This influence, a product of the prevalence of atheism and agnosticism in Western scholarly tradition, has significantly shaped the development of Western models. Without ethics as a cornerstone and the subsequent lack of ethical guardrails, it is unsurprising that Western economics and other social sciences have become arenas of confusion, distortion, and flawed models. This has led to the prevalence of coercive, confiscatory, and oppressive systems that have caused and continue to cause severe harm and human suffering in societies worldwide. As noted earlier, economic science has been transformed and distorted from primarily market-based frameworks rooted in moral philosophy and respect for individual rights to empiricist, statist economics. The materialist-

positivist nature of socialist and other Western statist models clashes with the theist and principled nature of the African worldview, making them unfit for African societies.

The African worldview is theist. Therefore, the legal and socioeconomic frameworks of African societies should not be based on philosophical materialism, positivism, utilitarianism, or the prevailing Darwinian conception of humans and human coexistence. The frameworks that structure African societies must rest on a natural-moral law approach to economics, jurisprudence, and other social sciences. The initial premise, the starting point of analysis, recognizes a transcendental creator who is the source of human life, natural law, and universal moral principles. Notice that the theist nature of African people and cultures is also present in communities of African descent outside of Africa. For example, a study by the Pew Research Center found that 97 percent of African Americans believe in God or a higher power, a higher percentage than the overall United States public, which is 90 percent. The report (2021) also notes:

In conjunction with this study, researchers also asked some of the same questions of 4,574 Americans who do not identify as Black or African American. The findings show that Black Americans are more religious than the American public as a whole on a range of measures of religious commitment. For example, they are more likely to say they believe in God or a higher power, and to report that they attend religious services regularly. They also are more likely to say religion is “very important” in their lives and to be affiliated with a religion, and to believe prayers to ancestors have protective power and that evil spirits can cause problems in a person’s life.

It logically follows that if African Americans, Afro-Brazilians, Afro-Dominicans, and other African diaspora groups were to form their autonomous or entirely independent polity, their legal and socioeconomic frameworks would have

to be founded on acknowledging God as the creator and the source of natural law, and universal moral principles. It is relevant to emphasize this point because it has significant implications in theory and policy formulations. This also underscores the need for the African rejection of prevailing jurisprudential and economic models rooted in philosophical materialism and positivism. Due to their materialist, positivist, and Darwinian underpinnings, Western models clash with the theist, principled, nonrivalrous, and nonaggressive nature of the African worldview. African societies are confused, economically impoverished, and severely oppressed because they are structured according to Western models that are unethical, fraudulent, coercive, confiscatory, and oppressive. African nations need not continue to be structured and governed based on utilitarian, positivist, and Darwinian Western frameworks. Africonomics presents a fundamentally different paradigm and a new path forward—a transformative economic model for achieving a unified, independent, prosperous, and dignified postcolonial Africa.

It is worth underlining that the African approach to economics and other social sciences accepts empirical methods only partially. When and where appropriate, empirical methods can be used in a supplementary capacity but not as the primary method of the social sciences. That is so because apriorism, not positivism-empiricism, is the correct methodology for the social sciences, as these sciences are concerned with human beings (not insentient objects), their actions, and relations. Thus, the African approach to economics and other social sciences, as developed by Africonomics, adopts an apriorist, praxeological methodology superseded by a natural-moral law framework. This makes the Austrian School most congruent with Africonomics among the Western schools of economics.

It bears repeating that the materialist-positivist approach to economics and other social sciences is fundamentally flawed. This approach has led to much confusion and distortion, throwing Western economics and other social sciences into disarray, resulting in the prevalence of garbled, in some cases absurd, models with coercive, confiscatory, repressive, and ruinous policy consequences. As the evidence clearly shows, Western statist models have led to widespread tyranny, injustice, corruption, chaos, violence, death, and destruction worldwide. The fact that the most tyrannical and murderous government systems, such as socialist totalitarian dictatorships, are grounded in philosophical materialism and positivism is not a coincidence. Similarly, contemporary statist socioeconomic systems, mislabeled as capitalist, are tyrannical and ruinous as they rest on coercive, confiscatory, and repressive government policies. In contrast, Africonomics can help establish a less corrupt, non-racist, non-statist, more peaceful, prosperous, and genuinely civilized world.

Economics, as a social science, is fundamentally about human beings. It delves into their rights, actions, relations, preferences, aspirations, hopes, and dreams. Unlike the natural sciences, the social sciences must not rest on a utilitarian-positivist approach. As explained earlier, the core of economics is not the study of how humans produce, distribute, and consume goods and services. Or how they allocate and manage limited resources. That is significant but secondary. As the leading social science, the essence and fundamental purpose of economics are to study and understand socioeconomic phenomena to foster justice, prosperity, social harmony, and peaceful relations within and among human societies. A purpose that directly relates to people's shared experiences and aspirations for peaceful human coexistence.

The current dominance of the method of natural science in Western economics (and other social sciences) does not invalidate its nature and status as a social science. Thus, it must be methodologically approached as such to avoid confusion and theories with coercive, fraudulent, confiscatory, and oppressive policy implications. With the advancement of technologies like transhumanism and genetic engineering, some argue that humans may become partially or fully robotized. This potential shift could redefine the nature of economics, making it no longer a social science in the traditional sense. Until then, socialist, mainstream, and other economic models that rest on philosophical materialism and positivism with coercive, fraudulent, confiscatory, and repressive policy implications are morally, philosophically, and methodologically incorrect. In other words, such models are pseudoscientific despite their strictly scientific veneer.

As economist Thorsten Polleit (2008) points out:

Whereas the empiricist approach might be relatively harmless in the field of natural sciences, its consequences in social sciences are a completely different matter. For instance, if a hypothesis predicts effects that are widely said to be desirable, the supporters of empiricism in the field of economics have a justification to try it out and see what happens.

If, however, the outcome is not as hypothesized, empiricism does not allow rejecting the hypothesis as wrong. In fact, empiricism immunizes the hypothesis by saying that the falsified experiment was accidental, suggesting that ongoing experimenting would prove its truth. Or, alternatively, the positivist would hold that the hypothesis's failure was due to uncontrolled (omitted) factors, thereby mustering support for continuing rather than stopping with [coercive, repressive, and ruinous] social experimenting.

