

Proposing A Decolonized Philosophy of Infrastructural Development as Imperative for Authentic Development in Africa

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Abstract

African philosophy of infrastructural development is still entrapped in Eurocentric concepts and categories. This indigenous philosophy now evolves with thoughts and contents that do not derive, inhere or cohere with African cultural values and experiences. The application of this philosophy by African States is the main reason for unsustainable development in Africa. This shows that colonialism is a multifaceted phenomenon that merely ended in political and economic sectors but still dominates Africans' psychic and intellectual domains. Since development is a tangible application of ideas, the Eurocentric philosophy of infrastructural development continues to set Africa on the path of inauthentic development. This paper analytically examines the African philosophy of infrastructural development and argues for its immediate decolonisation. The study finds that poor and unsustainable infrastructural development in Africa primarily results from Western influences on the African philosophy of infrastructural development. This has contributed to increased unemployment, poverty and poor human condition in Africa. The study notes that relevant decolonisation of the African philosophy of infrastructural development can be swift through overhauling the education curriculum in Africa to reflect indigenous solutions to the continent's predicaments, experiences, needs and aspirations.

Keywords: Africa, decolonisation, authentic, development, Philosophy, infrastructure.

Introduction

The poor infrastructural development and sustainability of infrastructures in many African States have become a worrisome phenomenon. There is a need to ask questions in the quest for why Africa is so backward in many spheres, especially in infrastructural development. Why has hardly been any meaningful and sustainable progress in infrastructural development in many African countries? In all these questions, there is a quagmire about where this backwardness began and the solution to poor African infrastructural development. Outstanding among the plethora of explanations for this predicament, however, is the enduring influence of colonialism on Africa. This has created a Eurocentric episteme that underscores the education curriculum in African academic institutions and significantly impacts the African philosophy of infrastructural development. As such, the African philosophy of infrastructural development is predominantly Western. This is as its contents, concepts, thoughts, models, and mode of applications are now more of the Western prototypes. The greatest danger posed by Western colonialism in Africa is its lasting grip on the African philosophy of infrastructural development. This influence blocks what Jacques Derrida (2004, as cited in Bruce,2015) refers to as the debts and duties such philosophy owes its environment, which it is obligated to honour. It has been pointed out that Nkrumah (1958, as cited in Ndianefoo, 2011), during the first Conference of Independent African States, projected the indigenous philosophy of infrastructural development as the engine for driving Africa to sustainable, authentic development and reminded African Patriots to decolonise and rediscover this indigenous philosophy.

Thus, a philosophy of infrastructural development is crafted for the growth of a particular society, and its catalysts are human experiences and predicaments in such an environment. Such philosophy, therefore, remains a direct response to the problems, questions and needs raised within its questioning horizon, which thinkers like Gadamer et al.

(1967), Hallen (2002) and Okere (1983) mean as cultures. Every society, therefore, "possesses a body of knowledge through which the material and immaterial universe can be interpreted or explained" (Isife, 2021a, p.56). These imply that the philosophy of infrastructural development for a particular environment is only sometimes suited for development in some societies. The question remains: Can the colonial philosophy of infrastructural development, a Western ideology premised on Western culture, advance the development of African societies? Transplanting the philosophy of infrastructural development through Western colonialism without domesticating it to suit the indigenous people's nature, aspirations, needs, and environment renders such a philosophy unfeasible or counterproductive. It further creates a glaring discordance in the essence and existence of such indigenous people. Arising from the preceding, Chimakonam (2017) asserts that "truth may not always be dependent on the collection of facts that a proposition asserts but rather on the context in which that proposition is asserted" (p.22).

Trained in Western philosophical tradition and Western-oriented institutions, pristine African philosophers and vanguards of nation-building inherited and entrenched Western philosophy on the belief that philosophy is but Western. This conception extended the Western philosophy of infrastructure, which is counterproductive in the African environment. Bernasconi (1997) describes this colonial philosophy of infrastructural development as a "double bind", affirming that it makes no distinctive and genuine contribution to the African place (p.188). Thus, the philosophy of infrastructural development transferred from this Western philosophical practice faces critical questions about its genuineness and authenticity (Chimakonam, 2017). Thus, the African philosophy of infrastructural development remains a syncretic rational enterprise, reduced to an extension of Western philosophical tradition. This has been glaring in diverse African infrastructures; politics, education, medicine and technology, as visible in roads, rails, airports, seaports, hospitals, potable water, schools, recreational facilities, housing, etcetera, which are primarily based on western construction techniques, and are thus extensions and concretisations of western philosophy of infrastructural development.

