DEAD END: The European Movement and Disappearance of Local Traditional African Clothing Designs, Styles and Cultural Meaning. An Exchange of Cultural Identity

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Lipovetsky (1994) claims that fashion tastes and styles shifts, whilst Davis (1994) claims that the shifts are in our personal identities. McCracken (1986) reports indicate that the fashion systems way of gaining meaning is through the use of the influence of a famous person in the encouragement of shifts in personal identities of its consumers. Hollander (1994) reports that fashion is about the characteristics of famous female persons whilst Lipovetsky (1994) reports that fashion is always about other people, and that with fashion we forget old cultural norms of the past and allow more varied individualistic societal norms that would conform to consumerism. Rovine (2009a; 2009b) reports the Western fashion system uses externalities such as Africa culture in the production of its cultural meaning. Therefore, it is conclusive that the meaning source, from which the Western fashion system gets its inspiration, is in essence, not Western derived. Moreover, that it has devastating effects on the development of personal identities on Westerners, and it encourages consumerism at the expense of the health of the individual. Devastatingly, it also leads to the extinct of cultural concepts of external cultures, particularly their meaning, which is arguably a manner of cultural extinction of a people.

When our personal identity shifts or changes and we communicate these changes to our social members through the formation of social "currents" (Davis, 1994), the fashion institute socially detects these "currents", and attempts to analyse their meaning through the provision of solutions in new styles and tastes. The only problem is that these "currents" are ambivalent and ambiguous, similar to the proposal of the fashion system; ambiguous and ambivalent. In contrast, these individual personality shifts are real but because the fashion system must survive, must make profits, and its survival cannot solely rely on the correct interpretation of the meaning of "currents" in individual personality shifts, it must find a way of ensuring huge sales. Therefore, the fashion institute starts imposing itself on the personal identity of the individual, in an attempt of directly taking full control of it. This is achieved through the evokation of an emotional response in the person, using a stimulus (fashion item) that would then itself evoke a reaction to itself. The stimulus (fashion item) is the signifier and the emotional response; the signified (Barnard, 1996; Barthes, 2006). It is like planting a seed that would grow by it to become a tree. Note however, that this seed is planted in the person’s mind without their consent and awareness. The way the fashion institute ensures that the correct response will be evoked by the stimulus in an individual’s identity is to control both the stimulus (signifier) and the signified (emotional response). That is, the control of that which the people cannot themselves control, leads to the unconscious display of behavioral patterns (buying behaviors), under the control of the fashion system, but not the awareness of the person. This is the perfect recipe for growth and expansion that the fashion system seeks in the assurance of contant sales and huge profit margins. The fashion system cannot allow for the exhibition of individual identity that it does not control because that would lead to its death. Its imposition on the personal identities of people is, for example, through the advertising and marketing of famous people and their characteristics that we have a natural positive or negative disposition to (Hollander, 1994; McCracken, 1986). Whether we like or dislike them is irrelevant because they elicit a natural emotional response in us that the fashion system detects and then uses to its benefit. Sales volume from advertising and marketing campaigns tells the fashion institute how much people like or dislikes the person used and their personality traits. The cycle of sales, trends, styles etc., goes on and on and on without our knowledge that we are being manipulated. These sales are emotional behavioral patterns to a stimulus not under our control. We cannot control these behaviors because the stimulus that is evoking them is undetectable by us, therefore we cannot eradicate these behavioral exhibitions. The stimulus is external to us, under the control of the fashion system, however, the behavioral patterns and emotional experiences to the external stimulus uncontrollable stem from us, which is why these behaviors seem natural but are in essence fabrications. This is what is causing the instabilities in our personal identities. The mere fact that these stimuli are foreign to us is a huge problem. My argument is that our personal identity is enslaved by the fashion system, and we need to understand these implications; we are not as free as we would like to think that we are. Please underline that the foreign of the external stimulus that the
fashion system use to evoke an emotional response in us is foreign to us because our culture did not by default produce it. How would you feel if you were told that external stimuli that the fashion system uses to evoke an emotional response in you, is of African origin (Thornton 1992). And how would you feel when told that this external stimulus is not only a mere object but a container of meaning that serves a more important role to the people who made it than it does to you, by cultural default. And how would you feel when told that this external stimulus that is causing instabilities in your personality due to its foreign attributes (Barthes, 2006; Davis 1994) and that the fashion system is making profits for causing instabilities in your personality by adding attributes to it that are unnatural to you. You see, it is not only your personality traits under manufacture but also behavioral patterns that comes with these personality traits. The fashion system fabricates meaning of products, meaning that is meaningless because the ideas that went into the creation of the product are of foreign origin therefore serves no cultural purpose because, by definition, the culture did not produce those ideas. The idea is foreign to the cultural consciousness. There the consumer individual does not evolve. The person’s identity is under enslavement, it is suppressed by the fashion system, and even if it looks like there is a sense of individuality (Barthes, 2006), there is not. The person is constantly living in the same reality whose true meaning alters very little, to which the person’s influence is very limited. This is so because the thing that instigates the creation of new realities and new meaning under suppression is the personal identity. That is why the person does not grow on an individualistic level and the only thing that grows is the fashion system’s expansion. Do you see that the person is living in realities that they did not create: other people’s realities? As soon as they put on clothes they enter into a”look”, a signifier of characteristics that are foreign to the person’s culture. As soon as they change”looks”, they enter into new realities. The person jumps back and forth between realities and meanings that are foreign to them. What the fashion system is doing is manufacturing identities of people that it then controls. These identities are substitutes of original identities. In this way meaning is derived from many different sources of externalities, foreign to the West, and inserted into the minds of the people; slaves to the fashion institute. Remember that the slaves of the fashion system are not only the external cultures but also rather the unconcious consumers of the West. All they need do is to walk away and construct a meaningful reality that reflects their personalities. They are the ones who must regain control and power over their culture and it’s meaning because they alone, propose meaning of it.

Conversely, it appears as if the fashion system is enslaving the individual. However, that argument is also questionable. It appears from a long distance to be so but in reality is misleading. Rather, it is the European authentic self that is imprisoning the individual identity using the fashion system as its weapon and hiding place. This way the fashion system gets the blame for something technically not under its control but rather under that of whoever manufactured the fashion system.
ABSTRACT

The European movement of African cultural values, norms and traditions, through activities such as the Atlantic slave trade and colonialism, implicated the European invasion of the African mind, which could not have taken place without the nature of the European authentic self. This is a self born out of deliberation, a self that knows no spirit and has a sole will; to achieve extraordinariness and authenticity by any means necessary, a self that is limited in epistemological and ontological principles, a “thinking being” on a global quest for the obtainment, retainment, distortion, and distribution of meaning of knowledge upon will and with no liability. Through the global spread of its culture, the European extraordinary self achieves extraordinariness. But it also brings cultures indifferent to its own, under its submission. Note however, that the submission of non-European cultures under the control of the European authentic self is critical in the achievement of its extraordinariness. Europe must therefore rethink the nature and purpose of its authentic self. The fashion institution is by default a reflection of the European culture because it is in Europe that the fashion system originates. In deed, it is a reflection of the authentic self’s nature because it is this self that produces European culture. Through the suppression of its emotional self and the rest of the whole person, the authentic self expands its control realm within the mind of the European individual. The invasion of the minds of its European and non-European consumers - in its global strive for growth and expansion, through the fashion system, and the distortion of the individual identities of both its European and non-European fashion consumers, makes the European authentic self the cause of the development of instabilities in the individual identities of its fashion consumers, particularly Europeans. Therefore, the fashion system needs urgent restructuring. The prohibition of the limitation of the fashion system to the development of healthy European cultural thoughts and concepts, and the prohibition of its borrowing of cultural norms and values from non-European cultures such as the African culture - that results in the loss, destruction, and movement of African cultural heritage and cultural memory to Europe as well as the distortion of the African cultural identity, will eradicate the enslavement of the European individual self and its under-development. A self whose role is vital in the societal and cultural construction and development of healthy European cultural thoughts and behaviors, reflected in the fashion institution, will produce a new fashion system, upon rescue. The restructuring of the fashion system has survival implications for the European culture and its cultural effect on the African culture, upon dialogue.

Key words: African civilization, Africa, Europe, Colonialism, African slave trade, Europe’s extraordinary self, culture, fashion system, meaning, individual, and cultural identity, values, norms
INTRODUCTION

We live in a global world constituted by different cultures. People need to know how to orient themselves in this new world; how to enter different cultural realms, and how to relate to other people when entering and exiting these spheres, even within their own countries. But how can people do that without the knowledge of who they are and where they came from? How can people orient themselves successfully, within their control range, in a culture without the knowledge of its nature, especially if that very culture knows the nature of the culture of those who do not have knowledge of the culture that knows about them? And how can people strive for a better life in a world whose nature they do not understand or whose orientation is the very problem to their existence? Therefore, in this thesis, I found it imperative to approach the topic of how to peacefully and respectfully live together in our fast-changing world, with understanding and without disdain. More importantly, with the understanding of the nature of cultures different from my own, I discovered that my orientation to the people of those cultures is within my control and is founded.

When we seek understanding of the ways of the world, I think it is important to understand how the world we live in works in relation to our culture. Stroud (2011 p.495) tells us that epistemology is the study of human knowledge systems such as beliefs, reasonings and thoughts. Furthermore, that ontology is the study of being or existing, which has been directly related to consciousness (Young, 2011). I think it is important to be able to distinguish the differences of the meaning of life of members of cultures different from our own. In this way, I think we gain real understanding of the differences of views on life and its purpose. If we understand that life has different meaning for different cultures, then we understand that different realities can in deed co-exist and should do so justly. We understand that the co-existence of these different cultures reflects differences in thoughts, which, in my understanding, are differences in the perception of the world. If we only understand these fundamental differences, I underline that we should be able to know who we are, where we came from without getting lost in cultures forced onto us that are not innately ours.

This thesis therefore aims at studying the nature of the European culture because I’ve always found it very difficult to grasp. As a student of fashion marketing, I found it interesting to understand the workings of the fashion system also, specifically, its relation to the European culture. And as an African, I’ve always wondered about the relationship between the European fashion system and African cultural concepts and dress ideas because I’ve always seen fragments of African aesthetic ideas in European high fashion magazines, runways, fashion gowns etc., but only in distorted forms, which surprisingly, I was always able to respond to as an African.

Although I was greatly bothered by my thesis findings, I wanted to understand how Europeans knew so much about African culture and why they were intrigued by it. So, I started studying the movement of African culture to Europe, particularly, the conditions that allowed for its occurrence to take place, and was of course shocked by my discoveries, which you will see for yourself, throughout this thesis. My findings showed that there was much more to Europe in its relationship to Africa, particularly its nature, than there was to Africa in its relationship to Europe. I call it a dependency syndrome from the European side of the table; flipped by Europe to look as if stemmed from Africa when in reality is the other way round. A dependency syndrome, basing its survival on the destruction of the culture of people that preceded its source, in its global desire for growth and expansion of its domination of the minds of its hosts.
PART ONE

‘Life has been given meaning because of the obvious fact that it has no meaning’

(Henry Miller 1891-1980 as cited in Danesi 2007, p. 3)
Studying meanings of social symbols is a way of understanding the world as well as a way of understanding how to use symbols to create social realities (Leeds-Hurwitz, 1993). Clothes are important signs and social codes that communicate to us information about their wearer such as moods, status etc. The obtainment of this information is through studying semiotics (Leeds-Hurwitz, 1993). Thus, this section aims to provide a background of why understanding the meaning of the realities of other people, people who differ from from us, is very important for certain cultures.

The below quote is an illustration of the reasons for studying semiotics. Carey (1989, p.87) as cited in Leeds-Hurwitz (1993, p.34) informs us that;

> Reality is, above all, a scarce resource. Like any scarce resource it is there to be struggled over, allocated to various purposes and projects, endowed with given meanings and potentials, spent and conserved, rationalized and distributed. The fundamental form of power is the power to define, allocate, and display this resource…. Therefore, the site where artists paint, writers write, speakers speak, film-makers film, broadcasters broadcast is simultaneously the site of social conflict over the real…. It is a conflict over the simulatenous codetermination of ideas, techniques, and social relations…. It is above all a conflict…. of the acts and practices that are themselves the effects.

1. The Study of the Production of Meaning

The study of meaning is defined as the search to re-establish the "lost symmetry between the subjective and objective realms, as a foundation of knowledge, human enterprise, and control over nature” (Jensen, 1995 pp.7-8 cites Descartes n.d) because the knowing subject as argued by Descartes (n.d) is distinct from the objects in his/her reality. Thus, the study of meaning (epistemology) is the study of reality (ontology), and the study of meaning is conducted in the scientific field of semiotics (Danesi, 2007). Semeiotics, in Greek "sémeiotikos", was invented by Hippocrates (c. 460 - c. 370 BCE), the founder of Western medicine, and signifies "the observant of signs" (Danesi, 2007). Hippocrates argued that the mark, the semeion, characterized as an imperative clue about its source depicting its invisible content in its visible character. The term semeion, a physical characteristic that stands for something else, was later discovered by the Greek philosopher Plato (c. 427 - c. 347 CE) among other important figures at that time, to also be human-made and to evoke psychological and emotional states. Plato argued that the natural forms of the mind were captured by the ideas reflected in the innate characteristics of the words because words reveal our natural ability to reveal the essence of things by their understanding (as cited in Danesi, 2007). Meaning capturable by words has been under debate. Some philosophers compared the evokation of psychological and emotional states by conventional signs to that of natural signs in biological states arguing that conventional signs reveal something essential about biological states (the Stoics 308 BCE as cited in Danesi, 2007) whereas others have called for a fundamental discrepency between the two. St Augustine (354 - 430 CE) as cited in Danesi (2007) for example, argued that biological states as opposed to the psychological and emotional states are natural signs. Being its product, they do not contain intentionality whereas the conventional signs are invented and applied by man because they are product of his intention of social, psychological, and communication needs. Examples of natural signs are plant colours; symptoms of the body, and examples of conventional signs are gestures, words, and other man-made symbols. Debates about the significance of signs also arose after the death of St Augustine. Some scientists felt that signs could mistakenly be used to represent other signs rather than real objects, and that the truth for example, would not be clearly represented by signs, whereas others welcomed the notion of representing the truth using sign for clarity purposes, counteracting the illusionary properties and
subjective interpretation of it rather than causing confusion, and that signs do represent real things even if the interpretation of the things that they represent does vary.

If semiotics is the study of the meaning produced and embedded into objects as argued by Danesi (2007), how does one go about extracting that meaning? According to the scientist, one way of doing it is through the study of products and how they convey the meaning and then reconstructing the levels of meaning out of the product/s through inference. But then that brings about another problem. How does one know that what one is interpreting is the meaning embedded into the product/s that one is studying? One way of knowing that is through the study of the sense, referent, and definition of stimuli in order to extract information about it. Sense refers to the historical, social and psychological evokation of the stimuli one is studying. In order to determine the sensory-based meaning evoked by the stimuli one must always study the context in which the provoked emotions are elicited. Referent refers to defining something as a result of pointing out what it is, and definition means that thing that one is studying conventionally means. In this regard, signs need to be understood in relation to other signs otherwise their definitions would be indefinite. This can be achieved through the understanding of their connotative meaning, across all contexts, since this is the mechanism in which they gain meaning. In order to understand the contexts in which a sign means something, one must study the cultural specificity of the connotative meaning of the object as well as its relation to other objects within that culture.

1.1. Fundamental Models of the Sign

The Piercean model of the sign is termed ‘triadic’ because it tells us three aspects of the sign, namely; its physical aspects (representamen), its referent (object), and the interpretations that it elicits to the world (interpretant) (Danesi, 2007 p.21). The representamen sign has to some capacity the same meaning as the object in the human mind, and represents it. It then creates the second sign, its interpretant, which does not fully represent the object but only some properties of it. The model informs us that signs limit our full perception of the object under observation. Infact, there are three outlined stages of object perceptions in the model: firstness, secondness, and symbolism. Firstness, the process of iconicity, is the technical manner of forging or creating a sign. It occurs in cultural-specific contexts and involves the understanding the manner in which the sign imitates, substitutes or resembles the object that it references. During this process, outsiders as well as cultural members can gain this kind of object-related knowledge, if informed. In secondness, the sign is created through its relation to other objects, termed indexicality, in which the sign communicates its location, and proximity to another sign/s etc. The final manner of sign creation involves the acquisition and usage of a sign in historical or conventional ways, termed symbolism.

According to the Piercean model, the production of new knowledge occurs when our experience of the signified is inconsistent with it, therefore, as argued by Danesi (2007, p.32), it is doubt that initiates the process of new meaning production in human beings. The model has been wildly used because of its breadth insightfulness in the development of the comprehensive theory of meaning from which it differs from the Saussure’s binary or bidirectional model, which sees the physical character of the sign as the signifier, replaceable, as a mere reference of the conceptual knowledge of its referent, termed signified. Todate, both models are used interchangeably by semioticians to extract meaning of the properties of cultural-specific objects under observation (Danesi, 2007). In the Saussure’s Binary or Bidirectional model of the sign, the signifier applies to the signified, whose mental and emotional image is automatically activated upon the utterance of its name by the signifier. According to the model, the signifier is random by choice and can be replaced without changing the conceptual attributes of its meaning within the human mind.

Danesi (2007) was concerned about the sign-based system from which we interpret reality, particularly, because the system is the essence of the culture and has a powerful emotional and mental filter from which we interpret and grasp the cultural world. This is a dangerous because this knowledge is
obtainable from cultural outsiders through studying and apprehending the sign-based system of a
given culture.

1.2. The Origin of Meaning and Its Western Accumulation

From ancient times, Western scientists have studied the human mind in their attempt to understand
what its nature and location within the human brain is. Descartes (n.d as cited in Danesi, 2007) argued
it is in a small brain organ, termed pineal glands. Experimental psychological studies in laboratory
experiments, attempts to draw parallel similarities between the mind and the computer system. Some
knowledge about the mind has sufficed. Research reports have shown that the human mind evolution
is shaped by creativity and inventiveness, which are both interactive and historical processes of
generating consciousness. Therefore, the localisation of these creative and inventive sites within the
human mind has been, and still is, the task of Western scientists (Danesi, 2007).

One way of understanding the nature of the human mind, according to Danesi (2007) is through the
study of Language, the work of linguists and psycholinguists. By studying the relationship between
words, and culture, research findings have reported a direct causal relationship between language and
thought, and thought and behavior. Research findings have also localized the regions for language
production and reception within the human brain. Its established relationship with culture has been
shown to be cultural-specific. Western researchers have further studied the usage of everyday words in
social cultural contexts in order to gain knowledge of how words gain their social cultural contextual
meaning and its variations within the social contexts of the everyday life of a culture. In this regard,
Western scientists have also gained knowledge of the social behaviors produced within these contexts
by studying language alone. Furthermore, Western researchers have gained knowledge of the contexts,
the particular behavioral types that follow when a particular meaning of a given word, the word itself,
and its context production, are all produced, and how all this knowledge varies cross-culturally.

