

Mineral Fixation by Design: How the West Engineered Africa's Resource Dependency and Economic Underdevelopment

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Editorial Note: This paper expands and formalizes the analysis introduced initially in the article *Money, Minerals, and Economic Wealth: Understanding the Differences* (published on 27 August 2024), with particular emphasis on the section titled *The African Fixation on Mineral Resources*. This paper offers a more comprehensive examination of how state-directed, resource-driven development models have entrenched dependency, instability, and stagnation—suppressing African economic sovereignty and prosperity.

Mineral Fixation by Design: How the West Engineered Africa's Resource Dependency and Economic Underdevelopment

Manuel Tacanho*

EXECUTIVE SUMMARY

This policy paper demonstrates that Africa's fixation on mineral resources as the engine of economic development is not a naturally occurring strategy but a deliberately engineered framework. Promoted by and for Western interests, this model has led to misguided policies, chronic stagnation, and deepening dependency. This externally imposed narrative serves four strategic purposes: (1) distract African policymakers from adopting sound, liberating economic models, (2) maintain Africa's role as a cheap commodity supplier, (3) sustain neocolonial control and repression through autocratic governance, and (4) perpetuate economic underdevelopment and Western domination.

The mineral-resource model not only perpetuates economic instability, stagnation, and dependency but also sustains authoritarian regimes and statist systems that repress Africa's greatest asset: its people, particularly the youth and their productive, entrepreneurial capacity. These coercive and confiscatory systems entrench structural injustices while suppressing human flourishing.

Africonomics offers a principled and liberating alternative grounded in structural justice, human dignity, and productive agency. Through free enterprise, sound money (the Nilar), and continent-wide economic integration, African nations can move beyond mineral dependency and statist economics to build integrated, stable, and thriving economies, thereby restoring African sovereignty and dignity.

KEYWORDS: Africonomics, minerals, resource dependency, economics, fiat money, technocracy, economic development, economic wealth, structural justice, natural-moral law, civilization.

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1. Introduction

Across much of Africa, mineral resources are viewed not just as inputs or assets, but as a destiny. This belief, ingrained in postcolonial policy frameworks and reinforced through international development institutions and statist economics, asserts that Africa's path to prosperity lies in what is beneath its soil. From gold and oil to diamonds and cobalt, minerals are positioned as the primary engine of economic growth, state revenue, and geopolitical leverage.

Yet this fixation on minerals has not brought Africa liberation, dignity, prosperity, or even mere regional economic integration. Instead, it has entrenched state tyranny, chronic instability, structural dependency, and economic stagnation.

The widespread emphasis on natural resources has distorted economic thinking, weakened institutional integrity, and diverted attention from the true sources of economic development and prosperity: human agency, productive enterprise, and ethical economic systems. More critically, this framing and focus on minerals as the basis of economic development have not arisen organically. It is not African. It is Western-engineered. It has been deliberately fomented and sustained by imperial interests.

Western governments, financial institutions, and academic frameworks have all contributed to shaping and promoting a minerals-over-markets development model for Africa. This model serves four strategic purposes. First, it distracts African policymakers from pursuing monetary and economic sovereignty rooted in principles of sound money, structural justice, and free enterprise. Second, it locks Africa into a resource-dependent position within the Western statist global order—supplying raw materials to industrialized economies while remaining economically underdeveloped, fragmented, unstable, and politically vulnerable.

Third, this externally imposed framework also sustains authoritarian regimes, facilitating neocolonial control and oppression. Resource revenues often flow through centralized state systems, enriching elites while suppressing natural rights, innovation, and opposition. The result is a cycle of repression and stagnation that benefits foreign powers and entrenched domestic interests while dispossessing and impoverishing the continent's people. Fourth, it perpetuates economic underdevelopment, instability, dependency, and Western domination.

This paper challenges the fixation on mineral resources as the engine of economic development. It argues that the mineral-centered development model is a strategic distraction with inherently ruinous effects—engineered and reinforced by the West—to maintain Africa's

subordinate position in the global economic and racial hierarchy. It proposes a principled and liberating alternative based on Africonomics, a framework grounded in natural-moral law, structural justice, sound money, and the moral and economic dignity of the African individual.

Africa's greatest wealth and strategic advantage is not its mineral endowment—it is its people. Yet their entrepreneurial spirit, productive capacity, and transformative potential remain systematically repressed by coercive, confiscatory statist systems and false narratives. To unlock that potential and build integrated, stable, and thriving economies, Africa must abandon the fixation on minerals along with Western economics, and adopt Africonomics to chart a principled path to postcolonial sovereignty, dignity, and prosperity.

2. The Origins of the Fixation

Africa's mineral fixation did not arise in a vacuum. It is the product of a deliberate historical trajectory shaped by colonial invasion, imperial extraction, ideological subjugation, and the global entrenchment of statist economic models. This externally engineered obsession has been internally normalized, embedding itself within African political, academic, and economic institutions. What was once a colonial strategy has become a postcolonial orthodoxy.

Crucially, this fixation must be understood within the broader philosophical and institutional framework imposed by the Western-led global order. Contrary to widespread academic and popular belief, Western nation-states are not models of free-market capitalism. As first articulated in *The Scale of Statism: A Framework for Ranking Socioeconomic Systems* (2023), one of the most damaging misconceptions in modern thought is the notion that the United States and other Western countries are capitalist, market-based economies. In reality, they are heavily statist systems characterized by centralized state control, monetary manipulation, confiscatory taxation, and regulatory overreach.

The West has marketed itself as the bastion of free-market capitalism while superficially embracing selective aspects of market economics and remaining underpinned by state domination, fiat monetary manipulation, militarism, and centralized, technocratic governance. In many respects, contemporary statist socioeconomic systems more closely resemble a socialist system than a free-market capitalist one.

It is in this global context, one defined by racism, statism, and military-backed domination, that Africa's economic orientation, underdevelopment, and dependency have been shaped. The continent's reliance on mineral extraction, its statist development models, and its ideological leanings toward socialism are not expressions of African philosophical thought or precolonial economic heritage. They are the outcomes of foreign intellectual subjugation, institutional engineering, and the mimicry of pseudoscientific Western statist models.

2.1. Colonialism and the Extractivist Model

Africa's mineral-centric development model is not African. It was imposed. Its foundations were laid during the colonial era, when European imperialist states forcibly restructured African economies not to promote prosperity, but to serve imperial extraction and centralized control. Colonial administrations reoriented African societies around the export of raw materials—such as gold, copper, rubber, diamonds, and oil—while deliberately suppressing the continent's longstanding traditions of free enterprise and trade networks.

Colonial infrastructure, taxation, and governance systems were designed to support this extractivist logic. Railways connected mines to ports, not communities to markets. Schools produced clerks for the colonial administration, not entrepreneurs or inventors. Indigenous industries were stifled or dismantled. Value-added production was discouraged. In short, every effort was made to keep African economies dependent, fragmented, and externally oriented, ensuring dependency on colonial metropolises.

Economic sovereignty and local prosperity were never part of the colonial plan, as they were antithetical to colonial objectives of continued domination. The goal was to subjugate the people, control the markets, and extract the resources—not dignity and prosperity. Africans were to serve imperial economies, not build their own. The same extractivist logic and domination objectives rooted in racial hierarchy remain fundamentally unchanged today.

Tragically, this coercive and confiscatory model persisted even after independence. It was replicated and reinforced by post-neocolonial governments, many of which inherited colonial structures and ideologies with little transformation. Under the influence of Western-trained technocrats, donor institutions, and statist development models, the extractivist logic was further institutionalized, often with even greater bureaucratic scale and ideological fervor.

