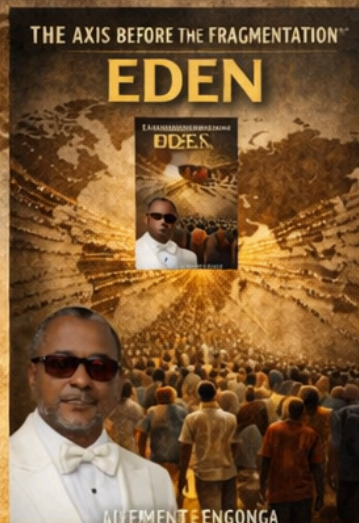


THE AXIS BEFORE THE FRAGMENTATION™

EDEN



JAVIER CLEMENTE ENGONGA

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**THE AXIS BEFORE
THE
FRAGMENTATION™.**

Special Note To You, Who Think You Know Equatorial Guinea, Africa and What's Next

If you have come this far believing you know Equatorial Guinea, let me honestly warn you something: what you know is only the surface. The map, the headlines, the numbers, the repeated speeches. Even the stories that seem profound often remain on the shore. This book is not born to correct you, nor to convince you. It is born to unsettle you.

Equatorial Guinea is not a mystery, but it is not so obvious either. It is a place where time does not advance in a straight line, where past and future coexist in the same gesture, where what seems still is, in reality, adjusting. Here, silence does not mean absence. It means preparation.

Africa - and Guinea in particular - has been explained too many times by voices that arrive late and leave early and that are usually foreign voices. Voices that look, classify and leave with the feeling of having understood something. This book does not look from the outside. It speaks from inside the rhythm, from the everyday tension between what is said and what really holds things together.

If you're expecting a hero story, this is not your book.

If you're looking for simple culprits, neither.

There are no clean flags or comfortable endings here.

What you will find is something else: the anatomy of the decisions that are not announced, of the balances that do not appear in the press releases, of the men and women who do not appear in any photo but without whom nothing would work. You will find an Equatorial Guinea that does not ask permission to exist, that does not need an external explanation to justify itself.

This diary is set in a specific time - 2025 and 2026 - but it does not belong only to those years. It is the record of a longer transition, one that has been decades in the making. A transition in which Africa ceases to be just a stage and slowly begins to be an architect. Not always visibly. Not always cleanly. But irreversibly.

It may make you uncomfortable to admit it, but what is coming is not an explosion, nor a textbook revolution. It is something more difficult to detect and, for that very reason, more profound: a change in the way of exercising control, of managing time, of understanding power.

It will not be announced. It will not ask for applause. It will simply happen.

This book will not tell you what to think about Equatorial Guinea or Africa. It will show you how to think when you no longer depend on the gaze of others. It will tell you about structures that are not seen, about decisions that do not seek legitimacy, about silences that outweigh any statement.

Perhaps, as you read it, you will ask yourself if all this is too cold, too calculated, too distant. That question is part of the journey. Because for a long time Africa was demanded emotion, narrative, justification. Now, what emerges is something else: lucidity.

Do not confuse this lucidity with cynicism. There is responsibility here, even if it is not presented as a virtue. There is historical conscience, even if it is not expressed as a slogan. And there is an uncomfortable truth that runs through every page: ***the future is never kind to those who do not learn to read the signs before they become evident.***

If you think you know Equatorial Guinea, this book does not reproach you. If you think you know Africa, this book does not contradict you.

It simply invites you to look at it from another angle, one that is less noisy and more precise. One where power is not shouted and change is not celebrated, but sustained.

Read slowly.

Read
carefully.

And, above all, read with the knowledge that some of the things said here are already happening, even if they are not yet named and apparently not yet visible.

What is coming doesn't need you to believe in it. It just needs time.

[Javier Clemente Engonga Avomo](#)

FOREWORD

The axis before fragmentation

Before the world was divided, there was coherence. Not as an idea, not as a belief, not as a formulated system, but as a natural condition of existence. Reality, in its primary state, was not separated into opposing domains, disciplines, identities or values. It was dense, continuous, not fragmented. Everything that existed shared the same field of belonging.

Fragmentation is not the original state of the world. It is a late phase.

