On the Mindset of Imperialism: A Contemporary Review of the Works of Edmund Burke

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Abstract: In 1783, Edmund Burke delivered a speech at the British Parliament in which he decried the colonial posture of Britain in its occupation of India in very strong terms with special reference to the devastation being perpetrated in the colony by a crop of inexperienced and insensitive administrators. The paper reviews the more-than-three-centuries-old speech within the context of global economic relationship amongst nations especially between the developed West and the Third World. The paper draws from the devastation of Hang-chow (China) and Iztapalapa (Mexico) in the 13th and 16th Centuries, respectively by European agents of imperialism, the resultant tipping of the world order to Euro-centrism and the sustenance of a global economic relationship skewed in the disfavor of the Third World through globalization, which, the paper insists, is a new nomenclature for neocolonialism—the economic grandchild of imperialism through colonialism. Based on instances from current international affairs the paper concludes that the world is still Hobbesian: nations, like individuals in the state of nature, are in a realist frame of mind in which moral and ethical contemplations of right or wrong do not exists; in the international arena, each state exists as an individual in an anarchic socioeconomic and political amphitheatre.

Keywords: Euro-centrism, Resilience, Anarchic international socioeconomic and political amphitheater, Capital flight, Ideological and territorial expansionism
1. Introduction

Irish-born British parliamentarian, writer and orator of the 18th Century, Edmund Burke is generally regarded as the founder of modern conservatism. In his speeches and writings, he articulated the notion of an organic society: a social order that is sacred, natural, historical and traditional. He believed that social change was best achieved when eschewing abstract thought divorced from experience; instead, he favored renewal of the polity in harmony with a regard for individual liberty, respect for the accumulated wisdom within existing institutions and a concern for a greater good for the community. His political theory can best be summarized by his most famous phrase: “Society is a contract between the past, the present and those yet unborn.”

Though Burke did not develop a systematic political philosophy, his works on the specific controversies of his age nonetheless contain the principles that have inspired conservatives from his day to the present. His political views were shaped by his Christian heritage hence his thought is based on the belief in a divine order, which forms the basis of law and government. Burke was born in Dublin, Ireland, in 1729, in a family of modest means and deep religious sympathies and liberalism. Burke’s father was a protestant solicitor and his mother was a Roman Catholic; (emphasis mine) the young Burke was highly emotional and artistic. In 1759, Burke married the Catholic Jane Nugent and entered the British House of Commons as a Whig Secretary to the Marquis of Rockingham in 1785. It was from this platform that burke articulated his views on just government.

A staunch opponent of the government’s abuse of power, Burke quickly gained prominence due to his eloquence, erudition and strong principles. He spent much of his political career as a champion of just causes; he lamented the British government’s corruption and fiscal extravagance, and accused King George III of misgoverning the Thirteen Colonies in the Americas. Burke was, therefore,
sympathetic to the American revolutionaries. His speeches on American Taxation (1774) and the Conciliation with America (1775) are amongst his most notable. He spent much of his later years attempting to improve British rule in India. He decried the racist disregard among British governors in India for the lives and well being of the local people. He favored applying Western legal standards to the East. Thus Burke adopted several progressive ideas in his day.

The focus of this effort is the speech, which Burke delivered on the floor of the British House of Commons in 1783 regarding British rule in India. In the speech, he decried the imperialist mindset and its attitudinal manifestation with special reference to the British occupation of India. Here, we present the text of the speech; then we subject it and, implicitly, the mindset of imperialism to critical analysis within the realities of the timeframe of its delivery and the contemporary setting in global socioeconomic and political relationship. The objective of this effort is to determine whether the mindset of imperialism, as reflected by the points and issues raised in the speech, which was delivered more than two centuries ago, has changed in its essence or not. The speech is culled from *The World’s Greatest Speeches*.

