The cold war and its trajectory on African philosophy and African politics

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ABSTRACT

From scholarly research, Africa's position on the planet and historical constituents especially minerals expropriation and labour made the continent a strategic partner to most world powers. This was understood during the voyages of the Dutch Indian Company to India. Even during the Cold War, powerful countries were eager to promote multilateral relationships with some countries in Africa and that strongly impacted the war as well as African politics. This practice did not end with the Cold War but continued and presently Africa is still being influenced by the Cold War proceeds. Through a qualitative method of research, the paper highlights the impact of the cold war and ideology its time on African philosophy as well as the shift in African political dynamics. Hence, the paper investigated how these relationships affected African thought and destabilized Africa as a habitat for culture and African norms especially in the mist of the Ukraine-Russian war. Ukraine-Russian war is of paramount importance in revealing how African states maintains their non-alignment stance on either side while being careful to preserve their long rich history with the former Soviet Union. The further paper noted the advantages or disadvantages that the erstwhile Cold War brought to the African worldview. This culminated in the obliteration of culture and other notions like ubuntu which are the cornerstone of Africanism. The paper concludes by bringing out a strategy that can be utilized to restore African thought post-Cold War era.

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Introduction

The positioning of Africa has always been a strategic one for the continent and the world at large. The voyages of the Dutch Indian Company to India also depicted the importance of geographic location of the continent (Ward, 2009). Ward (2009) further alluded that although the destination was Asia, but Africa was a great partner to provide an element of rest and restock for the company as the journey was looking to the east. Hence, some of these voyages led to the arrival and settlement of individuals such as Jan van Riebeek at Cape of Good Hope in the year 1652 as alluded by Pooley (2009). These signified the importance of the continent, a fact which is also depicted by the Company to India also depicted the importance of geographic location of the continent (Ward, 2009).

From 1960 to 1989 marked a great significance in contemporary African history. This is an era in which African leaders began the quest for independence from the imperial rulers. These energies gave birth to what Africa is today, a free and independent continent with many states recognizing and adopting democracy. After gaining its independence in 1957, Ghana becomes the most influential state in setting the footsteps for other African states to follow in its path of decolonization (Biswal, 1992; Fa, 2011; Somerville, 2017). This was one of the great limps for global recognition of African politics. Most African leaders would the start preaching decoloniality and independence. These were some of the ideologies that depicted that African philosophy was cast aside, its influence was silenced.
Although various scholarly work exists on the impact of the cold war in Africa politics. The voice of African philosophy is still silent in the understanding of the cold war in Africa, especially in the mist of the Ukraine-Russian war which African states have refused to take sides. However, African leaders were seen encouraging the cooperation and calling for solution among the two states depicting the elements of Africa ideologies such as ubuntu. Amamoo (2011) and Fage et al, (2021) further explained that the political understanding of Africa changed perspective from coloniality to decoloniality, and this signified a search for identification amongst most African states while seeking to turn toward African philosophy. This further saw some states changing the names and aligning themselves with Africanism, African socialism and ubuntu as some of the ideology to foster Africa’s development.

According to Frazier (1984) and Osgood (1962), the new pattern of events took place on the eve of the Cold War, meaning the changes were also influenced by those international political wings. The Cold War brought along instability, and insecurity and that affected the politics and the economic spheres. Cognisance must be taken that the Cold War followed the Second World War which has done more harm to the world. This left a more scourge on the African continent due to recruitment of soldiers, minerals exploration, and changing of identification. Hence, during decoloniality in the mist of the cold war, ubuntu was then adopted to unite the continent.

Frazier (1984) further adds that the Cold War was not about military strength but was a way of seeking to amass more political-economic influence on the world and identifying new global markets for trade. The Soviet Union had its agenda and was not part of peacekeeping initiatives, like America which was affiliated with North Atlantic Treaty Organization (NATO). A peacekeeping organisation of alliance that consisted of 30 member states from North America and Europe. Africa was excluded from these initiatives, but some African countries were included due to their vassal status.

