

## The rigidity of the African State and its acceptance of western ideological invasion: An analysis of the Nigeria State.

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### Abstract

This paper examines the ongoing impact of colonial legacies on African states, focusing on the complexities of achieving true independence and the challenges posed by persistent Western influences. Despite gaining independence, many African nations continue to grapple with the remnants of colonial structures and ideologies, which were inherited rather than dismantled. The result of colonialism and post-colonial ideology by the Nigerian leaders is a social fabric which is overstrained and about to burst given the massive corruption, insecurities, religious and ethnic bigotry and economic rascality and policy summersault. These therefore, is a veritable Pandora's box of serious problems. The continuity of economic dependency and political instability is exacerbating underdevelopment. The paper highlights the failures of post-independence governance and education systems, which often perpetuate the same systems of oppression established during colonial rule. Colonialism was not merely a system of exploitation, but one whose essential purpose was to repatriate the profits to the so-called 'mother' country, and merely seeing Africa as only a geographical expression and landscape. The paper explores the diverse multicultural identity of African states, emphasizing the need to understand and embrace this diversity to overcome historical and contemporary challenges occasioned by colonial ideology. The paper adopts a theoretical approach by analysing Nigeria as a notable example in Africa, and underscores the importance of addressing both external legacies and internal issues to foster genuine self-determination and progress. The paper recommends that there should be national ideological reorientation programmes that will engender inclusive and transparent leadership that will dismantle this rigid colonial dependency and invasion of western ideology in the Nigerian State.

**Keywords:** African State Rigidity, Colonial Legacy, Multiculturalism, Economic Dependency, Educational System

### Introduction

Western powers through the medium of the slave trade and later colonialism, and resource exploitation and control, as a more stable revenue channels bleed the African continent and its people to an unimaginable scale, as such one may ask why Africans. Despite gaining their independence from the colonialist oppressors, Africa still remained open to western ideological orientation and philosophy without developing a corresponding improvement in their welfare and environment, and is faced with the ever-glaring nature of an exploitation, and without indigenous philosophy development that can extricate herself from the chains of dependency on the western world. This could be attributed to a perceived naivety, as illustrated by the famous legendary saying of Igala people, the Efiks, Akwa Ibom, Calabar people of Nigeria: *'We were willing to sell our sons, our daughters, our mothers, and our fathers for mirrors, iron rods which split stones, and rods of thunder'*. Even with the Pan-African movement, education and awareness, it can be argued that Africans were outwitted in their dealings with masters of deception, lies, and betrayals from the West (Rodney, 1972). And this has continued to glue the eyes of African from breaking the ideological bond that kept them oppression and neo-colonialism.

This paper examines the ways western powers still hold firmly the African mind, the themes at play within the African people and the efforts being put to help in changing the fate of the African people and ideology. Nigeria will serve as the subject of our analysis as it is often seen as the pet of the west by many other African states and the influences of the west on the state, as we try to understand the effects on its educational, social-cultural and economic sectors. The paper will strive to make known the identity of the African people, their beliefs, cultures, values and

religions and also examine the losses of the African identity in place of false identities, the disappearance of loss of Nigerian native languages and traditional practices occasioned by these false contacts by the west. The views of those who have been privileged in their time of birth not to have faced the cold blades of our once colonial masters but rather exposed to the dynamics and historical accounts of those that came before, the disillusionment of the new order in face of the old's unending cries of the past. Africa is often tagged by these western powers as less developing nations, or developing nations by what criteria we begin to imagine, characteristically to continue the dominance influence on the Africans and to perpetuate the cycle of dependency.