2. Burke on British Colonialism in India: The Speech

Our conquest [of India], after twenty years, is as crude as it was the first day. The natives scarcely know what it is to see the gray head of an Englishman. Young men (boys almost) govern there, without society, and without sympathy with the natives. They have no more social habits with the people, than if they still resided in England; nor, indeed, any species of intercourse but that, which is necessary to making sudden fortune, with a view to a remote settlement. Animated with all the avarice of age, and all the impetuosity of youth, they roll in one after another; wave after wave; and there is nothing before the eyes of the natives but endless, hopeless prospect of new flights of birds of prey and passage, with appetites continually renewing for a food that is continually wasting Every rupee of profit made by an
Englishman is lost forever to India. With us are no retributory superstitions, by which a foundation of charity compensates, through ages, to the poor, for the rapine and injustice of a day. With us no pride erects stately monuments, which repair the mischiefs which pride had produced, and which adorn a country out of its spoils. England has erected no churches, no hospitals, no palaces, no schools; England has built no bridges, made no high roads, cut no navigations, dug out no reservoirs. Every other conqueror of every other description has left some monument, either of state or beneficence, behind him. Were we to be driven out of India this day, nothing would remain, to tell that it had been possessed, during the inglorious period of our dominion.

There is nothing in the boys we send to India worse than in the boys whom we are whipping at school, or that we see trailing a pike, or bending over a desk at home. But as English youth in India drink the intoxicating draught of authority and dominion before their heads are able to bear it, and as they are full grown in fortune long before they are ripe in principle, neither nature nor reason have any opportunity to exert themselves for remedy of the excesses of their premature power. The consequences of their conduct, which in good mind (and many of theirs are probably such) might produce penitence or amendment, are unable to pursue the rapidity of their flight. Their prey is lodged in England; and the cries of India are given to seas and winds, to be blown about, in every breaking up of the monsoon, over a remote and unhearing ocean.

In India, all the vices operate by which sudden fortune is acquired; in England are often displayed, by the same persons, the virtues, which dispense hereditary wealth. Arrived in England, the destroyers of the nobility and gentry of a whole kingdom will find the best company in this nation, at a board of elegance and hospitality. Here, the manufacturer and husbandman will bless the just and punctual hand that in India has torn the cloth from the loom, or wrested the scanty portion of rice and salt from the peasant in Bengal, or wrung from him the very opium in which he forgot his oppressions and his oppressor. They
marry into your families, they enter into your senate; they ease your estates by loans; they raise their value by demand; they cherish and protect your relations which lie heavy on your patronage; and there is scarcely a house in the kingdom that does not feel some concern and interest that makes all reform of our eastern government appear officious and disgusting; and, on the while, a most discouraging attempt. In such an attempt you hurt those who are able to return kindness, or to resent injury. If you succeed, you save those who cannot so much as give you thanks. All these things show the difficulty of the work we have on hand; but they show its necessity too.

Our Indian government is in its best state, a grievance. It is necessary that the corrective should be uncommonly vigorous; and the work of men, sanguine warm, and even impassioned in the cause. But it is an arduous thing to plead against abuses of a power, which originates from your own country, and affect those whom we are used to consider as strangers. (Kumar, 2006: 7-9).

3. Analysis

In this endeavor, we started by italicizing various salient portions of the speech for emphasis. But as the speech was read over and over, it became clear that virtually every sentence deserved italicization as a result of their import and relevance to this academic exercise. Resultantly, those portions were de-italicized as we venture as follows.