Civilizations do not begin when cities appear, nor when laws are written, nor when religions are founded. They begin when a human group manages to orient itself around an invisible axis that allows diversity not to dissolve into chaos. This axis does not impose, does not moralize, does not explain the mystery: it contains it. It is a structural reference, not a doctrine. A prior coherence, not a conclusion.

We call this silent principle here **axis**.

An axis is not an object. It is not a figure. It is not an authority. It is an ontological function: the capacity of a civilization to organize its experience without breaking it into unconnected parts. Where there is an axis, knowledge accumulates, memory is transmitted, energy is retained and the future can be projected. Where it is missing, everything is dispersed, even when there is talent, creativity and strength.

Modern history has made a fundamental mistake: it has confused the axis with its visible manifestations. It has called "religion" what was structure, "myth" what was symbolic architecture, "darkness" what was matrix. By moralizing origin, it lost access to coherence. By dividing the world into opposites - light and shadow, good and evil, reason and body, spirit and matter - it weakened the principle that made it possible to hold them together.

Africa knew the axis before this fragmentation. Not as a dogmatic system nor as a closed theology, but as a functional understanding of the world. Blackness was not negation, but density. Night was not threat, but gestation. Chaos was not error, but order not yet decanted. There was no obsession with defining, classifying and separating, because reality was experienced as a living continuum.

That knowledge did not need to be proclaimed. It operated.

That is why it was not crystallized in a single figure or in a sacred book. That is why it expressed itself in a distributed way: in cosmologies, in languages, in rhythms, in forms of social organization, in

ways of inhabiting time and space. Africa did not lack an axis; it lacked the need to fix it symbolically. While other civilizations centralized their coherence in a name, a god or a law, Africa kept it as a living practice.

Fragmentation came later. Not as a natural evolution, but as an interruption. When external systems imposed their own axes - religious, political, economic - they did not integrate the African principle of coherence: they displaced it. They translated it into languages that did not correspond to it. They forced it to operate in frameworks that denied it at its root. Blackness went from being origin to being stigma. Darkness went from being a matrix to being a lack.

However, the ontological does not disappear. It only loses

density. An axis does not die. It withdraws.

For centuries, Africa and its diasporas have lived in a state of structural dispersion. They have produced energy, culture, knowledge, labor, innovation, but have rarely been able to retain them within a coherent system of their own. The problem has not been lack of capacity, but the absence of a contemporary operational axis. A system without an axis can move a lot and make little progress. It can shine, but not consolidate.

This book does not propose a return to the past. Returns are narrative illusions. Time does not go back. What is proposed here is a **reappearance**: that of the axis as a principle prior to all fragmentation, capable of operating today without religion, without ideology, without reaction. An axis suited to a global, technological, interconnected civilization, but ontologically exhausted by dispersion.

To speak of cosmic coherence is not to speak of mysticism. It is to speak of structure. The cosmos is not sustained by beliefs, but by stable relationships between its parts. When these relationships break down, crises appear that no moral or political system can solve on its own. The contemporary crisis is ultimately a crisis of axis.

That is why this book does not seek to convince. Conviction belongs to the realm of faith. This text seeks to **recognize**. To recognize that before fragmentation there was a principle that allowed us to sustain totality without denying it. To recognize that Africa was the bearer of that principle. To recognize that today, in a world saturated with divisions, this axis is once again necessary.

Reading these pages does not require adherence or belief. It demands attention and patience. The axis is not imposed; it is perceived. And when it is perceived, fragmentation ceases to seem inevitable. The parts begin to remember that they belong to something greater than themselves.

This prologue does not inaugurate a doctrine. It opens a space. A space where darkness ceases to be feared and is once again understood as what it always was: the place where everything can begin without yet being separate.

INTRODUCTION

Cosmic Coherence in a Fragmented World

This book does not start from a moral question or a spiritual concern in the conventional sense. It starts from a structural observation: the contemporary world has reached a level of fragmentation that can no longer sustain itself. The visible crises - political, economic, cultural, identity, ecological - are not isolated phenomena. They are symptoms of a deeper rupture: the loss of an axis of coherence capable of integrating the totality without reducing it.