1.3. The Production of the Sign

Culture is important in the production of the sign because it is the world which we construct the
meaning of the signs that in turn reflects the meaning of our world back to us. The production of the
sign within the cultural context involves the use of language because it is the use of language that we
convey the words that contain the meaning of the concept represented in the sign, to
cultural/noncultural members. Remember that we construct the cultural world, remember also that we
construct the language, too (Danesi, 2007). More importantly, words are locations in which meaning
of the created concept is inserted, and reflects and activates the already created concept and its
meaning back to those who have created it (p.92). Thus, the production of language is in essence the
production of a system of signs that cultural members, owners and producers of those signs, use to
communicate to each other; meaning of everything in their world and their lives, which is the
production of their reality (Danesi, 2007 p.94). Therefore, the production of the language is in essence,
the human production of the meaning and the production of a communication method with members
of the same cultures. This implies that the production site for meaning is the human mind. This
explains why Plato was very interested in the captivity of innate properties of the form of the human
mind as they are reflected in the ideas expressed in language (Danesi, 2007 p. 6). Therefore, capture
the linguistic ideas, to capture the mind properties, which is what Plato was interested in.

Culture is argued by Danesi (2007, p.94 cites Lotman n.d) to be the semiosphere- the world that is
shaped by human beings that helps their cognition and perception of the sign that they used to
construct it; the world that they are habituated to, and to my understanding; the physical place where
the signs are located. Culture is the outcome world that physically signals the meaning of the signs to
cultural members. It is a world where meaning is given life and reflectivity, according to my
comprehension. As already noted by Danesi (2007), the production site for meaning in humans resides in the mind, particularly, the imagination, because it is the creative force that allows humans beings to feely create works of arts, new ideas, thoughts, etc., beyond the limits of the cultural constraints in order to transcend and change the very cultural world that they created in the first place.

1.4. Cultural Deficiency in Meaning

Since language is the tool that meaning uses to communicate and convey itself amongst human species, and culture being the physical place where language becomes tangible, all created in the imagination of the mind of human beings. What can language tell us about the human mind and culture? Language can tell us about cross-cultural differences and in deficiencies of meaning of reality to different cultures. Languages can also tell us about cultural limitations, strengths and weaknesses. For example, the English language has been argued to be deficient in its ability to produce enough signifiers for the overwhelming signified signs of its world, which implies that the English language has a lot of signifiers but is short in meaning. An anology provided by Danesi (2007) is the lack of a signifier to signify the "whole in the mug-holder", in the English language. The solution to the gap-filling problem is the artificial linguistic creation of new signs from existing ones through the alteration of meaning from the existing signifiers in order to meet demand. In that sense, the indigenous culture that produced from the English language is limited in its perception of reality (Danesi, 2007 p.94). On page 94, Danesi (2007) argues that the native English speaker lacks the ability to perceive new signifiers, which implies the inability to further create signifiers above the threshold of what is already known about the world. If the English language is reporting these deficiencies then it must also be reflected in the imagination of the minds of the speakers of the English language, as equally so, in their culture and its further production.

The preservation of the origin of culture and its direction (history) as reported by Danesi (2007, p.119-120) occurs through the documentation of it in text which carries its memory, and which the researcher argues, shapes the destiny of a people more than genes. Should these cultural texts disappear so would the whole culture of a people.

1.5. Conclusion

As the above sections indicate, Western scientists study language in their indirect study of the human mind. Research findings have reported language as be cultural-specific. Therefore in studying language, Western scientists are indirectly studying the human mind and culture, and as the above sections indicate, meaning that is carried in the words of a language. An establishment of some Western languages in their deficiency in meaning production has claimed a Western cultural limitation in the perception and conception of the reality of objects of some of the Western countries, which explains the extent to the interest and the quest for external culture’s meaning obtainment and its accumulation by some Western cultures. So, what has been happening is the indirect study of what meaning is to a people and its acquisition, which has fallen into the hands of the West’s knowledge in its understand of the functions of the minds of external cultures that exists alongside its own.

It does not need a mathematician to understand that the West has been very active in Africa more than it has been in any other place in the world (Asante, 2007). Particularly, the manner in which it has been engaged with Africa sends a signal about the nature of the Western interest in the continent and its people, from a Western perspective.

The next section present the African world from the Western cultural perspective of the implication of the meaning of African languages and cultures to its very own and its comparison to them, which according to the West, is an advancement and capacities of the minds of the African people, who lack this Western suppressed knowledge about themselves.
PART TWO

Africa and Its Civilizations
2. The Language Concept and Implications of its Productivity in Ancient Africans

Archaeological and biological evidence tells us that Africa produced the first human being (Asante, 2007 p.17). Ancient archaeological evidence tells us that early man, an African man, was able to think and reason about his environment. This is so because he made tools that not only signaled their usage but also contained it simultaneously. Thus, the tool was its very own meaning in physical form because it was an invention of the mind of the early African man before any other man in the world, who assigned it that very meaning, also. As we already know from Danesi (2007), inventiveness and creativity are processes that shape the evolution of the mind and the consciousness of a people. The African man was already inventing his very own environment 250,000 years ago. As a result, Africa has over 1800 languages (Asante, 2007 p.18), which means, according to my understanding, that language itself is an invention of the African mind. The early African man was thinking about the effects of his very own creation; his environment, so he created the fundamentals that would ensure the survival of his family such as the clothing concept to cover his body, and the tool concept to protect his family against predatory animals and to aid him in the search for food that they could eat in order to survive.

The African man created the concept of naming, which he understood would help him in his communication with his family members, community members, and friends. He understood naming meant to distinguish two creations and concepts apart and to send messages back and forth to and about specific creations or concepts within his environment. He invented a way of expressing his emotions through naming and the link between the emotions he wanted to express and the particular concept or person he wanted to assign the emotion to. So he named his children after an assigned expression of an ancestor, the movement of the trees, the earthquake etc. He used language to emotionally express what he wanted his children to be like. Language enabled the African man to emotionally express his feelings about death, life, birth, family etc. He was the first human being to ever do it. Infact, he invented that ability; the first step towards civilization (Asante, 2007 p.18).

Now that we have established that the African man was the first man to ever create, to think about his very own creations, to create concepts about his very own creations, distinguish them apart through naming, and evolve to communicate abstract concepts such as movement using language. We have understood that the African man was the first man to create the concept of language, to create an association between the meaning of his whatever he created, with his emotional states and the physical world, as well as an ability to communicate the meaning of his creation- that he himself assigned it that very meaning, to members of his family, community and friends in a coherent consistent logical manner so that the message is clearly and concisely apprehended. This means that the African man found a way of linking his mental world to his physical world, which means that he must have understood that creation took place in his mind, and that it was in the mind that his ideas originated. This must have been so because of the nature of the hominids, and who’s accumulated knowledge specialty, led to the evolution of their minds. Asante (2007, p.17) provides an illustration of how they used stone choppers as hunting tools and how they over time, created hand-axes before evolving to creating the hammers and scrappers. Another illustration was the Homo sapiens who were excellent problem solvers.

The early African man extended the usage of the concept of language that he created to be that of a communicative nature. He started drawing his conceptions on cave walls, and made the walls communicative templates from which his community members extracted information about the concepts he wanted to communicate to them about. On the wall template he inserted particular information about the attributes of a concept or creation according to his understanding, and in the manner of his choosing to communicate the attributes of the concept he created. This is exactly why to-date, archaeological evidence can date the 100,000 rock paints found all over the African continent
to Africans who lived 50,000 years ago, and to no other people worldwide has such discoveries been attributed to (Asante, 2007).

2.1. Ancient Africa as a High-Level Cultural Productive Engine

Since the early African man created the concept of language and produced over 1800 of them (Asante, 2007) he must have produced language before producing the concept of community and the concepts of the artefacts that would have a place in his community including their functional and abstract meaning. This must have been so in order to communicate his understanding of the artefacts to others, and to place that meaning in the place that it has in the community that he created for himself. In deed, the creation of community enabled the early African man to civilize, which was not possible without language, particularly not possible without naming (Asante, 2007 p.18), and let us not forget that the creation of artefacts was not possible without language because artefacts are physical manifestations of thought. We know this because language is the communicator of thought since words communicate meaning (Danesi, 2007) and one uses words to communicate meaning of thought that one intend to communicate to others, which according to my understanding is achievable through the substitution of artefacts to words. We also know that culture is related to language as Danesi (2007) argues because some languages lack words to communicate objects in the world (Danesi, 2007 p.94) that they have in their cultures. Indeed, Danesi, (2007 p.94 cites Lotman n.d.) states that culture is the semiosphere, the world that is shaped by human beings to help their cognition and perception of the sign, a physical representation of reality created by cultural members. Anderson-Levitt (2012) also informs us that culture is the local production of shared meaning of everyday life of a people through social interaction, which makes its production possible only within a collective and contexts of social interaction. Furthermore, norms, beliefs, thoughts of a collective are assigned meaning, collectively, as argued by Anderson-Levitt (2012), which means that norms, beliefs, and thoughts are all created by the people who assigns them their meaning, which the people do by extracting meaning of the thoughts, beliefs, norms etc., from their minds into the physical world through i.e., verbal language. In fact, McCracken (1986, p.72) argues that culture is the lens through which the world is interpreted, which means it is produced in the minds of people and then given physical manifestation by using objects. Morris (2004, p.20) as cited in Torelli and Shavitt (2010) argues that that cultural meaning is engraved into artefacts and institutions and exists in the minds of the people, which give culture both a mind and physical existence simultaneously, and also makes it a language derivative. Yakubu (2002) tells us that culture is relative, that although some human experiences are universal, others are not shared across national boarders. Therefore, I argue that culture is the physical manifestation of thought that drive the potentiality of advancement of civilizations; a communication and manifestation of the advancement of the mind of a people, whose advanced thoughts are derived as depicted in Fig. 1.

Thoughts lead to behaviors that in turn lead to advanced thoughts. The creation of thought and behaviors is culture, which in turn creates civilizations, an advancement of thought.

Fig.1. shows thoughts as engines which continuously drive of the advancement of the human mind (Asante, 2007; Danesi, 2007).
2.2. Generators of African Culture

The African culture is embedded into its historical roots. Due to the wide diversity of the African societies such as ethnic groups like the Kikuyu, the Zulu, the Luo the Igbo etc., the best way of understanding African culture is through the understanding of the engines that drive the formation of these societies (Asante, 2007). African culture is also driven by engines of traditional cultural systems which are not only important in the generation of African thought, philosophy, and behavior; the foundation of many African cultural traditions, they have also contributed to the generation of contemporary African cultures. Some of which includes; the Yoruba states, the Kanem Borno Empire, the Hausa city-states in Nigeria etc., (Asante, 2007 pp.143), as illustrated below:

The Saharan Generator

Before its current desert state, the Sahara was a catalyst for the spread of African civilizations (Asante, 2007 p.2) where agricultural livelihood was the African way of life, where the harvesting of food over 8000 years ago took place. Cattle and fish were abundant during this period due to the flow of many rivers, and land was fertile and grew trees. That the Sahara was a generator of African culture and civilization was established by archeological evidence of cave wall paintings of animals and man. More explicit evidence was the findings of stone tools, fishing hooks, etc. The Sahara is the oldest area from which African ideas travelled back and forth onto the continent, which was achieved through the establishment of survival mechanisms by those who once occupied this harsh region. People had to learn how to respond to cycles of famine, finding shelter and food etc., in order to survive in the Sahara. Approximately around 3000 BCE, natural changes occured indefinitely in the Sahara region, which led to the continental dispersion of African people. Some went north whilst others went eastward to the Nile Valley to form part of the Sahara culture there.

The Rain Forest Home

The African rainforest has been regarded a contributor to African culture due to its annual 75 – 250 inches of rain and warm temperature of below 93 degrees fahrenheit or 34 degrees celsius. The diversity of hunters and gatherers who once occupied the rain forest has provided humanity with knowledge of arts, music, science, creativity, and rhythm. The African rain forest has more diversity in trees than any other rain forest world wide, and is used as a medical provider for its habitats. For example, exceeding amount of alternative medicines derive from the African rain forest trees. Medicines such as quinine that treats malaria comes from the cichona tree, lymphocytic leukemia is treated with the rosy periwinkle, tropical vine produces curare, an aesthetic that is used to relax the muscles in surgery. However, it is the bio-diversity of the rain forest that makes it an engineer of African culture, which ranges from diversity in plants, bacteria, termites, fruits, locusts, caterpillar etc., enough to feed the diversity of (hunters and gatherers) its occupants who have taught the world how to live side by side with nature whilst retaining tradition and generating innovation from the complexity of the rain forest life. They have also taught humanity the creation of a paradise out of the ordinary life including flexibility and resiliency when surviving modern life.

The Great Rift Valley

A great natural geological rift that stretches 3000 miles from Mozambique to Syria created when the African and Arabian tectonic plates separated roughly around 15 million years ago (Asante, 2007), is called the Great Rift Valley; one of Africa’s profound physical features. The Western Rift is 4700 ft deep and includes African peaks such as Mitumba, Virunga as well as some of the worlds deepest lakes such as Lake Tanganyika whilst the Eastern Rift is side by side with the Red sea and the Indian Ocean and has high mineral contained lakes as a result of a lack of outlet. Examples of such lakes are the lake Magadi, which is sodium carbonate based whilst lakes Baringo, Bogoria etc., are alkaline
based. The Great Rift Valley has contributed to African cultural development through anthropological discoveries. It is considered the valley of earlier human families such as the Homo sapiens and the hominids. Most human ancestral bones come from the Great Rift Valley.

*The Iron Factor*

Iron was first discovered in Africa, particularly in East Africa prior to its discovery in West Africa. The discovery of iron marked the beginning of the possibility of land claims through the smelting and production of long-lasting tools of warfrees spread all over Africa and around the world approximately 1200 BCE.

2.3. Generators of African Cultural Traditions

*The Kanem Borno Empire*

The Kanem Borno Empire’s generation of African cultural tradition lies in its spread of the Islamic religion in the Lake Chad region (Asante, 2007 p.143). All its kings; the Mais, converted to Islam and were subjects of the Saifawa Dynasty, founded by an Arab hero. Its capital city N’gazaragamu was a major Islamic scholarship center and its teachers were excellent religious interpreters.

*The Hausa city-states in Nigeria*

Formed by sedentary savannah farmers and South Sahara nomads around 1000 CE, the city-states of Nigeria comprised of smaller and bigger village cities that contributed to the generation of African cultural tradition not only through excellent usage of protective means of birane walls from outside forces, but also in the protection of their agricultural land heritage. They were great warriors who converted to the Shari’a form of Islam out of belief of being revolutionized with justice and righteousness. They condemned all corruption and applied tougher rules for women who were allowed to rule. A perfect example of that is the sixteenth-century Queen Bakwa Turunku (Asante, 2007 pp.148-149).

*The Yoruba states of Nigeria*

It was claimed that the Yoruba descend from an Egyptian group that migrated to West Africa (Asante, 2007 p.158 cites Lucas, 2001). The states were formed during the 10th and 12th century CE by farmers and hunters who lived in smaller and larger villages in the savannah region of the African rain forest and ocean where land was fertile. Their special feature is the mixture of urbanization, village life, and craftsmanship because the Yoruba have a strong culture of orature, rituals, traditions, histories, philosophies etc, and their generation of African cultural traditions was mainly through their high literacy attractive language status among many traditional African cultures as well as their perfection of government type living styles of urban town artisans and state service professionals. Additionally, their specialty is the production of cities with wall defense along with Iron-smelting for their fine artists and a metal worker that makes them the most urbanized Africans today.

2.4. Africa´s Great Empires

Nowhere in the whole world has there been as many empires and kingdoms as on the African continent (Asante, 2007 p.93). This subsection highlights some of Africa’s ancient kingdoms and empires known to man. One has been illustrated whilst the others follow in the table below. They include:

*Kemet*
An important African civilization that impacted the direction of human culture is called the ”land of the black”; Kemet, referred to in contemporary times as Egypt. Kemet highlight the first time in history that human being began organizing them as a nation. People lived in communities, villages, towns, ruled under one central government (Asante, 2007 p.24.) and developed writing abilities and subject areas such as archeology, philosophy and mathematics etc. that benefitted all civilizations of man (Asante, 2007 pp.33-35).

2.5. The African-nonAfrican Interactional Effects on the African Culture

Although Africa has over 1800 languages (Asante, 2007), some have foreign words (p.177). For example, the KiSwahili language of the Bantu people that has Arabic words added into it is the language of the people of Tanzania. Many foreigners Arabs, Asians, Persians and Europeans came in 622 CE to trade with Africa, via the eastern and western coasts. Persians, Indians, Chinese, Arabs and Indonesians came into Africa via the east coast and marked the beginning of Islamic spread in that region. Whilst some were escaping religious hardships, others were traders looking for commodities such as coconuts, tortoise shells, exotic spices, ivory, and rhinoceros horn and came in large population that settled along the coasts. One of which was the Somali coast that interested Persians and Arabs. They who intermarried with the Somali women to give birth to the Shiraz culture that greatly influenced the Somali coastal activities. In the 10th and 12th century, people who lived along that coast came to recognise themselves as African and spoke the KiSwahili language but practiced Islam. Major Somali cities such as Brava, Mogandishu, and Merka were centers for trade activities and Islamic cultural thought. That Islam had a profound change on the culture of the African people was evident in the Mali Empire of West Africa where Africans travelled to China, Arabia, India etc., to trade with those countries which in return walked over 400 miles into the inner parts of Africa to trade in the Great Zimbabwean Empire. The Bantu people Africanised all cultural inputs that came from Persia and Arabia. The immense practice of the words of the Quo´ran, led Islam to become a fundamental religion of the Royal Families of African Empires whilst some of the African population practiced Christianity as in the case of Madagascar, and others engaged in African religious traditional practices and spoke both KiSwahili and Arabic.

Now that we have established the richness of African cultural traditional systems generators, as well as the generators of its cultures, and their generators’effects on the cultural development of Africa, let us now consider some of the civilizations that came into existence out of the advancement of the mind of the ancient African man, noting that it was in need in Africa where civilization started as indicated above by the precurses of cultural generation and cultural tradition generations. It is therefore conclusive that civilization first took place in Africa before any other place in the world.

Below in Table.1. are other few highlighted examples of ancient African empires and kingdoms and their significant contributions to humanity, as we know it (Asante, 2007 pp.93-147). They are also evidence of the immense productivity capacity of the African mind.

