

An Exposition of Anaxagoras' Philosophical Jurisprudence as a Global Framework for De-Westernization of Africa's Researches

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Abstract

The paper, “*An Exposition of Anaxagoras' Jurisprudence as a Global Framework for De-Westernization of Africa's Researches*” is a philosophical attempt at constructing a global theory of research for Africa. The problem which led to the research was that Africa's research industry which ought to be autonomous and flourishing is now being subjected and limited under successive cultural worldviews of Western researches. Therefore, the particular question which the paper sought to answer was that of how to emerge a global framework for research which would be truly universal? To answer this question, the work proceeded assiduously through different non-empirical but analytical methods thereby reaching the conclusion that the progress of Africa's research lies in creating a global framework based on Anaxagoras' jurisprudence based and its emphasis on the unity and diversity of all things including human intellectual researches. The paper argues that this global framework would not only *de-westernize* Africa's research industry; it stands the chance of giving African researches the required autonomy as a continental research body within the wider global system. The justification for suggesting this new and global framework lies in the fact that this is going to be the first time that the human community would bear its mind on the need to raising universal standards which would be a meager of all continental and cultural understanding of what should constitute a standard research? Previous attempts have either been cultural, national, regional or continental worldviews often glorified and seen as standard researches. The paper argues that a global framework that would truly de-westernize Africa's resources must be based on the concept of 'diversity in unity' or 'autonomy' within the 'whole' as espoused in Anaxagoras' Philosophy and Jurisprudence

Keywords: Anaxagoras' Jurisprudence, Africa's Researches, A Global Research Framework

Introduction

Africa's Research Industry is among the many institutions in Africa which rightly received many positive expectations at the turn of the 21st Century age. One such expectations was that by this time in the history of mankind the world would have emerged a global platform or an international research system with a centralized judgment of the standard and validity of researches across the six(6) continents of the world. But this expectation seems to have been cut-short to the extent that while the other five(5) continents of the world; Europe, North America, South America, Asia and Australia; now operate as autonomous research zones with all the leverages and rights of publication, Africa on the other hand, remaining '*the last man standing*', has been the only continent whose research autonomy has been subsumed under the research autonomy of a fellow continent, namely, the Colonial West. The situation with Africa's Research Industry has been one in which Africa's research industry has, since the exit of colonial rule, been replaced by a new form of colonialism, this time, neo-colonialism in its worst form, namely, a new form of neo-colonialism which constantly brings under '*external*' or Western attack and censorship of Africa's entire research industry. This is done in a way and manner which when analyzed at some depth only reveals something of a '*cultural worldview*' or more precisely, a Western view of a point on what should constitute research and what should not constitute research in the continent. The idea of the West does not even mind whether there is a possibility of a global objective rating of African researches or not. It is to say for short that for us to adequately understand the '*messianic*' role which the recommendation in this paper for an establishment of a Global Platform Or an International Research system stands to play in overcoming the current Politics of Research in Africa, it is imperative to consider the depth of the problem in this work by considering the depth of the destruction caused to Africa's Research Industry by the current Westernization of Africa's researches as provided here below;

1) Case Study No1; Health; Discoveries in HIV/AIDS As A Muscle-Flexing Area

Scenario1; Fought Against by the West; Discoveries made from African Herbal Mix; Here, our first example is of a Nigerian Physician, Dr. Abraka who according to the following report, *Nigerian Doctor Finds HIV Cure*, BBC Africa, Nov, 8th, (2012), since discovering a herbal cure for HIV in 2000 has always had a heightened population of victims of the Virus in his private clinic in his Abuja Metropolis with the consequential result that some get cured and others do not. This is probably depending on the individual idiosyncrasies of the victims. As Barnaby Philip in the BBC Africa's "*Nigerian Doctor Finds HIV Cure*" tells us, the situation is such that 'elsewhere the doctor's breakthrough is seen as an 'unproven cure'. This response is not surprising though,

since the doctor's cure came under the orthodox category of cure. But the case should have been that of improvement upon the potency of the doctor's breakthrough rather than a global condemnation of the validity of the doctor's breakthrough.

