

The Philosophical Structure of Africonomics: A Principled Framework for African Sovereignty and Prosperity

Author:
Manuel Tacanho

Published:
30 April 2025

Academic Paper:
No. 001/2025

Editorial Note: This paper, *The Philosophical Structure of Africonomics: A Principled Framework for African Sovereignty and Prosperity*, expands the section titled *The Formulation of Africonomics* in the foundational Africonomics paper, *Africonomics: A School of African Philosophical and Economic Thought*, published on 21 September 2023. In that earlier work, the author introduced the philosophical sequence and moral reasoning that underpin Africonomics as a distinctly principled school of thought. This publication offers a more comprehensive articulation of that structure, consolidating the natural-moral law framework of Africonomics.

The Philosophical Structure of Africonomics: A Principled Framework for African Sovereignty and Prosperity

Manuel Tacanho*

ABSTRACT

Western economic orthodoxy, dominated by utilitarian, statist, and Darwinian models, has failed to deliver stability, justice, and prosperity—especially in Africa. This paper consolidates the introduction of *Africonomics*, an African school of philosophical, economic, and civilizational thought grounded in natural-moral law, individual rights, free markets, and the African worldview. Africonomics rejects the coercive and confiscatory foundations of statist systems, offering a transformative alternative based on universal moral principles and a theist conception of human nature. This paper outlines the sequential philosophical structure of Africonomics, from its metaphysical foundations to its practical implications for institutional design, monetary reform, economic systems, and human flourishing. By grounding economic theory in objective ethics, reason, and the dignity of the individual, Africonomics provides African societies with the philosophical frameworks necessary to achieve economic sovereignty, structural justice, and long-term prosperity.

KEYWORDS: Africonomics, social philosophy, economics, social sciences, political economy, human nature, natural-moral law, African philosophy, civilization.

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

Suggested citation: Tacanho, Manuel. 2025. “The Philosophical Structure of Africonomics: A Principled Framework for African Sovereignty and Prosperity.” Afrindependent Institute Academic Paper No. 001/2025.

Table of Contents

1. Introduction.....	4
2. The Intellectual Mission of Africonomics.....	5
2.1 A New Path Forward for African Nations.....	5
2.2 Asserting African Intellectual Sovereignty.....	5
2.3 Rebuilding Economics on Principled Philosophical Foundations.....	6
2.4 Restoring Africa's Economic Heritage.....	6
2.5 Advancing a Moral Vision for Human Civilizational Progress.....	6
3. The Architecture of Africonomics.....	7
3.1 God, the Transcendental Creator.....	7
3.2 Natural-Moral Law.....	8
3.3 Universal Moral Principles.....	8
3.4 Reason.....	8
3.5 Individual Rights: Life, Liberty, and Property Ownership.....	9
3.6 Ethical and Structurally Just Socioeconomic Order.....	9
3.7 A Free-Market Economy.....	10
3.8 Ethical Money and Banking.....	10
3.9 A Sound Monetary System (e.g., the Nilar).....	10
4. Human Nature, Action, and Society in Africonomics.....	11
4.1 Humans as Rational and Intentional Agents.....	12
4.2 Innate Morality and Ethical Discernment.....	12
4.3 The Individual and Methodology.....	13
4.4 Natural Rights and Self-Ownership.....	13
4.5 Society as an Emergent Order of Individuals.....	14
4.6 Rejection of Collectivist Anthropologies.....	14
5. The Rejection of Western Materialist Philosophies.....	15
5.1 Philosophical Materialism.....	15
5.2 Utilitarianism.....	16
5.3 Positivism and the Scientification of Social Science.....	16

5.4 Darwinian Anthropology and Social Darwinism.....	17
5.5 The Civilizational Consequences of Flawed Foundations.....	18
6. African Heritage and the Free Market Tradition.....	19
6.1 Free Markets, Trade, and Enterprise in Precolonial Africa.....	19
6.2 Monetary Practices and Sound Money Traditions.....	20
6.3 The Cultural Roots of Free Enterprise.....	21
6.4 The Clash Between Statist Models and the African Worldview.....	22
7. Sound Money and Economic Sovereignty.....	23
7.1 The Moral Character of Money.....	23
7.2 The Legacy of Fiat Currency in Africa.....	24
7.3 The Case for Sound Money.....	25
7.4 The Nilar: A Path to Monetary Sovereignty.....	25
7.5 Monetary Reform as a Civilizational Imperative.....	26
8. Implications for Policy, Governance, and Civilization.....	27
8.1 Policy Formulation Based on Moral Principles.....	27
8.2 Decentralized and Structurally Just Governance.....	28
8.3 Democracy, Statism, and Postcolonial Crises.....	29
8.4 Law, Legal Reform, and Structural Justice.....	30
8.5 The Africonomics Case for Free Trade.....	32
8.6 Educational Renewal and Intellectual Independence.....	34
8.7 Reframing Pan-Africanism: From Statist Dreams to Africonomic Reality.....	36
8.8 Civilizational Advancement: A Principled Model for the World.....	37
9. Conclusion.....	39
References.....	41

1. Introduction

Modern economics and other social sciences are in profound disarray. Dominated by materialist assumptions, utilitarian ethics, positivist epistemologies, and Darwinian anthropologies, Western economic models have produced systems that are intellectually incoherent, morally void, and structurally unjust. These models—whether socialist, Keynesian, monetarist, or another—have proven especially destructive in Africa, where their application has caused economic instability, dependency, stagnation, political repression, and enduring foreign domination.

Despite gaining political independence in the mid-20th century, African nations remain economically dependent, institutionally fragile, and structurally unstable. The failure of Marxist-inspired collectivism and Western-managed statist policies highlights a more fundamental issue: Africa has yet to develop a genuinely African intellectual framework for economics, law, and governance. The absence of such a framework leaves African societies vulnerable to external impositions and internal disintegration.

Africonomics emerges as a response to this intellectual vacuum. It is not a variation or adaptation of existing Western frameworks. It is a fundamental rethinking of economic and social thought from an African philosophical standpoint—one that affirms the dignity of the human person, the existence of a universal moral order, and the necessity of aligning political and economic systems with natural-moral law. Africonomics is both a critique and a construction: it critiques the philosophical foundations of Western economics and other social sciences and constructs a new framework grounded in the African worldview's theist, principled, and nonaggressive nature.

This paper systematically presents the moral and philosophical structure of Africonomics. It begins by articulating its foundational premises—God as creator, the existence of objective, universal moral principles, and the reality of natural law. It then progresses through the implications of human nature, reason, individual rights, and economic justice, culminating in the defense of free markets, sound money, and decentralized, ethical governance.

Fundamentally, this paper contends that without the Africonomics framework, African nations will remain morally compromised, structurally oppressed, economically unstable, stagnant, fragmented, and dependent. Building a peaceful, prosperous, and dignified postcolonial Africa depends on reclaiming intellectual sovereignty, affirming natural rights, and building economic

systems that reflect the principled and nonaggressive nature of the African worldview.

2. The Intellectual Mission of Africonomics

The advancement of Africonomics is not merely an intellectual exercise but a civilizational imperative. Its mission is to articulate a fundamentally different paradigm—one that provides African nations with a coherent, ethical, and contextually grounded framework for understanding human nature and relations, structuring economic systems, and building just societies. Africonomics establishes an African school of philosophical, economic, and civilizational thought that is aligned with the continent's cultural, economic, and moral heritage while addressing the failures and destructive effects of Western statist models.

2.1 A New Path Forward for African Nations

Africonomics offers a principled and structured alternative to the prevailing Western models that have proven unsuited to African societies. The mainstream statist approaches exported to Africa have typically ignored or suppressed African values, leading to a profound disconnect between economic theory and lived reality.

Africonomics aims to restore this connection by grounding economic thought in the African worldview, which emphasizes moral responsibility, justice, voluntary exchange, sound money, and respect for natural individual rights. It provides a path to integrated, stable, and prosperous African economies—not through central planning or technocratic management but through a model based on a correct conception of human nature, natural-moral law jurisprudence, and non-tyrannical governance systems.

2.2 Asserting African Intellectual Sovereignty

Central to Africonomics is the assertion of African intellectual independence in the social sciences. This independence is not pursued for its own sake, nor out of cultural chauvinism, but because the prevailing Western frameworks are philosophically flawed and practically destructive. They have led to coercive governance, extractive economies, fiat monetary systems, and widespread injustice and conflict. By rejecting these flawed frameworks, Africonomics affirms that African societies have the moral authority and intellectual capacity to build their coherent systems of thought—systems that are not derivatives or adaptations of Western models but are

original, authentic, and principled in their own right.

2.3 Rebuilding Economics on Principled Philosophical Foundations

Unlike contemporary economic schools, Africonomics does not attempt to separate economics from ethics. It begins with the premise that all economic action is human action and that humans are moral agents with inherent capacity for reason, choice, and ethical discernment. Therefore, economic systems must be evaluated not only by their material outcomes but also their moral character. Africonomics grounds its analysis in the African worldview's theist, principled, and nonaggressive nature.