### **The Falsehood of Independence and the Subjectivity of the African State**

Nigerian like other countries colonized by the Europe and Western world had continued to live in oblivion and rap-taped euphoria of the supposed independence that was to make them self-governing, independent and have resource control to further the development of their environment and state. The continued dependency on the western world is occasioned by massive corruption, deceptive international and bilateral trade and policies, and the inability of the African leaders to fashion out a self-directing, regulatory mechanism and sustaining ideology to put Africa on the lane of development. Independence is defined as "the fact or state of being independent" a sovereign state, (Merriam-Webster, 2006), freedom from any political, social and economic dependency and administrative incursions on the affairs of a sovereign state or nation. However, a quick study into the liberation of African people reveals the degree of suffering they faced. Yet, the question remains: why were they willing to hold on to bonds and chains that were put in place to limit their growth and development as a people?

In the favour of their liberation, many African states like Nigeria, Mali, Bokina Faso, Garbon, Ghana, Liberia etc, failed to prepare for the duties that came with such freedoms. It was only Libya nation through the willing efforts of Mamma Gadhafi fore rightly refused western capitalists' ideology. Libya placed its development agenda above western influence and coordinated an independent economic development ideology, negating the western supremacy. African leaders were often manipulated and tasked with responsibilities that far exceeded their own abilities to coordinate development agenda and self-sufficiency in terms of economy and social welfare. This is not to say that Africa was without form but were made to feel so by the western powers. The challenge lay in the exploitation of structures put in place by the former masters, and so freedom turned to poison, making Africa to be solely dependent on the West in all facets of development, technology, infrastructure, weaponry, environment, social and economic potentials and growth.

These structures, designed to maintain colonial control, were not dismantled at independence but rather inherited by the new African leaders. They often found themselves perpetuating the same systems of oppression, albeit under a different guise. As Kwame Nkrumah, the first Prime Minister and President of Ghana, aptly stated, "The result of colonialism is a social fabric which is over strained and about to burst, and a colonial structure which is a veritable Pandora's Box of serious problems" (Nkrumah, 1965). The colonial infrastructure, which was built to extract resources and maintain order for the benefit of the colonizers, remained largely unchanged. This continuity hampered genuine development efforts and self-determination. As Rodney (1972), observed, "Colonialism was not merely a system of exploitation, but one whose essential purpose was to repatriate the profits to the so-called 'mother' country", the country of the exploiters. This structure caused a great psychological shift over time and the incompetence of African leaders lead to the misappropriation of resources and orchestrated the dependence on

colonial states to further African development. The fall of these structures and the failure of the Pan-African leaders to promote inclusive development later became a glaring focal point for the dependence on the past colonial rule as often expressed in the phrase '*na white man do make am*' meaning the creation of any and all fictional products and services where in some way or form connected to the western world.

In view of this the message that was so carelessly misinterpreted rather shows the very nature of the structure put in place for the exploitation of African resources, both human and non-human, in an effort to stabilize their states and make use of the systems which were clearly not growth oriented (Rodney, 1972). Africa lost its social collectivism and existentialist spirit (Ubuntu ideology), because of this western influence (Obeten, Eyang and Ngim, 2024). Africans became slaves of the mind due to their unwillingness to review what was had inherited from colonizers.

### ***The face of economic dependencies and post-colonial exploitation***

The African economic sector has always been characterized by its agrarian-oriented nature. As noted by Walter Rodney, "Africa had a technology and an economy that was advancing rather than declining" before the colonial disruptions (Rodney, 1972). An agrarian centered economy as proven through the shift of now developed countries and its centrality to their growth, although this economic model was exploited and pushed into near irrelevance within African states like Nigeria which serves as one of the leading oil producers in the world. Trade relations has served as a great burden during and post-colonial rule, because bilateral trade relationship was modelled to favour of the West rather than Africans. This economic model, as defined by Frantz Fanon in 1961, involved the exploitation of agricultural resources and raw materials to benefit the colonial powers, resulting in a "comprehensive system of robbery and exploitation" (Fanon, 1961), as African states were given the bear passable trade agreements by both western governments and corporations in trade deals.

Moreover, the economic dependencies established during colonial times have persisted into the post-colonial era. According to Kwame Nkrumah, "Neo-colonialism is the worst form of imperialism. For those who practice it, it means power without responsibility and for those who suffer from it, it means exploitation without redress" (Nkrumah, 1965). These dependencies have left African states vulnerable to external economic pressures and have hampered their ability to develop self-sustaining economies.