First, we note that Burke lamented the fact that after twenty years of British occupation of India, “the conquest there...[was still] as crude as it was the first day.” Thereafter, he harped extensively on the youthful age and consequent inexperience and lack of discipline of the British administrators whom he referred to as “young men (boys almost).” Incidentally, this lack of experience or, in many cases, lack of requisite educational qualification on the part of Caucasian expatriates, still remains a worrisome phenomenon in the Third World society till date. Regarding this, the case of a European who was Manager of the Engineering Department in an oil multinational company in Nigeria is illustrative. In his capacity as Manager, he
supervised COREN-registered, master’s degree holding civil engineers that are products of first generation Nigerian (Ivy League) universities. His total lack of knowledge in engineering was well known by his better educated subordinates but none dared raise the issue officially; it was a classical case of “who would bell the cat” given the inevitable backlash from the system. Resultantly, the incapacity made the rounds in the rumor mills of the company until a vocal landlord community representative, on whose entrepreneurial toes the Manager had stepped, found him with materials from a correspondence college where he was registered for bachelors’ degree in engineering. Immediately, the whistle was loudly blown and, home, he was promptly flown. The matter was not pursued further; therefore, the company was not sanctioned; and come to think of it, does any sanction exist for such criminal acts in the Nigerian legal system? Another instance is the case of a European caterer who served as concrete supervisor in a major construction company that built one of the major ports in Nigeria. Such instances abound in Nigeria, especially in the construction industry; it is safe to posit that other Third World countries must be undergoing similar experiences.

Further, Burke points to the ruthlessness in governance as he posits that they “govern there, without society, and without sympathy with the natives. They have no... species of intercourse but that which is necessary to making sudden fortune, with a view to a remote settlement.” Furthering on the heartless posture of the administrators in their mad rush to exploit the resources of India, Burke added that “animated with all the avarice of age and the impetuosity of youth,” the youthful and adventurous administrators “roll [into India] one after the other, wave by wave.” Meanwhile, in the eyes of the hapless and helpless natives, what they saw was “an endless, hopeless prospect of new flights of birds of prey and passage, with appetites continually renewing for a food that is continually wasting.”

The picture painted above by Burke could be likened to a group of farmers helplessly watching as waves of swarms of locust, come in one after another, to devastate
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their crops. In a one-sentence rather apt assessment of the historical reality of colonialism as a global phenomenon, Burke observed that: “every rupee of profit made by an Englishman is lost forever to India.” This statement is as relevant to contemporary international commerce as it was more than two centuries ago when Burke delivered the speech. The motive is achieved today through capital flight, over invoicing and over inflation of contract value etc by corporate multinationals of the developed West in the Third World. Illustrative of a combination of these is the case of a 4km runway at the Nnamdi Azikiwe International Airport, Abuja (Nigeria) that was awarded for N64bn through a suspect bidding system called “selective tendering” while similar projects were executed at the cost of N6.99bn in Djibouti, N7.5bn in India, N2.14bn in Helsinki and N13bn in Uyo (Akwa Ibom State, Nigeria) during the same year. (Leadership. Sunday, 28 March 2010: 47) Reacting to this, on Tuesday, 23 February 2010, “the House of Representatives…adopted a motion to investigate the... N64bn contract [which is] the same amount spent by some states to build new airports in 2009.” (Punch, Wednesday, 24 February 2010)

In averring that “England has erected no churches, no hospitals, no palaces, no schools; England has built no bridges, made no high roads, cut no navigations, dug out no reservoirs. Were we to be driven out of India this day, nothing would remain, to tell that it had been possessed, during the inglorious period of our dominion.” Burke, implicitly, compared the British attitude to the colonies with those of another or other colonial overlords; and here, in an averment that clearly indicated that Burke harbors a human heart in his chest, he condemned the British posture and brand of colonialism. In other words, British presence in India was for the interest and only the interest of Britain. While this is a natural supposition, humanness required that the exploitation should have been embarked upon with some modicum of concern for the welfare of the natives and their land. Quite uncannily, by saying “were we to be driven out of India this day,” Burke foresaw the circumstance of British exit from India, which came through the “force” of the Modandas Ghandi-led peaceful demonstrations. The recent documentary on the exploitation of Congo by King Leopold of
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Belgium and the subsequent continuation of such exploitation of Congo and other Third World countries to the point of instigating and funding military coups by the developed West is indicative of the fact that the former colonial masters are not relenting on the imperialist mindset.