Fragmentation is not, as is often claimed, the inevitable result of progress. It is a consequence of having confused complexity with division. A civilization can be complex and yet coherent. It can harbor multiple languages, identities, ways of life and knowledge systems without disintegrating. For that to happen, it needs an organizing principle that does not depend on imposition or belief, but on a deep understanding of how the parts relate to each other.

That principle is the axis.

To speak of an axis before fragmentation does not mean denying history or idealizing a lost past. It means recognizing that any form of lasting order rests on a prior coherence, prior to the classifications, hierarchies and narratives that come later. Modernity, by absolutizing the separation - between subject and object, between reason and body, between nature and culture - weakened that foundation. The result has been a world that is highly functional in technical terms, but profoundly unstable in ontological terms.

Africa occupies a unique place in this history not because of romanticism or cultural exceptionalism, but because of its structural trajectory. For long periods, African societies operated with an understanding of the world in which coherence preceded form. Reality was not experienced as a set of isolated entities to be mastered, but as a continuous field of living relationships. Knowledge was not radically separated from everyday life. Time was not conceived solely as a progressive line, but as a web of cycles, returns and accumulations.

This understanding was not primitive or naive. It was functional. It made it possible to sustain complex communities without the need for closed dogmatic systems. It allowed the integration of the visible and the invisible, the human and the non-human, the individual and the collective, without turning these differences into absolute antagonisms. In that sense, Africa did not lack philosophy or cosmology; it lacked the obsession to fix them in rigid forms.

The interruption of this process was not the result of an internal evolution, but of an external imposition. Colonization not only reorganized territories and economies; it reorganized the field of meaning. It introduced alien axes that were not designed to integrate the African totality, but to fragment it into manageable parts.

Coherence was replaced by hierarchies. Blackness, understood as a generative matrix, was resignified as a deficit. Darkness, which used to designate the place of gestation, was converted into a synonym for ignorance or evil.

This displacement did not eliminate the African axis. It deactivated it. It forced it to operate in a residual, dispersed, often clandestine way. The result was a persistent paradox: an enormous cultural, spiritual and human production without a center capable of retaining and projecting it in a cumulative way. The diaspora amplified this phenomenon. It confronted new forms of fragmentation, but also preserved, in a latent way, the memory of an unrealized coherence.

The aim of this book is not to resolve this paradox by means of a new ideology. Ideologies are belated responses to ill-posed problems. Nor does it pretend to found an alternative spirituality. Spirituality, when separated from the structure, becomes a refuge or a commodity. Here we propose something different: to recover the notion of axis as an operative principle capable of articulating multiple planes of contemporary reality.

This axis cannot be religious, because religion belongs to a historical phase in which coherence needed to be symbolized and protected through faith. Today, this container is insufficient. Nor can it be political in the traditional sense, because modern politics manages fragments rather than totalities. The axis explored here is **post-religious and post-ideological**, not because it denies these dimensions, but because it integrates them at a deeper level.

To speak of cosmic coherence does not imply abandoning critical thinking or rationality. It implies expanding them. The cosmos is not a mystical abstraction, but the name we give to the relational order that makes existence possible. Every civilization that has endured has known, in one way or another, how to align itself with that order. When it ceases to do so, it enters a phase of decay that no technical advance can compensate for.

This book deliberately places itself before the usual categories. It is not addressed to a particular identity or to a closed community. It is addressed to those who perceive that fragmentation has reached its limit and that continuing to deepen it no longer produces freedom, but exhaustion. It does not offer quick fixes or programs for immediate action. It offers a framework of understanding from which other actions can acquire meaning.

The axis before fragmentation is not an object to be built, but a principle to be recognized and actualized. It belongs neither to the past nor to the future; it belongs to a layer of reality that remains available when conditions permit. This book is an invitation to place oneself in that layer, not to escape from the world, but to sustain it again without breaking it.

The following pages develop this idea from different levels: ontological, historical, symbolic and contemporary. Not to close the debate, but to reopen a space of coherence where today there is only dispersion. If the reader finds something familiar here, it will not be because he has learned it before, but because it is part of a deeper memory that precedes fragmentation itself.

LETTER FROM THE AUTHOR

Javier Clemente Engonga

I am not writing these lines to explain who I am. Explanation belongs to the field of biography, and biography is always a late cut. I write to situate from where I am speaking, because every axis requires a clear point of enunciation, even when it does not seek prominence.

