Decolonizing Digital Technology in Africa: A Political Thought

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Abstract
This paper critically examines how almost everybody in the world cannot survive without using digital technology tools in the contemporary days. The use of digital technology tools has become a daily life requirement in the world. It is in such a perspective that these digital technology tools are therefore assessed as the pre-requisite tools that are needed for almost everybody nowadays. However, in the African context and taking Africa as the unity of analysis, the same digital technology tools are criticized for having both negative and positive impacts on African society. Mostly judged as good for adults, some researchers observe that digital technology tools are very dangerous to young children if not supervised by adults for what they have to use them for. From an African political perspective, these tools are not only dangerous but also colonial apparatuses based on the fact that these tools are colonially designed—a scandal for African society. Politically, any fabricated technological device is made for a particular objective. This questions multiple missions of technological digital tools that are exported to Africa—considered as a laboratory. Decolonizing digital technology in Africa therefore attracts an African political thought as an emergent need to challenge such a dominium digito-colonial complex situation.

Keywords: Colonial Apparatuses, Digital Technology, Africa, Political Thought, Decolonization.

1. Introduction

In the 1960s, Africa was able to reach political pseudo-independence in most of its countries. Taking into account Fanon's (2008) political thought, it was pseudo-independence in the sense that it was reached through compromise, agreement, or negotiation—in brief, it was conferred or given to Africans despite some attempts of tensions and resistance that happened in Africa [1]. The political freedom was conferred to and not fought for by Africans hence "As a master, the white man told the black man: 'You are now free.' But the black man does not know the price of freedom because he has never fought for it" [1]. It is from this perspective that in Fanon's political imagination, Africa's independence was and is still a false, phantom or pseudo-independence. Such a failure of genuine political independence in Africa has therefore opened many doors to Euro-North America's economic, epistemic, and technological domination (the latter being the concern of this paper). In most of its states, Africa was able to only experience the physical disappearance of the white bodies, but the project of colonialism remained a reality until today.

Therefore, the physical disappearance of the white bodies in Africa did not mean that the white oppressors/colonialists abandoned their colonial project. As it is one among many factors, the concern of this paper is to reveal to what extent Africa is still colonized through the use of digital technologies. Generally, "Digital technologies are electronic tools, systems, devices, and resources that generate, store or process data. Well-known examples include social media, online games, multimedia, and mobile phones" [2]. In their absence-presence, this article advances that with the use of digital technologies, the white masters continued with the longue-durée project of colonialism in Africa. The implantation of digital technologies that have risen with globalization, has negatively impacted the African indigenous knowledges to the point that it has reached the culminant point of erasure of almost all other African indigenous knowledges, what Santos (2014) termed as "Epistemicide" in Africa [3]. In his understanding, "Epistemicide is the murder of knowledge" of the indigenous knowledges in Africa and the immediate replacement of such knowledges by that from the (Western) dominant episteme [3]. In the African context, "Epistemicide is essentially a condition of injustice and falsity that bestows pre-eminence to the European system of knowledge and interiorizes other systems of knowledge, in particular Indigenous African knowledge systems" [4]. Navigating from this point, the Euro-North American system of knowledge generally inferiorises all other kinds of knowledges that are not from the Western canon—It means the Global South in general and African

indigenous knowledges in particular. This is what guaranteed the domination of Western digital technologies in Africa. This article will assert that the domination of Western digital technologies in Africa, cannot be successful without relying on the coloniality of the indigenous knowledges and epistemicide. It is sad that "the colonial violence is lived and experienced by colonized subjects to the extent that they become familiar and almost normal to it, hence this violence is even socially super structured" [5]. It therefore means that these digital technologies tools commit digital violence in African societies.

In harmony with Fanon, Museveni's critique of the Western domination of digital technologies in Africa is that:
Soon after the formal departure of colonial rulers at independence, the state in Africa was beset by many problems and I shall concentrate on the most crucial of them. The first problem was that the state was economically dependent on the former colonial powers, especially for technology. We often talk of economic dependence, but this dependence is coupled with and aggravated by an absence of technology: we do not have the technical and managerial skills to enable us to solve our problems.

After a number of years of independence–more than 30 years in some countries–we have been able to train a few economists and some scientists, professional people […]. If these people could have helped us, we would have got somewhere. But because we have not solved the problem of technological dependence and have been able to participate in technological developments, we are not making much headway [6].