2.6. In conclusion

This section has introduced the notion of the productions of a mind and their vastness, and how the Africans were able to construct their worlds of civilization from the works of their minds. Works that not only contributed to the development of humanity as we know it in terms of skills such as trade and taxation systems of the Malian empire (Asante, 2007), but also the capabilities of the functions of the mind’s physical manifestation of ideas into physical forms, primarily accomplished by ancient Africans. Their civilizations and other creations are evidence and historical reminders of such enormous capacity and potentiality. This section has also introduced us to the idea of how cultural
invasion occurs. As validated by Asante (2007, p.121) that foreigner invaders such as the Arab traders obtainment of language-based knowledge, customs and the habits of the inhabitants of the Ghana Empire, later enabled the Arab traders to gain political, military, and economic behaviours of the inhabitants, all intimate details that was used for the destruction of the empire. It also showcases why foreign cultures were interested in the wealth of Africa, according to ancient historical records.
Table 1. showcases a few of the ancient African great empires and kingdoms, and their contributions to the advancement of human kind.

<table>
<thead>
<tr>
<th>Empire Name</th>
<th>Time Period</th>
<th>Achievements (contributions)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Axum: one of four great empires</strong></td>
<td>220 CE</td>
<td>Advance civilization at that time. Precision archers, fast-moving calvery. Commercialism military, might, literary &amp; record for advancements Architectural might (huge alters, throne bases, etc mansions and palace buildings for royalty) African compound concept of building design, Huge stone culture by axum architects. Creation of tombs for kings and christian churches, Wealth in precious stones, copper, glass, gold, pottery, ceramics. Iron for worship utensils, gold vessels in ceremonies and rituals. Mastery of pottery, art and sculpture as cultural representations. Inscriptors, world trade, ship building, Sepreme traders. Advanced philosophical thinking and writing, language (Greek, latin, Arabic, Hebrew), religious, government, statemanship, and bureaucracy production, etc.,</td>
</tr>
<tr>
<td><strong>Carthage: Africa’s Mediterranean powerhouse</strong></td>
<td></td>
<td>A great civilization and city established for trade that would suffer many wars for conquests by the Europeans and other invaders such as the Ottomans, Arabs, due to its wealth.</td>
</tr>
<tr>
<td><strong>Sudanic Empires: historians and their narratives</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ibn Khaldun</td>
<td>(1332 – 1395 CE)*</td>
<td>Set up the rulers list of Mali upto 1390 CE. A comprehensive analysis of African historical events.</td>
</tr>
<tr>
<td>Ibn Battuta</td>
<td>(1304 – 1369 CE)*</td>
<td>A great traveller, the greatest of his era. Travelled to more than 40 countries. Visited the land of every muslim ruler that lived during his time.</td>
</tr>
<tr>
<td>Chihad Addine …</td>
<td>(1300 - 1384 CE)*</td>
<td>Recorder of essential African information</td>
</tr>
<tr>
<td>Leo Africanus</td>
<td>(1485 – 1554 CE)*</td>
<td>Provided Europe with information of the interior of Africa, detail description of Timbaktu,</td>
</tr>
<tr>
<td><strong>The Ghana Empire: the emergence of an imperial society</strong></td>
<td>77CE writings abou the Ghana Empire revealed</td>
<td>African &amp; Arabic writers, archaeological excavatons, oral histories. Ghana was a great King whose name was given to the country. Salt and gold traders. Excellent in warfar, trade, negotiation. Military might and wealthy civilization. Excellent system of governance of monarchy, excellent oil and gold traders. Ghana was a lucrative trade empire and fought over 200 years to defend its wealth and might</td>
</tr>
<tr>
<td><strong>The Mali Empire: West Africa’s golden era</strong></td>
<td>1310</td>
<td>Supreme hunters, farmers, wealthy in gold and precious stones,. Gold as dominant commodity. Muslim religion huge impact on the empire, Arabic script to write local African language, Africans crossing the Atlantic ocean with 2000 ships with supplies to arrive to the Americas. Professional army. Iron usage in warfare, taxation of trade as principal source of income such as on export and import goods, agricultural excellence.</td>
</tr>
<tr>
<td><strong>The Songhay Empire: reclaiming a legacy</strong></td>
<td></td>
<td>Industrial and technical skills, mastery of river and trading activities, boats for military equipment, mastery of martial arts of horsemen, more than 150 muslim schools taught, logic, mathematics, ethics, algebra, rhetoric, literature</td>
</tr>
</tbody>
</table>

* Common Era **Before Common Era  (Asante, 2007 pp. 93-147)
PART THREE

The European Self & Its Cultural Identity
This section aims to illustrate the nature of the European Self and its relation to the Universe it finds itself in. The section also aims to illustrate the cultural identity of the West based on the nature of its self, highlighting the possible problems the Western Self might endure in forming relationships with other non-European selves in a global context if it refuses to change its nature.

3. Impacts of Western Superior Self on Global Relationship Formation

The West originates from ancient Greece, Christianity, and Rome. Ideas that guide its existence were derived from the Enlightenment period, and replaced or enriched traditional religion by emphasising the value of the individual, enriching their rational power and rights. The West lacks a geographical and a historical definition, but defines itself based on its superior rationality and ideas, from which the West has an understanding of itself. This particular rationality explains its actions and judgements, viewed from the perspective of individuality and modernity where the idea of modernity is founded on openness and trust in technology, science, and trade (Eze, 2008: Steinvorth, 2009 p.3).

The two types of Western conceptions of the self were developed in Europe during the seventeenth century, and are: the Cartesian and the Lockean. Steinvorth (2009, p.5) argues that the West adopted the Cartesian self-conception because it allowed the perservation of Western values as opposed to the Lockean self-concept, which did not. Also, that although the West adopted the Cartesian concept of the self, the West has always been under the influence of the works of Aristotle.

Heidegger, a successor of Freud and Webber rejected the Lockean self-concept and proposed two types of the self in the Cortesian self-concept: the authentic and inauthentic self. The inauthentic self, in the beginning, guides the ordinary life of the person whilst the authentic self directs the actions of the person in special and rare cases, and is difficult to attain. Therefore, this self is termed the extraordinary self (Steinvorth, 2009 p.7).

The Western self has a prevailing position in Western thought because of the commitment to a kind of rationality that distinguishes Westerns from non-Westerners. In so saying, the distinction arises from distinct development of the concept of the mind from which the West distinguishes its conception of from that which stems from other rationalities, and positions its rationality reflective of a superiority of mind whilst simultaneously positions the rationality that stems from other non-Western conceptions of the mind as reflecting inferiority of mind (Steinvorth 2009, p.6). Note that it is the West that is assigning superiority and inferiority positions of the mind of itself and others’ from the viewpoint of its very own rationality.

Due to the prevailing acceptance of the Lockean concept of the Western self, the West has produced a self that stem from the above two conceptions: a collectivist and authoritarian self that comes before the individualistic self. Once more, the West has preferred the Cartesian aspect of the self even in diffusion with the Lockean self-conception since it uses faculties that the Lockean Western self-concept does not. Furthermore, the West ascribes itself the Cartesian aspect of the self and denied this ascription to NonWesterners. The Western preference of the Cartesian segment of aspect of the self is based on its direct relatedness with faculties of the mind (Steinvorth, 2009 pp.7-.8), which demonstrates a Western preferential orientation towards a self-concept that specialises in gaining insight about parts of the mind even if it highlights individualism and fallibility in rationality because of the reward of extraordinariness, which means that the West is prepared to undertake actions that would secure the extraordinariness of its self, and suggestive of the reason why the West prefers autonomous individualism as opposed to collectivism because of the extraordinariness of mind from which a fallible rationality stems, because of the rewards of extraordinariness. This preferential orientation of the Western self towards authenticity also demonstrates that the West is consciously
conceptually detaching its self from other civilizations, meaning that the West is fully aware of the nature of its self and chooses this nature over other available alternatives, and it does so because there is a reward to the West in ascribing to this destructive self-concept. The accepted Cartesian aspect of the Western self as indicative of the Western self and its rationality is dependent on the extraordinary actions that stems from a fallible rationality of the authentic self based on, from which ordinary life is based on. The orientation towards such rationality is based on the fact that it instigates extraordinariness of the Western authentic self (Steinvorth, 2009 p.9), linked to the extraordinary Western achievements (cites Weber n.d), according to the West. I must add however that not all Westerners endorse the authentic extraordinary self and its actions. Nonetheless, as mentioned above, this self-concept allows the West superiority of mind, according to its rationality, and is based on Plato’s distinction of the mind into two parts: the rational part that is at war with the soul responsible for desires (Steinvorth, 2009 p.6), and the soul that is the essence of the self with thought as its prime characteristic (Thiel, 2011).

According to Thiel (2011) Descartes notion of the soul is the mind. Aristotle distinguished between the positive and active reason and argues that women possess a passive reason and men an active reason. Descartes favors the active reason, and declares that men should be rulers and women his subject due to the nature of her reason. Note that Aristotle also declared that all those who understood reason but did not possess it should be by nature slaves, and those who possessed reason and found to be active, should rule mankind. From this inference, the Western self is split into two divisions: the rational”thinking self” and the emotional self. Note that the Western splitting of the self into halves means that the mind has also been split into halves, with the logical self in control of the emotional self (Ani, 1994) in order to self-govern and in order to achieve superiority. This also explains why men are more powerful than women in Western societies and societies imitating Western ideology because mens reason has been declared active whilst women are passive, which justifies the notion of why men should rule women, according to Descartes proposals.

Steinvorth (2009, p.8) also supports the notions of Ani (1994) that Descartes great discovery was the distinction between the self and the subject, where the self has total power over itself from the subject from which it is derived, and is impersonal without feeling according to the argument of Ani (1994). Therefore, the Western authentic self is not only split from the rest of the emotional part of the mind, it controls it, the rest of the mind as well as the individual person from which the self stem from. Moreover, since this authentic self controls its feelings it controls their effect on it as well as their exhibition. Therefore, the Western authentic self is a thing, a thinking thing, that is in control of its self, its thoughts, and wishes to gain extraordinariness, which means that it wishes to expand its control realm within the mind and in the world. It wishes to take over the world because Asante (2007) informed us that objects within our physical world are exhibitions of our mental capacity, they are exhibition of our thoughts. The nature of our world is shown by the nature of our thoughts, and the Western self wishes to grow and gain power, reflected in the nature of its culture-grow and become powerful, because culture is a production of thoughts. Note also that Descartes declared that the authentic self could not be constructed without its ability to make judgement (Steinvorth, 2009 p.8). Therefore, according to Ani (1994) argument that the logical self of Plato is an aspect of the mind controlling another aspect is supported by Socrates and Descartes philosophy that the”thinking self” had to be without emotional influence in order to be able to make judgements (cited in Steinvorth, 2009).

Reaching judgement is crucial to the Western authentic self because this is its sole purpose; to make decisions, which is the rationality of the Western”thinking self”. In declaring its self authentic in making decisions, the Western authentic self is the judge of its self and by judging its self, it distinguishes between experiences to be felt i.e., doubts, beliefs, desires, from those not that are not to be felt, which it can decide against feeling or whether or not it should follow their commands. Steinvorth (2009, pp.8) posits that the rational self decides which desires and beliefs should happen to it, which ones it should believe in and which ones to dismiss. Note that even though these experiences happen, they happen to the subject, and not to the rational self. If unable to judge, the Western self is said to not resist agreeing, and in such instances, it cannot resist facts (Steinvorth, 2009 p.9).
The total power and control that the rational Western self has over its subject allows it power to deny any reason, even logical ones, and declares itself to be an existing self, with the possessions of the remains when detachment from everything else is done. This and this alone, is the Western self. This self declares its self a self when doubting everything else and remains in possession with that which it no longer can doubt (Steinvorth, 2009 p.9).

The decisions the Western rational self makes are deliberate and conscious acts based on the reason of "free will" to make them. Note that free will is not free actions as distinguished by Steinvorth (2009). Free will, supported by Descartes, and cited in Steinvorth (2009) allows the Western self-independence of all factors that predetermines it. The Western self is above all doubt, all predetermining factors, influence, is under its own self-governance, free from the influence of reason, logic, but rationalizes and uses its free will to be as it has declared its self to be: extraordinary, superior, autonomous, individualistic, all that that the nonWesterns cannot be. Note that this self-allocation of the self is based on rationality and not reason (Ani, 1994).

In choosing what happens or does not happen to it, the Western self is its own judge and determines what emotions it should feel and which desires or beliefs to cater to. In controlling its initiatives and spontaneous responses, it gains authority over itself. Remember, that the Western self already had total control and authority over the subject. Now it gains full control and authority over itself through controlling its responses and initiatives. This self-control of the Western authentic self learned in adulthood whilst the control mechanisms are taught in childhood by family members or close ones. It is also through this self-control of the self that is associated with extraordinariness (Steinvorth, 2009 p.10) detected in ambitions such as wars (Steinvorth, 2009 p.11), scientific, political, economical, and artistic extraordinariness from which the self seeks power through politics and economical activities but is restricted in the artistic and scientific fields.

According to Heidegger (n.d) as cited in Steinvorth (2009), the Western self is separated from the world in which it resides. However, it acts onto this world despite not being its epistemological constructor. Heidegger’s remark on the wondering about the existence of the world that Western self resides in is suggestive that the Western self is conscious about not being the constructor of the world but nevertheless separates itself from existing in the world by excluding its self as part of it. This is implying that the Western self is wondering about its very own existence. According to Heidegger, the Western self is conscious about its presence in the world and its epistemological dependency on other objects. Perhaps the detachment from the world limits its ontological understanding. But it cannot be so because its separation enables the extraordinariness of the Western self, and in wondering about the world, always wonders about its extraordinariness of its ontology.

When the authentic self discovers itself, in its uncertainties about a world-based context such as death, it is forced to reconcile with the reality of its uncertainty which leaves it certain with a probability of a reality of its uncertainties and therefore practices what Heidegger calls "authentic existence” out of understanding the assurance of its probabilities of existence, the Western self transforms itself into an extraordinary self, consciously knowing how much its existence is dependent on its authenticity (Steinvorth, 2009 p.17). Heidegger argues that the Western ordinary self is undifferentiated from other selves in the real world. It is the self that is affected during interaction with other people. The extraordinary self is not a self-constructed out of the world. It is born out of deliberation, and in this manner, it is authentic. Its conception is a result of a hard fight of self-assertion won by deliberate judgement (Steinvorth, 2009 p.18). According to Descartes, the authentic self is distinct, completely distinct from the world that it resides in. It is a doubting self of the existence of everything else except the existence of its self (Steinvorth, 2009 p.19). Remember, as already mentioned, this is a self that does everything and declares itself a self when it no longer can doubt anything anymore. One might wonder how the authentic self is aware of its existence if it doubts everything else. According to Descartes, as cited in Steinvorth (2009, p.19) knowledge of its existence is based on the notion that it thinks, therefore it exists. This is how the authentic self is aware of its own existence, by being a thinking self. In addition, doubting is a deliberate action learnt from other people. Therefore, the
authentic self is aware that it is the one doubting. In fact, the deliberate action of judging by the authentic Western self comes from the self-knowledge of being conscious, which it not always has been. Steinvorth (2009) argues that the authentic Western self is not consciousness. Wittgenstein (n.d) cited in Steinvorth (2009, p.20) argue that through silent doubting or judging, the authentic self can engage in mental activities independent from bodily movements, and that mental activities are conceptually distinct from physical ones eventhough they are dependent on the ontology of the physical movements.

As already discussed, the authentic Western self is deliberately conceived from the ordinary self out of desire for extraordinariness. It is characterised by its ability to separate itself from the influence of the world in which it resides, emotional detachment from its counterpart to completely control it, making fallible rational judgements in order to achieve authenticity and extraordinary achievements. It becomes clear that the extraordinary Western self is reliant on judgement in order to become extraordinary. In judging which actions it should take and which emotions it should respond to, the extraordinary Western self is its very own judge because it is controlling the mental faculties and activities of its self and therefore controls what should and should not happen to its self through the control of which initiatives and responses to a desired stimuli it should take. In securing its existence through active thinking, the authentic Western self is committed to actions that will ensure its probability of existence. Its most important aspect of being is being the judge of its very own self (Steinvorth, 2009). Now, one might wonder how the authentic Western self came to be the judge of its self and on what basis it is basing its judgement about doubting the existence of everything in the world except its self and its mind on?

Steinvorth (2009, p.25) states that judgement by the authentic self is a deliberate action based of free will. Note that free will is not free action (Steinvorth, 2009 p.6). Below is an excellent illustration of the free will of the authentic Western self:

We can revoke a good we have clearly recognized, because we can reject any reason for a practical judgement, that is, for doing something, even though it seemed evident to us that we should. This is not implausible, because in our judgement on an action, we can overturn a reason that showed us its goodness, if we think we rather should prove by our action our independence of any preceding determinant. But we can therefore also overturn an evident reason for the truth of a proposition (or possible fact) if we judge it "good for proving the freedom of our will"? This is not plausible. True, we can reject even the most evident theoretical reason for the practical reason that we want to prove our free will. But we will not recognize the resulting judgement as true. For theoretical judgements, we admit only truth reasons, and such are theoretical reasons only.

As illustrated above by Steinvorth (2009, p.25) the free will is a major problem for the authentic Western self because there are situations in which it must admit reasonable truths as facts but chooses to reject them for the basis of being authentic and extraordinary, in being the judge of self. Remember that the Western self doubts everything but truth. Doubt by the extraordinary Western self is a deliberate action, and the only way the authentic Western self is conscious of its self is through thinking. Knowing that it is the one doubting the ontology and epistemology of objects and people, the authentic Western self is seeking truth. How then is it possible to obtain knowledge and trust in it if the free will is above reason? Surely this causes problem in the reasoning of the authentic Western self because by deliberately choosing a reason to follow that coincides with free will, the Western self is deliberately filtering out reason that will reject the back up of an end gain, which makes it, according to Steinvorth (2009, p.26) responsible for consequences of rejecting evidence-based reason out of a judgement for reserving the freedom of the will to do so. Infact, Hume (n.d) as cited in Steinvorth (2009, p.26) rejected free will arguing that the agent chooses actions for a specific reason. Descartes as cited in Steinvorth (2009, p.26) argued that free will allowed for the power to reject all reasons and invalidates all their power, because it allows for the choosing of a reason that unpredictable judgement is based on, for making unpredictable judgements, and for the choice of reason. Steinvorth (2009,
p.26) cites Hume (n.d) that the reason for the authentic Western self’s practice of free will is for proving liberty to do so, makes the extraordinary Western self determined in its practice of free will. Free will also gives the extraordinary Western self the power to manipulate even evidence-based reason of truth for the benefit of the usage of free will to rule both societies and other individuals (Steinvorth, 2009 p.6). Reason that the authentic Western self is consciously deliberately doubting for the purpose of being extraordinary eventhough the rationality is faulty, the extraordinary self is determined to have its existence and the practice of its liberty in which it self allocates its self extraordinariness and deny nonWesterners it, in learning about the ontology and epistemology in the world it did not create.

