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### **NEO-COLONIALISM AND THE DEVELOPMENTAL CHALLENGES OF POST-COLONIAL AFRICA**

**Olawale Olufemi Akinrinde**

The Department of Political Sciences, Osun State University  
Osogbo, Osun State, Nigeria  
[olawale.akinrinde@uniosun.edu.ng](mailto:olawale.akinrinde@uniosun.edu.ng)

**Samuel Oyewole**

The Department of Political Science, Federal University Oye-Ekiti  
Oye-Are Road, Oye-Ekiti, Ekiti State, Nigeria  
[samueloyewole47@yahoo.co.uk](mailto:samueloyewole47@yahoo.co.uk)

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#### **Abstract**

Liberal political economists typically ascribe the reasons, natures, and dynamics of development and security in the global South, including Africa, Asia, and Latin America, to internal deficiencies. As a result, among other things, weak institutions, policy deficits, ethnicity, corruption, bad leadership, and all other signs of an entity in desperate need of salvation have been recognized as dangers to the corporate existence and survival of African and other developing countries. While the decolonization of African and other developing countries has provided impacted peoples a sense of political belonging, the historical processes required to promote these nations' economic potential have been weakened. As a result, the capacity of postcolonial states to chart their development paths and reinvent themselves has been malignly berated, denied, and frustrated by neo-colonialist aspirations, strategies, and actions, those who had grudgingly and dishonestly foisted cancerous independence on the entire continent of Africa and other Third World regions. Relying, as it should, given the qualitative nature of the study, the study assesses the implications of the neo-colonial legacies for Nigeria's development aspiration.

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#### **INTRODUCTION**

The causes, nature, and dynamics of development and security in the global South, including Africa, Asia, and Latin America are commonly attributed to internal inadequacies by liberal political economists. Accordingly, weak

institutions, policy deficit, ethnicity, corruption, poor leadership, and all other symptoms of an entity that is in dire need of salvation have, amongst others, been identified as threats to the corporate existence and survival of the African and other developing countries (Omitola,

Akinrinde, Omodunbi, Adegboye, & Adedire, 2021). However, these among other internal social, political, and economic contradictions have diverted required attention away from the neo-colonial system imposed on the global South to ensure continuous exploitation amidst the non-physical colonization of African and other developing countries.

While the decolonization of African and other developing countries has given a sense of political belonging to the affected peoples, the historical processes needed to facilitate the productive capacity of these nations have been undermined. Accordingly, the capacity of the postcolonial state to chart its development course and reinvent itself has been malignly berated, denied, and frustrated by aspirations, strategies, and actions of neo-colonialists, those that had grudgingly and dishonestly foisted cancerous independence on the whole of Africa and other third world region. This is aimed at sustaining their colonial legacies and continuing, albeit physical impoverishment and colonization, the neo-colonialization of the global South. More alarming, little or no appreciable results have been recorded in the quest to break free from the tentacles of these imperial and neo-colonial systems that have consistently enmeshed Africa and other developing continents under almost unbreakable prison of social, economic, political, and technological dependence and subservience (Amin, 1977; Nkrumah, 1965; Rodney, 1973).

In the contemporary time, the undue advantages in past colonial adventures in Africa and elsewhere around the globe are used by neo-colonialists for negativity and loss of faith in the historical uniqueness and productive capacity of Africa by the African people (Ake, 1981; Amin, 1976; Frank, 1972; Wallerstein, 1979). Whilst trying not to fall into the lure of a mono-causal explanation of Africa's internal contradictions that were mostly bequeathed to it by the departed colonial masters and the present weaponization of neo-

colonialism, this study examines the notion of neo-colonialism and the African experiences in this consideration, as evident with the constant denigration, downplaying and exploitation of its resources in the 21<sup>st</sup> century as well as the challenges that this poses to the development of the region.

## METHODS

This study adopts the qualitative methodology and philosophy of research. Data were scooped qualitatively from archival and secondary sources and analyzed using content and thematic analytical methods.

### The Notion of Neo-colonialism

The concept of neo-colonialism was coined by the first President of independent Ghana, Nkrumah (1965) describes a new phase of imperialism that he observed in the early 1960s, as many African countries started to throw away the gamut of colonialism. The concept was intended to capture the new form of imperialism beyond 'political independence', whereby the former colonial master continue to control the economic resources and dictate the direction of political decisions of their former colonies. The notion of neo-colonialism has become one of the central theses that underscored dependency theory. The idea behind the concept has its roots in Karl Marx, Fredrick Engels, and V.I Lenin's thoughts on capitalism and associated stages of economic development.