Scenario 2; Another Case With A Nigerian Doctor; In a related development the Dean of Basic Medical Sciences, University of Benin in Nigeria, The Guardian News Article, "*New Discovery Is a Possible Cure for HIV*", Friday, May 6th, (2013), was this year, 2013, said to have lunched his Herbal Cure for HIV/AIDS which by many standards has already met the standard of the cure obtainable everywhere in the world. The *Online* article goes on to explain that the general opinion is that for his herbal solution to be accepted as a full cure for HIV, then, it must be able to satisfy the laboratory tests as obtainable in far away US state of Mississippi. **Quarry!** The question which most people have asked is this; Why was the sample not sent for laboratory testing in China or India? There was clearly a foul play.

Scenario 3. Approved As a Valid Cure by the West; Cure With Antiretroviral Drugs; In contradistinction to Western 'dismissiveness' of HIV Cure of African Researchers showcasing herbal concoction, any over-dose administration of the antiretroviral drugs resulting in a permanent dislodgment of the HIV Virus is taken to be an authentic breakthrough in the cure for HIV/AIDS. This is the Kenya case involving a baby born to a woman somewhere in Mississippi, USA; The baby was subjected to the antiretroviral drug (AZT, 3TE and Nevirapine) at a higher dosage than normal. This was done for 30 hours after birth. The situation according to the *Online* Article, "*After Berlin Man, Two Reported Cure of HIV in Kenya*", the swift in the antiretroviral killed the virus before it could create hide-out in the baby's system. **Quarry!** There is a language problem between 'killing' the virus and 'keeping' the virus below an 'activity level'; **Note!** We are told that the antiretroviral drug does not kill but only keeps the virus below an activity level; **Question!** Which of these facts are we to believe about the Kenya story?

2) Case Study No 2 Researches in the Sciences As Another Area of Muscle-Flexing;

In Science, popular history allows us to recall that Galileo Galilei had the option to publish his scientific researches either in his own local Italia or in the official Latin language of his time. In contemporary times, China publishes researches including those in science in Chinese language for onward translation by anyone into his /her preferred language. **Quarry!** There would be nothing wrong with introducing African Symbols into Scientific researches, even those meant for publication in the West, except for the superiority complex which have not allowed Western publishers the patience to translate African symbols into their scientific equivalence in Western Science.

3) Case Study No 3; Researches in Education, Literature, History, and Creative Arts;

In education, the National Policies and School Curricular of African states are constantly faced with the problem of emerging indigenous curricular which satisfy Western Standards.

Quarry! Does the term '*meeting the standard*' set by mission schools' synonymous with the term 'giving the country the *best curriculum*'. Walter Rodney (1980) has in Ndubisi (1982) explained that before the advent of colonial rule, Africa was already known to have recorded huge Scientific and technological progress relying on its indigenous system (121) thereby indicating that the best still lies beyond the standard of research provided by Europe, possibly when the global efforts of the six(6) continents of the world have been pulled together.

Quarry! Where then comes this Colonial Vote of No Confidence on Africa's indigenous Education Policy and Curriculum which served Africa through her Pre-Colonial era of research except as an error of Colonial Rule?. In Literature the situation at hand is that the standard of research is judged from the Western standard of William Shakespeare while in Creative Arts it is the Works of Michelangelo; In history, the model and pattern of research is that of the Roman historian, Herodotus;

Quarry! We quickly forget that Africa's earliest Empire, Egypt, provided the earliest culture which gave birth to Ancient Science, Modern Literature, History, Philosophy, Education, and in many ways, Creative Art, from which the Greeks and the Roman miracles now being enjoyed built upon; thus, the emphasis on Shakespeare, Michelangelo and Herodotus does not strike global solutions but only meet Western expectations, hence, a view that has to be improved upon in the light of a 21st Century Global expectation.

4) Case Study No 4; Entertainment Researches and The Politics of Plagiarism; Among entertainment researches, Africa's Movie Industries are the institutions which have come under Western attacks. They are constantly being judged and censored against the standard of US Hollywood Movie Industry. This conduct of the West, for most people, should not be the case.

