

Migration: The Racist Murder of George Floyd as A Decolonial Metaphor to Unscramble Africa

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Abstract: *Migration, racism and neo-colonialism are among the major concerns of the modern world especially with respect to the circumstances of peoples of African descent. The racist murder of George Floyd, an African American by a white police officer, Derek Chauvin and three other police officers of the Minneapolis Police Department, United States on 25 May 2020 once more resurrected the horrors and trauma of the transatlantic slave trade and its implications for the modern world. By using a framework synergised from New Historicism, Critical race theory, and a historical approach that undertakes critical review of select socio-historical events, data gathered and analysed in this research established that both George Floyd's "I can't breathe" and his overall social circumstances under the knee of a racist white American officer of the law is a crucial analogy that resonates with Africa in the context of colonialism and neo-colonialism. Among the findings is the view that since the fifteenth century, Africa has been groaning under the knee of Europe and America and the weight keep scrushing Africa's potentials and future prospects even in contemporary times. Furthermore, this research makes some recommendations among which is a fundamental call to "unscramble" Africa and "re-map" its localities in line with the preferences of indigenous populations and in contradistinction from the foreign interests of neo-colonial forces.*

Keywords: Decolonization, George Floyd, migration, racism, slave trade, neo-colonialism.

Introduction

Migration is a natural and purpose-oriented movement from one location or habitat to another which is undertaken by some animal species or major animal groups such as birds, mammals, amphibians, fish, crustaceans, reptiles, and insects. According to World Economic Forum (2017), major purposes of migration include feeding, breeding, territorial expansion and protection from hazards. Such animals migrate on a seasonal basis and in an annual cycle and this is part of what sustains balance in ecology or in nature. Distance covered during migration ranges from a few meters to over 64,370 kilometres (40,000 miles). The bird, Arctic tern (*Sterna paradisaea*), which is small in size and multi-coloured is believed to have the longest migrating cycle of over 64,000 kilometres as it flies and glides from its northern breeding grounds in the Arctic Circle to the Antarctic coast for summer and then returns to the north six months later. It sees more daylight in a year than any other animal and enjoys two summers in a year while meandering across oceans and continents rather than flying directly northwards or southwards. One of them once travelled a distance of over 96,000 kilometres (over 60,000 miles) which, according to the *National Geographic* (2015), is more than twice the circumference of earth. Earth's circumference at the poles is 40,007.863 kilometres (24,859.734 miles) and at the equator it is 40,075.017 kilometres (24,901.461 miles). The grey whale (*Eschrichtius robustus*) performs the longest mammal migration of about 22,500 kilometres (about 13,981 miles) in an annual trip that sees it move from feeding grounds in the Arctic sea to breeding grounds in the coasts of Mexico. Other migratory animals that have received wide-ranging studies are leatherback sea turtles, blue wildebeest, monarch butterfly, and Asian elephant.

The human species may be added on the list of migratory animals. Since ancient times, the search for food, security and comfort often motivate individuals and groups of individuals to move from one place to another. There is also the "brain drain" emigration of educated and skilled people which has been active since postcolonial African states began to fail in good governance (World Economic Forum, 2017). Furthermore, there are those daring and dangerous journeys from parts of sub-Saharan Africa to the coasts of North Africa and East Africa. Sea ports in Morocco, Algeria, Tunisia, Libya, and Egypt have become popular transit or departure points for thousands of African refugees, economic migrants, and political asylum-seekers. They seek sea routes to Spain, Italy, or Greece and from there disperse to other European countries, especially France, Germany and the United Kingdom. These legal and illegal journeys across the Mediterranean Sea sometimes in over-crowded boats have since the past two decades become very politically-charged in the international community. A number of European countries have generated legislations about migrant

journeys, built border barriers and increased border patrols (European Parliamentary Research Service, 2021). In addition, the European Union has reviewed its migrant policies and continues to walk a tight rope between an open arms policy and protecting cultural identities and national security. There is also a growing international concern that migrants gathering in North Africa often become sitting ducks for human traffickers and other criminals.