In his Nobel Prize lecture, aptly titled *The Pretence of Knowledge*, Friedrich von Hayek (1974) remarks:

Unlike the position that exists in the physical sciences, in economics and other disciplines that deal with essentially complex [and uniquely human] phenomena, the aspects of the events to be accounted for about which we can get quantitative data are necessarily limited and may not include the important ones. While in the physical sciences it is generally assumed, probably with good reason, that any important factor which determines the observed events will itself be directly observable and measurable, in the study of such complex [and human] phenomena as the market, which depend on the actions of many individuals, all the circumstances which will determine the outcome of a process, for reasons which I shall explain later, will hardly ever be fully known or measurable. And while in the physical sciences the investigator will be able to measure what, on the basis of a *prima facie* theory, he thinks important, in the social sciences often that is treated as important which happens to be accessible to measurement. This is sometimes carried to the point where it is demanded that our theories must be formulated in such terms that they refer only to measurable magnitudes.

Hayek further remarks:

It [the mathematical/empiricist method in economics] has led to the illusion, however, that we can use this technique for the determination and prediction of the numerical values of those magnitudes; and this has led to a vain search for quantitative or numerical constants. This happened in spite of the fact that the modern founders of mathematical economics had no such illusions. It is true that their systems of equations describing the pattern of a market equilibrium are so framed that if we were able to fill in all the blanks of the abstract formulae, i.e. if we knew all the parameters of these equations, we could calculate the prices and quantities of all commodities and services sold. But, as Vilfredo Pareto, one of the founders of this theory, clearly stated, its purpose cannot be “to arrive at a numerical calculation of prices”, because, as he said, it would be “absurd” to assume that we could ascertain all the data. Indeed, the chief point was already seen by those remarkable anticipators of modern economics, the Spanish schoolmen [see the Spanish Scholastics] of the sixteenth century, who emphasized that what they called *pretium mathematicum*, the mathematical price, depended on so many particular circumstances that it could never be known to man but was known only to God. I sometimes wish that our mathematical economists would take this to heart.

Economics professors Peter Boettke and Christopher Coyne (2023) similarly observed in a recent paper:

Boettke (2018) argues that the economics profession is, in large part, a derived demand from public [i.e., government] administration. This means that the transformation of public administration from its democratic-Tocquevillian form to a bureaucratic-Wilsonian form also led to a transformation of what was expected of the discipline of economics. The result was that economics as a social science, initially born in an effort to offer social understanding, was transformed into an engineering science designed to provide tools for social control [and technocratic (i.e., centralized and coercive) management of the economy and society].

Scientific Racism and Social Darwinism

Racism is one of the most malicious and destructive concepts to have originated from Western society. It is a poisonous belief predominantly based on and consolidated by Darwin's ideas about human beings and their coexistence, and it has spread globally through scientific racism, Social Darwinism, and racist policies and practices. These models are based on philosophical materialism and have given Western governments a supposed "scientific" basis to systematically dehumanize, subjugate, and brutalize non-European populations, especially those with darker skin, as they are ranked lowest in Darwin's hierarchy of human groups. Although the era of slavery and colonialism has ended, racism is still prevalent. The Western worldview and system remain fundamentally unchanged, being racist, animalistic, rivalrous, statist, militarist, and aggressive. This nature of the West has historically resulted in numerous horrific atrocities, including massacres and genocides, with the intent to eradicate entire groups, constituting crimes against humanity.

Social Darwinism is a theory that applies the concept of naturalist selection to human affairs. It suggests that humans and human societies are also subject to

dialectical selection processes like animals. The concept of “survival of the fittest,” where stronger animals or human groups try to eliminate others, was central to Social Darwinism. As a result, phrases like “kill or be killed” have become common in popular culture. Western states and societies embraced Darwinian ideas, leading to severe and systematic violations of human rights, atrocities, and other disastrous consequences. While perhaps valid or justified from the dominant Western perspective, this racist and malicious conception of humans and human relations is discordant with the African worldview. Since most of the current economic, social, and jurisprudential models are based on Western thought, which is overwhelmingly materialistic, utilitarian, and Darwinian, African scholars must reconstruct jurisprudence, economics, and other social sciences grounded in the African worldview’s theist, principled, nonracist, and nonaggressive nature.

It cannot be overstated how venomous and destructive a Darwinian conception of humans and human coexistence is. Throughout history, there have been numerous instances of injustices and atrocities committed by state and non-state actors whose motives were underpinned by the prevailing animalistic, racist, rivalrous, and aggressive Darwinian worldview. There are many examples, but listing and discussing them here is outside the scope of this text. For a detailed account, one can refer to historian Richard Weikart’s book *Darwinian Racism: How Darwinism Influenced Hitler, Nazism, and White Nationalism* (2022) and similar works. Social Darwinism and scientific racism have imported Darwinian evolutionary theory into human affairs, leading to a viciously violent worldview that has caused and continues to cause chaos, death, and destruction. This animalistic, racist, and aggressive view still dominates Western culture, without the slightest indication of being abandoned. With Africonomics, Africa can transform itself and pioneer an ethical and humane conception of humans, leading to more peaceful and civilized human coexistence.

It is hardly difficult to see why Social Darwinism is malicious and dangerous. In *The Descent of Man*, Charles Darwin (1871, 201) wrote:

At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate, and replace, the savage races throughout the world. At the same time the anthropomorphous apes, as Professor Schaaffhausen has remarked, will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilised state, as we may hope, even than the Caucasian, and some ape as low as a baboon, instead of as now between the negro or Australian [Aborigines] and the gorilla.

Notice that by “civilized races of man,” Darwin means Westerners, and by “savage races,” he means non-Westerners. Also, notice that by calling for violence and the extermination of “savage races” by “the civilized races of man,” Darwin self-contradicts. That is because force and violence are brutish methods and, therefore, uncivilized. Force and violence were the way of barbarians, the Romans, the Mongols, and other groups of the distant past. Darwin is wrong in claiming civilization as the basis for calling on “the civilized races of man” to exterminate other groups of fellow humans. Since then, much has changed, and much has stayed the same. Although Social Darwinism is no longer in vogue and scientific racism is (mostly) discredited, the Western worldview continues to be Darwinian; therefore, it remains animalistic, racist, rivalrous, and viciously aggressive.