Africonomics affirms the existence of a universal moral order and objective ethical principles that should guide human choices, actions, relations, and institutions. It rejects the dominant Western utilitarian, materialist, and Darwinian conceptions of human nature, asserting that humans are fundamentally different from animals and possess inherent ethical discernment capacity. This philosophical framework provides a stable foundation for rebuilding economics as a coherent, truthful, human-centered, and justice-oriented discipline.

2.4 Restoring Africa's Economic Heritage

Africonomics also seeks to recover and reinterpret Africa's historical economic traditions. Contrary to common narratives, Africa has a rich history of free trade, sound money, entrepreneurial activity, and ethical, decentralized governance. Precolonial trade networks, currency systems, and market institutions across the continent operated predominantly free from force and fraud, on voluntary exchange, free markets, and peaceful relations. Africonomics does not call for a return to the past but rather for the principled continuation of those traditions in modern form—recognizing them not as irrelevant relics but as foundational expressions of African economic rationality and legacy.

2.5 Advancing a Moral Vision for Human Civilizational Progress

Above all, Africonomics is committed to truth. Its goal is not to promote a politically convenient ideology but to develop and disseminate sound philosophical and economic knowledge to advance justice, prosperity, and peaceful human relations within and among societies. It envisions a future in which Africa not only liberates itself from tyrannical systems, economic dependency, and foreign domination but also offers the world an ethical and human-centered alternative to the coercive, confiscatory, and repressive socioeconomic systems

of the current Western global order based on racism, statism, and militarism.

The stakes of this mission are high. Without a principled and coherent framework like Africonomics, African nations will continue to suffer under statist models marked by rampant inflation, oppression, instability, and dependence. But with Africonomics, the continent can lay the foundation for a peaceful, prosperous, and dignified postcolonial reality—built not on imported ideological models but on truth, reason, and moral integrity grounded in the African worldview.

3. The Architecture of Africonomics

At the core of Africonomics is a logically ordered, morally grounded, and philosophically coherent framework. This sequential structure proceeds from the metaphysical to the institutional, from ultimate causes to practical systems. This framework is neither arbitrary nor ideological; it is a rational unfolding of principles derived from the African worldview and natural-moral law. It begins with the most fundamental ontological and ethical presupposition—*the existence of a transcendental creator*—and proceeds through a hierarchy of moral, philosophical, and economic conclusions that culminate in the endorsement of a free-market economy and a sound monetary system.

Each element of this structure is both logically sequential and morally necessary. Together, they constitute a coherent system of thought that guides African societies toward economic sovereignty, prosperity, structural justice, and civilizational flourishing.

3.1 God, the Transcendental Creator

Africonomics begins with a theist metaphysics: the recognition of God as the transcendental creator and moral lawgiver. This is not a religious proposition but a philosophical one. The affirmation of a creator provides the necessary foundation for the existence of *objective* moral truths and principles that apply to all human beings, irrespective of culture, ethnicity, or era. Africonomics rejects the utilitarian, materialist, and atheistic premises of modern Western thought, which reduce humans to mechanistic or animalistic beings devoid of moral agency and ethical discernment. Africonomics affirms the moral distinctiveness and dignity of the human person.

3.2 Natural-Moral Law

From the existence of a transcendental creator follows the reality of *natural-moral law*—a universal and discoverable moral order embedded in existence. Natural-moral law precedes and transcends all human-made laws and institutions. It provides the objective standard by which human choices, actions, institutions, economic systems, political regimes, and other social elements must be evaluated. Africonomics asserts that no economic institution or system is legitimate if it inherently violates natural-moral law principles such as truth, justice, nonaggression, and respect for individual rights.

3.3 Universal Moral Principles

Africonomics affirms that *objective, universal moral principles exist* and ought to guide human decisions, actions, and relations. Rejecting moral relativism and the mechanistic, “value-free” frameworks dominant in Western economics, Africonomics asserts that economics—like all social sciences—must be rooted in a moral order that transcends culture, ideology, and state power. This foundational premise positions Africonomics as a critique of contemporary economic orthodoxy and a constructive alternative grounded in natural-moral law ethics, human dignity, and the pursuit of justice and peaceful human relations within and among societies.

Africonomics upholds a core set of universal moral principles: truth, justice, nonaggression, voluntary exchange, and the sanctity of human dignity. These principles are not relative or culturally contingent; they are objective and rationally discernible. They serve as the ethical basis for economic interaction, institutional design, legal framework, and social order.

Unlike utilitarian and other consequentialist philosophical models that justify injustice for the sake of efficiency, expediency, political power, or empire, Africonomics affirms the existence of objective morality, which establishes a universal standard for justice in human relations. Therefore, this moral standard cannot be sacrificed for material, political, or imperial ends.

3.4 Reason

Africonomics upholds *human reason* as the faculty through which individuals discern truth, act thoughtfully and intentionally, and build social systems. While acknowledging human fallibility, it rejects the irrationalism of behavioral economics and the coercive technocratic overreach of central planning. Reason is the epistemological and methodological foundation of the social sciences and the ethical basis of individual responsibility.

Reason empowers humanity with volitional and intentional decision-making, enabling calculated choices, entrepreneurial action, and productive cooperation that drive economic and civilizational advancement. This same faculty can be directed toward coercive, fraudulent, or destructive ends. This duality of reason—its capacity for both construction and destruction—is a central principle in Africonomics that reinforces the need for natural-moral law ethics and highlights how cognitive faculties shape economic systems and human relations through the moral character of their application.

3.5 Individual Rights: Life, Liberty, and Property Ownership

Africonomics affirms the natural rights of the individual—life, liberty, and the ownership of self and property. These rights are not granted by governments; they are inherent, universal, and non-negotiable. They form the moral basis for legal frameworks, institutions, economic justice, and structurally just, civilized socioeconomic systems. Africonomics upholds the ownership of self and property as the cornerstone of just law, prosperity, and civilization. One owns oneself; thus, one must also own the fruits of one's work. Any system that violates these rights through coercion, confiscation, or arbitrary interference is unjust, tyrannical, and uncivilized.

3.6 Ethical and Structurally Just Socioeconomic Order

Adherence to the objective moral principles and individual rights outlined above provides the most stable and constructive foundation for creating *fundamentally ethical and structurally just* socioeconomic systems. A social order founded on truth, justice, and nonaggression, in which individuals interact freely, resources are allocated voluntarily, and success is based on merit and the outcomes of productive efforts rather than privilege or state favoritism. Africonomics rejects models built on centralized power, fiat money, rent-seeking, and systemic coercion. It calls for systems aligned with natural-moral law, human agency, and natural rights.

A fundamentally ethical and structurally just socioeconomic system is one whose legal and institutional foundations consistently uphold—or minimally, if ever, violate—the natural individual rights to life, liberty, and the ownership of self and property. Such a system must be grounded in a natural-moral law legal framework and guided by the universal moral principles of truth, justice, and nonaggression. This necessarily entails a free-market economy underpinned by a sound monetary system.

3.7 A Free-Market Economy

Africonomics defends the free market not merely as an efficient allocator of resources but as the only moral and civilized socioeconomic system. Free markets respect individual rights, enable peaceful cooperation, reward productivity, and minimize coercion and injustice. They also reflect the African economic heritage of voluntary exchange, free entrepreneurial activity, and free trade networks. In contrast, statist systems—whether socialist, corporatist, or otherwise—rely on force, involve systemic fraud, create oppression, and result in structural injustices and widespread corruption.

3.8 Ethical Money and Banking

A just socioeconomic order requires *ethical money*—a stable, non-manipulable, and honest currency. Africonomics opposes fiat currency, inflationary monetary policy, and fractional reserve banking, which are forms of institutionalized fraud and wealth confiscation. These monetary practices violate ethical standards, property rights, and justice through their deceptive and confiscatory nature. They create economic instability and impoverishment, undermining social peace.

Ethical money must preserve its value over time, be trustworthy, emerge through voluntary market adoption rather than coercive imposition, and remain insulated from political debasement. This monetary integrity is a cornerstone of Africonomics' vision of economic justice and broad-based, lasting prosperity.

3.9 A Sound Monetary System (e.g., the Nilar)

The culmination of the Africonomics framework is the establishment of a sound monetary system, such as *the Nilar*, a monetary system designed for Africa that involves a gold-based currency and no fractional reserve banking. Sound money preserves purchasing power, protects savings, facilitates investment, and undergirds long-term economic planning and growth. It is a bulwark against corruption, centralization, state tyranny, inflation, wealth confiscation, and imperialism. A sound currency system is not a technical tool—it is a moral requirement and a principal element for a structurally just and civilized society.

