
Kush Versus Egypt's Relations (2000 B.C.E - 700 B.C.E): Implications for the Development-Oriented Regional Integration of West African States

Dick Uduma

Emmanuel Shebbs U.

ABSTRACT

Kush and Egypt had a robust existence in Ancient history. Their existence shared a common identity in terms of economic, political and strategic relations. Kush, among other Ancient city States had a historical relationship with Egypt which was short, snappy and brief but yet rich with abundant lessons for modern States. This study examines the historical existence and relationship between Kush and Egypt with the view to extrapolating its relevance to regional integration in West Africa. What are the defining factors of Kush's ascendancy and exploits in the Ancient civilization? What factors influenced Kush's development as a hitherto slave trade market and subsequently economic force bearing from its relationship with Egypt? Can member States of West Africa collaborate to achieve a strategic agenda that will achieve development within the sub-region? Are there unharnessed development potentials innate in the West African sub-region? These and more causes of enquiry will form the basis for this historical research which discovered that the social-inclusive policy of the Kush's administration paved way for the development of Kush. The study recommends that social-redistribution and domestic recapitalization approaches towards regional integration in West Africa, as could be extrapolated from Kush versus Egypt relations (2000 B.C.E- 700 B.C.E), devoid of member States' individual interests, will create room for development and regional integration in West Africa.

Keywords: *Kush, Egypt, Regional integration, West Africa, 21st Century*

INTRODUCTION

Kush has a significant position in the history of Ancient globalization. From a creepy city on the heels of Nubia, at the confluences of the Blue Nile, White Nile and River Atbara, Kush rose to a startling height above other ancient city States after series of legendary

Dick Uduma, Ph.D., is an Associate Professor of Political Science and **Emmanuel Shebbs U.** is a Lecturer in the Department of Political Science, Abia State University, Uturu, Abia State, Nigeria. E-mail: emmauel.shebbs@abiastateuniversity.edu.ng.



advancements, conflicts and compromises (Morkot, 2003). Kush's achievements and narratives form a star-figure in ancient history, and the imperatives of Kush's ascendancy and exploits surely deserve an extrapolation for application to 21st Century relations among sovereign States in West African sub-region which is what this study aims to achieve.

Kush existed as a city State, which has its survival dependent on the State of Egypt for which its subjects served as slaves and worshiped its gods (Van de, 2011). Kush had infantile economic policies which grew out of prolonged experience of slavery and servitude (De Mola, 2013). Despite these drawbacks, Kush, in less than 10 decades ploughed its way to economic, social and political excellence and liberation. The series of historic achievements experienced by Kush could not have been possible if not for the strategic activation of Kush's indigenous potentials and excellent relations with its neighbours one of which was Egypt, coupled with its domestic policies which anchored on development (Welsby, 2011).

Kush's relation with Egypt is spontaneous, brief, short and snappy. When compared to Kush's relations with other city States like Assyria, its relation with Egypt is indeed unique. The economic, social and political relations that existed between these city States (Egypt and Kush) were brief, hazy and yet richly endowed with historic pointers which are relevant to the 21st century West African Sub-region and which can lead to significant development in that part of the continent.

Kush's narrative is relatively similar to the Spaniards, the Franks of Ancient Europe (Buah, 1964) who rose significantly as dependent and impoverished States to an astonishing level of economic independence and built formidable States in modern history. This is largely due to Kush's military equivalence to these city States. Kush had sufficient artisans in the area of science and technology which helped its military power. According to Wilkinson (2016), Kushites were however referred to as 'Bowmen', ... may be because of their mastery over the arrow and bow... who were resident in Nubia, a small city which formed boundary between Kush and Egypt. Kush's iron ore resource was its area of economic strength. With these natural resources and relative manpower application, inventions in the area of metallic weapons of war, hunting and exploration tools were classically manufactured. Beyond these natural resources, the Kushites traded slaves to Egypt and neighbouring cities. Even though slave trade contributed to its major manpower, most historians agree that the migration of slaves into Egypt expedited its collapse to Kush's army later in the future (Mokhtar, 1990, Emberling, 2011 and Silverman, 1997).