Quarry! Africa's Nollywood and the US Hollywood do not represent the same local situations; hence, they have no basis for comparison;

Thus, concerning the 'politics of plagiarism'; self-citation and refusal to cite previous authors where authors exist, if done by African authors, it has been seen as intellectual arrogance and outright plagiarism; where the situation involves an Ancient Greek thinker, it has on the contrary, evoked ovation.

How? Ancient Greek Thinkers never quoted Egyptian tutors under whom, as we are told, men like

Thales of Miletus, learnt from their tutelage and wisdom. Instead, plagiarism earned the Greek scholars the novelty of '*intellectual maturity*' and the name of being '*great teachers*' of all times'; Hence, from the foregoing, it may be concluded correctly that '*plagiarism*' or '*intellectual theft*' in its current form as we know it is simply what the European West says it is and nothing more on the contrary;

Quarry! How would this represent a global view that will serve to protect the global and wider interest of researches in the 21st Century era in which we now live?

5)Case Study No 5; The Scenario of Basic Research and Publication;

The scenario in respect of Basic Research and Publication is one in which the politics is largely played around the emphasis on Foreign Journal as a criteria for Academic Promotion and as a criteria for Upgrading of Lecturers in the Research Environments and University Campuses across the continent of Africa. Publications are here graded into Foreign, Continental, and Local Publications with the rating of National and Continental Papers as inferior to Foreign Journals.

Then the **Quarry!** Is it really true that Foreign Papers are objectively speaking stronger than Local Papers? If the answer is "no", then, we may need to give way to a more global view that would objectively serve the 21st Century society and Africa.

1)The present misnomer which has here been called "The Global Politics of Research In Africa" is an intolerable form of Western Intimidation of Africa's Research Industry that must be replaced with a democratic and global view of research that satisfies the global expectation of the 21st Century man.

2)The reason for which this replacement must take place and for which the driving philosophy of its replacement must consist in Anaxagoras Jurisprudence and philosophy of life is for the progress of Africa's research and for the globalization of researches in general.

3)In particular, both the Global Platform Or International Research system being advocated in this paper would collectively re-position the world as a whole on the part of objective and global conception of research. This new situation would transcend all forms of cultural impositions including the current Western imposition that has now become a problem in Africa.

Definition And Clarification Of Relevant Terms

a) Africa's Researches; Although the Westernization of research in Africa paints the picture of research as the fulfillment of certain minimum standards imposed by the Colonial West. This cannot be said to represent the truth since according to the world "*Research*, The Wikipedia, last update, Nov, 6th, (2013) means in real terms "holding the torch of knowledge for society"; In Africa, this global understanding of research has been given a new and awkward meaning as a systematic study of something has been distorted through Western politics and given a fulfillment of certain minimum standards imposed by the Colonial West. This paper is among the many researches in Africa maintaining a global standard that has Anaxagoras' concept of 'diversity in unity' as its foundational philosophy.

b) Anaxagoras' Jurisprudence; "Jurisprudence" according to the word "Jurisprudence", The Wikipedia, last update, Oct, 8th, (2013), means analytical study of the philosophy of the law relating to anything. This thing may be society, politics, education, research or life itself. This explains why the *Online Article*, "*Anaxagoras Biography*", The EGS New, Oct, 3rd, (2013), has proceeded to explain that in the thinking of Anaxagoras, "jurisprudence" or the "critical study of the philosophy of the law relating to something" applies to a variety of processes of life. These processes of life are not to be seen in isolation but as part and parcel of the same whole. But contrary to Anaxagoras and contrary to the current Westernization of African Researches, the current politics of research in Africa tends to see research only from the point of view of the fulfillment of certain minimum standards imposed by the colonial west rather than the search for objective truth as the case should be. This in itself is the whole problem which this work is positioned to address. In the process, the paper has argued that Africa's remedy lies in the globalization of views on research, and in particular, in maintaining openness to diversity, embrace of democracy, and the move towards research equality and justice as emphasized in Anaxagoras jurisprudence and philosophy of life.