Together, these elements form a comprehensive philosophical and analytical structure—a system in which each layer builds logically upon the previous, leading from transcendental principles to institutional practice. The Africonomics framework is not a collection of ad hoc policy proposals; it is a coherent and comprehensive system grounded in natural-moral law, reason, justice, and the African worldview.

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



4. Human Nature, Action, and Society in Africonomics

Any serious economic framework must be based on an accurate understanding of the human person. Economics is not about abstract aggregates or impersonal systems—it is about people: their nature, their choices, their values, and their interactions. Africonomics begins with a theist and distinctly human conception of humans: not as advanced animals shaped by instinct or arbitrary evolution, nor as cogs in a collectivist machine, but as volitional, rational, moral, and purposeful individuals created with dignity and agency.

This conception of human nature radically departs from the prevailing deterministic assumptions of Western economics and other social sciences, which typically reduce humans to material units, statistical categories, or behavioral automatons. Africonomics fundamentally recalibrates economic thought by restoring moral clarity and anthropological accuracy to the social sciences.

By rejecting the Western utilitarian, materialist, and Darwinian conceptions of human nature that have dominated social science, Africonomics reestablishes the essential moral dimension of human nature, decision-making, action, and interaction. It recognizes that economic systems must be ethical constructs shaped by moral agents whose decisions and institutions transcend material calculation or evolutionary theories. Through this philosophical reorientation, Africonomics provides a transformative framework that honors human nature, dignity, agency, and the imperative for justice and peaceful human relations within and among societies.

4.1 Humans as Rational and Intentional Agents

Africonomics affirms that humans possess the capacity for *reasoned, intentional, and methodical action*, which can be ethical or utilitarian. While individuals are fallible and, at times, emotional, their actions are not arbitrary or purely instinctive. People think, evaluate, choose, and act, often resourcefully, based on immediate or long-term goals. This insight aligns with the praxeological methodology but grounds it in a more essential moral and philosophical anthropology. In other words, Western praxeology is utilitarian. African praxeology is principled.

Unlike behavioral economics, which emphasizes irrationality, or neoclassical models that rely on artificial and abstract utility functions, Africonomics holds that human choices, actions, relations, and institutions are best understood as volitional, intentional, and morally evaluable. This recognition aligns economics with moral philosophy, making the field more beneficial to human flourishing rather than serving as a tool for predictive analysis, state control, and technocratic social engineering.

4.2 Innate Morality and Ethical Discernment

A core premise of Africonomics is that humans possess an innate capacity for *moral reasoning and ethical discernment*. This is a central characteristic that differentiates humans from animals and other life forms on Earth. People do not require state edicts or external incentives to know that murder, theft, fraud, or oppression are wrong. Most individuals act morally most of the

time—not out of fear of punishment but because of an inherent moral cognition. This ethical discernment capacity is inherent to human nature and must be cultivated by the social and economic order, not suppressed.

Western social theory assumes that morality is either culturally constructed, strategically calculated, or enforced by the state. Africonomics asserts the opposite: morality is natural, universal, and foundational. Any economic or legal system that ignores or undermines this moral reality is incoherent and leads to unjust and destructive practices.

4.3 The Individual and Methodology

Africonomics emphasizes that economic agents are people and people are individuals, not necessarily individualistic, but individuals. It recognizes *the individual as the fundamental unit of human society*. It does not promote individualism in the sense of selfishness or atomism but recognizes that only individuals think, choose, and act. Collectives—whether families, firms, communities, or states—are real and important, but they do not act independently of the individuals who compose them.

This fact undergirds the Africonomic commitment to a principled and praxeological approach as the most appropriate methodology in economics and other social sciences. This understanding contrasts with collectivist ideologies, which treat “society,” “the people,” or “the nation” as agents in themselves. This error has enabled some of the most tyrannical government systems in history. As the historical record shows, when individual rights are subordinated to abstract collectives, institutionalized injustice, oppression, and economic dispossession follow—leading to conflict.

4.4 Natural Rights and Self-Ownership

Because human beings are rational, moral, and volitional individuals, they possess natural rights that precede and transcend any legal or political system. These rights are threefold: life, liberty, and the ownership of self and property. They are not granted by kings, governments, or international bodies—they are inherent to human existence and originate from God, natural-moral law, and reason.

Africonomics places particular emphasis on *self-ownership* as essential for human dignity, justice, peace, and civilization. This principle forms the foundation upon which all other rights and freedoms must be constructed. As one owns oneself, it logically follows that one owns the fruits of one’s work and the property one acquires through voluntary exchange, gift, or inheritance.

Systems that deny self-ownership—through slavery, taxation, inflation, or expropriation—are structurally unjust and morally illegitimate.

Self-ownership can be understood through a fundamental question: Who rightfully owns a person's physical being? Is it the individual themselves, their parents, a monarch, a government, or a dictator? Africonomics affirms that each person exclusively owns their body—no other individual, collective, or institutional power, including the state, can legitimately claim such ownership. To assert otherwise is to endorse some form of slavery, regardless of how it might be disguised or rationalized. Establishing a cultural and legal framework that recognizes and protects self-ownership is essential for eliminating the various forms of oppression, exploitation, and slavery that continue to plague the world.

4.5 Society as an Emergent Order of Individuals

Africonomics views society not as an entity above or beyond individuals but as a social order composed of and shaped by them. Families, communities, nations, and civilizations are built from the bottom up—not engineered from the top down. Just as societies emerge from the cooperation and coordination of individuals, social institutions must also respect and reinforce individual rights, agency, and moral responsibility.

This view challenges the statist and technocratic conception of society as a machine to be managed. It affirms a vision of society as a *moral order*, where structural justice, peace, and prosperity arise from shared respect for natural-moral law and natural rights and institutional alignment with the universal moral principles of truth, justice, and nonaggression.

4.6 Rejection of Collectivist Anthropologies

Collectivist ideologies—whether socialist, fascist, or communitarian—fundamentally err by subordinating individual rights to state authority. This philosophical inversion has historically led to systemic oppression, mass violence, and severe injustice, as evidenced by the totalitarian regimes that devastated countless lives throughout the 20th century.

Africonomics categorically rejects these destructive frameworks. It recognizes a natural order wherein individuals, families, markets, voluntary exchange, entrepreneurship, honest money, and social cooperation all precede and transcend the state. Rights emerge not from political authority but from intrinsic human dignity. Structural justice, economic prosperity, and social harmony flow not from coercive power but from the alignment of social institutions with objective moral

principles that honor human agency and voluntary association.

Africonomics offers a *principled and civilizational* anthropology consistent with human nature and reality. It affirms that humans are not advanced animals, cogs in state machinery, or pawns in political games but moral agents endowed with reason, dignity, and natural rights. This conception is essential for fostering justice, prosperity, peaceful human relations, and a civilized world.

5. The Rejection of Western Materialist Philosophies

Africonomics rejects the foundational philosophical assumptions of modern Western economic and social thought—not because they originate outside Africa but because they are fundamentally flawed, destructive, and incompatible with human dignity, reality, and morality. The dominant Western models—philosophical materialism, utilitarianism, positivism, and Darwinian anthropology—are animalistic and have led to systems of knowledge and governance that are morally hollow, intellectually confused, inherently violent, and structurally unjust.

These models not only distort the nature of the human person but also justify systems of social control that have devastated African societies through colonization, neocolonialism, foreign aid programs, fiat monetary systems, and technocratic management. Africonomics calls for a complete *epistemological and moral shift* away from Western philosophical traditions and a return to frameworks rooted in natural-moral law, a correct conception of human nature, and the principled, civilizational African worldview.

5.1 Philosophical Materialism

Philosophical materialism—the belief that all reality is reducible to matter and motion—forms the metaphysical foundation of modern Western thought. In economic terms, this has translated into a (mis)conception of humans as utility-maximizing animals devoid of spiritual value or moral agency. The result is a dehumanized vision of humans, economic life, and social relations, where individuals are modeled as inputs in a machine or variables in a mechanical, animalistic system. In this framework, moral considerations are treated as externalities or entirely dismissed.

Africonomics rejects philosophical materialism. It maintains that humans are created, moral, and agential beings—not advanced animals shaped by random mutations and dialectical naturalist

selection. Social systems built on materialist assumptions inevitably become oppressive, exploitative, and destructive as they fail to recognize, much less respect, the inherent worth and moral agency of the individual.

5.2 Utilitarianism

Utilitarianism—the idea that the moral value of an action or policy lies in its capacity to produce the greatest happiness for the greatest number—has dominated Western economics since the 19th century, if not earlier. It underlies cost-benefit analysis, welfare economics, and many forms of technocratic policymaking. While seemingly pragmatic, utilitarianism is ethically incoherent: it permits the sacrifice of the few for the many, justifies unjust policies for efficiency, and reduces morality to a calculus of preferences.

Unlike philosophical frameworks founded on deontological ethics such as natural-moral law, utilitarianism and similar consequentialist models evaluate actions by their outcomes rather than acknowledging inherent moral principles. This approach does not recognize objective ethical standards that categorically prohibit certain actions as intrinsically wrong, regardless of the pleasure or material gain they might yield.