According to Salameh (2018), one of the recent triggers of desperate migrant journeys is the Arab Spring. This began as a peaceful protest against unfair trade regulations in Tunisia after a street vendor, Tarek el-Tayeb Mohamed Bouazizi, set himself ablaze in protest on 17 December 2010. The uprising turned violent as it spread to Libya, Egypt, Yemen, Syria, and Bahrain. It spread to several other Arab countries. In some places, like Morocco, Iraq, Algeria, Iranian Khuzestan, Lebanon, Jordan, Kuwait, Oman, and Sudan, large-scale protests have been organized with the aim of ousting the ruling regimes. Meanwhile, smaller protests have taken place in Djibouti, Mauritania, Palestine, Saudi Arabia, and even in the contested region of Western Sahara. Despite their varying scales and goals, all of these demonstrations are a clear sign of the ongoing political and social turbulence that continues to shape the region. These socio-political unrests had the combined effect of stirring up a massive migration of Muslim Arabs to Europe at a scale never seen since the end of World War II. The outcome was a significant spike in Muslim populations in several European countries. A lesser spike was seen in the United States because only few Arab migrants could reach there since it was way off their route. Meanwhile, the struggle continues between Arab citizens who want democracy in their countries and those who prefer an authoritarian system led by the religious elite and oil oligarchs.

Conceptual Clarifications

Decolonization

Ryan (2015) defined decolonization as the process of undoing or reversing the effects of colonialism, which refers to the political, economic, and cultural domination of one country over another. The term first appeared in an academic encyclopedia in the early 1930s and later gained popularity among politicians and intellectuals following World War II. Its significance grew as it became associated with the cessation of European colonial domination. Technically speaking, the expression pertains to the act of a dominant empire; having subjugated and enforced its authority over a region, surrendering governance of that area to an independent nation-state with legal sovereignty. Scholars have described decolonization as a multifaceted and ongoing process that involves challenging and dismantling the systems, structures, and ideologies that perpetuate colonial power relations. This includes addressing issues such as land ownership, resource extraction, education, language, and identity, as well as confronting the legacy of violence and exploitation that characterizes colonialism. Ultimately, decolonization seeks to create more equitable and just societies that recognize and value the diversity of cultures and peoples.

Migration

International Organization for Migrant (2023) sees migration as when an individual departs from their typical dwelling place, whether it be within a country's boundaries or crossing an international border, it can be for various reasons, either temporarily or permanently. This concept is often referred to as personal mobility or migration. Some may choose to move in pursuit of career prospects or better economic conditions, while others may do so to reunite with loved ones or pursue education. Certain people relocate due to the need to flee from situations of conflict, persecution, terrorism, or violations of their human rights. Additionally, there are those who move as a result of the unfavorable impact of climate change, natural disasters, or other environmental circumstances.

Research Methodology

The study in question extensively drew upon existing written works and publications within the relevant field of study. The researchers relied on a wide range of authoritative and credible sources, such as peer-reviewed journal articles, which are scholarly papers that have undergone rigorous review by experts in the field before being published. Books, reports, theses, and other scholarly resources were also utilized to ensure that the study was informed by a comprehensive and diverse range of perspectives and ideas. By relying on these existing sources, the researchers were able to benefit from the insights and knowledge gained from previous studies and research within the field. This allowed them to build on existing knowledge and findings, and to develop new insights and conclusions that could further advance the field. Additionally, using pre-existing publications as a foundation for the study helped to ensure that the research was conducted in a thorough, systematic, and informed manner, thereby enhancing the validity and reliability of the findings.