Marxism sees capitalism as the root of the greatest evil known to humanity, exploitation of one human by another (Marx & Engels, 1848; Marx, 2010; Owen & Sutcliffe, 1972). The exploitative relations among individuals have divided the society into the bourgeoisie and the proletariat, based on primitive accumulated capital. Accordingly, economic development has been defined across ages, from communalism to capitalism, by historical materialism. The earliest human society was primitive communalism, where all properties were

owned communally. The division of labor and institutionalization of private property led to the emergence of the slavocracy, where some individuals were able to dominate, coerce, enslave and own other humans. The revolt of the slaves, however, ushered in feudalism, where the serfs were exploited over the land they tilled under the feudal lords. The final stage of exploitation for Marx, therefore, is capitalism, where those that control the means of production exploit the laborer (Marx, 2010; Jalée & Klopper, 1977; Jhingan, 2011). Accordingly, the contradiction of capitalism is expected to give birth to proletarian consciousness, forces, and revolution, which will produce a classless society known as socialism and communism, where the state and the masses of the people will be in charge of their affairs in terms of productions as well as distributions based on equality and need respectively (Marx & Engels, 1848; Marx, 2010).

For Marx and some of his followers, the contradictions of capitalism will lead to the unavoidable demise of the system. It was expected that capitalists will become more reliant on the machine than one human, and create a pull of unemployed laborers that will drive revolutionary movement. It was also expected that the capitalists will soon run out of sources of raw materials and markets, with the pace of their exploitation (Marx, 2010; Jalée & Klopper, 1977). However, instead of for these among others to mark the end of capitalism, (Lenin, 1996) observed that it only transforms and made the system more international. Hence, imperialism became the highest stage of capitalism, whereby exploitation transcended interpersonal relations to international relations, where one nation exploits another (Lenin, 1996; Owen & Sutcliffe, 1972; Wallerstein, 1979). In this process, colonialism became a stage of imperialism, whereby exploitation of foreign territory is done with direct occupation and political administration by a more powerful nation (Ake, 1981;

Nkrumah, 1965; Rodney, 1973). It is on the basis, that neo-colonialism was conceived as the highest stage of imperialism, whereby the departure of the colonial masters and the formal granting of political independence to colonized territory does not prevent or undermine the desire and capacity of the former in continuous exploitation of the latter (Amin, 1973; Nkrumah, 1965; Wallerstein, 1979).

Neo-colonialism and associated historical materialism have continued to the defined concentration of development globally, as the Northern hemisphere is dominated by developed countries and the Global-South is dominated by underdeveloped or developing countries (Amin, 1976; Frank, 1972; Wallerstein, 1979). Accordingly, there are many indicators of neo-colonialism in extant literature. One of the most pronounced pieces of evidence of neo-colonialism is the control of the resources that are domiciled in developing regions by the capitalists that dominantly domicile in advanced economies that built on colonialism and imperialism. Other prominent indicators include manipulation of the international monetary system and trade by the developed countries against the developing countries; imposed development paradigms on the developing countries by developed countries, and indirect control of political power in the developing countries by the developed countries. Some of these permutations are operationalized in form of foreign direct investment (FDI) by transnational/multinational corporations (TMC/MNC), support and regulation by the International Monetary Fund (IMF) and World Bank, foreign aid and loan, and capacity building. It is against this background that the attention of this chapter will be turned to African experiences.

### **Development Tracks in Africa Before Colonialism and Neo-colonialism**

Before colonialism and neo-colonialism in Africa, the different entities (city-states, kingdoms, empires, or caliphates) in the

continent were pursuing their development interests at the various pace that is indigenously satisfied by the peoples and their traditions. Many advancements of socio-economic, political, and scientific notes were made by some of these pre-colonial African states with little or no intervention of the foreign imperialists. It is important to review some of the records of these achievements to appreciate the impacts of colonialism and neo-colonialism in Africa.