Africonomics rejects utilitarianism in favor of natural-moral law ethics. It holds that specific actions—such as coercion, theft, or fraud—are intrinsically wrong, regardless of their outcomes. Justice is not determined by the aggregate satisfaction of preferences but by adherence to moral principles and respect for individual rights.

5.3 Positivism and the Scientification of Social Science

Positivism—the belief that only empirically observable phenomena are valid sources of knowledge—has profoundly shaped modern economics. It has led to an obsession with models, metrics, and statistical correlations, typically divorced from ethical reasoning or philosophical coherence. By imitating the methods of the natural sciences, positivist economics essentially treats humans, their choices, and their actions as a deterministic process instead of a realm of moral choice and creative agency.

Positivist economics enables coercive, confiscatory, and repressive systems by inappropriately applying natural science methodologies to the human realm. This approach reduces individuals to empirical variables for experimentation, undermining their inherent dignity and facilitating continued rights violations. By treating human beings as predictable objects of study rather than

as individuals with natural rights, inherent agency, and moral reasoning, positivism—similar to utilitarian and materialist frameworks—can justify systemic oppression and injustice.

In his paper, *Africonomics: A School of African Philosophical and Economic Thought*, social philosopher and economist Manuel Tacanho remarks:

Western economics is in disarray, marked by much confusion and distortion. The fundamental issue with Western economics and other social sciences is that they rest on a mechanistic worldview and are dominated by utilitarian and positivist frameworks. This lack of ethical grounding has led to confusion and distortion, resulting in garbled economic models with coercive, fraudulent, confiscatory, and repressive policy implications.

Africonomics rejects positivism as an inappropriate epistemology for the social sciences. It recognizes that economics, law, and politics deal with meaningful human choices, actions, and relations, not inert physical objects. Hence, they must be grounded in deductive, interpretive, philosophical, and ethical reasoning—not in the artificial neutrality of data divorced from human nature and moral reality. Africonomics affirms that truth in the human sciences must include objective ethical truths, not only statistical and empirical regularities.

The principled and praxeological approach of Africonomics is the most appropriate and constructive methodology for the social sciences.

5.4 Darwinian Anthropology and Social Darwinism

Darwinian anthropology is the most outrightly animalistic conception of humans and human relations. The Darwinian conception of man—as an evolved animal in a constant struggle for survival—has profoundly influenced Western political and economic thought. Social Darwinism, in particular, has been used to justify racial hierarchies, colonial domination, economic exploitation, atrocity, and the erroneous belief that history is driven by perpetual conflict and competition between groups.

The Western worldview and its corresponding system remain fundamentally Darwinian—animalistic, racial, rivalrous, and aggressively hierarchical. This orientation is unprincipled and utilitarian, fixated not on truth or justice but on pursuing power and gain through systematic deception, coercion, and domination. Instead of promoting peaceful human relations and flourishing, the Western framework glorifies conquest and control through militarism and manipulation.

This model is not only morally deficient—it is profoundly uncivilized and atrocious. Built on a philosophy of violence and domination instead of coexistence, the Darwinian framework

perpetuates global instability, fuels cycles of conflict and war, and poses a serious threat to humanity's survival through the risk of nuclear war and annihilation.

Africonomics unequivocally rejects Darwinian anthropology and its animalistic conception of humans and human relations. It affirms *the oneness of humankind* and the distinctly human nature of people. It asserts that human societies are not arenas for aggression and domination but potential communities of cooperation, justice, and peace. While competition exists and entrepreneurial competition is essential, violent domination is not the essence of human coexistence. Historically and culturally, African societies have been grounded in principles of nonaggression, cooperation, and ethical exchange—not in the ruthless logic of conquest.

5.5 The Civilizational Consequences of Flawed Foundations

The utilitarian, materialist, and Darwinian foundations of Western thought have produced an atrocious global order marked by racism, statism, militarism, and systemic aggression. This inhuman and uncivilized Western order has inflicted and continues to inflict immense harm on African societies—economically, morally and culturally. It has created vicious systems that erode human dignity, violate individual rights, incentivize corruption, cause instability, and undermine the foundations of structurally just, peaceful, and civilized human society.

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.

Africonomics challenges this cruel and oppressive order at its root. It proposes not a reform but a replacement—a shift to *a principled approach to human relations* grounded in natural-moral law. In this framework, truth is the guiding compass, justice forms the foundation, and nonaggression is upheld as the highest principle. By adopting Africonomics, Africa can liberate itself from external domination and inspire a more stable, peaceful, and civilized global order.

6. African Heritage and the Free Market Tradition

Africonomics is not an import or a theoretical novelty imposed from above. It is a modern expression of Africa's moral understanding and economic heritage—refined, articulated, and elevated into principled philosophical, legal, and economic frameworks. Contrary to the prevailing narrative that precolonial Africa lacked structured economies, markets, or monetary systems, historical evidence reveals that African societies maintained flourishing networks of free trade, enterprise, and voluntary exchange long before colonial statist impositions and destruction. These were predominantly free-market systems.

Africonomics is not only compatible with Africa's economic heritage—it is its rightful continuation. The principles and institutions it defends—free trade, free enterprise, sound money, nonaggression, property rights, and decentralized, just governance—are aligned with centuries of African cultural heritage. Recognizing this legacy is essential for restoring intellectual confidence and policy sovereignty in postcolonial Africa.

6.1 Free Markets, Trade, and Enterprise in Precolonial Africa

African societies were historically active in commerce locally and across vast transregional networks. The trans-Saharan trade routes, the Swahili coast trading cities, the Hausa city-states, the kingdoms of Mali and Ghana, and the mercantile centers of Great Zimbabwe are just a few examples of sophisticated economic systems based on property ownership, voluntary exchange, and free enterprise. These societies traded gold, salt, textiles, livestock, iron, and other commodities, using various forms of money—including gold dust, gold coins, silver, cowrie shells, copper rods, and even cloth.

Markets in African kingdoms and other polities were typically open, free, decentralized, and integrated into social life. Economic activity was not centrally planned, technocratically managed, or bureaucratically imposed. It was regulated by property ownership, custom, mutual trust, social bonds, and moral responsibility, and disputes were settled primarily through assemblies and other peaceful means. Women, in particular, played critical roles as traders, producers, and market organizers alongside men, highlighting the organic inclusivity of African economic life. African women were entrepreneurial economic actors, not marginalized or confined to household tasks.

Economist and economic historian George Ayittey's work in economic history is enlightening. It conclusively shows that Africa's economic heritage predominantly comprises free markets, free enterprise, and trade systems rather than the socialistic systems that some claim. In his book

Indigenous African Institutions (1991), Ayittey examines precolonial Africa's economic, social, political, and legal systems, providing a solid foundation for further research.

Some analysts suggest that Ubuntu implies a socialist system in modern Africa. In his paper, *Dispelling the Myth of Ubuntu's Connection to Socialism*, Tacanho counters these claims by explaining that the inherently coercive, confiscatory, and oppressive nature of socialism is incompatible with Ubuntu. Ubuntu is a peaceful and humane concept that promotes fraternal, kind, and supportive human interactions. Tacanho (2023) notes:

Ubuntu, the African philosophy that emphasizes solidarity and compassion in human relations, is frequently associated with socialism. The supposed connection is a myth that stems from a misunderstanding of the peaceful essence of Ubuntu and the aggressive nature of socialist systems. Ubuntu is a humane and voluntary concept with no relation to socialist and other statist systems, which are coercive, confiscatory, and repressive, resting on state aggression.

Free enterprise, free markets, and free trade are not foreign to Africa—they are foundational elements of its economic heritage. African societies need not hesitate to adopt a free-market economy because Western nations have failed to do so. On the contrary, the moral and historical imperative requires establishing such an economy—because truth, justice, prosperity, and civilizational advancement demand it.

While the free-market system is demonstrably more effective than statist alternatives in raising living standards and generating broad-based prosperity, its superiority is not only material. It is, above all, ethical and civilizational. It is the most just, peaceful, and civilized socioeconomic order because it is based on free choice and voluntary cooperation, not systematic coercion or imposition. Statist systems rest on force, fraud, and institutionalized natural rights violations.

6.2 Monetary Practices and Sound Money Traditions

African societies operated with various forms of sound money before the colonial era. Gold, in particular, served as a reliable and widely accepted currency across the continent. The use of commodity-based currencies provided essential economic stability, preserved wealth across generations, and was not subject to arbitrary political manipulation or debasement.

In contrast to fiat currencies, which derive value from political decree and require state coercion and deception to maintain, African currency systems were based on voluntary market acceptance of established valuable commodities. This monetary freedom—rather than the monetary repression characteristic of modern fiat systems—was a foundational element of

traditional African socioeconomic systems, demonstrating a principled approach to money that predated colonial regimes. Monetary freedom and sound money—not monetary coercion and fraudulence—was the norm in precolonial Africa.

