



Unveiling the Dynamics of African Post-Colonial Administration: A Holistic Analysis of Devil on the Cross

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Article Info

Article history:

Received 29 March 2023
Received in revised form 24 May 2023
Accepted 8 June 2023

Keywords:

Relational Model Theory
Continuum Model
Diegetic Dimension
Administrative Anachronism
Coloniality of Power
Architectural Interoperability
Knowledge-based Configuration

Abstract

Through the frame frequency of the imported state and the westernization of the African political order, the social construction of the African bureaucracy appears as a structural device of abstraction, exploitation, and brutality. Then, through the frame of reference with the importation of conceptual juridical coordination and perceptual representative consensus, the African public administration enhances a frameshift transformation and a succession of causality. Therefore, in combinatorial and transactional analysis, the framework of Devil On The Cross progresses in a method of empirical processing decomposition. Within this respect, the elemental and pure imaginary of the African administration proceeds as a functional derivative governmentality and a colonial functional inception power. Subsequently, with its interaction design, processing system, and volume technique, the realm of Devil On The Cross inserts a paradigmatic analysis and a value engineering within which this African administration happens as an characteristic structural formula and an inefficient relational frame theory. Moreover, within the space-time continuum, the configuration management and the linear configuration programming of the African management apparatus, Devil On The Cross becomes a holomorphic function and an analytic continuation that reveal the anachronism nature and the asynchronous system of the African post-colonial administration.

Introduction

Throughout a creation and destruction magnetic and within a creation and evolution dynamic maturational model, the quantitative models of knowledge creation inside this Ngugi's work define a predominant macro-analysis and a coherent combination of micro-foundations and optimizing intelligent behavior. Then, this interactive modeling evolves from dynamic structural models to the engrossment of a more comprehensive analysis of macro-effect and defining their analytic representative. Therefore, Devil On The Cross, from its analytical modeling methods, to its systemic modeling methods embodies an epistemological transformational matrix concerning African executive imaginaries. Therein, the complex approach of the object of administration shifts from the framework of reductionism, causality, and exhaustivity to focus on the interaction of the modern world, extrinsic purposes, and predictive accuracy. In the same vein, through the transfix model theory of governance, the operating device of management inside the neoteric model organism of the object of administration upholds a new system analysis and system engineering. Within this realm, appears a suprefix theoretical dynamic that develops from elementary cellular, social control institution and causal proposition to a unitive structural creation, experimental intelligence, and a teleological model of perception. Correspondingly, the infix notation inside the methodological observation of the frame of African public administration reveals a new relational model. Then, it progresses from the structural type system of representation of reality

to a constructivist conception. In this respect by involving a transactional analysis, Devil on the Cross performs as an interference proceeding and inter-symbol interference.

Therein, the administrative apparatus emerges to mature in a proactive parallel neoliberal architecture and consensus of subjugation. Moreover, it grows as an active object of causal inference within which the neo-effect of transnational governance and the issue of transnationality become a linearization dynamic and a complex system. In this way, it compels a recentering framework and a core competence regarding the frame of knowledge management and administrative management, in the perspective, particular set and production techniques introduce a system of capacity and a linear system of functional logic programming and abductive logic programming. In this respect the perspectivism and the perspective representational method in this work emphasize the multidimensional assortments within African institutions remain asynchronous aspect-oriented institutions. This realm happens profoundly based on the programming paradigms of the value level of importation, cognitive inertia, and ideological prototype-based programming. Indeed, the function-level observation of the African public administration exhibits ambivalent, aberrant administrative and political apparatus. It evolves from a parallaxic interactional dynamic habituated to a particular degree of domination to a stimulus level of violence within is determined by the relationship management between public administration and the social constituent.

In this viewpoint the main line of this paper focuses on the challenges of efficiency, equity theory, diversity ideologies, and functional inclusion inside the African public administration. In the subsequent section, I discuss the transformational invariants inside the continuous dynamic system of colonial governmentality and the chaotic management intelligence system. In the forthcoming segment, I deal with the colonial cadre system, and the neocolonial structural model matrix within the African public administration, reproduces the colonial interactive paradigms and deviances. In the third segment, I focus on the synthesis images and the real psycho-affect and imaginaries, which produce the concepts and determine the multidimensional implication of the colonial legacy in the perspective to elaborate alternative practice models.

