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Exploring the Intellectual Legacies of Patrice Lumumba: An Analysis of his Contributions to the Decolonisation and Liberation of Africa

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Abstract

This paper focuses on the intellectual legacy of Patrice Lumumba, a Congolese independence leader and the first democratically elected Prime Minister of the Democratic Republic of Congo (DRC). The paper examines his contributions to the decolonisation and liberation of Africa through his political and leadership roles, ideas, and writings. The paper provides background information on Patrice Lumumba's life and political career, highlighting his key contributions to the decolonisation movement in the Congo and Africa more broadly. The paper then analyses the key ideas and themes from Lumumba's speeches and writings, particularly his ideas on decolonisation, Pan-Africanism, and African unity. Moreover, it also explores how Lumumba's ideas and legacy continue to shape contemporary scholarship and intellectual discourse on decolonisation and liberation in Africa. Furthermore, it examines his influence on later leaders and movements on the

continent and in the African diaspora. The scope of this paper is limited to the historical context and dynamics of the time, drawing upon a wide range of scholarly works and academic sources that delve into the intellectual legacy of Patrice Lumumba and his significant contributions to the decolonisation and liberation movements in Africa.

Keywords: Intellectual legacy, Patrice Lumumba, Decolonisation, Africa

Introduction: Patrice Lumumba's Political Journey

The decolonisation process in Africa, marked by the struggles for independence and self-determination, holds significant historical importance (Lock, 2023), with key figures like Patrice Lumumba emerging as symbols of resistance against colonial oppression. Despite Lumumba's pivotal role in Africa's liberation movements, there exists a need to critically examine and understand the

contextual factors that influenced his actions and contributions (Blackpast, 2009). Lumumba, a key figure in Africa's struggle against colonial rule, emerged as a response to the deep-rooted oppression experienced by Black communities in the Democratic Republic of Congo (DRC) and beyond (KLB, 2015). His visionary work and unwavering dedication have served as a profound source of inspiration for successive generations, igniting the flame of change and progress in Africa (Nzongola, 2014).

Decolonisation is the undoing of colonialism, giving native peoples their independence and rights to form their governments. Africa underwent rapid decolonisation from the mid-1950s and 1975 (Study.com (n.d). The changes that occurred during the process were abrupt and drastic, characterised by political violence (Kiruthu, Kapiyo, & Kimori, 2005). Each country's struggle was distinct, notwithstanding certain general trends and similarities that occurred (Ndlovu, 2015). The decolonisation of Africa resulted in new hope for African nationalist leaders seeking liberation from colonial rule. This momentum was exemplified in the growing push for self-government in the DRC during the 1950s (Larson, 2021).

The life and political career of Patrice Lumumba are extensively documented in numerous books, authored by diverse contributors, encompassing journalists, political scientists, sociologists, playwrights, novelists, and individuals directly involved in the decolonisation of the Congo (Giordano, 2020). Lumumba, born on July 2, 1925, in Onalua, Kasai region of the Belgian Congo (now the Democratic Republic of Congo), faced financial constraints hindering his education, yet his political awakening between 1950 and 1955 propelled him into anti-colonial activism, leading to roles in trade unions and the Belgian Liberal Party (Omasombo, 2020). Despite a conviction for embezzlement in 1956, Lumumba emerged from prison with renewed determination, founding the Congolese National Movement (Mouvement National Congolais or MNC) in 1958 and engaging in the All-African People's Conference in Ghana later that year (Zeilig, 2015; Kanza, 1977).

Lumumba's imprisonment proved transformative, fueling his commitment to Congolese independence and pan-African solidarity. In 1960, as

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Patrice Lumumba – a symbol
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the Belgian Congo transitioned to independence, Lumumba rose as a key leader, becoming the first democratically elected Prime Minister. However, ethnic violence and political turmoil marred the transition, leading to fragmentation and conflict between Lumumba, President Joseph Kasavubu, and provincial leader Moïse Tshombe (Young, 2019). Lumumba's efforts to maintain unity were thwarted by Western intervention and internal strife, ultimately resulting in his arrest, removal from office, and subsequent torture and assassination in 1961 (KLB, 2015). Despite his tragic end, Lumumba's legacy as a symbol of African unity and decolonisation endures, inspiring contemporary movements across the continent (Tödt, 2021). His dedication to Pan-Africanism remains a foundational aspect of modern African political discourse, emphasizing the imperative of continental unity in the face of ongoing challenges (Kapanga, 2012; Igué, 2010).

