



# The African Worldview: A Principled and Civilized Vision in Contrast to the Western Aggressive Ethos

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Author:  
**Manuel Tacanho**

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**Editorial Note:** This paper originates from the section titled *African and Western: Two Distinct Worldviews* in the foundational Africonomics paper, *Africonomics: A School of African Philosophical and Economic Thought*. It challenges the West's longstanding and arrogant claims of civilizational superiority by demonstrating that the African worldview is distinctly human and principled, thus morally and civilizational superior to the Western worldview, which is rooted in racial hierarchy, rivalry, and systemic violence, driven by an animalistic conception of human nature and relations.

# The African Worldview: A Principled and Civilized Vision in Contrast to the Western Aggressive Ethos

Manuel Tacanho\*

## ABSTRACT

This paper examines the foundational ethical, philosophical, and civilizational differences between the African worldview and the dominant Western worldview. Drawing on the insights of social philosopher and economist Manuel Tacanho in his paper *Africonomics: A School of African Philosophical and Economic Thought*, it affirms that the African worldview is intrinsically theist, principled, nonrivalrous, and nonaggressive, while the Western worldview remains shaped by materialism, racialism, rivalry, and systemic violence. This contrast—the distinctly human and principled nature of the African worldview—makes it morally and civilizational superior to the animalistic Western worldview. The paper critiques the Western paradigm’s grounding in Darwinian evolutionary theory, Social Darwinism, and racism, highlighting the destructive impact of these ideologies on worldwide human relations within and among nations. It concludes that the African worldview, as articulated in *Africonomics*, offers an ethical, constructive, and civilized framework for structurally just socioeconomic order and human flourishing—one aligned with reality and grounded in the natural-moral law principles of truth, justice, and nonaggression.

**KEYWORDS:** African worldview, social philosophy, African philosophy, natural-moral law, comparative ethics, scientific racism, Darwinian theory, philosophical anthropology, *Africonomics*, human nature, civilization.

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

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# 1. Introduction

The contemporary global order is profoundly shaped by Western philosophical, political, and economic models, which are grounded in utilitarianism, materialism, and Darwinian determinism. These frameworks have defined the ideological foundations of political institutions, economic systems, and social hierarchies across the world, including in Africa. Yet the African worldview stands in principled and fundamental opposition to this unprincipled, mechanistic, and ultimately animalistic Western paradigm.

Far from being a mere cultural distinction, the African worldview offers a fundamentally different—and morally superior—conception of human nature, social organization, and international relations. Rooted in theism, natural-moral law, and an ethical understanding of human agency, it affirms the dignity, liberty, and moral responsibility of every person. It prioritizes peaceful coexistence, voluntary cooperation, and nonrivalry over the Western ethos of racial hierarchy, systemic violence, and military domination.

This paper explores the theistic, principled, nonaggressive, and nonrivalrous foundations of the African worldview, contrasting them with the animalistic, racialized, rivalrous, and belligerent character of the Western worldview. It asserts that the African philosophical tradition, as developed in Africonomics, provides a far more ethical, coherent, and constructive framework for organizing socioeconomic systems and guiding human relations within and among nations.

By examining the ethical, ontological, and civilizational implications embedded in these competing worldviews, this paper contends that while the Western tradition has been marked by rivalry, systemic violence, and domination, the African worldview offers a peaceful, principled, and nonaggressive alternative rooted in a correct conception of human nature, recognition of moral agency, and the existence of objective, universal ethical principles.

This contrast carries profound implications for how societies understand civilization itself, organize their economic and social systems, and foster human flourishing. Grounded in truth, justice, nonaggression, and the inherent dignity of the human person, the African worldview—revived and structured by Africonomics—presents not only a critique of Western frameworks but a compelling vision for a principled, structurally just, and genuinely civilized world.

## **2. The Theist and Ethical Foundations of the African Worldview**

This section employs a comparative philosophical methodology to examine the ontological, epistemological, and ethical presuppositions underlying the African and Western worldviews. It analyzes how fundamental assumptions about human nature and human relations shape economic systems, social structures, and civilizational values. The section also examines how historical experiences, including colonialism, scientific discourse, and political-economic transformations, have shaped these foundations.

### **2.1. Natural-Moral Law and Human Agency**

The African worldview is grounded in theism, natural-moral law, and a distinctly human, principled conception of human nature. This framework affirms that human beings possess inherent moral agency, ethical discernment, and natural rights—specifically the individual rights to life, liberty, and the ownership of self and justly acquired property. From these foundations emerges an emphasis on voluntary cooperation, peaceful coexistence, and social harmony as the basis for just human relations, sustainable economic development, and genuinely civilized societies.

In contrast to Western materialist and mechanistic paradigms that reduce human nature to instinct or evolutionary determinism, the African paradigm recognizes humans as moral beings endowed with reason, dignity, agency, and moral responsibility. Within the Africonomics framework, this perspective is operationalized by grounding economic and social institutions in natural-moral law and maintaining an unwavering respect for the intrinsic worth of each human being and their natural individual rights.

Central to the African worldview is the conviction that natural rights are not granted by governments or social structures, but are inherent to human nature, originating from the transcendental Creator and the universal moral lawgiver, described in Africonomics as God. From this foundation flows a vision of society built on universal moral principles, humanity, and peaceful, voluntary human relations. The natural-moral law framework of Africonomics rejects coercion, aggression, racial hierarchy, and domination as acceptable means of social and economic organization.

**Figure 1:** Visualization of the Africonomics framework, spanning from moral foundations through philosophical reasoning to concrete policy recommendations.



## 2.2. Core Principles and Values

African philosophical and social traditions consistently emphasize several interconnected principles:

The sanctity of life forms the foundational principle, recognizing human existence as inherently valuable and deserving of protection. This connects directly to the importance of peaceful and just human relations, which prioritizes conflict resolution through dialogue, mediation, and mutual understanding rather than systemic force or coercion.