Results and Discussion

The Kinematic Synthesis and the Statically Indeterminate Re-production of Administrative Governance

Inside the mechanical system pressure of colonial governmentality, the African public administration becomes an inelastic organization within a holonomic system of indeterminacy. Consequently, through a momentum component and correlation-effect analysis, in the esoteric causal relationship model of this Devil On The Cross, the frame of event space and configuration space become a predictive model and a real interval dynamic. Thenceforward, the technique mixing motion, functional analysis, and property transformation express user-created content and it happens to emphasize the issues and the characteristic impedance of decolonization. Indeed, through the diegetic dimension and the hypodiegetic mechanism, the storyline, and the post-production of this Ngugi's work, it becomes evident that the decolonial paradigms, initially focus on the geopolitical imagination of power, the western hegemonic structuration theory of knowledge and the commoditization of the institutional norms. Therefore, through a systematic hermeneutic understanding and diacritical model of communication, it emerges an ontological deflationary schema. In this run, the functional interface and the political process interference proceeding inside African public institutions remain an illusion of control and an illusion of inclusion.

'Oh, our people, what can I tell you? Before I could sneeze twice, I saw policemen enter the office. The black man gave me up to the police, who were black like me, and told them that I had been keeping a watch on the hotel ... He patted the black man on the shoulder and said to him, in voice that seemed to come through his nose: "Good work, Mr. Mugwate, good work"... yes, yes, it is woman like this one who is now employed by thieves and robbers to spy on shops, hotels and banks (Wa Thiong'o, 1980, p. 43).

Correspondingly, with the respect to an evolutionist and constructivist epistemological methodology and a legal pluralism perspective, the intradiegetic level and the extra-diegetic situation of this Devil On The Cross show the degeneration and the monopodial ramification of the continuum model of sovereignty. Then, through the paradigms of institutional importation, insubstantial epistemological inflection, and the diachroneity of economic globalization, the African public administration remains an extension method and generic programming. By this means, its relational dialectics dimension stands as a directional reflection of the relational model of the coloniality of power. In this run, through its constitutionality and coloniality of knowledge, this public administration evolves in an asymmetric multiprocessing model. Within this schema, the matrix norm of efficiency and transformation is framed according to the perceptual and conceptualism of the colonial system of knowledge. Similarly the space configuration and the time-space continuum of this administration devalue the framework of collective intelligence organization to focus on colonial verticality management. Thus, inside this dynamic occurs a coloniality model of implementation intention, a typographical conventional space of inequality production, and a synchondrosis relational model of corruption and discrimination. By this means the practice and the political process of these administrative institutions unveil a kinetic typography organization. In this run, the reproducing models of governmental mechanism become a limited abductive relational management and an extra transmission coefficient. In this view, Ngũgĩ Wa Thiong'o writes:

'Yes, for catching money,' Mwaura agreed at once. ' And people. Or let's say our tongues are bait for human beings along with their money. For money comes from human beings. So if you pay too much attention to what we say, you could get lost in broad daylight... I'm equally at home on either side. Didn't you say just now that I was someone who cooks two pots simultaneously? You were quite right. Only I don't like burning the food in either pots ... Each has his own power. And it is true that both have always sought votes on this earth, the votes that are cast in the hearts of men. Can't you see, then, that each is capable of improving or ruining your fortunes on this earth? Just as you find candidates vying with each other as they tout for votes during elections, so we businessmen play off God and the Devil against each other. We don't like to anger either of them. We pray to both (Wa Thiong'o, 1980, p. 48).

Therefore, the synthetic aperture of this governmentality system focuses on three-dimensional reconstructions of objects, which happen to be the colonial process-oriented scientificity, the coloniality object-oriented representation, and the neo-colonial subject-oriented expert system. These frames of references, efficiently remain structured according to the reflective practice of the colonial perceptual asynchrony and conceptual combination of knowledge. In this run, the African management apparatus seems to be involved in a context of superconductivity wherein occurs complex analogies and correspondences. Subsequently, the figures of political and economic intermediation generate large quantities of knowledge, which transmit contagiously informational contents and efficiently diffuse capacitance techniques about administration and aspects of development. In this stand, it seems that the African administration remains entangled in a rapid reaction force system that throughout its conception of administrative

political reforms and development management constitutes a figure of processing distortion and a transactivation relational model. It is in this sense, we grasp Lukamba-Muhiya Tshombe's observation, he describes the realm of governance as:

... a government can only be labeled as good if its architecture—that is, its institutional arrangements and functional structures—functions effectively to promote the common good in society. A government must therefore organize its machinery in such a way that all the core responsibilities of a government (i.e., protection, welfare, education, etc.) are available where and when they are needed. These macro organizational arrangements refer to the way public institutions in all spheres and tiers of government are arranged through a process known as departmentalization for the benefit of society (Tshombe, 2013, p.7).