In Nigeria economy was self-reliant based on agriculture and Agric produce, but the focus on oil exports following the discovery of Oil in Oloibiri in River State in 1936, altered match towards sustainable growth and development, but created a mono-economy heavily dependent on global oil prices, which has led to economic instability and heightens insecurities within the region with non-state actors expanding agitations for resource control. As noted in "Citizen and Subject" by Mahmood Mamdani (1996), "The legacy of colonialism in Africa has been the establishment of economic structures that are geared toward 'serving external interests rather than the needs of the local population'. It merely expanded the exploitation of the rich material and human resources of Africa. Moreover, the economic dependencies established during colonial rule persisted and African economies remained tied to the global market in ways that disadvantaged them, reliant on the export of raw materials and the import of finished goods. This economic structure left little room for the development of diversified and self-sustaining economies." In June 2024, Aliko Dangote, through his company's Vice President of Oil and Gas, Devakumar Edwin, publicly accused International Oil Companies (IOCs) of deliberately frustrating the efforts of the Dangote

Refinery. He stated that the IOCs were inflating crude oil prices and making local crude unavailable, forcing the refinery to import crude from distant countries like the United States, thereby increasing production costs significantly. This situation, according to Dangote, is part of a broader strategy by the IOCs to keep Nigeria dependent on the export of crude oil and the import of refined petroleum products" (Punch NG, 2024; Nairametrics, 2024; *Zambian Observer*, 2024).

### ***Complexities of the post-colonial political landscape***

African political landscape was also fraught with instability, difficulties and incessant incursion by the military and policy summersault by succeeding government and external pressure and influence of Western powers and some international organizations like World Bank, International Monetary Fund (IMF), A sad case to note is the structural Adjustment Programme (SAP) introduced in 1985, Family Economic advancement Programme (FEAP) in 1989, World Bank Assisted Agricultural Development Programme (ADP) 1986, National Poverty Alleviation Programme (NAPEP), 2001, Community Social Development Project (CSDP -2006), Subsidy Reinvestment Programme (SURE-P, 2012), Conditional Cash Transfers and Conditional Grant Schemes (CCTS/CGS) in 2010, YESSO and N- Power in 2016 etc. These and many more programme were initiated to generate and accelerate social and economic growth and development and to address the poverty gaps in Nigeria, but were largely been programmed by the western power to perpetuate the dependency circle because of the conditions attached to the funding and bilateral relations. The new Pan-African leaders, many of whom were products of colonial education systems, often lacked the practical experience and support necessary to navigate the complexities of governance. Most often the Western powers manipulate the political process to serve their interest or support the overthrow of the administration, and planting of their stooges and puppets with the objective to deviate the attention of the citizenry to matters of less relevance rather than ending exploitation but give room for greater degrees of exploitation, this situation was exacerbated by external pressures and interventions from former colonial powers and other international actors, who had a vested interest in maintaining influence over the newly independent states (Mandela, 2006; Tutu, 2000).

Government policies were made without social-cultural considerations, as there were tailored more for the satisfactions of western powers leading the disappearance of social and cultural themes like the following; as pointed by (Nnoli 2005; Mbigi, 1997; Broodryk 2005)

- i. **Diverse Traditions and Practices:** African societies which were rich in traditions, rituals, and cultural practices that vary widely assimilated across different ethnic groups, but became the subject of scrutiny by western powers and their ever-loyal puppets. These traditions include ceremonies, belief patterns and rituals, folklore, music, dance, and arts that are integral to community life, heritage and identity.
- ii. **Oral Histories:** Much of Africa's history and knowledge had been passed down orally through generations and through the concept of reasonable Man (Charles, 2008) These oral traditions play a crucial role in preserving cultural heritage and maintaining a sense of continuity and sustainability, but because of the western ideologies more attention shifted from African economic, social and cultural ideologies to embrace the capitalism and policies of the west which further increased the dependency theory.
- iii. **Community and Kinship:** African societies often emphasized communal living and strong kinship ties. The well-being of the individual is closely linked to the well-being of the community, fostering a sense of collective responsibility and support, rather the

individualistic beliefs that guide the west and give no room for collectivism instead an exploitative mindset serves as a replacement.

