

## **Neo-colonialism in Africa: A shut eye in an open world**

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### **Abstract**

It is a truism that the problem of post-independent underdevelopment in Africa has a link to neo-colonialism. Neo-colonialism not only brought a devaluation of African natural endowment in an imbalanced and unjust exchange. Her customs and morality have been condemned and replaced with European ideas and practices as a master does to his slaves without respect or recourse to her customs and traditional values of orientation. Today, Africa is still dependent ideologically, psychologically, socio-politically, and economically on the West. Adopting the methodologies of expository and critical analyses to the scenario, this paper theorizes that despite the manipulations, the onus still lies on Africa to redeem herself. What's more? All hope is not lost since there are still chances for Africa to become what she wants to be by refusing that which others made her to be. If her leaders can re-assess her socio-cultural esteems and adjust her to a system that is development oriented and proper to the African spirit, her dreams will become real.

### **Introduction**

The expression "neo-colonialism", for the most part, speaks of the activities and impacts of the colonialist in a given postcolonial society. Postcolonial thinkers have demonstrated widely that in spite of accomplishing autonomy, the impacts of colonialism and its agents are still displayed in the lives of most previous settlements. Basically, every part of the ex-colonized society still harbors colonial influences. These influences, their agents and impacts constitute the topic of neocolonialism. Thus, this paper is an exposé on the issues, problems, strategies and conceivable way out of the chokehold on Africa.

### **Elucidation of terms**

The term *neo-colonialism* was given its current definition within the African context at the All African People's Conference (AAPC) in 1961. It was depicted as the intentional continuation and survival of the colonial framework in free African states by transforming these states into casualties of political, mental, monetary, social, military and specialized types of control helped out through aberrant and inconspicuous implies that did exclude coordinate savagery. With the publication of Kwame Nkrumah's *Neo-colonialism: The Last Stage of Imperialism* in 1965, the term neocolonialism was brought to the fore. Thus, the term *Neo-colonialism*

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turned into a subject in African discourse around which an assortment of writing has developed.

In a straightforward setting, neo-colonialism is "a class name for all strategies, foundations and specialists currently adding to society, which in a roundabout way serve to concede congruity to the practices known to the colonial era"<sup>1</sup>. The substance of neo-colonialism is that "while the state seems, by all accounts, to be free and have add up to control over its dealings, it is in certainty controlled by pariah monetary and political influences"<sup>2</sup>. In his article "Rationality and Post-Colonial Africa", Tsenay Serequeberhan elucidates the idea of neocolonialism in Africa in a way that uncovers how Europe proliferates its arrangement of financial and political strength in post-colonial Africa. For Serequeberhan, Neocolonialism in Africa is "what inside repeats in a hidden way what was completed amid the colonial time frame. This hidden frame constitutes the idea of the European neocolonial enslavement as it concerns the governmental issues of financial, social, and logical subordination of African states"<sup>3</sup>. With this, we can portray the general idea of neocolonialism as:

A disparity in national power—political, financial, or military—which is utilized rather disproportionately by the overwhelming energy to unobtrusively propel the ruled divisions of the commanded society to do its offering. The strategy and praxis of neocolonialism lies in its appearance to urge leaders of the autonomous provinces to acknowledge formative guides and support through which the supreme forces proceed to infiltrate and control their ex-colonies<sup>4</sup>.

Through the pretense of formative guides and bolster, innovative and logical help, the colonial masters force their hegemonic political and social control as neocolonialism.

As for V. Y. Mudimbe, neo-colonialism had been the arrangement of the West from the revelation of African state and her natural resources. It has a history that goes back to the time of the trans-Atlantic slave exchange and expansionism. In his book, *The Invention of Africa*, V. Y. Mudimbe states that:

There are three strategies that are illustrative of the neo-colonial structure in Africa: the control of physical space, the renewal of locals' brains, and the joining of nearby monetary histories into the Western point of view. This structure constitutes the three reciprocal parts of the frontier association which grasps the physical, human, and profound components of the colonizing

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<sup>1</sup> Afisi, O, *Globalization and Value System. LUMINA*. Vol. 22.(2): 1-12. 2011

<sup>2</sup> Satre J, *Colonialism and Neocolonialism*, translated by Steve Brewer, Azzende Haddor, Terry McWilliams; Paris: Routledge, 1964, p. 79.

