# ÉLITE INTELECTUALTM

No.1 JANUARY 2026 ELITE NELIGIDAL Intelectua El Intelectual™ ELITE INTELECTION! El Intelectual

YOUTH AND STRATEGY: THE NEW GENERATION

**MALABO EXCLUSIVE: WHERE AFRICA MEETS** 

**VISION 2027: SHAPING THE FUTURE** 

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#### BACK COVER \*

Elite Intelectual™ is not for everyone.

And it never will be. EDITORIAL

CLOSING \*

Elite Intelectual™ was created to raise strategic awareness, not followers. To raise the bar, not to please. To make history, not to

comment on it from the sidelines.

#### ÉLITEINTELECTUAL<sup>TM</sup>No. 1 — JANUARY 2026

"The new generation that thinks Africa"

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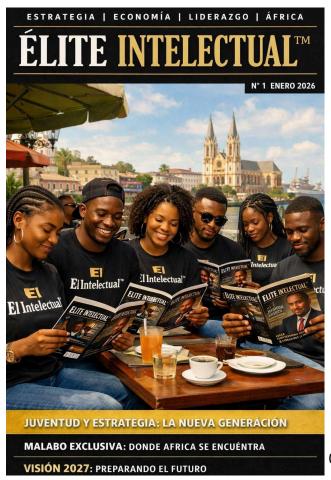
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#### LETTER FROM THE FOUNDER

We don't inherit the future: we design it

Africa is not suffering from a talent crisis. It is suffering from a crisis of collective mindset. For decades, we have been taught to react, not to design; to resist, not to build; to wait, not to plan. This magazine was created to break that cycle.

Elite Intelectual<sup>TM</sup> is not a media project, but rather a historical necessity. At a time when the continent is simultaneously facing the exhaustion of economic models, an inevitable generational transition, and growing geopolitical pressure, improvisation is no longer an option. Thinking carefully is no longer an intellectual luxury, but rather a moral obligation.

History shows that no nation is transformed by spontaneous majority. All great human transformations have been preceded by disciplined minorities capable of thinking beyond the immediate present. Not violent or privileged minorities, but prepared minorities.

This magazine does not seek to tell Africa what to think. It seeks to teach Africa to think rigorously. Not from anger, nostalgia, or resentment, but from historical responsibility. Because true power is not about shouting louder, but about understanding better.

Today, as the world enters a new era of technological competition, global power reorganization, and redefinition of sovereignties, Africa cannot afford to remain a spectator of its own destiny. The future will not come as a legacy. It will be designed or imposed.

Elite Intelectual<sup>TM</sup> exists for those who understand that dignity is not claimed: it is built.

## Javier Clemente Engonga

**EDITOR-IN-CHIEF** 



Martina Nguema Onguen™ (La Biblioteca de Guinea Ecuatorial)

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## WHAT IS THE AFRICAN INTELLECTUAL ELITE OF THE 21ST CENTURY?

The word "elite" causes discomfort in Africa. And rightly so. For too long, it has been associated with abuse, social disconnection, and state capture. But confusing the misuse of an elite with the denial of any elite is a strategic mistake. No society can function without elites. The question is not whether they exist, but what kind of elites they are.

The 21st-century African intellectual elite is defined not by lineage, wealth, or proximity to power, but by demonstrable competence, public ethics, and historical responsibility. Its function is not to dominate, but to structure.

#### **MANIFESTO**



#### This elite:

- does not thrive on noise,
- does not need permanent enemies,
- does not legitimize itself through victimhood,
- nor by external validation.

It is legitimized by its ability to create systems that work when people fail.

Africa urgently needs an elite that understands that power without institutions is fragile, that emotion without structure is sterile, and that sovereignty without knowledge is an illusion. Thinking without permission does not mean rejecting the world, but engaging with it from a position of clarity and dignity

This manifesto does not call on everyone. It calls on those who are willing to accept that thinking well, in Africa, is today a deeply political act, albeit a non-partisan one.





**AFRICA** 

2026-2036: THE

DECISIVE

DECADE





#### **CENTRAL DOSSIER**



#### I.The end of borrowed time

For years, Africa has lived on artificial extensions: extractive rents, debt, international aid, and exhausted historical legitimacies. That time is running out.

#### II. Generational transition: risk and opportunity

Never before has Africa had such a young population and such an aging ruling elite. This gap is not only demographic: it is mental and structural.