It is pertinent to reiterate that post-independence governments in Africa, many of which have been autocratic regimes, inherited and further consolidated these systems under continued

Western control within a broader statist global order. In other words, Africa's contemporary reliance on natural resources is not an organic or sound development strategy, but a destructive legacy of colonial statism that neocolonial dependencies have reinforced. The extractivist model may have changed hands, but its fundamental nature has not changed.

2.2. Postcolonial Statism and Socialist Influences

While statism is profoundly embedded in postcolonial African economic thought and policy, this embeddedness is neither indigenous nor inevitable. As noted, the prevailing state-directed, resource-dependent development model is not the result of autonomous African philosophical thought but rather the consequence of intellectual subversion and ideological colonization. This model was deliberately engineered to serve Western imperial interests and preserve the power of neocolonial elites.

In the decades following independence, most African nations adopted centralized economic systems, inspired by Marxist, Fabian socialist, and nationalist ideologies. These statist frameworks positioned the state as the engine of development and treated mineral resources as strategic tools for rapid industrialization and national consolidation. Far from delivering industrialization, development, or prosperity, state monopolization of natural resources and extensive control of economic activity resulted in systemic coercion, corruption, oppression, and stagnation. These autocratic systems entrenched structural injustice, bureaucratic dysfunction, elite enrichment, and mass disempowerment.

State control over natural resources, initially justified as a means to promote economic development and sovereignty, quickly became a source of political rent-seeking, patronage, and the concentration of power. Instead of benefiting citizens, resource wealth was used to consolidate regime power and expand authoritarian state structures. This led to economic mismanagement, rampant inflation, and increased dependency, accompanied by a continued erosion of property rights and civil liberties. As a result, resource rents reinforced autocratic systems while entrenching economic underdevelopment and external dependence.

As Manuel Tacanho documents in *Africonomics: A School of African Philosophical and Economic Thought* (2023), over half of Africa's states—effectively 30 of the continent's 54 countries—have experimented with socialist systems at some point in their post-independence history. These experiments have consistently yielded systemic oppression, structural injustice, economic

stagnation, and widespread impoverishment, which have deepened foreign dependency while concentrating political and economic power among domestic elites.

In *The Nilar: The Path to African Economic Sovereignty and Prosperity*, Tacanho (2025) explains:

Africa's postcolonial economies have tragically and uncritically adopted Western statist models. Rather than cultivating homegrown frameworks based on Africa's traditions of free enterprise, moral governance, and sound money, African nations imported Western models premised on centralized control, foreign aid dependence, and technocratic management. As a result, African nations remain trapped in a structurally unjust social order marked by fiat currencies, persistent inflation, debt distress, confiscatory taxation, and economic stagnation. This reality is not a failure of African agency but the result of external imposition combined with a postcolonial elite class that has, knowingly or not, reinforced Western statist systems.

The post-independence statist-socialist orientation reinforced and, in many cases, aggravated colonial economic patterns under African faces and new political flags. Production remains concentrated in extractive sectors, while free enterprise, local capital formation, and intra-African trade have been systematically undermined by statist policies ranging from overregulation and protectionism to fiat monetary debasement and technocratic central planning. Instead of liberating Africa and restoring African sovereignty and dignity, postcolonial statism has perpetuated the logic of colonialism, extending centralized, tyrannical systems of coercion, manipulation, exploitation, dispossession, and oppression.

2.3. Western Economic Ideology and Global Institutions

The post-World War II global economic order, dominated by the United States and Western Europe, systematically deepened Africa's mineral dependency. International institutions, including the International Monetary Fund (IMF), World Bank, and development agencies, promoted export-led growth models that prioritized commodity extraction and foreign exchange earnings over domestic productivity and economic sovereignty.

These institutions function as instruments of Western hegemony rather than neutral development platforms. In *The African Worldview: A Principled and Civilized Vision in Contrast to the Western Aggressive Ethos*, Tacanho (2025) remarks:

Economic and international relations institutions have been hijacked and weaponized as tools of empire and Western domination. Institutions such as the International Monetary Fund (IMF), the World Bank, the World Trade Organization (WTO), and even the United Nations have not functioned as neutral or benevolent global platforms. Instead, they have been instruments through which the West imposes its economic ideology, strategic interests, and hegemonic vision upon the rest of the world. Through conditional lending, trade imbalances, and

currency dependencies, these institutions coerce nations into accepting policies that dismantle local sovereignty, destroy indigenous industries, and entrench dependence on Western capital, technology, and governance models.

Tacanho (2025) further notes that these institutions perpetuate a form of contemporary imperialism:

Instead of facilitating genuine cooperation or development, they propagate the values and mechanisms of statism, fiat economics, and technocratic control under the veneer of international legitimacy and assistance. In the Africonomics framework, this constitutes a new form of imperialism—one that operates through contracts, aid packages, and legal decrees rather than armies, but is no less coercive, extractive, or destructive to the economic sovereignty and moral integrity of African nations and other formerly colonized societies.

Western development discourse has consistently promoted the false equivalence between resource wealth and economic wealth. Mineral exports are portrayed as reliable pathways to development, steering African nations toward technocratic management systems that prioritize extraction over sound money, fiscal solvency, and local enterprise. Academic institutions reinforce this framework through curricula that reflect the Western unprincipled (utilitarian, Darwinian) worldview. These educational systems measure wealth through material accumulation and monetary aggregates rather than moral coherence, human flourishing, or structurally just systems grounded in natural-moral law principles.

Africa's fixation on mineral resources as the engine of economic development is neither a naturally occurring strategy nor a product of independent African thought. It is a product of Western moral corruption, intellectual subversion, and ideological colonization, deliberately engineered to sustain Western hegemonic interests.

3. How the West Engineered the Dependency

Africa's entrenched focus on mineral resources as the primary catalyst for economic development is not a historical accident but the deliberate outcome of strategic interests, institutional design, and ideological conditioning by Western powers. Although presented as development assistance or economic partnership, Western intellectual domination has consistently led African nations astray—misdirecting them toward models of state control, resource dependency, monetary debasement, debt accumulation, and heavy taxation. These practices serve the interests of Western hegemony and domestic ruling elites, while undermining African sovereignty and prosperity.

3.1. Structural Adjustment and Resource-Focused Lending

In the late 20th century, Western institutions, such as the International Monetary Fund (IMF) and the World Bank, systematically implemented structural adjustment programs across Africa. Ostensibly designed as fiscal and institutional reform, these programs intensified resource dependence through coercive conditionality.

Loans and financial “assistance” were tied to policy transformations that prioritized debt servicing through expanded commodity exports. African governments were compelled to scale up mining, oil production, and extractive activities while simultaneously dismantling domestic industries, privatizing public assets, and reducing essential services. These programs did not foster economic development; instead, they created a vicious cycle of dependency, instability, fiscal insolvency, debt crises, and stagnation.

Western policy prescriptions continue to systematically undermine Africa’s capacity for capital formation, market integration, monetary sovereignty, currency stability, and economic justice. By positioning mineral exports as the foundation of both development and debt management, structural adjustment programs institutionalized the extraction-for-survival paradigm, which continues to hinder African economic integration, liberation, and transformation.

3.2. Bretton Woods and the Global Monetary Order

The termination of the gold standard in 1971 marked a turning point in global economic history. With the end of the Bretton Woods gold exchange system, the U.S. dollar, no longer backed by gold or any tangible asset, was consolidated as the global reserve currency. This ushered in a new era of monetary imperialism, where the United States and its allies have maintained a global economic architecture that systematically extracts real value from the non-Western world, especially Africa, through fiat money creation and debt-based dependency.