Literature Review and Theoretical Framework

This research is rooted in the principles of critical race theory (CRT), a scholarly concept that has been in existence for over four decades. The fundamental premise of this theory is that race is a societal construct, and that racism is not solely the result of individual

bias or discrimination, but is also deeply ingrained in legal systems and policies. Critical race theory emerged as a response to the limitations of traditional legal approaches in addressing systemic racism in American society. Legal scholars like Derrick Bell, Kimberlé Crenshaw, and Richard Delgado played a significant role in developing its core principles, which challenged the notion of a color-blind legal system and emphasized the importance of understanding how race intersects with other social identities and power structures. The origins of critical race theory can be traced back to the late 1970s and early 1980s, and it continues to shape conversations and debates about race and justice in the present day. Since then, critical race theory has gained widespread adoption in various academic disciplines as a tool to examine systemic racism and challenge traditional notions of justice and equality (Sawchuk, 2021).

When examining the murder of George Floyd and other acts of racism, critical race theory can help us understand these events as part of a larger systemic problem. For example, critical race theory can help us recognize how the criminal justice system, which is disproportionately impacted by racial bias, has played a role in perpetuating racial violence and oppression. Critical race theory can also help us understand how racism operates in other institutions, such as education and healthcare, where it can create disparities in access to resources and opportunities. In addition, CRT acknowledges that racism is not solely a product of individual beliefs or behaviors, but rather a complex and pervasive phenomenon that is woven into the very fabric of our societal and political frameworks. By examining how racism intersects with other forms of oppression, CRT can help us understand the complexity of these issues and develop strategies for addressing them. For instance, CRT can inform policies and initiatives aimed at addressing systemic racism in the criminal justice system, education, and other domains.

Forced Migration: The Impacts of the Slave Trade and Colonialism on Africa

The Age of Discovery in the fifteenth century AD saw European seafarers and sponsors search for lands along the Atlantic, Pacific, and Indian oceans (Core Knowledge Foundation, 2016). Their primary objectives were material resources, political control, and cultural hegemony. To achieve their goals, European colonizers often resorted to violent means, including killings and mass murders, and eventually expanded to include human resources. Slave labor became a more viable option for their plantations, the military and European households, leading to the growth of an international commercial system that dwarfed local forms of slavery found in some cultures of Africa.

The transatlantic slave trade began earlier but ran concurrently with the colonial period, which spanned almost four centuries from the 16th to mid-20th century. European countries, including Britain, France, Portugal, Italy, Spain, Holland, Belgium, and Germany, orchestrated this intrusion and forceful takeover of non-European territories in Africa, the Americas, and Asia Pacific mainly for economic and political interests. The "Scramble for Africa" from 1870-1900, marked by stiff competition among colonizing European countries, necessitated a negotiated deal at the Berlin Conference, which divided and controlled African territories according to colonial interests, without much consideration for the interests of indigenous communities. This balkanization and random mapping of the lands of Africa had a predictable outcome, hindering the possibility of different ethnic or religious groups from uniting to drive their colonial overlords away. The independence of African countries started only after about three hundred years of colonialism and predatory mercantilism. Apart from Liberia and Abyssinia (the Empire of Ethiopia), which was not formally colonized, colonial appropriation of resources and the slave trade still went on.

The transatlantic slave trade, spanning over three centuries from the 16th to the 19th century, forcibly removed between 10 to 15 million Africans from their homes, shackled them, and transported them across the Atlantic, Pacific, and Indian Oceans to the West Indies, Europe, and the Americas (The New York Times, 2019). Sadly, no precise records were kept. The voyage was often fatal, with an average of 10 Africans killed for resisting capture for every 100 successfully transported. Additionally, about 30 African slaves perished from sickness, hunger, violence, or suicide while en route. The bodies of the deceased were typically discarded overboard. This "migration" was, in reality, a forced relocation to a life of bondage, as expressed by Gargallo (2018, p. 159), "a voyage to a new life in chains." Despite the difficult circumstances of African diasporas in Europe, the United States, Asia, and the Middle East, there have been instances where they have excelled in various fields, such as science and the arts. Unfortunately, the majority of black people residing in these areas still encounter disadvantaged social conditions, unable to reach their full potential due to the subtle continuation of colonial structures known as neo-colonialism and neo-slavery. Neo-colonialism permeates every aspect of life, including politics, economics, religion, education, health, communication, transportation, and tourism, and is strategically designed to favor the ruling class. While the Muslim Arab-led and Christian European-led slave trades brought certain benefits to Africa, such as the introduction of Christianity and Islam, it ultimately displaced African Traditional Religion and was eventually met with resistance by humanistic pressure groups in the northern hemisphere and African activists. The abolitionist movement in Britain, which began in the late 18th century, and the Quakers' efforts were among the first to fight against the transatlantic slave trade.