NATO was seen as solidarity and unifying component for fostering peace; therefore, it was strategically in position when the Cold War started. Amongst its obligations/duties, the prime one was to ensure that the member states and their vassals were protected from any power that will try to eliminate them. In this way, the interests of the mother states were protected, and the vassal states must always pay allegiance. This allegiance was not coming for free, it included the minerals, change of identification, language as well as the culture that African states must adhere to. This allegiance was silencing the spirit of Africanism, which was trying to rise, it further brought with itself domination by power, and oppression or killing of those who were against the new situation (Osgood, 1962). From that premise, the paper sought to understand the voice of African philosophy in the mist of the cold war while noting the impact to the continents thereof.

Literature review

Africa’s political wings and presidential transition or inheritances

African inheritance and political wings of 1960 to 1989

Mizuno and Okazawa (2009) and Joireman (2001) explained the process of decoloniality was not easy, several African states had inherited the fundamentals of colonial rule and its masters (Wucherpfennig et al, 2016). Some institutions could not let loose from colonial rules and were showing discontent with the new order. The decoloniality exercise became futile due to negation and non-acceptance from other corners. For instance, most of the African states were still subjected to the constitution or rule of law of their previous colonial masters. So, besides the independence, colonialism was still lingering within the states and indoctrination was rife.

Furthermore, the entitlement by the western states was a problematic task before the new rulers. The western states felt that due to allegiance by the vassal states, they were still being owned by states because they protected them during the wars and brought peace within their domain. That could not be repaid; therefore, the linkage/relationship could not be relinquished. Instead of looking at how they can develop their states, the leaders were looking at how to service the debt (Mizuno & Okazawa, 2009). The leaders inherited the states that were politically unstable, socially demoralised, highly indebted, poverty struck, and with poor infrastructure on top of that.

This meant that the process of decoloniality both politically and socially was going to be very challenging and during the period 1960 to 1989 is when political and social wings had to make sense that reforms were about to occur, Pan-Africanism beginning to gain momentum as Shepperson (1962) has noted. Africans began to challenge and take over, changing the systems put in place to ensure that they are also part of the government that seeks to govern the African land (Horton, 2001). But the coups were the order of the day, and many presidents/leaders were disposed of.

Presidential transitions

The long-foretold story of black presidents in Africa was also coming to be a reality. The ascension of black presidents into the highest offices of the land in many African states began to be the business of African politics (Hughes & May, 1988). Žák (2016) has explained that shortly after the independence of Ghana in 1957, the state had a new constitution and after the approval of this new constitution Kwame Nkrumah was elected the president of the new Ghanaian state. This was a significant historical incident in African history as it paved way for the other black presidents to ascend to the executive position in their respective countries/states. Amongst others that followed in this leader’s footsteps would be the likes of Kenneth Kaunda would serve as the first black president of Zambia from 1964 to 1991, the former president Idi Amin of Uganda to serve from 1971 to 1979 (Phiri, 2001; Leopold, 2020).
These are some of the African presidents that led the presidential transitions in Africa, and this was able to be adopted by other African states as well. The likes of former president Robert Mugabe who led the Zimbabwean nation and reigned as the president of Zimbabwe for thirty years (30). From 1987 to 2017 in presidential power, these are some of the clear examples which the new independent political winds blowing within the African continent from the 1960s (Britannica, 2021).

According to Chazan, et al (1999), the route to presidential power was not easy due to greediness and the quest for power. There were opposition parties that were formed and needed to be destroyed because they were opposition and an obstacle to the ruling political powers. The other thing was that they did not carry out the mandate of the mother body (colonisers) which became problematic in the colonisers achieving their intended goals. So, to fast-track their actions, they needed to eliminate opposition at all costs. Hence most African states’ opposition was dealt with decisively, this was by jailing their leaders and banning their political organization.