In a brief comparative analysis of the imperialist mindset of that era, with special reference to the British posture, Burke said that: “every other conqueror of every other description has left some monument, either of state or beneficence behind him; “taken alongside the earlier-cited statement: “were we to be driven out of India this day, nothing would remain, to tell that it had been possessed, during the inglorious period of our dominion, by anything better than the ourang-outang or the tiger,” It becomes abundantly clear that Burke further decried the British approach and the resultant record, which he likened to what could only be attributed to animals of the lower animal kingdom. Implicit in that assessment is the well-known difference between British outright exploitation and the French colonial policy of assimilation, which left a positive psychological effect on the citizenry of French colonies unlike those of British Colonies, where the citizens perceived and still subconsciously perceive anything expatriate as superior: this state of mind has been aptly dubbed colomentasy—colonial mentality syndrome. (Okafor, 2006) Before we discuss the essence of this phenomenon, let us look at the imperialist mindset in the current world order.

4. The Mindset of Imperialism in Contemporary Context

As a direct consequence of oil price increase set by the Organization of Petroleum Exporting Countries (OPEC) in the early 1970s, the United States of America (US) and countries of Western Europe extended enormous credit lines to the Third World countries, especially those with petroleum deposits. This gave the recipient countries the transient
illusion of economic wellbeing and security. However, when the loans began to be called in by uncharitable creditors, debtor countries discovered that to amortize even the interest of the loans they had just recently accepted would virtually wreck their economies. Debt amortization and capital flight combined to generate a net hemorrhage of investment fund from poor to rich countries. Walton (1989) informs that by 1982, Mexico, the second largest of the debtor countries (next only to Brazil) declared itself unable to repay its loans, despite being a major oil producer. As other countries followed suit, the international debt crisis detonated. Per-capita indebtedness spanned from $200 to $2000 in countries with per-capita income in the same range. Many countries needed to be bailed out.

The International Monetary Fund (IMF), which is the main agency that acts on behalf of credit institutions in the West, assumed the task of certifying the credit worthiness of debtor countries. As it turned out, certification for credit worthiness came with strings attached: a precondition to qualify for loan was to carry out “structural adjustment program” that were geared to the requirements of the rediscovered neo-liberal economic doctrine. Primary requirements were deregulation, the privatization of government-owned enterprise, elimination of tariff barriers to overseas imports, measures to promote export production, devaluation of national currencies to cheapen exports, and getting markets to work proper” by removing subsidies and establishing the “correct” set of relative prices that would permit efficient, long-run growth. (Griffin, 1989) Succinctly put, IMF-imposed austerity measures exhumed and reanimated the laissez-faire dogma of nineteenth-century Manchester liberalism, with its blind faith in a self-regulating market. Keynesian interventionism was repudiated because it was thought to enfeeble the natural vitality and dynamism of the market.

Beneath the above rationalization, the fact remains that the austere measures were punitive; obviously, there was an international conspiracy to put the economies of the OPEC countries in distress. Taking some relatively recent instances, we note that during the energy crisis of the seventies, President Nixon averred to the effect that any public policy that puts the interest of the US at jeopardy is
considered a declaration of war; and that the US will respond
as deemed fit to protect its interest in any part of the World.
(Woodward and Bernstein, 1976) In other words, any
decision by any nation on earth, which is perceived to
constitute danger to US interest, will attract reprisals from
the US government; reprisals that include the use of force.
That a US submarine was, allegedly, steaming at the coastal
waters of the Gulf of Guinea during that period when the
increase in crude oil price by OPEC was biting rather hard
on the US economy and its capacity to heat US homes
during the particularly harsh winter of 1973/74, added a
worrysome credence to that averment. What that audacious
pronouncement and the alleged deployment of troops (in the
submarine) implied for the concept of sovereignty outraged
political scientists and analysts and was left for historians to
narrate and analyze from various inconceivable perspectives
in the future. (Osai, 2009) With the benefit of hindsight, the
invasion of Iraq by the US and her Allies in search of non-
existent weapons of mass destruction (WMD) is a
manifestation of the pronouncement of President Nixon.