On the economic front, many precolonial African states were prosperous in their rights. One of the prominent cases in Mali under Mansa Musa (1307-32), which some historians believed to be one of the richest men in history. His wealth and extravagant spending caused inflation that endured for years in Egypt and Arabian Peninsula after his pilgrimage to Mecca, attracting so many highly-paid skill workers to Mali, from far and near (Niane, 1984). Musa also sponsored two expeditions to search for the end of the Atlantic, more than a century before the European expedition to Sub-Saharan Africa. Many pre-colonial African states developed different technological know-how that supports their productive capacity and economic advancement. By 1843, the first modern mines in the world were opened in Algeria and Ghana in the 1870s. While Egypt established its first printing press in 1822, Portugal, after years of contemplation, eventually built its printing press in 1841 (Boahen, 1987; Rodney, 1973). The development of textile, cotton, and wood mills, as well as glassworks and paper mills, were all evident during Muhammad Ali's reign in Egypt (Boahen, 1987).

The continent of Africa was also advanced in trade relations before colonialism. The whole of western and northern Africa had been commercially integrated ever since pre-European times by caravan routes, which grew in complexity with the centuries. The same thing can be said of North Africa and some

parts of East Africa that were already connected, Arabian Peninsula and Europe, among other areas of international markets, thousands of years before European colonialism (Boahen, 1987; Elfasi & Hrbek, 1988; Niane, 1984; Ogot, 1992; Reader, 1999; Rodney, 1973). Following the abolition of the slave trade, had by 1880 developed a viable global economy that was notable for the trading of Ivory, Gum, Copal, Cloves, Beeswax, Honey, Wild Coffee, Peanuts, Cotton, Palm Oil ad infinitum. By this time, for instance, Ghana was the largest producer of rubber in British West Africa and the third-largest in the world. Central and Equatorial Africa had become the leading exporter of Ivory coupled with the export of Wax, Copal, and Rubber (Boahen, 1987; Ajayi, 1989). At the same time, Africa had considerably succeeded in achieving a certain level of commercial unification or integration of the continent. In many ways, Africa displayed signs of economic progress in the wake of its contact with the West.

Although few amongst the totality of the African societies such as the Asante and Oyo Empires of West Africa and the Luba Empire of Central Africa had disintegrated by the nineteenth century, many societies remained united and coherent politically. Ethiopia, Egypt, Madagascar, Buganda, Bunyoro, Tanganyika, Sierra Leone, and Liberia are, for instance, states that had developed strong and highly centralized polities by 1880. Politically, also, it is interesting to note that democratic practices and a sort of constitutionalism can be found in some African societies before 1880. Between 300 and 900 BC, there are indicators of the election of governors in many parts of Maghreb (Elfasi & Hrbek, 1988). As evident in Tunisia between 1591 and 1598, representative bodies were established in a way that operationalized democracy (Ogot, 1992). Popular and wide participation was also evident in many city-states across eastern Nigeria before colonialism (Ajayi, 1989). In the wake of colonialism, some African societies equally

made attempts to institutionalize the ideals of constitutionalism, as most evident Egba in Nigeria (1865-1874) and Fante in Ghana (Hayford, 1970; Pallinder-Law, 1974; Wilson, 1969).

On the military front, contrary to what the West has constructed in the minds of Africans, African states, most especially, the North and West Africa regions, had considerably modernized their militaries. Morocco, for instance, set up an engineering and Artillery school at Fez to train men of its armed forces in artillery, surveying, and cartography before colonialism (Adeyeye & Akinrinde, 2021). Similarly, Ethiopia, under Menelik, restructured and modernized its feudal army by replacing it with a more sophisticated and professional army that was equipped with better weaponry and military strategy. Between 711 and 788, Muslims of North Africa conquered and control the Iberian Peninsula, in Spain, which marked an incursion into Europe (Elfasi & Hrbek, 1988; Reader, 1999). With superior weaponry supplied by Russia and France, and numerical force strength, the Ethiopian army defeated Italian in the colonial war of 1896, which made it possible for this African country to maintain its independence in the age of colonialism in the continent (Boahen, 1985; Reader, 1999). A similar experience was recorded with the initial defeat of the British empire in the Boer War in South Africa. Many others pre-colonial African states equally modernized their militaries and recorded substantial expansion and developed into an empire with large territory within the continent.