The domination of Western digital technologies thus remains a concern in Africa. As Museveni (the current Uganda president) and Fanon above witness, the departure of white oppressors (physical bodies) in most African countries, cannot be synonymized with real technological independence. The exception is that in Museveni's understanding, colonialists did not bring technological materials that could help Africa to develop. He asserts that Africa is still depending on the West due to the lack of technological development and nothing tangible development in Africa will ever happen without solving the technological dependence issue. This is an emergent issue in Africa as without technological independence, Africa will not be able to have and establish its own industries on the spot. The technological independence shall then permit other sectors to be genuinely decolonized in Africa. The technological independence thus shall serve as the entrance to epistemic decolonization as Euro-North America uses digital technology to enforce the cognitive injustice and epistemicide in Africa. Contemporarily, "The colonial world, therefore, permits only the Euro-North Americans to be the only human beings who deserve to be inventors, researchers, and discovers through epistemicide and cognitive empire" [5]. The domination of Western digital technology tools in Africa intervenes in the enforcement of epistemicide and the coloniality of knowledge.

This article is concerned with the fact that Euro-North America continues to use heavy and complicated technological devices for their interests at the expense of African technological talents. Complicated devices because, for an old person to use a computer or a current iPad, it becomes difficult as "Without access, skills, assistance and confidence, the old person is an outsider to new media and the prospects they afford" [7]. Apart from old age, these new digital technologies per nature do not accommodate the African science cultures. They were designed for the West but Africans have to use them as without using them in the contemporary period, this should cause someone to find himself/ herself out of the world. Mbembe (2019) critically assesses that due to modern and Western digital technologies, "The human brain is no longer the privileged location of reason" (p. 14) as it used to be before [8]. His concern here is that current life has been computerized to the extent that computers or other digital technological tools have taken over what is used to be done by the human brain as a memory.

Though Euro-North America declares itself as the only technological master while racing with China when it comes to the digitalization of technologies, it remains critical that neither Euro-North America nor China, both sides have to rely on Africa's natural resources for their technological projects to be achieved. Africa's significant contribution to the digitalization of technologies is maximal despite its arbitral rejection by the superpower countries. This is because the superpower countries are colonial, or otherwise if they were not colonial, they should recognize the great contribution of Africa to the wave of the Fourth Industrial Revolution (4IR). In addition to natural resources, Africa's basic epistemic foundations are still significant not only to Africans but also to the world's corpus of generated knowledge. The knowledge that is used by the Euro-North America and the current China, was originally founded in Africa and that is why history always claims that Africa is the cradle of humanity. It is from this point that we should be concerned that Africa is not only the cradle of humanity but also the location of epistemic departure to the whole world—in the sense that the roots of knowledge are from Africa. Regrettably, Africa is still considered void when it comes to knowledge production and a site for the Western's digital technology laboratories. Due to the coloniality of knowledge, scientists and researchers from Euro-North America describe Africa as a place where "there is no real knowledge, there are beliefs, opinions, intuitions, and subjective understanding, which, at the most, may become objects or raw materials for scientific inquiry" [3]. From here, Africa's indigenous knowledges are arbitrarily denied and rejected, despite their originality.

This piece of paper firstly discusses modern digital technologies as epistemic colonial apparatuses. In this section, the article demonstrates that the objectives of modern digital technologies are not only for technological development but mainly colonial. Secondly, the paper critically discusses and denounces the perpetual negative impacts of digital technologies in Africa. Thirdly, before the conclusion, the article will embark on the justification of why

Western digital technologies should be decolonized in Africa.

2. The Modern Digital Technologies as Epistemic Colonial Apparatuses

Though this paper focuses on Africa as a unity of analysis, the dominant Western digital technologies are not only a concern for Africa but a planetary colonial problem. "This planetary articulation of Western domination is the historical legacy of colonialism and operates through contemporary civilizational apparatuses, such as the discourses and technologies of development or globalization" [9]. This means that through the use of modern digital technologies, colonialists keep the ongoing project of colonialism, running under the concept of coloniality. This paper argues that in order to have a clear understanding of the concept of digital technology, one should revisit the meaning of what coloniality means and entails because both concepts of digital technology and coloniality have a strong relationship. It is from this point of view that soon, the concept of coloniality is engaged, as its meaning in detail helps to clearly and easily understand the current conception of digital technology and the issues behind or accompanied by this concept.

Etymologically, the concept of "coloniality grows out of colonialism—the consequences of colonization" [10]. While colonialism's acts may be visible and touchable, coloniality manages to keep colonialism functional without necessarily seeing it or being seen. Driven and supported by digital technologies, coloniality strengthens and realizes all colonialists' objectives without their presence in the terrain. That is why "coloniality is a constituent and a specific element of the pattern of capitalist power" [11]. Epistemic colonial apparatuses are these kinds of digital technology tools that continue to exercise epistemic colonization in the colonized world. Such digital technologies have a huge capacity to play the role of the physically absent colonialists; and in Africa, this is felt by black subjects who daily experience the negative impacts of such digital technology apparatuses.