William Wilberforce was a prominent British politician, philanthropist, and evangelical Christian who led a group of moralist politicians and humanitarians called "the Saints" (Hancock, 2007). Their efforts led to the enactment of the Slave Trade Act of 1807 by the Parliament of the United Kingdom, which abolished slave trade in the British Empire, except for "The Territories in the Possession of the East India Company," Ceylon (modern Sri Lanka), and St. Helena (in the South Atlantic Ocean). The Slavery Abolition Act of 1833 eventually abolished slavery as an institution, freeing over 800,000 slaves from the Caribbean Islands, South Africa, and Canada. This action also had a domino effect on other colonial powers of Europe involved in both the slave trade and slavery. The influence of the "Second Great Awakening" anti-slavery movement led most North American states to abolish slavery by 1804 (Hancock, 2007). However, the Confederate States of the south were determined to keep their slaves for much longer. The American Civil War (1861-1865), Abraham Lincoln's "Emancipation Proclamation" on 1 January 1863, and the "Thirteenth Amendment" to the Constitution in 1865, which abolished slavery in the United States, were crucial in the abolition movement.

These actions led to the revision of cultural, political, economic, legal, and religious ideologies in favor of the equality of all races. However, racism and oppression of less privileged social groups continue under many guises even today, despite education. In Africa, Western education was primarily introduced by Christian European missionaries to spread the Christian religion, rather than by colonial authorities who were more interested in the material and human resources they could exploit. Colonial authorities preferred that the natives remain unenlightened to prevent them from realizing the value of their resources and mobilizing against their plunder. The Aba Women's Riots in southern Nigeria was an example of mobilization against the colonial warrant chief system and unfair taxes. The colonial authorities eventually welcomed formal education but wanted locals to acquire only enough rudimentary education to work as interpreters, court messengers, typists, police officers, etc., rather than thinking for themselves and deciding their future as a nation. The French government designed a system of socio-cultural assimilation for their colonies, which kept the natives second-class French citizens despite promises to the contrary (MacDonald, 2011). The negritude movement, spearheaded by prominent figures like Leopold Sedar Senghor, Aime Cesaire, and Leon Gontran Damas, was a direct response to the disillusionment and disenchantment experienced by many African and Afro-Caribbean intellectuals during the colonial period.

As African nationalist movements gained momentum and called for greater access to education in their territories, colonial authorities eventually acquiesced. The British government established commissions to study the state of education in their colonies and recommend changes. The resulting progressive policies included funding schemes and partnerships between colonial governments, Christian missionaries, traditional leaders (including Islamic authorities), and occasionally the private sector. These developments allowed colonial governments to exert more control over the education sector in their colonies. African nationalists also successfully pushed for local adaptation of school curricula rather than relying solely on Western models. European Christian missionaries initially focused on teaching basic reading and writing, arithmetic, and Bible studies to enable the spread of their denominations among local populations (MacDonald, 2011). Financial limitations prevented them from expanding to secondary and tertiary education, which only occurred after years of pressure from natives. In Nigeria, a primary school was established in Benin by European Catholic missionaries as early as 1515, thanks to the influence of Portuguese merchants who had been trading with the Benin people since 1485. However, the slave trade and colonialism disrupted this early progress, and it was not until the 19th century that the Church Missionary Society and Wesleyan Methodist Society founded more primary and secondary schools. The first tertiary institution in Nigeria was established in Abeokuta in 1853, and the colonial government founded a tertiary college in Lagos in 1932.