<sup>3</sup> Serequeberhan, T, *Philosophy and Post-Colonial Africa* in E. Chukwudi Eze (ed) *African Philosophy: An Anthology*. Massachusetts: Blackwell Publishers Ltd, 1998, p. 16

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<sup>4</sup> Serequeberhan, T, p. 13

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experience<sup>5</sup>. He concludes that "this model of imperialism is to command our idea and given its projection on the world scale by the development of private enterprise .... it marks contemporary culture forcing itself as an unequivocally molding model for a few and constrained deculturation for others"<sup>6</sup>.

### **Neo-colonialism: A historical background**

Towards the late nineteenth century through to the last 50% of the twentieth century, some European nations like Britain, France, Belgium, and Portugal, had colonized countless countries, setting up monetary frameworks that took into account apparently broad misuse. Decades after World War II, these European countries allowed political autonomy to their states in Africa, yet at the same time figured out how to hold their financial impact and control over the previous provinces.

From 1950s when numerous African provinces started to gain independent, they soon understood that the genuine independent that they had foreseen was stunning. In this way, regardless of the suspicion of Africans to political authority positions, Africans soon understood that the financial and political climate were still under some type of control of the previous pioneer

aces. Thus, the colonial experts just needed to concede political freedom to their previous settlements, and did not need them to be freed from expansionism. This is the reason it is surmised that the circumstance which educates the ideological execution of neocolonialism in Africa started immediately after the political autonomy of most African states.

In postcolonial Africa, occasions and circumstances have uncovered how neocolonialism was sustained from the minute independence was conceded. The components of neocolonial impacts that are obvious inside the associations ceaselessly exist between colonialist and the leaders of the independent nations authenticate this affirmation. For instance, the point could be made with respect to the cooperation between France and Francophone African nations like Cameroon, Togo and Ivory Coast, and between Britain and Anglophone African nations like Ghana, Nigeria and the Gambia.

The experience of Cameroon, especially after the amalgamation of French Cameroon with Southern British Cameroon in 1961, which allowed political freedom to Cameroon by France, was limited to specific transactions on issues of security, fund, and economy, and specialized help. Following the making of the French Franc zone, which built up the Franc CFA as the general currency for all Francophone nations, "the West African states ended up tied in a settled equality of 50:1 to the French franc, naturally conceding the French government control over all monetary and budgetary

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<sup>5</sup> Mudimbe V.Y. *The Invention of Africa: Gnosis, Philosophy and the Order of Knowledge*. Bloomington and Indianapolis: Indiana University Press, 1988, p. 2.

<sup>6</sup> Mudimbe V.Y. *The Invention of Africa: Gnosis, Philosophy and the Order of Knowledge*, p. 2.

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activities"<sup>7</sup>. Furthermore, "the French regulated phonetic and social connections with all its previous states, in this manner making the "*La Francophonie*" heading which filled in as a stage for fortifying the digestion of the French dialect, culture and ideology"<sup>8</sup>.

Britain continued keeping up a roundabout financial impact through multinational enterprises on its previous provinces. The immediate impacts of British's neocolonial socio-political and political belief systems were the virtual dependence of its formal colonized regions on them. In any case, the West maintains control over African nations through, for example, advances from the World Bank or the International Monetary Fund (IMF).

The substantial reliance on remote guide and the clear exercises of the multinational companies in Africa uncover that Africa toward the start of the 21st century is still in a neocolonial phase of advancement. The exercises of the partnerships in Africa, especially those from Europe and America uncover downright monetary misuse and social mastery. Mid-21st century Africa is seeing neocolonialism from various fronts, from the impacts of trans-national companies from Europe and America to the type of another magnificent China, which numerous African governments now appear to be committed to. The foundation of the multinational enterprises, and all the more as of late Chinese premiums in Africa through

Chinese organizations, show up for the most part to exist for the advantages of the home economies of the neocolonialists than to implant nearby African economies with money to invigorate development and increment neighborhood limit.