Elsewhere, Dr. Oluniyi (2023) notes:

In the aftermath of Darwin’s books, as Gregory Claeys notes, Social Darwinism redefined fitness as intelligence, and intelligence as white — and let it be noted that “Darwin accepted the application... with others following suit, crafting a language of exclusion... [and] racial conflict.” In short, within a few years of Darwin’s books, “much of the language of ethnicity which would come to haunt the next century was now in place.” According to Weikart,

Darwin's disciple Ernst Haeckel differentiated "between ten races of humanity, with the Caucasian race the most highly developed," following which he fervently "condoned the extermination of" so-called primitive races. Similarly, zoologist Oscar Schmidt (1823–1886), zoologist Richard Hertwig (1850–1937), biologist Richard Semon (1859–1918), and biologist Ernst Krause (1839–1903) all advocated "the extermination of human races as a natural and inevitable part of the process of natural selection."

Applying Darwinian theory to human affairs is a grave intellectual error. The current Darwinian conception of humans and their coexistence has resulted in much turmoil, cruelty, oppression, death, and destruction that hurts humanity severely. The Western worldview and system are profoundly inhumane and anti-peace, progress, and civilization. Statism, militarism, and warfare have characterized Western culture. This is why, more than two decades into the new century, instead of moving toward lasting global peace, the world seems to be moving toward another global conflict under the current racist, statist, and militarist global order established by Darwinian Western imperialist states. This direction is particularly concerning because it could result in global nuclear destruction due to the real possibility of a confrontation between nuclear-armed states. Currently, geopolitical tensions and the possibility of nuclear escalation are at their highest since the Cuban Missile Crisis. So much so that the Bulletin of the Atomic Scientists set the Doomsday Clock at 90 seconds to midnight, representing the highest-ever level of danger.

The Doomsday Clock symbolically tracks how close humanity is to complete annihilation due to artificial, man-caused reasons, such as a nuclear war. The prevalence of highly devastating weapons of mass death and destruction, such as nuclear bombs, and the fact that hundreds of them are kept deployed on bomber aircraft, missile submarines, and other war devices ready to launch at a moment's notice is a frightening reflection of the sheer death and destruction that has occurred

and can still occur under the prevailing Western statist global order underpinned by a Darwinian worldview.

The West, led by the United States, has maintained an aggressive, militarist, and imperialist posture rooted in racism and a false claim of racial superiority—per the Darwinian worldview. This has led other countries to acquire means of defense and militarize, considering the possibility of a U.S./Western aggression, resulting not only in a racist and statist world but a militarist one also, marked by widespread corruption, tyrannical governments, chaos, violence, death, and destruction. This situation reveals a noticeable propensity in the West for relying on force and aggression, causing conflicts, turmoil, and destruction of lives and property across the world. This further reveals that Western society is not as enlightened and civilized as it claims to be by maintaining an animalistic, rivalrous, and aggressive worldview and system. Furthermore, notice that the West has earnestly developed nuclear technology for mass death and destruction while suppressing the same technology for peaceful and uplifting applications such as nuclear energy.

It is worth remarking that modern nuclear bombs, the ones currently deployed, are incredibly more destructive than Little Boy and Fat Man—the atomic bombs atrociously dropped on the civilian Japanese cities of Hiroshima and Nagasaki by the United States government. Historians Gar Alperovitz and Martin Sherwin (2020) point out that “no one was more impassioned in his condemnation [of the atomic bombing] than [Admiral William] Leahy, [President Harry] Truman’s Chief of Staff [the highest-ranking U.S. military officer on active duty at the time]. He wrote in his memoir ‘that the use of this barbarous weapon at Hiroshima and Nagasaki was of no material assistance in our war against Japan. The Japanese were already

defeated and ready to surrender, and in being the first to use it, we [the West] had adopted an ethical standard common to the barbarians of the Dark Ages.”

Top-ranking military officers have since pointed out that the United States need not have bombed Japan atomically to compel its surrender, as that was inevitable. Perhaps the main reason was to showcase U.S. military might to the Soviet Union and the world. Irrespective of the reason, the atomic bombing of the civilian Japanese cities of Hiroshima and Nagasaki was a horrendous crime against humanity committed by the West. Today, as the war in Ukraine rages on and geopolitical tensions escalate to dangerous levels, the specter of confrontation between Russia and the U.S./West does not seem far-fetched. However, as noted, this is a terrifying prospect because it could likely end in a nuclear war, leading to global nuclear annihilation. Building a more stable, prosperous, peaceful, and genuinely civilized world requires abandoning statism and the prevailing racist, rivalrous, and aggressive Western worldview.

A Darwinian conception of humans and human coexistence is morally wrong, malicious, venomous, and destructive. Humans and animals are fundamentally different. The African worldview and Africonomics reject the notion that humans are a more advanced animal species that evolved arbitrarily and dialectically through a naturalist selection process, as posited by evolutionary theory and scientific racism. The African worldview and Africonomics emphasize that humans are created beings endowed with an innate ethical discernment capacity, rationality, methodical analysis, and purposeful action. These defining attributes set humans apart from animals. Despite similarities, there are fundamental differences between humans and animals. The most distinct characteristic is that humankind possesses innate morality, ethical discernment capacity, and, thus, a shared, universal standard for

justice. This calls for African societies to reject Western utilitarian-positivist economic and jurisprudential models and the animalistic conception of humans. With Africonomics, Africa can bring about a more just, prosperous, and peaceful coexistence.

Economics professor Antony Mueller (2022) observes:

When Charles Darwin developed his theory of evolution, he was under the influence of Thomas Malthus. Darwin adopted Malthus's idea of the “struggle for existence” and used it to develop his theory of evolution. The idea returned to the social sciences in the form of Social Darwinism. Social Darwinism gave birth to theories that considered the struggles of individuals, races, peoples, and classes to be the foundational social element. The struggle for survival was taken up by Social Darwinism and served as the basis for aberrations such as imperialism, nationalism, Marxism, and racism.

Mises disagrees with Social Darwinism. He argues that if war is the father of all things, and if struggle encourages historical progress, then peace and cooperation between social groups and nations cannot be explained. Just as Social Darwinism cannot explain peace within specific societies, it cannot hypothesize human life as a struggle for survival between nations or races. Mises does not consider Social Darwinism to be a theory of society, but “a theory of unsociability.”

It is an unsociable and vicious theory indeed. Philosophical materialism underpins Social Darwinism and scientific racism; these pseudoscientific models have significantly contributed to the widespread and institutionalized prevalence of racist beliefs and practices. However, any system reliant on coercion, violence, and other forms of aggression is uncivilized. While scientific racism is mostly over, the existing global order and human relations remain severely contaminated by it. Racism remains deeply embedded in Western culture and, as a result, in cultures worldwide. It is so prevalent that racism and racial discrimination exist even within and among non-Western societies. People of African descent have been and

continue to be among the most dehumanized, marginalized, and brutalized by the prevailing racist and statist Western order.