Furthering on this line of thought, Icke (1999: 396)
gives an insight into the inner thoughts and perceptions of
the Third World of some world leaders by their utterances
and actions as he avers that there is a plot and resultant
“policy [on] Africa and Central and South America...to reduce
the population of what Henry Kissinger calls the ‘useless
eaters’”—an obviously racist averment that connotes an
inner desire to exterminate the people, in the Hitlerian
fashion. It is also on record that Adolf Hitler’s objective for
giving Engineer Porsche an ultimatum to produce an air-
cooled engine within 48 hours was to successfully cross the
Sahara Desert, exterminate the people of Sub-Sahara Africa
and, naturally, take control of the abundant natural
resources inhumed therein. Historians posit that Hitler
planned a payback for the post First World War partitioning
of African colonies during which Germany was dispossessed
of her former colonies and protectorates. In relatively more
recent times, former US President Bush (Snr) was quoted as
asserting that the West wants “Africa without the Africans.”
These averments and directives made over a timeframe of
more than one-half of a century express precisely the same
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intention—the control of the natural resources of Africa and the rest of the Third World. The inhuman trans-Atlantic slave trade that led to the African Diaspora, the havoc inflicted on the peoples, resources and the pristine environment of the Congo by King Leopold of Belgium, the shooting of Aborigines for sport in Tasmania and other acts of inhumanity by the Western man to the Third World man have consistently outraged decent thought. (History Channel, 2008)

In a critical analysis of the African situation within the new world order, and with special reference to such averments and follow-up actions as cited above, Chinweizu (2005: 8) posits that:

[Former] US President George Bush I was articulating a view held in some high level environmentalist quarters, that Africa should be turned into a big game reserve, as well as another view held in some high-level business quarters that Africa should be turned into an economic resources reservoir for the industrialized world.

Speculative, farfetched and incredulous as the above may sound and at the risk of being written off as the absurd fabrication of the paranoid, it touches ground when taken alongside the following:

A strong prima facie case has been established that the AIDS virus is an American biological weapons device, and that the AIDS epidemic in Africa is a result of an AIDS bomb unleashed there when the World Health Organization (WHO) vaccinated 97 million persons in seven Central African countries in the 1970s, in a massive immunization program to eradicate smallpox. (Chinweizu, 2005: 8)

In other words, the Africans were being saved from the virtually instant death of smallpox and ushered into the slow, agonizing and dehumanizing death of AIDS.

The inhumanity, which Africans were subjected to for the purposes of tending the farms in the Americas, the earlier-cited havoc wrecked on the Congo by King Leopold of
Belgium, the subsequent assassination of Patrice Lumumba for an audacious inaugural speech and the decades of plunder, which the nation and other African nations have been subjected to, clearly indicate the same old fashioned reproachful approach to relationships between the West and the Third World. Evidently, we live in a world in which the guiding and overriding philosophy of global interrelatedness is still the same old primitive doctrine of dog-eat-dog—a palpable continuum of an international environment that is doubtlessly in the Hobbesian state of nature. We note that the attack on Pearl Harbor was induced to justify the use of the Atomic Bomb on Hiroshima and Nagasaki for the purposes of making a statement of strength in world affairs. (Trefousse, 1982) Again, while the 9/11 attack came as a surprise to the world, it was not to the White House, which knew about it and allowed it so as to justify a war on terrorism. That attack provided the justification for US’ invasion of Iraq during the administration of President Bush (II) in search of weapons of mass destruction (WMD) that were never and is illustrative of this phenomenon. It has become obvious to the world that the objective of the attack on Iraq was three-fold: (1) creating demand for the lethal products of the US arms and ammunition industry in which the Bush family is, allegedly, a major stakeholder, (2) sourcing for oil outside the enormous US reserve and (3) enable Bush II retaliate the humiliation of Bush I by Saddam Hussein who had boastfully said that he would ensure that Bush I would not be reelected; and it came to pass.