Solidarity and voluntary cooperation are central organizing principles, emphasizing that social bonds emerge through freely chosen mutual obligations rather than centralized or coercive structures. This framework recognizes the nonrivalrous nature of social and economic progress, where societal prosperity enhances rather than diminishes individual rights and well-being.

Most significantly, the African worldview consistently rejects aggression, coercion, and domination as legitimate means of human interaction, instead promoting collaborative, voluntary approaches to social relations that respect individual agency while fostering collective well-being and flourishing. This is rooted in its principled conception of human nature and a nonrivalrous, nonaggressive approach to social order.

### 2.3. A Nonrivalrous View of Human Flourishing

A defining characteristic of the African worldview is its nonrivalrous conception of human flourishing. Prosperity, in this perspective, is not viewed as a zero-sum contest in which one person's gain must come at another's loss. Instead, it is understood as a collaborative endeavor where value is created and expanded through peaceful cooperation, voluntary, mutually beneficial exchange. This fundamentally principled approach stands in sharp contrast to the Western worldview, which is built on assumptions of scarcity, rivalry, and the necessity of conflict.

Traditional African social and economic systems exemplify this nonrivalrous ethic. Practices such as free enterprise, family-based mutual aid networks, free trade, and decentralized governance structures all fostered prosperity without the systemic coercion, fraud, or entrenched inequality that characterizes existing statist socioeconomic systems. The philosophy of Ubuntu, rooted in the notion of shared humanity and mutual interdependence, embodies this worldview. It affirms that individual well-being is inextricably linked to the well-being of others, reflecting a belief in collaborative advancement rather than domination through systemic deception and aggression.

Within this ethical African framework, wealth creation, social order, and human dignity are not mutually exclusive; rather, they are mutually reinforcing. Prosperity is understood as expanding and shareable, with one person's or society's progress strengthening, rather than undermining, the progress of others. This peaceful, collaborative model challenges the belligerent, adversarial mindset that pervades much of Western thought and policymaking.

In *The Moral and Philosophical Structure of Africonomics: A Framework for African Economic Sovereignty*, social philosopher and economist Manuel Tacanho (2025) observes:

The socialist and other statist economic models adopted by post-independence African governments are foreign and fundamentally incompatible with African moral and economic traditions. These models—rooted in European utilitarianism, materialism, centralization, and coercion—disrupted longstanding free market systems, criminalized informal enterprise, and concentrated power in the hands of predatory states. They also helped justify authoritarian government systems and institutionalized rights violations. There is no cultural, historical, or philosophical foundation for statist systems within the African worldview or economic heritage.

The African worldview is inherently principled and nonaggressive, most clearly expressed through the philosophy of Ubuntu—a nonrivalrous ethic that affirms human dignity, emphasizes mutual respect, and recognizes the shared humanity of all people. The African worldview asserts the fundamental principle of voluntary and peaceful relations and rejects coercion and aggression. Therefore, it disagrees with the coercive, confiscatory, and oppressive nature of statist systems.

Tacanho (2025) further observes:

Due to its peaceful, collaborative, and moral nature, the African worldview is aligned with systems based on voluntary interaction, free exchange, and mutual benefit. It is naturally compatible with a free-market economy underpinned by a sound monetary system. It affirms that legitimate and civilized socioeconomic order must be ethically founded, upholding natural individual rights, structural justice, and peaceful human relations. Africonomics does not impose foreign models on Africa. It crystallizes the African worldview and restores what has long been true: African societies flourish when free to act ethically, trade voluntarily, and govern justly and locally.

Critics may argue that this principled, nonrivalrous approach leaves Africans vulnerable to exploitation and domination by predatory human groups in a world still shaped by unprincipled, aggressive, and militaristic actors. They might point to the historical and ongoing Western subjugation of African nations as evidence that the African worldview is naive or ill-suited to global realities. Yet this very dilemma highlights the moral and civilizational superiority of the African worldview. The appropriate response is not to abandon its intrinsically humane and principled foundation, but to develop robust strategies and capabilities that can defend Africa against external subversion and aggression.

In other words, Africans must retain and strengthen their nonrivalrous, ethical worldview while becoming vigilant and strategically capable of resisting the persistent aggression, repression, and manipulation of a Western system determined to maintain its global power of racial hierarchy and domination. Such an approach preserves the moral clarity and civilizational promise of the African worldview while acknowledging the practical necessities of geopolitical self-defense.

## **2.4. Historical Implementation and Social Structures**

The African worldview has historically rejected racial hierarchies and supremacist ideologies. Human identity was traditionally defined by character, moral conduct, and contributions to community, not by arbitrary physical features or inherited status. This nonracial orientation fostered inclusive and pluralistic societies, where diversity was accommodated within frameworks of shared ethical norms and a sense of common humanity.

Precolonial African societies embedded these ethical principles into their social, economic, religious, and governance structures. Conflict resolution systems prioritized restitution, reconciliation, and the restoration of harmony rather than punitive retribution. Disputes were resolved through mediation and consensus-building, reflecting a commitment to peaceful coexistence based on moral understanding and shared responsibility, rather than systemic

coercion or racialized hierarchies.

Moreover, free enterprise, trade networks, and governance structures in these societies reflected core African values of voluntary participation, mutual benefit, and individual responsibility. Decision-making processes typically relied on consultation and deliberation to ensure that authority is aligned with justice and peace, rather than arbitrary or tyrannical power. Even in more prominent African kingdoms, governance remained largely decentralized and just.