In Africa of the mid-21st century, a few researchers like Ali Mazrui have opined that "the new type of neocolonialism is globalization"<sup>9</sup>. Much as the way that neocolonialism has been differently portrayed, Mazrui likewise depicts how globalization "enables itself to be a handmaiden to heartless free enterprise, expands the peril of fighting by remote control, extends the gap between those who are well off and the poor and quickens harm to our environment"<sup>10</sup>. This negative point of view on globalization, especially as it identifies with outrageous free enterprise, authenticates the statement by Michael Maduagwu that "globalization is just the most recent phase of European monetary and social control of whatever remains of the world which began with expansionism, experienced dominion and has now touched base at the globalization stage"<sup>11</sup>.

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<sup>9</sup> Mazrui A. A. *Nkrumanizm and the Triple Heritage in the Shadow of Globalization* being a paper presented at the Aggrey-Fraser-Guggisberg Memorial Lectures, University of Ghana, Legon, Accra, 2002, p. 59.

<sup>10</sup> Mazrui Ali. A. *Nkrumanizm and the Triple Heritage in the Shadow of Globalisation*, p. 59.

<sup>11</sup> Maduagwu, O. M, *Globalization and its challenges to National Cultures and Values: A Perspective from Sub-Saharan Africa* being a paper presented at the International Roundtable on the challenges of Globalization, University of Munich. 18-19 March, 1999, p. 65.

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<sup>7</sup> Goldsborough, J. "Dateline Paris: Africa's Policeman". *Foreign Policy*, 33, 1979, p. 198.

<sup>8</sup> Goldsborough, J, p. 198.

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Taking a look at globalization along these lines, Oseni Afisi, additionally sentences it to the passageway of neocolonialism and social enslavement. Globalization turns into the inconvenience of a specific culture and esteem framework upon different countries with the immediate plan of abuse. What this shows is that Globalization is the motor space for the engendering of neocolonialism and neocolonialism on African soil. While expansionism has finished, the truth on the ground in Africa in the past years is that political autonomy in African states has not finished in the much wanted financial and social freedom<sup>12</sup>.

In addition, Afisi opines that "the best wander whereupon the negative effect of globalization in Africa rests fundamentally is the disintegration of Africa's social heritage"<sup>13</sup>. Upon this legacy pivots the political, financial, social, instructive enslavement of Africa nation. The coercive coordination of Africa into globalization through bondage and imperialism has prompted the issue of individual personality and social issue for the African. Africa, as a nation, has been depending upon Europe and America, and, all the more as of late, upon China for its advancement and, one may include, the advancement of her character and culture.

Amidst the above painted situation and other occasions that have unfurled in Africa from the exit of the colonial ace up to the present, a few

inquiries promptly ring a bell: if neo-colonialism is a post-colonial advancement planned by the colonial experts for interminable control of all the colonized locales on the planet, why is Africa still wailing and bemoaning about what ought to have been obsolete and overlooked structure as opposed to plan her own particular structure that will enable her square up with other countries of the world? Can't Africa move toward becoming what she wants to be by refusing that which the others made of her? What is wrong with Africa? Are Africa's available burdens not inside the climate of Africa?

### **Neo-colonialists and the Neo-colonised**

In light of the historical backdrop of associations between the West and Africa, the West has meted many derogatory statements on Africa. In the eighteenth century, Immanuel Kant berated a black man in these words "this fellow is black from hair to toes, a reasonable confirmation that what he said is stupid"<sup>14</sup>. In 1874, Fourah Bay College, Liberia, was affiliated to Durham University London. Responding to this affiliation, *London Times* reported that "it is totally over the top and hard to fathom that Durham should be affiliated with Fourah Bay College; the next affiliation could be with the London zoo"<sup>15</sup>.