The history books are replete with similar tales of such unprovoked and unjustified international incursions and subsequent conquests in a world where most nations remain mum on global events as long as their interest (economic, political or ideological) is not directly or indirectly subverted. The fundamental philosophy remains precisely the same till date though the modus operandus has been spruced up deceitfully glossy hue. Peter Worsley informs that while the European explorers were astonished at what they encountered in China and Mexico to the point they wondered how such magnificent civilizations could exist outside their knowledge. Worsley furthers that in the 13th Century when
Marco Polo arrived at the city of Hang-chow, then in decline, he found that it was:

Hundred miles in circuit...[with]...ten principal squares or marketplaces besides innumerable shops along the streets. Each side of the squares is half a mile in length...The streets are all paved with stones and bricks...The whole city must have contained one million six hundred thousand families (Worsley, 1978:105)

By contemporary standards, where the average family consists of five persons, one million and six hundred thousand families translates, at the very least, to a population of eight million inhabitants. The conservative essence of the above estimation is found in the adoption of five as the size of the average family, given the fact that, at that epoch of human development, a family of five was a rarity. If we take a more realistic family size of seven, then we are contending with a population of eleven million and two hundred thousand inhabitants. That would mean a city about the size of Tokyo by today’s standards; that Hang-chow was “in decline” accentuates the comparative difference. Beyond the population computation and comparison, the detailed urban planning and infrastructural development contained in the above account by Marco Polo is reflective of a highly organized, well-planned and effectively managed society. This contrasted rather sharply with life in Europe, which, at the same time, was insecure with primitive communication and a civilization at low ebb. Worsley offers that even three centuries later, when European civilization had advanced considerably, non-Europe still astounded the European conquerors of Mexico who chronicled thus:

When we saw so many cities and villages built in the water and on dry land, and this straight, level causeway, we couldn’t restrain our admiration. It was like the enchantments told about in the books of Amadis, because of the high towers, cues [temples], and other buildings, all of masonry, which rose from the water. Some of our soldiers asked if what we saw
was not a dream...Then when we entered Iztapalapa, the appearance of the palaces in which they quartered us! They were vast, and well made of cut stone, cedar and other fragrant woods with spacious rooms and patios that were wonderful to see, shaded with cotton awnings. After we had seen all this, we went to the orchard and garden, and walked about. I never tired of looking at the variety of trees and noting the scent each of them had. The [walkways] were lined with flowers, rosebushes of the country and fruit trees...Today, all that was there then is in the ground, lost, with nothing left at all. (Worsley, 1978:106)

Less than a quarter century after the conquest, there was “nothing left at all;” the high civilizations were methodically and completely destroyed; the devastation was such that they were forgotten and therefore disbelieved by the descendants of the conquerors and modern society. The Euro-centric essence of the history books of that epoch did not help matters either; this typifies history: it is usually written by the victor who determines the content. However, the stories remain firmly rooted in the memory, folktales and oral tradition of the descendants of the subjugated peoples.

If we take the accounts Marco Polo and the European conquerors of Mexico alongside the British acts of heartlessness and recklessness that inspired Edmund Burke’s speech in 1783 and the current state of affairs in international commerce and politics, it becomes evident that the world is still contending with the same old marauding imperialist mindset, which culminated in the world-order-tipping devastation of Hang-chow and Iztapalapa in the 13th and 16th Centuries, respectively. While this mindset persists, there is a more worrisome phenomenon, which is responsible for the inability of certain segments of the Third World to breakaway from the stranglehold of the West. That phenomenon is what has been aptly and creatively dubbed colomentasyn, which is a state of psychological defeatism that is preponderant in African nations much unlike what obtains in Asia; to this phenomenon we shall now turn.
5. Colomentasyn

Speaking regarding the Tinapa Holiday Resort on CNN, Mr. Donald Duke, former governor of Cross River State and the brain behind the $400m resort, contends that: “the sustainability of the resort depends on us.” This succinct averment is against the backdrop of the view of skeptics who argue that the project is another white elephant that will soon be abandoned. Concise as Mr. Duke’s averment is, it is a treatise on the attitude of Nigerians to anything Nigerian. The fact remains that many Nigerians would rather accept the modern-day slavery called American Visa Lottery to travel and become cadaver washers or a taxi drivers than hold down a job in Nigeria. While this may make economic sense, the point remains that it reduces the person’s sense of self-worth to nothing. This psychology is what has been called Colomentasyn—colonial mentality syndrome.