The climax of Kush versus Egypt relations was the downfall of Egypt after the 25th dynasty. During Egypt's New Kingdom, Pharaoh took control of Kush. Later, when Egyptian leaders became less powerful because of some political glitches, armies from Kush conquered and ruled Egypt (Török, 1997). After a short time, however, a group of



people from the region of the Tigris River drove the Kushites from Egypt. The leaders of Kush moved their capital south to Meroë. The Kingdom of Kush was at its height from 300 B.C. to A.D. 400 before they were conquered by the Assyrians (Török, 1997). The study seeks to examine the social and economic imperatives of Kush vs Egypt relations from 2000 BC to 700 BC as well as attempt an application of these imperatives to the West African sub-region in the 21st Century. A descriptive and qualitative analysis of historic evidences, facts and narratives will lead the study which shall arrive at its conclusion via simple polemics, based on sufficient consultation of secondary sources. The study explored the social-redistribution and domestic recapitalization approaches of the Kush's government as the indices of ancient Kush civilization and integration policies which described its uniqueness among other ancient cities. Efforts shall be made to apply these key fundamental models to the West African regional existence and relationship with the view of creating new knowledge towards the advancement of development in West African sub-region.

Kush versus Egypt: The Strategic Relation

The civilization of Kush as a city State, with much economic and social endowments thrived from about 2000 B. C. E to 350 AD. Kush and Egypt had a close relationship through much of Kush's long history in the areas of trade, metal and stone works, farming, industrialization, and of course slavery (Welsby, 2011) among others. Signs of their close ties can be found on certain archeological discoveries of modern Egypt, in museums, Egyptian artifacts, tombs such as the Tomb of Hatshepsut who was the first female pharaoh of Egypt (Diop, 1974 and Bonnet, 2006). The tomb has many human paintings which gave description of Egyptian life. But, not all the paintings in the tomb are Egyptian's paintings. Some paintings featured humans who look darker in skin complexion with curly hairs while some had with them arrows and bows, while some with trays bearing gift and presentations (Welsby, 2011, Van de, 2011).

These paintings give a picture of the relationships which existed between the Egyptians and the Kushites (Kris, 2017). While at some point in history, this relationship was amiable and peaceful, other times, it was rather chaotic and full of armed conflicts, wars and conflagrations. This complication often arises from the management of the strategic relations between both city States. Historical realities conform to the fact that the complex and unpredictable strategic relationship between Kush and Egypt has a classical position. This position is built around the assumption that the strategic relations of cities, their forms of diplomatic relations are threat-based. This implies that force is the ultima ratios "of diplomacy and of contractual obligations beyond the boundaries of the State" (Arnold,



1962) and they explore as many means as possible to suppress, oppress their enemies in order to occupy their land, take over their labor system, natural and economic resources. This is not just applicable to Kush and Egypt. Surrounding cities like the Amanians, and the Assyrians had same form of relations among themselves. This way, every sense of diplomatic engagement was subjected to show of force, display of ammunition and weaponry in a power play.

Additionally, the military experience of Kush had similarity and is a clear extension of that of Egypt. Most of the slaves taken into Egypt from Kush were transferred into the military to help combat enemy cities and invaders and boost the Egyptian army (De Mola, 2013). This, to an extent contributed to the liquidation of Egyptian military force due to unchecked sabotage which was probably masterminded by the Kush's military officials who were formerly slaves and who were lately drafted into the Egyptian army (Van de, 2011). Several times, Egypt raided Kush, or took control of its territory by means of conquest, (Kendall, 2002). During this period known as the New Kingdom period (between 1600-1100 B.C.E), Egypt had a strong military and its influence was at the peak. Kush was suppressed and forced to pay taxes and tributes to the Egyptian government. After the collapse of the New Kingdom, Egypt fell into political chaos. Several Egyptian kingdoms fought against themselves which led to the total collapse of Egypt's internal sovereignty (Török, 1997).

Later, at about 700s B. C. E., the Egyptian leaders and the soldiers lost their strength and became less powerful, (Wilkinson, 2016) the opposition military from Kush invaded the Egyptian kingdom and conquered it. The Kush's government, under King Piye immediately took over the leadership of Egypt and ruled such that Egypt came under total subjection by Kush (Van de, 2011). One of King Piye's major achievements was the advancement of Egyptian land mass to the City of Meroe, and the Mediterranean Sea. King Piye declared himself "Uniter of the Two Lands" and became the 25th dynasty in Egypt and ruled Egypt close to a century.

While it is common to perceive the conquest of Egypt by the Kush as a forceful and military attack, it is still permissible to look at it as a positive omen which placed some good touches on Egypt. For instance, the Kushite regime in Egypt led by King Piye did not aim at tearing down Egypt. Instead, the regime worked to restore, rebuild and revive the past glory of Egypt (Kendall, 2002). They built new temples and pyramids in both Egypt and Kush such as the Jabel Barkak temple which was modelled after the temple of Ramses II at Abu Simbel (Diop, 1974; Török, 1997, Kendall, 2002).