In this direction, the African philosophy of infrastructural development waits to be decolonised from the profound impact of Western approaches and contents and to be reconstructed and contextualised in its authentic tradition. Its decolonisation is, however, necessary as the sustenance of infrastructural development in human societies depends mainly on the authenticity of the philosophy behind it. Decolonising African philosophy of infrastructure, therefore, gears towards reverting it to what Jean-Paul Sartre (2003) calls "existential integrity and identity" (as cited in Chinweuba & Ezeugwu, 2018, p.2). In continuation with the argument, Dukor (2010) asserts that decolonisation yields social progress, economic consolidation, stability and self-actualisation through the resources of a people's being and culture. Moreover, according to Okolo (1993), decolonisation for the African "is to lay claim to his culture and social ideals as the authentic path to self-identity, self-knowledge, ultimately, self-survival" (p.20). These thinkers point to the fact that infrastructural development is sustained when its philosophy is in concordance with the autochthonous nature and culture of the people. Cultural identity is thus the fulcrum of sustainable episteme that guarantees sustainable infrastructural development. This means that every philosophy has a universal appeal yet is culture-bound (Ijeomah, 2014). The refusal to adhere to this through applying the Western-shaped philosophy of infrastructural development in the continent is thus the foundation of evident setbacks in the African continent's social, educational, political, economic, medical and technological infrastructural development.

Decolonisation, African Philosophy of Infrastructural Development and Authentic Development

Decolonisation is deconstructing irrelevant colonial ideologies, western thoughts and approaches. This process stems from radical and transformative thinking founded on freedom and rationality. Decolonisation dismantles structures that perpetuate ineffective *status quo* and imbalance in once-colonised societies. From this vantage point, it stands that decolonisation bothers on rediscovery, revitalising and valuing indigenous knowledge and approaches of a particular culture while weeding out settler biases and assumptions that negatively impact a people's indigenous ways of life. Decolonisation is thus a process that insists on preserving the indigenous cultures of a people. This process has become essential as colonial ideals and Western ways of doing things exclude rather than include other cultures; hence it advances spaces that demean other cultures. Insisting that the process is dialectical, Isife (2021b) maintains that freedom “comes about through the meeting of the thesis of colonisation and the antithesis of decolonisation” (p.25).

Decolonisation, however, refers to the reversion of colonial mentalities that have permeated African societies and institutions of government. It demands an indigenous framework and making indigenous lands, sovereignty and ways of thinking at the centre. Decolonisation opens up a new vista of awareness and consciousness towards human freedom. In the knowledge of this, Wigny (1961) holds that "once civic awareness had been awakened within small groups of inhabitants in the colonial urban centres, once ever more frequent and peremptory claims for the self-government had been raised, the colonial government found themselves in a different situation” (p. 359).

Decolonisation also bothers on re-evaluating relationships between the indigenous people, their lands, heritage and culture and re-doing the nonsense made of it by the unjust activities of the colonisers. This encounter creates just and equitable systems for society's peaceful existence and authentic development. This signifies that decolonisation stems from the human need for true freedom, cultural independence and authentic, sustainable development.

Human existence, however, happens in an environment with conditions that are often hostile to man. The hostility of the environment motivates people to conjecture thoughts, theories, systems and values to contain environmental predicaments and challenges threatening their existence and survival. These conjectures culminate as a philosophy of infrastructural development of a people and the basis of their authentic development. Therefore, the African philosophy of infrastructural development is that body of indigenous thought, method and approach that guarantees authentic African development. It arose from African discourses and diverse cultures and related directly to African societies harbouring those cultures. Indigenous experiences, aspirations and needs within the African environment also spur the African philosophy of infrastructural development. Since the African philosophy of infrastructural development contains traditional theories and thoughts from African lived experiences, the past was fundamental to Africans before colonialism.

However, the African philosophy of infrastructural development comprises those models and methods for actualising the authentic development of the continent. It is an indigenous initiative and knowledge with which Africans engage their world. It revolves around African factors like the unique interpretation of reality, mode of knowing and living, the spirit of communalism and family-hood that foster interpersonal relationships among Africans. In light of this, Hallen (2002) teaches that to be genuinely African, the African philosophy of infrastructural development “must arise from and relate directly to the particular culture(s) in which they are cited” (p.62).