These patterns reveal an impressive capacity to integrate diversity, sustain peace, and maintain social cohesion through ethical frameworks. In doing so, precolonial African kingdoms, city-states, and other polities demonstrated that principled, inclusive, and nonrivalrous approaches to human relations are not only possible but historically rooted in Africa's own civilizational heritage.

## **2.5. Contemporary Relevance and Africonomics**

Africonomics revives and articulates these civilizational principles as foundations for African economic integration, transformation, and liberation. It affirms that Africa's path to sovereignty, structural justice, and economic prosperity lies not in state coercion, technocratic control, resource extraction, foreign aid, or imported statist models, but in designing systems that reflect truth, justice, liberty, and the inherent moral agency, ethical discernment of individuals—a central characteristic that distinguishes humans from animals.

This approach indicates that sustainable development and economic prosperity must emerge from principled systems and institutional frameworks rather than externally imposed models. African economic integration and liberation are not merely a technical process of market coordination, but a moral and civilizational imperative to rebuild social and economic arrangements that honor human dignity, promote peaceful relations, and align with the natural-moral law principles of truth, justice, and nonaggression.

The African worldview, as presented in Africonomics, is a sound alternative to the Western mechanistic and violent worldview, providing a constructive framework for principled social, economic, and political systems. It is grounded in ethical principles that prioritize justice and human flourishing through voluntary cooperation, respect for natural rights, and recognition of shared humanity. Its emphasis on nonrivalrous prosperity, peaceful coexistence, and moral agency offers foundational principles for building structurally just societies and a genuinely civilized world.

### **3. The Animalistic and Aggressive Nature of the Western Worldview**

In stark contrast to the theistic, human-centric, and principled African worldview, the dominant Western worldview has historically been rooted in materialism, utilitarianism, and Darwinian determinism. The Western philosophical framework promotes a view of human nature and relations that is racial, rivalrous, aggressive, and animalistic. In this perspective, individuals and nations are viewed as competitors engaged in a perpetual struggle for survival, power, and dominance.

#### **3.1. The Philosophical Foundations of Western Aggression**

The Western worldview (and global order) emerged from a materialist, utilitarian, and deterministic conception of human existence. It draws heavily on Darwinian evolutionary theory and the philosophy of Social Darwinism, which posits that human progress is driven by competition, struggle, and the survival of the fittest. This unprincipled and destructive framework reduces human beings to animalistic, instinct-driven entities, resulting in atrocious systems of institutionalized injustice, racial hierarchy, rivalry, violence, colonial conquest, and socioeconomic oppression.

At the heart of this animalistic and aggressive worldview is the philosophical legacy of Darwinism and its derivative, Social Darwinism, which applied the biological principle of “survival of the fittest” to human societies. This doctrine falsely claims that human progress occurs through relentless competition, conquest, and the elimination of the “unfit.” Human worth became redefined in terms of strength, utility, and racial classification, creating a severely distorted conception of human relations that legitimizes systemic violence, oppression, exploitation, and subjugation—all under the guise of civilization and scientific advancement.

The intellectual poison of scientific racism further entrenched the Western worldview’s racialized, hierarchical, and violent nature. By ranking human populations according to arbitrary biological traits, it created a pseudoscientific rationale for Western supremacy and imperialist domination that persists to this day. Western institutions absorbed these doctrines into their political and economic systems, developing adversarial models of governance, centralized control, and exploitative practices justified by a false sense of racial superiority.

### **3.2. Scientific Racism and Social Darwinism: An Atrocious Legacy**

The intersection of Darwinian evolutionary theory with racial categorization produced particularly destructive ideologies that became embedded in Western intellectual and institutional frameworks. Scientific racism emerged as a pseudoscientific enterprise that attempted to provide biological justifications for social hierarchies, classifying human groups according to fabricated scales of evolutionary development. This morally abhorrent yet institutionally powerful framework provided intellectual legitimacy for colonial expansion, economic exploitation, systematic oppression, and atrocities across multiple continents.

Social Darwinism extended these biological deterministic arguments into the realms of economic and social policy. Proponents argued that the suffering of supposedly “less fit” individuals and groups was not natural but beneficial for human progress. Herbert Spencer’s phrase “survival of the fittest”—often incorrectly attributed to Darwin—became a convenient justification for policies including colonial extraction, displacement, massacre, and genocide.

This interconnection of consequentialist and ideological frameworks constitutes what Tacanho identifies as unethical, uncivilized, and atrocious elements of the Western worldview and system. Instead of conceiving human nature and relations through frameworks of ethical discernment, moral responsibility, and shared humanity, the Western philosophical paradigm reduces humans to animalistic, instinct-driven entities and complex social interactions to crude animal competition governed by purportedly natural laws of racial domination and subordination.

The destructive consequences of these flawed and ideological frameworks are not historical artifacts; they continue to shape the present in more subtle yet equally insidious ways. Western models still poison human relations, undermine human flourishing, and perpetuate the illusion of Western racial superiority. In doing so, they help sustain an atrocious global order rooted in racism, statism, systemic violence, and aggressive domination.

While explicit scientific racism has been largely discredited within mainstream Western academic discourse, the underlying structural arrangements and conceptual frameworks it helped establish continue to destructively shape contemporary global relations. The current international order, characterized by persistent racial hierarchies, militarized statist systems, systemic oppression, and extractive economic relations, reflects the enduring influence of these nineteenth and early twentieth-century ideologies.

Contemporary manifestations of this legacy include the maintenance of global economic structures that systematically disadvantage formerly colonized regions, the perpetuation of racial hierarchies within societies globally, and the continued deployment of subversion and aggression to preserve the status quo. The Western institutional commitment to preserving these arrangements demonstrates fundamental continuity with earlier periods of explicit racial domination, suggesting that surface-level repudiations of scientific racism mask deeper structural commitments to maintaining a racialized, unprincipled, and uncivilized global order through methods that combine systemic deception, economic coercion, and military aggression.