The outstanding exploits of the 25th dynasty of Egypt led by Kush's King Piye attracted to itself a global attention and attracted other world empires like the Assyria, China, India, and others (Mokhtar, 1990, Silverman, 1997; Emberling, 2011). The regime



at about 670 B. C. E started witnessing threats and confrontations by the Assyrians who had created a powerful empire just by the Mesopotamian border which is shared with Egypt (Wilkinson, 2016). In 671 B. C. E, the Assyrian king launched an attack on Egypt which Egypt after many years of counter attack could not repel (Wilkinson, 2016). This was hugely possible because the Assyrians made use of advanced weapons to drive the Kushites out (Wilkinson, 2016). By 650 B.C.E., Kush had been totally wiped out of the land of Egypt (Wilkinson, 2016).

Kush and Egypt's Economic Relations

Kush had a significant economic identity in ancient globalization. Apart from its natural resources, Kushites were fully engaged in arts and science. They made full use of their skills and artisans in preparation and construction of technological discoveries and artifacts. During the period of peak reign, the pharaohs of Egypt bought exotic goods from Kush (Langston, 2005). Merchants from Egypt travelled to Meroë (which is located within the territorial geography of Kush) to buy animal skins, ebony, ivory, ostrich eggs, and other materials which were processed and produced by the hardworking Kushites (Langston, 2005). In return for these articles, Kushite merchants who sold them exchanged raw materials for manufactured goods from Egypt (Edwards, 2004). These raw materials were recorded as being mostly luxurious items such as glassware, jewellery, bronze lamps, and honey. Practically, these natural treasures were again used to manufacture costly articles and resold to ready and handy buyers from Egypt (Langston, 2005). Kush did not only have this bilateral economic links with Egypt. There were reports of links which Kush had with India, China and other Asian countries (Kendall, 2002). These linkages were purely economic and were used to supply materials and products from Kush to hinterlands.

Basically, Kush's location and natural resources made it an important trading hub and centre for commercial activities along the coast of the Nile. Kush succeeded in building links between central and southern Africa to Egypt such that Egyptian Pharaohs sent expeditions on ships south along the Nile to buy or sometimes steal goods. The Egyptians were equally recorded as being good at trading grain, beer, and linen materials which they mostly give out in exchange for luxury materials such as gold, ivory, leather and timber from Kush. Between 1600 to 1100 B.C.E., Egypt raided Kush and took possession and control of its territory, taking Kushites away as slaves (Meredith, 2014). During that time, Egypt's power was at the peak and Egypt pressured Kush businessmen and traders to pay tributes to Egypt in form of gifts and costly materials (Shillington, 2012). This period witnessed a gradual Egyptianization of Kush (Adams, 1977). Thus, Kushites were influenced, by



virtue of Egyptian colonialism to speak Egyptian language, style in their fashion and were enrol into their military (Dandamaev, 1989). There were equally historic reports that royal families in Kush sent their princes to Egypt and other parts of the ancient cities such as India for education (Sircar, 1971). However, following, the conquest of Egypt by Kush, these commercial linkages was not erased. They were rather strengthened and better economic policies were initiated to redistribute and allocate resources of the 25 dynasty round the entire territory (Meredith, 2014).

The Economic Dynamics of 21st Century

The 21st century has a bulk of demands and features for its States and nation States. The societies' flexibility and rational dynamism of the 21st century is beyond the comprehension and prediction of political science scholars of previous years. Moulrier-Boutang (2012) observed that the era is sufficiently evidenced in wealth creation with high level of interdependent and globalized but segmented and dispersed production processes in its economic window.

Following the advancement and enthronement of global synergy as a universal model for international relations, after the World War, the desires of nations and its people to come together has gained a significant appreciation. This sense of togetherness is further buttressed by the formation of United Nations (a global State, as it were) and other international and regional organizations which promote trade, commerce, tourism, government and politics on one hand and (Rockström et al. 2009) seek for effective eradication of poverty without breaching planetary boundaries which exist either naturally, by geography or artificially by conquest, colonialism and consensus.

Nations and indeed world leaders have repositioned the State of governance. As such, governance is no more a factor that is bounded within the geographies of their States but one that extends beyond the shores of the States without causing blisters to any member of the United Nations. This is evident in and protected by international and transnational treaties signed by world leaders to promote business and security. Creation of workable modalities to improve international and regional integration especially in the 21st century forms the point of difference between ancient and modern globalizations. Modern globalization itself has its main focus on bringing together the various peoples across the globe while erasing probable influences that may arise following heterogeneity in culture and tradition. These approaches and or formulas as being applied globally simultaneously address issues of resource allocation, wealth and income distribution as well as the quantity of natural resources nurturing economic activities which take place among member States (Costanza *et al*, 1997).