Hegel was of the view that Negroes are not completely inside the class of humankind. In this manner,

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<sup>12</sup>Afisi, O, *Globalization and Value System*, LUMINA Vol. 22.(2)

<sup>13</sup>Afisi, O, *Globalization and Value System*, LUMINA, Vol. 22.(2).

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<sup>14</sup> Popkin R. P, "Hume's Racism" *The Philosophical Forum*, 9, 1977, p. 218

<sup>15</sup> Rodney W., *How Europe Underdeveloped Africa*, Washington: Howard University press, 1983, p. 141

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Hegel opined: "Africa to the extent history goes, has stayed, for all reasons for association with whatever is left of the world, quiets down; the place that is known for adolescence encompassed oblivious mantle of night; displays the normal man in his totally wild and untamed state; there is nothing amicable with mankind to be found in him"<sup>16</sup>. Blyden said the Negro are "semi human, an incredible creature, however just a creature destined to serve the unrivaled race"<sup>17</sup>. T. S. Eliot alluded to Africans as "dreary individuals, half human and half animal who need to be civilized"<sup>18</sup>.

The early missionaries also worked with that same jaundiced mindset. To them, African indigenous religions were useless, senseless, and cannot lead one to God. Olaudah Equiano described how an English cleric declined to take care of a black lady's dead child believing that his spirit does not require Christian internment: "I accordingly conformed to her sincere pleas expected my new work, and played out the memorial service function"<sup>19</sup>. The question is how is Africa responding to the negative labels and stereotypes put on her by the West?

It is one thing to call somebody an oaf and another that the person carries on like a numbskull. The West considers Africans to be pseudo-humans but how does Africa react to the

insinuation? After the independence of African states, the desire is that African leaders should think of their own administrative structure that will get rid of the neo-colonial structure laid by the West to guarantee the unfaltering advancement of Africa. Tragically, the converse has demonstrated the case. What characterized leadership in Africa since independent are orderly botch of open treasury, net disregard of societal issues, absence of enthusiasm for the advance of the country, killing of adversaries and other united afflictions.

A few cases can cross-check how African leaders handle their countries. In Central Africa Republic, Emperor Bedel Bokassa "burned through 30 million dollars to crown himself Emperor in December 1977. His crown alone contained 2000 jewels and it was esteemed at 5 million dollars. He elevated himself to a field marshal without taking his nation to any war"<sup>20</sup>. In April 1979 "he killed more than 200 school children who declined to purchase uniform from a shop belonging to one of his wives. When one of the casualties yelled Death to the Emperor, Bokassa shot him in the head. He poked out the eye of another with his walking stick"<sup>21</sup>.

Mobutu Sese Seko of Zaire, by 1992 "amassed the sum of 6 billion dollars for himself from the country's common treasury"<sup>22</sup> outside the mansions he built in different nations of

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<sup>16</sup> Hegel F., *Great Book of the Western World*, Chicago: University of Chicago, 1990, p. 205

<sup>17</sup> Blyden E. W., *African life and Customs*, London: African pub. Society, 1967, p. 7

<sup>18</sup> Eliot T.S., *A Choice of Kipling's verse*, NY: Anchor Books, 1962, p. 107

<sup>19</sup> Edwards P. (Ed) *Equiano's Travel*, London: Heinemann, 1967, p. 107.

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<sup>20</sup> Odey J.O., *Mother Teresa and Mobutu Sese Seko: The Beautiful and the Ugly*, Enugu: Snaap Press, Ltd. 1997, p. 88

<sup>21</sup> Odey J.O., p. 89.

<sup>22</sup> Odey J.O., P. 85.