This architecture of fiat domination systematically incentivizes African nations to remain commodity suppliers, compelling nations worldwide to sell real, tangible resources—oil, gold, copper, cocoa, lithium, and more—in exchange for fiat currency that Western central banks create at will. These transactions are often one-sided. They constitute a monetary exchange of unequal value, in which African mineral wealth flows out of the continent, while depreciating paper money or conjured interest-bearing debt flows in.

As Tacanho (2025) observes in *The Africonomics Theory of Monetary Justice: A Refutation of Fiat Money and Fractional Reserve Banking*:

Since the collapse of the Bretton Woods system in 1971, the U.S. dollar has functioned not as a neutral currency but as a coercive tool of economic imperialism. The dollar's global reserve status enables the United States to export inflation, instability, and injustice worldwide. It allows the U.S. government to extract goods and services from other nations in exchange for fiat money conjured through computer keystrokes and central bank monetary expansion. This is economic imperialism in its most disguised form: global control and extraction through monetary illusion.

Tacanho further notes that this monetary hegemony operates through institutional enforcement:

This fiat dollar hegemony is enforced and perpetuated through institutions such as the International Monetary Fund (IMF), the World Bank, and U.S.-dominated financial markets. These institutions, while posturing as neutral or developmental, function as instruments of Western economic deception and domination. Countries are compelled to acquire and transact in dollars to engage in international trade, access credit, and defend their currencies, often at the cost of domestic development and sovereign policymaking. This also enables the U.S. and broader Western powers to impose ideological and geopolitical agendas on other nations under the guise of economic assistance or stabilization.

The consequences of this corrupt system have been especially severe in Africa. The era of fiat money and statist economic policy promoted by Bretton Woods institutions has brought with it rampant inflation, arbitrary currency devaluations, external debt traps, and chronic instability. Dozens of African countries have experienced repeated currency crises, resets, and extreme forex volatility, all of which have eroded savings, deterred investment, and hindered economic development. Some countries have suffered bouts of hyperinflation, which has devastated living standards, harmed lives, and destroyed the foundations of their economies.

The intentional policy decisions that uphold fiat monetary systems under the dollar standard have led to ongoing economic chaos and destruction in Africa and around the world. The current global monetary order has established a reverse colonial pipeline, where African wealth flows out while debt dependency, inflation, and instability flow in. Western states and economic interests benefit by gaining access to African raw materials without offering real or proportional value in exchange, effectively sustaining a system of institutionalized theft and dispossession.

This statist arrangement entrenches resource-dependency, economic underdevelopment, consolidates external control, props up local authoritarian regimes, and undermines the sovereignty and prosperity of African nations. It is a system built on monetary fraud, ideological subversion, and state coercion, reinforced by the collusion of local political elites who have

internalized Western ideologies and continue to manage their economies under autocratic, fiat-based, donor-dependent models.

Far from liberating post-neocolonial Africa, the Bretton Woods institutions and the global fiat monetary system have entrenched a new form of economic imperialism, one that perpetuates Africa's fragmentation, impoverishment, disorientation, and subordination while facilitating continued Western economic and geopolitical domination, typically in collaboration with local political elites.

3.3. Strategic Interests and Resource Control

Western foreign policy, rooted in a Darwinian, rivalrous, and belligerent worldview, has long sought to secure access to strategic resources including oil, uranium, lithium, cobalt, gold, and rare earth minerals. Africa, rich in these materials, has been systematically targeted not for development or partnership, but for dehumanization, subjugation, and resource access through coercion, deception, and institutional manipulation.

By promoting a state-directed, resource-dependent development model, Western governments and institutions export their statist, centralized, technocratic governance paradigm, ensuring that African economies remain fragmented, unstable, impoverished, and structurally dependent. This model is a strategic design, forming part of a broader strategy that enables sustained Western control and access to raw materials while preventing Africa from achieving economic integration, liberation, and transformation.

Trade agreements, foreign aid, and investment incentives are routinely structured to channel African economies into extractive sectors, sidelining value-added production, local manufacturing, entrepreneurship, and intra-African trade. Under the guise of development or stabilization assistance, African nations are locked into commodity export and subordination roles. At the same time, multinational corporations benefit from legal, financial, and tax structures that prioritize foreign entities over local ownership, capital formation, and domestic investment.

Foreign corporations often operate with minimal accountability under regime protection, extracting maximum value while African ownership and enterprise are marginalized, and economic returns are exported rather than recycled into African nations. This creates asymmetrical arrangements that perpetuate not only economic dependency but also technological dependence.

Note that Western technology is not neutral—it is compromised and politicized. From the colonial era to the present, Western corporations have operated in alignment with the broader imperial agenda of sustaining Western global domination. This Darwinian order, based on racial hierarchy and hegemonic control, has been enforced through systemic deception, corruption, oppression, and aggression.

African nations that remain entirely dependent on Western technology products and infrastructure expose themselves to profound vulnerabilities, including surveillance, manipulation, digital sabotage, sanctions, and cyber-attacks—all at the mercy of Western powers. Technological dependency thus translates into strategic subordination, leaving African states open to exploitation and unable to safeguard their digital sovereignty in an increasingly weaponized global technological landscape.

The resource wealth itself typically flows through centralized state systems and autocratic regimes, which are more susceptible to foreign influence, manipulation, and conditionality. Western governments and institutions have long supported or tolerated such regimes—not despite their authoritarianism, but because of it. Centralized, autocratic, mineral-based governance is easier to control than decentralized, free-market systems.

By sustaining and legitimizing centralized, autocratic, and mineral-based governance systems, Western powers sustain oppressive regimes that prioritize power preservation and elite enrichment over African liberty, dignity, and prosperity. This alliance between external imperialism and internal authoritarianism forms the backbone of Africa's continued structural underdevelopment and disempowerment. This arrangement creates a mutually reinforcing cycle in which resource dependency strengthens autocratic systems, which in turn facilitate continued Western domination and access to raw materials, while entrenching injustice, instability, and impoverishment.

Moreover, by perpetuating economic instability, structural dependency, and underdevelopment through state-directed, fiat-based, and mineral-dependent governance models, the West ensures that Africa remains fragmented, destabilized, stagnant, and subordinated under repressive, confiscatory statist systems. This arrangement not only weakens Africa's internal economic foundations but also leaves the continent technologically dependent and militarily vulnerable, with little to no deterrent capacity in the face of potentially direct Western aggression.

Africonomics rejects the Western paradigm rooted in racism, statism, and systemic violence as atrociously unethical, uncivilized, and destructive. It affirms that stable, thriving, and structurally

just human societies cannot emerge from unprincipled, animalistic systems of state coercion, deception, extraction, dispossession, and oppression. Only by breaking with the externally imposed model of technocratic control, fiat monetary manipulation, and resource dependency can African economic integration, liberation, and transformation be achieved.

3.4. Narrative Engineering Through Academia and Media

The ideological foundations of Africa's dependence on minerals are systematically reinforced through academic institutions and the media. These entities play a crucial role in shaping and legitimizing the narrative that natural resource exports are Africa's primary avenue for development and that the state should manage economies. Western universities, policy institutes, and donor-funded think tanks continue to frame mineral wealth as a valuable asset, while overlooking the structural issues of authoritarian governance, repression, instability, and underdevelopment inherent in this state-driven approach. These institutions seldom question the state-directed, fiat-based development models that have repeatedly failed across the postcolonial world.

In African universities, particularly in departments of economics and development studies, academic curricula remain heavily dominated by Western perspectives. They emphasize GDP growth, resource rents, and centralized planning while neglecting entrepreneurship, property rights, sound money, and free market exchange—the foundations of economic prosperity and structural justice. This educational approach perpetuates intellectual dependency by training African scholars and policymakers to view their economies through mechanistic Western theoretical lenses rather than developing independent frameworks aligned with the principled and civilized African worldview.