According to Mignolo (2017), "coloniality is the underlying logic of Western expansion hidden from view by the fictional narratives of modernity" (p. 46) [12]. This means that coloniality is the reappearance of colonialism through another untouchable form and digital technologies that facilitate coloniality to reach easily wherever the colonialists intend it to be. In the same perspective, Ndlovu-Gatsheni's observation marries with Mignolo above in asserting that "coloniality is a long-standing pattern of power that emerged as a result of colonialism and continues to define culture, labor, intersubjective relations, and knowledge production, well beyond the strict limits of colonial administration" [13]. Coloniality can in fact survive and remain active while colonialism is no longer. Coloniality guarantees and permits the continual running of colonialism. Consequently, from an African perspective, "the black figure remains in a permanent state of being a child, a child of the white subject, a child of the empire, a child of Europe, a child of capitalism, a child of underdevelopment, a child of poverty" [14]. This shows to what extent a colonized black person is undermined in this anti-black world—where the use of digital technology is

a means of such rejection of black figures. Conditionally, "The black subject cannot be able to describe who he/she is, as such a description requires the incorporation of whiteness" and this means that due to the dominance of colonial Western digital technology tools, a black African lives a borrowed life [14].

Worse is that using digital technologies as an umbrella, the coloniality of knowledge strengthens its roots and becomes stronger in the colonized spaces. Considering knowledge as the first target before everything else, Western digital technology devices facilitate the coloniality of knowledge in the global South in general and Africa in particular. As a point of amplification, "It is the hegemonic of the Euro-North American episteme and its technologies of subjection that see fit to be perceptivity and the sole embodiment of thought" [15]. In contrast, Burnett (2021) disagrees with Sithole above who argues that digital technologies should only be assessed as tools for subjection [7]. Burnett strongly contends that:

Acquiring digital technological expertise can lead to an expanded definition of self and can empower the individual to break free of expectations related to their role in the family in society. Thus, it offers a challenge to stereotypes about age and gender and suggests that new media may provide a portal through which definitions of self can be re-imagined. [7].

Burnett above observes that digital technologies may assist someone in experiencing another kind of positive life. Her concern is that digital technology provides a full challenge to the stereotypes of age or even gender. Obliged to use digital technologies as it has become mandatory in the contemporary period, adult persons in Africa struggle to familiarize themselves with the use of digital technologies tools, that require modern skills to use them. Can someone in Africa survive without using digital technologies in the contemporary days? In Africa, someone's life can indeed remain continual without the use of digital technologies, however, such a person may daily be exposed to many difficulties. Because, nowadays, the use of digital technology tools such as cell-phone as a typical example, has almost become attached to our daily life. Generally, the use of technological tools intervenes in rendering life easier than before and quick communication to a targeted number of people. The majority will accept the positive role played by digital technological tools in our contemporary period and lifestyle. However, in the African context, it is alerted and warned that these digital technological tools are designed with a colonial target, and Africans should be very careful while using such digital technological tools. Regardless of critique from African scholars, Burnett maintains that:

The internet, along with Skype, email, and social networking sites, holds positive potential for old people to expand their virtual horizons at a time when their real world is shrinking. I, therefore, constructed the events for the plot by researching and considering the multiple opportunities provided by new media, especially the Internet. [7].

In accord with Sithole above and disagreement with Burnett here, Mbembe (2019) criticizes that with the current digital technologies, "The belief today is that everything is potentially computable and predictable [8]. In the process, what is rejected is the fact that life itself is an open system, non-linear, and exponentially chaotic" (p. 14). As Mbembe observes, the use of computers has greatly changed life but mostly affected the epistemic domain and especially the replacement of human intellect by the computer's artificial reason. The use of computers and other digital technology tools negatively impacts the promotion and development of human thinking in general and especially in children. For instance, in Africa, white masters can colonize African children through the use of digital technology tools without their presence. Digital technology tools manage to reach massive epistemic colonization in Africa as everyone in general and students, in particular, are addicted or obliged to the use of Western digital technology tools. Such digital technology tools change their mind and ways of thinking to the extent that they grow up like Western citizens (located) in Africa.