Historically, imperialism and colonialism derailed the indigenous development paths of African societies. Africa was underdeveloped to developed Europe and America (Rodney, 1973). More than eleven million Africans were shipped to the new world (Americas) by Europeans through the transatlantic slave trade (Boahen, 1987; Rodney, 1973; Reader, 1999). The Europeans used these slaves in

their farmlands and factories as cheap laborers. This was the foundation upon which modern accumulation of capital was built, and the globalized capitalism came into existence with blood dripping from every one of its pores. When the age of colonialism finally came, eradication of the transatlantic slave trade was seen as a barbaric enterprise and used as a tool by the European powers, who sealed the fate of Africa at the Berlin conference of 1884/1885 and executed it at gunpoint, to prepare the continent for another phase of imperialism, exploitation, and slavery.

With the partitioning of the continent, more barbaric efforts were made (in comparison to the slave trade) to conquer and subjugate African peoples to a series of unwanted foreign rules. Many Africans were raised, deceived, organized, encouraged, coerced, and rewarded for fighting fellow Africans (and many more in some cases like the World Wars) in the name and for the interests of the colonialists, from where many precedents of wars, political instability, and insecurity were set (Boahen, 1985; Ekpo & Omoweh, 2001). Equally, colonialist-imposed alien structure on Africa, which alienated the majority of the population in politics, economic and socio-cultural sphere of lives. This created two publics, one of which is natural, moral, and traditional for the people, while the other is alien, amoral, and imposed and super-imposed on the people (Ekeh, 1975). In this process, traditional justice systems were destroyed, setting the stage for corruption in the continent. In the wake of the First World War, millions of African peasants had been forced off their lands and led to earmark on the plantation of rubber, cotton, nut, cocoa, and coffee among other colonially desired products for European monopolies. In this way, Africa was inducted into the global capitalist system, which redesigned its states, enterprising spirits, labor forces, and resources to serve the interests of the advanced capitalist states and not its people (Amin, 2011; Ake, 1981; Rodney, 1973). In

development terms, this is the reason why Africa has realized very little of its potentials with so much of its wealth going out of the continent through different capitalist antics.

It is against this background that the Eurocentric worldview and claims that Africa was lacking in development terms before its contact with the West are questionable. Africa like Europe equally had a rich history as evident in its pre-colonial political, economic, and socio-cultural compositions. These among other things constitute a reflection on the destructive impacts of imperialism and colonialism on Africa's development paths and provide us with some bases to understand neo-colonialism in the continent.

### **Background of Neo-colonialism in Africa**

Postcolonial African countries have been faced with myriad challenges since their decolonization, of these, none of them threatens and limits their survival, existential and developmental capacities as neo-colonialism (Amin, 1973; Asante, 2007; Na'im Akbar, 2013; Ake, 1981; Nkrumah, 1965). If true independence and liberty from all forms of imperialism and colonialism is a critical part of human existence and its sustenance, any attempt to ingloriously and craftily distort or frustrate it for exploitative economic, political, and racial ends, may end up being devastating and inimical to development potential and capacity of the affected population (Thiong'o, 2009). This has been the fate and sad history of African development for so long. Postcolonial African states have been at the mercy and dictates of the Neo-colonialists who now see themselves as the custodian of their development, history, belief, and social system, economy which they have never impacted positively (Na'im Akbar, 1998; Ake, 1981; Ake, 1982; Asante, 1990; Madhubuti & Madhubuti, 1991; Mazrui, 2002).

The crux of the problem lies in the fact that the needed social firepower to usher in

Africa's development has been crushed and damaged almost beyond repair through the instrumentality of neo-colonial international agencies like the Bretton woods institutions (IMF, World Bank as well as General Agreement on Trade and Tariff (GATT) and its successor World Trade Organisation (WTO) as well as corporations, who are tacitly responsible for maintaining the prevailing global order in the interests of advance capitalist economies. Whereas, glaring evidence abound as to how Africa had developed its peculiar mode of governance, economic system, socio-cultural system, even before its contact with the European among other explorers, mercantilists, capitalists, imperialists, and colonialists that had come to dehumanize its people and rape its history and resources (Ajayi, 1989; Boahen, 1985; Asante, 2007; Rodney, 1973). This development has been compounded and made worse by the current wave of neo-colonialism, from where the advanced capitalists have constructed a postcolonial African continent that will remain subservient and continue to serve the interests and needs exploiters on a global scale (Bond, 2006; Ebo, 1999).