The arrival of European colonial domination and the imposition of statist systems disrupted these organic and principled systems. The colonial government imposed fiat monetary practices, centralized control, and monopolized banking and taxation for imperial interests. The replacement of sound money with inflationary fiat currencies laid the groundwork for the economic injustice, instability, stagnation, and dependency that followed political independence.

Africonomics calls for a return to ethical monetary systems that reflect the African heritage of sound money—not by restoring ancient currencies but by re-establishing the principle that money must be stable, scarce, and free from political manipulation. The proposal of the Nilar, a gold-based currency for African nations, is a continuation of this tradition, adapted for the needs of the modern economy and the restoration of African monetary sovereignty.

6.3 The Cultural Roots of Free Enterprise

Free enterprise was not foreign to African societies—it was foundational. Precolonial African polities fostered vibrant trade systems, honored entrepreneurial success, and upheld private property through customary legal frameworks. The notion of centralized state control over production, characteristic of modern socialist systems, clashes with African economic traditions.

Resource allocation and economic activity were free, decentralized, and typically guided by established norms, ethical considerations, and voluntary cooperation. Centrally planned, bureaucratically managed, and coercively enforced economic systems—now prevalent across the continent—are an unethical and destructive legacy of Western statist models, not a reflection of Africa's historical economic heritage.

Ayittey (2006, 31) points out in *Africa Unchained*:

Markets were not invented by Europeans and transplanted into Africa. There were free village 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.

Africonomics reclaims these principles and incorporates them into a distinctly African and principled school of thought—one that recognizes that African societies thrived under conditions of free enterprise, voluntary exchange, and sound money, not under centralized planning,

repressive control, technocratic social management, or foreign aid dependency.

6.4 The Clash Between Statist Models and the African Worldview

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 long-standing 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. 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 and honest monetary system. It affirms that legitimate and civilized socioeconomic order must be ethically founded, upholding natural individual rights, structural justice, and peaceful human relations.

Moreover, statist systems cannot achieve African economic integration, transformation, and liberation. If they could, they would have by now. Realizing African economic stability, prosperity, and sovereignty requires abandoning statist models and returning to the continent's sound money and free-market roots. It is not a step backward into nostalgia but a principled move toward a prosperous, sovereign, and dignified postcolonial Africa.

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.

7. Sound Money and Economic Sovereignty

A cornerstone of Africonomics is the conviction that no society can be structurally just, economically stable, or truly prosperous without a sound monetary system. *Money is not neutral. It is inherently non-neutral in its design, distribution, and effects.* It is a foundational institution that shapes the moral, economic, political, cultural, and even demographic profile of society. When money is manipulated, debased, or inflated at will, the entire socioeconomic order is corrupted and destabilized. When money is sound—stable, honest, and beyond the reach of political manipulation—it becomes an instrumental force for justice, peace, and lasting prosperity.

Africonomics presents sound money as an indispensable economic tool and as a moral and civilizational necessity. It rejects fiat monetary systems, which it has demonstrated to be unethical, fraudulent, and destructive, and proposes principled alternatives—such as the Nilar, a gold-based currency designed for Africa—to restore African monetary integrity, economic stability, and sovereignty.

7.1 The Moral Character of Money

Money is the cornerstone of indirect exchange societies and the fundamental good in the economy. It performs essential and interconnected roles as a medium of exchange, an instrument of account, and a store of purchasing power. Beyond its technical functions, money communicates critical information, shaping incentives and disincentives that guide economic decisions. In doing so, it coordinates the economy in a voluntary, decentralized, and peaceful manner. Money is indispensable to the functioning and flourishing of modern societies—it is a mainspring of human civilization.

Given its central role as the economy's lifeblood, the moral and structural integrity of money is crucial to justice, economic stability, and prosperity. When money is corrupted—particularly through monetary inflation in the form of artificial credit and currency creation—it distorts economic signals, enables fraud, and facilitates structural injustices. The consequences are far-reaching: rampant inflation, misallocated investment, asset bubbles, wealth confiscation, moral decay, institutional distrust, and chronic economic instability. In such a condition, money ceases to be an ethical and civilizational tool and becomes the root of social, economic, and political disorder, corroding every dimension of society.

In the Africonomics framework, money is a moral institution before it is an economic or technical one. It facilitates exchange, preserves purchasing power, and enables savings, investment, specialization, and peaceful human relations. Thus, it must be based on *truth and justice*. Fiat money, by contrast, is money by deception and coercion—created without backing, inflated at will, and devalued through political expediency. As Tacanho has demonstrated through three landmark papers, monetary inflation is fraudulent, uncivilized, and destructive. It amounts to legalized counterfeiting: a hidden tax on the public that benefits governments, banks, and elites at the expense of the majority.

Unsound money systems, especially those based on fiat currency and fractional reserve banking, violate the principles of truth, consent, property rights, voluntary exchange, justice, and nonaggression. They redistribute wealth arbitrarily, punish savers, reward debtors, and encourage short-term speculation over long-term production. Africonomics condemns such systems as morally unjust and socioeconomically destructive.

7.2 The Legacy of Fiat Currency in Africa

Since independence, African nations have been locked into inflationary monetary regimes inherited from colonial systems and reinforced by Western institutions. Central banking is a European concept planted in Africa during the colonial era. While perhaps not all legacies of colonialism are objectionable, central banking in Africa is an unethical and destructive colonial legacy. Many central banks on the continent are modeled on Western structures but are less independent, lack credibility, or are not constitutionally restrained. As a result, arbitrary devaluations, currency crises, hyperinflation, and monetary instability have been debilitating features in postcolonial Africa.

In *The Fiat Dollar Standard: Its Uncivilized and Destructive Nature*, Tacanho (2024) notes:

African countries are among the most adversely impacted by the unjust, destabilizing, and impoverishing nature of fiat monetary systems in the fiat dollar standard era. African leaders have a moral (and material) obligation to provide African societies with an entirely sound monetary system. The extensive economic dispossession, oppression, impoverishment, and overall harm caused to humanity by fiat monetary systems over the past decades is atrocious and cannot be quantified or rectified.

The shift to fiat currency—culminating globally in the collapse of the Bretton Woods gold exchange system in 1971—ushered in an era of global monetary disorder, with African nations among the most severely impacted. Debt crises, exchange rate volatility, capital flight, and rampant inflation have undermined savings, investment, and economic growth. Yet mainstream

economics continues to treat monetary policy as a technocratic field rather than a matter of ethical design and civilizational direction.

7.3 The Case for Sound Money

Africonomics calls for the replacement of fiat systems with sound money based on valuable assets that are protected from political interference and central bank manipulation. Sound money is:

- **Stable:** It maintains purchasing power over time.
- **Scarce:** It cannot be created arbitrarily or printed at will.
- **Honest:** It reflects truth and value, not legal contrivance and coercive imposition.
- **Decentralized:** It is not monopolized by the state or central banks.
- **Ethical:** It is based on voluntary acceptance and protects property rights.

Throughout history, precious metals—especially silver and gold—have served as the most reliable forms of sound money. Their scarcity, durability, reliability, universal acceptability, minimal counterparty risk, and historical value make them ideal monetary bases. Africonomics proposes the adoption of a gold-based currency—the Nilar—as the path to African monetary sovereignty, structural justice, and economic prosperity.

7.4 The Nilar: A Path to Monetary Sovereignty

The Nilar is an African monetary system grounded in natural-moral law and the historical use of gold as money. It is designed to serve as a continent-wide, commodity-based currency, providing African nations with a shared sound currency to foster integrated, stable, and thriving African economies. The Nilar is more than a sound currency system—it is the foundational framework for African monetary sovereignty, structural justice, and economic prosperity.

Unlike the unjust, destabilizing, and impoverishing fiat currencies that dominate Africa today, the Nilar is gold-based and market-operated, thus immune to central bank manipulation and political debasement. It can operate across national borders within the African Continental Free Trade Area (AfCFTA) framework. It can also be implemented independently, even though most African countries have limited vaulted gold reserves.

A gold-based currency like the Nilar would:

- Provide long-term economic stability
- Protect savings, purchasing power, and property rights
- Encourage cross-border trade and African economic integration
- Reduce reliance on foreign fiat currency and monetary policy
- Reinforce the ethical foundations of economic life
- Root fiat monetary practices and their destructive effects out of Africa
- Serve as the mainstay for structurally just and prosperous African nations

Besides being a practical solution, the Nilar is a moral and civilizational statement. It declares that Africa will no longer tolerate monetary imperialism, predatory currency systems, or dependency on foreign fiat money. It asserts that Africans have the moral authority and intellectual capacity to design a just, stable, and constructive monetary order. The Nilar is crucial to restoring African sovereignty and dignity.