Mbembe (2019) adds that:
Time itself is becoming enveloped in the doing of machines. Machines themselves do not simply execute instructions or programs. They start generating complex behavior. The computational reproduction of reason has made it such that reason is no longer or is a bit more than, just the domain of the human species. We now share it with various other agents. Reality itself is increasingly constructed via statistics, metadata, modelling, and mathematics [8].

In Mbembe's understanding, the use of machines as digital technology tools has enveloped the current time. In our present time, life without the use of machines is critical and questionable. In some other major towns places, it should be even argued that life is almost impossible in these towns, without the use of digital technology tools. Why? Because, it should be difficult for someone to survive in a town without using electricity, cellphone, tollgate, buying water, washing clothes, and watching the television, being paid or paying others, to mention but a few, taking into account such services require the use of digital technology tools. That is why Mbembe asserts that computational use has now replaced human reason to the point that reason itself is no longer. Digital technology tools are now considered like human agents who play different roles for our lives to remain continual. It is for this reason that when it comes to the human's reasoning or intellect in the contemporary period, Mbembe stresses that:

Reason is increasingly replaced and subsumed instrumental rationality when it is not simply reduced to procedural or algorithmic processing of information. In other words, the logic of reason is morphing from within machines, computers, and algorithms. The human brain is no longer the privileged location of reason. The human brain is being "downloaded" into nano-machines. An inordinate amount of power is gradually being ceded to abstractions of all kinds. Old modes of reasoning are being challenged by new ones that originate through and within technology in general and digital technologies in particular, as well as through the top-down models of artificial intelligence. As a result, techne is becoming the quintessential language of reason [8].

In the African context, Mbembe's concern is that the implementation of digital technology tools has epistemically had evidential negative impacts, as the human reason has shifted to be installed in these digital technology tools—and for this reason, the coloniality of being is combined with the coloniality of knowledge. Therefore, holding the status quo and the power over everything and someone, the dominance of the Euro-North American episteme, is being practiced in Africa through the use of digital technological tools, the pure colonial epistemic apparatuses. These tools are also used to promote Western ideologies and force Africans to only depend on these same ideologies.

For Museveni, ideological dependence cannot be separated from the issue of economic and technological dependence because:
The problem of economic and technological dependence was aggravated by ideological dependence. If you want a microphone, like the one I am using now, you must import it because you do not have anyone in your country who can make it, which is bad enough. In addition to that, however, you are also ideologically dependent: you need ideas on how to solve problems and you must borrow from or imitate somebody outside [6].

The technological dependence in Museveni's remark is aggravated by ideological dependence. His concern is that Africans rely on Western colonial ideologies, that differ with the lived experiences of the black subjects. However, Africans were supposed to invent or discover their own ways on how to resolve their problems without relying on Western ideas. Borrowing ideas from the West to solve African issues is strange. Such a dependence on Western ideologies once accelerated by Western digital technologies, causes many negative impacts in Africa, as I further explain in the next section.

3. The Perpetual (Evidential) Negative Impacts of Digital Technologies in Africa
Uncountable are the negative impacts that are caused by Western digital technologies in Africa. One of the major consequences of the acceleration of technological innovations has been the creation of a segmented planet with multiple speed regimes [8]. Africa found itself competing with powerful regimes from the Euro-North American zone, and consequently, it has to borrow Western digital technology tools to catch up. The use of digital technologies in Africa is important, but it should be advised that users of these digital technological tools, be very careful. They should be cautious based on the fact that digital technologies have durable and continual negative impacts as they were manufactured and designed to keep control of the world in general and Africa in particular. A typical example of this concern is that in most African societies, children are very addicted to playing games from these

digital technologies, while the generation before 2000 was still interested in traditional games from Africa. This negatively impacts the reasoning of the young generation in particular and adults in general.

The rise of digital technology devices negatively impacted the value of human reasoning. The reason is now being transported and stored into machines rather than human beings. This affects labor and many other sectors that may require human beings as such human beings are replaced by computers and other digital technology devices that are cousins with computers such as iPads, and smartphones, to mention but just a few. It is evident that "In many of the ongoing political struggles of our times, passion is trumping reason. Confronted with complex issues, feeling and acting with one's guts, viscerally rather than reasoning, is fast becoming the new norm" [16]. In Mbembe's statement, human beings are now living in a world where passion is undermining reason. His concern is that human beings' reason has lost its value due to the increase of digital technology devices. The manufacturers of these digital technology tools preferred to replace the human being's reason with that of the computer just only to keep their power and control of everything and everyone in the world. With the use of digital technology tools, a white master from Euro-North America can monitor whatever is going on in the whole world and after such rigorous surveillance, he/she puts or establishes control rules that favor its digital technology devices over the colonized human beings. We are living in a world where a human being is watched and controlled by cameras and such cameras are monitored and set into a computer.