For years I have built, connected and put into circulation ideas, platforms, digital spaces, educational projects, economic initiatives and conceptual architectures that, seen in isolation, might seem dispersed. However, that dispersion was never accidental. It was the symptom of a silent search: the search for an axis capable of sustaining complexity without reducing it.

I did not look for answers in religion, because religion offers comfort when what is needed is structure. I did not look for them in politics, because politics administers fragments when the problem is fragmentation itself. Nor did I look for them in identity understood as frontier, because frontiers explain belonging, but do not generate coherence.

What I observed, time and again, was the following: Africa and its diasporas do not lack talent, nor intelligence, nor creativity, nor will. They lack an operational center of gravity. They lack a contemporary axis capable of retaining what they produce and projecting it into the future without depending on foreign systems.

I have seen Africans and Afro-descendants sustain economies that do not belong to them, enrich cultures that do not integrate them, nurture institutions that do not represent them. I have seen brilliant ideas disappear for lack of structure, and necessary projects run out of steam because they operate in frameworks that were not designed to sustain them. Not because of individual incapacity, but because of a lack of systemic coherence.

I understood then that the problem was not one of recognition, but of **authorship**.

Inclusion is a survival strategy. Authorship is a condition of civilization. A civilization begins when it stops asking for space and begins to generate gravity. That gravity is not imposed; it radiates. But to radiate, it needs density. And density is only achieved when there is an axis.

This book is born out of that realization. It is neither a denunciation nor a vindication. It is an ontological position. It is not positioned against anyone, because the reactive axes are unstable. It is situated before fragmentation, at a level where opposition is not yet necessary.

To speak of cosmic coherence from Africa is not a symbolic gesture. It is a historical necessity. Africa was the bearer, for long periods, of an understanding of the world in which totality was not moralized. Blackness was not negation, but potency. Blackness was not identity, but matrix. That understanding was not overcome; it was interrupted.

Colonialism not only reorganized territories and economies. It reorganized the field of meaning. It introduced axes that were not designed to integrate, but to hierarchize. In doing so, it displaced the African axis without allowing it to evolve into non-religious, non-mythical, non-tribal forms of coherence. Africa was suspended between a past it could not repeat and a future it could not build on its own principles.

This book does not propose an immediate solution to this blockage. Immediate solutions are usually superficial. It proposes something more demanding: to recover the ability to think from an axis of its own, prior to fragmentation, and to update it in contemporary conditions. Not as a return, but as an interrupted continuation.

I do not consider myself a founder of anything. Founders create closed systems. My function, if it must be named, is that of a convergence operator. To connect what was scattered. To identify patterns where others see chaos. To sustain complexity without reducing it to slogans. That has been the guiding thread of my work, even when I was not aware of it.

EDEN, as a function and not as a symbol, emerges from that process. Not as a utopia or as a promise, but as a consequence. When enough layers -digital, educational, economic, cognitive- begin to align, the axis ceases to be an abstraction and becomes operational. Not because someone declares it, but because dispersion ceases to be efficient.

This book is not written for everyone. It is written for those who perceive that the world has reached a point where further fragmentation no longer produces freedom, but exhaustion. For those who sense that darkness is not something to be overcome, but something to be understood anew as the matrix of the possible.

I do not ask for faith. I do not offer salvation. I do not promise an ideal future. I offer orientation. I offer a framework from which to think, build and inhabit without reproducing the same fractures under new names.

If this text finds resonance, it will not be because it coincides with previous beliefs, but because it activates a deeper memory: the memory of a coherence that precedes fragmentation and that, in spite of everything, never ceased to be available.

- Javier Clemente Engonga

CHAPTER I

Darkness as matrix

Darkness has been one of the most misunderstood concepts in human history. Not because of ignorance, but because of symbolic inversion. Where ancient civilizations saw origin, modernity saw lack. Where density was understood, the idea of emptiness was imposed. This inversion was not innocent: it altered the relationship of the human being with the very principle of coherence.

In its ontological sense, darkness does not designate absence of light, but **anteriority to differentiation**. It is the state in which everything exists even without being separate. It is not negation, but potency. It is not confusion, but undeployed totality. The matrix is not chaotic because it lacks order, but because it contains all possible orders prior to its manifestation.