Even today, in some European countries, more pervasively in Spain, bananas and racist chants are frequently thrown at dark- and brown-skinned football players. The banana symbolism reflects the indoctrinating imagery of the scientific racism era, which consistently depicts humans as evolving from dark-skinned apes into more human-like and lighter-skinned forms. The intent behind this framing is malicious, aiming to dehumanize and depict people with darker skin as apelike and subhuman, ultimately positioning them for genocidal aggression based on supposed scientific justifications. According to Darwinian theories, lighter-skinned groups, particularly Westerners, epitomize this hierarchy and evolutionary process. Scientific racism and its offshoots have caused immense harm and continue to perniciously do so while hindering the potential for a more fraternal and peaceful human coexistence.

The African and Western worldviews contrast starkly. The Western worldview and system, rooted in philosophical materialism, utilitarianism, racism, and a Darwinian conception of humans and human relations, is characterized by rivalry, dialectics, statism, militarism, and aggression. In contrast, the African worldview is theist, principled, nonrivalrous, and nonaggressive. The African worldview and Africonomics maintain that all humans are fundamentally connected, the oneness of humankind, as they originate from the same creator. The African worldview is more ethical, peaceful, and civilized than the Western one. As journalist Robert Koehler (2022) observed: “The wealthiest and most militarily powerful nations on the planet are, in a spiritual—in a moral—sense, the world’s most underdeveloped nations.” That is indeed the case.

Despite his socialist stance, the eminent American public intellectual and philosopher Cornel West articulated a crucial moral truth in a recent television interview. His truthful statement, while at odds with socialist and other statist systems, aligns with the African worldview, Africonomics, and, more broadly, free-market economics. Professor West (2023) remarked:

We have to be able to conceive of a world, where when we look at China, when we look at Russia, when we look at Ethiopia, when we look at Haiti, when we look at Brazil, we got to see precious human beings, rather than these competitive nation states that are trying to devour more profits, more land, and more territory. Can we conceive of such a world? Can we pursue such a world? I think we have to.

Notice that what is labeled as capitalism in our contemporary world is, in fact, statism. A recent paper, *The Scale of Statism*, has demonstrated that existing nation-states, including the United States, known as the stronghold of capitalism, other Western countries, and the current global order are (heavily) statist systems rather than capitalist ones, defined as market economies. Understanding this distinction is imperative to recognize the shortcomings of the prevailing statist/socialist systems. Attaining the more peaceful world Professor West and others envision requires rejecting statism. Also, a more peaceful and prosperous world cannot be achieved with the prevailing Darwinian Western worldview and its coercive, confiscatory, and oppressive statist models. Such a world can most effectively be achieved with Africonomics and socioeconomic systems that respect people's natural rights—life, liberty, and (self and property) ownership. Upholding these three fundamental rights is essential for establishing a more peaceful, prosperous, and genuinely civilized world. This necessitates free enterprise, free trade, and sound monetary systems. One wishes Dr. West and others envisioning a more peaceful and prosperous world would realize this fact sooner.

THE FORMULATION OF AFRICONOMICS

Africonomics does not aim to reinvent the economics wheel. Despite Western economics and other social sciences being in profound disarray, marked by widespread confusion and distortion, African scholars can draw from the existing pool of knowledge to develop a principled and coherent version of economics, jurisprudence, and other social sciences. For economic, geopolitical, and other reasons outlined above, present and future African scholars must provide African societies with sound intellectual frameworks based on a natural-moral law framework and grounded in the African conception of humans and human coexistence. In other words, African scholars must reconstruct and correctly develop economics and the other social sciences founded on the African worldview, rejecting philosophical materialism, utilitarianism, positivism, and the Darwinian Western conception of humans and their coexistence, upon which prevailing economics and other social sciences rest. This monumental task is imperative not only for the liberation, prosperity, and dignity of African people but also for shaping a more peaceful and genuinely civilized world. Therefore, the purpose of Africonomics, as a school of African philosophical and economic thought, includes:

1. Provide a fundamentally different paradigm and a new path forward for African nations that aligns with the African worldview. This involves an economic model for achieving integrated, stable, and thriving African economies, leading to an independent, prosperous, and dignified postcolonial Africa.
2. Assert African intellectual independence in economics and other social sciences. This is necessary not for intellectual independence's sake but because Western models are unfit for African societies. Western economics

and other social sciences are in severe disarray, marked by confusion, distortion, and flawed models with coercive, confiscatory, oppressive, and ruinous policy effects.

3. Produce a body of sound economic knowledge and social understanding, drawing from the African worldview's theist, principled, nonrivalrous, and nonaggressive nature—which consolidates points 1 and 2—based on natural law and moral philosophy framework.
4. Research and highlight Africa's economic heritage. Africonomics, unlike socialist, mainstream, and other statist economics, aligns with Africa's economic heritage of free enterprise, free trade, and monetary freedom/sound money.
5. Above all, Africonomics aims to pursue and tell economic truths to foster free, justly structured, and peaceful human societies. With Africonomics, Africa can transform itself and the world. It can inspire and shape a fundamentally different system—one that is more ethical, peaceful, and humane, in contrast to the current racist, animalistic, statist, and militarist order established by Western imperialist states. Thus, with Africonomics, Africa can establish a more stable, peaceful, and genuinely civilized world.

If African scholars do not develop principled and coherent intellectual frameworks in economics and other social sciences, the consequences for African societies will be dire. Africa would likely remain fragmented, unstable, oppressed, impoverished, coups- and conflict-ridden, and under continued foreign domination. African nations would continue to languish and suffer with inflationary, confiscatory, coercive, and oppressive Western models. This would lead to a continuation of

dependence, economic turmoil, stagnation, and sociopolitical instability. The significance of an African approach to economics and other social sciences, as developed by Africonomics, cannot be overstated. It is the foundation for building and maintaining free, justly structured, prosperous, dignified postcolonial African societies—consequently, a peaceful and independent Africa. African intellectual independence is the precursor to African material independence in the form of integrated, stable, and thriving African economies.

