

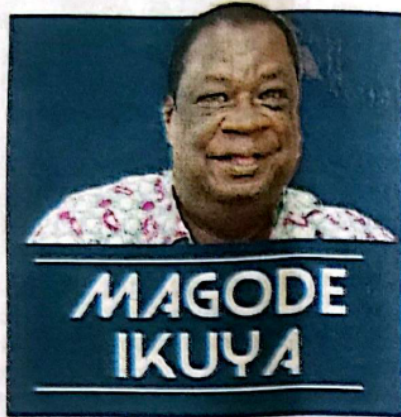
Each reach-out for the horizon sights a further one

The African scene seems to tick with habitually conspicuous paradoxes. All the states in Africa are professed members of the African Union (AU). By the notation, they are all expected to be embracing the unquestioned ideals for long dreamt yearning for continental togetherness.

Some people then feel justified to enquire why the esteemed African heads of state do not at once summon a grand meet in AU and proclaim effective unity and solutions to the choking stuntedness in most parts of the downtrodden continent.

Such musing does not recognise that even if all such heads of state became possessed with a sudden thrust of the same opinion, unity of Africa would not be by a mere mechanical proclamation from a hunch. The uprooting of Africans from their society by slavery and colonialism already estranged Africans from their own resources and themselves.

This caused such garish scars, vestiges of social disruptions and



disorientation that only mindful political and social suturing can mend back the African body to its potential vitality. This is why those who incline for African unity must understand it as a process for re-union rather just a proclamation of it.

Besides, it is not unknown that some African countries are at odds with each other, often locking horns and bickering factitiously at each other's grimaces. Why countries of the same purported plinth should be harbouring unease or open

hostility for each other may differ in some specific details from the situations of the different states.

But it is not uncommon that many such African countries orbit around the reigns of competing to curry favours from the rich world. *Ensenene* [green grasshoppers] trapped tightly in a cooking pot click-kick each other in a bid to escape the heat of getting boiled to death.

It is then feared that African unity may well be a dead end, a utopian fantasy demanding withdrawal or outright renunciation. There are despairing sections in our midst who are of this vogue, resigning to fret only for donations granted to them by those who lord over their existing current states.

This has precipitated the rise of indifference towards crucial social conditions across Africa. Many people show care only when confronted with realising *emmere ya leero* (today's prospects).

The reducing of humans to the barest of needs in disregard of self-esteem cannot be a sensible course

in the circumstances. Without an assured place for Africa in the world, the prospects for any African society will grow thinner.

The growing pessimism has infected various strata in our society. Some villagers often wake up to a morning when they have no programmed activity for the day. Their alternative recourse is to take idle walk around the village hoping to find and join any stray activity to occupy their bored moments. The Jopadhola call this type of sauntering *kiwaya*.

Only the better off amongst the African wretchedness can kill their idleness by popping out in their battered gas bikes to roar out in what is referred to in Luganda as *okunywa empeewo* (breathing fresh air).

These attitudes involve alienation from reality. It is indifference to crucial social situations enveloping the future of society and mankind.

However, no one can ever be justified to berate the deaf for not reacting to thunderous explosion. This is why it falls upon those

who claim eyesight to utilise faculties in the interest of all, including the sightless. It is the distance travelled in real life which enables the envisioning of a new horizon.

The category best disposed to improvement of social life is the one feeling the pinch. It was the colonised, suffering the brunt of humiliation, who became the *Aggarde* which shouldered the anti-colonial movement. As much as Africa stands to gain by any positive steps by states to invoke cooperation towards further unity, no such course can possibly accord to the needy African population without their active input.

It is not the responsibility of those who are already comfortably well distended from browsing green pastures to heckle to the distress; it is the duty of those whose distension cries for a better society to step on the pedal for a new Africa.

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