ABSTRACT
The problems facing Africa today requires viable contemporary intellectual capacity. Marxism has been a fundamental tool for African liberation. Marxism plays a critical role in the decolonization of Africa. Marxism reflects on the theories of revolution, society, history and class struggle. Africa is seriously clamouring for freedom and equality. The issue of equality or class struggle has a negative connotation. Marxism as an ideology can pave the way for unveiling African potentials in this new Millennium. Marxism has opened up a viable alternative for African communalism and African socialism. This paper shall analyze, appreciates and appropriates the deep logical insights offered by Karl Marx's philosophy in terms of the social reconstruction and the dynamics of social transformation of contemporary human society. Marxism has a global vision. The contemporary global relevance of Marxian philosophy has been the only viable alternative for African ideology and African liberation. What matters to us as Africans depends on our quest for African revolution, freedom/emancipation and African development and social reconstructions. African freedom requires concerted efforts of African reorganization or re-orientation.

Keywords: Marxism, African Liberation, Ideology, African People and African Society

INTRODUCTION
Africa as a continent has been wallowing in abject poverty due to the dragnets of capitalism and imperialism ravaging the African content. What is the way forward for African to gain her liberation? It is through Marxism as a tool for African liberation. We as people in the contemporary world-Westerners, Europeans, Asians, Africans, Japanese should stop glory in our ignorance by asking what is the contemporary relevance of Marxism to our global world? Marxism has become an ideological tool and an idyllic framework to set Africa free from her ignorance and sluggishness. Marxism must be the most viable alternative or tool for African liberation from poverty, epidemics, unemployment, diseases and sicknesses, bribery and corruption, illiteracy, economic woes and political lock jam. Marxism revolves around socio-economic and political ideas. Ideas do not float in the atmosphere. ideas are related to concrete human relations of production. Bourgeois ideas derive from bourgeois relations of production. They are intended to conserve and maintain those relations of production.

AFRICA FREEDOM AND SCIENTIFIC SOCIALISM
Africa as a continent advocates for the ideological framework of African communalism and African socialism. Walter Rodney (1975:9-10) summed it up that:

African people, like other Third world people, have virtually a vested interest in scientific socialism, because it offers itself to them as a weapon of theory. It offers itself to them as that tool, at the level of ideas, which will be utilized for dismantling the capitalist imperialist structure. Scientific socialism was seen as a valid alternative and a
weapon of theory for emancipation of African people. The valid alternative apart from the capitalist and socialist road is for us as Africans to derive for ourselves – something that is pan-African. Nkrumah was trying to straddle two worlds – the Marxist world – the world which says in the beginning was matter and the world which says in the beginning there was ideas (the word). Ideas rule the world-the world is not just made up of matter but ideas. The ideologues of African socialism were blatantly dishonest because they were actually cheap tricksters. They are tricksters who are attempting to hoodwink the majority of the African people. They failed in their bid to develop socialism. Socialism has not work anywhere in Africa. They are not really out to develop anything that addresses itself to the interest of the African people.

The idea of African socialism has been a disguised form of African ideology. Socialism has not really work in the African continent. Walter Rodney (1975:11) says that but, nevertheless, it is part of the necessity of our times that our people no longer are willing to accept anything that is not put to them in the guise of socialism. Nkrumah’s pan-Africanism was certainly a search for an African ideology. There has been an admixture of Marxism and Protestantism. He talked about Pan-Africanism, he went further to buttress the idea of Consciencism and then Nkrumahism, and, there was everything other than a straight understanding of socialism. African socialism could be seen as misleading consequences of an African ideology which espoused an African cause. Walter Rodney (1975:10-12) espousing the Nkrumah’s ideology of Pan Africanism posited that according to the Kwamean tradition:

We have in Africa a class struggle within the African continent and a struggle against imperialism. Kwame Nkrumah, a genuine African nationalist dissociated himself in one way from scientific socialism because it originated outside of the boundaries of his own society and was afraid of its cultural implications.

The interpretation of our African world stipulates that African society is governed by law. Walter Rodney (1975:13) concludes that:

Our interpretation of the social reality can similarly derive a certain, historical law and hence scientific law of society can be applied irrespective of its origin or its originators, and that any ideology, when applied, must be applied with sensitivity. It must be applied with a thorough grasp of the internal realities of a given society. Marxism comes to the world as an historical fact and it comes in a cultural nexus.