Rise of Pan-Africanism

African leaders sought to make the African continent a strategic player in global affairs, having an input in the international political and economic decisions both continentally and internationally (Mangala, 2010). This would be a quest for Africa to join international bodies such as the World Trade Organization, the United Nations (UN), and the United Nations Security Council (UNSC). Although there has been a flaw in changing the narrative in this dream, Africa has made its mark and keeps on challenging the norm (Sarkin, 2009).

During the years of independence and decoloniality, which are years from the 1960s and beyond. Africa saw the birth of its own continual supranational body which was aimed at changing the misfortunes of colonization and encouraging unity amongst African leaders through their nations. Padelford (1964) has noted that the Organization of African Unity was established in the years 1963 and its key role was to advocate for all African nations and foster unity from Cape to Cairo. This was seen as a quest of Pan-Africanism as it was led by the likes of Kwame Nkrumah, the president of Ghana at the time and who played a strategic role in attaining its independence and transforming the constitution (Padelford, 1964).

Similarly, the signature of Europe is normally associated with colonialism, the United States of America is then associated with the “perfect democracy” practices in the world. The Eastern part of the world mainly led by Russia is known as socialism or socialist states (Ocheni & Nwankwo, 2012; Lynn-Jones, 1998; Reiman, 2016). In the case of Africa, the rise of Pan-Africanism: this ideology is the that has been on the lips of most African leaders, leaders such as Kwame Nkrumah, Jomo Kenyatta, and Leopold Senghor were some of the biggest influencers of the movement and ideology (Polsgrove, 2017). In retrospect, most African leaders and even international leaders were being silenced to touch base on the rise of this movement, not during the 1960s, did the movement start gaining more strength, particularly in the African continent (Polsgrove, 2017).

Ubuntu and African philosophy on the Ukraine-Russian War

Mokhutso, Marumo, & Motswaledi, (2023) argues the concept and ideology of ubuntu became mostly popular as Africa people were seeking to were reviving their identity particular after decolonization. In addition, this was in a time where African leaders were on the course for seeking African solution for African problems. Mokhutso et al., (2023) further explains that “Ubuntu is a vast subject, as it captures a broad range of African understandings about life, relationships, as well as the moral and ethical life of Africans”. This would allude how ubuntu would be applied in relationship and partnership of the African continent with the globe. Henceforth, the alternative ideological subscription by the Soviet Union during decoloniality provided the African continent with a much-needed alternative which gave the African continent a voice in the global system. In addition, eastern ideology further provided the support to African states, and this solidified their relationship which was filled with moral virtue while allowing African states to subscribe to their own ideas especially from an African philosophy point of view. This is important as moral virtue cements the ubuntu from the Ngunu language meaning “umuntu ngumuntu ngabantu” or, in Sesotho, “mothe ke mothe ka batho”, meaning a person is a person through other people (Bhana, & Suknunan, 2022). Hlongwane et al. (2019: 62) further alluded to how this idea can be found in the practical, mythical, spiritual and cosmological origins of ancient Egyptian concept of ‘Ma at’. This can be understood as a virtually interchangeable concept with various connotations including humanity, truth and harmony. This would be encouraging the idea of cooperation and harmony which is what Africa leaders are preaching with regards to the Ukraine-Russian war. This will be helpful in bringing together these states as they seek a reasonable and amicable solution amongst each other. Through African philosophy, the concept of Ubuntu is imperative to solving Africa problems. Thus, this can also be a key instrument in solving the conflict faced by the former Soviet Union. This would also be important as the relationship between the entities from the cold war era and how the war also edified the plague of African philosophy.