Without choice, with the use of digital technologies, almost everyone in the current world is forced to use speed that has never been used before—life has changed and it is now about speed and racing. When Mbembe (2019) asserts that to be alive or to remain alive, is increasingly tantamount to being able to move speedily, he intended to show to what extent [8]:

All over the world, the combination of fossil capital, soft-power warfare, and the saturation of the everyday by digital and computational technologies have led to the acceleration of speed and the intensification of connections, creating a new redistribution of the Earth and population movements [8].

As capitalism is about competition, Mbembe ahead assesses that the increase in digital technology devices is connected or justified by the fact that these tools can do a massive redeployment of people from one far area to another. Digital technology devices are therefore linked to our daily life (whether we like it or not), but what one should be attentive to especially in Africa, is the long-term negative consequences that shall accompany the use of these tools that are colonial by nature. In the African context, such digital technology devices are assessed as colonial as they are set to keeping Euro-North America's control over the rest of the world in general and Africa in particular. In Africa, it is therefore becoming difficult to compete with the giant power countries that

have advanced in technology and are not willing to give in the form of aid such technology as they do so for anything else. This thus remains a critique and topic that opens doors of continual interrogations to African scholars.

Power countries cannot provide the technology in the form of aid in Africa, as they know that if Africa is technologically empowered, it shall become a giant continent than any other continent in the world. What is essential to Africans is that "The only way we can participate at present is by someone giving us technology in the form of aid", but this has been and still looking to never happen [6]. In the contemporary world, technology is power and it is doubtful that it could be given in the form of aid. Colonial that they are, the masters of digital technology from the power countries only send the finished products to Africa and not the machines that may immediately transform the raw materials at the terrain. Consequently, it is still regrettable that:

Occasionally, we buy technology with our own money. Right here in this area, there is a salt factory but it is not producing anything because our people bought technology from Germany and found that it was the wrong kind of technology. They are completely dependent on the Germans or some other outsiders to come and put it right. This is a very handicap indeed.

Since the modern African state cannot be independent, it becomes easy prey to manipulation. If our states can be so manipulated, how can they expect to solve the problems of the people except with the permission of the former colonial rulers? A state which cannot tell the colonial or neocolonial rulers that it will act independently, despite what those rulers think, is completely handicapped. If you need ideas on how to solve problems, why must you borrow from or imitate somebody outside? [6].

Museveni stresses that the lack of full (genuine) independence of the African countries is a serious handicap. It rendered it impossible for Africans to easily find solutions to their problems because they had to borrow ideas from the West or former colonizers. Museveni critically assesses that Africa shall never progress unless it stops imitating the European model. He insists that Africa's raw materials should be processed here in Africa and not in Europe. However, the shipment of Africa's raw materials is caused by the lack of Africa's proper digital technology tools composed of heavy machines that may assist in the direct transformation of these raw materials at the terrain.

It is still regrettable that in Africa "We continue to ship raw materials, we continue to grow produce for Europe and pass for specialists of unfinished products" [17]. The dominance of Western digital technologies in Africa is the major cause of the lack of Africa's mode of how its natural products should directly be transformed at the spot, without shipping them to Europe or America. Unfortunately, is that the increase of Western digital technologies encompasses almost all corners of the World—it is naturally capitalistic and neo-colonial. As it is asserted, "We are

surrounded with ubiquitous computing, technologies that weave themselves into the fabric of our everyday lives, devices, sensors, things we interact with and which have become part of our presence in the world all the time" [8]. In Africa, digital technology devices have now become part of a lifetime as we have arrived at a time when life without the use of the internet is almost impossible. The use of digital technology devices is essential for making it possible and easy in current life. However, what is critical is that these tools are imported into Africa and what is worse is that they are colonial—they have long-term negative impacts on the natives and indigenous lives in Africa.

However, using another opposite angle of analysis, digital technology devices can also be positively judged. Technologies can help make our world fairer, more peaceful, and more just [18]. The United Nations justifies its statement by advancing that:
Today, digital technologies such as data pooling and Artificial Intelligence (AI) are used to track and diagnose issues in agriculture, health, and the environment, or to perform daily tasks such as navigating traffic or paying a bill. They can be used to defend and exercise human rights – but they can also be used to violate them, for example, by monitoring our movements, purchases, conversations, and behaviors. Governments and businesses increasingly have the tools to mine and exploit data for financial and other purposes [18].