The innovations and hyper creativity of science as well as information and communication technology is one novel factor which has further miniaturized social existence in the 21st century and the discourse of governance in this era will lack full flesh if recourse is not made to technology. Science and technology as it is both noted and applied in the 21st century has launched an admirable platform for other sectors of the society such as economics, politics, entertainment, education and so on, giving more life to their existence and operation, collapsing the boundaries of distance and continental locations which could have inhibited their efficiency. Technology within the 21st century has further buttressed man's efforts in the exploration of the world and its aquatic and atmospheric possessions. Technology, has in the 21st century, formed a bedrock which drives e-governance and e-administration.

However, the priorities of 21st century governance are way away from technology as it were, in as much as it feeds on it. The priorities of this era inform a coalition for the betterment of human race, promotion of social welfare facilities, enhancing longevity of the entirety of human race. Thus, nations come together in form of regional integration with economic priorities that are designed to focus on reduction of inequality by any means possible (Kuznets, 1955). Scholars like Persson and Tabellini (1994), Alesina and Rodrik (1994), Benabou (1996), Aghion *et al.* (1999), Banerjee and Duflo (2000), Barro (2000), Stiglitz (2013) have directed their concerns about economic studies on the reduction of inequalities among domestic and international systems by utility of policies that will engender regional integration.

Regional Integration in West Africa: Imperatives of Kush's Model in The 21st Century

From 1975, countries of West Africa signed a treaty to have a common front in their sub-regional affairs under the platform of Economic Community of West African States (ECOWAS). This institution has with it court, military, bank, as well as various affiliate agencies aimed at protecting the regional interests of West African States. West Africa is not the only region with regional or sub-regional organization and agencies. There is the Economic Community of Central African States (for Central African countries), the South African Development Community (for South African countries), and so on. These are African sub-regional organizations that focus primarily on economic development within their own region of the African continent. Far in Europe there are plethora of sub-regional organizations which are however regarded as non-State actors and collaborators made up of sovereign States and international institutions. These regional bodies are equipped to protect regional interests which reflect but not limited to the national interests of individual



member nations, promote trade and business, harmonize strategic and diplomatic affairs among member States to ease the suspicion and tension with regards to travels and tours. The history of modern regional cum global integration can be traced to the 1930s formation of the League of Nations (LON); a body which was short-lived by the Second World War following its inability to withstand and protect the common interests of its members. This global formation set the pace for regional integration and awoke the consciousness for sovereign States to team up together to achieve common goals in the interests of their foreign policies. This is further predicated on the need to build trust in the conduct of business among member States especially when it comes to Foreign Direct Investment (FDI) and other bilateral engagements that may involve public-private-partnership.

Regional integration in West Africa is driven on two-fold agenda: economic and political. But beyond these two items is the most relevant which the social agenda is. The social agenda ensures a strategic effort towards the protection of the social interests of member States for its citizens. This social agenda has given rise to mutual and bilateral agreements in the area of culture, tourism and many others among member States. This is aimed at promoting trade and encouraging investment by merely creating a platform whereby the member States, involving public and private agencies can share ideas and build partnerships to drive development in the region.

Regardless of the huge and abundant sub-regional business that exists in West Africa, there is more to be done, (Pierre, 2015). Making extrapolations from the mutuality which existed between Kush and Egypt which is termed intra-regional development agenda, there is more to be done by West African States to further bring development to full swing within the region and increase the fidelity of integration. This agenda should be focused on protecting the regional interests and not only national interests of member States.

Kush's Rational-Redistribution Approach to Social Contract Engagement

Maintenance of the Social Contract between the State and its citizens is one driving passion of governance. The government machinery will surely lose its legitimacy when it fails to protect the collective will of the people expressed in social contract. Advocated by Jean-Jacques Rousseau (1772), Thomas Hobbes (1651), Samuel Pufendorf (1673), Immanuel Kant (1797) and John Locke (1689), Social Contract is an agreement which guarantees the existence of State. It features the total allegiance of the individuals in a collective fashion to the State to rule over their affairs and take charge of their territory, government, welfare and resources. From the position of the scholars above, it can be summarily deduced that the legitimacy of the State and its government is a factor of mass-determinism and can be reordered otherwise by the masses who founded its existence following the contract



they established to be together as a people with a government unto whose supremacy the rights, liberties and loyalty of the people were pledged. The underlying arguments of social contract posits that citizens of a given state have consented either completely or in part to surrender their individual rights of existence, their freedoms, their authority to a supreme being (the State) who acts and demonstrates the act of leadership on their behalf with the instrument of government. Even though it has been argued that modern States are modeled by the assumptions of Social Contract theory, borrowing a leaf from practical realities, it has become imperative to state that the manifestations and practice of most city states, governments and authorities are arbitrary to the principles and tenets of Social contract. Most States especially of modern records have failed to enthrone the interests of its citizens bringing to question the true existence of Social Contract an ideal structure of State-citizen relationship.