3.1. Calculative Reason: The Western Rationality of Enlightenment

The rationality of the Authentic Western self is based on a particular model of reason termed Calculative Reason (Eze, 2008 p.25) defined as ‘accurately characterised as internally diverse and externally pluralistic’ (p.24). Calculative rationality is a model of reason most utilized in Europe during the periods known as modern. Modernity and calculative rationality are related because calculative rationality was the type of reason used in empirical science, which dominated this period. The works of Philosophers such as Descartes, Hobbes, Bacon etc., stem from the philosophical thought embedded into a rational self-image, from which modern cultural ideas and methods of social and natural sciences derive. This period is called Enlightenment; the age of reason (Eze, 2008 p.25).

Calculative rationality, a European idea for modernity, was conceived by Hobbes (Eze, 2008). According to the Philosopher, reasoning involves the act of calculation, in which thinking is conceivable act of the totality of the added units. It is also conceivable as the subtraction of the total units from each other, from which we get a remainder. When applied to words, thinking is the outcome of the names of all the parts. It is also equally the addition or subtraction of a part from the whole, or the whole itself. According to Eze (2008) the best field to apply this model is in mathematical settings. Here its revealed limitations are the model’s criticism for reducing thoughts to mathematical processes of subtraction and addition, making thought processing mechanistic and unnaturally controllable. However, the model has also provided insights about the manner in which we learn, in which it argues constitutes adding and subtracting.

Hobbes (n.d) as cited in Eze (2008, p.26) argued that in order for any reason to be accepted as such, it had to be quantifiable of natural facts and human nature. Unquantifiable, uncalculative human actions or facts are not considered reasonable because they do not correspond with the notion of controlled measurable results used for the insrumental purposes, which is the aim of the authentic Western self’s ascription to rationality. Recall that we talked about the rational Western self always having to think, then act, think and then act (Ani, 1994). Being a thinking being, it is always calculating the results of its actions because it is always controlling its very own thoughts by doubting everything except its own ability to think. It stores away the results of its thoughts that it achieves from calculative reasoning, as facts in the logical mind that it controls, and uses them upon will and desire. This is critical. The control of the application of thoughts through calculative reasoning is how the authentic Western self gains control and power of the subject and the emotional aspect of the self because it is how the subject and emotional aspect of the self are told how to act. It is the basis of reaching a decision on the part of the authentic self. This is also how learning about reality occurs, and also how the achievement of desired outcomes occurs, through the calculation of thought in order to generate a desired behavior. Remember that we talked about the rational Western self being fully conscious of the fallability of its ascription to this type of reason, having multiple reasons to follow, this reason is deliberated by choice, propagated under”free will” which Hume (n.d) as cited in Steinvorth (2009) dismissed by arguing for the notion that behind each actions of an agent, lies a reason. This model of reason is exactly what makes the authentic Western self fully responsible for the consequences of its actions.
Let us consider the reasons behind the ascription to the calculative model of reason by the authentic Western self.

According to Eze (2008, p.28) Hobbes, was interested in this type of rationality, as it would be used as a system of producing useful knowledge used to expand the structures of the fields of culture, language, politics, and society. Meaning from this kind of knowledge would be instrumentally determined. The instrumentality of rationality ascription, according to Hobbes’s mentor, Francis Bacon (n.d cited in Eze, 2008 p.28), enabled the possibilities of the determination of causal laws that govern both the subjective and objective natural dimensions. Rationality was regarded the best method of obtaining knowledge where natural science was seen as the best method of providing knowledge most dependable to reflect truth. Hobbes argued that the ascription to rationality and instrumentality of natural sciences, mathematics etc., allowed for the economic and political expansion of the British empire through technological advancement such as the building of ships and navigation systems. From science came technology that made science reasonable truth and technology evidence for that truth. The search for knowledge, according to Bacon, would lead to power acquisition. A way of gaining power is through calculation or quantification (Eze, 2008 p.29), a scientific method that would generate a process of mechanistic acquisition of usable and reliable knowledge, which would release the subject from discourses or interpretations of “the fact”, the truth, which Steinvorth (2009) informed us, is the only concept that the authentic Western self adheres to. So you see, the authentic self would have the truth and its totality without having to depend on any other self to acquire it especially if it had the means of obtaining it. The desire of knowledge obtainment was of course the aim because scientific method was the engine for the development of Enlightenment, which would increase the acquisition and maintaining of power (Eze, 2008 p.30) and its total assurance to the control of the authentic self to self-govern and achieve extraordinariness (Steinvorth, 2009). The search for truth or rather the search for knowledge by the authentic Western self meant that the obtainment of facts about the material world using scientific methods would “reveal the deepest secrets of nature” (Eze, 2008 p.31). This way the authentic self would gain complete authenticity in its self-determination. More power would be gained by the replication of the same experiment and scientific method that would allow for the re-acquisition of new knowledge through calculation of the same results learnt from observation and replicability. Bacon provided an analogy of walking with the obtainment of evidence-based knowledge by the authentic self-using the method of calculative rationality:

One could feel one’s way in the dark; one could be led, even in daylight, as if one were blind; or one could direct one’s own steps with the benefit of daylight

Eze (2008, p. 31) explains the above notion as a will that is strong enough to be self-determined without the reliance of the will of others.

This scientific method of obtaining knowledge has received criticism by being fallable through the magnification of subjective affect and mood, and objectification of the world (Ani, 1994). In fact, (Eze, 2008 p.32) argues that the scientific method incapacitates the objective measurement of the world because it imposes itself on reason. Bacon also admitted that mind’s sense perception and thought are referents of man and not of the universe. Similarly, Eze (2008) argue that the calculative rationality is faultiness because it reflects an incapacity of understanding how to use scientific methodology to gain real truth-based knowledge about the laws that govern facts, conclusive to Hume’s notion that an agent’s action have an underlying reason (as cited in Steinvorth, 2009) and the rational Western self’s deliberate and conscious choice of ascribing to this kind of rationality even when there are others to its availability is because of its strive for extraordinariness by gaining power and control over the unknown. Eze (2008, p.33) claims that a healthy reason would not distort facts or knowledge obtained from observation, calculation, and measurable scientific method because if these
thoughts are calculative and measurable, they are incompartment with abstraction in theory. They are in essence unacceptance of facts, and distortions of facts of the world.

3.2. Us vs others in European Self-Identification

Gifford (2010, pp.14,15,23,24) explained why the authentic Western self perceives its self extraordinarily distinct from the other non-Western selves. Gifford argues that it is because the definition of others is within the power of the authentic Western self, which sees itself within its liberty and free will to define others as it chooses for instrumentality. Gifford (2010) argues that in reality, identities are constructed concepts of the mind. The real other is nonexistent; we are all the same only distinguishable ontologies with different judgements of the sameness. We all define our counterparts. This we do in relation to the proximity or closeness of their mirror of our selves. Ironically, we also depend on others to grasp the specificity of our collective, which would be impossible to arrive at in isolation. Others also aid us in detecting what we like about ourselves by seeing what is distinguishable from us. We only perceive real difference when we are struggling, in rivalry where we imagine ourselves distinct from others and ascribe to a logic that promotes distinctions of our self-identification.

3.3. Literacy effects on the Western Authentic Self

During Plato´s time, the oral poets were regarded as inferior and irrational because of their inability to conform to the system of rationality. They used their emotional side for self-expression, creativity, which Plato regarded as a threat to the formation of his”Ideal State”, the Republic. In this state, everyone had a place, a role to act, whether they liked it or not. It is a state for the "thinking being" and poets created ambiguities (Ani, 1994 pp.52-53). This Platonic worldview was an objectification of the universe. It acted on the universe contrary to the nature of the universe. Instead of getting to know the universe’s nature by getting to know its objects, the Platonic view was to act on the objects, to control them in order to gain knowledge about the world and know truth. This manner of knowing the universe involved to objectification of knowledge and it is this objectification of the world that is controlled by the Ideal State and its members as illustrated below in Fig. 2., through rational thinking. The calculative actions, outside of the realm of the universe, are not in tune with the dimension of the universe and its objects, which they try to know through control measurements. Calculative actions are those of the Western superior self.
Fig. 2 shows the objectification of the universe on the search for universal epistemology and ontology (Ani, 1994; Eze, 2008; Steinvorth, 2009).

Greek culture borrowed from other cultures their religions sacred concepts. The symbolic epistemology of ancient civilization was apprehended with abstraction unachieveable by Europe as it was still, nonliterate. To be superior, it had to gain full control of its own mind as Havelock (n.d) as cited in Ani (1994, p.52). This advancement of mind was what was ascribed to by Europe when it became literate. It was the objectification of knowledge in the universe. The new Europe was self-controlling, self-governing, free from emotions, calculative etc. It believed that the literate mode made its morality universally superior with a universal validity of the abstraction of rationality. But it also misled her into thinking she was the only one capable of thinking or capable of critical thought and that she was a model that represented thoughtfulness and superiority. This was an illusion that Europe ascribed to, from the literate mode. It made Europe belief that it represents higher truths, higher states of the mind. Subsequently, the literate mode was more valued because of its promotion of the supremacy of European mind and thoughts (Ani, 1994, p.52).

4. The European Infusion Effects of Its Diversified Identities on the Global Expansion of the European Authentic Self

Culture is defined as the locally shared production of meaning of everyday life experiences of a collective of people (Anderson-Levitt, 2012), which exists in their minds and engraved and traced into their institutions and artefacts (Torelli and Shavitt, 2010 cites Morris, 2004 p.20). It is the shared understanding of norms, attitudes, ideas, beliefs, thoughts, know-how, knowledge, customs etc., which aids the co-ordination of behaviors of cultural members towards eachother, (Anderson-Levitt, 2012; Anderson-Levitt 2012 cites Cole, 1996). Culture is the lens through which individuals interpret the world (McCracken, 1986 p.72).

It is common knowledge that Europe has always been interested in knowing the nature of the world and its objects (Ani, 1994; Eze, 2008; Steinvorth, 2011) with instrumentality (Ani, 1994) of calculative
rational reasoning (Eze, 2008), the deliberation of achieving extraordinariness and superiority. It has embarked on many voyages in order to achieve this knowledge of the universe (Thorton, 1994). This achievement could not have taken place without the works of its Philosophers, in particular, Plato, who was very interested in the human mind and how its faculties could be controlled (Danesi, 2007). In his book, the Republic, Plato prepared Europe on its embarkment to world domination by providing insights into the nature of man, a man who is split in distinct selves and knows no spirit, a man that denies the universe and controls aspect of himself, particularly his thoughts from his emotions, takes his place in Plato’s Ideal State with the specifics of the world and its people (Ani, 1994), people whose reason is different from his. We know that during Enlightenment many European cultural thought was emerged into one. This was possible through translation of texts as an act of conveying different cultural ideas and concepts of different languages (Stockhorst, 2010) which resulted in the shift of cultural meaning of respective European countries and substitution of meaning with the concept that derived from a different language; a loss of European history. It is imperative to note that although Europe embarked on this voyage of world domination, it defined itself and its ideas as universal (Ani, 1994) despite the obvious fact that it was the contrary to Africa, its history, and its many civilizations (Asante, 2007): a fact that must have been seen by Europeans as they travelled throughout Africa. Still, Europe insisted that if we need to know truth, we must follow it (Ani, 1994) which would only lead to world domination of European thought and culture, and the erosion of the cultures of non-Europeans. Research finding of Torelli and Shavit (2010) indicate that power is related to the attainment of cultural-specific goals, and that a cross-cultural orientation difference to power, exists. Power is defined by an individual’s capacity to change others through administration of punishment and the withdrawal of resources (Torelli and Shavit, 2010 cite Kelnner, Grunchfeld and Anderson, 2003). The cross-cultural difference to the nurture of power is attributed to cultural differences in the meaning of power as well as differences in the objectives of the culture. Let us not forget why the European interest in circulating the world in search for meaning of the world served the European culture global domination (Ani, 1994), why European merchants travelled all the way to Africa, among other places, from the Atlantic ocean to trade, and their different trade policies as compared to those of the Africans all lead us to belief that Europeans were interested in making profit by any means possible on behalf of their governments and royal families, which really was the expansion of Europe and the direct influence on non-European countries view of the world. Let us also not forget the European colonization of Africa, which succeeded the African slave trade, and what happened to Africa. Ocheni and Nkwankwo (2012) inform us colonialism is the complete and direct control of one country by a foreign one for the purpose of political control and complete exploitation. European colonialism of Africa involved the cultural insertion and replacement of ancient African traditional values with Christian ideas and traditions (Asante, 2007). According to Ocheni and Nkwankwo (2012), European colonialism of Africa involved the psychological grip both economically, linguistically, politically, and culturally, on a race of people.

Why would Europe still have an interest in Africa after the slave trade? Ocheni and Nkwankwo (2012) inform that that the slave trade had provided Europe with the capital that enabled its industrial revolution to take its course. African colonialism would not only enable it the security of raw material and resources in the expansion of European industries, Africa would thereafter be the marketplace for European products.

It is therefore conclusive that the Western and Asian orientation to power serves the purposes of reaching cultural goals (Torelli and Shavit, 2010), which in European case, is dominating the world and expanding its Empires through universalism (Ani, 1994), exploiting other cultures and their people (Ocheni and Nkwankwo, 2012; Thorton, 1992) in the strive for extraordinariness and superiority over others (Steinvorth, 2008). In this way, the West and Asia use of power serves the benefits of reaching personal, individualistic goals, as opposed to the power goals of cultures of South America, who use their power collectively to help others (Torelli and Shavit, 2010). Clearly, it is evident that the meaning of power to the West is the opposite to that of Non-Western countries. The West will go to the length of ensuring the death of millions of people in the universal expansion of its self-declared superior, authentic deliberately-created self; a right it has self-declared to possess greater than any other people in the world (Steinvorth, 2009).
The European expansion of its Empire in Africa led to the complete decolonization of the gaze of the African people (Barlet, 2000). Indeed, the image of Africa was deliberately misconstrued by European cinema through the portrayal of Africans as grown children, barbaric, evil, animalistic etc., which led to the self-hatred of thousands of Africans (Barlet, 2000). The vitality of constructing a self-image to a people is crucial in their self-perception and the perception of their reality, which in African case, was under the control of colonial powers even postcolonialism (Barlet, 2000). In deed, under these circumstances one would conclude that Africans were incapable of constructing their own reality under a system that colonized them and aims to maintain colonization of their minds, a system of a people who feeds of controlling the minds of others. Let us not forget that this portrayal of Africa was manufactured by postcolonial European powers for the purpose of exercising control and power. This is so because Africa was contrary to what European cinema and colonial powers had globally portrayed it to be. It has over 1700 languages, the source of natural resources, a rich history and thousands of years of a legacy of civilizations and kingdoms, the birthplace of humanity (Asante, 2007). It is the starting point of human life: an antique place for human history and self-knowledge. In controlling Africa, one would be controlling the minds of people from multiple cultures and ethnic background, people with a rich history and creative sphere distinct from oneself, which one is aware of. In deed, I argue it to be so because Africa had the prerequisites for creating cultures and traditions, and they created multiple. For example, within one single African country, one can find more than 20 ethnic groups. So, Africa is very rich in productivity and creativity. I say productivity because Africans themselves created all these ethnic groups and cultures (Asante, 2007). The high-level productivity and creativity of Africans can be detected in the construction of Europe and the Atlantic world, which Africans did under degrading and most times, demeaning circumstances (Thorton, 1992). It is also arguable that Europe’s interest in Africa has been its interest in African cultures, a way of life that Europe has needed to gain knowledge about (being a seeker of knowledge). The European embarkment in Africa has been after the meaning of African culture that Europe could then distort and be in the position to tell the African people who they are and who they are not (Asante, 2007; Barlet, 2000; Danesi, 2007; Thorton, 1995). And, as Danesi (2007) would tell us, the European study of the meaning of language and objects to a people, allowed for the study of the mind of people. This showed that Europe was in deed interested in the control of the minds of millions of people worldwide, in its achievement of global power. It also shows that Europe is deficient in cultural meaning. In deed, Europe gains cultural meaning by distorting the meaning of the cultures of others through colonization (Barlet, 2000; Ocheni and Nkwanko, 2012) and claim to be the creator of the meaning when in fact Europe has a history of travelling all over the world and persuading other people to ascribe to its cultural norms and beliefs, in its aim of becoming a dominant culture (Anderson-Levitt, 2012; Asante, 2007). The European voyage around the world seeking knowledge is an indication of the deficiency in its cultural meaning. Note also that there is no such thing as universalism of European culture. Europe, in its quest for meaning as Danesi (2007) informed us, was collecting cultural knowledge, which Ani (1994) posits, is the fusion of divergent cultures -who have opened themselves to foreign invasion, into one system that distorts and controls their meaning. Infact, According to Hargreaves (1982) colonialism stimulated the true diversified European national consciousness. It was where true national identity was displayed because of the conditions that allowed its full exhibition to take place. Infact, Hargreaves (1982) argues that all Europeans in overseas empires developed a distinct cultural identity different to that of those at home irrespective of differences in national identity. European culture is therefore a limitation to the expression of, and experiences of the European authentic self (Hargreaves, 1982) in nonpowerful European individuals (Torelli and Shavitt, 2012) because of its highly diversification of norms and ideas, bureaucracy and institutions, secularity etc., at the same time advocating for freedom and liberty (Hargreaves, 1982). Those Europeans who sought a career overseas were naturally attracted to the possibilities of authoritarianism and the wielding of power unconstrainedly by the metropolitan lifestyle back home. This is why many men who worked in the colonies saw themselves as fugitives and sought a career in the colonies filled with freedom, privilege and authority (Hargreaves, 1982). Marchand (2001) as cited in Myers (2006) argues that universalism of European values and norms is what destroyed European self-satisfaction because those values reflected European traditions. Stockhorst (2010) argument contradicts that of Meyer (2006) and conclusive to the above argument of Hargreaves (1982). According to the
researcher, the unification and transferrence of European culture across all European countries was what destroyed European self-satisfaction. The Enlightenment period of the eighteenth century was regarded as an important period in European history, overriding all social, linguistic, and national boundaries. It formed the European identity. During this period, cultural meaning was transferred from one European country to another through text translation. In fact, 500 English texts were translated into French, including the works of Founding charters such as John Locke and Alexander Pope. French was also the most translated language of all written works. The translation of one language into another meant the transferrence of cultural meaning from one European country to another. In deed, it meant the transferrence of cultural concept lacking in one country to another, and the substitution of foreign words within a given culture, which led European countries away from the notion of self-reliance and self-sufficiency. Subsequently, this infusion of European cultures led to the emergence of new cultural concepts and artefacts, a deviation from traditional culture of a given European country. On a deeper level was the shift of cultural meaning of culture from one culture to a target culture. When the translated concept and underlying interests for its translation are concealed, alterity of European culture occurs as a consequence, along with impacts of cultural identity. This is in essence the transferrence of culture from one European country to another. Therefore it is arguable that France, Germany, and Britain fairly and largely determine European culture because they played the main role in cultural translation of text and cultural transference during the Enlightenment period. It is also noteworthy that shifting cultural meaning of European concepts from one culture to another, did not serve the recipients the same benefits as it did the translators and speakers of the dominant translated languages. Therefore, within Europe itself is an effort to strive for the acquisition of power between European states and European individuals, which means that European culture is only about the acquisition of power by any means necessary.
PART FOUR

*The European Invasion of the African Mind*
5. The African/European Role in the Atlantic Trade and Commercial Activities

The European isolation from the rest of the world was broken by its Atlantic navigation to the Americas, the west and central Africa etc., (Thornton, 1992 p.13) which allowed for the European social interaction with this world and the exchange of ideas and trade. Thousands of Europeans migrated to the Atlantic islands whereas millions of Africans crossed the Atlantic Ocean in migration to the Americas and the Caribbean, dominating the populations in these regions (Thornton, 1992 p.14). The "disenclavement” of the Atlantic meant the reshaping of societies and increased communities, the creation of a “New World” which Africa was directly involved in this reshaping and being the majority of the people who settled there, from 1650.