The purpose of this paper is to examine the intellectual legacy of Patrice Lumumba and his significant contributions to the decolonisation and liberation of Africa. The paper draws upon a wide range of scholarly works and academic sources including the review and analysis of historical records, archival documents, biographies, scholarly articles, and books related to Lumumba's life and contributions to the decolonisation and liberation of Africa.

Lumumba Speeches and Writings: Key Ideas and Themes

This section analyses the themes and ideas that are found in Patrice Lumumba's speeches and writings, providing insight into their significance and impact within the broader historical context. The focus is on exploring specific memories conveyed through excerpts from historical articles, speech, given at the All-African Peoples' Conference in Accra,

Ghana Lumumba's Independence Day speech, Lumumba's speech on African unity, his letter to the United Nations general assembly, and the letter he wrote to his wife, particularly within the memories of colonialism, aspirations for national unity, and the pursuit of political stability.

“The Congolese Case” Speech

In his “The Congolese Case” speech, delivered at the All-African Peoples’ Conference in Accra, Ghana in December 1958, Lumumba said:

“The winds of freedom currently blowing across all of Africa have not left the Congolese people indifferent. Political awareness, which until very recently was latent, is now becoming manifest and assuming outward expression, and it will assert itself even more forcefully in the months to come. We are thus assured of the support of the masses and of the success of the efforts we are undertaking. This historical conference, which puts us in contact with experienced political figures from all the African countries and from all over the world, reveals one thing to us: despite the boundaries that separate us, despite our ethnic differences, we have the same awareness, the same soul plunged day and night in anguish, the same anxious desire to make this African continent a free and happy continent that has rid itself of unrest and of fear and any sort of colonialist domination” (Lumumba, 1972: 116).

Lumumba's speech reflects a sense of optimism, determination, and unity. It conveys several key ideas and themes. Firstly, he used the metaphorical expression “winds of freedom” to imply a transformative period in which African nations were breaking free from oppressive systems, colonial rule, or any form of domination. The metaphor captures the essence of the collective African desire for independence, self-determination, and the pursuit of rights and liberties. It mirrors sentiments echoed in various African decolonial discourses that emphasise the active participation of the Congolese people in the African freedom movement, the growing political awareness among them, and the collective aspirations for a liberated and prosperous continent (Nzongola, 2014). Lumumba's ideas are reinforced by other African scholars such as Neville

Alexander and Salim Vally in their continued effort to dismantle colonial legacies. Their writings engage with decolonisation addressing the interconnected structures of oppression, which, were deeply rooted in racial and class disparities during apartheid and post-apartheid regimes in South Africa (Alexander, 2023).

Independence Day Speech

On June 30, 1960, the Belgian Congo became independent, and Patrice Lumumba gave an Independence Day speech in which he declared the independence of the Congo. Subsequently, this event has emerged as a widely recognised expression of resistance against colonialism and a political agenda for the postcolonial era. In his speech, Lumumba said:

Although this independence of the Congo is being proclaimed today by agreement with Belgium, an amicable country, with which we are on equal terms, no Congolese will ever forget that independence was won in struggle, a persevering and inspired struggle carried on from day to day, a struggle, in which we were undaunted by privation or suffering and stinted neither strength nor blood. It was filled with tears, fire, and blood. We are deeply proud of our struggle because it was just noble and indispensable in putting an end to the humiliating bondage forced upon us. That was our lot for the eighty years of colonial rule and our wounds are too fresh and much too painful to be forgotten. We have experienced forced labor in exchange for pay that did not allow us to satisfy our hunger, clothe ourselves, have decent lodgings, or bring up our children as dearly loved ones. We have experienced atrocious sufferings, being persecuted for political convictions and religious beliefs, and exiled from our native land: our lot was worse than death itself (Lumumba, 1972: 44-47).

The first part of the speech underscores a chronological narrative that encompassed the collective struggle of the Congolese people throughout history, highlighting the hardships they endured together under oppression (Hickner, 2011). The ultimate goal expressed in this segment was to bring about an end to both suffering and the oppressive system of colonialism. The Prime

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Minister’s speech continued along the same lines for several additional sections, which have since become widely recognised within the pan-African community. Lumumba’s words cast a shadow over and undermined Baudouin’s narrative for various audiences across the third, second, and first worlds (Leslie, 1973). This speech by Lumumba stood as a distinct event amidst a turbulent series of events, sparking extensive debates among historians, political figures, and the general public in both Belgium and Congo.