Nature Of The Global Platform Advocated In This Paper And Anaxagoras Pedagogy As Its Driving Philosophy

The driving philosophy validating the establishment of a global platform for validating African researches is to be seen as Anaxagoras' universalization of norms. Anaxagoras looks at the processes of society including research and education from a universalist or globalist perspective. He is always seeking 'the diversity in unity' of every processes of society and respect for autonomy of individual parts that make up the whole. By construction Anaxagoras pedagogy protects both the autonomy of members and would protect the interests of Africa's Research Industry as well as the whole (the global community and its researches) beyond the current Cultural Understanding of research by the West which reads as the fulfillment of certain minimum standards. According to "*Anaxagoras Biography*" The EGS News, Oct.3rd, (2013), Anaxagoras believes that one would always find in every processes of nature or society a democratic process in which things can only act, not as

independent or imposing entities but as aspects of the *Nous* doing so in the interest of 'all the parties' or what Anaxagoras calls in the interest of 'the Commonwealth'. Quite importantly is Anaxagoras emphasis on the *two poles* of the argument; namely, the *global* and the *local* content of research. This is the same outlook which this paper advocates, namely, the establishment of a common umbrella for judging world researches. This new thinking indicates a kind of international or global orientation to issues which would respect both the autonomy and freedom of African researches.

Modern Theories Validating The Globalization Of Researches As A Contemporary Solution To Africa's Research Question

Theories in this category are theories which have challenged forms of imposition as well as the projection of cultural views as though they were global truths on research. Among these theories are; Marx Plank's Quantum Theory; Einstein's Theory of Relativity; and Teihard De Chardin's Theory of social Evolution. Each of these is here considered *Seriatim*

a)Plank's Quantum Theory; While Plank's Quantum Theory opposes 'cultural imposition' and other forms of *rubber-stamped* and *premeditated judgments* which limit the freedom and autonomy of men. It does so from the sub-atomic level of society; Einstein's Relativity Theory similarly advocates much the same solution, but at the macro-level of society in which we live, namely, the level of 'space' and 'time'. In all this, Marx Plank emphasized a kind of attitude which has been described in this paper as '*a global sense of freedom*' since his solution no longer threatens the autonomy of individuals nor the unity of the whole. The doe of, "*Marx Plank*", The Wikipedia, last update, Nov, 8th, (2013), at the sub-atomic level of society, energy is released '*freely*'; and while this takes place in little collections called 'quanta'; their release takes place in such an '*unpredictable*' manner which prevents the world from speaking of any '*deterministic structure*' or a '*rubber-stamped universe*' in which one system(one bout of 'quanta' of energy) can no longer determine or control the course of things in another systems, say, the African Research Industry. Africa's Research Industry would in the pedagogy of Plank represent a bout of energy otherwise called a bout of 'quanta'. Thus, being a complete system and hence autonomous on its own right, free and unpredictable in its course of operation, would operate without being subsumed the research mould of the colonial West. Plank would for obvious reasons agree with all global solution advocated in this paper. Like the solution here advocated, Plank's Quantum theory respects freedom and autonomy, and above all, the unity and diversity of the parts within the same whole.

b)Einstein's Theory of Relativity; Einstein's Theory of Relativity, unlike Plank's Quantum Theory, opposes 'cultural imposition' and forms of rubber-stamped and premeditated judgments from the macro-level of society in which we live, namely, in our everyday world of space and time. The position, according to "*Albert Einstein*", The Wikipedia, last update, Nov 9th, (2013), is the right philosophy for society is to consider the processes of life as a complex and interrelated system in which parts are ontologically incomplete. Hence, things inter-depend for their relevance and completion; It has become imperative to see things as operating according to their unity and diversity. Einstein, therefore, goes against his Western brothers, and in this way his system remains an advisory system to the research programme of the Colonial West. The point, hence, is as this paper has contended, namely, the establishment of a 21st century global initiative in which researches carried out in Europe would have the chance of being judged by say, the research industry in China or Africa or anywhere among the six(6) continents of the world.