What modalities did the Kush put in place to achieve the social contract ideal? Some scholars are of the opinion that the economy in the Kingdom of Kush was redistributive (Edward Bleiberg, 1988). By this measure, the sState would collect taxes in the form of surplus produce and would redistribute to the people. This conforms yet with the belief of some others that most of the society worked on the land and required nothing from the State and did not contribute to the State (Bleiberg, 1988). Northern Kush seemed to be more productive and wealthier than the Southern area, owing to their various areas of economic investments such as agriculture, science and technology, wood works among others (Welsby, 2011).

In the words of Pierre (2015), "redistributive policies are an essential component of strategies for reducing inequality and promoting sustainable development in its three dimensions: economic, social and environmental". Kohler (2015) adds that a redistributed society presents a powerful policy instrument for improving equality of outcome through the redistribution of income and enhancement of equal of opportunities by improving the distribution of income-generating assets, such as human capital and wealth (including land and industrial and financial capital) across individuals as well as between the private and the public sector. "Beyond their strong potential for reducing inequality, redistributive policies are also key for promoting values that are consistent with sustainable development and for shaping a socio-economic context and incentives" that welcome financial stability and economic development, political inclusion, gender equality and social mobility, as well as environmental sustainability among other indices that fuel development in a society" (Pierre, 2015).

In West Africa as well as other States in Africa, there are traces of ineffective redistributive policies. This has given rise to inequality, the under provisioning and underfunding of public goods. This further encourages widespread and externalities harm

to global commons, which are generated by the unsustainable exploitation of natural assets, which are often under-priced, (Pierre, 2015). Recurring projections by Piketty (2013), Stern (2006) and OECD (2012) gave a full highlight of the costs and consequences of inertia in economic, social and environmental terms among African countries whose subjects of course settle on the inequality in the system. It further encourages a continuous invitation for renewed thinking and urgent action.

These narratives however vary from the events which took place in the history of Kush civilization. Haven taken up Egypt in a conquest after a tough battle, Kush did not totally hold Egypt's population under surrender and subjugation (Welsby, 2011). There was a clear evidence of rational-redistribution of the State's resources. For instance, the national headquarters of the new Kush-Egypt Empire was moved to Egypt first to give the Egyptians a sense of belonging and accommodate the dissent views of the conquered territory into the scheme of governance (Fage, Roland Anthony Oliver (1979). This emphasizes the importance of social inclusion in governance; a major point which West African States must apply in building national as well as regional integration.

West African States must appreciate the existence of its citizens and build a strong support and protection of the domestic interests of individual countries. This should be reflected in the institutional and statutory undertakings which West African States go through in pursuant of their foreign policies with other regions of the world. Thus, there should be a blue print in terms of foreign policy of West African States in issues of economy, energy Information and Communication Technology, health, agriculture, wildlife and energy management. There should be a coordinated agenda for foreign policies of West African States which should not only be domesticated but shall richly represent the collective interests of the West African people.

Governments of West African States must take responsibility for governance by periodically intervening in the economics of the States. This intervention is known as public economics approach (Atkinson and Stiglitz, 1980, Greenwald and Stiglitz, 1986). This approach suggests that governments should intervene, including thorough redistributive policies, whenever markets fail. Here, government's intervention should be focused on the development of strategic sectors, economic efficiency, social fairness, environmental sustainability and so on. Pierre (2015) observes that market failures are very common in West Africa and occur in case of imperfect competition, natural monopolies, asymmetric information, merit goods, pure public goods as well as positive/negative externalities. This informs the need for urgent State intervention by means of redistribution. According to Bonnet, Charles (2006), Tthe natural endowments of the Kush were relatively spread across the new territory for even development. The values and wealth obtained from the Nubian natural resources were evenly spread across to the North which had relatively



insufficient natural abundance and resource. Citizen-inclusive governance was key to the major exploits of Kush as a city and its relations with Egypt.