In this respect, through knowledge acquisition and documentation structuring, and knowledge engineering, the African public administration enhances an instrumental and intrinsic value of international organizations. Consequently, they design their specific code and enact clauses about norms of production, performance influence concerning the mechanism of development, and enactive interfaces regarding political representation and reasoning. It is in this dynamic the coloniality of power and the current decolonial system of thinking inside the African public administration becomes a chromatographic method with a constant and uniform composition throughout the analytic continuation and parallel processing of colonial governmentality. It is within this respect, through The Windhoek Declaration it is said that:

The impact and usefulness of a leadership code are thus a function of the configuration of forces prevailing in society at the time of its promulgation. If the society is thoroughly corrupt, it will take more than a leadership code to redeem it. By contrast, where society has succeeded in forging a strong sense of propriety, a leadership code can be useful in keeping all the actors on course. Even then, the enactment of such a code is no guarantee that corruption will be "wiped out" or that every actor will abide by the code and move en masse in the positive direction of the rectitude scale. The best that can be hoped for is that a leadership code will serve as one of the instruments for containing corruption and promoting "normal" ethical responses to situations (CAFRAD, 2001, p.37).

Consequently, inside the isocratic functional analysis and the isogenous analytic-synthetic distinction that appear in the run of this Devil on the Cross, it happens a three-dimensional method that focuses on conceptual analysis, a conceptual schema, and a conceptual object. Indeed, these domains involve a neo-theoretical definition of spatial-temporal reasoning and a conceptual act model of affectivity. By this means, the entity-relational model that defines the colonial continuity and conceptual framework, the post-conceptual and formation system of coloniality, and the neo-conceptual paradigmatic ideas, emphasis the realm of value systems. Therein, the conceptual history of the African public administration remains profusely illustrated not only by affiliations but also by different properties, which include conceptual reference model and architectural interoperability and integration of the colonial institutions. Hence, throughout the cross-domain interoperability and syntactic interoperability between the African bureaucracy and international organizations, the functional analysis inside Devil on the Cross stands as an infinite-dimensional space and a bounded linear function. These facts determine the conceptual combination that appear throughout the conceptual data model and knowledge-based system of post-colonial governmentality. Correspondingly, through the type and scope of conceptual dynamic models of development, the external schema, instance, and inheritance model, remain constant values that interpolate a technical dependence and maintain

the African public administration in a constantly shifting balance asymmetry regarding dynamic progress standards. It is within this dynamic Ngugi writes:

'it is a war without spectators. Each man is part of the forces that have been recruited for creating, building, and making our humanity grow and blossom to nurture our human nature and create our own Heaven, thus taking like God – these are the forces of the clan of producers; or he is part of the forces of destruction, of dismantling, of harassing and oppressing the builders and the creators, the forces that seek to suppress our humanity, turning us into beasts so that we should create our Hell... It is our actions that show which side we are on and therefore what kind of heart we are building. Our hands, our organs, our bodies, our energy are like a sharp sword. This sword in the hands of a producer, can cultivate, make food grow, and can define the cultivators so that the blessings and the fruits of their sweat is not wrested from them; and the same sword, in the hands of a parasite can be used to destroy the crops or to deny the producers the fruits of their industry (Wa Thiong'o, 1980, pp. 53-54).