Okafor (2006: 41) defines Colomentasyn as “a situation or attitude where much value is attached to anything associated with the western world to the detriment of the local ones.” Colomentasyn is not unrelated to what Professor Claude Ake called “cultural apeism,” which is a situation where people mimic alien culture in preference to their own; this finds expression in the preferred way of life: the food they prefer, the distaste for Nigerian attire, the quest by most people to speak with an alien ascent that is so confused that it is certainly not Nigerian; neither is it American or British. (Ake, 1979)

It has been comically asserted but serious with connotation that if you pick up a hobo on the streets of Europe or America, spruce him up and adorn him with Yves Saint Laurent shirt, Giorgio Armani suit, Pierre Cardin belt etc and appoint him managing director (MD) of a civil engineering company just recently registered under the laws of the Federal Republic of Nigeria, that the company will easily win major contracts in Nigeria. All that is required is that the MD, who may not know a word of English neither a thing about construction, be chaperoned around the corridors of power and the company will be placed very highly based on the effects of colmentasyn; after all, the MD is oyibo (a white man) to whom Nigerians, stereotypically,
ascribe superior knowledge in whatever field he claims (yes, claims) expertise.

The Nigerian business community is awash with cases of half-baked Caucasian professionals and total neophytes in their claimed fields who do exceedingly well in big business as a result of the perception and consequent positive reaction to the color of their skin by Nigerian politicians, bureaucrats and technocrats in the hallowed halls of power. This is the self-imposed psychological slavery in which the nation finds itself.

In an African Independent Television (AIT) interview on Friday, 2 May 2008, Chief Audu Ogbe, former chairman of Peoples' Democratic Party (PDP), went to a great length in x-raying the Nigerian economy with special reference to the public policy posture of government. Chief Ogbe decried the fact that government budgeted ₦81bn in the 2008 Appropriation Bill for the importation of rice; meanwhile, he argued, that with ₦8bn injected into local rice production and prudently and judiciously utilized, Nigerian rice farmers could produce enough rice to feed the nation and export to the West African sub-region. The major problem, he lamented, is that Nigerians have acquired a taste for foreign rice against the Abakaliki rice, which is arguably more nutritious than what is imported into Nigeria—a product of colomentasyn.

6. Conclusion: Humanity and the Resilience of the Hobbesian State of Nature

Thomas Hobbes defines the state of nature as the state of anarchy, and thus a state of war. (Hobbes, 1994) Juxtaposed within the context of the international scene being akin to the state of nature, what we are contending with is an international arena that is perceived from the prism of “domestic analogy” in which each state exists as an individual in an anarchic socioeconomic and political international amphitheatre. The desire for security is arguably inseparable from the desire for power, which is the
immediate methods of achieving and securing future needs, as a result of the truism that to sustain every state of security requires a higher level of security. Hobbes states that the broad tendency of humanity is an eternal and agitated yearning for power after power that comes to an end only at death. And this is because man cannot assure the power and means to live well, which he hath at present, without attainment of more power. (Woodhouse, 1938)

Given the above scenario, the primary objective of each state (just as the individual in the Hobbesian state of nature) is its own interest with national security occupying the front burner. Inevitably, the public policy posture and focus of every state is beamed at doing everything necessary within its power to achieve and protect its interest in global affairs. This line of thought, which is essentially Hobbesian, is known as “realism.” In this realist frame of mind, ethical contemplations of right or wrong do not exist in the anarchic, self-centered state of nature. Here, there is also a strong dose of the Machiavellian ethos, which states in brutal clarity that politics rests mainly on individual or national force and selfishness. (Machiavelli, 1961; Sabine and Thorson, 1973) Underscoring this analysis within the context of domestic analogy, it means that if individuals lived in a state of war in the state of nature, so do nation-states in the contemporary global community where ideological and territorial expansionism constitute the ethos; resultanty, humanity inhabits a world with a history that is replete with the manifestations and demonstration of this ideological posture. (Osai, 2007) Succinctly stated, the mindset of imperialism persists in its original innermost form over the centuries with the cosmetic changes in nomenclature from colonialism through neocolonialism to the present concept of globalization. The world is, essentially, still in the Hobbesian state of nature.