Theoretical framework

Neo-liberal theory: the Cold War and its trajectory on African philosophy and African politics

The study at hand has been founded upon the neo-liberal theory, often referred to as neoliberalism. Neoliberalism in contemporary terms is used to refer to market-oriented reform policies such as those that eliminate price controls, deregulating capital markets, lowering trade barriers and reducing the states control involvement (Thorsen & Lie, 2006; Mudge, 2006). This is done particularly by/through privatization and austerity of state influence in the economy. This becomes some of rising factors and ideologies that
came about after the fall of the Berlin wall and end of the Cold War. Along with other ideologies that sought to limit the states influence in the domestic and international market, neoliberalism also encouraged a reform in market-oriented policies (Thorsen & Lie, 2006).

Similarly, the political system of Africa during the years of 1960 to 1989 was experiencing high political and economic changes. To allow and keep the market of Africa open to them, the colonial master had to come up with new ways and ideas to capture the market of Africa (Harrison, 2005). Therefore, the only way to do that was to ensure that the government(s) had limited control over the economic policies and their make-up. Although each country has their own economic policy which they subscribe to, that policy must be accessible and allowed in the international system. Mudge (2008) further explained that liberalism through its goal of reforming markets-oriented policies, many countries in the African continents had now limited control over their prices of goods, they had to allow a capitalist’s agenda to prevail.

Furthermore, this would also lower the trade barriers in the international systems, and these were some of the conditions coming from the World Trade Organization (WTO). These are some of the organizations that came to rise after the fall of the Berlin wall and the arise of the capitalist system across the globe. These are some of the critical phases of the trends in African politics (Harrison, 2005). Hence the rise of Pan-Africanism in Africa was to counter against such ideologies that would demoralize and marginalize the African continent. It is with that regards that this study adopts this theory as the foundation of the trends of African politics in the years 1960 to 1989. This was a critical phase as the political agenda shaped the economic agenda of the continent. Mudge (2008) alludes that economic control would move from the states side to the private side and the western states would capitalize on that by coming to invest in Africa through private entities. So, if the government has limited control over this it will make things from them to gain control of the international system.

Methodology

The paper utilized a qualitative review analysis on African philosophy and its trajectory on African politics as well as the Cold War. In addition, a purposive and snowballing technique were used to select articles on the subject at hand. Snowballing sampling was used to track or refer to other materials that speaks to the topic at hand while purposive sampling was used purposely by the researchers. In addition, a descriptive research design was adopted to describe characteristics and the trends of African philosophy and its trajectory on African politics as well as the Cold War. Literature from Google scholar and Sabinet search engines screen classified by title, full text and abstract, was included in the paper using the inclusion and exclusion criterion of the topic of publication and search terms mentioned in the keywords. Data was analysed through thematic content analysis and presented in themes.

Findings and discussions

Cold war and African influence

The cold war is known as the geopolitical war between the United States of America and the Soviet Union, and this war had overlapped with their enemies or allies. This war began in 1947 after the Second world war and ended in 1991 (Schlesinger, 1967; Gaddis & Bothwell, 1997). The two global superpowers were on a quest to attain absolute power across the globe, and this was an attempt by either party to try and win the power to rule and control the world (Schlesinger, 1967).

Due to the NATO treaty, some African nations were part of this war, countries such as South Africa, Botswana, Namibia, and others located particularly within the South African region were members of this treaty due to their colony master and affiliation (Hendrickson, 2006; Smith, 2006; Risso, 2014). These are some of some elements that show the participation of Africa during the cold war. Over and above that, keeping in mind that this war was waged by political, economic, and propaganda ambitions of capture and control (Smith, 2006; Risso, 2014). Schmidt (2013) has signalled how the Soviet Union started to address and take advantage of how the western states who were part of the NATO agreement had for years been reaping Africa off and how they are in control of everything in Africa.