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the world. He used to fly in a chartered jet from Kinshasa to New York every fortnight to trim his hair at the cost of 5000 dollars. Pius Okigbo, the Head of Panel on the Re-organization and Reform of Central Bank of Nigeria in 1994, detailed that "oil benefit that amount up to 1.2 trillion naira was not accounted for by the then President, Ibrahim Babangida. After Sani Abacha gave up his ghost in 1998 1.13 billion dollars and 413 million pounds sterling was discovered to be looted by him"<sup>23</sup>. Other alleged loots in Nigeria are: the 16 billion dollars power generating contract scam of President Obasanjo, the Dasuki and Dezeani gates of President Goodluck Jonathan, the multimillion naira loot by former SGF Babachir David Lawal, Ganduje gate, the 25 billion dollars Mikanti Baru oil contract scam of President Muhammad Buhari administration, to mention only a few. Between 1997/98, Charles Taylor of Liberia "looted both the state owned and private radio stations in Liberia to establish his own private radio station"<sup>24</sup>.

In his 30-years rule, Kamauzu Banda of Malawi "constructed a monstrous huge business empire and amassed an immense personal fortune and left it to his to his woman friend Cecelia Kadzamira. By running Malawi as his personal enterprise, he cleared out the economy with numerous monetary burdens"<sup>25</sup>. Arap Moi, the President of Kenya, was accused of "siphoning billions of dollars from the public

treasury and stashing them in foreign banks"<sup>26</sup>.

One thing is to know that there are problems and another is to work towards getting out of the problems. At a meeting of African leaders with President Bill Clinton of USA, the then President of Nigeria, Olusegun Obasanjo, on May 24, 1999, promised to "battle corruption to the grassroots"<sup>27</sup>. Be that as it may, the next year, 2000, the survey conducted by the World Transparency International showed that Nigeria was the most corrupt country in the planet. The following year, she came second; followed closely by Uganda, Kenya and Cameroon. With the emergence of President Muhammad Buhari, the President of Nigeria in 2015, he promised to kill corruption before corruption kills Nigeria. Clever as it might be, the insights discharged by the same World Transparency International demonstrate that Nigeria is more corrupt now than she was in the past. Are African leaders mindful of what is in question and are genuinely attempting to eradicating corruption? Or should we say that they are selfish, myopic, lacking focus and ingenuity with which to influence the significant changes in the country? The later I guess is the answer.

Democratic system is where rival parties see each other as competitors as opposed to foes. In France, Emmanuel Macron and Marine Le Pen challenged each other in an election in 2017, Macron won, and Le Pen sent a congratulatory message to him. In America, Donald Trump and Hilary

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<sup>23</sup> *TELL*, October 3, 1994, p. 19

<sup>24</sup> *New African*, February 1998, p. 4.

<sup>25</sup> *New African*, February 1998, p. 6

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<sup>26</sup> *New African*, February 1998, p. 26.

<sup>27</sup> *News Watch*, May 24, 1999, p. 24

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Clinton vied for presidential position in 2016 and Trump won. Another election was held in Brazil and Jair Bolsonaro won; and in Italy, Sergio Mattarella won. The question then is what number of persons were killed in any of these nations because of election issues? Be that as it may, in the just concluded Nigerian 2019 general election, "more than 50 lives and property worth billions of naira"<sup>28</sup> were lost to electoral violence.

Running chieftaincy affairs in the name of democracy, F.H. Boigeney of Ivory Coast vowed that "he should die in office as a president because it is not in the nature of African traditional chiefs to resign and all things considered Chiefs does not engage official opposition"<sup>29</sup>. Fredrick Chiluba, the Zambian president "changed electoral laws in 1996 in order to remain life president and at the same time declared war on those who opposed his decision"<sup>30</sup>; Robert Mugabe wanted to end up as life president if not that he was forced out of power at 90 years old after his 47 years rule as the president of Zimbabwe; while Gaddafi was killed for refusal to hand over to another person after 40 years in office as the President of Libya.