#### III. The exhaustion of the rentier model

States that fail to transform income into a system will enter into fiscal, social, and political crisis. This is not a hypothesis: it is a historical law.

#### IV. Geopolitical pressure and negotiated sovereignty

China, the West, middle powers, and private actors compete for influence. Africa will only be respected if it comes to the table with clear projects, not just resources.

#### V. Scenarios

2026-2036 Fragile continuity

Structural reform Controlled

transition Prolonged fracture

The difference between these scenarios is not ideological: it is technical and ethical.







### JAVIER CLEMENTE ENGONGA AVOMO "POWER WITHOUT STRUCTURE IS JUST NOISE"

Intellectual Elite<sup>TM</sup>:

Africa seems caught between two forces: the need for stability and the urgency for change. How can this apparent contradiction be resolved?

#### Javier Clemente Engonga Avomo:

Because it is a false contradiction. The real dilemma is not between stability and change, but between structured change and improvised collapse. Africa has suffered too many times from changes without architecture: revolutions without institutions, reforms without systems, leaders without a state. That is not transformation, it is noise.

Stability does not mean immobility, and change does not mean destruction. A serious state knows how to change without breaking down. The problem is that many African countries have confused stability with paralysis and change with revenge.

Intellectual EliteTM:

You talk about "architecture." What does that mean in concrete terms?

#### JCEA:

Architecture means that the functioning of the state does not depend on the character of one person, but on rules, processes, and installed capacities. A country is not serious if everything depends on the mood, age, or will of a single individual.

When there is no institutional architecture, every transition is experienced as an existential threat. That is why change is frightening in Africa. Not because the people do not want to improve, but because the system is not designed to survive change.

Intellectual Elite<sup>TM</sup>:

Many African political movements talk about "rupture." You talk about "transition." Why?

#### JCEA:

Because rupture without design is irresponsible. African history is full of ruptures that ended up worse than what they were intended to correct. I don't believe in destroying the state in order to reform it. I believe in transforming the system without collapsing the common house.



#### A COUNTRY IS NOT SERIOUS IF EVERYTHING DEPENDS ON THE MOOD, AGE, OR WILL OF A SINGLE INDIVIDUAL.

A responsible transition does not seek to humiliate the past, but to overcome it technically. The future is not built on resentment, but on competition.

#### Intellectual EliteTM:

That connects with your idea of "transition without revenge."

#### JCEA:

Exactly. Revenge is emotional; transition is structural. Revenge paralyzes, divides, and creates cycles of vengeance. Transition requires a cool head, historical vision, and institutional ethics.

A country does not move forward when it changes its elite by taking revenge on the previous one, but when it raises the level of the system until mediocrity is no longer viable.

#### Intellectual EliteTM:

You have been very critical of political personality cults in Africa.

#### JCEA:

Because it is one of our greatest burdens. Personalism turns power into biography. Everything revolves around names, not functions. This infantilizes society and weakens the state.

When power is personalized, the country ages with the person. When it is institutionalized, the country can renew itself without trauma.





The economy must be the expression of the political will of the people. - Thomas Sankara

#### Intellectual Elite $^{TM}$ :

What about sovereignty? Many speeches reduce it to rhetoric.

#### JCEA:

Because they confuse sovereignty with shouting "no" to the world. Real sovereignty is the ability to make informed decisions. An ignorant country is not sovereign, even if it is very loud.

The first sovereignty is intellectual. Thinking for oneself. Designing one's own models. Negotiating with knowledge. Without that, sovereignty is just a flag.

#### Intellectual EliteTM:

What role do young people play in all this?

#### JCEA:

African youth are the continent's greatest strategic asset, but also its greatest risk if left to frustration. Young people don't need epic speeches; they need skills, clear rules, and a horizon.

A well-prepared youth can sustain transitions. A manipulated youth can destroy everything without building anything.

#### Intellectual Elite<sup>TM</sup>:

Are we in time?

#### JCEA:

It is always time to think better. What we cannot do is continue improvising. The 21st century does not forgive structural incompetence.

It's not about changing people. It's about changing systems. People come and go. Structures remain.

#### Intellectual Elite<sup>TM</sup>:

One last sentence for this generation.

#### JCEA:

Don't confuse noise with power, or urgency with haste. The future belongs to those who design, not those who merely react.