In this run, from the ab initio of functional dependency, through the ab extra operational model of conceptual schema and magnetic technical reasoning to the a posteriori interaction representation, the African bureaucracy evolves in an ad infinitum contradiction. Correspondingly, this administration continues to be framed inside an asynchronous system which is itself grown in a multi-process axial parallelism through the controllability of different and opposing external entities. Thus, the momentum, the circumstance, and the indeterminacy within the run of Devil On The Cross, imply a model theory from the perspective to observe the African administration formal theories and the structures in which these theories hold. Accordingly, by unveiling the illegitimate cultural and knowledge appropriation and through the altering of the applicable terms of socio-cultural norms and sociotechnical system, the field of autonomy enhances a colonial synapomorphy. At this level of measurement, it appears that the pragmatic presupposition, performative contradiction, and interactive paradox of the African public administration remain a relativistic momentum and dynamic. Here and now, the scope of incompatibility and the realm of ambiguity is the result of the completion of colonial governmentality.

The Functional derivative and the Symbolic Functionality Evidence of the Post-colonial Governmentality

The transversal infix method that performs inside the systematic modeling methods of the African public administration and developed through the respect of this Devil On The Cross reveals a first-order approximation and functional derivative continuity and differentiability. Moreover, the simulfix reforming reflex, the suprafix reflexive relation, and the actuality and potentiality of adaptation concerning the African administrative apparatus become a nominal value. Therefore, this is a reflection phase change with the actual value of scientific socialism within evolving societal relational dialectics. In this stand, through the hyperbolic functions, the diachronic relational model, and the synchronic relational theory, the framework of the African bureaucracy develops a directional derivative system. Here, the agenda of a centered analysis regarding adapted social structures and efficient institutional norms produce a relational utopia and a corporate dystopia. Then, instead of focusing on scientific and African socialism, the bureaucratic social structuration remains essentially an architectural system attached to a linear system of a paradigmatic technological model and conceptual scaffold of importation. Subsequently, the art form, the practical functionality, and the aesthetic functionality of this African administrative dynamic reveal simply, the uncharacterized ad hoc hypothesis. Therein, the realm of postcolonial governmentality imprints its predictive and descriptive coloniality of power. From this perspective, Ngugi Wa Thiong'o writes:

'Believe me when I say that theft and robbery are the measures of a country's progress. Because in order for theft and robbery to flourish, there must be things to be stolen. And in order that the robbed may acquire possessions to be stolen and still be left with a few, they must work harder to produce wealth. History shows us that there has never been a civilization that was not built on the foundations of theft and robbery. Where would America be today without theft and robbery? What about England? France? Germany? Japan? It's theft and robbery that have made possible the development of the Western world. Let's not be fooled by socialist cant. To banish theft and robbery in country is to stifle progress (Wa Thiong'o, 1980, p.79.)

By this means, inside the function analysis system technique within Devil On The Cross progresses, it is shown that through coloniality knowledge management, the African administrative process continues to be a behavioral mimicry, a hypertext, and documentation structuring. In this perspective, the phenomenological parameters and the perceptual signified of cultural norms and social institutions appear as an undignified local content process. Indeed, the strict constructivism of the coloniality of administration works out the properties of the correlation function. Besides, it observes the environmental social constructionism of the African constituent as an asymptomatic diffusion coefficient, wherein endogenous radical reformation and compositional cognitive model persist in a perceptual paradox. Therefore, through the symbiological dynamic of the African public administration, it appears that the historical, emphatical, and ethological model and the analytical process inside Devil On The Cross, expose an intellectual parasitism, a cognitive inertia regarding the method of production, and a differential function about technical transitivity and a disintegrated interactive relational system. In this respect, the various hypothesis of the African administration stands as a value decomposition, a colonial governmentality apparatus, and an illusionistic pigment of autonomy. In this domain, the predictability and causality of social integration and identity construction determine the incompatibility and the indefinite product space of this local content administration. In this line of ideas, Kealeboga J. Maphunye declares that:

A developmental public service and administration may be defined as a politico-administrative structure with the capacity to deliver services to the public in a manner that goes beyond the Weberian criteria of a trained and professional bureaucracy that merely interprets legislation and policies and follows orders to the letter. Such a public service must be able to go beyond the call of duty and be selfless in rendering services to the public; it must be highly skilled, professional, experienced, and have highly motivated, goal-directed personnel with the capacity not only to fulfill the mandate of the government of the day but also to sacrifice and contribute to the development of a strategic vision for transforming society.¹² Such a public service would be geared towards the efficient and effective implementation of progressive policies aimed at eradicating poverty and promoting a democratic, egalitarian governance system through, among other processes, effective monitoring and evaluation, strategic contribution to the organization's overall mandate, and systematic implementation. A wider definition of the term might include the need for high ethical standards among public servants and the political office bearers under whom they work, as well as a public and private sector environment that is not conducive to maladministration and corruption. In Africa, with its past and current woes, it might be argued that such a public service and administration is more of an ideal than a reality (Maphunye, 2009, p.12).