This led to the advocacy of a free Africa by the Soviet Union and one can say that they had the ambitions of gaining Africa as an ally to fight the USA, NATO, and their allies. So, the cold war had a huge impact on the drive for independence in Africa, it intensified and added the fuel to the fire that was already burning on the African shores (Coker, 2001; Gyllensporre, 2012; Beresford, 2015). Segell (2008) has showcased how the first mission of the Soviet Union was to answer the call of assistance or the cry for help and above that, keeping in mind that this war was waged by political, economic, and propaganda ambitions of capture and control (Smith, 2006; Risso, 2014). Schmidt (2013) has signalled how the Soviet Union started to address and take advantage of how the western states who were part of the NATO agreement had for years been reaping Africa off and how they are in control of everything in Africa.

For instance, South Africa now has a strategic partnership with the BRICS Bank which in this bank, partners include Russia and China which are eastern states. Moreover, they are strategic partners of Africa, and they are involved in many international bodies as key role players (Asuelime, 2018). History has in most cases depicted Africa as a spectator in the world's important events. African systems are always made to be seen as if they do not affect the world at large and similarly world events are also depicted as if they do not affect the dynamics/ changes of African politics. Using South Africa and the African National Congress (ANC) as an example, Guelke, (1996) depicted how like any other significant political or economic event across the globe. The cold war had its impact and influence on the contemporary African political system.
Structural Adjustment Programmes (SAP) conditionalities and the rise of capitalism

Shortly after the fall of the Berlin Wall, which was a result of the economic and political instability that occurred in the Soviet Union-dominated areas. There came about a new dominating force in the political and financial ideology of the world namely, the ideology of socialism against the capitalist ideology (Lippit, 2007). The ideology of capitalism was notable as the main idea behind the cold war. These were some of the trends and formations that were taking over across the world. Harrison (2002) elucidated that several states across the world began to see the United States and its allies as the answer to their challenges, particularly concerning the financial policy reforms. And the US took that as an opportunity to infiltrate the foreign market in the name of the “foreign aid” and structural adjustments programme (SAP). Then capitalism was now easy to spread/thrive across the world.

Henceforth, one of the important and highly recommended conditions was privatization and limited control of the government over the economy. SAPs conditions better-recommended privatization as it was noted to decentralize the government intervention and liberalization of the economy as envisioned by the international monetary fund (IMF) and World Bank (WB) (Konadu-Agyemang, 2018). In addition, after the fall Berlin wall, Europe and the United States started to take over the world financial markets. Capitalism can be regarded as, “an economic and political system in which a country’s trade and industry are controlled by private owners for profit, rather than by the state” (Lippit, 2007).

A capitalist type of a society is the type that depends mainly on private ownership and the government has little or no control over the trade and industries operating in that state (Lippit, 2007). For instance, multinational corporations will come and operate in South Africa, and they are pushing for profit, at the expense of the working class. They will be paying their workers little wages and the government cannot intervene in their treatment and this is what the SAPs’ conditionalities did to the African states (Konadu-Agyemang, 2018).

Yet in some instances, the government can make a policy that will declare the minimum wage and the multinational corporate will then resort to paying people that minimum wage. This became the most dominant ideology to spread across the world after the cold war hence, big multinational corporations such as Coca-Cola, Samsung, and McDonald’s are found in multiple states across the world. Lippit (2007) alludes that capitalism made this possible by being pushed by the world superpowers/powerful states who took control over the world markets after the cold war.

In addition, to this day this ideology is still the force that is being reckoned with across the entire globe, nations such as the United States and most of the European countries such as France and Germany are still applying capitalism in Africa. Not only that but some of the conditions found in Africa, conditions of poverty and heavily indebted states with high animosity of corruption can be linked with the SAP conditionalities (Konadu-Agyemang, 2018). So, the trend and transformation brought about by this ideology were to clear the confusion about the dominance of an ideology across the world. Also, for the world superpower to inflict control over the smaller and weaker nations, capitalism was the answer. This assists to gain access towards the foreign nation in the form of what is known as “neo-colonialism” where the control is no longer about controlling the people directly but it is to control their financial markets as Langan (2017) has explained.