Marxism does not simply appear as the summation of other people’s culture and history, but appears as a living force within, one’s history. Marxism connotes a difficult transformative force. It is fraught with plethora of difficulties and obstacles. Marxism should not be taken as a finished product rather should be seen as an ongoing social product which has to be adopted in our own African continent or society.

MARXISM AND AFRICAN LIBERATION
The question of African liberation is the question of African freedom. The emancipation of the African people in terms of political, economics, social, cultural, scientific, technological advances has been a
philosophical discourse in this new millennium. The contemporary relevance of the Marxist theory is steeped in African nationalism, African emancipation or liberation. It aims at the recovery of African national independence in our own historical epoch. For national liberation requires a socialist ideology. Even for national liberation in Africa, clearly demonstrate the necessity for an ideological framework of African development and the consciencization of the African continent. The African continent has been called the Dark Continent; an era of bedevilment, a period of civil strife, war, abject poverty, lack of socio-political and economic improvement. Africa has been a continent devoid of modernization, industrialization science and technology. There are two poles dividing the world; Europe and Africa and there has been an uneven distribution of the world’s resources. Human socio-economic and political development has been uneven. Strictly speaking, from an economic view point, some human groups have advanced further by producing more and becoming more and more richer than other nations of the world. The black man is dehumanized by ideological entailments, by slavery by consent and racism. We, as Africans, must hold on to the notion of authentic blackness – the Pan African sensibility. We must redefine our nationalistic tendencies. Nationalism has always been the dwarf in the critical, canonical chess machine. We must, in the truest sense, turn inward, even as we turn outward to redefine our African black consciousness and restructuring our institutional framework in Africa. We must begin to tour a new line of action. A pragmatic philosophy of social existence and economic and political liberation must be adopted. We must rid ourselves off from the philosophy of sit-down-lookism; a philosophy of indolence. We must get beyond the cold war relics. We must struggle against extreme poverty, overpopulation, Western imperialism and neo-colonial exploitation. The developing world countries tend to evolve around unique political and economic systems. Africa’s quest for economic and political transformation leaved much to be desired. There is this slow pace of social transformation, economic and political development of Africa. We must gravitate beyond the calamitous theory of the Malthusian population growth outweighing food supply in Africa. Africa must begin to engage in modern – ideologies and industrial revolution – a form of industrial revolution that is radical and not gradual. Africa must begin to engage in the sustenance of economic growth, economic development and democratic expansion that is people oriented. African political system should be the one that is streamlined within the ambit of transformational leadership. African continent has been battling with liberal democracy. Leon Baradat (2008:) believes that:

In the past decades, many underdevelopment states have experimented with democracy, but the lack of political and economic stability has become a burning issue in our contemporary African society. Africa as a continent is still grappling with the grip of international imperialism. Imperialism was a crippling influence in the developing world countries. Imperialism was not only politically and economically oppressive it constitutes the shattering realities of the 21st century Africa. It destroys the cultures, the social structures, and the economic and the political systems of the African colonies. There is the problem of identity crisis due to cultural imperialism. The weight of nationalism and national emancipation in the developing world countries is compounded by the bane of bribery and corruption and the insecurity of African leaders. Neo-colonialism has become very frightening to the Africans, Asians and the Latin Americans. There is this incredible economic and political odds and disunity
within the developing world countries which is matched by parochialism. Developing world countries must engage themselves in nationalist emancipation by freeing themselves from the still present shackles of colonialism and imperialism which is a preeminent goal in Africa. African countries must resolve to engage in a national emancipation by restoring broken culture, political independence, economic self-sufficiency and self esteem are paramount goal to the African people.

The faithful to use the words of Leon Baradat (2008) are called to battle for common goal and common destiny. The prevalence of crushing poverty is biting hard on the African continent. Corruption is the bane to true national and sustainable development in Africa. Corruption has become part of our political culture. Corruption has become a way of life amongst our political demigods. The utilitarian principle of the highest good of the highest number no longer counts in Africa. Individualism has superseded African communalism or African socialism and culture. African communalism has been described as the pragmatic processes of African social life. Without question, emancipation is the dominant theme in this ideological appeal to the Marxist doctrine as an ideological or fundamental tool for African liberation. We must not continue to live in ignorance that Marxism is the sole reserve for Western Europe. Marxism has a contemporary relevance in terms of dismantling the role of international corporations, imperialism and neo-colonialism in the political affairs of the emerging states of Africa. The problems facing African continent are the problems of crushing poverty and unemployment due to lack of modernization and industrialization. Poverty is probably the most common single feature in the emerging states of Africa. We must close the gap of the prevalence of this world’s poverty. We must curtail and fee ourselves from the still present economic condition and the shackles of neo-colonialism and imperialism as the prominent goal of African liberation.