### **3.3. Economic and Geopolitical Rivalry**

The unprincipled, rivalrous, and aggressive Western worldview permeates Western economics, international relations theory, and the broader social sciences. Within this framework, human beings are conceived not as moral agents endowed with ethical discernment but as animalistic competitors locked in perpetual struggle for survival. Rivalry is enshrined as the primary engine of progress, while economic actors are framed as self-interested adversaries, and society itself is imagined as a marketplace of conflict and exploitation. Institutions, accordingly, are structured not around universal moral principles, structural justice, or human flourishing, but around state-dominated systems of coercive regulation, confiscatory taxation, fiat monetary manipulation, centralized control, and repressive policies.

This worldview finds prominent expression in the global dominance of statist economics over sound, principled economics—another atrocious consequence of the Western philosophical paradigm and its imperialist global order of racial domination. Statist socioeconomic systems viciously violate people’s natural rights to life, liberty, and property ownership, dispossessing them of purchasing power, prosperity, sovereignty, and dignity.

In international affairs, the same philosophy of antagonism and conflict shapes the Western geopolitical and economic paradigm. Rather than viewing economic activity as collaborative value creation, Western models treat commerce as a zero-sum arena where one party’s gain must come at another’s expense. This framework fosters inherently unstable, arbitrary, and exploitative relations, empowering powerful economies to extract wealth from weaker ones through multiple instruments of domination.

Western political and economic institutions, molded by these beliefs, adopted adversarial models of governance and hierarchy enforced by militarism, racism, and centralized statism.

Pseudoscientific doctrines, such as racial hierarchies, provided a false intellectual justification for supremacy and imperial control—justifications that persist, albeit in subtler forms, to this day.

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.

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.

Ultimately, this unprincipled, rivalrous, and aggressive worldview permeates every dimension of Western economics, politics, and international relations, celebrating rivalry as the highest virtue. Cooperation, mutual benefit, and principled human relations are discarded in favor of coercive regulation, debt dependence, managed trade instead of free trade, and state-managed systems designed to preserve power, racial hierarchy, and domination.

### **3.4. The Absence of Transcendent Moral Authority**

A fundamental flaw of the Western worldview is its lack of a transcendent moral anchor. Its dominant philosophical frameworks—utilitarianism, materialism, positivism, and Darwinian anthropology—explicitly reject the view of an objective, universal moral order. In the absence of such a framework, coercion, deception, and oppression become normalized tools of policy and statecraft. Without a higher moral standard, power becomes its own justification, and law becomes arbitrary, detached from its true purpose of serving justice.

This moral vacuum has created widespread corruption and confusion, resulting in a system where might makes right, where the most powerful nations and institutions impose their will

without regard for higher ethical principles. The result is a profoundly corrupt, corrupting, and atrocious statist global order built on force and fraud instead of justice, on exploitation instead of cooperation, and tyranny and domination instead of human liberty and dignity.

The absence of transcendental moral authority in Western models is neither harmless nor accidental. The unprincipled, uncivilized Western paradigm has promoted moral relativism and subjectivism, stripping away objective moral principles as the essential foundation for law, governance, and justice in human relations. In doing so, it has reduced law to a mere tool of coercive state power and imperial domination.

This has facilitated the normalization of a racial hierarchy and a mechanistic, animalistic conception of human nature that legitimizes systemic dehumanization, brutalization, dispossession, and subjugation of entire populations deemed “less human.” Ironically, the West—which has racialized and degraded other human groups—embodies an animalistic worldview and an atrocious history, lacking moral clarity and true humanity.

In contrast, the Africonomics framework begins with a theist metaphysics: the recognition of God as the transcendental creator and moral lawgiver. This is not a religious proposition. It is a rigorous philosophical position. Affirming a creator provides the necessary foundation for objective, universal moral principles that apply to all human beings, regardless of culture, ethnicity, or era.

Africonomics rejects the utilitarian, materialist, and atheistic premises of Western philosophical thought, which reduce human beings to mechanistic or animalistic entities devoid of moral agency and ethical discernment. Its natural-moral law framework affirms the moral distinctiveness and agency of the human person, offering a principled approach to human relations and a constructive foundation for structural justice, economic prosperity, and a genuinely civilized world.

### **3.5. The Civilizational Consequences**

The consequences of the unprincipled and animalistic Western worldview have been catastrophic for humanity and human civilization. Genocide, colonization, slavery, environmental devastation, widespread corruption, oppression, injustice, instability, and unending warfare are not deviations from Western culture but instead natural outgrowths of its foundational philosophies. From the colonial era through to the present, the West has built and maintained an atrocious global order defined by racism, statism, militarism, systemic violence, dispossession,

and exploitation—consistently subordinating truth, peace, and justice to the pursuit of power, profit, and racial domination.

What apartheid enforced in South Africa was a microcosm of the global system of apartheid maintained by the Western order to this day: a worldwide racial hierarchy built on Western supremacy, imperialist domination, selective justice, arbitrary rule by law instead of rule of just law, and the systematic suppression of human flourishing through statism. This global system relies on structural injustices and technocratic, autocratic statist systems of coercion, manipulation, exploitation, and oppression—enriching and empowering elites while systematically dispossessing and subjugating the many.

While some rightly denounce the explicit violence and colonial atrocities of the West, its worldview has also produced more subtle yet equally destructive social systems. As demonstrated by the Africonomics Theory of Monetary Justice, the global institutionalization of monetary inflation—artificial credit and currency creation—under the fiat dollar standard constitutes not only an economic failure but a moral and civilizational atrocity. It is a systemic crime against humanity that has eroded human dignity, destroyed savings, ruined economies, and entrenched structural injustice on a worldwide scale. Far from reflecting an intellectual or monetary advancement, the fiat dollar standard is an egregious moral failure and an economic crime against humanity.