Neocolonialism can be noted as the practice of adopting economic imperialism, globalization, cultural imperialism, and conditional aid by a foreign state to gain control/influence a country as opposed to the retro-spective colonial practice of imperialism or indirect political control (Langan, 2017). This would seem to not be directly infringing on anyone’s right as most states’ constitutions guide against such, but they would indirectly be the one controlling them. Hence, scholars such as Laclau (2012) have noted that capitalism needs to be toppled and socialism needs to be adopted to ensure that there is communal security of all human needs. These are some of the new trends and transformations that came about with the fall of the berlin wall hence it is often noted as the new world order.

Colonialism and decolonization

During the cold war, Africa was on a road to self-rehabilitation with regards to its political, financial as well as a social organization. Beginning with Ghana as the first state in Africa to begin the road to decoloniality and gain its independence (Marumo, 2020), and the Soviet Union used this as a weapon to strengthen their cry to have about a change and transformation for in the world. Kennan’s and Telegram (2014) have documented that the cold war gave the decoloniality revolution a huge boot and the Soviet Union was utilizing Africa as an agent to showcase how capitalism is a problem and it’s pushing for the United States and the European states to be considered as superpowers across the globe. After the fall of the Berlin wall in 1989 then to some certain extend the strength of the cry for decoloniality and to have gained about independence then started to lose favor across the world (Kennan’s & Telegram, 2014). As such this also had a huge challenge on the transformation trend of Africa, thus political heads in Africa started to look towards the ideology of capitalism as opposed to socialism.

Although it could also be argued that the cold way is the one that opens the way for decoloniality and independence in Africa. To a certain extent, it could also be argued that the fall of the berlin wall is the one that allowed the capitalism ideology to take over global finances particularly in Africa. Their failure made many leaders across the world particularly in Africa believe that socialism is not possible, and they only must subscribe towards capitalism hence it was easy for capitalism to reign in African states. Although they were leaders that would later arise and start to preach the ideology of socialism in African states, this ideology had already lost its value, relevance, resonance, and power. While on the other hand, the fear to inflict more hunger and crisis towards African society was reality in most African leaders (Marumo, 2020; Msila, 2020). Retrospect African leaders such as Julius Nyerere of Tanzania,
Modibo Keita of Mali, Léopold Senghor of Senegal, Kwame Nkrumah of Ghana, and Sékou Touré of Guinea (Le Vine, 1980; Martin, 2012; Yacouba & Wologueme, 2018), are the ones still considered to be some of the main pioneers of socialism in the African context, hence refereeing to this ideology as an African ideology.

These leaders preached the idea of African unity and fostering African integration through social, economic, and political unity. Motsewane et al. (2021) Nkrumah being the first prime minister of Ghana, is an important entity in the course for African freedom and ensuring decolonization as well as independence. According to Fagbeyibo (2017:163), Nkrumahism is a combination of the ideas that Nkrumah had arranged for addressing and combating the African developmental issues. Nkrumah is one of the early scholars as well as African leaders that laid the foundation. Not only him but the likes of Nyerere made a tremendous contribution to the idea of Africanism, he sought to promote the language and idea which sought to promote sustainable development and grow Tanzania (Marumo, 2020; Msila, 2020)

Nyerere made an introduction of a system of education that sought to humanize, and he referred to this as Ujumaa, a Swahili word meaning ‘community and language was the foundation of this quest for it to succeed (Msila, 2020). These are some of the important ideological uprisings because of the cold and after its demise also deemed the fall of these ideas. Africa today and Africa inherited are similar some even more scarred with regards to underdevelopment, poverty, and unemployment being at its all-time high. In states such as South Africa and Zimbabwe. So, the fall of the berlin wall did not only change a change in Germany, socially, politically, and economically only across the world as Rohrschneider (1999) has noted. Some of the states that were not anywhere near power have transformed and now play a meaningful role in the global economy while those that were seen as frontiers in terms of development have fallen back.