Lumumba’s Speech on African Unity

African unity has been a central agenda among the post-independence African founding fathers, who recognised the significance of solidarity and collaboration among African nations. This commitment to unity and cooperation has been repeatedly emphasised in the discourse surrounding post-colonial Africa. The leaders of newly independent African countries recognised the common challenges faced by their nations and the shared aspirations for progress, development, and self-determination (Conrad, 1982). Patrice Lumumba spoke about the importance of African unity in several speeches, including his speech at the All-African Peoples’ Conference in Accra, Ghana in December 1958, known as “The Congolese Case” speech. In this speech, Lumumba said:

I am sure that I shall be expressing the sentiments of all my African brothers when I say that Africa is not opposed to any nation taken separately, but that she is vigilant against any attempt at new domination and exploitation both in the economic and spiritual fields. Our goal is to revive Africa’s cultural, philosophical, social, and moral values and to preserve our resources. But our vigilance does not signify isolation. From the beginning of her independence, the Congo has shown her desire to play her part in the life of free nations, and this desire was concretized in her request for admission to the United Nations (Lumumba, 1972). Ministers and dear comrades, I am happy to express the joy and pride of the Government and people of the Congo at your presence here, at the presence here of the whole of Africa. The time of projects has passed. Today Africa must take action. This action is being impatiently awaited by the peoples of Africa. African unity and solidarity are no longer dreams. They must be expressed in decisions. United by a single spirit, a single aspiration, and a single heart, we shall turn Africa into a genuinely free and independent continent in the immediate future. Long live African unity and solidarity! Forward, Africans, to complete liberation! (Lumumba, 1972: 19-25).

The excerpt from his speech underscores several themes and ideas that made significant intellectual contributions to the decolonisation of Africa, particularly the Congo. One prominent theme in Lumumba’s speeches was the importance of African unity. He stressed the need for solidarity and cooperation among African nations, highlighting that Africa was not against any nation individually but vigilant against new forms of domination and exploitation. Lumumba emphasised the revival of Africa’s cultural, philosophical, social, and moral values and the preservation of its resources. By advocating for African unity, Lumumba aimed to counter the divisive strategies of colonial powers and promote a collective effort for self-determination and development (Walters, 1973). His powerful words expressed the aspirations and impatience of the African people for true freedom and independence (Hoskyns, 1973).

Lumumba's Writings

The written words of Patrice Lumumba offer valuable insights into his political beliefs, ideas, and vision for the Congo and Africa as a whole. Lumumba's letters and excerpts depict a better understanding of his thoughts on governance, decolonisation, and his hopes for his country and the wider African continent. Lumumba reveals deep concern for the well-being and empowerment of the Congolese people, as well as his strong opposition to external interference and exploitation (Leslie, 1973). Through this analysis of Lumumba's writings, we gain a deeper appreciation of his intellectual legacy and his significant contributions to Africa's struggle for independence from colonial rule.

Patrice Lumumba's Letter to the President of the UN General Assembly

After gaining independence in 1960, the Republic of the Congo found itself embroiled in a new struggle, not only against internal challenges but also facing external influence from Belgium, the former colonial power. The continuing political crisis provoked by the head of state, Mr. Kasavubu, on September 5, 1960, made the imminent danger of the Congo's complete break-up all the more apparent (United States, 2023). This situation intensified the political antagonism between Patrice Lumumba and Mr. Kasavubu, as their ideological differences came to the forefront. Lumumba, a charismatic and visionary leader, held radical views that aimed to challenge the existing power structures and establish a progressive and independent Congo. In contrast, President Joseph Kasavubu, supported by Belgium, represented a conservative faction that sought to maintain elements of the colonial legacy and preserve the existing power structures (Kapanga, 2012).

The power struggle between Kasavubu and Lumumba reflected the legacy of colonial rule

and hampered the DRC's efforts to achieve complete independence. Lumumba was conscious of the urgent need for global action and sought assistance from the UN General Assembly aimed at disrupting the colonial narrative that often dictated the fate of African nations (Duodu, 2011). Lumumba's actions and radical beliefs offer a decolonial approach to navigating the DRC through challenging times, aiming for full independence and agency in the face of constant foreign pressures (Duodu, 2011; Hoskyns, 1973). Lumumba's ideas were exemplified by subsequent African decolonial thinkers such as Walter Rodney who believed that to dismantle the effects of colonialism on African nations African leaders need to challenge external interference and foster genuine self-determination (Apatha, 2018). As stated,