MARXISM, IDEOLOGY, AND THE AFRICAN ALTERNATIVE

An ideology is a set of belief system that constitutes people’s goals, expectations and action. Ideologies are abstract thought that are applicable to public affairs. Ideology is central to economic and politics. Ideology has to do with an explicit system of thought. The term “ideology” was coined by Destruct de Tracy in 1796. Ideology is an enigmatic concept; its enigmatic concept is traceable to its abstractness and relativity. It can be political, social, economic, religious, epistemological and ethical. Ideology is not the same thing as philosophy. Ideology is dependent on the interpretation of the world to changing it. Ideology is one of those concepts that abhor any universal definition. Ideology is anchored on visionary theorizing. The main objective behind any ideology is to proffer change or solution to human problems in society; it provides adherence to a set of an ideal system whereby conformity exists through a normative process of actions and thoughts. Ideology as a theoretical concept is central to politics and socio-economic programs. Implicitly, every political tendency entails an ideological process. An ideology is related to the socio-political, cultural and the economic market structure of society; an explicit system of thought that could be either positive or negative. Ideology presupposes an application to issues that border on human societal or existential relations without which its abstractness has no relevance to human society. Ideology offers a more viable alternative for a political and cultural blueprint for a certain social movement and social order. Ideologies are deeply rooted in different factors and beliefs and values and how a society should simply work. Ideology has a cultural undertone; what constitutes the African political ideology may not be the same for the western world. Ideology has a socio-cultural tendency. An ideology could be traceable to a particular historical epoch or period of civilization. An ideology can be
termed to be radical or conservative, positive or negative. Ideology has been a product of social mobilization or social movement. It is crystal clear that ideology cuts across every aspects of human life. It is cultural, religious, political, epistemological, social, ideational, economic, and historical. Man by nature is a visionary being who is bound to engage in radical theorizing of his existential conditionality and beingness. An ideology constitutes a socio-political matrix cultural implication, economic program and it is an ethical concept that is aim at ensuring human existential relations and the need for viable alternative for human progress or human flourishing. Its political, social, cultural and ethical bearing is geared towards the emancipation of human society and the betterment of all peoples in society. Ideology is a generic term which has become a necessary part of institutional functioning, framework and human social cooperation or interaction. Ideology aims at the conception of good – society and reflects on the pragmatic style of politics and undisputed socio-economic system. For Robert Eccleshall (1984:10) ideological convergence fostered a pragmatic style of politics in which debate about the good society was minimal. Accordingly, Robert Eccleshall (1984:23) believes that:

*Ideology, at first glance, appears an uncomplicated concept. People are sustained and inspired by beliefs and ideals. They need, while in pursuit of varied social purposes, both to feel at home in the world and to act with good conscience to make sense of everyday reality, as well as to clothe their interests and aspirations in the finery of moral principle. The powerful have to reassure themselves as well as convince others, of the rightness of their might; that power is a trust held for the common good rather than self advantage. The powerless, on the other hand, need to believe either that they are not exploited or, if they nurture a grievance and desire political change, that right is on their side. Ideology is the realm in which people clarify and justify their actions as they pursue divergent interests. Ideologies are relativistic intellectual strategy for categorizing the world. Ideology and social systems correlate due to its role in human social interaction. Ideologies are collection of ideas which are usually normative. Ideology reflects socially contracted reality and system justification.*

