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Democratic-libertarian thinking in the narrative of African independences today.

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The purpose of this research is to reflect on the meaning of democratic and libertarian thinking today, 60 years after African independence. It is 60 years counted from the already dubbed *Year of Africa*, due to the fact that many African nations have achieved their independence in this decade, such are the cases of Benin (1960),

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Cameroon (1960), Chad (1960), Ivory Coast (1960), Gabon (1960), Madagascar (1960), Mali (1960), Mauritania (1960), Nigeria (1960), Central African Republic (1960), Democratic Republic of Congo (1960), Senegal (1960), Somalia (1960), Togo (1960), among many others.

In the following decade (seventies), the independence phenomenon ended up infecting many other nations such as Mozambique, Angola, Comoros, Djibouti. Experience has already shown us that African nations are not in full enjoyment of their freedoms, despite having achieved such independence 60 years ago.

The concept of democracy is traditionally and loosely defined as government of the people and for the people. The thesis we intend to defend is the one that defines democracy as freedom and independence in thought.

Three concepts guide the research: *freedom*, *independence* and *thought*, seen in the democratic context. We begin our analysis by guiding ourselves from two perspectives: that of *independence* (starting from some evidence that provides us with the certainty or uncertainty of being effectively independent) and that of *freedoms* (whether we can talk today about freedom or libertarian thinking). However, it should be noted that the whole approach around independence and libertarian thinking leads us to a high sense of responsibility in relation to this present we live in and a future that is yet to come, but which depends a lot on what we say and do today, in a strategic awareness of solidarity that spans centuries.

The following elements are elements for the orientation of the present study: the attempt to search for the meaning of the experience of the post-independence period of African nations and the meaning of freedom in the African philosophical dimension. We think it is logical to consecrate our discussion by initially taking not the dimension of *freedom*, but that of *independence*, a trophy much desired by all African nations and that decisively fought in all dimensions and fronts; this is where the following question arises: does *the post-independence period presuppose a period of enjoyment of autonomy in the thinking of African nations?*

We summon some rationalities, who with their knowledge appear as spokespersons condescending to the recognition of the subjectivity and dignity of others, in the struggle for emancipation and human development: Ngoenha, Appiah, Dewey, Castiano, Taylor, Rancière, Bonaventure, are examples of this.

In our understanding: libertarian thinking presupposes: (re)thinking the democratic and participatory modalities to be attributed to a possible African Unity; establishing a "new form of war"; creating an environment of liberation from speech and discourse; a process of inner deconditioning. In this way we will become artisans of our *History*, thinking and acting together; committed to peace in the region and in the world.

In short, if democracy is also *freedom* and *independence* in thinking, its expression makes us *beings-in-the-world* and *for-the-world*, aware of the responsibility for ourselves and for others.

The time has come when all African nations must define themselves in relation to values that preceded them; strive to discover values that are their own, methods and a style that are specific to them.

To look with a critical spirit at the "offers and facilities" made available from abroad, which in most cases are intentionally done as a favor to obtain profits. A libertarian way of thinking for African nations that have been independent for 60 years is to look at themselves and feel that they are the authors and helmsmen of their own *history*, the true construction of Africa's history.

A history that does not cling to the webs of adverse retaliation for what has already passed; a history that does not claim hegemony or exaltation before other nations; a history that walks with the other(s), that is a model for other histories, free of preconceptions. A story that not only thinks, but also acts together; A history of men committed to peace in the region and in the whole of humanity; in short, a history that begins today.

The concept of libertarian thinking today is a type of thinking based on the ethical principle(s) of *tolerance*, *reconciliation* and *solidarity*, bases on which the great philosophical and cultural themes such as *interculturality* and *intersubjectivity* are developed.

This liberating attitude can take the African out of certain habits sometimes created by the excessive search for the roots of his ontology, an unbridled struggle to rescue his identity. We thus enter into the principle of awareness of ourselves and of our *being in the world*, which is based on an exercise of reciprocal recognition, the discovery of a profound autonomy of ourselves and others, and a rescue of a libertarian action today.

Libertarian thinking is to live in the world aware of our responsibility for ourselves and for others.

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