African cosmologies understood this logic without the need to formulate it as an abstract theory. Blackness was not a negative attribute, nor a chromatic accident, nor a closed identity. It was a primordial condition: that which allows something to come into being without having yet been defined. In this sense, blackness was not opposed to light; it made it possible.

Light reveals what is already differentiated.

Darkness allows something to be differentiated.

This nuance is fundamental. When a civilization loses the ability to think darkness as a matrix, it also loses the ability to generate a future without fragmentation. Everything must then be explained, illuminated, classified, separated. The world becomes transparent, but fragile. Visible, but incoherent.

Africa did not fear darkness because it did not confuse it with evil. There was no radical moralization of origin. The night was a time of gestation, of transmission, of memory. The invisible was not suspect; it was simply not manifest. This relationship with the dark allowed for a different form of intelligence: a patient intelligence, not obsessed with immediate control, capable of sustaining ambiguity without turning it into a threat.

When modernity imposed its paradigm, darkness was redefined. It was associated with ignorance, backwardness, danger, sin. This redefinition was not only symbolic; it was structural. By delegitimizing darkness as a matrix, the possibility of a coherence that did not pass through the extreme separation of the parts was also delegitimized.

The result was a civilization that only trusts what it can fully illuminate, measure, isolate and exploit. Everything that cannot be reduced to these criteria is excluded, denied or instrumentalized. Blackness, in this context, ceases to be an origin and becomes a deficit. Not only in racial terms, but also in ontological terms.

This displacement had profound consequences for Africa. Not because Africa was "dark" in the modern sense, but because its relationship to blackness as a principle was attacked at its root. It was required to abandon a matrix understanding of the world to adopt a model that privileges fragmentation as a condition of intelligibility. What is not fragmented is not recognized. What is not separated is not valued.

However, no system can sustain itself indefinitely by denying its matrix. Fragmentation produces efficiency in the short term, but wear and tear in the long term. When everything is separated, nothing stands on its own. The need for control increases, structures become rigid, creativity is impoverished. The world is filled with artificial light and loses depth.

Darkness as a matrix is not a spiritual concept in the mystical sense. It is a structural description of how form emerges. Every authentic creative process goes through a dark phase: a phase in which there is not yet clarity, but density. A phase in which possibilities coexist without hierarchy. To deny this phase is to produce premature, fragile forms, incapable of integrating what is left out.

Civilizations that understood this developed a different relationship with time. They did not live it only as linear progress, but as alternation between manifestation and withdrawal. They knew that not everything must be visible to be real, nor must everything be named to exist. This wisdom was not irrational; it was deeply pragmatic.

The loss of this understanding explains, in part, the contemporary crisis. A world that has lost touch with its matrix is forced to constantly reinvent itself without consolidating. It produces innovations without an axis, identities without depth, discourses without roots. Everything circulates, but nothing accumulates.

Recovering darkness as a matrix does not mean rejecting light or idealizing the invisible. It means reestablishing the correct relationship between the two. Light without darkness becomes violent. Clarity without matrix becomes sterile. Coherence only emerges when the manifest recognizes its dependence on the unmanifest.

For Africa and its diasporas, this recovery is not a theoretical exercise. It is a structural necessity. Without an axis that legitimizes blackness as a principle of coherence, any identity affirmation runs the risk of remaining on the surface. Identity without a matrix becomes a mask. Claiming without an axis exhausts itself in reaction.

This chapter does not propose a new symbol or a central figure. It proposes a reorientation. To rethink darkness not as a problem to be solved, but as a condition to be inhabited. To recognize again that what precedes fragmentation is not chaos, but totality.

In the dark matrix there are no fixed hierarchies, but there is coherence. There are no closed definitions, but there is belonging. There is no radical separation between the human and the cosmic, because both emerge from the same field. This understanding does not eliminate conflict, but it prevents conflict from destroying wholeness.

Darkness as a matrix does not belong to the past. It belongs to a layer of reality that remains accessible when a civilization stops running away from it. Today, in a world saturated with artificial light and extreme fragmentation, that layer becomes visible again out of necessity.