The story is the same in almost all the African nations and has brought about the formation of faction groups. In Mozambique, there is the Ruling Front for the Liberation of Mozambique

(RENAMO); Angola has UNITA Rebel; in South Africa, it is Zulu Inkatha Movement. Casamance Movement of Democratic Force (MFDC) was formed in Senegal while Forum for Restoration of Democracy (FORD) exists in Kenya. Tutsi Rwanda Patriotic Front is there in Rwanda and the Armed Forces Revolutionary Council (ARFC) is in Sierra Leone. United Liberation Movement (ULIMO) works in Liberia while Peoples Liberation Army (SPLA) is there in Sudan and has fought for over 30 years. In Algeria is Front for Islamic Salvation (FIS) while in Nigeria there is Arewa Consultative Forum in the North, Oduduwa People's Congress in the South West, and Ohanaeze Ndigbo in the South East. Some of these groups intimidate citizens and unleash terror on each other in order to pave way for their own chosen candidates for elective positions instead of allowing the citizens to freely choose for themselves who should be their leader.

The same political fracas exists in Somalia, Ethiopia, Democratic Republic of Congo, Namibia, and so forth. In this manner Africa is by all accounts a nation where every political candidate must win election else coup starts. Patrice Lumumba became the Prime Minister of Zaire after the nation's independence on June 30, 1960. Half year after independence, there was coup carried out by Mobutu Sese Seko. Patrice Lumumba was killed, and Joseph Kasavubu was made the Head of States. On January 13, 1963, coup occurred in Togo and the President Sylvanus Olympio was killed. On October 23, 1963, in Benin Republic, there was a

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<sup>28</sup> *Naija Legit on line news*, March 14, 2019,

<sup>29</sup> Nnamdi S. O. "Afrika: Der Zukunft Ist Schwartz", in *Essay in Philosophy*, (Ed) by C., Umezina, Nsukka: Afro-Obis Publications Ltd. 2005 pp. 21 – 30.

<sup>30</sup> *New Africa*, February 1998, p. 26.

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military coup against the President, Hubert Paga. On August 13, 1965, in Central Africa Republic, President David Bako was toppled in a coup by Bedel Bokasa who later murdered all the armed force officers in 1966. On November 24, 1965, Mobutu Sese Seko again in a bloody coup, killed Joseph Kasavubu, Moise Tshombe, and four other Ministers and enthroned himself as President of Zaire. Burkina Faso had her own on January 3, 1966, and after two weeks, exactly January 15, 1966; Nigeria had hers where Chukwuma Kaduna Nzogwu toppled the government of Prime Minister Tafawa Balewa. After a month, that is February 24, 1966 it was the turn of Ghana, Joseph Ankrah led a military coup and Kwame Nkuruma was removed. On November 19, 1968, the President of Mali, Keita Modibo, was overthrown by Mousa Traore.

In April 15, 1974, the President of Niger Republic, Hamani Diori, was overthrown from office by Seyni Kouatche, and in 1978, July 10, Daddah Ould, the President of Mauritania was removed by Salek Ould. President Macias Nguema of Equatorial Guinea was removed from office on August 3, 1979, by Obiang Mbasogo. In 1979, Jerry Rawlings organized and executed the second coup in Ghana and killed previous Head of States. General Ignatius Acheampong was killed on June 16, 1979, while General Fredrick Akuffo and General Afrifa were butchered on June 26, 1979. In 1979, following 19 years in office, David Dacko removed Bokassa, who prior pursued him out of office.

In Zimbabwe, Robert Mugabe, the leader of a revolutionary group, battled a seven - year guerrilla war and toppled Ian Smith in 1980. On April 12, 1980, Samuel Deo composed a ridiculous rebellion in Liberia in which he killed the President, William Tolbert, and declared himself the President. On November 14, 1980, the President of Guinea Bissau, Luji Carbal was toppled by Bernado Vieira. In 1990 Samuel Deo was captured and butchered by a dissident group led by Prince Johnson Yormie. In Zaire, Mobutu Sese Seko having been President for a long time was chased out of office by Laurent Kabila on May 17, 1997. As a means of cleansing, Kabila changed the name of the nation from Zaire to Democratic Republic of Congo and promised to conduct election few months later. In any case, when Laurent Kabila tried the Presidential seat, he became intoxicated with power, refused to conduct election as he promised and stayed tight in office, just to be murdered by his own particular Aide on January 16, 2001. Democracy is the best system of government. There is simply nothing wrong with democracy. It is arguably the best among other system of government like oligarchy, militocracy, aristocracy, autocracy, tyranny, etc. because in democracy, power belongs to the people. It is the government of the people for the people and by the people. For a system of government to be successful in a state, it must be made to align with the socio-cultural status of the people. This is where Africa has failed in her democratic process. Africa needs to purge herself of self-centeredness.