International media outlets and donor-funded programs further shape public perception by promoting slogans such as “Africa must harness its resource wealth.” These narratives divert attention away from more transformative solutions, such as monetary reform, institutional decentralization, and the productive capacity of Africa's people. This messaging reinforces autocratic and extractive systems. The agenda being promoted is not one of liberty and dignity, but one of state domination and centrally managed dependency.

Crucially, academic and media institutions consistently overlook a growing body of evidence documenting the failures of statist, resource-dependent development models and the centralization, corruption, elite enrichment, and economic stagnation they have generated across

Africa and elsewhere. Decades of authoritarianism, systemic corruption, economic stagnation, elite rent-seeking, and institutional breakdown are treated as unfortunate exceptions, not as inevitable outcomes of flawed, pseudoscientific economic models.

This intellectual blind spot is not a coincidence. Both academia and media are primarily funded, regulated, and ideologically aligned with state interests, especially within the prevailing Darwinian, statist global order established and maintained by Western imperialist states. Hence, they continue to promote policies based on state coercion, technocratic management, fiat monetary manipulation, and resource dependency, all of which serve the strategic interests of established power structures rather than African sovereignty, dignity, and prosperity.

Academia and media function as instruments of ideological entrenchment, legitimizing and perpetuating coercive, oppressive, and economically destructive systems that prioritize state domination over truth, justice, and human flourishing. This intellectual capture is a crucial mechanism through which Western hegemony maintains African subordination, underdevelopment, and dependency. Rather than serving as spaces for critical thought and truth-seeking, these institutions serve as ideological arms of the racialized and statist Western order, entrenching the very frameworks that undermine Africa.

4. Consequences of the Resource Dependency Model

Africa's externally imposed fixation on development models characterized by state control, fiat currency, and resource dependence has caused extensive harm to its economic, social, political, and demographic fabric. This state-managed approach continues to undermine African economic liberation, sovereignty, and prosperity. Instead of fostering stable, thriving, and integrated economies, it has perpetuated autocratic governance, rampant inflation, systemic inequality, widespread corruption, chronic instability, debt servitude, economic stagnation, and persistent poverty. These detrimental outcomes inflict comprehensive harm across the continent, creating a cascade of interconnected crises that suppress human flourishing, entrench human suffering, and perpetuate external dependency.

4.1. Economic Instability and Stagnation

State-managed, mineral-based economies are structurally unstable. Global commodity prices are inherently volatile, subject to external forces such as geopolitical tensions, speculative financial

markets, and technological disruptions. Economies dependent on raw material exports are thus exposed to repeated external shocks over which they exercise little control, driven by commodity price cycles and global demand shifts. Most African economies, which are reliant on raw material exports to varying degrees, remain acutely vulnerable to these shocks and shifts, perpetuating economic instability and stagnation.

This volatility undermines long-term economic planning, deters investment, and disrupts the foundations of sound, sustainable development. Rather than fostering stable and broad-based growth, the state-directed, resource-dependent development model traps nations in destructive boom-and-bust cycles, resulting in chronic economic instability and social decay. Significantly compounding the issue are fiat monetary systems—another destabilizing factor—which erode purchasing power, fuel price inflation, and deter productive investment further. Instead of building diversified, productive economies, resource dependency, combined with fiat money, has left nations vulnerable to commodity price crashes, dependent on foreign currency inflows, and trapped in chronic instability.

Contemporary state-managed economies anchored in fiat money and resource dependence experience a dual destabilizing effect: monetary manipulation on one side and fluctuations in commodity prices on the other. This destructive combination results in entrenched economic instability, suppresses entrepreneurship, and hinders the development of diversified, productive, and prosperous economic systems. As a result, these economies often face prolonged stagnation and underdevelopment.

The persistence of widespread poverty, inflation, unemployment, and economic stagnation in resource-rich countries such as Nigeria, Angola, and Ghana, despite decades of intensive mining and oil extraction, demonstrates that mineral abundance does not automatically translate into prosperity. These and other cases expose the fundamental failure of the prevailing state-managed, resource-dependent model of economic development.

4.2. Suppression of Free Enterprise and Human Flourishing

Statist socioeconomic systems inherently repress free enterprise, stifle innovation, and constrain human flourishing. The repression is even more pronounced in resource-driven economies, which tend to be highly centralized and authoritarian. The resource-extraction model prioritizes state-managed operations over market dynamism, with natural resource sectors often dominated by state-owned enterprises, politically connected elites, or foreign corporations

operating under opaque government contracts and preferential arrangements. Government contracts are frequently secured through politically aligned deals and favoritism rather than competitive merit.

This concentration of economic power suppresses competition, market dynamism, and crowds out local entrepreneurship. Instead of fostering an environment of sound money, free markets, innovation, and enterprise, such statist systems entrench a structural repression of individual rights, free exchange, and productive economic participation. In doing so, they systematically suppress human flourishing while causing structural injustice, instability, and impoverishment.

Because revenues from resource extraction typically flow directly to the state, governments face little pressure to develop attractive tax systems, secure property rights, or build institutions that facilitate private-sector growth. Entrepreneurs are instead burdened by excessive bureaucratic red tape, endemic corruption, artificial barriers, and arbitrary policies that stifle trade, investment, and economic development—while extractive projects and foreign corporations enjoy special access, exemptions, and political shielding.

Systems of centralization, repression, and extraction hinder the development of productive and diversified sectors, limiting opportunities for domestic value creation. Consequently, innovation is stifled, and economies remain trapped in a cycle of dependency, stagnation, and instability. Instead of continuing with state control, debt accumulation, fiat currency manipulation, and resource extraction, African nations require a fundamental shift in policy toward sound money, free enterprise, and intra-African free trade. Only through a principled free-market approach can African economies unlock steady, sustainable growth and overcome the tyranny, instability, poverty, and dependency perpetuated by Western statist frameworks.

4.3. Entrenchment of Authoritarianism and Elite Enrichment

Resource wealth, when captured by autocratic regimes, becomes a powerful tool of political domination, patronage, and elite enrichment. In many cases, it sustains authoritarianism by enabling rulers to finance extensive patronage networks, suppress dissent, and avoid accountability to taxpayers. This creates autocratic governance marked by systematic oppression, where economic and political power becomes highly concentrated among a ruling elite and their associates. Meanwhile, the majority endures repression, dispossession, entrenched inequality, and persistent hardship.

State-managed, resource-dependent economies typically become mechanisms of elite rent-seeking and enrichment. In these systems, government spending and contracts dominate economic activity, channeled through favoritism, cronyism, and political alignment rather than free and competitive markets based on value creation. This pattern transforms the state apparatus into a mechanism for concentrating political and economic power, rather than a framework for promoting economic prosperity and structural justice.

The “resource curse” fundamentally incentivizes rent-seeking over value creation, distorts both political and economic incentives, and undermines transparent governance and civic engagement. Instead of cultivating transparent institutions, competitive markets, and just economic systems based on enterprise and consent, many governments function as gatekeepers of resource access, distributing favors and benefits to loyalists while marginalizing independent producers and ordinary citizens.

As Tacanho (2025) notes in *The Fetishism of Money and Minerals: A Policy Framework for True Economic Wealth*:

The so-called “resource curse” is not an inevitable consequence of mineral abundance but a predictable result of unsound and detrimental policy choices, creating a system that violates natural rights, suppresses human agency, corrupts sound money, and undermines structural justice. It reflects the triumph of short-term political expediency over long-term institution building; of extraction over wealth creation; and of state control over free markets.