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# REAL ECONOMY FROM RHETORIC TO SYSTEM: HOW WEALTH IS BUILT IN AFRICA



#### REAL ECONOMY

From discourse to system: how wealth is built in Africa



Africa does not fail because of a lack of resources. It fails because of a lack of a functional economic system. For decades, the continent has confused growth with development, income with wealth, and spending with progress. The result is clear: countries rich in resources but poor in productivity; states with high budgets but fragile economies; optimistic rhetoric underpinned by weak structures.

The real economy begins where rhetoric ends. It is not built with announcements, but with rules, incentives, and time. No nation has developed without a productive fabric capable of transforming knowledge, labor, and capital into sustained value.

Africa's great mistake has been to live off rents—minerals, oil, foreign aid—without converting them into internal productive capacity. Rent creates income; the system creates wealth. And the difference between the two defines a country's destiny.

A real economy requires three pillars:

Productivity (doing more and better with the same effort), credible economic

institutions (rules that are enforced), and a long-term horizon (policies that

outlive governments).

Without these elements, any growth is short-lived. Africa does not need more symbolic five-year plans, but productive ecosystems: transformed agriculture, light industry, advanced services, technology applied to the local context.

The question is not whether Africa can build wealth. History shows that it can. The question is whether it is willing to abandon the comfort of rhetoric and embrace the discipline of the system.

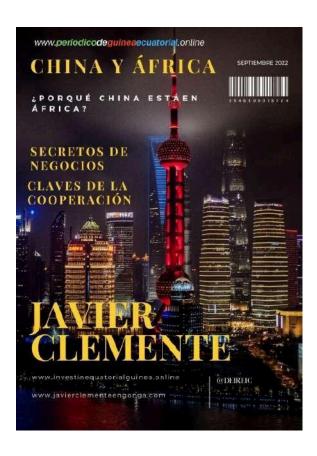
#### Closing

The real economy cannot be improvised. It must be designed, executed, and protected. Everything else is macroeconomic noise.





## GEOPOLITICS AFRICA BETWEEN CHINA, THE WEST, AND ITSELF



Africa is no longer marginal in global geopolitics. It is central. But it still does not act as such. Traditional and emerging powers and private actors compete for influence on the continent, while many African states continue to negotiate from a position of conceptual weakness.

The mistake is not engaging with China, the West, or other partners. The mistake is doing so without a plan of one's own. Without a plan, every relationship becomes one of dependency; with a plan, every relationship can be strategic.

China offers infrastructure and speed. The West offers financial access and regulatory frameworks. Both pursue legitimate interests. The problem arises when Africa does not clearly define its own interests. Sovereignty does not consist of rejecting alliances, but of negotiating them from a position of knowledge, not necessity.

21st-century African geopolitics requires:

elites trained in complex negotiation, an

understanding of global value chains, and a

coordinated continental vision.

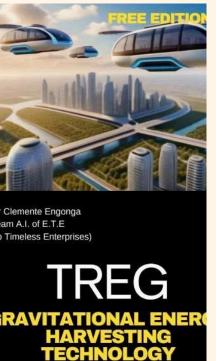
Without this, Africa will remain a battleground for outside competition rather than an actor aware of its centrality.

#### Closing:

Geopolitics does not punish moral weakness, but strategic ignorance. Africa must sit at the table with plans, not just resources.



#### **AFRICAN INTELLECTUALS**



E TECHNOLOGY OF PROJ

Javier Clemente Engonga
Team A.I. of E.T.E
(Engavo Timeless Enterprises)

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GRAVITATIONAL ENERGY
HARVESTING
TECHNOLOGY
THE TECHNOLOGY OF PROJECT
X

## THINKING WITHOUT PERMISSION: THE NEW PROFILE OF THE AFRICAN INTELLECTUAL

The African intellectual of the 20th century was, in many cases, a whistleblower. The intellectual of the 21st century must be a builder. Whistleblowing without proposals runs out of steam; criticism without a system becomes sterile.

The new African intellectual does not wait for external validation or ideological subsidies. He produces applicable knowledge, dialogues with the world, and responds to his society. He does not confuse activism with thought or visibility with impact.

This profile is characterized by:

technical competence,

economic independence,

public ethics,

and institutional responsibility.

Thinking without permission does not mean isolating oneself, but rather not subordinating African thought to foreign agendas. The continent does not need more commentators on its tragedy, but rather engineers of its overcoming.