African philosophy of infrastructural development is also understood as rational conjectures and thoughts that lead to the invention of materials and practices necessary to contain predicaments and challenges that threaten African existence and survival. This philosophy comprises indigenous theories, policies, methods, modalities and systems coherently and critically aimed at achieving the continent's ideal and sustainable infrastructural development. Nwoko (2006) alludes that from the earliest recorded history, Africans, like their counterparts in other continents, have always sought and developed these methods and systems to advance themselves and their societies, following their nature as rational beings. African philosophy of infrastructural development is thus an intellectual model for tangible infrastructures expected to be actualised in African societies. It comprises indigenous rational discourses, strategies, methods, styles, theories, systems, trends and means of infrastructural development and nation-building in African places. Therefore, it is an indigenous cultural philosophy serving as the basis and development trends in African nations before colonialism. It is also a cultural philosophy and homegrown philosophical theories and hypotheses spurred by the indigenous environment, culture, experiences, problems, needs and changing times. It is meant to inform and shape continental infrastructures like education, politics, governance, technology, health system, etc. As such, this philosophy has unfolded events and actions occurring in African spaces and time as raw ingredients and materials.

Meanwhile, authentic development is societal growth that has remained within its natural and autochthonous trajectory. As it is, the environment and society guided by reason lay the foundation for authentic development (Chinweuba & Ezeugwu, 2018). Although authentic development is utopia, authentic development is when a people's growth in every aspect of life advances from their integrated being and essence. Authentic development, therefore, bothers on the quality of being original, authentic, accurate, or building further development on and from the autochthonous valuable self, existence and environmental needs. As such, vanguards of authenticity think and operate from their original self instead of another mind. In this direction, subsequent societal development becomes coherent with their existent personhood, which stems from their worldview and communally appreciated values. In Africa, however, authentic development is reasonably understood as a situation where societal development lacks conspicuous foreign colourations. Instead, it flows from the indigenous environment and worldview and coheres with indigenous needs, hopes and aspirations. Pope John Paul II (cited in Onuigbo, 2005) understood this as he admonished Africans to wake, stand and walk from their natural self, detaching dependence on the West: Europe and America.

The Problem with the African Philosophy of Infrastructural Development

The independence of African States was simply a transformation of colonialism to neocolonialism. This is as the attainment of independence only changed the composition of managers of African states, not the character of the colonial era. Therefore, the attainment of independence by African states did not destroy but preserved the colonial structures, systems and philosophy behind them. Despite the African independence, therefore, contents, thoughts and ideas in the African philosophy of infrastructural development still need to be decolonised. The African philosophy of infrastructural development remains in its colonial state, suffocating the development of African thought and its concrete realisation (Nkemnkia, 1999). Referring to this, Isife contends that the African inherited colonial pattern replaces Western colonial expatriates with indigenous politicians; hence post-independence Africa is a continuation of the colonial model of things that now ruptures development (Isife, 2020b). Colonialism thus brought an intellectual drift that even increased African dependence

on the Western philosophy of infrastructural development. Anchoring on Nigeria as an example, Olusoji (2012) maintains that:

There was no way in which the neo-colonial social formation inherited by Nigeria with its conditions of dislodgement, confusion, dependence, foreign domination, alienation of the people from the state, an unproductive and dependent dominant class and structural disabilities could have been stable or united following political independence on 1st October 1960. (p.195)

In addition, foreign philosophy remains the foundation of African socio-political, economic, educational and technological infrastructures. This societal situation is exacerbated by the colonial exposition of Africans to classical Western thought and philosophy through Eurocentric modelled education. According to Makumba (2007), this training left an enduring influence on the African lifestyle, a pattern of thought and a philosophy of infrastructural development.

As such, post-independence African States have increased their philosophy of infrastructural development, underscoring the structural facets of their societies. However, this philosophy did not emanate from African places and needed to be crafted to respond to the African environment, problems, needs and aspirations. Ezeugwu (2015) admits that more than the colonialists' educational and enlightenment programmes is needed. It fails to recognise any positive input of African culture and imposes Western philosophy of infrastructural development, lifestyle, taste, occupation, values, etcetera, on every facet of the society. Because the totality of all these was termed civilisation, it created an imitative mentality which left Africa struggling to imitate and replicate foreign habits, tastes and lifestyles. The result is African derailment from genuine and sustainable infrastructural development and crises in African infrastructures and systems.