Correspondingly, within the respect of the frame of hegemonic culture, neoliberal architectural imperative, and through the phenomenon and the noumenon of transnational governance, the African administration model becomes a derivatization product and a colonial qualitative

organic dimensionality. In this run, its analytic continuation reveals an inefficient and atypical political and administrative apparatus framed inside a system of differences and inequalities. By this means, instead of evolving as a systemized integrative approach, the characteristic derivative function and the symbolic logic of the postcolonial administration determine a chaotic conservatism and a colonial architectural purism. Similarly, the established relational model stays an idiosyncratic colonialist order and scale of representations. Respectively, through the isocratic method and the exocentric matrix of this colonialist administration system, it appears that the practical art of domination and the systematic inverse ratio of interaction design the authenticity and the governmentality persistent organic structuration. This fact is efficiently located in colonialist logical empiricism and isodynamic form. It is within this frame we understand, E. Shava and C. Hofisi, they display that:

... digitalization resulting from the Fourth Industrial Revolution reproduces existing inequalities in the world order whereby weaker and impoverished states still struggle to pass through the second and third industrial revolutions. To this end, robotics and artificial intelligence-key features of the Fourth Industrial Revolution can contribute to the dehumanization of people's socio-economic lives in areas such as values, integrity, creativity, innovation, and sensitivity, ethics, and morality. Analysts warn that despite the inevitability of the technological progress, governments should be cautious when mitigating the unintended consequences of these technological advancements. Several conferences on the Fourth Industrial Revolution such as Davos have not yet prioritized technological advances that spearhead socioeconomic development. Myers (2016) argues that since many countries have adopted the 17 sustainable Development Goals to eradicate poverty, protect the planet, end; poverty and hunger among others. Chances are high that if new technologies are adopted by countries, economic development can be witnessed though it depends on the existing policies to support the global initiative (Shava and Hofnisi, 2017, p.206).

In this perspective, through the fragility of the institutions, the system of deficiency, indifference, and lethargic conceptual dogma, the African management apparatus becomes the embodiment and the institutionalization of social incertitude. Therefore, the framework of social difference, geographical disintegration, and economic intermediation engrosses a mimicry adaptability model that straightforwardly shows the disparate administrative system regarding society and the colonial protraction and coloniality perpetuation:

... Today's competition is the whetstone on which to sharpen our fangs and claws to enable us to gnaw at other people's wealth in unity and peace, for, as you know, a homestead with a whetstone at the gate ever has a blunt knife. Therefore, those who lose should not despair. They too should continue to steal and rob and should learn new tricks from the winners. The wise can also be taught wisdom. The leopard did not know how to kill with his claws until he was taught by the herdsman (Wa Thiong'o, 1980, p.87).

At this level, it becomes obvious that the African public administration is a discrepancy theory and a deviance extension model. Then, through its nature emerges a dimensional analysis disagreement about its epistemic capacity to penetrate and understand the reality of the African constituencies. Throughout its significance, intentionality, and subjective assessment, the postcolonial governmentality remains underneath the African societies' quality maturity model and metacognitive assessment model. It becomes, then, a maturity transformation within the coloniality process of institutional and conventional economics; the institutional importation of knowledge and civic technology arrange an object-oriented and an object-relation that ensures the continuity function of coloniality.

III- The Meta-modeling Transformation of the Producing Space of Difference

From a meta-narrative image segmentation to an intrinsic quantity system segmentation technique, the framework of Devil On The Cross involves praxeological intensive and extensive properties. Therein, through structural analysis, this field observes the level of performance, production behavior, and the transformation process of the African public administration. Thus, within the development of the structural alteration and functionalism, the internal composition of the African administration becomes an irreflexive relation and a functional endomorphism implementing then an emptiness dynamic and an illusionistic association. Correspondingly, through this intersectionality, the structuration theory of this African bureaucracy appears as a colonial mechanical outcome rather than a characterized constituting process. This fact seems well illustrated when Wa Thiong'o writes:

... 'Because our forefathers were not afraid to wallow in the river of the blood of their workers and peasants and the blood of the workers of other countries. Today we believe in the democracy of theft and robbery, the democracy of drinking the blood and eating the flesh of our workers. If you want be like us, then hang your compassion from trees, and you'll never be scared of your workers and peasants. But as the master of the ceremonies has rightly said, you should first try to hoodwink them with honeyed words and speeches... you must learn to 'wrap poison in leaves of sugar' (Wa Thiong'o, 1980, p. 89).