Furthermore, notice that mainstream economics is the primary tool used by the Darwinian Western system—with substantial African collaboration, unfortunately—to keep African societies trapped in oppression, inflation, economic stagnation, and dependence, and therefore, under continued Western domination. Western economic models, technical assistance, and development aid have hindered African economic development and prosperity extensively. Despite gaining independence 50 to 60 years ago, integrated, stable, and prosperous African economies are nowhere to be seen because of the socialist and other statist systems of the postcolonial era. African nations must consider alternatives beyond Western frameworks to avoid another 50 years of rampant inflation, mass unemployment, debt crisis, economic stagnation, tyrannical governments, turmoil, and suffering.

Africonomics offers a fundamentally different paradigm and unified approach to achieving African economic stability, prosperity, and dignity. Instead of maintaining imported and pseudoscientific statist models, which have proven coercive, confiscatory, oppressive, and ruinous, African leaders are encouraged to adopt this transformative economic model for achieving integrated, stable, and thriving African economies: free enterprise, free trade, and a sound monetary system (i.e., the nilar) through the AfCFTA (African Continental Free Trade Area). Adopting

the Africonomics model is imperative for moral, cultural, economic, and geopolitical reasons. The pressing need to adopt the Africonomics model is also underscored by the deteriorating socioeconomic conditions across the continent in recent years. This has led to a surge in economic hardships, social unrest, and other longstanding issues afflicting the continent. While affinity for socialism remains prevalent, it is crucial to recognize that integrated, stable, and prosperous African economies will not be achieved with statist/socialist systems.

Figure 14: The Formulation of Africonomics. An explanation of these core tenets of Africonomics is provided below.

THE FORMULATION OF AFRICONOMICS:

God, the creator >> Natural-moral law >> Universal moral principles >> Reason >> Individual rights [life, liberty, and (self and property) ownership] >> Fundamentally ethical and structurally just socioeconomic system >> A free-market economy >> Ethical money and banking >> An entirely sound monetary system (e.g, the nilar).

God, the Transcendental Creator

In Africonomics, the analysis begins by acknowledging the existence of a transcendental creator, who is referred to as God for simplicity and familiarity. The transcendental creator is the source of objective moral principles, a universal moral order that is intended to guide and regulate human actions, relations, and coexistence. Natural law and moral order are universal and, therefore, precede and transcend artificial laws and authorities such as tribal chiefs, kings, governments, and dictators. The African worldview and Africonomics maintain that humans are fundamentally different from animals. Africonomics holds that humans are created beings, not more advanced animals, that evolved arbitrarily through a dialectical process of naturalist selection, as Darwinian theory suggests. This rejection of the Western view is based on the African worldview's theist, principled, nonrivalrous, and nonaggressive nature. Africonomics asserts the existence of a transcendental creator and thus holds God as the foundational starting point of analysis. From this foundation, natural law, universal moral principles, and the oneness of humankind are derived. Africonomics rejects philosophical materialism, utilitarianism, positivism, and Social Darwinism, which predominates in Western society and form the basis of prevailing economics and other social sciences. Africonomics emphasizes that humans are fundamentally distinct from animals, as humankind possesses innate morality, ethical discernment capacity, and, therefore, a shared, universal justice standard.

It is essential to reiterate that Africonomics, despite acknowledging the existence of God as the foundational starting premise of its philosophical and analytical framework, is not in any way affiliated or related to any religion. Africonomics has no ideological leanings. It is a school of African philosophical and

economic thought, developing the African approach to economics, jurisprudence, and other social sciences, which, as noted throughout this article, rests on a natural-moral law framework. Africonomics stands in rejection of the prevailing Western worldview, which is animalistic, racist, rivalrous, dialectical, and viciously aggressive, rooted in philosophical materialism, positivism, and a Darwinian conception of humans and their coexistence. Africonomics is grounded in moral philosophy and the African worldview's theist, principled, nonrivalrous, and nonaggressive nature. Africonomics maintains that adherence to universal moral standards and fostering a culture of respect for people's natural rights is essential for establishing justly structured, prosperous, and peaceful human societies, leading to a more stable and genuinely civilized world.

Individual Rights

Africonomics champions the oneness of humanity as a foundational principle. It underscores that people possess a natural right to life, liberty, and (self and property) ownership. Hence, society's legal and economic models must respect and uphold these inherent rights to establish fundamentally ethical and justly structured socioeconomic systems, fostering stable, peaceful, and prosperous societies. Moreover, Africonomics is based on the following premises, as elucidated by the social philosopher and economist Manuel Tacanho (2023) in *The Scale of Statism*:

People have inherent, fundamental rights to life, liberty, and ownership of themselves and their property. These rights are not granted by a monarch, political leader, or the state but emanate from God, natural-moral law, and reason. Note that these rights belong to all individuals, not just some. Additionally, these rights exist independently of any artificial law or authority, such as a tribal chief, king, government, or dictator.

Human beings possess unique characteristics that set them apart from other living creatures. They are rational and purposeful, with the capacity for logical reasoning, complex analysis, methodical action, creativity, and more. However, they are also prone to fallibility, and their actions can be either kind and ethical or corrupt and cruel. Moreover, unlike animals, humankind possesses an innate morality and ethical discernment capacity.

People are individuals—not necessarily individualistic, but individuals. This is a natural and immutable fact that collectivists must accept. Hence, human society, ancient or modern, large or small, blue or brown, is merely a combination of individuals. Similarly, the world is a combination of individuals, as the societies that compose it are merely a combination of the families that compose them. Families, in turn, are composed of individuals. Furthermore, it is critical to note that only individuals can choose and act. While collectives such as families, businesses, armies, and governments exist, they cannot choose and act independently of individual members. Only individuals choose and act.

The immutable and irrefutable fact that people are individuals and only individuals think, make choices, and take actions is crucial, and it is also the very foundation of economics and other social sciences. This implies that methodological individualism is the correct approach for these disciplines, as they are concerned with human beings, their natural rights, actions, and relations. The Austrian School should be commended for consistently adhering to methodological individualism, which sets it apart from most contemporary schools of economic thought. Although similar in many respects, a fundamental distinction between Austrian economics and Africonomics is that the former rests on utilitarian methodological individualism, while the latter is based on natural-moral law methodological individualism.