Despite these, African States still experience a mad rush towards Western views, mode of life, productions, goods, services and infrastructural development to repudiate that which is African. However, this taste's philosophy must link with true indigenous aspirations and needs. It leads to infrastructural developments in education, health, science, politics, technology, etcetera, sectors that prove unsustainable and inauthentic. In all these, it stands that indigenous people were not part of the conception of this philosophy. It lacks discourses on African realities or homegrown ideas/theories necessary for advancing proper infrastructural development and nation-building in the continent. As such, it alienates the people and does not broadly reflect nor resolve African predicaments and needs.

Though the repudiation of colonialism propelled intellectual renaissance from African intelligentsias, this rebirth did not reverse the African philosophy of infrastructural development to its actual state. African nationalists instead inherited distorted and syncretic thoughts on infrastructural development, which have continued to be applied in nation-building. Consequently, African philosophy of education, medicine, science, politics, and public infrastructures applied in governance, technology; building, health system, construction and general living lack authenticity; signalling that African development is still influenced by the viewpoint of the colonialists rather than Africans' experiences within their continent.

However, patronising or consuming a foreign philosophy is not entirely wrong; some aspects of such philosophy may be relevant to indigenous development. The argument here refutes the reckless distortion or neglect of autochthonous philosophy required to make an effective hybrid with what is foreign. In this situation, such a wholly consuming continent as in the case of Africa best remains a developing continent. Transfer of philosophy is therefore

practical and relevant only when such thought has been domesticated with host cultural values and realities, taught and absorbed through indigenous education windows and trajectories that serve as the fulcrum of authentic and sustainable societal growth. In other words, such philosophy must be subjected to the influence of the local African environment before its adoption. This is workable as philosophy in place can decolonise, situate, contextualise, and even determine the usefulness of uncommon philosophies within its cultural spaces.

Therefore, the trouble with the African philosophy of infrastructural development lies with its being essentially a colonial thought and idea. It does not strongly emerge or cohere with the African indigenous cultural milieu. It was primarily crafted by the colonialists for the exploitation of Africa. Hence in the post-colonial era, such philosophy has been unable to sustain human and infrastructural development in critical areas of African life and society. However, the continent has remained the major consumer of this colonial philosophy which the leaders translate into governance (politics), science, technology, building, medicine, construction and general living. Despite their rich human and natural resources, this has made several African States undeveloped. About this, Nsesheye et al. (2013) aver that “Africa constitutes a substantial percentage of the growing urbanisation without commensurate infrastructural development facilities to take care of the increasing population (p. 2). On these bases, there is a great need to decolonise the African philosophy of infrastructural development. This calls for exhuming and unleashing the wisdom of continental forebears towards solving existential infrastructural problems. Ezeugwu (2015) insinuates that the various societies that makeup Africa relied on this autochthonous philosophy and were at different stages of societal development before the advent of colonialism.

The Influence of Colonialism on African Philosophy of Infrastructural Development

Colonial influences on the African philosophy of infrastructural development have made its practical application on African soil unfeasible. Thus, the disparity between the African environment, aspirations and needs of this foreign philosophy poses a problem to its gainful application in Africa. As such, post-independence Africa, replete with the application of this philosophy, is now laden with inauthentic and unsustainable development. In order to meet up, some successive African governments even prioritise the recruitment of expatriates in implementing the content of this philosophy. Hence, the expatriates build major highways, houses and other critical infrastructures. Most times, components of these infrastructures or their construction materials are imported from Western countries to neglect indigenous materials that would have served the same purpose. This heaps financial burdens on Africa’s lean resources, wastes the continent’s wealth, and plunges it into more capital flight. Since managing and maintaining these infrastructures shaped by Western-influenced philosophy also requires expatriates, most of these infrastructures have eventually become defunct. Worst still, the greater dependence on Western expertise in infrastructural development deepens the inferiority and Western colonisation of the African mind. In this direction, expressions like *ndi ocha akarika anyi* (white people are stronger than/superior to us), *bekee wu agbara* (white people are spirits), etcetera, reflect this African *a priori* inferiority before the white people (Oguejiofor, 2009).

The Western influence on the African philosophy of infrastructural development is also the basis of irrelevant and clueless projects in the continent. This is especially true as the philosophy behind such infrastructures only partially emanates from or responds to African unfolding events and experiences. Because some of the projects are products of foreign ideas, most African States are now faced with projects beyond their management and maintenance. Thus, the colonial-influenced African philosophy of infrastructural development has

deepened the poor maintenance culture of its resultant infrastructures in many African societies.