Using digital technologies is now found almost in all domains of life such as agriculture, health, business, and education, to mention but a few. For example, the computer has become almost a compulsory tool in universities across the world. Without a computer, it should be difficult for university students to compile the whole research work such as a thesis or dissertation. However, it is critical that when it comes to saving these theses or dissertations, they are found in the universities' repositories and the students cannot access them without permission otherwise they have to buy data (airtime) in order for them to access their own academic works. Now, it means that all academic works that are produced in Africa, are automatically saved and controlled by Euro-North America which has veto control over such digital technology tools. The use of these tools facilitates the multiplication and massive control by the West in Africa through the neoliberal globalization project. Generally, as Santos and others elucidate, Neoliberal globalization and the strict recipes of economic science and the type of technological development they promote have brought to a peak the destruction of other knowledges and practices, worldviews, symbolic worlds, and the modes of living they legitimate and made credible [3].

In the previous section of this article, it was clarified that the digital technology devices, were designed colonial and it is from such a perspective that these devices are adequately used as the colonial epistemic apparatuses. Though Santos and others' intervention is based on digital technology tools and their major issue or consequence—the epistemicide of indigenous knowledge, they are also concerned with these digital technology devices used as colonial tools that affect the livelihood of humans in the colonized

world as Mbembe provides more details in the paragraph to follow.

Mbembe's concern is that our daily lives have greatly changed by the implementation of what he called 'computational'. Computational is the institution through which a common world, a new common sense, and new configurations of power, perception, and reality are nowadays brought into being [8]. Mbembe (2019) elucidates that the globalization of corporate sovereignty, the extension of capital into every sphere of life, and technological escalation in the form of computational are all part of the same process [8]. The use of digital technology devices has multiple perpetual negative impacts in Africa and this should be justified by the fact that Africans use these devices that promote the Euro-North American episteme at the expanse of traditional knowledge that is arbitrarily denied to be part of the realm of valid sciences. Africans should not prioritize the use of digital technologies in the replacement of their indigenous tools that can practice indigenous knowledge. While deciding to use Western digital technology tools, Africans were supposed to be very selective and attentive to what must be used in Africa. Though they are colonial, we are however obliged to use some digital technologies in order to remain updated on the current technological use, here I mean like the use of cell-phone which is almost mandatory. However, not everything from the cell phone should be taught to our children, the parents or teachers are supposed to do high supervision so that the children should not be addicted or misled by the external cultures found in these digital technology devices.

In Africa, the negative impacts of digital technologies remain uncountable. Due to digital technologies, "Our world is populated by a variety of nonhuman actors" [16]. In this point of view, Tulinayo et al. (2018) somehow disagree with Mbembe that "Digital technologies offer opportunities that facilitate blended, online and mobile learning" (p.1) [19]. Here, Tulinayo and others maintain that despite the negative impacts of digital technology devices in Africa, it should be highlighted as well that there is another list of positive facts that are offered by these devices. Though this paper is critical to the use of digital technology tools in Africa, it also recognizes as well that these digital technology devices are important in the current life, because, "They facilitate services or activities by electronic means to create, store, process, transmit and display information", but African users of digital technology devices should be vigilant as these tools have direct or long term negative consequences to the colonized people and that is the reason why the next section explains that the digital technology deserves to be genuinely decolonized in Africa [19].

4. Political Thought on Decolonizing Digital Technology in Africa
Politically, there are numerous reasons why digital technology should genuinely be decolonized in Africa. The current world is divided into two blocks. On one side, there is the Euro-North America or the Global North, and on another side, there is the Global South. Politically, the Global North is composed of North America and Europe while the Global South is mostly led by China, Russia,

India, Brazil, and also South Africa is counted in this list. The manufacturers of digital technology tools are mostly Euro-North America on one side and China and Russia on another side. Here, the critique is addressed to all forms of digital technology tools regardless of any side where these tools come from. However, as Europe has experienced direct colonialism in Africa, it may have many critiques, but also other countries involved in the coloniality of digital technology devices, are criticized as well. From this perspective, that is why "When I look for man in European lifestyles and technology I see a constant denial of a man, an avalanche of murders" [17]. Fanon here explains that Europe uses its technology to practice a constant denial of the colonized subject and to another extent, just to kill him/her. The white master does not stop to think about how the project of colonialism shall remain active or working, whether the colonizer is present or not. The use of current digital technology tools permits the colonizer's longue-durée project of colonialism to remain running.