The axis before fragmentation begins here: in the rehabilitation of darkness as a legitimate source of coherence. Not as a racial symbol, not as a spiritual myth, but as a structural principle without which no civilization can sustain itself over time.

What follows in this book deepens this intuition from other planes. But everything starts from here: from the recognition that the matrix is not something to be overcome, but something that must be understood *a g a i n* so that the form does not break down.

CHAPTER II

Coherence before identity

Identity is a late phenomenon. It appears when coherence already exists or when it has been lost. It is never the starting point. However, modern history has reversed this order and turned identity into foundation, not consequence. The result of this inversion has been a proliferation of identity forms incapable of sustaining the totality they claim to represent.

Before a human being identifies himself, he belongs. Before a community is named, it is organized. Before a civilization describes itself, it operates. Coherence precedes identity because identity is a fixity, whereas coherence is a living relation. Where identity is absolutized, relationship is frozen.

Traditional African societies understood this sequence implicitly. Belonging was not primarily defined by closed labels, but by participation in a common field of relationships: with ancestors, with the land, with time, with others, with the invisible. Identity existed, but it was not the axis. It was flexible, contextual, functional. It did not need to be constantly affirmed because it was sustained by a previous coherence.

Modernity, on the other hand, built systems based on rigid identities. National, racial, religious, ideological. Each identity became a frontier that had to be defended. This logic produced forms of organization that were efficient in the short term, but deeply fragmentary in the long term. When identity replaces coherence, belonging becomes exclusionary and conflict structural.

Africa was forced into this identity regime without having completed its own process of abstraction. It was required to define itself according to external categories before it could sustain a contemporary axis of its own. The result was an identity overload without sufficient structural coherence to integrate it. Identity became a response to trauma, not an expression of stability.

This explains a persistent paradox: the more identity is affirmed, the more fragile the structure that should sustain it becomes. Identity, when it is not anchored in an axis of coherence, needs to be constantly reaffirmed because it lacks ontological depth. It becomes reactive, defensive, exhausting.

Coherence, on the other hand, does not need to proclaim itself. It operates. A coherent system does not require its members to repeat who they are; they know it by how they function together. Identity then emerges as an expression, not a struggle. It does not need to impose itself because it is sustained by stable relationships.

In the African and Afro-descendant case, the loss of the axis produced an identity hypertrophy. Racial, cultural or historical identity became a battlefield because it was no longer sustained by an operational civilizational coherence. Identity took on a function that did not correspond to it: that of axis.

But identity cannot fulfill this function without becoming deformed.

When identity is required to sustain the totality, it becomes rigid. When it is required to repair an ontological rupture, it becomes ideological. When it is required to replace coherence, it becomes violent, even when it presents itself as liberating.

This book does not propose to abandon identity. It proposes to **reposition it**. To return it to its rightful place: that of secondary expression of a deeper coherence. The question is not "who are we?", but "what kind of relationships are we capable of sustaining without fragmenting ourselves?". Identity answers after, not before.

The contemporary error is to think that identity recognition produces coherence. In reality, the opposite is true: only when there is coherence does recognition cease to be a struggle. The obsession with recognition is a symptom of the absence of axis. Where there is an axis, recognition is implicit.

Africa does not need a stronger identity. It needs a deeper axis. A principle capable of integrating multiple identities without hierarchizing or confronting them. An axis that allows the African and the Afro-descendant to express themselves in different ways without losing continuity.

This axis cannot be racial in the biological sense, because biology does not organize civilizations. Nor can it be cultural in the folkloric sense, because folklore does not retain historical energy. It must be ontological: a principle of coherence that precedes any definition of belonging.

Coherence before identity implies accepting that unity is not built by adding differences, but by sustaining them within a common field. It is not a matter of erasing diversity, but of preventing it from becoming fragmentation. Difference without coherence produces dispersion. Coherence without negation produces civilization.

In this sense, the African diaspora is not a problem to be solved, but a testing ground. Extreme dispersion reveals the need for an axis more clearly than any theory. When belonging can no longer be based on territorial proximity, only a principle of deep coherence can sustain it.

Identity, then, ceases to be a label and becomes orientation. It does not say "this is who I am", but "from here I relate". It does not separate, it connects. It does not fix, it articulates. But for this to be possible, identity must cease to occupy the place of the axis.