Decolonising African Philosophy of Infrastructural Development

The question that calls to mind at this juncture is; how would the African philosophy of infrastructural development be decolonised? This question seeks to remove the imprint of colonial interpretation of infrastructural development and its replacement with what is African. That which is African had been the content of infrastructural evolution in African space before colonialism and its unfeasible and counterproductive legacy (Ezeugwu, 2015). As such, there can be a continuity of pristine African philosophy of infrastructural development as it did not extinct. Instead, it lost its "intrinsic importance in people's thinking and assumed a peripheral role in the event of colonisation and its attendant cultural impingement" (Idowu, 2019). Colonial legacy is more of a philosophy, which according to Alweendo (2006), dominates every infrastructural conception in African societies, including education, economy, and management of raw materials. This legacy influenced or affected African societal modernisation in its de-emphasis on traditional values and heritage. Decolonising the African philosophy of infrastructural development involves making this philosophy founded on African environmental requirements, needs and aspirations. This also extends to making the philosophy of infrastructural development a direct response to changing African environment, unfolding events, and indigenous cultures, traditions and values. Decolonising the African philosophy of infrastructural development requires the integration of traditional values, assimilated values and the current aspirations of most Africans.

In this context, however, decolonisation must produce a hybrid philosophy that will stand the changing time. Thus, it has to incorporate non-indigenous alternative thoughts, ideas and enlightenment that are relevant to durable indigenous methods and construction trends in contemporary African places. The necessity of this hybridisation lies with the current changing human environment, which warrants a more dynamic, standard and balanced philosophy of infrastructural development in African places.

Taking cognisance of its history, Africa must rise above Western hegemonic thoughts, ideas and enlightenment, which have served as ineffective paradigms for infrastructural development since the colonial era. Decolonisation should stand as an opportunity to unearth the African indigenous philosophy of infrastructural development towards answering African infrastructural questions. This calls for African maximisation of cultural knowledge towards re-evaluating structural events and taking informed decisions. Since the African philosophy of infrastructural development supposes to be a means of actualising authentic infrastructural development in the continent, its decolonisation should involve a rejection of the sinister motives of Western instruments of neo-colonialism and imperialism like the International Monetary Fund (IMF) and the World Bank (W.B.). The Western bloc set up this machinery to determine and regulate the dynamics of production, goods, services, business and economies worldwide. These Western organs feign financial assistance to African infrastructural development, yet their sinister term of assistance is to colonise and shape the philosophy of infrastructural development in the continent. Thus, the relationship of IMF and W.B. to Africa highly reflects the familiar maxim; "he who pays the piper dictates the tune." Since IMF, W.B., and other Western financial organs provide the needed fund, they also dictate the philosophy of infrastructural development that guides their victim countries: African States. Rejection of this neo-colonial motive enshrouded in the financial offers of this Western machinery is central to the decolonisation of the African philosophy of infrastructural development. Kalu (1975) describes this move as "a therapeutic act by which oppressed man severs the umbilical cord that binds him to exploiters and

thereby heals his psyche by a renovative act which purges him of his inferiority and helplessness” (p.55).

The answer to the question of how Africa could be decolonised is the burden of the political class. However, there can only be holistic decolonisation with the cooperation of the African citizenry. How can African masses be mobilised as effective agents of decolonising the philosophy of infrastructural development in the continent? The answer given by Fanon (2001) points to the masses' political education as a way of making the totality of the African continent a reality to the citizenry. In this educational process, Fanon advocates for instilling the history of the continent and its autochthonous philosophy of infrastructural development as part of student's education experience. Along this lane, Fanon also advocates for education anchoring on civic responsibility. This enables the masses to know their rights and fight for situation change. Decolonised education is carried out by disseminating ideas and creating an enabling environment for the masses to participate in political activities (Isife, 2020a).

Africa and the Burden of Decolonising Philosophy of Infrastructural Development

Decolonising the African philosophy of infrastructural development is the task of Africans. As such, Africans must not expect the imperialists to genuinely burden this task as they would not willingly loosen their grip on the African mind. This enshrouded motive has been displayed in the United Nations Development Programme (UNDP), which formulated national visions of infrastructural development for African States up to 2020. This target year has passed, yet the African philosophy of infrastructural development is still gripped by neo-colonial philosophy, which continues to render it ineffective. Literature abounds on how the World Bank, IMF, U.N. and international agencies offered to fix Africa's infrastructure problem. These have yet to be effective, either. Sadly, these offers remain a crass irony of how those behind the philosophy of infrastructural development that hinders African societal growth are now the people theorising on how the continent can be aided in becoming an economic giant with top-class infrastructural development.