Kush's Domestic Recapitalization Approach to Manpower Development

Kush was equally responsible in the protection of its rural population (Török, 1997). This was achieved by its domestic recapitalization aimed at wealth creation. This strategy was not only employed towards the development of the geographical territorial space but also in development of the skills and intellectual properties of its human resource (Mokhtar, 1990; Emberling, 2011). The Kush regime in Egypt was able to sustain its manpower beyond the handy resources. They advanced further in science and technology and reduced their levels of economic dependence on foreign cities like China, Assyria etc (Silverman, 1997). As a result of articulate manpower development and domestic recapitalization, the new city of Kush, after its conquest by the Assyrians and subsequently by Egypt stood strong and sustained further its trade and economic buoyancy (Shillington, 2012; Meredith, 2014).

Following the conquest of Kush, the Kushite headquarters was moved to Meroe, farther away from Egypt to avoid access by external aggressors (Ohaegbulam, 1990). Kushite traders used the Nile and Red sea and close routes to transport their goods (Adams, 1977). These routes all led in and out of Kush and sustained Kush's economic relations with other friendlier nations in Africa and the Arab as well as other distance trade partners like India and China (on the peninsula of Italy) (Adams, 1977). Meroe had a reasonably wide geography and was wealthy. It served as a great reserve for Kushite civilization after the conquest of Kush by the Assyrians which lasted almost 1000 years (Wilkinson, 2016). The city of Meroe was greatly industrialized and had a rich display of Kushite culture, such that the hegemonic influences of civilization could neither erase nor replace (Wilkinson, 2016).

In domestic recapitalization, the Kush's land of Meroe still maintained its age-long craft of iron ore production and processing which the government had duly developed (Welsby, 2011). Historic experiences and challenges never pushed away nor annihilated the landmark skill of the Merion and with whom Kush's greatness was established. Kush had everything it needed for iron processing (Wilkinson, 2016). The superior knowledge of the Assyrians was a shortfall for Kush that gave it vanquish during the frontal interface it had with the Assyrians over Egypt (Van de, 2011). The Kushites made use of charcoal to generate heat for iron industry to use to process iron ore and produce military weapons, farming and hunting tools. This activity according to Wilkinson (2016) was being assisted with The Nile waters which was used to cool-off the hot iron and bring them to shape.



The author added that this business was an indigenous and domestic skill of the Kushites. The iron workers in Kush could make a variety of products out of iron ore such as weapons of war, spears for hunting, farming tools and tractors, hoes and shovels, and many more. The Kush government invested richly in the improvement of its domestic industry and landmark talents (Welsby, 2011).

The research observed that In West Africa, there is scarcely any domestic industry which has gained neither national nor regional significance. In that case, there are fewer and meagerly relevant skills and crafts exhibited by the domestic industries. These few skills and crafts of the West Africans are however sequestered to the corner and reduced as tourist materials. The skills and talents of West African States have not gained full funding, support and attention that it needs in form of capitalization and industrialization. The domestic industries are meagre in terms of the relevance of its service to the West African sub-region. They have little or no support from the States wherein they are. This is the major cause of dependence on and full dominance of foreign products on the West African markets, and consequently being of high demand and patronage by the West Africans.

Industrialization of domestic skills and talents is one factor which West African regional policies should reflect. This involves the promotion of production, sale and distribution of domestic materials which are unanimous with the African people. This study has identified how the flexibility of the 21st century has heightened the level of vulnerability of modern States in West Africa, reawakening the concern for reliance and integration. The 21st century remains highly unpredictable and is fashioned to favour the best plans and strategies that can network African States if they must achieve holistic levels of development. Anything short of a trending approach and strategy for development in West Africa remains futile and will not achieve the desired aims in 21st century. On the back of this belief however, there is need to occasion strategies that will reposition the West African sub-region on the wave of development.

Extrapolations were made from the Kush versus Egypt relations which lasted from 2000 BC to 700 BC and which were of course brief and snappy. This period wedded the Kushite and Egyptian governments following the conquest of Egypt by Kush; a territorially smaller city but with reasonable strength in military, science and technology than Egypt. Kush, a country founded on the hills of Nile river was once a slave to Egypt, its people being subjected to servitude and slavery for a period of about 200 years before it grew in strength over the time and took advantage of the political upheavals and imbalances in Egypt to take up the later in conquest.

The new Egyptian Kush (that is, the Egypt that was being ruled by Kushite kings) witnessed no mean feat in development. It drew lessons from this harmonious integration



of Kush and Egypt and pointed out two key factors which were symbolic during this period viz: rational re-distribution approach and domestic recapitalization. It also finds out that the Kushite kings made good use of the natural and human resources of Kush and Egypt to develop the new territory. Every faculty of the territory was of great importance. Domestic exploration and distribution was key to the government such that guaranteed even development in the territory.