This chapter insists on a central affirmation: **no civilization is sustained by identity**. It is sustained by the coherence that makes multiple identities possible without destroying each other. Africa knew this logic before fragmentation. It lost it when it was forced to define itself before reorganizing itself.

Recovering the axis implies, therefore, a radical gesture: to stop asking from identity what only coherence can give. To stop turning difference into a trench. To stop confusing affirmation with structure.

Coherence does not eliminate identity. It frees it from a burden it should never have had to bear. And in doing so, it opens up the possibility of a form of belonging that is deeper, more stable and more fruitful than any reactive affirmation.

In the following chapters, this idea will be deployed on other planes: historical, symbolic and contemporary. But the principle is established here: **before identity, there was coherence**. And without recovering that priority, any reconstruction will be condemned to repeat fragmentation under new names.

CHAPTER III

When fragmentation became law

Fragmentation was not always perceived as a problem. For a time, it was celebrated as progress. Separating made it possible to analyze, to classify, to manage, to control. Dividing the world into parts made possible technical, scientific and organizational developments that would have been unthinkable in a purely holistic framework. The mistake was not to fragment; the mistake was to **absolutize fragmentation**.

Every civilization fragments at some point. What is decisive is whether this fragmentation remains subordinate to an axis of coherence or whether it replaces it. When fragmentation ceases to be a tool and becomes a principle, coherence ceases to be the foundation of the system. At that point, fragmentation becomes law.

This is what happened in modernity.

The separation between subject and object, between reason and body, between nature and culture, between human and cosmos, was not presented as a provisional strategy, but as the correct way of understanding reality. The world ceased to be a relational field and became a set of isolated elements to be dominated, exploited or corrected. Fragmentation became the criterion of truth.

This change had profound consequences. When knowledge is fragmented without an axis that brings it together, each discipline becomes self-sufficient and blind to the whole. When economics is separated from ethics, it produces meaningless wealth. When politics is separated from ontology, it administers populations without understanding them. When spirituality is separated from structure, it becomes a refuge or a commodity.

Fragmentation as law does not immediately destroy civilization. It makes it efficient for a time. But that efficiency has a hidden cost: the progressive loss of coherence. The parts work, but the whole is weakened. The system becomes incapable of integrating its own contradictions. Each problem must be solved with more fragmentation.

Africa entered this fragmentary regime from a position of extreme vulnerability. Not because it lacked systems of its own, but because those systems were not designed to survive such a radical imposition. Colonization did not simply introduce new institutions; it introduced a **fragmentary ontology** that replaced the African relational principle.

African societies were reorganized into compartments: tribes, races, administrative territories, extractive economies, imported religions, hierarchical languages. Each compartment was managed separately, without an integrating axis. Fragmentation was not a side effect: it was a technique of governance.

Over time, this technique became naturalized. Fragmentation ceased to be perceived as an imposition and began to be experienced as a normal condition of existence. People learned to inhabit fragmented identities, disconnected histories, economies disconnected from their own territories. Coherence became suspect, associated with backwardness or authoritarianism.

This process was not exclusive to Africa, but it had a particular impact there because it interrupted a historical relationship with the totality that had not yet been replaced by an alternative axis of its own. Europe fragmented after having consolidated its axes. Africa was fragmented before it could consolidate a contemporary one.

The diaspora amplified this condition. By forcibly dispersing, Africans and their descendants learned to survive in highly fragmented systems. They developed an extraordinary capacity for adaptation, translation and creation in foreign contexts. But that same capacity reinforced dispersion. Talent became portable, but not cumulative.

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Signed,

[Javier Clemente Engonga™](#)

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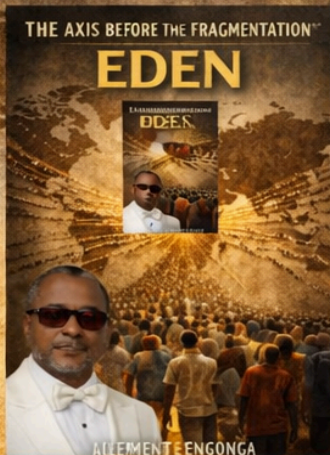
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