The perpetual vicious circle of Third World underdevelopment and resultant dependency, especially in Africa, is a combined effect of the colonial mindset as reflected in the speech under review, which, given the realities of contemporary world events, has only intensified over the centuries and the phenomenon of colomentasyn; this is, arguably, more conspicuous in Nigeria than in most other African countries. When a people ascribe higher
premium and value to an alien culture and demonstrate that preference in their lifestyle, taste and attitudes then what you have is a psychological problem that certainly requires psychosomatic deprogramming and ethical revolution for them to snap out of that state of mind. This requires conscious efforts through effectively planned, programmed and committedly implemented awareness campaign on the part of government to deprogram the people towards a better self-assessment and sense of collective self worth. The tragedy of the matter is that it is the leadership (public policy formulators and captains of industry) of African nations that is the arrowhead of the perpetuation of this negative mindset.

The home truth is that no phenomenon as vast, complex and transforming as imperialism can be described simply. Scholars are still investigating its effects on religion, education, health, themes in literature and art, racial attitudes, on the psycho-structure of world peoples as well as more directly on economics. But its role in the rise of second wave nations and civilization hence globalization cannot be challenged. Above all else, colonization, which is an instrument of imperialism, is violent in thought and action; it inflicts mental and physical torture on the colonized. It was imperialism, through colonialism that allowed for complete control, of African economy and political administration, that Africa and Africans were coerced to agree to the international division of labor that assigned her the obligatory task of producing agricultural raw materials for the industries in Europe. Unfortunately, the fragmentations arising from primordial loyalties have made it difficult for any enduring symbol(s) of the State to take root in Africa. This has given the global economic forces of imperialism the capacity to suck African States into the vortex of a global economy skewed in their disfavor thereby leading to a total loss of sovereignty and the cyclical reproduction of poverty arising more out of increasing loss of control than from unproductivity.

7. Recommendations
We are told in Genesis (3:12) that when the Creator queried Adam over the transgression in Eden, which is allegorically presented as shared apple, Adam answered thus: "the woman whom You gave to be with me, she gave me of the tree, and I ate." Here we note that Adam did not take responsibility for the act; rather, he pointed at another person, the woman. A deeper thought to Adam's averment shows that he could have said: "the woman...gave me of the tree, and I ate" in which case he would have put the blame only on the woman. Rather, Adam included: "whom You gave to be with me;" this is accusative and puts the emphasis on the Creator's act of giving him the woman; the ultimate blame was therefore put on the Creator. From Eden till date, man has followed in the footsteps of his progenitor; finger pointing and blaming someone else, others or society as a whole for his inadequacies is a major characteristic of man. The general tendency is to blame a greater person or power as that highlights the transgressor's vulnerability, hence his action, which he wants perceived from the viewpoint of his comparative weakness. Adam did not put the blame on the weaker vessel called Eve; rather, he put it on the Almighty Creator God.

The heroic achievements of the Asian tigers and Israel and the current possessive incursions of China into the global marketplace vis-à-vis man's tendency to blame others for his inadequacies are instructive. Third World countries, especially those of Africa and Latin America, should stop blaming other economies for their inadequacies. The world is still Hobbesian; as a result, global competitiveness is akin to competition amongst individuals in the state of nature; you strive to outplay the others and maintain an edge of superiority. Amongst nations, this competitiveness acquires the national security element. No nation will assist another nation to attain economic equality; that would amount to self-abnegation. Consequently, emancipation can only be achieved through concerted endogenous economic and political strategies; therefore, Third World countries should studiously investigate the experiences of the Asian Tigers and the Dragon (China) and adopt and adapt systems and strategies that suit the realities of their situation towards
economic emancipation through effective competitiveness in the global marketplace.

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