As independence movements swept across Africa in the 19th century, colonial overlords hoped it was just a bad dream. The oppression of even one African anywhere in the world is a burden on the entire continent. Governments, non-governmental organizations, public and private sector leaders, and people of goodwill must work together to combat modern forms of slavery, human trafficking, and neo-colonialism. This includes fighting prejudiced social systems, religious doctrines that justify oppressive practices, and legal systems that resemble Jim Crow laws and the Code noir. While the European-led slave trade across the Atlantic, Pacific, and Indian oceans has received much attention, it is crucial not to forget the Arab-led slave trade, which was equally devastating. Although slavery in Africa existed during the periods of the Greek and Roman empires, the peak of the trans-Saharan slave trade between West and Central Africa and North African and Middle Eastern markets occurred from the 8th century AD until 1900. Captured African slaves were transported across the Sahara and the Red Sea to Europe, the Middle East, and the Maghreb (Fleshman, 2010).

While no precise records exist, some cautious estimates put the total number of Africans captured during the Arab trans-Saharan slave trade at 11 million. Other scholars like Azumah (2001) put the total number of Africans captured during an approximately 1,400-year period of trans-Saharan and East African slave raids at about 140 million which includes over 112 million (about 80%) who died en route from torture, long distance and a hostile desert climate while about 28 million survived to work as slaves in parts of the Middle East. Historical records indicate that Muslim Arab slave merchants had a strong preference for female captives, with a ratio of 3 women to every man. This was especially true for Arab traders involved in the trans-Saharan and Indian Ocean slave trades, where women were highly valued for their ability to produce offspring and work as domestic help. While male slaves were also traded, Arab slave traders tended to prioritize the acquisition of female slaves. Female captives were mostly turned into sex

slaves and concubines in harems while male slaves were castrated (eunuchs) to prevent reproduction and sent to work in plantations, irrigation channels, households, and in the military. Muslim Africans were usually spared from capture because of Muslim laws. The second major slave route was a set of routes linking parts of Central and East Africa to emerge at sea ports in modern day Eritrea, Djibouti, Somalia, Kenya, Tanzania, and Mozambique. The slave market in Zanzibar in modern day Tanzania was a major site. Millions of fettered African slaves were transported northwards either by land or by the Red Sea to the Maghreb and to Europe or shipped eastwards across the Indian Ocean to the Middle East, the Americas, South Asia and Indian Ocean islands including Madagascar. While there was slave trade across the Indian Ocean in ancient times (by 2500 BC, Greeks, Persians, Babylonians, Egyptians, and Indians were all trading in slaves), Arab Muslims rose to dominate the scene in the 9th century AD after collaborating with Swahili traders to win control of the coastal areas of Kenya, Tanzania, Mozambique, and Comoros, and the sea routes. They traded in Bantu people (Zanj) during the East African slave trade.

Discussion: The Racist Murder of George Floyd as a Decolonial Metaphor

A number of scholars have explored the subject of forced migration of the type of kidnappings, trade in slaves, relocation of slaves to other places and the social consequences of all these on individual victims, home communities, and destination communities. One may say that the current social situation in which peoples of African descent find themselves in many parts of the world where they live began with the Age of Discovery in the fifteenth century. This is the backdrop for historical events that unfolded in the United States six centuries later when, on 25 May 2020, George Floyd, a 46-year-old African American, was murdered in cold blood by Derek Chauvin, a racist white police officer of the Minneapolis Police Department. Floyd lost his life when Officer Chauvin knelt on his neck for about 9 minutes 29 seconds as he lay handcuffed in the street during an arrest while his colleagues, Alexander Kueng and Thomas Lane knelt on his back and Tou Thao kept passers-by from interrupting. A series of civil rights demonstrations against racism, victimization of peoples of African descent, police brutality and lack of accountability quickly arose, merged with the Black Lives Matter (BLM) movement and took over the streets of Minnesota sometimes in violent forms and not minding public health regulations during the COVID-19 pandemic. The unrest spread to some other cities in the United States and to more than 2,000 cities in other parts of the world but in more peaceful forms. Although investigations commenced following the public outcry and a lawsuit filed by Floyd's family against the city on 15 July 2020, legal processes took so long that it was only on 12 March 2021 that the Minneapolis City Council unanimously approved a civil settlement of 27 million dollars for Floyd's family while murder and manslaughter trial for Chauvin started on 29 March 2021. The defence attorney's strategy was to blame Floyd's death on a fatal level of fentanyl, heart problems and COVID-19. On the 20th of April 2021, the verdict was delivered by the jury that found him culpable. Trial of his accomplices was set for August 2021. Meanwhile, some United States police departments have reviewed their chokehold policies in response to the rising death toll and repercussions from that.