The continuing political crisis provoked by the head of state, Mr. Kasavubu, on September 5, 1960, makes imminent the grave danger of the Congo's complete break-up. A regime of anarchy and dictatorship replaced the democratic regime established by the Congolese people on June 30, 1960. A tiny minority, advised and financed by certain foreign powers, is engaged in subversive activity night and day. The capital of the republic is a scene of disorder, where a handful of hired military men are ceaselessly violating law and order. The citizens of Leopoldville now live under a reign of terror. Arbitrary arrests, followed by deportation, are a daily and nightly occurrence, and many persons are reported missing. Murder, burglary, and rape of married women and young girls are committed almost daily by individuals bereft of every sense of morality and patriotism, who profess to be in the service of the national army and of Mr. Kasavubu. The presidents of the provincial governments of Stanleyville and Leopoldville, Mr. Finant and Mr. Kamitatu, recognised leaders, elected by the people,

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Long live African unity and solidarity!
Forward, Africans, to complete liberation!
(Lumumba, 1972: 19-25)

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and governing between them more than six million inhabitants to the satisfaction of all concerned, are at this moment subjected to every conceivable form of brutality and torture. These two provincial presidents-men wholly dedicated to the task of improving the well-being of their people-were taken by surprise by Mobutu's thugs respectively on October 13, 1960, at Stanleyville and November 10 at Leopoldville and are now in concentration camps set up at Leopoldville by Messrs. Kasavubu and Mobutu (Lumumba, 1961: 50-52.).

Lumumba proceeded to make a direct appeal to the United Nations, urging their intervention in the unfolding crisis:

The United Nations is not entitled to choose any course other than the one indicated by Parliament. Certain states, which are members of the United Nations, instead of conforming to the decisions taken by the sovereign Congolese Parliament, ignore them and support only the minority working against the will of the majority. Instead of helping the Congolese leaders to effect a peaceful settlement of the conflict provoked by Mr. Kasavubu, certain powers are doing their utmost to widen the breach between us, their plan being indirectly to bring about the dismemberment of the Congo. In this connection, the Congolese people as a whole deplore the attitude of the United States Government; it is with great regret that I call the General Assembly's attention to the fact that, as eloquently testified by the documents seized, the 30 million francs recently confiscated at Stanleyville from a group of persons plotting to seize power by a *coup d'état* came from United States sources. Given the foregoing and the fact that the United Nations has proved unable to find a prompt solution by the expressed will of the people, I propose, with the backing of the millions of inhabitants I lawfully represent, that the solution to the Congolese problem should be left to the Congolese people themselves (Lumumba, 1961: 50-52.).

Lumumba's condemnation mirrors a broader sentiment among African nations striving to liberate themselves from colonial domination and assert their independence. His proposal for the Congolese problem to be resolved through a

popular referendum aligns with decolonial goals, advocating for self-governance and the right of Africans to determine their destiny (Walters, 1973). This resonates with the overarching objectives of decolonisation movements across Africa, seeking to dismantle foreign control and establish independent nations based on the aspirations of the African people. Lumumba's letter stands as a powerful testament to the aspirations and determination of African leaders and nations to shape their destinies autonomously, free from the control and interference of Western powers (Nzongola, 2015). It serves as a critical document within the decolonial discourse, highlighting the persistent struggles against external influence and the pursuit of genuine self-determination in the postcolonial era.

"The Last Message" (1960), a Letter Addressed to his Wife Before his Death

I write you these words without knowing if they will reach you, when they will reach you, or if I will still be living when you read them. All during the length of my fight for the independence of my country, I have never doubted for a single instant the final triumph of the sacred cause to which my companions and I have consecrated our lives. But what we wish for our country, its right to an honorable life, to spotless dignity, to independence without restrictions, Belgian colonialism, and its Western allies who have found direct and indirect support, deliberate and not deliberate among certain high officials of the United Nations, this organization in which we placed all our confidence when we called for their assistance-have not wished it (BlackPast, 2009).