**MARXISM AS AN IDEOLOGY AND SOCIAL MOBILIZATION**

Marxism has been a strong tool for the decolonization of Africa and it is also an ideology of African liberation. For us to get a proper grasp of African liberation, we should first and foremost understand what is Marxism and what is ideology? Marxism as an ideology has to do with African potentials for human emancipation. According to John Hoffman and Paul Graham (2009:499), Marxism is a theory whose potential for emancipation is undermined by notions of class war, revolution and dictatorship. Marxism has to do with the theory of society. The crux of Marxist ideology is the economic and political liberalization of the individual person and the society at large. Marxism has to do with the theory of society. The crux of Marxist ideology is the economic and political liberalization of the individual person and the society at large. Marxism has to do with the socio-political and economic freedom of the individual person. Marxism reflects the need for human emancipation and equality. First and foremost, Marxism has to do with the freedom and equality of the individual person in rational society. Marxism is against reform because Marx feels that reform keeps the pillars of the building in tact. What Africa needs now is Marxism as an ideology. Ideology, on the other hand, reflects sets of belief systems. Ideas rule the world. According to John Hoffman and Paul Graham (2009:498), ideology means a set of beliefs that are tied to either defending or placing demands upon or bringing
about a state. For Joan Ferrante (2003:540), ideology is a set of beliefs that are not challenged or subjected to scrutiny by the people who hold them. For William F. Lawhead (2002:389), the top level of society or the superstructure represents all the ways in which people in a particular age tend to think of themselves and their activities. Marxism serves as a theoretical philosophical/ideological underpinning for see African politics. African states and their economic and political agenda have been unstable. According to Ruch E.A. Omi and Anyanwu K.C. (1985:286) the field of African politics is immense and exceedingly unstable. Ruch E.A. Omi and Anyanwu (1985:287) see Marxism as an ideology and as a search for African identity that applies equally to the process of political and economic decolonization. Martin Cohen (2008:199) opines that Marxism predicts, optimistically that there will be ever growing, realization amongst the proletarians of their exploitation – that law, morality and religion are just so many bourgeois prejudices. Martin Cohen (2008:203) believes that Marxism has been a powerful force in shaping society, whatever the flaws and inconsistencies in its theoretical base. Iain Mackenzie (2009:15-16), sees ideologies generally as constellation of beliefs and that ideologies … are the lenses through which we view the political world – be it liberal, conservative, democratic, republican, Marxist, feminist, or whatsoever – and it may be that ideologies are relatively permanent features of political life, at least for us moderns. Walter Rodney (1975:1) believes that ideas and discussion do not just drop from the sky. He believes that Marxism is a revolutionary ideology. Leon P. Baradat (2008:1) developed a five part definition of ideology:

(1) The term ideology can be used in many contexts, but unless otherwise specified, it is proper to give it a political meaning. (2) All ideologies provide an interpretation of the present and a view of a desired future. The anticipated future is usually portrayed as materially better than the present, and it is usually thought to be attainable within a single generation. (3) Each ideology includes a list of specific steps that can be taken to accomplish its goals. (4) Ideologies are oriented towards the masses. (5) Ideologies are simply slated and presented in motivational terms.

Marxism as an ideology is deeply rooted in the fundamental patterns of an economic relation. For Michael B. Foster (2001:16) this fundamental economic relation is then, as it were, clothed in a system of legal and political relations. Alison M.S. Watson (2004:10) Marxism is a mixture of a theory of history (known as economic determinism), economic and sociological science, political ideology, a theory and strategy of revolution, and a moral theology that looks towards some form of secular salvation; the advent of a classless social order of perfect justice in which conflict is at an end. Marxism as an ideology for African liberation reflects the search for African identity, African freedom, African equality, economic buoyancy and political liberalization of African states. The evils of Western capitalist imperialism, neo-colonialism is taking its root in African soil. Neo-colonialism, western imperialism or post colonialism has been the major contemporary challenge facing the African continent. Today, Africa is facing major contemporary challenges of economic inequality, political instability and unfreedom, ethno-religious crises, lack of law and order, lack of social justice, the prevalence of bribery and corruption, ignorance, exploitation and the fragrant impoverishment of the African continent by African political leaders. For Maduabuchi Dukor (2010:64):

Africans lack the political will and freedom to determine their destiny in the scheme of things in the comity of nations. Development aids to Africa and the various concerns of the United Nations to Africa are
indications of the weakness of Africa to develop on her own. There is need for a rapid democratization of African continent to be simultaneously accompanied by economic and social, political, legal, and constitutional reforms.

Marxism as an ideology requires radical change and change that is gradual. For Maduabuchi Dukor (2010:80-82):

In the senses of ‘gradual change’ and ‘discrete leaps’ hunger, poverty, misery, and disease characterized African failure to meet up and, hence, its unfreedom from western domination. By the same token, greed, corruption, nepotism, ethicism, political instability, social injustice and negative cultures are some of the obstacles to Africa’s development. The fact that Africans are incapable of establishing and maintain systems of good governance and socio-economic formation and their consequent dependence on the western controlled economy and socio-political global order is accounted for by the social analysis of Darwin’s and Gould’s theories of evolution. What can be safely deduced from the sundry weapons of the theory of evolution is that Africa’s backwardness or unfreedom from the west is explainable in terms of the social or biological survival of the fittest among races and which have unfortunately fitted against the black race.