A Free-Market Economy

A free-market economy excels in raising living standards and creating the broadest economic prosperity. More importantly, it is also the most ethical, peaceful, just, and, therefore, the most civilized socioeconomic system. Competing systems such as socialist and other statist systems cannot match, much less surpass it, as these are based on coercive, confiscatory, and oppressive policies typically under authoritarian or totalitarian government regimes. As a socioeconomic order, a free-market economy is unparalleled in respecting and upholding people's natural rights to life, liberty, and ownership of self and property. Hence, It confers a much greater degree of justice, liberty, dignity, economic prosperity, and social harmony than statist socioeconomic systems. A free-market economy is not only the most optimal approach (morally and materially) for structuring human society but also a catalyst for fostering genuine friendship, collaboration, and lasting peace among nations. A free-market economy is the most fundamentally ethical and structurally just socioeconomic system. No other earthly system can match.

Additionally, a free-market economy is most consistent with Africa's economic heritage. Contrary to pervasive misconceptions, precolonial Africa was not devoid of enterprising, trading, and productive economic life. Thriving chiefdoms, city-states, and kingdoms existed in Africa, and economic activity occurred predominantly in a framework of free markets, free enterprise, free trade, and monetary freedom, where various commodities, chief among them gold, were voluntarily used as currency across time and places. In contrast, the socialist and other statist systems maintained by African governments during the neo/postcolonial era constitute an egregious disregard for Africa's economic and cultural heritage. As remarked much earlier, due to their materialist-positivist nature,

socialist, mainstream, and other statist economic models clash with the African worldview's theist, principled, and nonaggressive nature, making them unsuited for African societies.

In *Africa Betrayed*, Ayittey (1992, 18) further notes:

Before the arrival of the Europeans, Africa had participatory and direct democracy, free village markets, and free trade. Freedom of expression also existed in traditional African societies. At village meetings, the natives of Africa freely expressed their ideas and exchanged viewpoints. Africans had a value system; they knew of the work ethic, justice, order, and fairness. There were kingdoms, empires, and civilizations in Africa.

Understanding the significance of adopting a free-market economy is crucial, as it means the difference between a free, justly structured, and prosperous society versus statist systems of control and command based on varying degrees of state coercion, confiscation, repression, centralization, and technocratic socioeconomic management. The coercive, confiscatory, and repressive nature of socialist and other statist systems renders them unethical, unjust, and tyrannical. These systems are not just cruel and oppressive but also ruinous and, frequently, murderous. As explained in *The Scale of Statism*, while statist systems vary notably in nature and structure, their common feature and fundamental characteristic is that they rest on coercion, repression, and the threat of state violence. Statist systems range from mild to harsh types: crony capitalism (Stage 2), mixed economy (Stage 3), economic fascism (Stage 4), democratic socialism (Stage 5), and Marxist-Leninist socialism (Stage 6, the most centralized, oppressive, and viciously cruel among the statist systems).

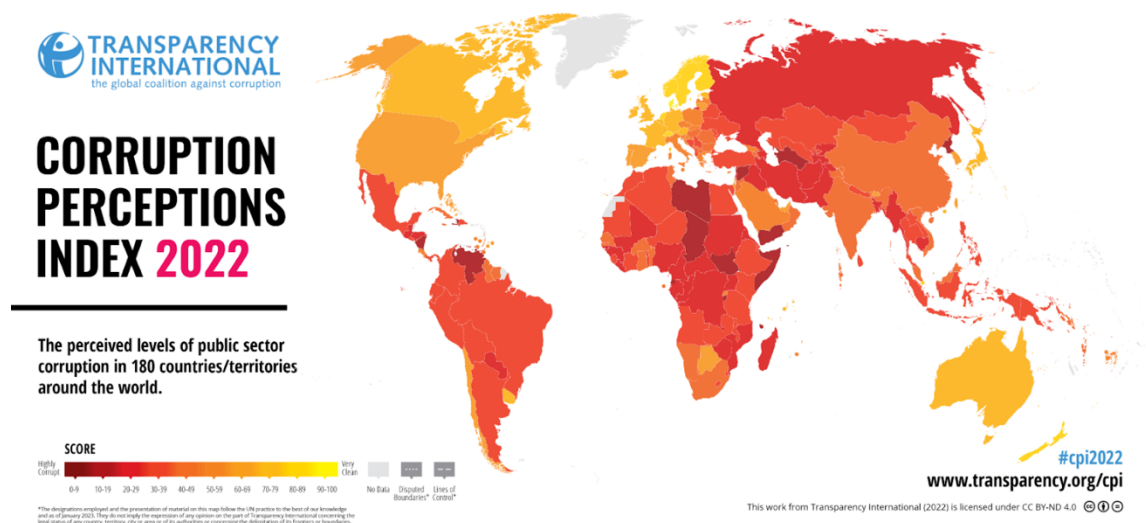
As Tacanho (2023) further writes:

Statism is problematic for several reasons. One of the main issues is that interventionism, the prevailing form of statism, is not sustainable. It creates injustice, instability, and disharmony in society. Additionally, a fundamental reason a government-managed economy is an inferior approach to a free-market economy is that government officials are not all-knowing, altruistic, and incorruptible individuals. Said differently, government officials are not angels or beings equipped with superhuman knowledge, foresight, or capabilities. They are just as fallible and corruptible as everyone else. On the contrary, the evidence indicates that politicians and other government officials are frequently unscrupulous, power-seeking, and self-serving individuals masquerading as selfless public servants. Therefore, a free-market economy, that is, a free society, is much preferable to a government-managed economy for ethical, economic, political, and other reasons. Furthermore, statism is problematic because statist systems are coercive, confiscatory, and repressive. This makes them unjust and tyrannical. Statist systems only vary in nature and extent of tyranny inflicted, with the aggravating factor that they tend to become more centralized, oppressive, and ruinous as time passes.

Corruption is endemic worldwide. Widespread corruption is another characteristic and detrimental issue in statist systems. The world is marked by widespread corruption from the highest to lowest levels of societies, principally due to the current statist global order established by Darwinian Western imperialist states. This order, marked by autocratic governments, tyranny, injustice, warfare, and widespread corruption, has led to much conflict, violence, death, and destruction. The pervasive corruption in contemporary Africa, for instance, is a direct result of Western statist models and neocolonial practices, not an inherent characteristic of the continent. The evidence shows that petty, grand, and systemic corruption is more prevalent in state-centered socioeconomic systems, characterized by significant or excessive state control, repression, centralization, and technocratic management of the economy and society.