The murder of George Floyd by Derek Chauvin has been a rallying point for many individuals and groups concerned about the ongoing effects of colonization, forced migration, and systemic racism. The murder and subsequent protests were seen as a metaphor for the ongoing struggle of peoples of African descent to overcome the legacy of slavery and colonialism. One important aspect of this metaphor is the fact that the murder was carried out by a representative of the state. The police force, which is meant to protect citizens, is often seen as an extension of state power and authority. This is particularly true in the United States, where police forces have a long history of racism and violence towards people of colour. The fact that a police officer was able to kill George Floyd in such a brutal and public way highlights the ongoing problem of systemic racism and violence within the police force. Another aspect of the metaphor is the way in which the murder brought together people from all over the world to protest against racism and police brutality. The Black Lives Matter movement, which had been growing in strength for several years, became a focal point for the protests. The movement's message of solidarity and resistance resonated with many people who had experienced racism and oppression in their own lives. The protests also highlighted the role of social media in organizing and amplifying voices that are often ignored by mainstream media. Finally, the murder and subsequent trial of Derek Chauvin also serve as a reminder of the ongoing struggle for justice and accountability. While the guilty verdict in the trial was seen as a victory, it was also clear that much work still needs to be done to address the underlying issues of racism and police brutality. The fact that it took so long for the trial to take place, and that the defense attempted to blame Floyd's death on various other factors, speaks to the ongoing difficulties in holding police officers accountable for their actions.

Conclusion

The critical review of the historical circumstances of the slave trade across the Sahara Desert, the Atlantic Ocean, the Pacific Ocean, and the Indian Ocean and colonialism offer a backdrop for how it came to be that at a certain time in history, a man by name, George Floyd, was an African American born in Fayetteville, North Carolina, grew up in Houston, Texas and later relocated to St. Louis Park, Minneapolis where he died on 25 May 2020 from white police brutality. The officers involved were Derek Chauvin (the principal murder suspect), Alexander Kueng, Thomas Lane, and Tou Thao of the Minneapolis Police Department. The trial of Chauvin, which began on 29 March 2021 while that of his accomplices was set for August 2021 and the national and international

backlash to the racist killing provide a fertile ground for reflections on the prospects of peoples of African descent in the modern world. It must be borne in mind that ideals or expectations do not always synchronize with practicable realities.

Recommendations

Taking into account the specific details provided, the researchers have devised the following suggestions:

1. Protest: On the heels of the racist murder of George Floyd, peoples of African descent round the world are justified in once again rising in protest against systemic and personal racisms and white police brutality. However, armed violence, lootings (including black-owned businesses!), arson, partisan politicization, and so forth are not to be excused. The overt or covert oppression of black people in the West centuries after the formal end of the slave trade and colonialism is a matter that must be addressed in more effective ways. This does not ignore the social benefits that have come to black people as a result of contacts between Africa, the Arab world, and the West.