7.5 Monetary Reform as a Civilizational Imperative

The current global monetary order, the fiat dollar standard, marked by fiat currency, central banking, fractional reserve banking, and debt-based finance, is unethical, uncivilized, and destructive. It enables endless war, systemic corruption, economic dispossession, state oppression, structural injustices, and the erosion of social trust and stability. It is a system of coercion, deception, and natural rights violations masquerading as scientific public policy.

Monetary inflation (credit and currency creation) is fraudulent and a form of institutionalized violence—a hidden confiscatory tool that destroys individual, family, and societal prosperity.

Africonomics challenges this system from first principles. It insists that money must be reconnected to *morality, reality, and justice*. For African societies, adopting sound money is not only a necessary policy choice—it is an act of self-liberation, a declaration of sovereignty, and a foundation for structural justice and enduring prosperity.

Sound money is not a utopia. It is a moral, economic, and civilizational imperative. It is a discipline—a commitment to the universal moral principles of truth, justice, and nonaggression.

Africonomics proposes this discipline as the cornerstone of African prosperity and the catalyst for a more peaceful and civilized world.

8. Implications for Policy, Governance, and Civilization

Africonomics is a comprehensive framework that critiques the dominant utilitarian, positivist, and materialist Darwinian models in providing a principled, praxeological, and more constructive approach to the social sciences. It is also a practical and moral guide for rebuilding African societies on the stable foundations of natural-moral law, structural justice, human dignity, and natural rights.

Its principles are not limited to economic policy. They extend to jurisprudence, governance, education, and human civilizational development. By grounding social institutions in natural-moral law, individual rights, and decentralized decision-making, Africonomics provides a roadmap for creating free, peaceful, and prosperous African nations.

This section examines the implications of the Africonomics framework for key areas of African social and political life. It highlights the need for a total reorientation of governance and state policy away from coercion, deception, and technocracy and toward truth, liberty, moral responsibility, and structural justice.

8.1 Policy Formulation Based on Moral Principles

Africonomics maintains that *policy cannot be morally neutral*. Economic and political decisions reflect specific values, ideologies, and objectives—whether acknowledged or not, constructive or destructive. Therefore, public policy must be evaluated not exclusively by its stated or intended outcomes but also by its adherence to the objective ethical principles of truth, justice, and nonaggression. Any policy that violates individual rights—whether through forced taxation, monetary inflation, undue property confiscation, or state monopolies—is inherently unjust, regardless of its statistical justification or political popularity.

The prevalence of such coercive, confiscatory, and deceptive policies worldwide is primarily due to the ethics-free nature of Western economics and other social sciences, which are rooted in utilitarianism and positivism. These frameworks sideline moral reasoning and allow harmful practices to masquerade as neutral or necessary interventions. Africonomics rejects this

orientation. It holds that policies that fail the ethical test—those that rely on force, fraud, or systemic rights violations—cannot produce just or beneficial outcomes.

In an Africonomic policy framework:

- Coercive or confiscatory interventions are replaced by respect for property rights and voluntary cooperation.
- Forced redistribution is rejected in favor of wealth creation through free enterprise, trade, and productivity.
- Education policy prioritizes critical thinking, moral grounding, entrepreneurship, and philosophical clarity instead of statist ideological conditioning.
- Welfare systems are replaced by mutual aid networks, local charities, and voluntary social insurance.
- Legal frameworks emphasize truth, justice, liberty, and nonaggression, and the enforcement of property rights, not state control, bureaucratic repression, or central planning.

This principled approach empowers individuals, families, and societies while minimizing the coercive, confiscatory, and oppressive reach of state power. It also fosters peaceful relations within and among nations and human civilizational development.

8.2 Decentralized and Structurally Just Governance

Africonomics advocates for decentralized political systems founded on natural-moral law, African traditions of local governance, and commitment to justice and peaceful human relations. The statist model of coercive, centralized, and bureaucratic rule—imported from Europe during the colonial period—has proven cruel, oppressive, and harmful to African nations. It breeds injustice, corruption, oppression, instability, and impoverishment and concentrates power in arbitrary, unaccountable hands.

In contrast, Africonomics supports:

- Subsidiarity: decision-making should occur at the most local and competent level.
- Legal decentralization: allowing customary law systems to flourish where they uphold natural rights.

- Checks on centralized authority: through structural limits, transparent institutions, and moral constraints.
- Local economic autonomy: empowering regions and communities to manage resources, commerce, and development independently through property rights, free enterprise, and voluntary exchange.

This model of governance is not anarchic. It is a structurally just socioeconomic order aligned with natural-moral law, human nature, individual rights, and tailored to the realities of Africa.

8.3 Democracy, Statism, and Postcolonial Crises

The prevailing global discourse frames democracy as the highest achievement of political development and the ultimate aspiration of nations. Yet the postcolonial experience—particularly in Africa—has revealed that democracy, as implemented under Western influence, has not only failed to deliver liberty, justice, and prosperity but has actively sustained systems of coercion, oppression, and structural injustice. This failure is not the result of poor implementation or institutional weakness—it is a systemic and philosophical feature, not a flaw.

In *The Scale of Statism: A Framework for Ranking Socioeconomic Systems* (2023), Tacanho exposes a central fallacy of contemporary political and economic thought: the mislabeling of modern statist systems as capitalist democracies. What is referred to as “capitalism” in the existing global order—including the United States, known as the stronghold of capitalism—is statism, characterized by high levels of state intervention, coercive redistribution, monetary manipulation, and repressive technocratic governance. These systems, though formally democratic, lean closer to socialist arrangements than to genuine free-market economies.

In many instances, democracy has been used as a veneer of legitimacy for autocratic and predatory political systems. The moral, economic, and civilizational imperative of any social system is not the presence of electoral procedures or representative institutions but the protection of natural individual rights and the establishment of structural justice. Without these foundations, democracy becomes a mechanism of majoritarian domination, bureaucratic control, and legal plunder. Thus, democracy without liberty is tyranny; democracy without structural justice is tyranny; in fact, democracy typically conceals and legitimizes tyranny.

This insight is particularly relevant to the African context. The Western model of governance—exported to African states through colonial legacies, post-independence aid, and

technocratic influence—has yielded persistent political instability, economic stagnation, dependency, systemic corruption, and widespread human suffering. Instead of liberating African nations, the imposition of Western-style democracies and statist economics has entrenched oppressive systems and hindered the development of stable, just, and prosperous societies in Africa and elsewhere.

The way forward is not to reform Western models but to replace them with a principled and culturally aligned framework: Africonomics. Unlike statist democracy, Africonomics is consistent with the African worldview and:

- Centers on natural-moral law rather than utilitarian, positivist, or Darwinian philosophical frameworks.
- Evaluates economic systems and policies through the universal moral principles of truth, justice, and nonaggression.
- Asserts and upholds human dignity, agency, and natural rights (life, liberty, and the ownership of self and property).
- Calls for voluntary cooperation, sound money, just governance, and economic sovereignty.

Africonomics provides a viable, intellectually coherent alternative for postcolonial African economic development and liberation. It challenges the moral and structural legitimacy of the Western democratic model and calls for reorienting African governance and economics toward systems that genuinely serve people—systems grounded in truth, liberty, justice, and the African philosophical tradition. Africa must adopt Africonomics to overcome the persistent postcolonial cycle of crises.

8.4 Law, Legal Reform, and Structural Justice

Western legal theory—and much of the global legal landscape influenced by it—has long been dominated by legal utilitarianism and positivism. These frameworks, based on consequentialist logic, reflect the Western worldview's unprincipled, mechanistic, and animalistic assumptions about human nature. In them, law is divorced from inherent moral responsibility, and universal ethical principles are denied and actively dismissed.

This foundational flaw undermines the legitimacy of modern legal systems. Utilitarian and

positivist jurisprudence fails to provide an objective, stable moral foundation for law, instead reducing justice to a matter of political convenience, statistical justification, or technocratic design. Law becomes a tool of state power rather than a mechanism of moral social order. In the process, truth is subverted, human dignity is disregarded, and justice is sacrificed for social control.

By separating law from morality, these frameworks strip legal systems of their essential ethical coherence. Justice becomes vulnerable to manipulation, captured by elites, and rationalized through abstract models that ignore the moral dimension of human nature, actions, and relations. Africonomics rejects this separation, insisting that law must be grounded in natural-moral law: the objective, universal ethical principles of truth, justice, and nonaggression.

Under the prevailing Western-led racial and statist global order, law does not serve as a guardian of justice, liberty, or truth. What is enforced is not the rule of law but the rule by law. In this autocratic system, legal authority is wielded arbitrarily to entrench state power, maintain repressive and confiscatory control, and sustain structural injustice. In contrast, Africonomics advances *the rule of just law*: legal frameworks grounded in natural-moral law jurisprudence that protect natural rights, ensure structural justice, and foster peaceful human relations within and among nations.