Statist socioeconomic systems are fraught with malfeasance, nepotism, bribery, and other corrupt practices. The more statist a system is, the more unethical, tyrannical, and corrupt it becomes. This is why socialist and other more heavily statist systems are notoriously corrupt and corrupting systems. In statist systems, the politicization and bureaucratization of the economy and society breed widespread corruption that spills over to and, in most cases, blends with the private sector, resulting in a thoroughly corrupt society. To combat corruption effectively, it is essential to abandon statist/socialist systems and establish fundamentally ethical and structurally just socioeconomic systems. Socioeconomic systems of free enterprise, free trade, and an entirely sound monetary system will lead to more decentralized, stable, and prosperous societies. This promotes ethical practices and justice, leading to more civilized societies with a moral backbone. By prioritizing ethics and a justly structured socioeconomic system, society can move toward eradicating petty, grand, and systemic corruption.

Figure 15: Corruption Perceptions Index, 2022. The current global order, based on racism, statism, and militarism, has led to a thoroughly corrupt world.



It is crucial to note that the United States and other Western nation-states' inability to establish free-market economies and a capitalist global order based on sound money, free enterprise, and free trade reflects the Western worldview's Darwinian nature. A nation cannot maintain a system rooted in racism, aggression, militarism, and conquest while maintaining a free-market capitalist system. These two stances are incompatible. Hence, Western socioeconomic systems and the current global order are statist systems characterized by coercive, fraudulent, confiscatory, and repressive practices, with varying degrees of centralized state control and technocratic socioeconomic management. The unprincipled, racist, rivalrous, and aggressive nature of Western culture made it incapable of maintaining a system of free markets, free enterprise, free trade, and sound money. However, these morally and economically imperative elements align with African culture and are integral to Africa's economic heritage.

African societies should not fear establishing free-market economies because Western societies have been unable to. It is a moral and material imperative for African nations to establish a free-market economy. Justice, liberty, prosperity, and peace demand it. A free-market economy is the most fundamentally ethical, structurally just, peaceful, and civilized socioeconomic system. A system of free enterprise, free trade, and sound money aligns with the African worldview's principled, nonrivalrous, and nonaggressive nature. Socialist and other statist systems conflict with it as they rely on coercion, repression, and the threat of state violence, making them structurally tyrannical. African nations must shift their philosophical outlook, abandon Western statist models, and embrace Africonomics to achieve integrated, stable, and thriving African economies, leading to free, prosperous, and dignified postcolonial African societies.

Sound Monetary System

A sound monetary system is the principal element for lasting economic stability and prosperity. A society that seeks to uphold moral principles and maintain structural justice, economic prosperity, cultural flourishing, and social harmony must adopt an entirely sound monetary system as a foundational, nonnegotiable principle. A sound money system is essential for peace within and among societies. Conversely, a fiat/paper monetary system leads to structural injustice, corruption, and moral and cultural degradation, perniciously corroding society toward economic turmoil, stagnation, and ruin. Cases of hyperinflationary economic collapses in Germany, Zimbabwe, Venezuela, and, more recently, Lebanon demonstrate the destructive nature of fiat monetary systems coupled with other statist policies.

Sound money generally refers to a currency backed by or pegged to a commodity. It signifies a stable, reliable, and independent currency free from the influence of politics and government debasement. Silver and gold have been the primary monetary commodities throughout history, providing stable and enduring monetary systems across different cultures and time periods. For example, a gold-based currency such as the nīlar, gold- and silver-backed currencies of the past, and a gold stablecoin are sound forms of money. A cryptocurrency like Bitcoin can also be considered a form of sound money. Sound money is a fundamentally stable, honest, and reliable currency that preserves its purchasing power and ensures economic stability.

In contrast, unsound money is the opposite of honest, reliable, and stable currency. It comes in two categories: semi-sound and unsound. Existing fiat monetary systems are examples of unsound money. In August 1971, the United States dollar became a fiat currency, an unbacked and inconvertible currency of unlimited

supply. This marked the end of the Bretton Woods gold exchange system and the beginning of the fiat dollar standard, the current global fiat system anchored on and led by the U.S. dollar. Consequently, the present fiat era is marked by rampant inflation, currency crisis, currency resets, hyperinflations, economic instability, stagnation, and deterioration. The fiat era led to increased confusion, distortion, and disarray in Western economics and the other social sciences, resulting in over-debted, heavily taxed, chronically unstable, and distressed economies worldwide.

The period from World War I (1914) to the establishment of the Bretton Woods system in 1944 saw the adoption of a gold-backed monetary system in the West and much of the world. In this system, the monetary base was partially, around 40 percent, backed by gold. The period before World War I is called the classical gold standard, during which currency units were mostly 100 percent backed by gold (or silver in some cases). Although the classical gold standard can be seen as a sound monetary system, it was government-managed, which led to recurrent political interference and monetary issues. The monetary system from 1914 to 1944 and the Bretton Woods system (1944-1971) are, therefore, semi-sound monetary systems. The Bretton Woods system was a gold exchange standard where the U.S. dollar was pegged to gold at a fixed price of \$35 per ounce, and other currencies were pegged to the dollar.

It is worth noting that the link to gold in the Bretton Woods system served more as a necessary gold cover for maintaining the perception of stability and trustworthiness rather than a genuine commitment to a gold-based monetary system and, thus, a commitment to monetary honesty and reliability. Fiscal indiscipline on the part of Western governments and monetary interventionism led to the collapse of the London Gold Pool in March 1968, and soon, in August 1971, the Nixon

administration unilaterally cut the remaining link to gold amid increasing pressure for gold redeemability from European governments. This watershed decision, which amounts to a default by the United States government, marked the end of the Bretton Woods system and the beginning of the fiat dollar standard and contemporary fiat economies. This situation added an extensive layer of structural injustice to already unjust, cruel, and oppressive statist socioeconomic systems. It ushered in the present era of rampant (monetary, asset, and price) inflation, continued monetary chaos, and impoverishing economic turmoil worldwide.

Curiously, one of the most significant economic truths spoken about unsound monetary systems and currency debasement was articulated by a statist thinker. Influential economist John Maynard Keynes (1920, 235-236) pointed out:

By a continuing process of inflation, governments can confiscate, secretly and unobserved, an important part of the wealth of their citizens. By this method they not only confiscate, but they confiscate arbitrarily; and, while the process impoverishes many, it actually enriches some. The sight of this arbitrary rearrangement of riches strikes not only at security, but at confidence in the equity of the existing distribution of wealth. Those to whom the system brings windfalls become "profiteers," who are the object of the hatred of the bourgeoisie, whom the inflationism has impoverished, not less than of the proletariat. Lenin was certainly right. There is no subtler, no surer means of overturning the existing basis of society than to debauch the currency. The process engages all the hidden forces of economic law on the side of destruction, and does it in a manner which not one man in a million is able to diagnose.