The Western system of thought has produced an atrociously rivalrous, violent, and destructive global order built on racism, statism, systemic deception, and aggressive domination. In this autocratic and brutish system, peace, justice, and human dignity are consistently sacrificed for power, profit, and racialized hierarchical control. From colonial conquest to contemporary neocolonial domination, the pattern remains consistent: might makes right; the strong dominate the weak; governance operates through coercion and arbitrary authority; resources are extracted from the exploited to enrich the exploiters; and violence, whether overt or covert, is used whenever other tools of subjugation prove inadequate.

### **3.6. The Dehumanizing Logic of Western Thought**

As Africonomics exposes, the Western worldview is not only ethically bankrupt but civilizationally destructive. It systematically reduces human beings to instruments of utility, strips away their moral agency, and imposes coercive, oppressive systems of control that fundamentally undermine human flourishing. Within this framework, people are viewed as resources to be

exploited and managed as mechanical units by the state, rather than as individuals endowed with natural rights, dignity, agency, and ethical discernment.

This dehumanizing logic is evident in Western economic policies that prioritize profit over people, in governance systems that concentrate power among elites, and in international relations that treat weaker nations as territories to be subjugated instead of partners to be respected. The entire apparatus of Western deceptive and violent domination is built upon the premise that some humans are worth more than others, granting the “superior” a self-appointed right to subjugate, dispossess, and even exterminate the “inferior.”

The Western worldview, characterized by a violent racial hierarchy and domination, is not only unprincipled and uncivilized but also intrinsically genocidal—an assertion tragically confirmed by historical records.

Darwin himself echoed this unprincipled and animalistic view in *The Descent of Man* (1871, p. 201):

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.

This chilling passage illustrates the essence of a worldview that legitimized colonial conquest, racial extermination, and systemic oppression under the banner of “civilization” and “progress.” From the colonial era to the present, the Western aggressive, statist, and militarist ethos has produced a global order marked by statism, racism, imperialism, systemic corruption, conflict, and exploitation.

In *The Moral and Philosophical Structure of Africonomics*, Tacanho (2025) further observes:

Unprincipled, mechanical, and animalistic philosophical frameworks produce systems that are themselves mechanical, dehumanizing, violent, and atrocious. Yet human relations—within societies and across nations—need not remain defined by institutionalized deception, coercion, exploitation, and aggression. Africonomics offers a principled and transformative alternative: a framework founded on truth, justice, and nonaggression. It fosters peaceful human relations, economic prosperity, and a genuinely civilized world—built not on force and fraud but on universal moral principles.

As noted, the Western paradigm—heavily shaped by Darwinian evolutionary theory and the

doctrine of “survival of the fittest”—has influenced not only political and economic structures but also the pseudoscientific doctrines of scientific racism and Social Darwinism. These profoundly inhuman and dehumanizing ideologies falsely claimed that human worth and social progress depend on racial superiority, violent competition, and domination.

The consequences of the inhuman Western worldview are unmistakable: centuries of slavery, colonization, genocide, resource plunder, systemic oppression, economic dispossession, and widespread destruction—all rationalized by a dehumanizing, animalistic conception of human nature and relations.

### **3.7. The Uncivilized Reality Behind Civilizational Claims**

The Western paradigm, despite its grand proclamations of progress and scientific rationality, is fundamentally uncivilized. It positions itself as the apex of human civilization while systematically engaging in actions that any truly civilized society would deem barbaric. This profound contradiction between the West’s civilizational claims and its practices reveals a deep-seated deception at the heart of its worldview. It rests on assumptions of:

- Rivalry and perpetual competition, rooted in an animalistic conception of human nature
- Racial hierarchies and division, asserting false notions of inherent superiority
- Social and economic belligerence, normalizing conflict and violent domination
- The glorification of conquest, coercion, violence, injustice, and nihilism

This aggressive, statist, and militarist ethos has produced an autocratic and atrocious global order characterized by:

- Systemic racism embedded within global institutions
- Poisoned human relations with fabricated racial lines and hierarchies
- Imperialist domination masquerading as humanitarian intervention
- Economic subjugation rebranded as development assistance
- Cultural erasure packaged as modernization
- Coercion, dispossession, and structural injustice disguised as scientific governance
- Arbitrary, autocratic government systems covered in a democratic veneer

At its philosophical core, the Western worldview is grounded in a Darwinian, animalistic view of humanity that celebrates conquest and domination while dismissing cooperation, justice, and peaceful coexistence as naive or impractical. These assumptions are ingrained in Western social,

political, and economic structures, perpetuating a vicious cycle that undermines human dignity, liberty, prosperity, and civilization.

The arrogant Western claims to being the world's civilizational standard-bearers, rooted in relative material and technological advancement, are unjustified. As first discussed in *The Fiat Dollar Standard: Its Uncivilized and Destructive Nature*, Tacanho refutes this narrow, mechanical, and materialist definition of civilization by demonstrating that true civilization is primarily measured by moral development, namely adherence to the natural-moral principles of truth, justice, nonaggression, and peaceful human relations.

Far from embodying the pinnacle of human civilization, the unprincipled and uncivilized Western worldview has produced an atrocious global system of racism, statism, militarism, and entrenched corruption—directly and indirectly causing widespread oppression, injustice, instability, impoverishment, and human suffering. The racial supremacist ideology and imperial domination of the Western paradigm are the central obstacles to achieving human truth, justice, liberty, peace, and genuine civilizational progress. In other words, the racist and statist Western order is the central anti-human force and the primary barrier to human flourishing and civilization.