Before the introduction of the dehumanizing transatlantic slave trade and colonial incursions into Africa, the region was seen by the arrogant colonialists as a dark continent whose history and developmental capacity were reduced to barbarism, salvages, brutality, and primitiveness (Reader, 1999; Rodney, 1973). These narratives and histories were not only constructed but also deployed as a basis for kick-starting their imperialistic agenda in the continent through slavery and colonialism. The constructed African history and maligning of the indigenous developmental system subsisted even after the abolition of the slave trade and colonialism. The implication of this is the continued denigration, maligning, and downplaying of the African people, history, and development by the neo-colonialists

through the instruments of globalized Western ideas and agencies.

One of the most potent instruments and strategies that neo-colonialists and associate imperialists have consistently used is globalization. The claim immediately after granting shady and vested independence to Africa was the inevitability and indispensability of globalization as a phenomenon and the pathway to the development of African states among other decolonized nations (Toyo, 2002; Southall & Melber, 2009). Yet, globalization represents the universalizing of Western values, and specifically American (or preferably Anglo-Saxon) values, predicated on a normative, indeed moral foundation. In the modernization literature, the convergence is towards liberal and not social democracy, and modernity is defined as industrialized economic development which is characterized by a limited state apparatus under market dictated invisible hand of demand and supply (Amusan & Oyewole, 2012; Toyo, 2002). In terms of liberal democracy, the emphasis is on John Locke and not Jean-Jacques Rousseau, that is, political equality without economic equality. In economic development terms, it is the Anglo-Saxon classicism of Adam Smith rather than the 'Continentalism' of Friedrich List. Accordingly, the values professed by modernization theorists bear a startling resemblance to the popular stream of contemporary globalists (Jones, 1995). Globalization can be characterized functionally by an intrinsically related series of economic phenomena. These include the liberalization and deregulation of markets, privatization of assets, retreat of state functions (particularly welfare ones), diffusion of technology, cross-national distribution of manufacturing production (foreign direct investment), and the integration of capital markets. In its narrowest formulation, the term refers to the worldwide spread of sales, production facilities, and manufacturing processes, all

of which reconstitute the international division of labor, where developing regions are condemned to the producer of raw materials for the advanced capitalist economies. In praxis, rather than promote even and fair economic exchanges between the advanced economies and those developing, globalization has only, further compounded the heart-breaking economic exploitations of the developing world by the advanced economies that are mostly the champions of the present neo-colonial world. As a result of globalization, MNCs and TNCs owned mostly by the enablers of neo-colonialism have continued to milk out the economies of their host countries.

Neo-colonialists and their international institutions like IMF, World Bank, and WTO are also central to the enduring trend of devaluation of currencies of struggling developing economies; structural adjustment program (SAP) for the developing economies and liberalization and privatization of national assets and social schemes; incessant borrowing and debt crisis; FDI and unrestricted illegal financial flow from developing countries to the developed countries; restriction on technological transfer; and unfavorable trade terms and unequal relations. The currencies of virtually all the postcolonial African countries have increasingly lost their values. Africa has been reduced, in the contemporary international division of labor, to producers of cheaply valued raw materials to feed the industrial capacity of the advanced capitalist economies, while the latter produce and supply finished products at exorbitant prices for the latter (Amin, 1976; Ake, 1981; Rodney, 1973). Different international institutions have been deployed to ensure that Africa remains a ready-made market for finished products of the West, through imposed SAP, liberalization, privatization, and currency devaluation. These among other elements of neo-colonialism that have undermined the development potential of post-colonial Africa.

## RESULT AND DISCUSSION

This section presents content and thematic analysis of the elicited archival and qualitative data which highlight the intersections between Neocolonialism and Development in Postcolonial Africa.

### Neo-colonialism and Development in Post-colonial Africa

Despite the termination of colonialism, Africa's development remains largely tied to the dictates of those that had balkanized, raped, and dehumanized her existence, people, history, and sense of dignity during the inglorious years of colonialism. The colonialists have now been joined by new imperialists like China. There is virtually no section of Africa's development that Chinese presence would not be found. Zambia is one of the African countries feeling the neo-colonial scourge of China recently. Aside from several of her national assets ceded to China, her Police are now being populated by a good number of Chinese. Through loans and construction of infrastructures, China is now taking over many national assets of most African countries. In a very hapless situation, most African states would be lured into taking loans and infrastructural aid from China with terms and conditions of taking over such national assets in case the loans are not repaid as at when due.