As defined earlier, a fundamentally ethical and structurally just socioeconomic system consistently upholds the natural rights to life, liberty, and the ownership of self and property. It is guided by universal moral principles—truth, justice, and nonaggression—and this moral and civilized social order necessarily requires a free-market economy and a sound monetary system to function justly.

Africonomics calls for a radical reform of African legal structures in alignment with natural-moral law jurisprudence. Most existing legal codes in African countries are colonial relics—foreign systems imposed by Western imperial states, based on utilitarianism and positivism, and fundamentally disconnected from the principled and nonaggressive African worldview. These legal systems were not designed to promote liberty or justice but to facilitate control, extraction, and domination.

Legal reform under Africonomics' natural-moral law jurisprudence would involve the following core elements:

- Recognition of a universal moral order and the objective moral principles that form the

basis of justice—guiding human decisions, actions, institutions, and relations.

- Codifying the individual rights to life, liberty, and the ownership of self and property as foundational and inviolable.
- Outlawing all forms of aggression and fraud, including state-sanctioned violations of natural rights.
- Replacing punitive and arbitrary legal systems with restorative justice models, local arbitration, and customary reconciliation mechanisms that reflect African traditions and respect natural rights.
- Protecting property rights and contracts as essential elements of a peaceful and prosperous society.

In the Africonomics framework, justice is not procedural—it is moral and imperative. Law is not a tool of state power and social engineering but a moral order that governs from the ground up, fostering trust, mutual respect, stability, predictability, and peace in human relations.

8.5 The Africonomics Case for Free Trade

Free trade is not only a crucial economic principle—it is a moral and civilizational imperative. From the Africonomics perspective, trade is a voluntary and peaceful human activity—an expression of mutual respect and cooperation between individuals and nations. It reflects the moral foundations of a just and civilized society: truth, liberty, structural justice, and nonaggression.

Unfortunately, what is labeled “free trade” today bears little resemblance to this beneficial ideal. Much of what passes for free trade in the current Western statist and militarist global order is in fact state-managed trade—distorted by subsidies, regulations, fiat currency manipulation, protectionism, and technocratic agreements designed to benefit dominant powers. This is not actual free trade. It is centralized control masquerading as market exchange.

True free trade, by contrast, is voluntary, decentralized, and governed by natural-moral law, not statist imposition. It empowers individuals and nations to create value, serve one another, and build prosperity through peaceful exchange. As Tacanho (2024) writes in *What the Economy Really Is: People, Pursuits, and Social Relations*:

Free trade is a voluntary, ethical exchange across borders—not a global network of top-down, state-controlled

commerce. Genuine free trade fosters peace, cultural exchange, mutual understanding, innovation, and prosperity. It enables diverse human groups to collaborate, share ideas, and benefit from each other's contributions. The modern racialized and statist approach does the opposite: it breeds distrust, conflict, isolation, and economic warfare. Trade is increasingly used as a tool for national security, geopolitical manipulation, and leverage rather than as a mechanism of rapprochement and peaceful cooperation.

Tacanho (2024) continues:

Many call for "fair trade," believing that markets are inherently exploitative. But trade, by nature, is fair because it is *voluntary*. Unlike government policies or mafia activities, trade and commercial transactions are consensual and do not involve coercion. Each party gives what they value less in exchange for what they value more. *When trade is free from force and fraud, it is just by default.* The confusion arises because the current system—wrongly branded as free trade—is actually politicized and coercive. When Western governments subsidize their industries, flood markets with fiat money, and manipulate global institutions, they distort the playing field and corrupt the principle of voluntary exchange and free markets.

Africa has a long and rich tradition of free trade. Long before colonization, Africans built sophisticated commercial networks—from the trans-Saharan trade routes to coastal merchant cities—based on decentralized cooperation, voluntary exchange, and respect for property rights. These systems were disrupted, not improved, by colonial and postcolonial statist repression.

Today, many African leaders fear embracing free trade because the West has failed to uphold its claims of adherence to free markets and free trade. But this is the wrong lesson to draw. The West's failure stems not from free trade itself but from its abandonment of it—choosing racism, statism, protectionism, fiat monetary imperialism, and centralized development models instead.

Africa must move in the opposite direction. African policymakers must reject Western statist models, which have proven repressive, predatory, and destructive, and revive Africa's economic heritage of free enterprise, free exchange, and economic freedom. Adopting genuine free trade is not imitation—it is restoration.

Free markets, voluntary cooperation, and sound money are essential for economic development, prosperity, and human civilization. Free trade is a necessary precondition for African economic development, integration, and liberation. Africa must abandon Western economics and embrace Africonomics to rise and lead by example.

African nations must adopt free trade because it is integral to Africa's economic heritage. Free trade is a moral, economic, and civilizational imperative—not a principle to be manipulated for state control, political patronage, geopolitical coercion, or imperial domination. It must be genuinely upheld, not weaponized as a tool of power, exploitation, or hegemony.

8.6 Educational Renewal and Intellectual Independence

The true and constructive purpose of education extends beyond knowledge transmission. Education must cultivate moral understanding, philosophical clarity, character development, and practical capabilities that empower individuals to lead meaningful and productive lives—personally, professionally, and communally. It should foster critical thinking and cultural preservation while equipping students with soft and hard skills to navigate relationships, solve real-world problems, and contribute to just, prosperous societies. Ethical grounding, academic instruction, and vocational training must align to form a well-educated person.

African intellectual independence is the foundation of African economic sovereignty and prosperity. The current educational systems in most African nations, however, are profoundly shaped by foreign ideologies and statist assumptions. These systems tend to suppress critical thinking, reward bureaucratic conformity, and perpetuate reverence for the state. They produce not morally grounded and entrepreneurial individuals but compliant subjects conditioned to uphold colonial-era structures and statist views.

Educational reform is therefore essential. Present systems remain based on unprincipled Western philosophical traditions and repressive colonial models—frameworks designed to serve external interests rather than restore African dignity and intellectual independence. Africonomics calls for a radical reformation of education across the continent, grounded in a distinctly African moral and philosophical worldview.

Instead of state-centered ideological indoctrination or bureaucratic conformity, Africonomics proposes an educational model anchored in the following principles:

- Recognition of a transcendental Creator (God) as the source of life, natural law, and universal moral order—affirming the spiritual and moral foundations of existence and the oneness of humankind.
- Assertion of the distinctly human nature of humanity—as beings endowed with dignity, agency, and ethical discernment, not as advanced animals evolved through random mutation, dialectical process, and social conditioning.
- Affirmation of objective, universal moral principles: truth, justice, and nonaggression.
- Fostering respect for natural individual rights: life, liberty, and the ownership of self and property.

- Replacing utilitarian, positivist, and materialist Darwinian models with the principled and praxeological framework of Africonomics.
- Replacing Western legal-positivist instruction with education grounded in natural-moral law jurisprudence.
- Developing curricula that address Africa's specific social and economic challenges through principled analysis and culturally aware insights.
- Promoting economic education based on sound money, property rights, voluntary exchange, and free enterprise.
- Cultivating leadership that prioritizes truth and structural justice over power consolidation or institutional control.
- Rejecting racial hierarchies embedded in Western educational philosophy and restoring African dignity through Africonomics.
- Encouraging innovation that serves human cooperation, peaceful relations, and societal flourishing—not domination or exploitation.
- Making moral philosophy, natural law, and African history foundational disciplines at all educational levels.
- Eliminating ideological content that promotes statism, collectivism, aggression, or Darwinian anthropology.
- Supporting decentralized, independent schools that reflect African principles, languages, customs, and community priorities.

Africonomics sees education not as a tool of regime maintenance but as an instrument of human liberation and civilizational advancement. Reforming education through the lens of Africonomics enables African nations to build systems that preserve cultural integrity, restore moral clarity, and equip generations with the intellectual and ethical foundations needed for justice, prosperity, and peaceful relations.

This is a framework for educational reform and intellectual liberation from flawed and destructive foreign models that perpetuate injustice, instability, stagnation, dependence, dysfunction, and disorientation.

8.7 Reframing Pan-Africanism: From Statist Dreams to Africonomic Reality

In recent years, there has been a noticeable resurgence of Pan-Africanist discourse across the continent. This revival is unfolding amid deepening economic instability, rising inflation, persistent poverty, and growing social unrest—conditions compounded by an increasingly volatile global order marked by escalating geopolitical tensions and economic turmoil. The renewed interest in Pan-Africanism reflects a profound yearning among Africans for sovereignty, unity, and dignity. This welcome development must be met with philosophical clarity and historical awareness.

This new wave of Pan-Africanism must not repeat the economic errors of its postcolonial predecessors. In the mid-20th century, the first wave of Pan-Africanist political thought became deeply entangled with Western socialist ideology. Influenced by Soviet socialism and state-planning models popular at the time, many post-independence African governments embraced statist economic models characterized by centralized planning, price controls, nationalized industries, and developmental authoritarianism. These models failed. Far from delivering the promised prosperity and independence, they entrenched cycles of inflation, poverty, stagnation, political repression, and enduring dependence on foreign aid and institutions.