For centuries, the West has self-anointed itself with a “civilizing mission,” encapsulated in the myth of the *White Man's Burden*, while perpetuating barbaric practices and erecting uncivilized systems of coercion, deception, exploitation, and oppression enforced through state aggression. In truth, the burden of civilizing the world does not rest on the shoulders of the Western man, but on the African man. Africa—through its principled, nonaggressive, and human-centered worldview as articulated in Africonomics—holds the natural capacity to humanize and civilize the world.

### **3.8. The Urgent Need for a Principled Paradigm**

From the colonial era to the present, the Western worldview has systematically produced centuries of dehumanization, slavery, colonization, genocide, resource extraction, structural injustice, and widespread corruption. These outcomes are not anomalies or mistakes. They are the logical and inevitable consequences of an unprincipled, mechanistic philosophical paradigm that sees humans as nothing more than advanced animals, locked in perpetual struggle for survival, power, and domination—instead of dignified beings endowed with agency, moral reasoning, and ethical discernment capable of cooperation, justice, and mutual flourishing.

This atrocious worldview continues to shape contemporary human relations within and across nations, explaining why the Western system of racial domination—led by the United States—still relies on systematic deception, coercion, exploitation, and violence that mirror the colonial period. Unless this unprincipled, animalistic, and rivalrous paradigm is decisively replaced with a principled, human-centered philosophical framework, global human relations will continue to be marked by institutionalized coercion, deception, dispossession, oppression, and widespread conflict.

A structurally just, fundamentally peaceful, and genuinely civilized world cannot emerge from the Western philosophical and institutional paradigm built on racism, statism, racial hierarchy, rivalry, and systemic violence.

Through the Africonomics framework, the African worldview is a constructive alternative to the Western animalistic and aggressive ethos, and a civilizational imperative for human flourishing. It offers humanity a principled path toward structural justice, economic prosperity, and peaceful coexistence, founded on cooperation rather than violent competition, dignity rather than domination, and natural-moral law principles rather than arbitrary and tyrannical state power.

## **4. The Moral and Civilizational Superiority of the African Worldview**

The African worldview, as systematized in Africonomics, is a fundamentally different and morally superior approach to structuring human relations. This superiority is not measured by economic output or technological advancement, but by a) recognition of the existence of a universal moral order, encapsulated in the objective ethical principles of truth, justice, and nonaggression; b) a distinctly human and correct conception of human nature; c) the moral principles and peaceful foundations that define how societies are structured, how individuals relate to one another, and how social systems function to serve human flourishing.

Africonomics, an African school of philosophical, economic, and civilizational thought, affirms the natural-moral law principles of truthful, just, and peaceful human relations as essential in institutional design and policymaking, forming the foundation for legitimate social and

economic systems. Its natural-moral law framework reorients socioeconomic order toward dignity, liberty, sound money, and structural justice—fostering stable, prosperous, and civilized human societies.

## 4.1. Foundational Ethical Principles

At its core, the African worldview affirms the dignity, moral agency, and interconnectedness of humankind. It rests on natural-moral law—an objective, universal moral order grounded in the theistic understanding that life has purpose, meaning, and ethical boundaries. This provides the African tradition with a constructive foundation for natural individual rights, structural justice, peaceful human relations, and a genuinely civilized world.

The African worldview prioritizes three fundamental principles that distinguish it from alternative frameworks:

**Truth** as the basis for knowledge, integrity, and governance, rejecting the moral relativism, legal positivism, and coercive manipulation that characterize contemporary political and economic systems founded on unprincipled Western philosophical frameworks. This commitment to truth as the compass extends beyond factual accuracy to shape human choices, actions, and institutions.

**Justice** as the guiding principle for human interaction and institutional design, emphasizing just foundation, proportional response, and the protection of individual rights within societal frameworks. This natural-moral law conception of justice transcends retributive and punitive models to adopt restorative approaches that foster reconciliation while maintaining accountability.

**Nonaggression** establishes the ethical boundary that upholds peace and protects natural rights, rejecting the initiation of force as a legitimate means of achieving social or economic objectives. This principle creates space for free markets and voluntary cooperation while maintaining necessary protections against coercion, exploitation, and domination. Voluntary cooperation, encompassed in nonaggression, serves as the engine of economic and social advancement, recognizing that sustainable prosperity emerges through freely chosen collaborative arrangements rather than coercive relations and technocratic control imposed by state power. The civilizational principle of nonaggression is essential for fostering peaceful human relations.

The natural-moral law framework of Africonomics establishes truth, justice, and nonaggression as objective, universal moral principles essential for all legitimate social and economic systems. These principles form the foundation for morally legitimate institutions and

structurally just, prosperous, and civilized societies.

Truth anchors transparency and integrity in human relations and governance structures, ensuring accountability and trust. Justice guarantees fair treatment and proportionate responses, safeguarding natural individual rights while upholding social harmony. Nonaggression provides an ethical boundary that prohibits the initiation of force, fostering voluntary cooperation and peaceful coexistence. Together, these three principles constitute the core civilizational framework that distinguishes a human-centered and fundamentally ethical socioeconomic order from systems built on coercion, deception, exploitation, and oppression.

## **4.2. Comparative Analysis with Western Frameworks**

Whereas the Western worldview approaches life, wealth, and human relations through a rivalrous, zero-sum, and violent conception, the African worldview affirms the nonrivalrous, collaborative nature of human flourishing. The Western paradigm reduces human action and interaction to animalistic instincts, overlooking the distinctly human capacities for moral reasoning, ethical discernment, and recognition of a universal moral order. By contrast, the African worldview affirms these higher human faculties and grounds society in natural-moral law.