Marx believes that the major instrument of ideologies include politics, the state, law, philosophy, arts, literature, and religion. Marx believes that religion has been the very “opium of the people”. According to Karl Marx cited by Michael Rosen (1998:121), in the Encyclopedia of Philosophy posits that:

The world of religion is a reflection of a particular form of society: ‘This state, this society, produces religion, which is an inverted world consciousness, because they are an inverted world’. That is to say, only an inverted, secular world would produce religion as its offshoot. In religious belief, Man finds himself reflected in the ‘fantastic reality of heaven’, whilst he can find ‘the semblance of himself, only a nonhuman being in this world. Religion thus provides a realm in which individuals can realize themselves, at least partially, given that full and adequate self-realization is not possible in the profane world. In this way, religion preserves the social order of which it is a by-product, both by deflecting attention from its defects and by providing a partial escape from it. In Marx’s famous words, ‘Religion is the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people.

According to George Ritzer and Jeffrey Stepnisky (2014:67), Marx uses the term ideology to refer to system of ruling ideas that attempt once again to rude the contradictions that are at the heart of the capitalist system. Marxism as an ideology for African liberation reflects the idea of freedom in terms of relations of man in society. According to Walter Rodney (1972:2) freedom, responsibility, skill etc. have real meaning only in terms of the relations of men in society.

**MARXISM AS A THEORY OF SOCIAL CHANGE**
The tenet of social change is more or less practically oriented; it is more of social impulse. There is a close link between Marxism and social change. Social change relies on the discovered pattern of rational human behaviour. Marxism and social change both are anchored in the basic ideals of rational society. Social change seems to practically explore, x-ray and explicate the teleological aspect of the social environment. Marxism as an ideology facilitates social engineering; ideology has its explanatory model as a guide to any social system; and as a social system, it implies an inter-lockiness or a creative pattern of social reconstruction or interaction. Social change has to do with the real modification in the life pattern of a people caused by internal and external factors. Society is conceived as a social system; it is geared towards an end. Everything in society must be anchored in systematicity. The purpose of social formation or the formation of society is to guarantee the general welfare of all individual members in the society. Society is a teleological system that has a functional framework. Marxism presupposes the idea of common good, freedom and equality. It is obvious that every Marxist seeks to attain the idea of the common good of all the members of a society. The idea of the common good is problematic in any act of governance. Marxism presupposes the ideals of revolutionary principle. Revolution takes myriad of forms. Revolution is the radical or drastic transformation of any society which could be political, social, ideational, economic, cultural, scientific, and technological. The term ‘radical’ conceives things from their root. Marxist theory is anchored in or considered as radical because of some basic fundamental approach used. The term “Radical” means total and complete overthrow of a social system. The term “radical” means changing a system. Change must start from the bases or foundation. Marxism predicts the future social development or the dynamics process of human society. Marxism as a doctrine of historicism explains the past development of social political structure and also predicts the future social development of such fundamental social structures. Marx’s historicist theory reflects Marx’s radical theory of social change as a way of enabling human beings position themselves in an ideological framework of rationalizing such society. Marxism as a basic fundamental system and as the foundation of the idea of a social change has a deeper real or philosophical import, bearing or underpinning. Marxism abhors what Leon Baradat (2008:161) calls the most oppressive political and economic conditions of the people who lived in inhumane condition. Marxism reflects the idea of African liberation. For Leon Baradat (2008:163), Marxism reflects on the liberation from the darkness of irrationalism and sought to discover laws governing human behaviour. Marxism tends to acknowledge the need to improve the political and social condition of the people in society. Leon Baradat (2008:163) believes that Marx was optimistic about the future of humanity and he saw people in historical terms. Leon Baradat – (2008:163) closely observed that Marxism believes that individuals were destined for freedom and creativity.