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Almost all average African leaders are selfish and greedy, and are therefore ruled by the “I, me and myself” syndrome.

Amidst the advent of the West, colonization and granting of independence to Africa, districts of the same ideology were divided and joined together with those of different ideologies. Christianity and Islam were introduced into African culture. Hence, African religion was marked paganish, futile, a religion that can't lead one to God. Religious bigotry and ethnic fanaticism have entered into Africans lives. In Chad Republic, "more than 1.9 million lost their lives to religious crisis"<sup>31</sup>. In Nigeria, "more than 50 persons were killed in; churches and mosques in February, 2000 at Jos due to religious crisis"<sup>32</sup>. What's more, in September, 2001, "more than 90 persons and properties worth billions of Naira were lost to religious crisis in kano"<sup>33</sup>. Often times Christians will discriminate the traditional worshipers, destroy their places of worship, desecrate their consecrated objects and kill their totem animals.

I am not trying to say that there is something wrong with the two foreign religions. But there is a problem with its style or rather mode of practice in Africa. The problem here is that Africa received the foreign religions and swallowed them completely without any recourse to her cultural values. Hence, national interests were divided according

to religious and ethnic lines, that what counts is ones religious inclinations and where one comes from. Who is to be blamed for the religious and ethnic fanaticism in Africa? The West who have come and gone? No! Africa is to be blamed for her refusal to blend the structure with her cultural values.

### Conclusion

From the above exposition, it is noteworthy that Africa's misfortunes are far away from neo-colonialism. They are actually self-inflicted. The problem with Africa is that her leaders are excessively selfish, lacking premonition and astuteness with which to plan for the future. Africa is so much blessed with both human and natural resources to be ascribed as “heaven on earth”. But once the resources are booming the leaders plunder and hoard with no intent for what's to come. This is the reason Ghana was once a gold coast, Sierra Leone was rich in diamond, Ivory Coast was known for its ivory, Nigeria was rich in coal, rubber, cocoa, tin metal and groundnut pyramids. Zaire (Democratic Republic of Congo) was known for copper, uranium, diamond and cobalt. There is no African nation that is not blessed with enough natural to sustain herself, but because of selfishness, avarice, lack of foresight and plans both in short and long term those natural resources were not outfit to help the nation.

Be that as it may, providence has not abandoned Africa. Her natural resources have not been sucked dry. She is still blessed with good soil that yields abundantly, good and enabling topography and weather to benefit all

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<sup>31</sup>Nnamdi S.O., *Afrika: Der Zukunft Ist Schwarz*, p. 33.

<sup>32</sup>*The Leader*, March 5, 2000, p. 13.

<sup>33</sup>*The Leader*, Sept. 27, 2001, p. 9.

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nature and is protected from natural disaster. Her population is a blessing. It is a youthful population, with life strength vigour, intelligence and insightfulness. In this lies the faculty and power to harness all other resources. Only if her leaders can turn inwards, and blend her present structure with African cultural values, and explore her natural endowments. This way, the unhealthy entrenched obtained will be boycotted; while subsistence, healthy independence and interdependence will be ensured. Then would the pride of Africa be restored. Accomplishing this will empower Africa to acquire a framework that is both advancement and culture arranged, and appropriate to the 'African life'. It will also go a long way in helping African states check the retrogressive framework and neocolonialism establishment of the west.

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