This fundamental difference profoundly shapes institutional design, economic policy, social systems, and international relations. Western frameworks construct hierarchies based on race, nationality, and power, institutionalizing apartheid-like inequalities that must be maintained through force, fraud, and coercive manipulation. The African ethos, by contrast, affirms the inherent dignity and natural rights of every person, promoting collaborative, nonaggressive systems that value diversity, foster peaceful relations, and uphold just governance rooted in objective moral principles.

Crucially, while the Western paradigm increasingly relies on coercion, deception, and violence to sustain its statist global order of racial hierarchy and domination, the African framework emphasizes voluntary cooperation, peaceful coexistence, and moral responsibility as the cornerstones of a civilized and just society. This difference extends beyond policy, embodying fundamentally distinct conceptions of what it means to be human and how human societies should interact with one another, both internally and internationally.

Despite the West's arrogant yet ungrounded claims of civilizational superiority, the truth is that the modern world remains fundamentally uncivilized, needing moral and civilizational leadership of the kind Africa can provide. The Western paradigm cannot deliver a structurally just,

fundamentally peaceful, and genuinely civilized global order.

### 4.3. The Africonomics Framework for Civilizational Renewal

As outlined above, the natural-moral law framework of Africonomics recognizes the existence of a universal moral order. It establishes truth, justice, and nonaggression as objective, foundational moral principles for law, governance structures, and just, peaceful human relations. These principles are indispensable for establishing morally legitimate institutions and building structurally just, prosperous, and truly civilized societies.

Africonomics offers a distinctly principled conception of human nature and relations—one that is crucial for achieving structurally just, decentralized, stable, and thriving economies, and for advancing human civilization as a whole. It demonstrates that peace, prosperity, and human flourishing are best secured not through state coercion, technocratic manipulation, social engineering, or aggressive domination, but through principled systems aligned with the natural rights of individuals and the universal moral order of human existence.

This vision decisively rejects the coercive, dehumanizing, and animalistic assumptions embedded in Western philosophical frameworks. Instead, Africonomics proposes a civilizational model in which social, economic, and legal systems are grounded in natural-moral law, fostering structural justice, peaceful relations, and economic prosperity through voluntary consent and moral integrity.

In *The Fetishism of Money and Minerals: A Policy Framework for True Economic Wealth*, Tacanho (2025) remarks:

Africonomics offers more than an economic framework. It is a comprehensive vision of civilizational development. It fundamentally challenges the Western philosophical foundations of Darwinism, materialism, utilitarianism, and positivism, which have long underpinned the Western global order based on racism, statism, and militarism. In its place, Africonomics affirms the existence of a universal moral order embodied in truth, justice, and nonaggression. By restoring these ethical foundations to economics, law, governance, and institutional design, Africonomics pioneers a principled approach that fosters structural justice, economic prosperity, peaceful human relations, and a truly civilized world.

This is not a call for imitation; it is a call for leadership. Africa must not continue to mimic the West's failed and destructive statist models of centralized control and coercive management. Instead, it must lead with a new, morally grounded vision—one that prioritizes human dignity over technocratic expediency, places ethics above utilitarian calculation, and centers peaceful social relations over state domination.

Indeed, Africonomics is more than an alternative framework; it is a fundamentally principled

and civilizational paradigm. It addresses the root causes of institutionalized injustices, political dysfunction, social decay, endemic corruption, and economic instability by promoting a framework grounded in natural-moral law, truth, sound money, structural justice, and coherent respect for the dignity and agency of the human person. Through Africonomics, a path emerges for global civilizational renewal rooted in the universal moral principles of truth, justice, and nonaggression.

#### **4.4. Practical Implications and Global Relevance**

The practical and civilizational implications of the African worldview, as revived and articulated by Africonomics, extend beyond the African continent, offering the world a human-centric and constructive approach. In a statist era marked by increasing global instability, social unrest, economic turmoil, political dysfunction, geopolitical tensions, and moral collapse, this framework offers a timely and principled path forward. It calls for reordering human relations based on principle rather than power, truth rather than manipulation, and justice rather than domination.

The unprincipled, mechanistic, and animalistic Western system—built on Darwinian determinism, racial hierarchy, statism, and violent domination—poses an existential threat to humanity. This atrocious paradigm that rests on force and fraud has unleashed centuries of widespread corruption, conflict, oppression, dispossession, and destruction, fueling a brutish world order that is profoundly inhumane and antithetical to human flourishing and civilization.

Instead of progressing toward global peace and prosperity, the world is drifting ever closer to another catastrophic conflict, including the possibility of nuclear annihilation. The Bulletin of the Atomic Scientists has set the Doomsday Clock at 90 seconds to midnight, its most perilous setting ever, reflecting the dangerous escalation driven by Western statist and imperialist models.

The Western global order has generated unprecedented corruption, systemic violence, and deepening structural injustices. In categorical contrast, Africonomics presents a vision for constructing a more peaceful, non-racial, non-statist, and collaborative global order—grounded in truth, justice, liberty, and universal moral principles. It demonstrates that there is another way: a principled, human-centered, and genuinely civilized approach to human relations and socioeconomic order.

For Africa, the philosophical decoupling from the West is an urgent necessity. By adopting Africonomics, African nations can liberate themselves from Western genocidal domination and

restore African sovereignty and dignity while providing a civilizational model for the world. This model is grounded in natural-moral law, structural justice, sound money, free markets, and collaborative value creation, as opposed to coercive, extractive, and hierarchical statist systems that benefit the top few at the expense of many and civilization.

Such an approach is urgently needed to address the multitude of global crises afflicting nations worldwide. From entrenched technocratic tyranny and bureaucratic dysfunction to chronic economic instability, rampant inflation, fiscal collapse, confiscatory taxation, stagnant economies, and deepening structural injustice, the world is grappling with stalled growth, civil unrest, and systemic failure. Africonomics brings moral clarity, philosophical coherence, and a principled framework for structuring human relations and rebuilding society on just and stable foundations.