2. Rebranding and Villainization: Pulling down of the statues of people complicit in the slave trade and colonialism including the killings and oppression of indigenous people wherever slave ships and colonial ships landed is justified despite the argument that these monuments have acquired mere historical or tourist significance. The sole means by which they can remain erect is through a complete re-imagining of their brand identity. For instance, if the statue of Christopher Columbus is to be left standing, the plaque will include something like: "Despite great achievements, he was a horrible villain who played leading roles in the massacre and oppression of American Indians since 1492." This rebranding must be extended to public and private institutions, military bases, and so forth that bear the names of accomplices in historical crimes. People in authority who do not want the villainized versions can take the offending monuments out of sight. This rebranding will also be a potent warning to people practicing neo-slavery, human trafficking and neo-colonialism.

3. Prospects of a West without Africa: Africa's suffering is intertwined with the history of Arab and Western civilizations, which have exploited black slaves and colonized African territories. However, it is not accurate to attribute all Western achievements in science, technology, and social organization solely to the slave trade and colonialism. Europe did not "discover" Africa; rather, two cultures collided and one imposed control over the other. Even without contact with Europe, the West would have still progressed, albeit perhaps at a different pace. Likewise, Africa's development would have taken a different trajectory without European influence. Therefore, it is unjustifiable to tear down the entire Western civilization based solely on its history of exploitation. A fair assessment cannot be made by weighing the contributions of the West against those of Africa in a narrow ratio.

4. Africa Can't Breathe: George Floyd's final words, 'I can't breathe,' echoed the cries of other victims of racism and oppression whose lives were taken under the crushing knees of their oppressors. The #SayTheirNames movement highlights the ongoing issue of racism in the West and Africa, with names like Trayvon Martin, Breonna Taylor, and Rayshard Brooks among the many. These deaths should spark transformative change. Developed countries, who manipulate social dynamics in Africa, have their knees on the necks of African countries, crushing their lives. The Officer Chauvins of international politics, economics, religion, culture, and violence must be held accountable for their actions. As the US, China, and Russia compete for the developing world, and Francophone, Anglophone, Lusophone, and Hispanophone countries share their own sad stories, it's crucial that we recognize the devastating impact of racism and work towards a better future.

5. Symptoms of Africa under a Knee: Africa suffers under a knee, as African elites loot national treasuries and move stolen wealth abroad with the help of neo-colonizing governments. An international system for good governance must be enforced, so public leaders keep their wealth within their home countries to boost local economies. Despite it being a punishable crime to assist a thief in acquiring, hiding or using stolen wealth, foreign governments functioning as accomplices to Third World looters are not held accountable. Critical areas like health and education should also be overseen, with bans extended to relatives and allies of privileged African elites. Developing countries must bring foreign governments, international organizations, multinational corporations, and private operatives to judgment for cannibalizing resources. Nigeria is a major oil-producing country, yet it exports most crude oil for refining and imports most refined fuel for domestic use. Third World countries are crushed under the weight of a knee.

6. Unscrambling Africa and Re-Mapping Localities:

In 2002, British Prime Minister Boris Johnson's comments on Africa highlighted the neo-colonial disposition that still exists today. Instead of perpetuating colonial maps and divisions that serve neo-colonial interests and cause internal divisions, Africa needs to be unscrambled and re-mapped according to the interests of its local communities and tribes. The process should involve erasing colonial borders and creating new ones based on African choices and interests, while dropping colonial names and replacing them with ones that symbolize Africa's best interests and universal humanity. This continental rebirth and reconfiguration of black consciousness must be a collective effort of all African people and cannot rely on neo-colonial powers and their local allies who benefit from the unfair status quo.

7. No Saint, No Overlord: George Floyd, despite his criminal past, attempted to turn his life around before being killed under racist circumstances. African Americans face disproportionately high rates of incarceration and judicial prejudice, especially in their youth. However, it is unfair to assume that all Africans are corrupt and unreliable, deserving of foreign control. Juneteenth, celebrating the emancipation of African slaves in the United States, has its roots in Africa. Today is an opportunity to make a positive choice for Africa and humanity as a whole.

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