Economically, Africa, before its inglorious encounter with European colonialism had a viable economy that was thriving on a barter system where every family was largely subsistent (Ake, 1981; Olawale O. Akinrinde, 2019; Rodney, 1973). Colonialism ended this by introducing money into the African economy, hence, the value of all goods, including lives and deaths are now valued on this basis. This traded the African spirit of communalism for the colonial and imperial capitalist system and its inhuman survival of the fittest ethics. Neo-colonialism has continued this trend, as the capitalist system is justified on the ground that Africa can only develop if it emulates

an exploitative model of monetized lives and insatiable profiteering. This is leading Africa towards mal-development. Notably, the indigenous knowledge systems and values such as Ubuntu, Ujamaa, and African communalism among others powered the development quests and achievements of many pre-colonial African states, as they flourished with abundance in food security, arts, culture, harmony, and governance (Oyetunbi & Akinrinde, 2021).

One will have wondered why African states have not reverted to their peculiar ways of life, socio-culturally, economically, and politically, since the end of colonialism! Instead, the continent has continued to wallow in the shadow and web of colonial legacies and neo-colonialism (Ebo, 1999; Olawale O. Akinrinde, 2019). Notably, the international capitalist institutions especially the Bretton Woods institutions have tactfully aided the continuation and full propagation of the neo-colonization of the African continent, its situation, philosophy, and history through exploitative and imperialistic policies being continually dished out to the developing countries, mostly channeled through foreign aids, devaluation of currencies, liberalization, privatization, and FDIs. These neo-colonial institutions and their sponsors have succeeded in implanting in the minds of the governments and peoples of Africa among others in Global-South with the belief that development can only be achieved through capitalism.

Politically, one of the challenges bedeviling the polities of African states is the adoption and the continuous practice of the western model of liberal democracy that is imbued with capitalist ethics after the attainment of independence (Omitola, Aderire, Akinrinde, Omodunbi, & Sackflame, 2021). This has made the United States of America, the United Kingdoms and to an extent France the models of democracy globally, a status that comes with significant soft power. Accordingly, America has been at the



forefront of the campaigns, external imposition, and forceful domestication of liberal democracy in Africa and the rest of the Global-South. This is one of the major reasons that the U.S.-led other Western countries to intervene in many countries across the world. In this way, the U.S.-led a military intervention with a lot of atrocities in Iraq and Libya, where Saddam Hussain ad Mohammed Ghaddafi were disposed respectively. Yet, the attempt to replace social democracy, which made Libya rank high in the standard of living and among the richest countries in the world, with liberal democracy, has led the country to the path of state collapse and reverse its years of progress made in socioeconomic considerations. Some other efforts to develop indigenous values in politics and economy in Africa have been attacked, frustrated, and in most cases derailed and destroyed by the neo-colonialists in the name of democracy. This is the fate of deeply-rooted African values and philosophy promoted by Kwame Nkrumah of Ghana, Julius Nyerere of Tanzania, Ahmed Seko Toure of Guinea, Patrice Lumumba of Congo among others. Nyerere operationalized Ujama with the common good, communitarianism, communalism, brotherhood, and African socialism. South Africa's Ubuntu philosophy equally advocated for peaceful coexistence, the doctrine of 'we are because they are' and collectivism amongst Africans as against economic and social competition and rivalry that defines capitalism.

Culturally, neo-colonial worldviews and constructions of African history and peoples through imperialist agents have undermined the cultural, moral, and traditional values of the continent. Africa's way of life, philosophy, beliefs, ethos, tradition, and African mode of dressing has been replaced by the erroneously and purportedly superior western values and philosophies. African Traditional Religions (ATR) have been denied followers and demonized with the introduction and expansion of Christianity from Europe as

well as Islam from the Arabian Peninsula. Africa languages are also undermined to promote neo-colonial and imperial languages of the global capitalist system (Olawoyin, Omodunbi, & Akinrinde, 2021). This is how deep the neo-colonialists have reconstructed the culture, values, and traditions of African peoples. This explains why governments and peoples of the region have lost trust in Africa's indigenous capacities and continued to promote the culture of global oppression. These have discounted many African populations from their origin and uniqueness.