In a statist world gravitating toward a third world war and the terrifying possibility of global nuclear annihilation, Africonomics and the African worldview stand out as urgently needed correctives. They offer a principled and transformative alternative built on the recognition of shared humanity and morality. Through these constructive foundations, humanity can forge a more prosperous, peaceful, and truly civilized global order.

#### **4.5. Moral Imperative and Human Vocation**

The failure to build structurally just, peaceful, and principled social systems is not a mere policy error but an egregious betrayal of humanity's moral obligation and potential. Africonomics affirms that human beings are endowed with the capacity and the responsibility to create societies that uphold natural individual rights, foster authentic flourishing, and sustain peaceful human relations through natural-moral law principles, as opposed to systems of domination through state coercion, manipulation, exploitation, and oppression.

Africonomics elevates the African worldview beyond being a cultural or philosophical alternative. It positions it as the foundation for a transformative civilizational model—one that restores dignity, reclaims sovereignty, and rebuilds societies upon an ethical foundation rooted in truth, justice, and nonaggression. Such a framework is guided not by technocratic control or fabricated hierarchies but by an unwavering commitment to human dignity, liberty, and peaceful coexistence.

The African worldview, as articulated through Africonomics, offers more than a refutation of the Western worldview. It provides a comprehensive and coherent framework that addresses the root causes of social dysfunction and structural injustice while laying the groundwork for lasting

prosperity and genuine human flourishing. In this sense, Africonomics is not only a vision for African liberation and renewal but also a principled framework for global civilizational transformation, offering a pathway toward a more just, peaceful, and civilized socioeconomic order.

Institutionalized coercion, deception, oppression, and exploitation need not continue to define human relations within and among nations indefinitely. A structurally just, peaceful, and genuinely civilized world is possible and morally imperative. Failure to pursue such a world through a principled framework grounded in the natural-moral law principles of truth, justice, and nonaggression amounts to a grievous betrayal of humanity's highest vocation. It constitutes a crime against morality and humanity.

Through its natural-moral law framework, Africonomics provides a coherent, stable, and constructive foundation for a principled approach to human relations. This approach upholds the natural rights of life, liberty, and the ownership of self and justly acquired property. With Africonomics, humanity has the tools to build a structurally just, fundamentally peaceful, and genuinely civilized world.

## 5. Conclusion

The devastating consequences of the Western worldview—rooted in materialism, Social Darwinism, and racial hierarchy—are evident in historical and contemporary realities of widespread corruption, instability, systemic oppression, structural injustice, and social fragmentation. Genocide, colonization, slavery, systemic violence, and endless warfare are not anomalies but predictable products of a philosophical paradigm that reduces humans to advanced animals in a brutal struggle for survival and domination. This animalistic, rivalrous, aggressive framework continues to expand an atrocious legacy of coercion, deception, dispossession, destruction, dehumanization, and conflict.

At the heart of this worldview is the philosophy of Darwinian evolution, which is extended into Social Darwinism, a misapplication of biological principles, specifically the “survival of the fittest,” to human societies. This doctrine redefined human worth in terms of strength, utility, and racial classification, legitimizing systemic violence, oppression, and exploitation under the guise of civilization and scientific progress. Such a worldview, devoid of a transcendent moral anchor, cannot produce a structurally just, peaceful, or genuinely civilized society.

In sharp contrast, the African worldview—rooted in theism, natural-moral law, and a nonrivalrous, nonaggressive understanding of human relations—offers a coherent, humane, and principled alternative. As articulated through Africonomics, it affirms the natural rights, dignity, and moral agency of all individuals, providing a framework for society grounded in truth, justice, and nonaggression. This vision rejects racial hierarchy, systemic violence, and aggressive domination in favor of just governance, ethical wealth creation, voluntary exchange, and peaceful coexistence.

The African worldview, as presented in Africonomics, stands not only as a cultural alternative but as a philosophical and civilizational imperative. It offers a framework for societies that are just, stable, and conducive to authentic human flourishing, free from the cycles of coercion, oppression, and rivalry that continue to define the Western global order. Rather than seeing development as a zero-sum struggle, the African tradition embraces collaboration, mutual prosperity, and peaceful relations as the true measures of civilization.

The time has come for Africa—and the world—to rediscover and restore this ethical foundation. The African worldview provides a vision of civilization anchored not in conquest, racial supremacy, or material accumulation, but in the timeless principles of truth, justice, and peaceful cooperation. Africonomics demonstrates that these principles are not abstract ideals but the necessary foundation for building structurally just, fundamentally peaceful, and genuinely civilized societies.

In a statist world facing multiple crises—technocratic tyranny, fiscal collapse, fiat monetary manipulation, economic instability, autocratic systems, militarism, geopolitical tensions, social decay, and demographic decline—there is an urgent need for a new moral and philosophical paradigm. The African worldview offers precisely such a paradigm. It calls for Africa to move beyond imitation of Western statist systems and to reclaim its civilizational voice—to lead the world toward truth, liberty, dignity, and peace.

Africa's intellectual and economic liberation, and its broader role in advancing human civilization, depend on restoring and applying its own ethical philosophical tradition. Africonomics offers a coherent and principled framework for achieving this goal—a blueprint for African sovereignty, structural justice, and economic prosperity. More than a critique of Western models, it is a call to leadership: a call for Africa to pioneer a human-centered and ethical paradigm for global civilizational renewal.

With Africonomics, humanity is offered the tools to build a structurally just, fundamentally peaceful, and truly civilized world. A global order that honors the natural rights to life, liberty, self-ownership, and justly acquired property. The African worldview is not only Africa's path to sovereignty and prosperity, but a gift to the world: a transformative vision for restoring moral clarity and achieving genuine human flourishing.

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