Black radical/political thinkers and scholars from Africa did not cease to advance that "European achievements, European technology, and European lifestyles must stop tempting us and leading us astray" [17]. Here, Fanon's concern is that, with the use of its digital technology devices, Europe should stop playing with the African souls in taking them like objects and toys while attempting to continue its colonial project in Africa. While testing their digital technology tools, the white master considers Africa as a research terrain. Africa should be considered a respected milieu that has its own human beings and researchers and not a laboratory place. Some digital technology devices that are beneficial for Africans should be accepted to be used in Africa and other devices that are very colonial should be banned from being used in Africa, for the sake of Africa and Africans. Taking into consideration that in the contemporary world, digital technology tools are used as colonial tools, this must be taken as a point of departure to denounce and propagate that digital technologies must genuinely be decolonized in Africa.

According to Mamdani (1998), due to the use of digital technologies, African studies are developed outside Africa [20]. Mamdani strongly criticizes that digital technology devices allow "A study of Africa, but not by Africans" where Africans are given what to study about their own Africa, and these programs are developed outside of it [20]. African thinkers or scientists are not consulted when the colonizers want to engage in a study that is related to Africa or Africans and this becomes a very serious issue as the subjects are twisted with objects. Decolonizing digital technology in Africa is therefore imperative for responding to the daily calls that the indigenous knowledges should be centered on and not put to the periphery. In light of what Mamdani above theorized, Fanon warns and alerts that:
If we want to transform Africa into a new Europe, and America into a new Europe, then let us entrust the destinies of our countries to the Europeans. They will do a better job than the best of us. But if we want humanity to take one step forward, if we want to take it to another level than the one where Europe has placed it, then

we must innovate, we must be pioneers. If we want to respond to the expectations of our people, we must look elsewhere besides Europe [17].

Fanon above is calling the colonized subjects to embrace another new route where Africans have to innovate and become pioneers of whatever should be essential to Africa and Africans. Fanon argues that the expectations and desires of colonized subjects cannot be realizable through the European route and encourages colonized subjects to seek a solution outside of Europe. Black intellectuals like all other colonized thinkers are encouraged to concentrate and see how their problems should be resolved by thoughts that emerge from where they are based or where they speak from. The resolution of local problems by using local solutions that emerge where the scholar is speaking from is what Mignolo (2009) termed as "Epistemic disobedience", a term that encourages the scholars from the Global South, to refuse and reject the use of Western epistemologies to solve African issues but rather to rely on the local or indigenous epistemologies to resolve the issues that are faced by their peoples [21]. Particularly in Africa, black intellectuals, thinkers, and scholars should be aware that decolonizing digital technology cannot be attainable while using European solutions to solve African problems.

In his critical analysis, West (1985) avers that in Africa "The contemporary black intellectual faces a grim predicament" (p. 1), taking into consideration that African intellectuals remain dependent on Euro-North America, as Nyamnjoh is concerned [22]:

In Africa, intellectual dependence is further exacerbated by the lack of resources for research and the fact that even the available resources can be wasted, underused, or badly used. Without serious investments in research, Western-informed curricula are recycled, and teaching and learning remain void of African perspectives and ignorant of in-depth understandings of African realities. African scholars are doomed to consume not books and research output of their production or choice, but what their affluent and better-placed counterparts in North America and Europe produce and enforce [23].

Nyamnjoh stresses that without serious investments in research, African intellectuals and scholars will always continue to use and re-use Western-based information at the expense of the information that may be rooted in the indigenous knowledges. In Africa, the decolonization of digital technology cannot happen without genuine epistemic decolonization. Africans should as soon as possible create their epistemic agencies that are based on their indigenous knowledges and immediately resist the Western science culture for this to occur, "Let us decide not to imitate Europe and let us tense our muscles and our brains in a new direction" [17]. The use of Western information could not be a suggestable thought that may be embraced by black intellectuals as this may astray them and lead them in the wrong direction—it cannot lead them to self-determination. From this perspective, decolonizing

Western digital technology in Africa, must not happen with the use of Western (imported) solutions, but by the genuine solutions that are to be born from and within Africa. Museveni follows Fanon's steps in highlighting that in order to find a durable solution to the African crisis,

We must acquire technology. We must take deliberate steps to acquire access to the scientific know-how which can transform our natural products into finished goods. We should pay scientists handsomely so that the few we have do not keep running to Europe and America. My view is that these scientists should be bribed. If they are not committed to working for their countries, let us bribe them! They should be given very huge salaries, vehicles, and other incentives to make them stay here so that they can help us solve the problem of our technological dependence [6].