The consequences are far-reaching, including institutional fragility, diminished rule of law, and a political economy based on coercion and repression rather than individual rights, voluntary cooperation, and free exchange. Over time, this concentration of wealth and power fuels resentment and division, as disenfranchised factions seek control over resource rents through political struggle or, in some cases, violent conflict. Coups, civil unrest, and ongoing instability are often symptoms of a structural pathology of entrenched statist systems of coercion, repression, manipulation, dispossession of the majority, and enrichment of the elite.

The centralized, resource-dependent model embeds a cycle of autocratic governance, oppression, and instability, leading to stagnation and underdevelopment. This state-dominated system benefits the few while impoverishing the many and perpetuating structural injustices.

4.4. Repression of Human Capital and Youth Potential

Africa's most valuable natural resource is not beneath the ground—it is its people, especially its youth. Yet the continent's statist, mineral-obsessed development model continues to systematically marginalize and squander this immense human potential. Instead of channeling resources toward education, skills development, and entrepreneurial ecosystems, state policy continues to prioritize extractive industries and centralized, repressive control, leaving millions of young Africans unemployed, underemployed, disillusioned, and disenfranchised.

This structural economic marginalization has driven many into dangerous migration routes in search of better opportunities abroad, while dysfunctional bureaucracies, fiat monetary instability, and the absence of free and open markets stifle those who remain. Their creative and productive capacity is systematically suppressed by statist policies, dysfunctional bureaucracy, destabilizing fiat monetary systems, and an economic model that prioritizes state control and mineral extraction over free enterprise and market dynamism.

In a continent where the majority of the population is young, this situation is not merely a missed opportunity; it is an economic disaster and a moral catastrophe engineered by the imperialist West. African governments, operating under Western statist ideologies and fiat regimes, have failed to establish the foundational conditions for African economic transformation and prosperity. These conditions include sound money, secured property rights, legal predictability, free enterprise, and intra-African free trade. Instead, they perpetuate oppressive, bureaucratic, confiscatory, and arbitrary systems that reinforce structural injustices, instability, inequality, mass youth unemployment, and economic underdevelopment. These outcomes serve the interests of the current Western global order of racial hierarchy and hegemony.

The perverse incentives created by resource-dependent statist systems actively discourage the development of human capital. Governments that derive revenues from mineral extraction have little incentive to invest in education or create conditions for entrepreneurship. The result is a systematic neglect of the very foundations needed for sustainable economic growth: knowledge, skills, innovation, and productive capacity.

This failure or deliberate betrayal has resulted in a continental economic and moral disaster. It amounts to the squandering of Africa's greatest asset and comparative advantage: a dynamic, youthful population capable of driving innovation, trade, and transformation if provided with the appropriate institutional environment to flourish. Africa's youth are not liabilities to be technocratically managed, but valuable human beings endowed with natural rights that must be

respected. They are creative, productive, and deserve to be free. The suppressed potential of African youth is one of the greatest tragedies of the post-neocolonial era: the systematic oppression of the very force that could lead the continent into a new era of innovation, enterprise, and prosperity.

As long as mineral extraction remains the cornerstone of economic policy and statist systems, the prevailing norm, African youth will continue to be denied their natural rights and the freedom to build dignified lives. This repressive situation hinders their ability to drive the continent's economic transformation and liberation. Unlocking this vast human capital requires abandoning extractivist statism and embracing a human-centered model grounded in sound money, free enterprise, intra-African free trade, and structural justice—as offered by Africonomics.

5. The Africonomics Alternative

The path to African sovereignty and prosperity will not be paved with minerals or imported economic models. It will be forged through moral clarity, economic sovereignty, and human-centered development. Africonomics offers a transformative framework that rejects extractive dependency and statist control in favor of liberty, productivity, and structural justice. It places people, not minerals, at the center of institutional design and economic life. Africa must initiate a complete philosophical decoupling from the West if it is to achieve liberation, restore its dignity, and build a sovereign, prosperous continent.

For too long, African societies have been shaped by Western state-centered models that promote authoritarian governance, structural injustice, and ongoing instability. These models create cycles of poverty, corruption, dysfunction, and dependency. Whether socialist, Keynesian, interventionist, or any other form of state-dominated approach, Western models are morally deficient, philosophically flawed, and intellectually incoherent. They are based on an unprincipled, animalistic worldview that fundamentally contradicts Africa's moral and economic heritage.

The African worldview, as articulated in Africonomics, is rooted in natural-moral law and inherently theist, principled, and nonaggressive. It upholds the sanctity of human dignity, the centrality of moral responsibility, and the value of peaceful social cooperation. In contrast, Western philosophical systems—from Hobbes to Hegel, from Marx to Keynes—are predicated on control, materialism, and the belief in centralized authority as the engine of social order and

relations. Yet a socioeconomic order imposed by coercion and deception is not civilization. It is a tyrannical system in disguise.

African societies must no longer model themselves on Western mechanistic and animalistic frameworks, which have historically served to dominate, fragment, oppress, and extract. These systems were never designed for African sovereignty and prosperity; they were designed to serve state domination, empire, and the Western racialized global order. Whether through colonial governance, post-independence statism, or donor-driven development policy, Western frameworks perpetuate Africa's economic dependency and underdevelopment while appearing to offer development and stabilization assistance.

It is time for a fundamental shift in philosophical and policy perspectives.

African leaders are called to move away from Western economic doctrines, which have repeatedly led to corruption, repression, dispossession, instability, and social decay. Instead, they should adopt Africonomics, a framework that is morally sound, structurally just, and authentically African. Africonomics presents a fundamentally different paradigm—one that is human-centered and principled, grounded in natural-moral law. This approach offers a transformative path forward for African nations built on:

- Sound money instead of fiat inflation and manipulation
- Voluntary cooperation instead of forced redistribution
- Property rights and entrepreneurship instead of bureaucratic dependence
- Natural-moral law instead of legal and policy positivism
- Structural justice instead of state domination and autocratic systems
- Decentralization and dignity instead of centralized, coercive governance

African nations can only free themselves from Western intellectual subversion and neocolonial domination by moving away from statist Western models and embracing Africonomics. This change is crucial for building a sovereign, stable, integrated, and prosperous postcolonial Africa—one that is liberated from ideological colonization, monetary coercion, and structural repression. The path to African sovereignty and prosperity does not lie in further Westernization but in a de-Westernization through Africonomics—a civilizational rebirth founded on truth, justice, and liberty.

5.1. Human Agency as the Foundation of Wealth

Africonomics asserts the fundamental recognition that economic development and prosperity arises from human enterprise, exchange, and institutional design. Neither the presence of natural resources nor the abundance of fiat money creates prosperity. Instead, economic wealth emerges from the ability of individuals to act freely—to produce, trade, invest, and innovate within a structurally just institutional framework that protects their natural rights and enables their potential.

As Tacanho (2025) further notes in *The Fetishism of Money and Minerals* :

Economic wealth and societal prosperity emerge exclusively from human action—through the enterprising, productive, and ethical efforts of individuals working together in voluntary cooperation. This fundamental truth demands that governments abandon their obsession with mineral extraction, monetary debasement, and technocratic control, redirecting their focus instead to nurturing the capacities, protecting the rights, and unleashing the aspirations of the people who constitute society.

Economic models and policies must therefore be evaluated by a dual standard: first, by their alignment with natural-moral law principles, human dignity, agency, and liberty; and second, by how effectively they protect and enable human creativity, productive capacity, voluntary exchange, and peaceful cooperation. This requires nothing less than fundamental institutional reform—a system-wide commitment to the natural rights of life, liberty, and property ownership that form the bedrock of human flourishing and civilization.