MARXISM AS A THEORY OF SOCIAL CHANGE
A REFLECTION ON AFRICA
Marxism embraces the idea of communism because communism aims to create a classless and stateless society. Marxism is made credible, if the notion of revolution is critically tackled. For John Hoffman and Paul Graham (2009:234) the concept of revolution as a dramatic element focused around a seizure of power is problematic. Marx uses the term revolution in different ways. Revolution is also used to denote a transformation of state and class power – an event in which the character of society as a whole changes. According to Marx and Engels (1967) cited by John Hoffman and Paul Graham (2009:234) Marxism reflects the constant ‘revolutionalizing of productions’. John Hoffman and Paul Graham (2009:234-235) conclude that:

The notion of revolution as a dramatic event linked to a seizure of power, was, it seems to us, inherited uncritically from the French
revolution of 1789. It creates a polarization that makes the assertion of common interests and consensus more, not less, difficult. Engels is right; revolutions are authoritarian events, and they create a new state that clearly distinguishes between revolution and counter-revolution, and this leads to the kind of insecurity and division that generates despotism rather than democracy.

Marxism engenders what we may refer to as democratic socialism. Marxism despite its authoritarian events is deeply rotted in the ideals of liberalism. John Hoffman and Paul Graham (2009:235) conclude that:

*The problem with Marxism is that it is an amalgam of pre-liberalism and post-liberalism. It is post liberal in so far as it stresses the need to build upon, rather than reject, capability achievements. But while (Conventionally defined) revolutions make sense in situation in which legal rights to change society are blocked in societies that have, or are attempting to build liberal institutions, revolutions lead to elitism, despotism and a concept for democracy. Marxism sees class as a negative theory.*

For John Hoffman and Paul Graham (2009:235) socialists are right when they see class as something that is negative: freedom for all, as Marxism argues, is only possible in a classless society. The issue of class is also problematic in any democratic society. For John Hoffman and Paul Graham (2009:235-236), they conclude that:

*Class privileges some at the expense of others. In liberal societies it encourages an abstract approach to be taken to equality and power so that formal equality coexist with the most horrendous inequalities of power and material resources. Class is thus divisive, and it generates the kind of antagonisms that require force (and therefore the state) to tackle them.*

John Hoffman and Paul Graham (2009:236) emphasizing on Marxism believe that it is not that the class identity is unimportant: it is rather that it fuses with other identities since these other identities are also crucial part of the process that creates class. The issue of class should be de-emphasized. For John Hoffman and Paul Graham (2009:236), they conclude that:

*The diversity of form in which classes express themselves is of the almost importance, and it is the reason why no particular group should be privileged over any other in the struggle to achieve a classless and stateless society. Marxism cements a common interest not only nationally but internationally.*

According to John Hoffman and Paul Graham (2009:237) Marxists might argue that with divisiveness in the world increasing through a kind of globalization that increases inequality, the notion of a proletariat must be viewed internationally rather than simply nationally. However, the danger still remain that such a perspective will take a narrow view of class and underplay the problem of cementing common interests across the globe.
RECOMMENDATIONS

Africa ought to adopt the spirit of Marxism in order to ensure radical transformation of African society. Marxism should be seen as an ideology for the improvement of the economic, political and social conditions of the African people. Africans should be optimistic about their future and their humanity. We should not be down cast but optimistic about the future of our African humanity using the spirit of Marxism to address the plethora of socio-ethno-religious crises, economic woes and political challenges facing Africa as a continent. We should see our humanity as sacred. We should avoid the evils of class in whatever form. Class has negative connotation. Marxism should be anchored in the basic fundamental system of freedom and equality of any rational society. Marxism aims at the ideals of the common good; the common good should be seen as the basic ideals of any meaningful and rational society. The general welfare of all individual members of a society should be the basic ideals of the political state or of any classless or stateless society. Marxism as a theory of socialism and communism best fit or encapsulate the African contemporary society.

CONCLUSION

Marxism was a methodology and an ideology can be used as an ideological tool for African liberation. Marxism as an ideology for African liberation could be the most fundamental and viable alternative for resolving the current plethora of social, ethno-religious crises, political debacles and economic backwardness facing the continent of Africa. Marxism is not an ideological doctrine is not and should not be the sole reserve of Western or European phenomenon. Africa as a continent can duly key in by using the Marxist doctrine as a philosophical pathway to Africa’s liberation; it should be used to destroy the boot traps of neo-colonialism and international imperialism. Africa shouldn’t glory in her ignorance by rejecting the Marxist tradition and its contemporary relevance to Africa’s society. Marxism is a theory of society, history, revolution and class struggle. There is this misconception and misperception that Marxism is an ideology that is violent oriented. But this misconception or misperception needs to be debunked. Marxism is a philosophy of social consciousness and that of social change and the dynamic process of rational reconstruction of any human society.

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