The Atlantic Ocean was linked with African and rivers of the Americas, which took one in and out of Africa and the Americas, and uniting long distance societies and communities with similar ones. These rivers and oceans shaped the Atlantic zone (Thornton, 1992 p.15). The Canary current north-to-south flows long to the coast of Sahara, enabled Mediterranean ships to sail into West Africa but not return. Africans leaving Africa by sea also had the same problem of not being able to make Mediterranean return trips from Africa, due to the nature of the winds and currents (Thornton, 1992 p.17). It was not until the late fifteenth century that the Europeans were able to completely apprehend the problem of the river and currents of Atlantic voyage system on which commercial routes and development were dependent. Barbados became an English colony in 1624, similarly to other regions, on the basis of the currents and winds problem of the region, whose prevention of the return navigation to the Gulf Stream from the Carribean, brough Carribean settlers to the Carribean and North American coast, linking the two regions economically under British control (Thornton, 1992 p.17). In this period, the water routes, joining the Atlantic Ocean streams with land streams that connected western Sudan to the Atlantic, conducted travel. Rivers into the deepest West Africa connected coasts to the Atlantic. Africans were traveling from one African region to another via rivers such as the Niger River, central to the economy of western Sudan, the Senegal River was characterized by falls, which the Ghanan people made strong protective boats against when traveling to al-Idrisi, and the Gambian River, which was used by West Africans for traveling within West Africa (Thornton, 1992 pp.17-18 cite Curtin, 1975; Tymowski, 1967). This three-river system was very important for commerce in West Africa, linking their economy. This is why the Mali Empire had such political power in West Africa because it was laid at the heart of the main waters. The Niger River linked the Yoruba states, the Nupe, Igala, Benin Kingdoms, and the Hausa Kingdom, forming a union to the complex system of the Niger-Senegal-Gambia Rivers, which was thereafter a hydrographic connection to the Atlantic Ocean. These rivers, including the River Benue, were termed the "Nile of the Blacks", and were also connected to the Nile of Egypt in the sixteenth century, reflecting transport possibilities in and out of Africa via rivers. Other African rivers also used for commercial purposes, particular in the Central Africa, were the Zaire River and the Kwanza River (Thornton, 1992 p.19).

Rivertine commerce was also associated with coastal commerce. Many Africans saw the coast as a river system for commerce, and many coastal communications were made by the rivertine systems of commerce and trade. In Sierra Leon, Liberia, Laongo, and Senegambia, creeks, lagoons and coastal estuaries facilitated the movement of large goods, which enabled direct communication of neighbouring countries (Thornton, 1992).

In America, there were also rivers that extended to the Atlantic oceans i.e., Saint Lawrence, the Connecticut, and the Hudson Rivers, formed river systems and allowed for deep navigation into the interior of America by Europeans for navigation and settlement (Thornton, 1992 p.20). Two rivers connected American commerce to the Atlantic Ocean were the Amazon and the Orinoco. The Native Americans controlled both river systems. Historically, extensive local traffic on both the Orinoco and
the Amazon was noted, particularly in trade-related activities such as gold and slaves that occurred in thousands.

The Europeans finally conquered the Atlantic Ocean, which allowed them to navigate in and out of continents (Thornton, 1992 p.21). Due to their navigation tradition, they were able to excel at building technological ships. Europeans also had two inland seas: the Baltic Sea in the north and the Mediterranean Sea in the south, which allowed for coastal passages, communication. Their opening led to the European involvement in the Atlantic commerce and trade from 1277, where large commodities and grain trade were moved from the Atlantic to these inland seas. These seas were also linked to other European seas that would enable the European participation in large Atlantic trade to take its form, particularly the south Atlantic trade from the Americas to Africa. For this reasons, many European voyagers had coastal posts on the African continent due to trade needs. Infact, many European ship accidents took place due to the fact that European voyagers were so keen to partake in the cross Atlantic trade, which led to the advancement of ship building by European inventions that enabled sailing under more difficult conditions and carry more cargo, to be a real possibility.

5.1. The European Motivations in Atlantic Trade with Africa

According to Thorton (1992), Europeans were more likely to partake in Atlantic trade due to a number of motivational reasons:

1. Europeans were interested in immediate profits enabled by their existing technology. Costs were small whilst profits and returns more than a certainty. This allowed for the exploitations of the Atlantic. With advanced technology also came more discoveries, and increase profits and returns.
2. West Africa was closer to sail to and clearly accessible by sea out of interest in its wealth such as gold. It had been a source of gold for centuries for the Mediterranean world, and many Muslim writers were aware of the fields that produced it. Christians from the Catalan and Italian merchants of North Africa were since the twelfth century, involved in gold trade.
3. Atlantic exploitations were dependent on financial liberties, an activity of the royalties and intellects. It was also the expansion of Europe that the European Atlantic exploration was of most interest (Thornton, 1992 p.22).

5.2. The European Political Domination of the Atlantic Ocean

Many European voyagers to Africa were sponsored through private funding, royal funding, by the political weath and wealthy merchants. The conquest of the Canary Islands and the circumnavigation of Africa a possibility ensured huge financial profits as the reward. Europeans began the domination of the Atlantic and related seas (Thornton, 1992 p.36), which gave them political and commercial advantages over local Africans and people in the Americas. However, they did not dominate coastal commerce, which proved that African people partook in the commercial activities of the Atlantic Ocean. Soon, however, Europe sought military advantage to ensure conquests and large Martine profits. They were inclined to conquer territories and enslave the people for profits (Thornton, 1992 p.36). Europeans could land as they pleased on in certain places, and reload their forces when they seized control of the seas.

The African-European Atlantic trade was profitable for Europeans due to the unequal and commercial activities of the Europeans. It placed the Africans into a dependency and an under-develop position (p.43). Africa gave up raw material and human resources for manufactured goods, which was a form of dependency. Note that this dependency was instigated by a superior, economically developed Europe. Indeed, African manufacturing at that time (1650) was not dependency of European offerings. Non-utilitarian goods were flooded into Africa, especially in regions where they were a clear non-
utility. The African-European trade was based on taste changing, variety, prestige and not motivated by filling African’s basic needs.

5.3. The European Invasion and Domination of the African Market

Northern European chartered companies such as the English Royal African Company, the French Senegal Company, and the Dutch West India Company were trading with African private traders on behalf of their governments, thus being state-sponsored companies doing private trade, they soon met competition at home from other state-owned companies who also wanted to trade with African private commercials (Thorton, 1992 p.55). Such companies came from Denmark, Sweden, France, England, Brandenburg, and Kurland (Thorton, 1992 p.54). Soon these State-funded companies started to corrupt African leaders for a license to trade privately in African commercial activities, and attempted to distort African markets against Africans and towards European favor. Many royal ships were directly involved in Atlantic trade with Africa, and many of them started renting out their powers to private European trade merchants to do private business with Africans on their behalf in exchange for more profits. They started gaining monopoly over trade in various African regions, over commodities and slaves, and soon sent out factories and royal officials to ensure that trade was being conducted in the monopolized manner, according to the rules agreed upon. At this time, African rulers allowed for European private concessions in trade under circumstances where trade would have been under government supervision (Thorton, 1992 p.60). European domination of African trade was directly linked to political connections. This resulted in European countries such as the Portugal having official settlers on the coasts of African countries where Portuguese traders would buy commodities or slaves directly from Portuguese settlers (Thorton, 1992 p.61). Soon, Portugal started conquering parts of Africa such as Angola, in order to ensure African trade would merit them, and to control it in their favor. They also made serious attempts to exclude other foreign powers out of trade with the regions that they controlled. The Dutch then made attacks on the trade monopoly of the Portuguese over specific African regions. They argued that since they already had been at war with the Spanish, and the Portuguese being an extension of the Spanish, the Dutch was at war with them. What the Dutch did was sent out private traders starting a chartered company in 1621 called the First Dutch West India Company, to compete against the Portuguese in trade with Africa. However, they were unsuccessful. The English, Swedish, Danish companies lodge of the African governments in enabling direct control of trade with their countries or states but were unsuccessful because African states were directly monitoring trade, taxing foreign traders and were not prepared to favor any trading nation at the expense of Africans. But a change was about happen.

6. Atlantic Slave Trade and the European Race for Profits

The African slave trade was seen as damaging for both regional and local demographics, a loss to Africa (Thorton, 1992 p.72). Africans saw slave trade as a forced unwilling participation in unequal trade. However, many scholars have seen slave trade as indigenous in African communities and the only damage done by Europeans was tapping into this kind of market by having a demand for it. However, in Africa, slavery had a different meaning than it did in Europe or in American colonies (Thorton, 1992 p.74). For example, slaves were structurally part of African societies and in the African Atlantic communities, and were recognised by law as the only property to produce revenues. In Europe however, land was the only private property of producing revenues. Therefore, Europeans acquired land rather than slaves, and when they did acquire slaves, they were working in agriculture. In this regard, slaves had a landlord-tenant relationship whereas in Africa, the unavailability of acquiring private land made it impossible to exploit slaves. Instead, slaves were seen as a corporate ownership and the corporate ownership of land inhibited the exploitation of the African slave market by Africans. Even if land ownership was illegal in Africa, it did not account for much since it did not indicate claim of ownership of a product of land as it legally did for European land owning. In deed,
legal European landowning would not only allow for the claim of a product, the rent of it, but also for the production of a product (Thorton, 1992 p.75). European observers were fully aware that the African societies were based on economical and political inegalitarianism (Thorton, 1992 p.76) where taxations of the people occurred despite the land being owned by a royal (p.78). Europeans view of taxation as limiting land ownership led to the European view of some African countries such as Benin, being "slave of the King" (p.78) and recognized the rulers as the ultimate owners of the land eventhough they were fully aware that rulers were working for the state as state officials. In this regard, European observers started studying the African juridicial and state system.

Even though slaves and free Africans did not own land, slaves were regarded a loss to Africa because they were labour and this labour was important for the economic progress of African societies in securing wealth. Slaves could, you see, labour the land. They could acquire it and work on it. In Africa, slaves had the liberty of working one day a week on acquired land and worked the rest for their masters. This was possible because African slaves had a contradicting view of slavery from that of their European counterpart, who were badly treated, put into harsh working conditions that were dangerous, damaging, and degrading; positions nobody wanted to fill. In Africa, slaves were relatively free as opposed to European slaves (Thorton 1992 p. 89 cites da Vetralla n.d).

Soon European merchants started reaching African rivers such as the Senegal River, the Niger delta and Benin were known as “rivers of slaves” to purchase slaves. It was a region with a prominent export slave trade. European would buy slaves and resell them to Africans in other regions for increased profit. An Annual import of slaves amounted to 4,500 to Spain from central Africa, for example (Thorton 1992).

Europeans soon started trading in technology with the Africans. For example their trade of guns and horses for slaves compelled Africans to trade in slaves in order to gain the technology useful for self-defence (Thorton, 1992 p.98). Guns ensured the long supply of African slaves as guns brought war which secured large number of slaves supply. Through destructive means, Europeans were able to indirectly influence Africans (Thorton, 1992 p.98 cites Goody n.d). Europeans would wage wars in African regions such as Ndongo to capture and sell Africans into slavery, as would Africans to sell their enemies into slavery to the Europeans. In the end, Europe was able to ask African Kings for slaves. For example, the King of Sierra Leone would wage wars to produce the net of 3,000 – 4,000 slaves (Thorton, 1992 p.101) in order to pay debt to European merchants.

Europeans controlled the slave trade through controlling military resources, and partook in African politics as military experts on requests for more participation in the slave trade. The cycle of slave-gun led to more supply of slaves especially as European tecnology grew. Soon Europeans would use their own soldiers to conquer aspects of African regions. They understood that Africa was ruled by ministates, which did not cover more than 130,000 km2, which made Africa faily politially and economically fragmented, as table. 2. indicate The African-European slaves supply expanded throughout the centuries which left African with a loss of labour for development. Blame cannot only be put on Europeans because they could not militarily or economically compel Africans to partake in the slave trade. Europeans were only able to partake in the slave trade as long as the price was attractive to them (Thorton, 1992 p.125).
Table 2. Illustrate Annual Estimations of Slave Exports from Africa Coastal Regions to Europe and European Atlanta 1500-1700 (Thorton, 1992 p.116).

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<td>Gulf of Guinea</td>
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<td>3.300</td>
<td>19.400</td>
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<tr>
<td>West Central</td>
<td>2.000</td>
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<td>4.500</td>
<td>8.000</td>
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<tr>
<td>Total</td>
<td>6.000</td>
<td>8.000</td>
<td>9.500</td>
<td>13.800</td>
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6.1. The African Contribution to the Formation of the Atlantic Culture

As already indicated, Africans involuntarily came to Europe and the Atlantic world to work as slaves. They brought their cultural heritage, aesthetics, languages that contributed to the formation of the Atlantic world (Thorton, 1992 p.129). They possessed particular skills, and together with Europeans and Euro-Americans, they developed the phenomenon: the Atlantic culture, which is a blending of different cultures. They were subject to European and Euro-American cultural norms and vice versa which allowed for a cultural influence to take its course.

African labour was vital in the building of the Atlantic world. They became cultural receptive more than formative. However, this varied between plantation-to-plantation systems, although a process of deculturalization took place when Africans were brought to the Atlantic world, which involved the erosion of their cultural heritage in preference to that of their Euro-American masters as a characteristic of dependency (Thorton, 1992 p.162). However, Europe took an opposite position in their slave relationship. Similarly to their Euro-American family, they mixed with their slaves (Sherzer, 2009), culturally and intimately. However, France for example, allowed for slave communities to form in hopes of loyalty. They allowed for slave members to live together, and in that manner preserve their native cultural norms and identity. French slaves were allowed to construct their own housing and to construct their communities. An example is “the city of Angola” that was constructed because most slaves refused to abandon their African culture. When freed, self-sustaining ex-slaves families were capable of starting their own businesses.

Slaves also started designing their own clothes, which in some cases, was not a luxury but a necessity. For example, slaves working on plantations or mining field had by force to design their own clothes since slave masters had to economise, which allowed for the self-expression and an opportunity for self-reliance by slaves to take its course. In slave-abolished areas, slaves maintained their African culture, transmitting it to the next generations (Thorton, 1992 pp.129, 135, 141, 152, 168-172, 175).

In both the Atlantic world and Europe, some slaves were urban slaves and skilled artisans. They joined their masters’ businesses in an exchange for working for a wage and sharing it with their masters. Most were employed in retailing and vending, many were able to control their time and moved in the world of Europeans or Euro-Americans, whilst others surrounded successful businessmen (Thorton, 1992).

The slave trade brought a community of self-sustaining slaves who transmitted African culture into the Atlantic culture. Although this interaction was difficult and intense, Africans were relatively flexible. In the Afro-Atlantic communities, those who enjoyed and contributed to Afro-Atlantic aesthetic
development dressed well and had relative choice of clothing with new styles. As this population grew richer and freer, their fashion, the fashion of a minority became imitated (Thorton, 1992 p.234).

6.2. The European Suppression of the African Culture and Its Development

As the presented evidence shows, slave trade was a loss to Africa, a loss of culture and human labour (Thorton, 1992). The African slave trade, colonization and neo-colonialism in the form of globolization, resulted from the culturally devastation of the African people (Yakubu, 2002 pp.11-12). Furthermore, globalization has led to the imbalance of African cultural experience and distortions of socio-cultural thoughts. African cultural thoughts were dispersed into mainstream America and Europe. According to the Yakubu (2002), globalization is a threat to the psychological and physical survival of the cultural identities of indigenous African people. Colonization, which succeeded the African slave trade, was the complete exploitation of Africa (Yakubu, 2002; Bekerie, 2007). This is so because Africa is the world’s dominant contributor of raw materials. It is also the major consumer of manufactured goods, which Ocheni and Nkwankwo (2012) and Yakubu (2002) argue is due to its chronic dominance, imperialism, and exploitation by Europeans. Ayeleru (2012) urges for the full protection of African cultural values from complete foreign domination, whilst Nelson (2008) calls for the service of African cultural meaning decodation of active bearers of African tradition; an evidence-based encouragement of the European colonization of African art, writing, and aesthetics that results in the misinterpretation of signitures and emotions of ”Africanness” or ”Blackness”. Furthermore, the decodation of African cultural meaning of African tradition is important because African objects, human names etc., used in cultural and literary discourses carry deep sacred cultural meaning, important to Africa. Ocheni and Nkwanko (2012) recommends that in order to recover from the effects of colonialism, African people and their leaders must create new cultures, indigenous identities, technology, religion, education, under good governance.

Ocheni and Nkwankwo (2012) inform us that the European colonialism of Africa emerged out of the European industrial revolution. Europe needed a new way of manufacturing goods and make profit at the same time. Its colonization of Africa was a result of a need to invest capital that was accumulated from the slave trade. Europeans also needed raw material if they were going to gain profit from their industrial revolution and expand their economy on a global scale. If they were going to do all the above, Europeans were going to need a place that produced raw materials for them and consumed them also. Therefore, Africa was made a European consumer goods nation. Europeans were also going to need a place that produced raw materials for European consumption set at the price and costs by the Europeans, and Europe set prices at bay in order to make profits.

Europe had no need of African labour at home in Europe. The building of Europe was already accomplished through the African slave trade. Rather, Europe needed African labour set up in Africa to work for Europe. This was so because Europe wanted to grow and expand her economy at the lowest cost as possible whilst making the highest profits as possible. Therefore, Europe purchased African factories such as mines, which African workers dug up the required resources for her at a price set by her. Europe also needed to further increase her profits so she extended her powers far into the interior of Africa, restructuring mines, markets, farms for her ever greater profit margins. Europe seized African markets and gained full control of the African economy by eliminating African authorities termed ”middle men” in conflicts and wars. Europe needed raw materials and the ensurance of their delivery, so she took direct command, using force ofcourse, compelling Africans to produce for her the required raw materials. The direct control over the African economy was taken by Europe through political administration of the preferred food to be produced by Africans for Europeans, food that would be sent back in Europe. In this way, the globalization of the African economy in a manner that would profit Europe, took place. Africa was further integrated into global economy where its participation meant the compulsory to accept global standards set by colonizers to produce agricultural raw materials that European industries would need. By controlling the production
of raw materials, Europe controlled the African economy. Furthermore, Europe controlled the monetize system that was aligned with the global trade standard and the European economy. The full control over the African political administration and economy ensured that Africans did not manufacture anything other than the preferred raw materials that the European industries needed in order to further grow their industries, which is the primary reason why African technology has not developed. European merchants and governments felt that they had to protect their capital investments as well as ensure the full maximization of that investment. Therefore, they either took full direct control of the African economy themselves or through a charter such as the Royal Niger Company in taking a direct control of the African economy. This is also how the British government took direct control of the Nigerian economy. Africans were unwilling to comply because the capital system and the organizational life of the industries of the West were foreign to Africans. What Europe responded with was the use of their governments to make laws that would force Africans to abandon the protection of their traditional system, in preference of the system of the European colonizers, which led to the complete European colonization and imperialism of Africa (Ocheni and Nkwankwo, 2012).