Without dedicated intellectuals, there are no responsible elites. And without them, there is no stable future. Because the so-called elites made up of corrupt and irresponsible individuals cannot seriously claim to want to take charge of the destiny of the African people as a whole when they always do the wrong thing as a rule of thumb.

Africa has no more time to lose, and now more than ever is the time to speak plainly and do what needs to be done.





# YOUTH AND POWER LEADING WITHOUT SHOUTING: THE NEW FORM OF INFLUENCE



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#### YOUTH AND POWER

#### Leading without shouting: the new form of influence

\*

Africa is now the youngest continent in the world. This demographic reality is repeated in reports, speeches, and political campaigns. However, its true paradox is rarely analyzed honestly: African youth are a numerical majority but a structural minority. They have energy, ideas, and presence, but they lack real access to decision-making spaces.

The problem is not that young people are impatient. It is that the system is not designed to absorb their talent. When an entire generation is left out of economic, political, and institutional power structures, the risk is not protest: it is historical waste.

For decades, young Africans have been taught a dangerous idea: that power is won by shouting louder, mobilizing masses, or disrupting the existing order. That narrative has produced momentary visibility, but very little sustainable transformation. The 21st century, however, is changing the rules of power.

The leadership of the future will not be charismatic in the classic sense. It will be competent. It will not impose itself through the volume of its voice, but through its ability to solve complex problems. In a world saturated with noise—social media, speeches, constant outrage—real influence will shift to those who understand systems, master processes, and know how to build lasting solutions.

Leading without shouting does not mean resigning oneself or accepting injustice. It means redefining how influence is exercised. The new generation of African leaders will not need to destroy institutions in order to transform them. They will need to understand them better than anyone else.

This requires three fundamental things:

#### First, preparation.

Modern power is technical. Governing requires an understanding of economics, law, technology, administration, and geopolitics. Improvisation no longer works. Young people who invest in rigorous training today will dominate decision-making spaces tomorrow.

#### Second, discipline.

Noise generates immediate attention; discipline generates accumulated power. Building real influence requires time, consistency, and strategic patience. The societies that advance are not the loudest, but the most organized.

#### Third, long-term vision.

Young people who only think about the present burn out. Those who think about decades build a legacy. True power is not about holding office, but about shaping the rules of the game.

Africa does not need a permanently angry youth or a docile and resigned youth. It needs a strategically prepared youth, capable of leading without destroying, reforming without collapsing, and changing without revenge.

#### Closing

Shouting can mobilize a day. Thinking well can transform a decade.

Young people who understand this difference will not only lead Africa: they will stabilize it.

## TECHNOLOGY AND THE STATE CAN AFRICA SKIP STAGES?





Technology has rekindled an old African hope: the possibility of "skipping stages" of development. Digitization, artificial intelligence, fintech, e-government. Everything seems to indicate that Africa could avoid the mistakes of other continents and move forward more quickly. But this narrative contains a dangerous trap.

Skipping stages does not mean skipping institutions.

Technology does not replace the state. It exposes it. A weak state that is digitized does not become strong; it becomes more visible in its fragility. A corrupt system that is automated does not become purified; it becomes more efficient in its corruption.

The central mistake is to believe that software can replace governance. It cannot. Technology is an accelerator: it amplifies what already exists. If institutional capacity exists, it empowers it. If it does not, it accelerates collapse.



A digital state without a functional state is just an empty interface.

Artificial intelligence without solid education amplifies inequalities.

Connectivity without regulation creates new forms of exclusion.

This does not mean rejecting technology. It means using it with strategic intelligence.

Africa must use technology to:

improve public services (civil registration, health, education),

reduce corruption through traceability and transparency,

expand access to education and technical training,

increase productivity in agriculture, industry, and services.

But always based on one guiding principle:

technological sovereignty begins with human capacity, not imported software.

## TECHNOLOGY AND THE STATE Can Africa skip stages?



Without engineers, trained public managers, technology lawyers, and prepared educators, technology becomes dependence disguised as modernity.

The real question is not whether Africa can skip stages, but rather which stages it cannot afford to skip: education, institutions, public ethics, and administrative capacity.

#### Closing

Technology accelerates what already exists. If the system is weak, it accelerates it toward collapse. If it is solid, it propels it into the future.