Africonomics establishes wealth and societal prosperity as the abundance of goods, services, structural justice, and peaceful human relations that emerge when individuals are empowered to collaborate and exchange voluntarily. The central driver of economic development is not mineral output but the productive capacity of a free, dignified, and enterprising society. Wealth is fundamentally human-driven, manifesting through production, cooperation, value creation, and trade.

The distinction between money, minerals, and economic wealth is crucial. While fiat money can be created at will, governments and central banks cannot print goods, services, or economic development. Economic wealth, comprising goods and services that improve human life, must be generated through human enterprise and collaboration. Similarly, natural and mineral resources are inputs or raw materials that entrepreneurial individuals transform into valuable goods and services. Natural resources constitute potential sources of wealth, but not wealth itself. It is only through human ingenuity, voluntary exchange, and productive enterprise that resources are transformed into actual wealth.

Therefore, fostering an expanding pool of increasingly affordable and high-quality goods and services should be a paramount priority of economic policy. This requires securing property rights, adopting free enterprise, promoting free trade, and maintaining a sound monetary system that preserves the value of savings and rewards productive investment. Such a principled approach, grounded in natural-moral law, recognizes that sustainable prosperity depends not on what lies beneath the ground, but on unleashing the creative and productive capacities of the people above it.

5.2. Free Enterprise, Voluntary Exchange, and Capital Formation

Africonomics rejects the statist obsession with extraction and control, instead centers justice, production, and human agency as the basis of economic development and prosperity. This requires cultivating the legal, institutional, and monetary conditions that empower individuals and communities to save, invest, innovate, and trade freely—without the coercion, confiscation, and instability inflicted by bloated bureaucracies, punitive taxation, and fiat monetary manipulation.

The policy implications of this framework are straightforward and transformative:

- Eliminate barriers to entry, entrepreneurship, and innovation
- Simplify and reduce taxation while dismantling burdensome regulatory measures
- Protect private property rights and uphold the rule of law through enforceable contracts
- Promote value-added production across agriculture, manufacturing, services, and technology

Africonomics affirms that voluntary exchange, both within and across borders, is the true engine of prosperity—not protectionism, redistribution, or statist control of resource rents. The goal is not only economic growth, but a structurally just, productive, and thriving economy grounded in liberty, sound money, and ethical cooperation.

Importantly, this vision is not alien to African traditions. It is a return to Africa's economic heritage, which predates colonialism by a long time. Contrary to the misguided notion that enterprise and markets were imported from the West, precolonial Africa was rich in trade, entrepreneurship, and free-market systems. From the trans-Saharan trade routes of Timbuktu and Kano to the coastal exchanges of Mombasa and Mapungubwe, African societies thrived through decentralized commerce, sound money (commodity-based currencies), and free exchange.

While the postcolonial embrace of socialism may have been born from anti-colonial sentiments, it has proven tragically misguided. African sovereignty and prosperity cannot be built upon the same statist foundations that originally dispossessed the continent. As Africonomics maintains, liberation demands a decisive break from the coercive, repressive paradigms of both colonial and postcolonial statism.

As economist George Ayittey (2005, 31) observes in *Africa Unchained*:

Markets were not invented by Europeans and transplanted into Africa. There were free markets in Africa before the Europeans stepped foot on the continent. This is not a veiled attempt to rewrite history but a statement of fact. Timbuktu, Salaga, Kano, and Mombasa were all great market towns of yesteryear. It is rather bizarre and an act of unpardonable cultural sabotage for African governments to pursue strident anti-market policies.

Ayittey's observation reveals a profound irony: contemporary African governments reject the very economic systems that historically enabled African prosperity. The path forward requires not the adoption of foreign ideologies but the restoration and modernization of Africa's market traditions within contemporary institutional frameworks. Africonomics, therefore, calls not for imitation of Western models but for a reclamation of Africa's free-enterprise tradition, reinvigorated within a natural-moral law framework and a continental vision of liberty, structural justice, and prosperity.

5.3. Sound Money and the Nilar Framework

Fiat monetary systems—fraudulent, coercive, and destabilizing—have been among the most destructive institutions imposed on the modern world. Engineered and institutionalized by the West, particularly the United States, fiat money has enabled systemic theft through inflation, distorted investment decisions, fueled state tyranny, and entrenched widespread injustice and economic instability. Nowhere are these destructive consequences more acutely felt than in Africa, where fiat currencies, inflation crises, and monetary manipulation have devastated livelihoods, savings, and economic potential.

Africonomics affirms that no society can be just, stable, or prosperous without a sound monetary system. Sound money serves as both an essential economic tool and a moral foundation for human civilization and flourishing. It preserves value across time, protects the fruits of human work, and anchors economic relations in truth and justice. In contrast, fiat currencies are inflated arbitrarily through political discretion and central banking, entrenching instability, dispossession, corruption, and structural injustice.

Africonomics proposes the Nilar, a gold-based monetary system designed to restore monetary integrity, economic sovereignty, and long-term stability to African nations. More than a sound currency, the Nilar is a principled framework for African economic integration, liberation, and civilizational leadership. It is designed to replace violent fiat regimes with a decentralized, ethical system grounded in the natural-moral law principles of truthful, just, and peaceful human relations.

A Nilar-based monetary order would:

- Protect purchasing power and restore trust in money
- Encourage savings, capital formation, and long-term investment
- Facilitate cross-border trade and African monetary unity through AfCFTA
- Prevent inflationary financing, debt dependency, and fiscal abuse
- Anchor African economic development in justice, dignity, and free markets

As Tacanho (2025) further writes in *The Nilar: The Path to African Economic Sovereignty and Prosperity*:

The Nilar offers African nations a principled and transformative path forward. It eliminates the destructive cycle of instability, dependency, and poverty perpetuated by Western statist systems—replacing them with monetary sovereignty, economic stability, and broad-based prosperity. It is a liberating economic model that empowers Africa to decouple from colonial-era fiat currencies and oppressive statist institutions that entrench structural injustice, corruption, and dysfunction.

Without sound money, no vision of economic stability and prosperity—no matter how seemingly scientific—can endure. The Nilar, as a morally coherent and technically sound alternative, presents Africa with an opportunity to reject Western-imposed fiat monetary fraud and restore its rightful place as a sovereign, stable, and dignified continent.

5.4. Continental Integration and Decentralized Prosperity

Western models—rooted in utilitarian, materialist, and rivalrous conceptions of human nature, relations, and wealth—are incompatible with the principled African worldview and have long imposed fragmentary, protectionist, and centralist policies that keep Africa disunited, destabilized, and subjugated. These models treat nations as units of control rather than societies of people, and wealth as a tool of domination rather than a product of human cooperation and moral purpose.

Africonomics fundamentally rejects the Western paradigm. It recognizes that fragmented economies and centralized, autocratic states are primary obstacles to African unity, sovereignty, and prosperity. Africonomics offers a civilizational alternative founded on natural-moral law principles: truth, justice, and nonaggression. African nations must embrace continental economic integration and transformation through free enterprise, free trade, shared infrastructure, and interoperable institutions. This approach decentralizes governance, unlocking unprecedented growth and prosperity that emerges from local initiatives rather than top-down mandates.

The goal is not to replace mineral dependency with a new technocracy or to shift from one form of state control to another. The aim is to empower individuals, families, and communities to pursue prosperity unshackled from statist coercion, fiat monetary instability, confiscatory taxation, and foreign-imposed repressive models. Prosperity must emerge from voluntary cooperation, free enterprise, sound institutions, and moral clarity; not centralized planning and imposition. Africonomics thus provides a policy vision that is both principled and practical, offering a framework for transforming Africa from a continent of engineered economic instability, fragmentation, and underdevelopment into a constellation of integrated, stable, and thriving economies.