The final message of the letter written by Patrice Lumumba to his wife before his tragic death deviates from the conventional love letters we often encounter in our lives. Instead, it unveils a deeper purpose, revealing the inherent connection between critical portrayals of the colonial past and the ever-changing landscape of national politics. Lumumba sheds light on the challenges faced by his country's struggle for independence, particularly the deliberate or inadvertent support received by Belgian colonialism and certain high officials within the United Nations. This critical reflection underscores the complex dynamics and

power structures that influenced the course of decolonisation, highlighting the need to examine the role played by external forces in shaping the destiny of nations striving for independence (Walters, 1973). As noted in the work of Lesli Duly (1973), Lumumba's language conveys a sense of collective unity and resilience as he calls upon his compatriots to reject the degrading and shameful practices of colonialism. He envisions a future where his people, united as one, will rise and reclaim their dignity under the radiant light of the pure sun. Lumumba's words reflect his deep conviction in the power of collective action and the restoration of national pride in the face of external manipulation and oppression.

Lumumba's Impact on Contemporary Discourse on African Decolonisation

Scholarly Impact

Lumumba's speech and writings on contemporary discourse on African decolonisation take various forms, reflecting the diverse perspectives, mediums, and platforms through which it is expressed. His iconic speech, which will forever remain alive in the minds of many Africans and friends of Africa, holds significant political rhetoric and content (Tödt, 2021). His ideas and legacy continue to shape scholarship and intellectual discourse on decolonisation and liberation in Africa. Scholars such as Nzongola-Ntalaja (2007) emphasise Lumumba's influence, noting how his principles resonate with later leaders and movements in Africa and the diaspora (Blackpast, 2009). His ideas have inspired modern decolonial scholars, like Mignolo (2007) and Ndlovu-Gatsheni (2013), Achille Mbembe (2020), who build on his foundation, offering critical perspectives on the ongoing challenges of decolonisation in Africa. Lumumba's legacy, as explored by contemporary scholars, reinforces the enduring relevance of his contributions to the discourse and his pivotal role in shaping the intellectual landscape of decolonisation in Africa.

Lumumba's ideas are closely intertwined with the critical period in the evolution of race relations in the United States. The Black Freedom Movement, which had been questioning the effectiveness of earlier strategies and seeking a new direction, found Lumumba's martyrdom deeply resonant (Hickner, 2011). Prior to his untimely death, Lumumba

already held an esteemed position within the African diaspora, embodying the aspirations of African nations for not only independence but also greatness and international recognition. However, his posthumous representation took on a new dimension as he came to epitomize the potential of the West. Lumumba became a concise reference, underscoring the risks associated with white betrayal (Kelley, 2002).

The shift in discourse and ideology can be observed in various organizations and cultural movements of the time. Groups such as the Student Nonviolent Coordinating Committee (SNCC), the Black Arts Movement, the Black Panther Party, the Harlem Writers Guild, the Cultural Association for Women of African Heritage, On Guard, and the Black Muslims, among others, were influenced by Lumumba's legacy (Perlstein, 2002). This influence extended to a generation of African-American intellectuals, artists, writers, and activists who shaped cultural production, racial construction, and political consciousness in the United States. Lumumba's martyrdom served as a rallying point, inspiring a reevaluation of strategies and a renewed commitment to the pursuit of justice and liberation (Campbell, 2006).

Within academic circles, numerous contemporary African scholars have been influenced by Lumumba's ideas and have made substantial contributions to the discourse surrounding African decolonisation. These scholars engage in rigorous research, author research papers, and publish scholarly publications that delve into various aspects of decolonisation. For example, Emnet Woldegiorgis (2021), a distinguished scholar and researcher, has significantly contributed to the discourse on the decolonisation of knowledge production in Africa. Woldegiorgis' substantial body of work emphasises that the calls for decolonizing higher education are deeply rooted in the shared experience of European colonization, which imposed profound epistemic violence upon African indigenous knowledge systems. Achille Mbembe - a prominent Cameroonian philosopher and political theorist has written extensively on African politics, Postcolonialism, and decolonisation. His work is heavily influenced by Lumumba's ideas, particularly his critique of neo-colonialism. Mahmood Mamdani a Ugandan academic and political commentator who has

written extensively on African politics, particularly the legacies of colonialism and the challenges of postcolonial state-building. He has credited Lumumba with inspiring his commitment to social justice and his critique of neo-colonialism.

Artistic expression has also helped shape the intellectual discourse on African decolonisation. Many artists have found inspiration in Lumumba's speeches and writings, using their artistic expressions to convey the history of colonization and decolonisation in Congo and Africa as a whole. Through various art forms, these artists tell the stories of struggle, liberation, and the quest for independence, shedding light on the complexities of colonial history and the ongoing process of decolonisation. Their work serves as a powerful medium to raise awareness, provoke thought, and foster dialogue about the legacy of colonization and the pursuit of freedom in Africa. Initially, during the moment of independence, artistic variations were limited due to the scarcity of individuals present to hear Lumumba's speech. Therefore, artistic expression mainly relied on a few photographs. Subsequently, during the turbulent crisis of the 1960 dry season, a greater influx of contradictory questions, rumors, and images circulated, leading to further artistic interpretations (Jewsiewicki, 1999).