Nevertheless, the Programme for Infrastructure Development in Africa (PIDA), the brainchild of the African Union (A.U.), is a laudable initiative. Nevertheless, it has little to show that it can reduce Africa's infrastructural deficit. Besides, PIDA still makes use of European economic theory in an attempt to solve Africa's infrastructural problems. Despite this, PIDA provides a common framework for African stakeholders to build the infrastructure necessary for more integrated transport, energy, ICT and transboundary water networks to boost trade, spark growth and create jobs. PIDA aims at implementing this framework towards transforming the way business is done, delivering a well-connected Africa, and actualising the building of the African economic community outlined in the 1991 Abuja treaty. To put this into practice, there is a need for strong political leadership and ownership in African States (Ping et al., 2012). Sadly this political leadership and ownership that serves as the catalysts of these projects are a colonial inheritance that has remained Western-styled, teeming with Western structures, and still influenced by Western philosophy and ideology. Can African problems then be solved with Western culture and thought? The Eurocentric nature of this philosophy and its short-sightedness about African indigenous problems, aspirations, needs, and infrastructural evolutions have all the time rendered it unproductive. PIDA, however, promised to be different from previous continental infrastructure integration initiatives as it claimed to provide effective investments. Unfortunately, it merely recognises unsuccessful initiatives by A.U. towards tackling the continent's poor infrastructural development.

Until the African continent begins to move away from the neo-colonialism and imperialism of the West, it will continue to struggle in the provision of basic infrastructures.

The continent and her people need to identify the area with an urgent need and be circumspect in meeting that need. The continent cannot record meaningful growth while suffering dual fatality in which corrupt leaders are ripping it on the one hand, and the Westerners are doing the same on the other hand. While decolonising the African philosophy of infrastructural development, the implementation of projects must revolve around sourcing raw materials within the continent. In doing this, Africa will be maximally using her resources, for which she has a comparative advantage. She would as well be cutting off unnecessary capital flights by not importing what she has in abundance. As such, this habit of consuming anything from the West must be jettisoned entirely. The benefits of sourcing local materials for Africa's infrastructural development and using local expertise are enormous. This is the time to turn away from foreign control, which is disguised as foreign aid. Governments and public authorities in various African States should instead turn to indigenous Public-Private Partnerships (PPP) to reflect Africa's traditional identity of strength in unity (*Igwebuike*) and deliver less expensive but durable infrastructures.

Decolonisation of the African philosophy of infrastructural development will happen more through ridding African education curricula of Western colourations and influences. As such, education curriculum generally has to be made to derive from African cultures and focused on solving African predicament. The conversational school of philosophy has started this decolonisation in African philosophy with authentic African methods of inquiry and logic that complementarily interrogate African culture to build a genuine indigenous philosophical episteme (Chimakonam, 2017). Through African-based education, therefore, the grip of the West on the African mind will eventually give way to African epistemic evolution that will translate to modern indigenous infrastructural development. Effective decolonisation of the African philosophy of infrastructural development should include incorporating African indigenous languages in the education process. This is important as language carries and transmits traditional models, methods, systems, theories, ideologies, and achievements and inspires the new generation to refine, redefine, repackage and rebrand societal infrastructures following the indigenous knowledge trajectory.

Conclusion

This study focused on the decolonisation of the African philosophy of infrastructural development. It discovered that infrastructure covers every tangible activity within human society. Behind the development of these infrastructures in Africa is an autochthonous philosophy which underscores development before the advent of colonialism. Every progressive society, however, possesses a similar body of knowledge through which their material and immaterial universe are interpreted and structured (Isife, 2021a). Such indigenous philosophy belonging to Africa has been tainted by colonialism, neocolonialism and Western influences leading to poor and unsustainable infrastructural development in the continent. As such, post-independence African States have been dissipating efforts trying to develop with the Western model or philosophy of infrastructural development. Since the colonial philosophy of infrastructural development is based on quantitative and economic analysis, such a development model has made authentic development elude Africa.

The colonial development paradigm is indoctrination and an imposed model that promotes loss of identity (customs and tradition) and individuality at the expense of communalism and lack of freedom. This philosophical model has not emancipated the African continent from its many infrastructural woes because it was not structured to do so. Hence, it has become imperative for its decolonisation. Against this backdrop, many scholars argue that Africa would have stayed backwards without colonial intervention. This conclusion remains a mere unfounded assumption. This is because the colonialists did not come to improve the authentic African philosophy of infrastructural development or improve

Africans' lives. Instead, they came to derail the African philosophy of infrastructural development to be enabled to plunder the continent's resources.

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