Strategies that colonizers from Europe used to compel Africans to submit colonial administration were further elaborated by Ocheni and Nkwankwo (2012). Various African states and territories were conquered culturally, economically, socially, and thereafter enslaved. Europeans insisted on being the dominators of trade with Africans and they brought gunboats to the African shores. When European traders saw the armed British ships that sailed to the African coast out of interest to protect them, European traders lost fear and respect for African authority, and displaced African traders who would otherwise have controlled the Euro-African trade side. Occupation of African territories by colonialists forced Africans to labour in plantations and industries. Africans were forced to labour in sugar plantations, industries, mines etc. The occupation of African land by colonialists forced Africans either to mine their remaining land for diamonds, asbestos, tin, iron and zinc, gold etc., or to farm the land for palm oil, kernel, sisal, wool, cotton, rubber, cocoa, and groundnuts. In other words, Africans were made slaves in their own countries and forced to work for European economic development in order to survive. Europeans were killing Africans in order to make profits. Taxation was introduced as a method of ensuring the availability of labour. Africans were forced to sell their labour to the Europeans in order to pay taxes set by Europeans. If an African defaulted, compulsory labour was applied. This means that Africans had to labour in order to survive. In some villages, Europeans used harsh methods such as the enforcement of the native police. But at the core of it all, the main reason for taxation was the breakdown of the tribal system, which Africans regarded as both an economic and political source of strength and solidarity. Taxation was also used to dominate the occupation of African territories, paid in the currencies set by the colonial powers. Africans could not pay their taxes by giving yams, livestock, palm oil etc.

Other reasons why Europeans were taxing Africans are because they wanted to generate an income for paying both the costs of their plantations and industries as well as the labour personnel. Colonialists did not want to use their own funds to pay for both the costs of illegal occupation of African territories as well as the labour. They were interested in profits and profits alone. If Africans failed to pay their taxes they were forced to labour on plantations or industries, and Africans dreaded not paying their taxes because they did not want to undergo the conditions laid out by Europeans on plantations or industries in conditions of not paying their taxes. So, to get the Africans to voluntarily submit to working on the plantations or industries involved making the act of not paying taxes criminal or an offence to the state. Therefore, all adult male applied for work in the plantations or industries in order to pay tax, which was an effect of the European colonialistic intimidation approach to compel Africans to do the very deed that Europeans wanted them to do, without paying for any damages.

Ocheni and Nkwankwo (2012) also inform us of other strategies that European colonialists used to directly control the political administration and economy of Africa. One of such strategies includes the introduction of the monetization. In Africa, a barter system was used rather than the monetization system of the West. Colonialists used this system against Africans by manipulating the worth of the currencies. They declared African raw materials and agricultural goods worth less than they actually were in order to control the large obtainment of the currencies by Africans. Simultaneously, they made
their own manufactured products very expensive for Africans to purchase, which meant that an African had to work a number of years in order to obtain the correct amount that was necessary to purchase a European product, whose pricing was of course, under the control of the European. This led to the development of poverty amongst Africans and wealthiness amongst Europeans. The poorer Africans got, the more the European profit grew. Low wages was the last strategy that the European colonialists used in controlling the African economy. This strategy was effective in maintaining the availability of the African labour to European colonialists. All family members had to work on the plantation or industries since the husband’s low wage could not balance their budget.

According to Ocheni and Nkwankwo (2012) the effects of colonialism on Africa were shocking. The primary impact was underdevelopment of African territories. Secondly was the negative impact that the Western education had on the African people due to its lack of organic rootedness in the culture to foster meaningful development. Poverty was a major effect of European colonialism on African development. The distortion of food production for African families was devastating due to the raw material production for global western industries. As a result food prices were high because labour and production was costly. As a result, local markets were distorted as well as transport systems. The developed transport systems were not linked to town centres for the purpose of communication and development. The introduction to global economy prior to internal economic integration was problematic for the African economy. Agricultural sector and industrial sector lacked a direct relationship since the produced raw materials served for the further economic development of International Western companies and not Africa.

6.3. Colonial Effects on the African Self Image

This section highlights the importance of the works of the African cinema in reshaping the African image during postcolonial times, which Empires such as the British -being the largest of all colonial empires (Thomas, Moore and Butler, 2008), and other colonial power such as France, helped to distort or to destroy. This process was termed important for the decolonization of the African gaze (Barlet, 2000).

After independence, African cultural cinema aimed for a political assertion; a way of self-perception and thought that opposed the one enforced on Africans during colonialism. Through imperialistic ideology, Europeans came with their reason; to civilize “darkest Africa” from savagery and barbarism. Western civilization values and cultures were declared universal. White cinema showed Africans in a manner that segregated them from the human family, portraying Africans as animals, in a manner that represented and dehumized them. The particular aim of White cinema to show the animality of Africans revealed their deep racist unconsciousness towards Black Africa. They saw blacks as overgrown children, living like animals, inferior to whites etc. In Hollywood films, the skin colour of Black actors is seldom black, and black women have spent times ruining their skin colour out of self-hatred. Another example of how white cinema portrayed Africans as nonhuman is how black characters in advertisements were replaced with monkeys. In the Disney film: The Lion King, the monkey had an African sounding voice to indicate that Africans are animals, and they are inferior to the Whites (Barlet, 2000).

African film makers responded with an authenticity of asserting their own perception of their own reality. Vieyra (n.d) as cited in Barlet (2000) states that the best cinematic illusion is the presentation of one’s own perception of people as their own perception. These African cinematic perceptions came from White academics and technicians. Ramaka (n.d) as cited in Barlet (2000) argue that it is not necessarily the gaze that is problematic but rather the content, sought after by deliberation. With content under the control of the film maker, the film maker always have power over the image, which is important in shaping the reality of a people according to Kabore’ (n.d) president of the Pan-African Federation of Filmmakers (FEPACI) (Barlet, 2000).
Barlet (2000) states that since the end of colonialism, African filmmakers have embarked on a mission to deculturalised African cinema. This involve to decolonization of African thought and transformation of African consciousness; the embarking on a quest of recovering the deep memory of Africa that colonial powers have suppressed. One of the worst erosion of colonialism is the erosion of the African history. African cinema further aims to study the dimensions of psychological oppression of colonialism and the corruption of the African elite that mimicks the ways of the West. African cinema was responsible for the economic and cultural independence of Africa since post-colonialism, African values are still not put into practice by new heads of states and African independence has been deemed insignificant. Colonization destroyed and deprived Africans of their identity and culture. The decolonization of thought means to first and foremost change these thoughts, achieveable through the decolonization of the African screen (Barlet, 2000).

7. The European Re-birth with Her Many New”Other” Selves

Europe faces a number of problems. One is that that questions the meaning of its culture as well as the effects of the impositions of these multiple cultural meanings on the European people. The unification of multiple European countries under common values and beliefs was highly problematic. Myers (2006) argues that the Church is seen as a religious imposition, contradictory to modernization. Modernity poses itself problematic due to its hinderance of retaining national identities. Other inconsistencies in European cultural identity have been reported by other researchers. Todorov (2008) reported it highly diversified, pluralistic but uniform under the EU, a ruling body that regulates the balance between unity and plurality. According to the researcher, cultural diversifications were brought about by a number of factors such as; language barriers, collective memory, difference in the view of tyranny, external cultural influences such as those of the Oriental countries which had a major artistic influence on the European culture (for example: Persia, China, India, Egypt). Europeans see themselves as revolutionary but also conservative, supportive of religious wars but also highly tolerant, respecting individual autonomy but also for military conquests. Europeans defines themselves as supportive of liberal democracy but also for communism, authoritarianism and imperialism. This is just an example of how incoherent the European cultural identity is. Europeans have the freedom of following their respective cultural identities or the freedom to adopt those of other European countries. This manner of constructing identity posses questions to the survival of Europe (Todorov, 2008).

The nonEuropean influence on Europe has resulted in the nonEuropean impact on European progress, which occured through the transformation of European cultural components on nonEuropean countries and their re-transportation back to European during the European circumnavigation of the world. Disciplines such as philosophy, religion etc., that have had a profound influence on European culture, stemmed from external people such as the Persians etc. European Heritage came from India, China, and other Oriental countries as well as Africa, and resulted in the mixture of European cultural identity (Ocheni and NKkwankwo, 2012; Todorov, 2008).

Boylan (2006) argues Europeanness is an indefinite, nameless identity entity that is optional. The researcher argues that Europeanness is a” will to be”, an optional, multiple and diverse-based ways of existing of all members of the EU countries due to cultural and linguistic differences. Sadly, research findings are supportive of this notion. Cinnirella and Hamilton (2007) findings showed that indigenous British citizens do not identify themselves as Europeans whilst South Asian-British do despite the large sample size of the indigenous British (n= 55) in comparison with that of the South Asian-British (n= 44). Findings of Spannring, Wallace and Datler (2007) also showed a similar trend in young British and Scottish Europeans. Their evidence showed that despite the high exposure to European culture, young British and Scottish youngsters do not identify with the European identity. Delanty (2005) presents four models explanatory of the vagueness and ambivalence of the European identity.
The researcher argues that some European identity models are either too “thin” or too “thick” in explaining European identity. For example, both the Moral Universalism Model and the European Post-national Universalism posits that human rights, democracy, science, all stemmed from Europe when in reality are universal beliefs and practices. The only difference is that the Post-national universalism model is particular in nature, adhering European identity specifications to institutionalism at the same time sharing universal norms and values, which is problematic because these norms are never limited at institutional levels but strives to maintain moral values at universal level, which makes both models “thin” in nature. The European Cultural Pluralism model is too “thick”. According to the model, cultural heritage is the foundation of European identity. The more culture a nation has the more civilized it is. It posits that European culture stems from Greek, Rome with the Christianity, and Catholic faiths. It also states that this culture is exclusively European, which is anti-Americanism, and anti nonEuropean cultures (Todorov, 2008) which give the illusion that European culture is superior, conflicting with European popular cultures. The European Pragmatism Model is also too “thick” a model of European identity definition. Here Europeanness is felt through borderlessness, as well as the sharing of a common marketplace. The only problem with the model is the leaning too much towards institutionalism, reflecting of a consumer Europe rather than of linking themes such as a common language for all Europeans (Delanty, 2005). Therefore, Delanty (2005) argues that Europe is still in the making. It lacks sovereign power, and no European can identity with its political frame-works despite the attempts of the EU. In reality, Europe is an extension of Asia, lacking geographical territory, and comprised of national and regional identities. The European identity has been perceived vague, optional, and has been unclearly defined. To be European is identical as to be American and Australian: to be Westerner, which poses a problem because anybody can be European or Westerner under these unclearly defined boundaries. To be American, according to Walzer (1990) as cited in Delanty (2005) is to have a hyphenated, dual identities as that of Irish-American or Italian-American of the USA. Both the EU and the USA are made up of states (cites Walzer, 1990). They are also culturally and linguistically pluralistic but united in diversity as Todorov (2008) also argues in the EU case. Multiculturalism is what accounts for the diversity of the American identity. Moreover, it is a nation-state, something Europe is not. This is so because Anglo-Saxon in American identifies themselves as Americans without the hyphenate, which is not the case for any Europe country. Europe lacks a group of people who identifies themselves solely as Europeans (Delanty, 2005) but rather as European-Germans and European-Italians, who live within the borders of European nations. This brings me to the next European Identity problem.

European national identities have also been under threat long before the unification of Europe. The problem its self is not the EU. Take Sweden for example, its cultural identity, for the sake of global economic and political competition and investment, has been disseminated world wide (Glover, 2009). The Swedish Institute dialogically construed an image of Sweden that was a direct opposite to the nature of the country, all in the name of economic and political wealth and growth. The country was globally promoted as a state with economic and political possibilities as well as its connections with powerful allies such as the USA, instead of being promoted as a nation. Less focus was put on its culture. Outsiders and the Swedish population both could define Sweden, which meant that Swedishness lacked national boundaries. As a result it has been vaguely defined as neutral, democratic, and international. Sweden has also been branded as a product. Some of the values that respondents of a questionnaire-based study gave in response to their perceptions of Sweden were: progressive, authentic, caring (Glover, 2009). Hubinette and Lundstrom (2011) also argue that Swedish identity is under threat. Both the “old Sweden”- the homogenuity of Sweden and the ”good Sweden”- the view that Sweden is both an anti-racist and feminist country, are under existential threat by immigration. France also faces clear identity issues; a debate that started in the 1980’s, due to the growing multi-ethicism of the country due to French colonialism (Sherzer, 1998). French immigration from colonies such as; Indochina, the Caribbean, Africa and North Africa, led to mixed-race marriages between indigenous French and former colonial subjects, considered a forbidden act. The French hegemony was to maintain the French identity of being superior and pure amongst inferior and impure subjects. According to Sherzer (1998), France is divided between xenophobia and ethnic-purity. Identities produced by individuals of mixed race relationships have been reported to be ambivalent, contradictory, and instable and have experienced extreme xenophobia.
Even on national level, Europe faces identity definition problems. For example, European countries vary in how they identify themselves as European. The UK has the lowest European identification rates, Scotland being less European than England, and Finland being more European than other Nordic countries. Delanty (2005) attribute this to differences in country size between countries in close proximity. Spannring, Wallace and Datler (2008) findings are contrary to the argument of Delanty (2005). According to the researchers, identity differences of Europeaness amongst European young adults is accounted for by the degree to which they are exposed to other European countries, whether or not they speak more than one European language, whether they have migrated to another European country since being 16 year old, etc. Evidence showed an inconsistency in the development of European identity amongst European young adults. For example, although those young adults from Madrid were not bi-lingual they were exposed to the European culture, and participants from Edinburgh were more exposed to the European culture because they had a background of travelling within the common wealth countries, but they did not necessarily consider themselves European. So what is Europeaness?

Delanty (2005) proposed a model that solves deficits in the European identity; European cosmopolitanism, which fails to define Europeaness through shared culture but through willingness to accept differences. European identity is having the ability to see oneself in others and others in oneself in order to relate to others. Education and collective identity is important to combat racism, violence, and marginalization of people, who are empowered by this model. The competition of regional and national identities is erased in this model due to their lack of homogeneity. Europeaness is therefore regarded to as diversity within Europe.
PART FIVE

Fashion, the European Symbol for Superiority
8. What is the European Fashion Concept?

The word fashion originates from the Latin word `mondus´ which means”matter”. It was first recorded in 1300 and first appeared in the French language in 1482 as”manner of dress”. Therefore, it is concluded that the word fashion is derived from Europe. By 1489, the fashion word was heavily associated with the upper social class and privilege (Kawamura, 2005 p.3, p.5), and modernity and growth of industrial capitalism (Davis, 1992). Davis (1992, p.14) posits that fashion means”to make”, that is, to fabricate.

Barthes (2006), Davis (1992), and Kawamura (2005) all argue that fashion is derived from dress or clothes. Infact, the general notion is that fashion surpasses above the meaning of dress/clothes, and has a life of its own, which Kawamura (2005) argues, results to its insertion of added value of meaning into dress/clothing. However, it is important to note that the addition of meaning to clothes by fashion occurs on an intrinsic level only operateble by fashion. This is so because of its intangible and nontouchable nature that makes it only existent in the minds of the people who believe in it. Therefore the contribution of fashion´s additional value to clothes occurs on a psychological level in subsequently affecting the behaviours of its believers and nonbelievers, which Bell (1976) argues, make it a vehicle for social production (as cited in Kawamura, 2005).

Lets try to answer the question to what the meaning of the word fashion is refering, in defining fashion as ”to make” or to “fabricate”?

In order to understand that, we must see the relationship fashion has with personal identity, social identity, and cultural meaning. Kawamura´s (2005) argument is that fashion is a Western cultural constructed symbol, so culture is implicated. Anderson-Levitt (2012) defines culture as the local production of meaning of life to people, and Voicu (2013) defines cultural identity as an individual’s acceptance to membership to a people, its specific characteristics as well as the displayal of group-specific behaviors. Barthes (2006), Davis (1992), Kawamura (2005), and Thorton (1992) argue that fashion came from the West, particularly Europe, and more specifically, France. Therefore, fashion is developed by European local people to reflect them and their mind-set, a claim supported by Barthes (2006, p. 3). Remember, Danesi (2007) informed us meaning is created to reflect our ability and way of seeing the world that we live in, and that we use artefact to remind us of who we are, by inserting meaning of ourselves and our world into them. By being a culturally constructed symbol that Kawamura (2005) argues fashion is, fashion is unique to the people who made it and has a cultural meaning specific to those people. McCracken (1986) posits that clothes are culturally produced artefacts, for the purpose of carrying culturally constructed meaning that is transmitted from one person to another, and meaning that also resides in clothes. One might want to know what the meaning of fashion is, and why it should extend the meaning of the artefact-category of clothes in European culture. My argument is that the culture that has produced fashion has by default made it to extend the meaning of clothes to reflect them, and we know that the European authentic self sees itself as extraordinary, autonomous, independent, authentic, and declares itself superior above anything else. This means that in this culture, clothes have no meaning unless they are related to fashion. Members of this culture do not wear clothes but fashion, and they use fashion to reflect them and their thoughts, ideas, values, beliefs and norms. The heart of the European culture is the achievement of power. So, it is not surprising that fashion reflects these European desires and objectives, and must serve to remind members of this culture their superior minds above those of nonEuropeans. Everything that fashion creates must reflect superiority, extraordinariness, as well as an enablance of the objective to the achievement of power over others, including Europeans in superior positions seeking to achieve and practice superiority over Europeans in low or non-superior positions, in their societies.

Now that we have understood that culture, cultural identity, and meaning are implicated in understanding the meaning of fashion, we must now understand how personal identity is implicated also. Remember in previous sections, we discussed the nature of the European authentic self. A self
that is created out of deliberation and has a free will to exist by any means necessary (Steinvorth, 2009). A self that sees itself extraordinary and superior to other selves in the world, and which self-defines itself as superior and simultaneously defines other selves in the world as inferior to it, as Steinvorth (2009) and Ani (1994) would argue, a self that knows no spirit (Ani, 1994), whose reason is reductionistic in nature and views the universe as lifeless matter (Eze, 2008). A self that is constantly on the voyage for the accumulation of knowledge about the world, and believes that this is this how we come to know, a self that then subsequently uses its accumulated knowledge for its growth and expansion (Ani, 1994; Eze, 2008).