c) De Chardin's Theory of Social Evolution; Pierre Teilhard De Chardin(1881-1955) is a French Paleontologist, and according to the Online article, "*Pierre Teilhard De Chardin Encyclopedia Britannica*" (1968) in The Wikipedia, Nov. 8th, (2013), De Chardin is known for his theory of social evolution in which he argues that society is still evolving socially towards the '*Omega Point*'. Until this evolution or social advancement culminates in the '*Omega Point*', diversity and opposition would continue to chat the course of progress in every society. Clearly enough, until then, it is the globalization of Africa's local scenario that should guide the conduct of research for the continent. A global platform or the creation of an international research body which recognizes not only the diversities; the differences; and the conflicts existing among the nations of the world, truly awaits to manifest at the '*Omega Point*'. Thus, De Chardin sees it as actual in potency and a thing that must be contemplated in advance. To collapse the respective autonomies of individual nations and continents into others would certainly be seen by Chardin as erroneously out of place.

Modern Cultural Theories De-Validating The Globalization Of Researches As A Contemporary Solution To Africa's Research Question

1) The logical Positivists; Unlike the globalists theories, the logical positivists is a continental or *cultural view* or more precisely, a Western view of what should constitute a valid research and what should not be called a research at all. Accordingly, contrary to the global understanding of research as the '*search for truth*', the logical positivists argue that research can only be said to be legitimate and valid, if and only if it can empirically be verified in line with certain minimum standards, namely, their own self-suggested 'verification principle' of the logical positivists. This position as explained in the *Online* article, "*Verificationism*", The Wikipedia, Nov. 13th, (2013), the logical positivists' principle of 'verification' was

historically employed to render as meaningless such disciplines as 'mythology' whose propositions could not lead to a comprehensive research because their propositions could not be verified as true or false propositions. But with invention of the logical positivists' verification principle it has become a means of denying legitimacy to researches including African researches. Once researches do not satisfy certain minimum standards of 'verificationism' imposed by the legal positivists, then, acceptability becomes a problem, and the real question which ought to appear in place of the verification criteria, namely, whether the research represents an objective search for truth, does not even appear. Thus, what the legal positivists do is no less than deny the universalization of research standards.

b) Critical Rationalism of Karl Popper; Like the logical positivists, Karl Popper adopts the basic argument that although proves right the verification principle of the logical positivists; but unlike the logical positivists, it replaces the logical positivists' principles of 'verification' with a new principle of 'falsification' as a criteria for acceptability. According to Newton-Smith(1978), Popper's central argument is that "the more falsifiable a research is the more scientific and acceptable it is as a research". In this way those researches which do not have weaknesses as researches are on the contrary, *weak researches* that must be left to appreciate both in terms of their standards and quality and *corroborated* in strength over-time(p. 45). Although Popper emphasizes the relevance of criticism in every research industry; yet his theory leaves African Researches vulnerable because as he sees it researches are not rejected because they are poorly written but because they do not satisfy certain minimum criteria imposed by the his Western criteria of falsifiability.

c) Comte's Positivism; Comte, unlike the Globalists, presents a 'cultural view' or more precisely, the Western view of what should constitute research in the world, and in particular, the research program which Comte's Positivism introduces in his positivism, according to comments in "Comte's Positivism", The Wikipedia, Nov. 9th, (2013), Comte's Positivism does not only topple theology and philosophy in favour of positive science, at its best, it makes his own Western wisdom or the positive method, what he identifies in the Science of Sociology or the Science of Society, etc, the yardstick that should judge the standard of every social phenomenon in society including research and education. The yardstick which for Comte should judge the standard of every social phenomenon including research and publication is in Comte's Western conception, the Science of Sociology. The Queen of the Positive Sciences or Western Wisdom as Comte sees it, is to be identified as Sociology; hence, the sociological method becomes for Comte the representative of the 'positive method', namely, the ideal science that should guide and control all the processes of society including research and the progress of education in society. Comte's theory clearly fails to realize that different cultural groups, such as Africa, China, India and Indonesia, etc, differently possess their different Sociology of Society and that what his own Western society considers to be the Wisdom of the West or a representative of his 'positive method' only showcases itself as a 'cultural' or 'Western view' failing to meet the objective criteria of a Global Science of Society; Comte's Positivism clearly fails to promote the global interests of African researches being more than anything else a cultural worldview.