Historical and ancient African clothing like the Adire attire and Jalamia attire in the Yoruba and Hausa lands respectively in Nigeria are now less appalling amongst the Yoruba and Hausa peoples (Omitola, Akinrinde, & Omitola, 2021). In several public and private services across Africa, dressing in African attire is forbidden, demonized, and unthinkable, and at best restricted to particular days of the week, while English wear and dressing are made compulsory. This is the sad reality in most African states, in the attempt to fit in the global neo-colonial cultural demands and system. The implication is not far-fetched. First, mandating Africans to dress in western styles to work signifies both physical and mental slavery of the people. Second, promoting the idea of foreign wear (corporate) at the expense of the indigenous attires and cultures amongst the African people would only bring about a cultural decline in the continent. Third, this retains Africa as a dumping ground for the fabric produced in the West. All these are neo-colonial antics that fit well into the global capitalist system, worldview, and constructions of Africa, its peoples, and their existence as well as their development as backward.

As a continuation of cultural imperialism, African arts, music, movies, media, sports, and literature have equally shared in these neo-colonial burdens; despite the progress that has been made in

this consideration, they remain subjected to western legitimization (Olawale O. Akinrinde, Osuwa, Babalola, & Irhue, 2020; Olawale Olufemi Akinrinde & Tegbe, 2020). The neo-colonization of Africa and the developing world has undermined Africa's indigenous music and its promotion. The neo-colonialists have succeeded in constructing and projecting western music as the most modern and acceptable globally, while indigenous African music among others is considered less fashionable and civilized. Through promotions, supports, aids, and neo-colonial monopolization of the global music industry, African music and performances have largely remained less attractive in comparison to the Euro-American arts, music, movies, literature, sports, and performances. Again, the breakthrough in media enterprise in Africa remains largely subject to western dominated and led mainstream international media, which have continued to brand, dilute and undermine the core values of Afrocentric perspective, history, and philosophy with neo-colonial agenda (Harris, 1998).

Technologically, the neo-colonization of Africa has undermined faith in the indigenous capacity and technology of the peoples of the continent to kick-start their developmental course. Traditional knowledge systems for medicine, politics and the economy have now been replaced by western knowledge systems no matter their levels of availability, suitability, and effectiveness (Olawale, 2020). Indigenous knowledge in clay and iron melting, molding, and design as well as textiles have been surprised for years to allow for the importation of these unessential goods, at the detriment of balance of payment of many African countries. In this way, many indigenous inventions have been replaced with the purportedly superior modern western systems in Africa. Moreover, the promises of technology transfer that are associated with neo-colonial globalization have reduced to leap service and dirty

investment at best. Some of the technologies that are relocated to the continent by many TNCs and MNCs are environmentally unfriendly ones that have been banned in their home states. With these, Africa nations are on worrisome and unsustainable development paths (O. Akinrinde & Ololade, 2021).

Educationally, neo-colonial effects on African indigenous knowledge have undermined this basis of African exceptionalism, by replacing it with the western educational system through the imperialist grip of the global knowledge production, instead of finding a common ground. Ake (1982) aptly captured this in his seminal work entitled "Social Sciences as Imperialism". In this way, African curriculums pay more attention to teaching history, philosophies, achievements, and challenges of faraway Western countries than their immediate environment (Ake, 1982; Traore, 2002). In most cases, contemporary African social science research is of little or no benefit to the advancement of the African governments and their peoples. African researchers have been turned to "data-gatherers" for many neo-colonial institutions through research aids, contracts, fellowships, grants, and scholarships. Research with the capacity of contributing to the development of Africa and challenging the global capitalist system is depopulated, while those that extol neo-colonial values of liberal democracy, capitalism, globalization, and associated philosophies are growing. Through aforementioned enticements and global domination of literature, various neo-colonial institutions that are based in the West now dictate the type and nature of research African scholars must prioritize, thus confirming the adage that says 'who pays the piper dictates the tune'.

## **CONCLUSIONS AND RECOMMENDATION**

This study examined neo-colonialism as a philosophy and a theoretical framework, as well as its relevance for analyzing

developmental challenges in Africa. In conclusion, we argue in this study that the emancipation of Africa from the claws of neo-colonial merchants truly lies in the hands of Africans. Africa's survival and the actualization of her development quests should be the motivation for Africa to seek for and work against further institutionalization and continuation of the neo-colonization of her territories. To escape the neo-colonial grip of Africa's existence and development aspirations, there is a need to deconstruct and reconstruct the imperial, colonial, neo-colonial constructions and imprinted stereotyping of African race, histories, philosophies, culture, politics, economics, and the developmental achievements, challenges, and solutions as well future trajectories of the region.

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