It is apprehensible that the culture of the Western authentic self is reflective of the nature of the Western self. Afterall, meaning of a given culture is produced by the people who make the culture, which would be impossible without the self. By knowing the nature of the Western self we know its culture. And the Western self seeks growth, and expansion, attainable through power and control of self and others, achievable, communicable, and maintainable through the use of fashion as Davis (1992) illustrates below.

Clothes are important in the construction of personal identity because they enable the individual to have a clear interpretation, a clear meaning construction, an unambiguous meaning of self-identity that is reflected in the clothes that they have chosen to reflect them (Davis, 1992; Doo and Lee, 2012). How do Western individuals respond differently to clothes? They do so due to the nature of the Western culture. It is conventionalized by signs that clothes signal. Signs that have meaning to Western societal members about themselves and the sign recognition manner is embedded in the features of the signs such as fabric, colour, texture, cut, weight, wave, stitching, transparency etc., termed signifiers. They determine how social members respond to clothes differently, and their sharpness also determines the manner in which they are responded to. Therefore, in order to ensure a full response, mental representations or images of the meaning of the signifiers, that different social members can relate differently to, is needed. Mental representations or images of the signifiers are termed signified. They are the code. So you see, they are directly related to an individual’s personal identity. This is so because human beings are social creatures and communicate about themselves to others in social settings. Social identity is the means through which individuals communicate aspects of their selves symbolically to others, using sensory-specific symbols of tactile, visual, olfactory nature etc. In social identity communication, people communicate abstractly by configurating attributes and attitudes of themselves that they seek to communicate to others. Fashion is related to social identity because we all share similar conditions in life, and we all share yearnings, tendencies, discontents, concerns etc. that we wish to express in our communication with others. In this way, aspects of our personal identities are shared. Fashion addresses itself to these collective facets of our identities; the things that we share together. These facets are contributions that we all make in the communication of aspects of ourselves to others (Davis, 1992). Therefore social identity does not exist because aspects of our personal identities contribute to the facets of the social identities. It seems to me that social identity is just grouping of individual identities in social settings. In any case, Davis (1992) continues that fashion is related to social identity because of the occurrence of “currents” of personal identity in communication with other people. This happens in certain periods of our lives where these”currents” form us. The formation of our personal identity by currents happens within certain conditions. What is interesting that there is a time period in our lives when we communicate something about aspects of our shared selves to other people who we share the similarities of personal identity with. This is the period when our personal identities are instable, changing etc. Fashion plays a major role in the communication of the changes in aspects of our selves to people similar to us. Fashion bridges that bridge. But it does that at a cost to us. These changes are ambivalent, strains, ambiguities, contradictions, paradoxes within our personal identities. Some of which include; inclusiveness vs exclusiveness, youth vs age, work vs play, revelation vs concealment, conformity vs rebellion etc. What fashion does is either highlight a tension or instability; muting it. Changes within our personal identities are ambivalent since they reflect something, they mean something. Meaning is what we communicate. Ambivalence in meaning is ambivalence in thoughts, images, ideas, artefacts, belief, that we ambivalently communicate to others. Thus some people feel the same ambivalet emotional states. The problem with these ambivalences in emotional states is that they are also
ambiguous. They mean many, different things to people who feel the changes in their personal selves. These ambivalent changes vary in their expression by our person identities because although we share aspects of our selves, we do not share those aspects with everyone. So everyone will not have the same experience of the same changes in emotional states. Fashion is the artefact that is used to communicate these ambivalences in meaning of individual thought, ideas. It is a visual metaphor for identity that changes our experiences through sensory modalities. This is why the same clothes mean different things to different people. In deed, different designers interpret the same construct differently because of differences in their interpretation of it due to the ambiguity of the construct. This is also why their work signifies the ambivalent instability of their experiences of the changing construct. Clothes are important in the expression of instabilities in our personal identities by containing, sublimating or deflecting them. This is why fashion is important. It is the change in the communication between the signified and signifier. According to Barnard (1996) fashion stems from the Saussurian Bidirectional model that Barnard (1996) informs, is important in human communication. In the Saussurian Bidirectional model, the sign has two parts, termed the signified and signifier. Signifiers are physical aspects of the sign, the sounds and shapes of a word. Being a linguistic model, the Saussurian Bidirectional model explains the communication of words. Signifiers are the mental representations of the word, which together forms the sign. Barnard (1996) offers an illustration. A sound of the word shirt is the signifier and the male clothing in our minds that come up when we utter the word shirt, which is the signified. Barnard (1996) argues that fashion instigates in us the change in the communication between the signified and signifier in order to achieve internal and external responses from us. This internal response, to my understanding, is what creates instabilities in us, whilst the external response is our social communication of ambivalences of those instabilities, which fashion feeds off of: instabilities that, in my opinion determine, a new fashion cycle. This is why fashion is rapidly changing, moving, attracts people, always new, etc., because the sign is constantly being changed by fashion, and the changes in the sign is what is causing the confusion in people’s personal identity. This is so because these shifts in moods or instabilities in emotional states of our identities are not fully formulated when they are concieved by designers. As soon as they are formulated, designers or artists tend to abandon them. Good fashion is able to relate shifts in the moods of people’s unstable personal identities as well as reflect their shifts by using sensory modality-based information, which leads to the expression of the moods and the release of tensions when people are being defined, according to my understanding. Successful fashion manages the symbolic resnonation of the mood with the shift in personal identity, which changes the mood of a collective of people who share its psychological meaning (Davis, 1992). Davis (1992) also informs us that ambivalence in personal identities that fashion communicates is deeply rooted in Western society. In deed, the survival of fashion depends on the ambivalences in personal identities. For example, the West is defined by ambivalences in class, gender, age etc., whilst NonWestern cultures have fixed or sharper identities that are immune to fashion. The West must, as argued by Davis (1992) allow for the full expression of the instabilities in moods and emotional states of the personal identity, rather than allow for what Ani (1994) argues for, the control of the self through the control of the emotional states expressions. Thus, fashion cannot be used as a limitation of the expression and experience of the emotional self but rather, its full expression because fashion is directly linked to the self through personal identity. Thus the West must rethink the role of the authentic self due to its destructive tendencies.

If the Western authentic self has destructive tendencies, then fashion is naturally its exhibition of that destructiveness, which is exactly what research findings indicate. In fact, a large volume of research findings support Davis (1992) findings on the ambivalency of fashion by reporting its many diverse contradicting characteristics, some of which include; lacking in meaning, superficial, a limitation to personal identity, rapid changing in nature, novel, extravagant, exclusive to the West (Craik n.d cited in Rovine, 2009a p.45; Kawamura, 2005 pp.6-7 cites Bell, 1976; Davis, 1992; Van Dyke, 2003; Rovine, 2009a p.134). Other research findings has classified fashion as a complex entity (Au, Taylor and Newton, 2000 p.224) that is mobile and transcends across countries, continents (Diop and Merunka, 2013; Laughran, 2009; Ko and Lee, 2011; Low and Freeman, 2007; Shen et al., 2012) cultures (Rocha, Hammonds and Hawkins, 2005; Rovine, 2009b) through globalization (Azuma and Fernie, 2003; Masson et al., 2007), consumer behavior (Low and Freeman, 2007; Shen et al., 2012) traditional behavior (Colaiacomo and Caratuzzo, 2010; Diop and Merunka, 2013; Green, 2009;
Jensen, Schmidt and Petersen, 2013), branding (Ko and Lee, 2011) self identity, social identity, cultural identity, and national identity (Do and Lee, 2013; Green, 2009; Kawamura, 2005; Pietsch, 2013; Rocha, Hammond and Hawkins, 2005; Rovine, 2009a; Soucier, 2011). It is therefore conclusive that being an entity that resides in the minds of its followers (Kawamura 2005), fashion is dangerous to the survival of cultures of people who are not its creator because it serves them no functional purpose but merely a distortion of their personal identities and cultural meaning. Fashion is dangerous to people who do not understand its function, which is to penetrate and gain control of their minds. Therefore, the mobility of fashion must be critically analysed and limited to the West.

Equally so must the West rethink the nature of its fashion concept in the survival of its self and its culture. For example, its mobility must be controlled and limited to the West. The ambivalency and ambiguity of the Western extraordinary self-concept must also be addressed (Delanty, 2005) and not manipulated by fashion. Fashion must be a tool for dealing with the instabilities of the personal identity of the Western self rather than profiting from them. The West must deal with who it is and who it is not, and it is not Non-Western. It must respect the personal identities of its people, particularly the emotion expression of its peope as Ani (1994) tells us that there is a whole person who is not to be controlled and devided into conflicting halves. The whole person must be respected and not used as a basis for making profits (Davis, 1992). Therefore, the West must rethink the importance of the survival of its authentic self. It must eradicate the rational "thinking being". It is my argument that this is the source of ambivalency and ambiguity that fashion feeds off. Yes, yes, this must be the problem. The problem are the thoughts that the Western authentic being thinks, particularly thoughts it thinks in relation to itself and to nonwestern selves as well as its objective that produces its reason from which its rationality stem, reason non-reflective of the universe in which the Western selves reside. The Western self must accept existing truth that is above the existence of its very own authentic self in order to abandon the definition of truth from thin air. Also, the notion that the only way the authentic self knows it exists is through knowing that it thinks (Steinvorth, 2009) is largely problematic. The Western self must be able to interact with its environment in a naturalistic manner, away from its control in order to know who it is as well as stop controlling its emotional self. The West must therefore abandon the need for power. This, in my opinion, is how the Western self solves its fashion problem. It must rethink everything, starting with the nature of its very own self. If it fails to solve this problem, it will end up with a Western cultural meaning that is a sum of an infusion of multiple cultures, long conquered by the West, that now form part of its very own self. It will be the conquered self in its very own territory. This is so because research findings tells us that the West has diversified many new foreign selves included into its own self, that are not indigenous to the West (Boylan, 2006; Delanty, 2005 and 2008; Ivic and Lakicevic, 2011; Glover, 2009; Hubinette and Lundstrom, 2011; Sherzer, 1998; Spannring, Wallace and Datler, 2007; Todorov, 2008).

8.1. The Origin of the Signifiers and Signified Concepts in the Western Fashion Institution

Barthes (2006, p.4) stipulates that fashion has a fundamental epistemological structural problem because it is part of an ontology that is always changing. As we have already discussed, this epistemological change is reflective of the changes in the individual identity (Davis, 1992), which means that if these “currents” (instability-flows during certain periods of times in our lives) are the results of instabilities in individual identity that we socially communicate with those we share our fractions of selves with. This must also mean that we are the ones creating these “currents”. Im arguing that these currents are social messages we are sending to others about ourselves, and serve a purpose, and there must be a reason for why they are coming from us. It is possible that they come from us out of thin air, I intend, without our personal involvement? In any case, fashion is the middleman between the social interactions of one person with another. Why must it get in the way? Why can’t people interact in absence of fashion? Why must fashion intervene?
Barthes (2006) offers an explanation. Dress is a social institution because of its reflection of the history of the society that made it. In this social system, dress is forms and norms of the social institution, a system that is constantly changing due to changes in norms and forms of dress of the society. Therefore, the meaning of dress is embedded in its forms and norms that stem from the culture that produces it. Modification to the social institution of dress affects the whole system and may result in the production of a new system. Barthes (2006) uses the Saussurian Language Model and applies it to the studies of dress in illustrating his point. In this model comparison of dress and language in *langue* and *parole*, dress (*langue*) is institutional social reality that is independent of the individual reality (*parole*) that the individual enters when "dressing". This individual reality is the actualization of the normative reality of the dress institution. The dress institution can only get more life if it separates itself from the individual’s reality, which is based on the individual’s action that gives the dress institution life and strength above that of the individual. Barthes (2006) proposal of fashion as institutional was also supported by the arguments of scientists such as Kawamura (2005), Loschek (2009), and White and Griffiths (2000).

This is reflective of Steinworth (2009) and Ani (1994) findings of the Western authentic self-detaching itself from the individual self in order to achieve extraordinariness, and thereafter completely controlling both the individual self and the emotional self. Barthes (2006) posits that in the social system of dress, the individuals give up their gender, class, age, localization, and degree of civilization to the fashion institution. This means that the dress institution is growing and expanding. Note that this institution is founded on the norms and forms of the people that make it. Their collective norms and forms sums up their social reality, which I argued earlier is reflective of the notion that there is no social identity but a public personal identity, which derived from Davis (1992) work that we share aspects of our individual selves with other people, aspects of our personal identities that constantly change or undergo instabilities.

Barthes (2006) illustration of why fashion intervenes in the individual identity of the person is also supported by Barnard (1996) argument. It is due to the nature of the Western authentic self, which is using the person’s own dress concept, i.e., their individual reality, to grow and expand within the person in order to achieve extraordinariness. This it does by relating the actions of the individual person as “objects” from which it gets knowledge about the world without consideration where the actions stemmed. In its suppression of the individual self and emotional self (Ani, 1994), the individual does not know that they are the ones doing the acting, thus that they are the ones giving the fashion institution power over themselves. Their actions are considered separate entities from them. The individual’s actions become part of the authentic self after it has acted on them. Remember, the authentic self, therefore externalities, regards them as separate entities. When individual’s actions come under the control of the authentic self, they become part of it because the authentic self now has come to know, has obtained or accumulated new knowledge about the world. This is how the authentic self grows and expands through the institutionalized dress concept. And, new knowledge is the source of choices it has in “dressing” itself, which Barthes (2006) defines as the adoption of proposed dress of a social group. Remember, dress is the reality of the social group, and dressing is the reality of the member of the social group that created it. The individual’s reality stem from the reality of the social group that they belong to. According to Barthes (2006, p.10) the important aspect of the dress and dressing relationship is that dressing to dress is of more importance because it involves the expansion of the dress object that dresses itself, which is the social group. You see, this has devastating consequences for an individual’s identity, which is left with no room for self-expression.

Barthes (2006) underlines the importance of individual expression of identity as more significant than the group expression. This, he argues, is because when a dress object (norm or form) is the norm or adopted by the collective social group, it becomes a sign of the collective: a value for them, a definition of them. And when the sign degrades, the individual adopts a secondary dress concept, and so on and so forth. An illustration will suffice. In an outfit that requires the use of all buttons, a “dressing” self can leave a few buttons undone. This change becomes a “dress” concept if the social group accepts it. If they do, then it defines them and becomes their sign, which they are until new changes take place (Barthes, 2006). Thus, there is no room for personal identity in a system created without personal identity rather, the expansion of a system created out of standardization of norms of a
social group, norms who expands out of the sum of their totality, group size and social exposure. Indeed, Davis (1992) commented on the problem with the fashion system, particularly its cycle; that its implication is lost in the last stage because once a style has been accepted in the fashion cycle, it fails to explain for the new style, which makes fashion unstable accounted for by the fact that fashion has to wait for new instabilities in individual identity to occur to feed off of, instigate new instabilities by feeding off of old used up ones and so on and so forth. This is a structural problem of meaning (Barnard, 1996; Kawamura, 2005), or the borrowing of ontology and epistemology from Non-Western cultures, which is exactly what Barthes (2006) argues fashion does due to the constant changes of its formations. According to the researcher, the West borrows external forms of fashion from general history of different countries in order to solve the ontological and epistemological problems of its fashion. However, the problem remains the same after Non-Western, external cultural substitution of Western ontology and epistemology because fashion distorts reality and the experiences of reality of its wearers due to its ambiguity (Barthes, 2006 p.5). Yakubu (2002) deem the Western borrowing of ontology and epistemology from non-Western cultures and countries as cultural imperialism.

The fashion problem of borrowing external ontology and epistemology is borrowing external meaning of reality from the people who created it. Therefore, the signified of the dress is an externality and foreign to the culture that borrows it (Barthes, 2006 p.7). Barnard (1996, p.18) is in agreement with Barthes (2006) argument. His assertion is that fashion imposes meaning onto its wearer, meaning that lacks originality in natural terms. On page 36, Barnard (1996) argues that clothes and fashion are non-verbal communication of values and norms and that fashion exchanges these values and norms with cultural members and can even be regarded as signifier of the culture from which values stem. This is plausible because fashion in this regard, is being manufactured into a cultural symbol, which the Kawamura (2005) argument that people are surrendering meaning of their individual identity to it is supportive of. In deed, this is a way in which fashion also gains control over individual identity and grows. It uses individual identity to grow, and grow and expand in its objective, at any cost. Its meaning can derive from anywhere as long as it expands and grows. This is what Kawamura (2005) claims about fashion means; to have a life of its own. Hollander (1994 p.12) is supportive of the above claim of Kawamura (2005).

In fashion, the history of the signified as well as the signifier is traced even when they may have historically existed at different time frames (Davis, 1992). But as Davis (1992) reports, clothing history is not linked to its sociology, which is conclusive to the findings of Kawamura (2005) that fashion seeks meaning, and it is meaning that it needs to grow in having a life of its own. Davis (1992) urges that dress should not be a result from which the acceptable standard set by society, especially its form, are found but rather from a standard set by individuality not reduced to a mere signifier of a social group’s norms and values but instead the values and norms of an individual, which Barnard (1996) posits is plausible in a society like the West that lacks strong socialization forces because, similarly to non-Western cultures whose societies seeks to grow and expand through the communicative function of cultural values, beliefs, and norms in fashion or dress, these cultures use their power for collective purposes as opposed to Western cultures whose individuals use their power for individual benefits (Torelli and Shavitt, 2010). Therefore, non-Western cultural members do not wear fashion; they wear dress (Barnard 1996).

Hollander (1994), states that fashion is about famous female person’s characteristics and their associations. In my understanding, the fashion system’s association with characteristics of famous female persons is indicative that those consumers who naturally like or come to like this person or their characteristics, adopt these characteristics or famous person’s attributes. Lipovetsky’s (1994) argument is consistent with that of Hollander (1994), that fashion is "always other people" (p.3).

8.2. Africa in the Western Fashion System

The reason for the Western fashion’s lack of meaning due to its constant changes, instabilities of individual identity, and the submission of individual will to the society, in which they live in, in order
to define them, is explained in Barnard (1996, p.12). Flugel (1930) as cited in Barnard (1996) argues that Non-Western societies wear fixed clothing because their clothes are reflective of different social bodies from those of Western society. Non-Western clothes are stable and do not change. This is because the value of these societies depends on their permanency. They wear fixed clothing and not fashion because these clothes are closely associated with a particular place and thus have no tendency of change. Rovine (2009a) argument is consistent with that of Flugel’s (1930). However, Simmel (1971, p.301) as cited in Barnard (1996, p.11) offers a different explanation. He argues that in societies where there is no need for individuality from group membership and group membership, but only socializing forces- the need to socialize, will not have fashion. This argument is supportive of my earlier claim that fashion gets in the way of social interaction at a cost to us, which also means if I understand Simmel (1971) argument right, that the West does not have a need to socialize on a personal level as non-Western societies do. The West uses artefacts like fashion in doing that, at its costs. As a result, Simmel (1971) as cited in Barnard (1996) states that Non-Western societies are much more stable than Western societies because the socializing forces there are much stronger than those of the West. There is no individuality because the individual is forced by socializing forces to adopt the norms, values etc., of society and thereby have few changes in the clothes that they wear. The individual does not need individual expression to the extent of that of those of Western societies. Consequently, non-Western societies do not wear fashion but dress.