In his book *Honest Money*, economic historian Gary North (2015, 64-65) similarly notes:

A debased currency is like a giant engine of economic [political, and cultural] corruption. Where the rulers allow, not to mention control, this sort of debasement, the whole society is brought under the temptation of adopting corrupt practices. Because money is the universally used medium of exchange, debasement of money is the most efficient "yeast of corruption"

that an economy faces. If governments allow this debasement, to say nothing of getting a monopoly over money and then beginning the process of debasement, the spread of immorality speeds up. Something for nothing in the field of monetary policy eventually leads to disaster.

Unsound monetary systems, especially fiat ones, are unethical and ruinous economic models. Both theoretical and empirical evidence show that inflationary and politicized monetary arrangements do not last, causing moral, economic, social, and cultural harm in the wake. The history of fiat currency systems unequivocally demonstrates their unstable, unreliable, and ruinous nature. Unsound monetary systems are fundamentally dishonest, distorting, and destabilizing. However, they benefit some members of society, such as the state and those associated with it (e.g., political elites, large banks, and other powerful interests). The harmful consequences of unsound money systems reach far and wide, corroding all sectors of the economy and society. As a central element of statist systems, unsound monetary systems constitute a confiscatory and debilitating layer of institutionalized injustice to structurally unjust, cruel, and oppressive statist socioeconomic systems.

A nation's monetary system plays a crucial role and has across-the-board implications, so it must be as honest and stable as possible. When under political control and subject to debasement, money becomes a tool for systemic injustice, leading to society's moral, economic, and cultural decay. Africonomics rejects unsound and semi-sound monetary systems and fractional reserve commercial banking systems. Africonomics advocates for ethical and sound monetary systems, such as the nilar—a gold-based monetary system designed for African nations.

CONCLUSION

This article has established Africonomics, a school of African philosophical and economic thought, and outlined its core tenets, methodological approach, and significance for Africa and the world. Africonomics is a social science that upholds people's natural rights [life, liberty, and (self and property) ownership], and its fundamental purpose is to study and understand socioeconomic phenomena to foster justice, prosperity, and peaceful relations within and among human societies. Western economics and the other social sciences rest overwhelmingly on a utilitarian-positivist (ethics-free) framework. This lack of ethical grounding has led to severe confusion and distortion, resulting in the prevalence of flawed economic models with coercive, confiscatory, oppressive, and ruinous policy consequences. Conversely, the African approach to economics, jurisprudence, and other social sciences, as developed by Africonomics, rejects philosophical materialism, positivism, and the prevailing Darwinian conception of humans and human coexistence. It rests on the African worldview's theist, principled, and nonrivalrous nature. However, Africonomics is not a culturalist or historicist approach. It is based on a natural law and moral philosophy framework, with ethics and considerations of justice as a cornerstone.

Postcolonial Africa has been governed almost entirely by autocratic government regimes, with over half of African countries (30 out of 54/55) having implemented a socialist system. Like in other regions, Africa's many socialist experiments failed disastrously. The socialist and other statist systems imposed on African societies by African governments over the past decades of the neo/postcolonial era are products of Western philosophical and economic thought. These models conflict with African culture, worldview, and economic heritage,

resulting in moral, economic, social, and cultural harm. Despite some economic development, the statist socioeconomic systems maintained in the postcolonial era have caused severe harm to African societies. Africa is the world's economically poorest continent, with conditions worsening over the past few years. After decades of statist systems, African economic stability, prosperity, and independence remain far from realized. Instead, socialist and other statist models imported from the West have entrapped African nations in oppressive governance, rampant inflation, mass unemployment, debt crisis, confiscatory taxation, anemic growth, countless recessions, unaccounted depressions, decades-long economic stagnation, political instability, conflict, and other ruinous issues. Africonomics presents a fundamentally different paradigm and a new path to liberation from Western shackles, paving the way for integrated, stable, and thriving African economies.

Western economics and other social sciences are in profound disarray. Since World War I, and more specifically with the rise of Keynesian theory in the 1930s, economic science has shifted from its original classical form to contemporary mainstream economics—a complex and strange blend of garbled economic models with coercive, fraudulent, confiscatory, and repressive policy implications. Such models are cruel and pseudoscientific despite their perceived scientific rigor. Contemporary mainstream economics is a set of state-centered and state-serving frameworks where ethics and considerations of justice are blatantly disregarded. This tragic situation is unsurprising, considering that Western models rest predominately on philosophical materialism, positivism, and utilitarianism. In other words, mainstream economics has been transformed and distorted from market-based economics to statist economics. Statist systems are unethical, flawed, arrogant, elitist, coercive, confiscatory, and oppressive. They rest squarely on the threat of state violence. Hardly scientific or civilized. Genuine economic science

pursues and tells the truth to improve socioeconomic understanding and foster justice, prosperity, and peaceful relations within and among human societies. In other words, despite their perceived scientific rigor, mainstream and other statist models are pseudoscientific because they are morally, philosophically, and methodologically wrong. They invariably result in coercive, fraudulent, confiscatory, oppressive, and ruinous policies.

The current statist and militarist global order established by Western imperialist states is based on the Darwinian worldview, which is racist, animalistic, rivalrous, and viciously aggressive. Western models clash with the theist, principled, nonrivalrous, and nonaggressive nature of the African worldview, rendering them unsuitable for African societies. Africa must shift its philosophical outlook and embrace Africonomics to break free from the ruinous cycle of instability, debt crises, inflation, economic stagnation, tyranny, poverty, and dependence, in which Western statist models entrap African societies. Africonomics presents a fundamentally different paradigm and a new path forward—a transformative economic model for achieving integrated, stable, and thriving African economies, leading to an independent, prosperous, and dignified postcolonial Africa. Through Africonomics, Africa can transform itself and the world. Africa can inspire and shape a fundamentally different system—a more ethical, peaceful, and humane order that contrasts starkly with the current racist, statist, and militarist Western order. Thus, with Africonomics, Africa can establish a more peaceful, prosperous, and genuinely civilized world.

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