This monumental emancipatory and civilizational task cannot be accomplished through a statist or socialist approach. The historical evidence is unambiguous: Africa's fixation on state-managed, resource-driven development models has become a self-imposed barrier to economic development, integration, and liberation. From Nigeria's ongoing economic crisis and recent decline from its position as Africa's largest economy to the persistent poverty in mineral-rich regions, the evidence is clear—minerals alone cannot deliver development. Resource abundance, when filtered through statist systems, results not in prosperity but in structural injustice, instability, and stagnation.

This reality underscores a crucial insight that policymakers must understand: mineral resources are neither a source of economic wealth nor an enabler of a stable and prosperous economy. They are valuable inputs—nothing more. Economic wealth and prosperity arise from human enterprise, value creation, and free exchange within a framework of structural justice. Many nations remain unstable, stagnant, and impoverished due to their continued reliance on mineral resources, fiat money, and centralized control. This pattern highlights the urgent need for sound economics over resource dependency.

Africonomics advances a liberating alternative. It grounds economic policy and development in structural justice, human dignity, and productive agency, advocating for free enterprise, sound money (through the Nilar), and continent-wide economic integration through a principled free-market approach. By moving beyond mineral fixation and rejecting statist models, African nations can build a new reality of integrated, stable, and thriving economies.

The shift from Western economics to Africonomics is a moral, economic, and civilizational imperative. Africa must liberate itself from the entrapments of Western subversion and subjugation—not by imitating foreign models, but by reclaiming its worldview, moral clarity, and intellectual independence. Only through this transformation can the continent realize its leadership potential, emerging as a beacon of truth, justice, and human flourishing in the global economy.

6. Policy Recommendations

The path to African sovereignty and prosperity does not lie in continuous Westernization but rather in a conscious effort to de-Westernize through Africonomics. This approach represents more than policy reform; it constitutes an economic and cultural rebirth grounded in natural-moral law, justice, and liberty. Such a transformation would restore African agency, unlock the continent's human and material potential, and lay the foundation for broad-based, sustainable prosperity rooted in African enterprise and solutions.

To break free from the externally imposed model of coercive, repressive, and mineral-dependent governance and restore African sovereignty, a fundamental shift in philosophy and policy is essential. Transitioning from a state of entrenched stagnation and dependency to one of human flourishing requires decisive steps in key areas, including monetary policy, governance structures, trade relations, and institutional frameworks.

The following recommendations provide a principled and technical framework for African policymakers, institutions, and civil society to build structurally just, sovereign, and prosperous economies founded on Africonomics.

6.1. Dismantle the Mineral-Centered Development Paradigm

African nations must abandon the detrimental and externally imposed belief that mineral exports are the cornerstone of economic development. Minerals, while valuable, do not constitute economic wealth nor do they guarantee a stable and prosperous economy; they are simply inputs. Economic development is driven by human enterprise, value creation, free exchange within a conducive institutional framework, preferably a structurally just economic order. In other words, economic development and prosperity are exclusively human-driven, encompassing institutional design, production, cooperation, value creation, and trade.

To move beyond the prevailing extractive, destabilizing, and autocratic model, African policymakers should:

- Reorient development strategies away from mineral dependency toward productive, diversified, and value-added sectors such as agriculture, agro-processing, manufacturing, logistics, and digital services.
- Establish reliable legal frameworks that uphold property rights, enforce contracts, and ensure policy predictability, thereby creating an environment conducive to entrepreneurship, investment, and long-term growth. Legal predictability and reliability are essential for a thriving economy.
- Adopt free-market-oriented policies that reduce regulatory barriers, minimize state interference, and encourage innovation, trade, and local production across all sectors of the economy.
- Promote economic literacy, particularly the critical distinction between money, mineral resources, and actual economic wealth. Ground public understanding and policy frameworks in the principles of Africonomics, emphasizing human agency, structural justice, sound money, and voluntary exchange.

By dismantling the state-managed, mineral-centered paradigm and embracing a principled, people-centered approach, African nations can unlock their full economic potential and chart a path toward stability, sovereignty, and prosperity.

6.2. Transition to Sound Money and Monetary Sovereignty

Africa's persistent monetary crises are not the result of African agency, but rather products of fiat currency systems imposed during colonialism and maintained through statist central banking.

These systems are inherently unstable and unjust, leading to rampant inflation, dispossession, debt dependency, and widespread impoverishment. As outlined in *The Africonomics Theory of Monetary Justice*, fiat money—created arbitrarily and detached from any asset backing—is uncivilized, fraudulent, and destructive to the fabric of society.

While some progress has been made in other areas of development, Africa's monetary architecture remains colonial in structure and statist in function, exposing nations to continued economic manipulation, loss of sovereignty, and structural underdevelopment.

Africonomics offers a principled alternative through the Nilar—a gold-based, sovereign, and decentralized currency system governed by natural-moral law principles. Unlike fiat currencies managed by inflationary central banks, the Nilar is designed to:

- Preserve purchasing power
- Protect property rights
- Ensure monetary sovereignty
- Foster long-term stability and prosperity

To begin the transition, African nations should:

- Adopt and develop the Nilar as the foundation of a just and stable monetary system.
- Promote gold accumulation and initiate audits of central bank reserves to support the issuance of Nilar currency.
- Pilot regional Nilar frameworks as a basis for monetary cooperation and economic integration.
- End reliance on debt-based fiat systems, including foreign currency borrowing.
- Reject inflationary central bank policies that erode savings and destroy capital formation.
- Establish decentralized and independent monetary institutions—free from political manipulation and committed to sound monetary principles.
- Ensure transparency, accountability, and adherence to natural-moral principles in monetary governance.

Fiat monetary systems create structural injustices within statist economies, entrenching economic instability and defrauding the masses while benefiting governments, politicians, and elites. Sound money is essential, constituting the cornerstone of a structurally just, stable, dignified, and prosperous society. Without it, sustainable economic development is not possible. The Nilar not only provides a practical solution but also promotes a fundamental shift—a moral

and civilizational realignment—toward restoring integrity, stability, and liberty in African economic life.

6.3. Foster a Free Enterprise and Investment Environment

A vibrant, innovative, and prosperous economy cannot emerge under bureaucratic repression, excessive taxation, and legal uncertainty. To unleash Africa’s entrepreneurial potential and attract long-term investment, governments must create a free enterprise environment rooted in liberty, predictability, and justice.

Key policy reforms should include:

- Simplify and streamline business registration and trade logistics, removing the red tape that discourages startups and informal entrepreneurs from formalizing their operations.
- Minimize and prune taxation, especially on small businesses and productive enterprises. Tax policy should encourage innovation, reinvestment, and local capital formation.
- Eliminate unnecessary regulations that hamper free enterprise and stifle competition. Regulatory reform should reduce corruption, increase efficiency, and protect free exchange rather than restrict it.
- Promote savings and capital formation through sound monetary policy and banking systems that reward thrift and investment rather than speculation and debt.

Crucially, property rights must be secure, voluntary contracts must be enforceable, and institutions must be predictable and impartial. *The rule of just law* must govern economic institutions, not merely the rule of law through legal positivism or technocratic manipulation. Justice must be the foundation of the legal and economic order, ensuring that:

- Individuals can invest and build without fear of confiscation or arbitrary interference.
- Entrepreneurs and investors trust that agreements will be honored and disputes resolved fairly.
- Citizens experience the law as a protector of natural rights, not an instrument of state control and elite enrichment.

Africonomics affirms that justice, liberty, and trust are the pillars of economic development. By fostering a principled and investor-friendly environment grounded in these parameters, African nations can catalyze innovation, expand productive enterprise, and build thriving, opportunity-rich economies from the bottom up.