The West’s borrowing of cultural meaning of Non-Western cultures, such as Africa, has cultural implications for African countries, especially the meaning of their cultures. Meaning, that Olick (1999, p.334) reports, is directly tied to the cultural memory of a people and the origin of individualistic ideas within a collective culture. Olick (1999) defines collective memory as “the active past that forms our identity”. Past collective memories are imperative in the present because they aid the individual’s ability to remember from which culture they stem, who they are. Boylan (2006)’s definition of cultural identity stems from the work of the social psychologist Del Guerra et al. (1999, p.121) who define identity as ” something that holds us together”, and cultural meaning is derived from culture (Anderson-Levitt, 2012) without which, we have no identity. We would not know who we are, and we would not be able to continue knowing (by continue producing our culture) if we do not have memory of who we are or the heritage that reminds us of where we stem. This is so because culture is constituted by cultural heritage, and culture produces cultural identity. Yakubu (2002) informs us that cultural heritage includes both material and inmaterial representatives of the holistic social experience of a people, from antiquity to the near past, which to my understanding means that, cultural heritage is the meaning that is produced from a given culture that is transmitted to its members through collective memory from antiquity to the present using language and history (Asante, 2007). Please see the below Fig.3. for clarification.

![Diagram](attachment:image1.png)

*Fig. 3. illustrates the linguistic movement of cultural heritage to the cultural world in enabling the reproduction of cultural identity through the provision of historical memories of the derived culture (Asante, 2007; Anderson-Levitt, 2012; Boylan, 2006; Olick, 1999)*

According to *Fig.3. Cultural heritage produces cultural memory, which produces the culture that produces cultural identity that reproduces the culture. We know that cultural heritage is mobile through the mobility component of culture (McCranken, 1986) through the transmission of meaning into culturally constructed artefacts (McCranken, 1986) by cultural individuals who name the objects
The Western authentic self is therefore a consumer of both its cultural meaning and of that of non-Western cultures. As a result, it is deficient in cultural meaning (Danesi, 2007). This results in the loss of cultural heritage and cultural memory of Non-Western cultures that come under its control, as well as the loss of their culture and identity as illustrated in Fig. 4. With a new fashion cycle on the way, the Western society will need to re-define itself, once again (Barnard, 1996) in order to expand its industry.

![Cultural Heritage](image)

Fig. 4. Shows the trajectory route of the Non-Western cultural consumption of the Western culture through the consumption of Non-Western cultural artefacts, willingly or unwillingly supplied to the West (McCacken, 1986; Ocheni and Nkwankwo, 2012; Thorton, 1992).

Note that the cultural goal of the West is based on the attainment of individual power and social influence. The level of group influence is determined by its size and the status of the influencer (Barnard, 1996; Torelli and Shavitt, 2010). Note also that this is how the West borrows cultural meaning of non-Western cultures (Barnard, 1996) and it does so by persuading non-Western cultures of the universality of Western cultural norms and values, which results in the abandonment of cultural norms and values of non-Western countries and the substitution of Western norms (Anderson-Levitt, 2012), in expanding the spacial sphere of the Western authentic self (Ani, 1994), carried out by force and intimidation (Ocheni and Nkwankwo, 2012). In the African case, through slavery and colonialism including cultural imperialism (Ocheni and Nkwankwo, 2012; Thorton, 1992; Yakubu, 2002). The below section will further illustrate this point.

8.3. The Mobility of Cultural Meaning from Its Constructed World to the End Consumer

The below Fig. 5. Illustrates the movement of cultural meaning from the cultural world to the end consumer. The cultural world makes the cultural meaning that it distributes into cultural categories. Cultural categories then distribute the cultural meaning into segments such as demographic information of a person (age, gender, class etc) that can be directly traceable into consumer goods products. Note that cultural categories constand undergo change that result in the reproduction of cultural meaning, which ultimately, results in the redefinition of the meaning of demographic information. Cultural categories are not the sole organizers of cultural meaning. They work together with cultural principles. Cultural principles are ways in which cultural categories divide cultural meaning into segments. This allows individuals to distinguish cultural meaning dependent on category organization. For example, clothes contain demographic information of a person as well as their gender but also their abstract knowledge such as “strength”. There are many ways in which cultural members use cultural meaning in cultural artefacts such as clothes. Grooming is one way, which entails an individual’s constant removal of cultural meaning from artefacts for claim of personal possession, which can lead to pathologies in personal identities if consumers rely on meaning in objects to define them (McCacken, 1986). Fig. 5. also supports the claims of Barnard (1996), Barthes (2006), Danesi (2007), Davis (1992), Kawamura (2005), Loughran (2009) Rovine (2009a; 2009b), and Thorton (1992) that cultural clothes are storage systems of cultural meaning.
8.4. The Movement of African Clothing Designs and Styles from Africa to Europe

When the cultural meaning of the West undergoes change, it does so through changes in the meaning of its cultural categories and their associative demographic information, as indicated in the above section. Groups that change the nature of the meaning of cultural categories are punks, gays, hippies, etc., in their use of fashion, which is due to the fact that they are at the outskirts of society, and because the Western society tolerates violations of cultural norms. The reproduction of cultural meaning is under the function of the fashion system, which is also responsible for the movement of cultural meaning into cultural categories by the use of fashion styles. One way the fashion system does it is through associating new style meaning with existing cultural categories or principles, which is achieved through the usage of opinion leaders cultural meaning interpretation such as a popstar’s innovative new style, that is interpreted in a certain way to fit the image of the popstar. Another way is through encouragement because the cultural meaning of the West is constantly in need of change. As a result, the Western society constantly undergoes reproductions, conclusive with the notion of Danesi (2007) and Delanty (2005) that the West lacks historical origin, and that the West is deficient in cultural meaning (Danesi, 2007).

In answering the question to what meaning fashion is referring to when it is defined as "to make" or to "fabricate", we have understood that fashion is fabricating meaning of itself. Meaning that is derived from its society and meaning that it is lacking in. But what happens when meaning is lacking? What does fashion do? In the previous sections we have talked about fashion borrowing meaning from non-Westerner cultures. Remember, it has a cycle to think of. It must continue and it must expand. What does fashion do? Or more importantly, what does the fashion institution do? Remember Barthes (2006) analogy that a member of a social group dresses themselves of the norms and forms of that social group? And that dress is that institution, a reflection of and source of group-based norms and forms that the individual group member seeks and inserts into the dress institution of that group. Remember also that modification of those norms or forms changes the whole system or may result in a new fashion system formation? Remember also that fashion is exclusive to Western culture (Kawamura, 2005), and reflective of Western norms (Barthes, 2006).

My argument is that fashion has borrowed cultural meaning of the African culture, because of the fact that the West has spent more time in Africa than in any other place historically (Thornton, 1992). Moreover, no culture has had a profound influence on the Western culture than African cultures (Ocheni and Nkwankwo, 2012; Yakubu, 2002) because Africans constructed both the Atlantic world to which they are the majority of the population and still are, as well as Europe during the slave trade (Thornton, 1992) and colonialism (Ocheni and Nkwankwo, 2012) which led to the cultural empiricism of Africa (Yakubu, 2002); the substitution of Western values and norms, education, and language.

The African society is by default the opposite to that of the West because it is a Non-Western society (Barnes, 2006). It does not need constant reproduction. As a result, its culture and cultural meaning are stable and Africans wear dress and not fashion (Barnard, 1996). Consequently, the African dress reflects meaning of something that is statically reflective of the stability of the society, not a result of
individual construction as in Western society (Barnes, 2006; Davis, 1992). In African culture, the individual conforms to the norms of the society therefore their personal identity is stable (Barnard, 1996) and never undergoes instabilities or changes (Davis, 1992). It is important to note that in such societies, the up-keep of tradition is upmost important than in societies such as those of the West, due to their constant reproduction (Barnard, 1996). The importance of the transmission of cultural identities through memories inserted in cultural heritage by African history and language (Boylan, 2006; Olick, 1999) makes African clothing bearers of deep-rooted cultural meaning. This means that cultural meaning can be lost by borrowing. And the West has borrowed African cultural meaning through colonialism, the slave trade, and globalization (Azuma and Fernie, 2003; Masson et al., 2007; Ocheni and Nkwankwo, 2012; Thorton, 1992) achieved through the cultural mobility. In fact, when European merchants came to Africa to trade, they brought European clothes as gifts to royal members. Rulers of Kongo accepted European ready-to-wear fashion clothes in late 1491 because, they were told, it signified status. Dutch merchants often came with clothing as gifts to rulers of Sierra Leone. By 1570, European clothings were manufactured in Africa by the rivers of Guinea. However, upon purchase, European clothes were altered to reflect the aesthetics and inspiration of local Africans (Thorton 1992, p.231). Around that time, European designs were made out of Africa clothing for members of the royal families to signal wealthiness and status, which Europeans did for strategic reasons of securing trade licenses with local African traders (Thorton, 1992).

The movement of European cultural norms and thought to Africa occurred through the European export of clothes and textiles from Europe to Africa along with African slaves. However, this kind of exportation did not have much effect because of the textile requirement volume of African consumers. What European merchants did to solve this problem was to develop sales strategies that would secure huge sales and double profit margins. They targeted textile production sites of the textile industries of a given African country in order to increase consumer purchase power, which resulted in the importing of European textiles by Africans and Exporting of African textiles to Europe. This was only possible because clothes meant different things to Africans. A Senegalese and a Togo consumer did not buy for the same reasons. Some bought for the newness of the clothes whereas others bought for status. In the desire to increase profits, European trading merchants mixed their clothes with the design structures of important African traditional wear such as the horde. The European merchants, who came from different European countries, then resold the finished product across African countries to African consumers (Thorton, 1992).

The African arrival to the Atlantic world, particularly Euro-Atlantic, compelled Africans to design their own clothes as a result of the lack of provision of clothes by plantations masters who needed to economise. Furthermore, some African slave artisans had the possibility to work for their slave master and devide their income with them. This way they were able to advance their skills enabled them dress well and change styles regularly. As African slaves gained freedom and had more choices of clothes to wear, their styles became generalised and imitated (Thorton, 1992).

In Africa, slavery and colonization had a reverse effect. Africans were forced to adapt to Western mentality, norms and values (Ocheni and Nkwankwo, 2012), as well as wear Western clothes in abandonment of their cultural values and traditional practices (Rovine, 2009a p.134) at the same time as the Fashion system of the West borrowed African clothing inspirations (such as exotic) through globalization, which is a loss of African traditional cultures. Moreover, African clothing forms have moved between the African and European cultures (Rovine, 2009a p.135), which reveals that in gaining clothing inspirations from Africa such as African clothing forms, the European fashion system is able to gain access a new signifier as well as signified in which the external African clothing form is the signifier and its signified is given new and altered meaning reflective of the nature of the European authentic self. The original meaning of the signified embedded into the signifier is lost in the fashion system’s cycle of trendsetting. Note, however, that Africans also draw from external source to create their design styles and identities (Rovine, 2009a p.135 cite Hendrickson, 1986 pp.1-16).

The European fashion system has been using African derived cultural meaning as its foundation. Rovine (2009a) states that since 2002, Africa has been referenced to in Haute Couture collections of
European designers such as Dolce and Gabbana, Kenzo, Donna Karen, and John Paul Gaultier. Thus, Africa has been a source of clothing style inspiration for the European fashion industry. Furthermore, the researcher argues that even if African clothing design has been influenced by international fashion, and contain global fashion influence, African fashion designers have received little attention. In fact, the Western fashion system has drawn on the long history of Africa as a source of inspiration for their fashion designs (Rovine, 2009a p.136 citelouwhan n.d.), which refrains fashion from being an exclusive property of the West (Rovine, 2009a cites Hansen, 2004).

Rovine (2009b) provides an insight into how African culture’s adornment forms-central to its traditions, were adopted by France during the colonial times as its tradition. The adoption of the traditional cultures of West African fashion was central to the colonial enterprise of France. The period of the 1920’s and 1930’s were most influential in French adoption of West African cultural traditional forms of dress. This was because the colonies were strongest during this period. African cultures travelled to the West through the Western adoption of African traditional cultural forms via dress during colonialism.

The French fashion system draws inspiration from Africa cultures (Rovine, 2009b p.51 cites Goerges Goursat), cultures that the French considers as primitive. For example: ...” wearing a bone through her nose” (Rovine, 2009 p.51). The French designer Paul Poiret was accused of using African influences for preserving morals and materials of the French fashion. The French textile designers and fashion designers of the 1920s and 1930s used African derived inspiration out of accessibility to African images, people, and objects during African fair expositions in Paris. African materials were also made a source of design inspiration for French designers. European designers also grew fascinated by African attires, such as: the blue guinea cloth of the Moors, the Raphia clothing of the Ivory Coast, and the Dahomey natives, and the white burnous of the Senegalese. European visitors to the African colonies viewed the colourfulness of Africans and defined their clothes as “exotic”. Africa provided textiles, raw materials and textile ideas that came to inspire French designers such as the batik patterns which were reprinted by the Dutch (Rovine, 2009a). The French also reprinted these textiles ideas and resold them back to Africa, which they viewed a consumer market (Ocheni and Nkwankwo, 2012; Rovine, 2009b). This reprinting of designs and patterns of African textiles had profound changes in the culture of Africa, regarded by France as “civilizing” their primitive colonies. The Dutch imitation of the African- derived colour and patterns of the African batik cloth led to the alteration of cultural meaning embedded into the African-derived batik cloth as well as the deprivation of African traditional dress in substitute of Western dress (Rovine, 209b p.55). An example of the enriching of the French culture with African traditional practices was the infusion of the “exoticism” in French textiles derived from Africa, and served to rejuvenate the French culture (Rovine, 2009b p.53). French governors ordered the manufacture of African designs in varieties by West African indigenous artisans in the aim of accessing the originality and purity of African style, as well as the possibility of being a source of ideas and reflection of personal tastes that the artisan brought to the production. French designs were combined with the decorative art of its colonies regarded as a source of its aesthetic inspiration. African imagery and forms were inserted into the French garments. In some cases, the designers drew direct influence from African textiles, type of garment, use of raffia and beads, patterns, beads and bangles, and in some cases used African representation in their design works such as elephants, animal prints, palm trees, etc. European designers also used African textile designs as a source of inspiration such as bold patterns (Rovine, 2009b).

The above evidence shows how Europe was borrowing exogenous African cultural representations and concepts embedded into clothes that it later incorporated into its fashion system to become the signifier and signified of European cultural meaning. In terms of ontology, Europe was using African reality concepts to define and in terms of epistemology, Europe was remodifying African derived cultural meaning, thoughts, ideas, and traditions as a representation of itself. Although this is partially possible -the alteration of epistemology in clothing, that is. McCracken (1986) informs us that some cultural meaning is static in cultural artefacts, which Olick (1999) confirms, is utilitarian. Asante (2007), Barnard (1996), Barthes (2006), Davis (1992), and Danesi (2007), all posit, that the utility function of the meaning embedded into clothing artefacts of a given culture is language-derived.
Therefore, members of a culture that produced that clothing artefacts, have a word for it that preceeds its functionality, which they can recognize and trace back to the the clothing artefact in a culture that foreign to theirs that did not produce the clothing artefact, and also trace it back to their very own culture.

That the European fashion institute still borrows African cultural concepts and ideas embedded into clothes was reported by Loughran (2009). According to the researcher, African derived aesthetic ideas, designs and forms were very much present in European high fashion, especially during 1991, 1997, and 2000. European designers such as Jean Paul Gaultier, and John Galliano, use African design ideas and motifs in social communication of their designs. Rovine (in press) also report the French designer; Yves Saint Laurent’s 1968 collection of nineteen dresses all references to Africa. The Designer named this collection “Africaines” and used rafia, beads, fabrics, fibers, in order to create the ”exotic” look of the line. Furthermore, Rovine (in press) states that European high fashion designers’ use of bold geometric patterns, images of animals, animal prints, earth tones etc., all derive from African ideas and identities expressed in clothes, that European designers use in a manner that is not African but is about Africa.

9. General Conclusion

The European borrowing of cultural concepts foreign to its own leads to the questioning of its ability to generate its own reality and meaning, which opens up the debate of whether or not Europe can survive on its own without the borrowing of cultural meaning foreign to its own. The European borrowing of foreign cultural concepts has survival implications not only of the European culture but also affects the direction that the culture chooses to take. Europe cannot survive on being a consumer culture of cultural concepts of foreign cultures nor can it survive on being an under-developed culture. Structural changes of the European culture are a necessity but rather than saying that Europe is now constituted of many different selves, the role of those many selves in the further construction of the European culture is also imperative, especially if fundamental root cultural deficiencies that led Europe to the quest of global domination are not addressed. This will also limit the impact of Europe’s many new selves on the European culture. Europe must face the consequences of apprehending the existence of many different realities and meanings alongside its own, not only globally but also on its very territories, if it is to survive in the new world. This implies the further consideration of the self-annointing position of the European authentic self’s motto of self-sufficiency and extraordinariness above all other global cultures in a world that it neither created nor assigned meaning to. The European acceptance of its many different selves in its self-identification will allow for the development of healthy European cultural thoughts and behaviors towards its own sustainability and towards orientation to foreign cultures on its territories that will signify true and healthy European-specific culture, in co-existence with foreign cultures on and off its territory. Ultimately, it must lead to the eradification of the European authentic self since this is the self that is limiting healthy European cultural development and resisting imperative changes in the allowance of the birth of a new Europe that will profit not only indigenous Europeans but also non-indigenous Europeans. The eradification of the European authentic self will lead to the beginning of the true and meaningful interaction between the indigenous and non-indigenous Europeans, which will be reflected in the new European fashion system. Note however, that the European fashion system can neither reflect any non-significant changes in the European self if that self refuses or resist the addition of Europe’s many different selves within its cultural consciousness, selves who will retaliate to these nonsignificant changes detectable in the European fashion system. Nor can Europe hold onto its authentic self in pursuit of saving its underdeveloped culture. No, Europe must extinct its authentic self from its cultural consciousness and face the new world as indigenous Europeans as this would lead to the development of healthy European cultural thoughts as well as the development of meaningful imput of the indigenous Europeans in the cultural consciousness of the new Europe alongside that of non-indigenous Europeans. Therefore, it is imperative that these changes are meaningful and sincere in order for the allowance of the birth of the new European culture to take place.
10. Reference


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