### INVESTMENT AND THE FUTURE INVESTING WITH MEANING: CAPITAL, ETHICS, AND STABILITY

There is a persistent myth that capital flees Africa. This is not true. Capital flees disorder, unpredictability, and improvisation. When it finds clear rules, institutional stability, and a long-term vision, capital not only arrives: it stays.

The problem is not a lack of money, but the quality of investment. Africa has received enormous financial flows for decades, but many have been extractive, short-term, or disconnected from structural development.

Meaningful investment means changing the logic. It is not about maximizing immediate returns, but about building sustainable value.

Responsible investment in Africa must:

understand the social and cultural context,

respect institutions and legal frameworks,

build local capacity (employment, knowledge, suppliers), and accept

sustained, non-predatory returns.

Serious investors don't just ask "how much will I earn?" but "what will remain when I leave?" That is the difference between speculative capital and civilizing capital.

Africa does not need impatient capital that comes in quickly and leaves even more quickly. It needs investment partners who understand that stability is not a starting point, but an asset that is built.

Closing

The best investment is not the fastest.

It is the one that survives the political climate and leaves a structure behind.



# CULTURE AND AESTHETIC DIGNITY, IDENTITY, AND SYMBOLIC POWER

Culture is often treated as a complement: something that comes after economics and politics. This view is profoundly mistaken. Culture is symbolic infrastructure. It defines how a society sees itself and how it is perceived by the world.

Language, aesthetics, narrative, symbols: everything communicates power or dependence. A society that portrays itself as an eternal victim negotiates from a position of weakness. One that presents itself with clarity, order, and dignity negotiates from a different position.

Culture does not replace the economy, but it conditions it. It does not replace politics, but it legitimizes it. It does not create institutions, but it influences how they are respected.

Africa has suffered profound symbolic erosion: images of chaos, discourses of impotence, narratives of perpetual failure. Recovering cultural dignity is not propaganda; it is a strategy of power.

Designing identity does not mean denying problems. It means not reducing oneself to them.

A careful aesthetic, precise language, and a narrative of responsibility and future create the psychological conditions for development. Nations that advance take care in how they tell their stories.

Dignity is not rhetoric.

It is the conscious design of collective identity.

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The future will demand: institutions

that work,

## THE FUTURE WILL NOT BE IMPROVISED

The 21st century will not punish Africa for its history. It will punish it for its improvisation, if it does not learn to overcome it. The world to come is unforgiving to societies that confuse hope with disorder and emotion with strategy.

For too long, Africa has survived on the basis of resilience. But resilience does not build states. It only allows resistance. And resistance is not progress.

Responsible elites,

unpopular but correct decisions,

and a collective intellectual discipline that is still in the minority today. There will be no saviors.

There will be no shortcuts.

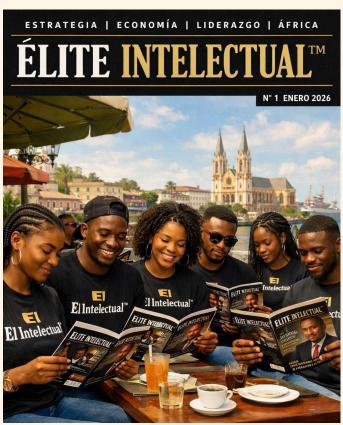
There will be no eternal historical excuses.

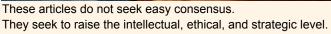
History does not ask if we are ready. It moves forward. And only those who prepare themselves shape it.

Thinking clearly is no longer a moral choice. It is a condition for historical survival.











Elite Intelectual  $\ensuremath{^{\text{TM}}}$  does not follow the story. It shapes it.

Elite Intelectual™ is not a magazine for consumption. It is a magazine for assuming historical responsibility.



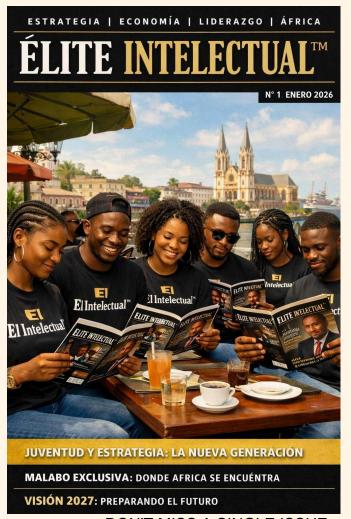








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