Neo-colonialism

The reform of the new and the road to the new world order had to change a lot of systems in the world. Through multiple world organizations, the international community was able to come together to combat certain challenges particularly those that sought to undermine other people's rights and pose a challenge to human security. Resnik (2006) has referred to organizations such as the United Nation, and the International Criminal court (ICC) as some of the international structures across the globe that seeks to safeguard amongst other things democracy, freedom as well as rights of the people. Yet, with all those transformations and changes that came about in the international system, it meant that organizations had to affiliate into these organizations that for them to do such they had to adapt their lead in terms of their policy guide requirements. And for of their requirements as the world superpowers as the ones in charge of the world market, and the leaders in these organizations (Rahaman et al, 2017).

These are some of the conditions that made nations change and adopt the capitalist system as this was a means to access the aid offered. Neo-colonialism then becomes the new form of policy formation through the saying of "neo-colonialism policy or the neo-liberal policy" framework (Hanson & Hentz, 1999). The neo-liberal policy framework is often referred to as the "contemporary market-oriented reform policies such as eliminating price controls, deregulating capital markets, lowering trade barriers and reducing, particularly through privatization and strictness, state influence in the economy" (Langan, 2017). This meant that the barriers hindering the process of capitalism in foreign states would be limited. For the affiliation of the organization, nations meant that states had to open their markets to allow foreign investment onto their shores. For instance, in Africa, most states had to open their markets to allow international companies such as Coca-Cola and McDonalds to come and trade within the Africa shores. As such, the fall of the Berlin Wall became the gateway for such international organizations to arise and they came with their policies that allowed the rise of the neo-colonial/ neo-liberal policy particularly within the African continent (Hanson & Hentz, 1999; Langan, 2017; Yacouba & Wologueme, 2018).

Paying specific attention to Africa, the end of the cold war opened a new order of capture in the continent. Langan (2017) has noted that since colonialism had become the thing of the past, the western state had to come up with a new strategy to capture and control Africa (Sartre, 2005). So, after the fall of the berlin wall, the West sought to get back their superpower status in the world. And that was some of the leading factors that led to the trends and the transformation of the trade market in most states in the African continent, all these were the aftermath of the berlin wall and the rise of the new world order.

Conclusion

The years from 1960 to 1989 are the years of great history in Africa and this history cuts across the African shores and has made great impacts even in the global political and economic landscape. In addition, the road to independence and decoloniality is one that was greatly signalled throughout the African continent in those years of 1960 to 1989. Black presidents began to ascend to power and take over the offices and even in some states the presidents further made changes to the land constitution to allow a smooth transition of power. The start of the cold war seems to have come into play at the right time, it awarded African leaders with the right type of alliances from the Soviet Union. Although this alliance was to benefit the members of the Soviet Union more Africans, African leaders took this opportunity to intensity their quest for decoloniality and independence. Hence it was easier now to put pressure on the colonial masters mostly being part of the NATO, to release Africa from their claws of colonialism.

Recommendations
The cold war had a huge impact on the revival of the African philosophy, it gave African scholars and leaders a voice as well as hope to revive their states employing African ideologies such as Ubuntu and Pan-Africanism. In addition, the Soviet Union has given Africa an alternative in terms of ideological employment and adoption hence the relationship between Africa and Russia still has relevance even in present day. Therefore, the study identifies the friend Russia was during the cold war, the support given to the revival of African culture, philosophy, and politics. Hence, it recommends that to fully decolonize the continent, the continents need align itself with the Russian federation. Not only to benefit to also provided ideological support such as ubuntu which may lead to the resolving of the conflict. Similarly, the study further recommends that African philosophy embodies its position as an impactful field through components such as ubuntu and Africanism as they do not only affect the African continent but even the global system as whole. This is a good strategy that will assist in the revival and spread of the African philosophy across the world post-cold war.

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