By this means, the framework of the African administration shifts from the macrocosm historical sources and the microcirculation structural inclusivism to extrinsic variable dynamic metamorphosis. Therefore, the space-time continuum, the knowledge-based configuration inside the relationship management of this African administration reveals a model of compartmentalization. Consequently, the realm of administration remains an anachronism and a sycophantic space frame rather than an assessment of a relational model of inclusivity. By this means, through the volumetric capture, the syllogism, and the formal concept analysis in the course of Devil On The Cross, the setting of public administration develops a paraboloid transformation with a production function that amplifies the differential effect, selection preconception, and exogenous reference point. It is within this stand we find fundamental Jong S. Jun's observation; he states:

(based on scientific knowledge) of rules that try to direct, from the top down, all behavior toward maximum efficiency. Weber's rationalization is the product of the scientific specialization and technical differentiation peculiar to Western culture, and Weber sometimes associates it with the notion of intellectualization. Guerreiro Ramos (1981), in his critique of the assumptions of the functionalist theories, points out that bureaucratic institutions confront the problem of an administrative order by embracing the instrumental requirement of administration (described as instrumental rationality), which denies the potential of individuals to create a new administrative order (or substantive rationality), and focuses mainly on the economic needs of large organizations. Weber, however, is concerned not only with causal explanation and generalization of institutions from an instrumental-rational point of view but also with an interpretive understanding of the subjective meanings that people attribute to their actions (Jun, 2006, p.6).

Within this respect, the framework of difference and reappearance defines a macro-instruction within which the African administration stands as an institutional disequilibrium and a normative control theory. By this means, its processing capacity designs a colonial retroactive continuity and a governmentality uniform continuity, which maintain the colonial simplexes regarding the scope of a dynamic relational model. Through this intersectional disillusioning

of decolonization, the terms of reference and the relations and conditions of the African public administration show an endogenous conflicting and confrontational system, wherein its transformation content is entropy. In effect, inside its social and organizational practice and didactic method, African management embodies a subjective constancy and progresses to pure objectivization. In this dynamic, the colonial structural construction of abstraction, manipulation, and violence determines its referential methodology and its functional and structural recursive procedures. Therefore, through a causal process model, it becomes evident that the endogeneity system and the exogenesis transformative representation of the African public administration define an auto-stereoscopic and isomorphic dynamic systems development model. Within this respect, we observe that the design, planning, and implementation of this model corresponds not only to the colonial structural formula but also to a reactive and functional synthesis programming of governmentality. In this run, Wa Thiong'o writes:

"... I would sleep with my mother before I believed that it was their own sweat that made them o wealthy. Which of us today, even though we now fly our own flag, can match the white man's wealth? I have nothing to bequeath to you. But I did send you to school. And now I have offered you words of wisdom. Here are some letters from some white men with whom I have worked and who have been very pleased with my services. I am their friend. They are my friends. If you are ever in trouble, go to any one of them with a letter that bears his signature. Tell him that you are the son of Gataanguru, and ask for his help" (Wa Thiong'o, 1980, p.102).

Besides, the transformational space and the differential diagnosis that sustain the hypothetico-deductive model of the administration, implicate a statistical distance and an incompatibility with qualitative paradigms. Therein, the constituent character of the dimension of holding, handling, and object-presenting remains colonial reflective programming and an object process methodology. Thereat, the systemized nomenclature of the colonial endogenous model coerces and prevents the outbreak of structural functionalism. Concurrently, the modus operandi and the tautological intentional and cognitive material of this administration define a projective content of transformation; therein, the appearing endogenous model stands in an extrovert continuum. Hence, the model theory, the basic-theoretic structures within evolves the African public administration, reveal a colonial isogenic space and anachronic coloniality of power. In this schema, the realm of difference becomes endogenous and exogenous dependents embedded in a colonial simultaneous model value. It is in this perspective we find the relevancy of this Stephen P. Osborne's analysis; he explains that:

In taking up this issue, the meaning of terms is important. Define "institutions" as "stable sets of commonly recognized formal and informal rules that coordinate or constrain" behavior (Weimer 1995: 2 – 3); a "paradigm" as habits of thought or mind shared by policy-makers concerning how to resolve problems of governance (Margolis 1993); and "path dependence" as a process of narrowing the range of political and economic choices in a way that links decision-making through time (North 1990). Using these definitions, the proposition that a new public governance is replacing whatever preceded it can be restated as follows: The habitual reactions of policymakers— legislators, elected executives, judicial officers, and administrators— to problems of governance are shifting irreversibly as a result of changes in the contexts of governing, and the result is or will be new, at least temporarily stable institutions. The conceptual questions raised by this proposition are: What endures and what does not in national institutions of governance? and How and why do the answers matter? The related empirical question is: What kinds of evidence are necessary to sustain claims that "the new" is upon us? (Osborne, 2010, p.106)

Consequently, through the principles of rational choice and utilitarianism, the production function of the African public administration barely evolves in the schematic of creativity, technological relation, and possible-possibility cognitive processes. Indeed, it remains a linear regression, a correlation relationship, an exogeny phenomenology within which the framework of integration competency and integration continuity are resourcefully substituted by a quantitative anomie dynamic:

'The other idea I'd like to follow up is how we, the top-grade tycoons, can trap the air in the sky, put it in tins and sell it to peasants and workers, just as water and charcoal are now sold to them... We could even import some air from abroad, imported air, which we could then sell to the people at special prices! Or we could send our own air abroad to be packaged in tins and bottles – yes, because the technology of foreigners is very advanced! And then it would be sent back to us here labelled Made in USA; Made in Western Europe; Made in Japan... (Wa Thiong'o, 1980, p.107).

The maintenance of social equilibrium expected through the institutional norms, the epistemological inflection, and the theoretical and methodological object of the African public administration end to be the efflux and influx of a colonial influence and legacy. In this way, through an intergovernmentality method characterized by a reactionary intercommunalism, the space-time continuum of the postcolonial African administration progresses as a reductionistic system, a determinist frame, wherein its function composition embodies the paroxysm of difference in terms of potentiality and actuality.

Conclusion

Throughout the advancement of Devil On The Cross, the imaging element and the imaginal realm of the postcolonial African public administration become a principal component of the analysis. In this perspective, the decomposing process and the re-composition of the variables of representation embody a neoteric functional relationality. Correspondingly, with the implementation of a contrastive and constructive methodology, the African management apparatus is a qualitative incompatible synthesis within its correlational a priori construction of knowledge, structuration of technological change, and relational dialectics continue the colonial extroverted pre-order relation. Thus, through a political experimental prototype to a multiagency and neoliberal hegemonic order, the African political and bureaucratic institutions are unfinished transformation, a subsection of an exogenous model theory with structures that sustain a subjection relational model.

Still, with a technological paradigm of importation, the realm of endogenous standard form and reflexive cognitive development barely exist in the source material of this administration. It characteristically embodies the imagination from the other side. Being developed in a causality system and a monotopic reality principle, the African administration becomes an amorphous source and a stereopticon mechanism within, we observe an asynchronous induction method that characteristically subjugates the dimensionality of executive function and basic cognitive processes. Then, it embodies an infinitely inflexible relational model, wherein its interaction design and interface metaphor remain the manifestations of an extrinsic paradigmatic systematizing thought.

Through a deviant perceptual order and inefficient conceptual frame, the African administration becomes the characterization of the mechanism of violence, systematic and interiorize inertial frame. Instead of engaging itself in revolutionary intercommunalism, the African administration matures as a deforming re-production, a transfusion-dependent system. Thus, its figure-ground and space-time composition disclose a dispositional effect that outdoes the basis and the object of cultural context, vertical relation, and integration. By this stand, the

governmentality art inside the multifactorial aspect of this administration is not a bureaucratic social construction embedded in an African socio-cultural and economic environment. It develops in the effort to enact and obey an endogenous administrative principle, which infuses an intrinsic method of production and regulation and that maintains through its technology and interaction the individual involvement and development.

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