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The direct experience of the transformative political era in Africa during the 1960s is distant from the lived reality of many Congolese individuals today. However, it survives through the connections established by art and academic knowledge. After the assassination of Patrice Lumumba in 1961, his image became firmly ingrained in both public and scholarly discussions concerning Congolese. The culmination of these moments revolved around the martyrdom of Lumumba, which became the central focus of all images. These pivotal moments allowed for diverse interpretations and artistic enhancements. Some individuals associate these images with episodes of colonization, while others link them to the founding era of Africa's liberation under Lumumba's leadership. Additionally, some people relate the images to the subsequent liberation movements in Congo and Africa as a whole (De Groof, 2018).

As an illustration, in 1999, the Museum for African Art in New York, NY, hosted an exhibition titled “A Congo Chronicle: Patrice Lumumba in Urban Art,” which displayed artistic portrayals of Patrice Émery Lumumba (1925-1961), the first democratically elected prime minister of the newly liberated Congo (Jewsiewicki, 1999). The exhibition featured the creative works of twenty-seven urban Congolese artists and was curated by Dr. Bogumil Jewsiewicki from Laval University in Québec, QC. Through their art, the exhibition celebrated Lumumba as an enduring symbol of heroism, representing ideals such as national unity, political freedom, and human rights within the context of an independent Africa. Initially launched at the Museum for African Art, the exhibition subsequently embarked on a tour, visiting eight different museums in the United States and one in Antwerp, Belgium, spanning the years from 1999 to 2009 (Nyunda ya Rubango, 1999).

Political Impact

In the realm of politics, Lumumba's ideas and political actions have exerted a profound influence on the political discourse in Congo. His visionary thinking and activism have left an enduring impact on the national narrative. Nzongola-Ntalaja contends that Lumumba's name has acquired significant influence in the political landscape of Congo, serving as a gateway to power. In the Democratic Republic of Congo (DRC), invoking Lumumba's name and ideology has evolved into a

political strategy aimed at gaining the trust of the populace and securing their votes. Remarkably, over 95% of Congolese politicians identify themselves as Lumumbist or followers of Lumumba's teachings. However, the proliferation of Lumumbist political parties appears to be a deceptive tactic employed solely to exploit Lumumba's name for personal gain and access to political positions. Regrettably, the use of Lumumba's name in this manner allows for the manipulation of political citizenship, ultimately serving personal ambitions and potentially furthering an imperialist agenda (Nzongola, 2015).

Conclusion

Africa's founding heroes continue to hold a significant place in the collective consciousness of many Africans and their allies. Their sacrifices in liberating the continent from the shackles of colonialism and imperialism have had enduring impacts that transcend generations. Among these influential figures, Lumumba's intellectual legacy stands out, not only inviting us to revisit our history as Africans but also inspiring a collective effort toward the realization of a united Africa. Lumumba's ideas emphasised African agency and the imperative to challenge the legacies of colonialism and imperialism. The sacrifices made by African liberation leaders continue to reverberate through time. The remembrance of Lumumba and his contemporaries serves as a reminder of the struggles and triumphs that shaped the continent's history. The legacies serve as beacons of hope and inspiration for current and future generations, fueling a sense of pride, resilience, and determination. The memory of Lumumba's ideas and actions invites Africans to reflect on their own identities and histories, fostering a deeper understanding of the challenges faced in the past and the possibilities for a decolonized and prosperous future.

Moreover, Lumumba's intellectual legacy transcends the borders of individual African nations and resonates with the broader Pan-African movement. His vision for a united Africa, characterized by regional cooperation and solidarity, remains relevant today. Lumumba's call for African agency and the rejection of external domination provides a powerful framework for contemporary discussions on African unity and self-determination. His ideas continue to shape the political discourse surrounding

regional integration efforts, as well as the pursuit of economic, social, and political cooperation among African nations. Lumumba's intellectual legacy, intertwined with the collective memory of Africa's liberation struggles, serves as a constant reminder of the shared aspirations and common destiny of the African continent. Top of Form

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