Museveni's concern is that colonized subjects must have technology tools that assist them in the 'know-how' as this can shed light on how African natural resources can be transformed into finished products. Any cost that may be paid by technological scientists shall not be regretted as long as such scientists can construct and use the machines that are needed for the immediate transformation of natural resources into finished products. In other words, Museveni meant that decolonizing digital technology in Africa has to be recalled with the installation or establishment of own industries in Africa that can transform immediately the African natural resources; and later be sold or exported outside of Africa as finished products. The time that Africa starts to invest in industries that can transform its raw materials immediately into finished products, this is the day that Africa will be taking a good route to genuine technological decolonization. Therefore, Africa needs to genuinely decolonize digital technology in the sense that such digital technology is Westernized and operates for Western interests. As Africans, we need digital technology that may intervene in the immediate transformation of African raw materials into finished products within Africa, and any other kind of technology that may help to export these finished products. Such a mechanism will attempt to resolve the technological dependence problem that is currently faced by Africans.

Furthermore, another major reason why digital technologies must be decolonized is that:
The technologies we use impact our lives through implicit worldviews baked into their operational logic. They are not neutral instruments, but a human endeavor, and their intended purposes, capabilities, and acceptable uses are shaped by the cultural landscape from which they are manifested. Western science as a 'grand narrative' is interlinked with the colonial power, and has driven technological development according to its own values and understanding of the world, distributing the benefits and costs of technology unevenly according to a familiar map of European empire, and nourishing and propagating technologies that conform with its drive to 'capture' [24].

Digital technologies should be welcomed as any other kind of business product that is imported into Africa. However, as advanced by Harle and Abdilla, the digital technology tools that we buy with our own money, later continually affect the daily lives of the colonized subjects and these tools are not neutral instruments at all. Because these tools are colonial per nature as they operate based on the science culture of the one who programmed them. Attentively, while using digital technology devices, users of such tools especially Africans are without choice forced to adopt the dominium Western science culture at the expense of their indigenous knowledges.

Before I conclude, what is revisited is that there are many reasons why digital technology should genuinely be decolonized in Africa, but the major attention is that one should use these tools carefully: taking into account that such tools are based on the promotion of Western science culture and not the African one. In this contemporary time, it should be difficult to declare that in Africa, one can cut off from the use of all Western digital technology devices as these tools are currently linked to our everyday lives. What is important is the rigorous surveillance and selection of what such tools are used for in Africa and also keeping in mind that these tools promote the Western science culture regardless of the indigenous knowledges. Such a consciousness may help colonized subjects in Africa to be vigilant while using Western digital technology devices. As was discussed, some digital technology devices such as computers, and cell phones, to mention a few elements among the long list, are needed and important in our current lifestyle. The consciousness and vigilance of how these tools must be used are what is very important and necessary for the protection of our indigenous knowledges and the judgment of what kind of Western epistemologies should be kept as important or not for Africans.

5. Conclusion
This article discussed that modern digital technologies are the epistemic colonial apparatuses. The paper proved that modern digital technologies are epistemic apparatuses in the sense that these tools are not only for technological development but mainly manufactured with a colonial intention. It was argued that the Western science culture is the dominium science that is favored by these digital technology devices at the expense of indigenous knowledges. The article critically assessed that due to the use of digital technology devices, the human intellect and thinking are very conditioned and dictated on what must be done—thus, human reason is replaced by computational artificial reason. The paper claimed that the lack of full political independence in Africa has opened many other negative doors to the epistemic dependence, economic dependence, and technological dependence that was the main concern of this chapter.

The paper critically denounced that digital technologies have perpetual negative impacts on Africa. Some of the denounced perpetual negative impacts caused by digital technology in Africa were that digital technologies support and strengthen epistemic colonisation, epistemic injustice, cognitive empire, and

epistemicide. Consequently, the article critically assessed that human reason is no longer as is dominated and replaced by the artificial reason that is generated by the computer. It was justified that the adoption of modern digital technology has a serious negative impact on indigenous knowledges. Digital technology supports and strives for Western civilization while it destroys African beliefs and knowledges. In order for the African knowledges to be redeemed and restored (genuinely decolonized), Africans like all other colonized subjects are called to be conscious of how to use these digital technology tools and what they use them for. They should be selective in choosing and opting for positive facts that are important and necessary for the development of Africa and reject whatever may destroy African science, indigenous knowledges, and beliefs. Genuine decolonization of digital technology in Africa is attainable if Africans refuse and deny the use of Western digital technology tools that are colonial by nature and opt for the native or indigenous talents that are not aggressive to any person.

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