CONCLUSION AND RECOMMENDATIONS

This study examines the significance and relevance of Kush versus Egypt relations to the development and regional integration in West Africa, with particular reference to the 21st Century. With track record of multi-sectoral excellence in the ancient history, Kush has lessons for West Africa that will energize the region's quest for integration and development among its member States. Hence, it is concluded that West African countries can achieve excellence in regional integration and development when the sovereign States unify their pursuits in line with the extrapolations made from the Kush versus Egypt relations by encouraging a less complex trade-based economic relationship that is intra-African in nature. In regional summits, member States have the culture of presenting differing agenda which are largely predicated on their foreign policies being a collection of domestic interests of member States.

In order to drive West Africa on the speed of 21st century development, there is need for more ardent 'political will' to be explored by its member States on the domestic (foreign policy level) and at the regional level. This approach, according to Mazrui (1980) shall encourage 'genuine self-development' by exhausting the innate strength of the political machinery to not only protect the sovereignty of States but to also establish good governance. The political structure which informs the governance machinery of each sovereign State in West Africa must first gain formidability when it comes to articulate political representation and governance within its domestic jurisdiction. Political will as expressed by the King Piye of Kush launched the Kush-Egypt empire into a new wave of development. The resolute determination of King Piye was typical of classical diplomacy which made use of forceful tact, war and strategy which was largely based on the trending diplomatic practice. King Piye backed up his strategies with a strong political will which reflected in daily political and strategic administration of the city's territory which was later moved to Nubia, a city equally developed under his reign.

REFERENCES

- Adams, W. Y.** (1977). *Nubia: Corridor to Africa*. Princeton University Press.
- Alberto Alesina and Dani Rodrik** (1994), Distributive Politics and Economic Growth
The Quarterly Journal of Economics, 109, 2.
- Arnold, W.** (1962). *Discord and Collaboration*. Baltimore, John Hopkins Press.
- Atkinson, A. B. and Stiglitz J. E.** (1980). *Lectures on Public Economics*. London
New York: McGraw-Hill Book Co.
- Banerjee, Abhijit V. and Esther Duflo** (2003). Inequality And Growth: What Can The
Data Say? *Journal of Economic Growth*, 8, 3.
- Bonnet, C.** (2006). *The Nubian Pharaohs*. New York: The American University in
Cairo Press.
- Buah, F. K.** (1750), *West Africa and Europe*. London: Macmillan Education Limited.
- Dandamaev, M. A.** (1989). *A Political History of the Achaemenid Empire*.
- De Mola, P. J** (2013), Interrelations of Kerma and Pharaonic Egypt. *Ancient History*
Encyclopaedia: <http://www.ancient.eu/article/487/>, retrieved 3/02/2018
- Diop, C. A.** (1974). *The African Origin of Civilization*. Chicago, Illinois: Lawrence
Hill Books.
- Edward Bleiberg** (1988). The Redistributive Economy in New Kingdom Egypt: An
Examination of B'kw(t). *Journal of the American Research Center in Egypt* Vol. 25,
pp. 157-168. Published by: American Research Center in Egypt
- Edwards, David** (2004). *The Nubian Past*. Oxon: Routledge.
- Emberling, G.** (2011). *Nubia: Ancient Kingdoms of Africa*. New York: Institute for
the Study of the Ancient World.
- Fage, J. D. Roland Anthony Oliver** (1979). *The Cambridge History of Africa*,
Cambridge University.
- Ohaegbulam, Festus Ugboaja** (1990). *Towards an Understanding of the African
Experience from Historical and Contemporary Perspectives*. University Press of
America.
- Greenwald, B. C. and Stiglitz, J. E.** (1986). Externalities in Economies with Imperfect
Information and Incomplete Markets. *Quarterly Journal of Economics* 90: 229–
264.
- Immanuel Kant** (1797). *Metaphysics of Morals*. Cambridge University Press.
- Jean-Jacques Rousseau** (172), *Emile*. Everyman Paper Back
- John Locke** (1689), *Two Treatises of Government*.
- Joseph E. Stiglitz** (2003). *The Price of Inequality: How Today's Divided Society
Endangers our Future*. New York London: W. W. Norton & Company.