Discussion On The Theoretical And Conceptual Questions Arising From The Politicization Of Researches In Africa

The theoretical and conceptual problems arising from the politicization of research in Africa, may for want of number be said to include not only these cardinal challenges, namely; the crippling of Africa's Research Industry; the denial of Systematicity and Order to African researches; and the denial of Africa's researches autonomy; while the whole of Post-Independent Africa may be described as a political response to the problems of neo-colonialism, the collective fight by African countries against these and other theoretical and conceptual questions arising from the current research question in Africa has embodied a variety of approaches. An in-depth consideration of the process clearly requires a showcase of the individual and collective efforts of African nations at fighting the current westernization of Africa's research industry, and these are the efforts of some African states;

1) **Tanzania:** The situation in Tanzania as explained in the Online article "Education in Tanzania", The Wikipedia, August 7th, (2010), has been that of bringing sanity and order to Tanzanian education system through an appropriate national policy of education, and in particular, the tussle has been the tussle of infusing her own local African courses into her national curriculum without having to lose its recognition for the conventional education scheme left behind by the Colonial West. According to this Article, 'although education in Tanzania is provided by the Private and Public sectors; its national curriculum for Primary and Secondary Schools is composed of 12 courses in which its own Kiswahili language comes first on the list followed by Mathematics and Sciences; with Arts and other African Courses at the bottom of the list.

2) **Kenya:** In Kenya, a greater inclusiveness and globalization of African researches has invited more of a combination of affirmative action and other sociological approaches. The situation as captured in the Online article, "Kenya On the Internet", Suoliar Africa, August 8th, (2010), is that Kenya on this has in recent times been able to compile a database for researches beginning with the Social Sciences – anthropology, Sociology and Political Science; as an International Non-Governmental Policy to gather support for *Maasia* Women in Kenya.

3) **Ghana:** In Ghana, just like in many other African countries who like Ghana are 'honestly seeking' to democratize her political institutions, the focus has been that of calling for protection of African Researches through the strengthening of all 'municipal' and 'international laws' relating to privacy and usurpation of Africa's 'intellectual property rights. According to Richard Ohanebe Moke, in his article, "Save the Ghana Music Industry from Pirates", The Ghanaian Times, Sat, 14th (2013), 'it is truly lamentable that in Ghana the legislative instrument(LI), Act 690 of Ghana's Piracy Act of 1962, is still today, 51 years in 2013 still crying for enforcement in the country.

4) **Nigeria:** In Nigeria, while other approaches such as political, economic, legal, military, civil society approaches are not ignored in the process, the bulk of the effort has been by constitutional means, and in particular, Section 17(c) of Nigeria's 1999 constitution declares that science shall constitute the focus of research and education in the country guided by the background information that, after all, it is 'modern science' which took Europe to the present research heights which it now enjoys as a continent.

On the whole, the current Westernization of Africa's researches has been anchored on two broadly negative principles the first of which is political having to do with the politicization of university grading through undue emphasis on foreign journals and the second, the economic setback, having much to do with the fact that since most of these African researches are funded by Western nations, it becomes true as the saying goes, namely, that he who plays the piper dictates the tone; below is a quick consideration of them in a serial order.

1) **The Basic Political Setback Imposed by the West on Africa's Research Industry:** Although the collective and individual effort by African countries at addressing the current Western Aggression on Africa's Research Industry which has here been tagged, the current Westernization of African researches, has been a formidable and deserving fight, what most people believe is that the fight has failed to yield positive results because it is constantly blocked by the political and economic setback(s) imposed by the colonial West. One of these political setback for instance, namely, the Academic Rating of Universities in Africa is a political setback in which the rating of African universities is constantly 'politicized' through undue emphasis on foreign journals. This is a misnomer which even Europe as an Academic Community is deeply aware but continues to do so to keep her control over Africa's research industry. As society steadily moves towards democratic values, it is imperative that Africa's research industry should begin to democratize and de-emphasize the present emphasis on foreign journals, especially, as a criteria for rating universities in Africa and promotion for researching lecturers. While the focus on 'foreign journals' itself is not a bad reality, the expectation is of something which by now, ought to have been emphasized with moderation. Africans should have known by now that she is the least developed continent of the world. This being the case, if the emphasis on foreign journals should affect the research autonomy of any particular nation or continent, then, Africa would certainly be the worst hit victim from the process. This is the first point; a second point has to do with the economic rather than the political setback on Africa's research industry.