6.4. Embrace African Continental Integration through AfCFTA

The African Continental Free Trade Area (AfCFTA) offers a historic opportunity to reverse the legacy of colonial fragmentation and unlock Africa's vast economic potential. To succeed, integration must be grounded in genuine free trade, not managed protectionism or technocratic bureaucracy masquerading as free trade. Africonomics advocates for a bold and principled embrace of continent-wide economic integration, founded on free enterprise, voluntary exchange, productive cooperation, and infrastructural connectivity.

Key priorities include:

- Eliminate all intra-African tariffs and non-tariff barriers. Within Africa, free trade must be genuinely free, unhindered by artificial restrictions, bureaucratic delays, or rent-seeking intermediaries.
- Harmonize standards and digitize trade protocols to facilitate seamless cross-border commerce, thereby reducing the cost and complexity of doing business across the continent.
- Invest in integrative infrastructure—especially transcontinental rail networks, energy grids, and telecommunications systems—that enable local value creation and interregional exchange.
- Shift the narrative from nationalism to solidarity. The prevailing protectionist and isolationist policies from colonial and neocolonial statist frameworks must be replaced by a spirit of liberty, reciprocity, and economic unity rooted in shared African interests.

Continental integration is not about creating another bloated technocratic institution, but about liberating the African people and economy from artificial borders, fragmented markets, statist development models, and state oppression. As Africonomics emphasizes, Africa will either unite through free enterprise and free trade—or remain economically fragmented, politically vulnerable, and structurally subordinated.

6.5. Decentralize Economic Governance and Restore Local Agency

Sound economic development begins with individuals and takes place at the local level. It is not achieved through central mandates but through the voluntary initiatives, creativity, and responsibility of individuals, families, and communities. Africonomics calls for a decisive shift away from centralized, coercive economic management toward a decentralized, people-driven

model. This model is based on local agency, voluntary cooperation, free exchange, and structural justice.

Key actions include:

- Dismantle centralized control and repression of economic activity. Transfer decision-making power to individuals, local communities, and private actors who are directly invested in and impacted by their outcomes. Replace dependency on politicians with a culture of dignity, liberty, and initiative.
- Break the state monopoly over extractive sectors. Introduce transparent governance, competitive bidding, and inclusive models of citizen ownership. Resource wealth must benefit the people, not empower authoritarianism, enrich elites, or serve foreign interests.
- Empower youth as entrepreneurs, inventors, and problem-solvers, not as dependents of the state and recipients of handouts. Prioritize entrepreneurial ecosystems over politicized employment schemes. Support youth-led enterprises through startup incubators, low-regulation, access to capital, and the removal of discriminatory lending rules. Focus education on skills, critical thinking, and enterprise, not conformity and bureaucratic credentials.

These policy recommendations are not mere administrative tweaks, but rather foundational, forming the basis of a moral and civilizational realignment. African economic integration, liberation, and transformation will not be built by persisting with failed, pseudoscientific statist models but by placing human dignity, liberty, and agency as the drivers of progress. Africonomics provides the framework and strategic roadmap for this transformation: a fundamentally different, principled economic order based not on force and fraud, but on truth, justice, and productive peace.

7. Conclusion

The state-directed, resource-dependent development model has not brought Africa economic stability, integration, or prosperity. Instead, it has entrenched centralized power, autocratic systems, dependency, instability, and underdevelopment. This tragic situation is not an organic outcome of African thought and agency but a deliberately imposed framework, engineered to

maintain Africa's subjugation within a Western global order built on racial hierarchy, statism, fiat money, and imperial domination.

This policy paper has demonstrated that the state-managed, mineral-centered development model is not only flawed but fundamentally fraudulent. This approach rests on two false premises: first, that an abundance of natural resources automatically translates into economic prosperity, and second, that the economy is a mechanical system that can and should be centrally managed by the state. In practice, this model has produced decades of state oppression, systemic injustice, chronic instability, and dysfunctional bureaucracy—all while enriching foreign powers and domestic elites at the expense of ordinary Africans.

The fixation on mineral exports has served a broader imperial agenda. 1) It distracts African governments from pursuing principled and sovereign economic models grounded in sound money, structural justice, and human dignity. 2) It locks African nations into the role of raw material suppliers within the Western-dominated global order—while they remain economically stagnant, politically vulnerable, and technologically dependent. 3) It prevents industrialization and innovation by keeping Africa as a consumer of foreign goods and technology, rather than a producer and global competitor. 4) It sustains autocratic governments by channeling resource rents through centralized state systems that fund oppression, suppress opposition, and concentrate wealth and power. 5) It perpetuates economic underdevelopment, dependency, and Western hegemony under the guise of development aid, stabilization assistance, and scientific policy.

The outcome is a tragic paradox: a continent rich in resources but impoverished in outcomes; rich in potential but trapped in stagnation. Africa's resource wealth has become a curse, not by nature, but by design—a statist design orchestrated by Western governments and institutions.

Yet the greatest tragedy facing Africa is not economic, but moral. The structural economic marginalization of African youth under statist systems is a catastrophic waste of human potential. In a continent where the majority of the population is young, their creative and productive abilities are systematically suppressed by government policies, repressive bureaucracies, destabilizing fiat monetary systems, and an economic model that prioritizes mineral extraction over free enterprise and market dynamism. This is not only a continental waste of demographic opportunity but also a cultural betrayal, an economic disaster, and a moral catastrophe that benefits a Darwinian hegemonic system while undermining African nations.

Africa's most precious resource is not beneath its soil but among its people, particularly its youth. The statist, extractive, and fiat-based systems imposed by the West continue to viciously suppress this human potential. Talent, energy, and productive capacity are squandered under the oppressive weight of chronic inflation, repressive regulation, confiscatory taxation, and ideological colonization.

Africonomics presents a principled, human-centered alternative that aims to break the chains of statism and mineral dependency. Rooted in natural-moral law, structural justice, and voluntary cooperation, Africonomics redefines the foundations of socioeconomic order and prosperity. Wealth is created through human enterprise and exchange; it is not something that is extracted. Money must be sound and retain its value over time, rather than being printed into existence. Development must emerge from liberty, enterprise, and human dignity working in productive peace, rather than being imposed through coercive, technocratic means.

Through sound money (the Nilar), free enterprise, and continental integration through free trade, Africonomics provides the framework for a truly postcolonial Africa—sovereign, stable, productive, and free from external manipulation and domination. To move forward, African nations must reject all imported statist models, whether Western “capitalism” or Western socialism, both of which are coercive, confiscatory, and morally bankrupt. The Western utilitarian, Darwinian paradigm is inconsistent with the distinctly human and principled nature of the African worldview.

The path to African sovereignty and prosperity is not further Westernization but de-Westernization grounded in Africonomics.

This transformation requires dismantling the extractivist paradigm, rejecting fiat monetary systems, upholding natural rights and property ownership, and empowering people over minerals, liberty over control, and justice over technocracy. It demands the courage to abandon failed paradigms and embrace Africa's economic heritage of free enterprise, voluntary exchange, and sound money.

The time has come to end the mineral mirage that has held Africa captive for too long. The time has come to restore African sovereignty, not through colonial ideologies or statist systems, but through the dignity, agency, and productive capacity of the African people. Africonomics presents a fundamentally different paradigm—a principled framework for African economic integration, liberation, and transformation.

The choice before Africa is clear: continue down the path of mineral dependency and external subjugation, or embrace the transformative vision of Africonomics and reclaim its rightful place as a beacon of moral leadership, economic sovereignty, and human flourishing. The transformation of the continent—and the prosperity of its people—depends on this choice.

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