- Kendall, T. K.** (2002), *Napatan Temples: A Case Study from Gebel Barkal. The Mythological Nubian Origin of Egyptian Kingship and the Formation of the Napatan State.* Tenth International Conference of Nubian Studies. Rome.
- Kris H.** (2017), *The Kingdom of Kush.* (reference no. 16) retrieved 20/02/2018
- Kuznets, S.** (1955), *Economic Growth and Income Inequality.* The American Economic Review.
- Langston, L. A.** (2005), *Explore the Ancient World.* Ballard & Tighe Publishers
- Mazrui** (1980), *The African Condition.* London, Heinemann.
- Meredith, Martin** (2014). *The Fortunes of Africa.* New York: Public Affairs
- Morkot, Roger G.** (2003), *On the Priestly Origin of the Napatan Kings: The Adaptation, Demise and Resurrection of Ideas in Writing Nubian History.* In: O'Connor, David and Andrew Reid (eds). *Ancient Egypt in Africa (Encounters with Ancient Egypt)* (University College London Institute of Archaeology Publications) Left Coast Press.
- Mokhtar, G.** (1990), *General History of Africa.* California, USA: University of California Press.
- Moulier-Boutang** (2012). *Cognitive Capitalism.* Vol. 23 No1. Cambridge: Polity Press.
- OECD** (2012). *Environmental Outlook to 2050: The Consequences of Inaction.* Paris: OECD.
- Philippe Aghion, Eve Caroli, Cecilia García-Peñalosa** (1999), *Inequality And Economic Growth: The Perspective Of The New Growth Theories.* Journal of Economic Literature 37(4).
- Pierre K.** (2015). *Redistributive Policies for Sustainable Development: Looking at the Role of Assets and Equity.* United Nations, Department of Economic & Social Affairs, United States: New York.
- Piketty, Thomas** (2013). *Le capital au XXIe Siècle.* Paris: Éditions du Seuil.
- Robert Barro** (2000), *Inequality and Growth in Panel of Countries.* Journal of Economic Growth in a. Volume 5, Issue 1.
- Robert Costanza, Ralph d'Arge, Rudolf de Groot, Stephen Farber, Monica Grasso, Bruce Hannon, Karin Limburg, Shahid Naeem, Robert V. O'Neill, Jose Paruelo, Robert G. Raskin, Paul Sutton & Marjan van den Belt,** (1997), *The Value of the World's Ecosystem Services and Natural Capital.* *Nature International Journal of Science.* Retrieved from: <https://doi.org/10.1038/387253a0>
- Rockström, J., W. Steffen, K. Noone, Å. Persson, F. S. Chapin, III, E. Lambin, T. M. Lenton, M. Scheffer, C. Folke, H. Schellnhuber, B. Nykvist, C. A. De Wit, T. Hughes, S. van der Leeuw, H. Rodhe, S. Sörlin, P. K. Snyder, R. Costanza, U. Svedin, M. Falkenmark, L. Karlberg, R. W. Corell, V. J. Fabry,**



- J. Hansen, B. Walker, D. Liverman, K. Richardson, P. Crutzen, and J. Foley** (2009), Planetary Boundaries: Exploring the Safe Operating Space for Humanity. *Ecology and Society* 14(2): 32. [online] URL: <http://www.ecologyandsociety.org/vol14/iss2/art32/>
- Roland Bénabou** (1996), Inequality and Growth. Published in National Bureau for Economic Research. *Macroeconomics Annual* 1996, Volume 11.
- Samuel Pueffendorf** (1673), *The Whole Duty of Man According to the Law of Nature*. Indianapolis: Liberty Fund Inc.
- Shillington, Kevin** (2012), *History of Africa*. London: Palgrave Macmillan. pp. 50–51.
- Silverman, David** (1997). *Ancient Egypt*. New York: Oxford University Press.
- Sircar, Dineschandra** (1971). *Studies in the Geography of Ancient and Medieval India*
- Stern, Nicholas** (2006), *The Stern Review on the Economics of Climate Change*. Cambridge, UK: Cambridge University Press.
- Thomas Hobbes** (1651), *Leviathan Or the Matter, Forme, and Power of a Commonwealth Ecclesiasticall and Civil*. Simon & Schuster.
- Török, László** (1997), *The Kingdom of Kush: Handbook of the Napatan-Meroitic Civilization*. Leiden: Brill, Google Scholar. Retrieve online: 20/01/2018
- Stern, Nicholas** (2006). *The Stern Review on the Economics of Climate Change*. Cambridge, UK: Cambridge University Press.
- Torsten Persson and Guido Tabellini** (1994), Is Inequality Harmful for Growth? *The American Economic Review* Vol. 84, No. 3
- Van de, M. M** (2011). *A History of Ancient Egypt*. Chichester, West Sussex: Wiley-Blackwell, 2011.
- Welsby, D. A.,** (2011). *The Kingdom of Kush: The Napatan and Meroitic Empires*. Princeton, NJ: Markus Wiener, 1998. Google Scholar.
- Wilkinson, T.** (2016). *Writings from Ancient Egypt*. United Kingdom: Penguin Classics.