2) **The Economic Setback Imposed By The Colonial West On Nigeria's Research Industry:** There is no gainsaying that African University Commissions have been raising awareness about the academic strength of African Journals and the need for global recognition of African researches and discoveries. But in the current circumstances where most of the 'major' researches in Africa are financed by the European West; the question of overcoming Western dictatorship over Africa's Research Industry has swiftly moved from being a 'political' problem to being an 'economic' problem. African society has by this fact been unable to overcome Western influence on the subject. It is one thing to meet the standard of publication in Europe; It is quite another thing to afford the financial power to undertake the research as an independent sponsor; As it stands, the West is in active sponsorship of all the 'major' researches carried out in Africa; how then could someone else judge the same researches which the West actively sponsored? The point is that 'he who plays the piper dictates the tone'; But, since 21st Century expectations have moved beyond these Pre-Colonial limitations, Africans are, however, challenged in this paper to seek the future of her Research Industry through a global platform which seeks Anaxagoras Jurisprudence and philosophy of life as its driving philosophy for reasons already explained in the body of this paper.

Recommendation; The new policy plan which the global community must develop under the current circumstances must be one which throws itself open to values of democracy and justice as expected of any modern society in the 21st Century Era. It is a new policy plan which would not collapse Africa's research autonomy into that of Europe nor that of China nor that of India as the case may be; it is one which would not be hidden under the whims or caprices and autonomy of the Colonial West. It is a global policy plan which must seek to de-limit the diversity of cultural views here being called 'Western' views on research'; it is a global outlook which must see research, no longer as the fulfillment of certain minimum standards imposed by the Colonial West; but research in its objective and global understanding as 'the search for truth'; In this way, artificial dichotomy between 'Foreign Journals' and 'African Journals' or 'Local Journals'; would automatically be replaced by a healthier concept of approving researches on the basis of their 'Systematicity' rather than being

based on 'Foreign Journals' or 'African Journals' as it is the case today;

Summary

It is a new global policy on research which would no longer see researches in the West as necessarily stronger than those carried out in China or those assembled in India or those carried out in Africa without the supervision of the Colonial West; it is a new policy plan which is open to globalize the current academic process of 'accreditation' and 'rating' of African Universities in line with global standards; It is a new platform in which the rating of African Universities and its Research Institutions can no longer be 'hijacked' by the Colonial West unless as permitted by the international community; the mortgaging of Africa's research autonomy under Europe has clearly created a policy lacuna which must be filled through 21st Century Global Approaches which in the thinking of this paper must rely on the driving philosophy of Anaxagoras for its humanitarian emphasis on the values of democracy, openness to diversity, justice and fairness to every academic research irrespective of where it is produced; In other words, we must begin now to build a global research community and a commonwealth which tolerates above everything else, our 'unity in diversity' as a single human race.

Conclusion

The critical lesson which one learns from the current Research Question in Africa and the current Western Antagonism which has here been called "The Politics of Research in Africa" is the failure of African countries to adequately analyse the numerous political and economic impediments which it inherited from Colonial Rule; One of which is the current Cultural Imposition here being called "The Politics of Research in Africa"; A proper analysis would have revealed not only its 'political' and 'economic' limitations but possible ways of reducing the current political control of the Colonial West on her own African Research Industry. Under the circumstances, the Colonial West remains in full monopoly of Africa's Research Industry – politically and economically, and for this reason, Africa must rise and personally address her problems from within Africa before seeking the backing of the international community in favor of a relative autonomy of its research industry. As far as Africa's Research Question is concerned, Africa must rise to the challenges of liberating her research and discovery to ensure progress, freedom, acceptability, and the steady growth of her own Research Industry in the light of 21st Century Global Expectations.

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