This historical reality must be acknowledged. Socialism and other Western statist economic models are not the path to African liberation—they are among the principal reasons Africa remains economically fragmented, politically unstable, and structurally dependent. African leaders must abandon failed Western models and embrace Africonomics—a transformative path to stable, integrated, and prosperous African economies.

The next and necessary wave of Pan-Africanism must take a different direction. It must reject statist systems—whether Western in origin or domestically imposed—in favor of a principled framework that fosters liberty, economic stability, free enterprise, and African economic sovereignty. That framework is Africonomics.

Africonomics is a distinctly African philosophical and economic framework grounded in natural-moral law and guided by truth, justice, and nonaggression. It affirms the sanctity of individual rights, the necessity of free and voluntary exchange, and the imperative of sound money. It is not only an intellectual rejection of coercive state control but a civilizational declaration that African societies can and must chart a new path to economic stability and

prosperity based on their moral heritage and worldview.

In this framework, Pan-Africanism is not reduced to continental bureaucracy or centralized, autocratic governance. Instead, it is redefined as a decentralized, ethical, and market-based project that honors the dignity, natural rights, and creativity of the African individual and promotes peaceful cooperation and organic economic integration among African nations.

Africonomics offers the Nilar, a gold-based currency designed to provide Africa with a stable and reliable monetary foundation. In contrast to the fiat currency systems inherited from colonial and Bretton Woods institutions—systems that consistently cause rampant inflation, entrench economic instability, undermine capital formation and investment, and enable state exploitation. The Nilar is an effective path to African monetary sovereignty and economic prosperity.

Moreover, Africonomics warns against the seductive appeal of strongman rule and authoritarian development models that remain widespread across the continent. While portrayed as decisive leadership, these systems replicate the very statist architecture that has historically enabled Western intervention, sabotage, and domination. Centralized power is inherently fragile—and easily targeted. History shows that the West will relentlessly seek to undermine, isolate, or remove any African leader who deviates from statist orthodoxy and genuinely pursues continental autonomy.

Only a decentralized, principled, and free-market approach can insulate Africa from such interference and offer lasting liberation. True economic independence cannot be decreed from above; it must be built from the bottom up—on a foundation of individual liberty, secure property rights, ethical money, and voluntary exchange. These are not foreign ideals—they are consistent with Africa's economic heritage.

The revitalization of Pan-Africanism is timely and necessary. But its success hinges on its foundation. If this renewed Pan-African vision is to lead Africa toward a new reality of stability, prosperity, and unity, it must be underpinned not by imported ideologies of state control and oppression but by Africonomics: a principled framework consistent with the African worldview and Africa's economic traditions of free enterprise, voluntary exchange, and sound money.

Pan-Africanism must become Africonomic, or it will fail again.

8.8 Civilizational Advancement: A Principled Model for the World

Africonomics contributes to the civilizational renewal of Africa—and the world. It presents a

vision of social order not rooted in rivalry, domination, or coercion but anchored in truth, justice, liberty, and peace. It offers a principled and transformative alternative to the failing Western-led global system, which is now buckling under the weight of its moral hollowness, structural injustices, and violent foundations.

A fundamental question that social science—and humanity more broadly—must confront is this: Should deception, coercion, oppression, and aggression continue to define human relations within and among societies indefinitely? Africonomics answers unequivocally: No. Such a condition is not only inhuman and uncivilized—it is atrocious, perpetuating cycles of injustice, violence, destruction, and avoidable suffering.

A system built on force and fraud cannot be civilized. It reflects not progress but stagnation or even regression. Failing to pursue a structurally just, peaceful, and principled world is not only an intellectual and political failure but a crime against humanity and a betrayal of human vocation. Africonomics affirms a better way—a more moral, peaceful, and constructive approach to structuring human relations and coexistence.

A just and civilized world cannot be achieved within the existing Darwinian Western worldview, which remains fundamentally animalistic, racialized, rivalrous, and aggressive. The Western-led global order is built on racism, statism, and militarist imperial domination. It has proven incompatible with advancing a structurally just, predominantly peaceful, and truly civilized human society. Its worldview does not elevate humanity—it degrades and destroys it. It does not guide civilization—it distorts and undermines it.

In contrast, an Africa grounded in Africonomics can:

- Become a beacon of principled liberty in a world adrift in statism, institutionalized aggression, and oppression.
- Inspire new governance, finance, and education models founded on dignity, justice, and natural-moral law.
- Contribute to a multipolar global order based on peaceful trade, mutual respect, and shared ethical standards.
- Offer future generations a civilization of character, conscience, and creativity built on natural-moral law and philosophical clarity with truth as the compass, justice as the foundation, and nonaggression as the highest principle.

Africonomics is a civilizational framework. It invites Africa to reclaim its moral voice, restore its philosophical leadership, and create a new reality of integrated, stable, and prosperous African economies powered by the Nilar. It offers a transformative framework for achieving liberty, prosperity, and peace within and among nations.

With Africonomics, Africa can liberate and empower itself—and in doing so, inspire the world. It provides the moral compass, intellectual coherence, and practical tools to build a structurally just, fundamentally stable, predominantly peaceful, and genuinely civilized world.

In short: only Africa with Africonomics can humanize and civilize the world.

9. Conclusion

Africonomics—an African school of philosophical, economic, and civilizational thought—provides a comprehensive moral and philosophical framework for reconstructing African societies on principled foundations that affirm the natural rights, dignity, and agency of the human person, the reality of objective moral truth, and the right of every African to live freely and justly. This paper has outlined the architecture of Africonomics, beginning with its metaphysical foundation in the transcendental Creator and culminating in its advocacy for free markets, sound money, and decentralized governance.

This framework is grounded in a rejection of the dominant Western economic thought—philosophical materialism, utilitarianism, positivism, and Darwinian anthropology—which have produced economic models that are fundamentally flawed, morally corrosive, and economically destructive. The consequences of these models are visible across Africa and much of the world, including bureaucratic dysfunction, arbitrary and confiscatory statist systems, widespread corruption, rampant inflation, social unrest, and stalled economic development. These are not technical failures—they are the result of philosophical and moral errors.

Africonomics advances a principled and constructive alternative that draws from the African worldview's theist, nonracial, and nonaggressive nature and affirms the natural rights of individuals to life, liberty, and ownership of self and property. It builds a moral socioeconomic order on these foundations: a free-market system founded on natural rights, structural justice, voluntary exchange, ethical money, and just governance.

This paper has also shown that Africonomics embodies, refines, and formalizes Africa's historical practices of free enterprise, free trade, ethical commerce, sound money, and non-tyrannical governance systems into a principled and coherent framework grounded in natural-moral law. Its modern articulation is a call to recover what was lost under colonial and postcolonial statism and to build a better future through moral clarity and intellectual sovereignty.

The path forward will not be easy. It will require African scholars, educators, policymakers, and civil society leaders to abandon intellectual dependency, resist global technocratic pressures, and embrace the hard but necessary work of rebuilding African institutions on a moral foundation. It will also require the creation of new institutions—academic, financial, legal, and civic—that embody Africonomics natural-moral law principles.

Africonomics offers no utopia. It offers a vision aligned with truth, justice, liberty, and reality: a principled framework for fostering structural justice, prosperity, and peaceful human relations within and among nations. A society where people are not ruled by force, fraud, and fear but guided by truth, liberty, and nonaggression. A society where the economy is not an instrument of control and exploitation but a reflection of human moral agency, creativity, and mutual respect. A society where Africa no longer imitates but leads.

The time has come for Africa to reclaim its intellectual independence, restore its moral order, and build a new reality of sovereignty, prosperity, and dignity.

Africonomics is the framework.

References

Ayittey, George. 2006. *Africa Unchained*. New York, NY: Palgrave Macmillan.

Tacanho, Manuel. 2023. "Africonomics: A School of African Philosophical and Economic Thought." *Social Science Research Network*.
https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4578541.

Tacanho, Manuel. 2023. "Dispelling the Myth of Ubuntu's Connection to Socialism." *Social Science Research Network*. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4648252.

Tacanho, Manuel. 2024. "The Fiat Dollar Standard: Its Uncivilized and Destructive Nature." *Social Science Research Network*. <https://ssrn.com/abstract=5069079>.

Tacanho, Manuel. 2023. "The Scale of Statism: A Framework for Ranking Socioeconomic Systems." *Social Science Research Network*.
https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4477689.

Tacanho, Manuel. 2024. "What the Economy Really Is: People, Pursuits, and Social Relations." *Afrindependent Edge*.
<https://www.afrindependent.org/publications/what-the-economy-really-is-people-pursuits-and-social-relations?type=afrindependent-edge>.

PUBLICATION:

The Philosophical Structure of Africonomics: A Principled Framework for African
Sovereignty and Prosperity

Afrindependent Institute Academic Paper No. 001/2025

www.afrindependent.org/publications