- iv. **Extended Family Structures:** Unlike the nuclear family model prevalent in many Western societies, African communities often had extended family systems where multiple generations lived together or maintain close connections, serving as a safety net for the dependent members and a pool of ideas ever present. This collective essence was altered by the western ideology and has made Africa to lose grip of her values and norms which once held them together and more knitted.
- v. **Respect for Elders:** Elders were revered and their position in many African cultures seen as custodians of wisdom and tradition. They played a significant role in decision-making processes and conflict resolution, now there are viewed as old and fragile bones with no inputs to make as the younger generation remains unwilling to explore the vast seas of experiences they offer. The post-modernist ideologies by the west has polarized and set discordant tones within the nexus of African harmonious relationship.
- vi. **Gender Roles:** Traditional gender roles, though evolving, still influence many aspects of social life, including labor division, leadership roles, and family responsibilities. The imposition of Western ideologies has often led to conflicts and confusion, as these roles are deeply embedded in the cultural fabric of African societies turning into forced relics. The emerging dynamic in gender role stratification is against African belief systems and cultural orientations.

These and many more reasons had punctuated the promise of independence, and the growth development of Africa rather than progressing, is taking a downward trend often fell short. Instead of ushering in a new era of prosperity and self-determination, many African nations found themselves trapped in a cycle of dependency and underdevelopment, losing their identities to falsehoods.

**1. The Rigidity of African Education:** The educational sector remains the highlight of limiting factors designed to hold Africans captive and unable to compete on the global scale. This system was created solely to produce a labour force devoid of reason and will. As the famous author Walter Rodney wrote, "The colonial education system sought to train Africans to become submissive workers rather than independent thinkers" (Rodney, 1972). The destruction of such structures was nearly impossible. One may ask why, and a variety of reasons can be noted, but the most glaring would be stability. Stability is, in fact, not common for states, as all human systems are subject to change. As Galbraith (1967), noted, "All societies are subject to a process of change and adaptation, which is often met with resistance and turmoil". The dynamics of this change and instability is hampering the growth and development of Africa. Critical as this, Africa educational curricula, industrial and science, technological development is western power driven., thus promoting dependency and insidious oppression. The young African states, so drunk on their own freedom, were more vulnerable in their conditions. Talents were called to return home; few came, and many remained. After all, not many are willing to leave lands they have called home, even though they are treated as second-class citizens by the more dominant groups as expressed by Emecheta (1974) in her work *Second Class Citizen* "She had heard people say, 'Go back to your bush,' but she knew she could not go back to the bush. Lagos was not a bush, it was her home" (Emecheta, p. 120).

This failure in the educational system took hold soon after independence, as reforms began to take place, many Western powers infiltrated the sector and promoted theoretical education rather than promoting physical and technological education. More so, Africa lost talents to the Western world through slave trade and poor infrastructures and social amenities that was to support educational development. This has continued till today and attrition rate of the migrants of African descent to western world is all-time high. For Example, the Nigerian Government placed Visa ban to medical practitioners and university teachers following the Covid-19 pandemic when Europe and America threw open their borders, and even carried out recruitment of medical personnel, artisans and tradesmen and teachers in Abuja in 2020 and 2021, thereafter lowered their immigration rules to enable African professional willing to leave their home land for greener pastures to do so with ease. “The West has consistently sought to harness Africa's intellectual and cultural capital by welcoming and elevating its distinguished individuals, such as Chinua Achebe, a renowned Nigerian writer, Wole Soyinka, a Nobel laureate from Nigeria, Ngũgĩ wa Thiong'o, a celebrated Kenyan writer and academic, Wangari Maathai, a Kenyan Nobel Peace Prize winner and environmentalist, and Desmond Tutu, a South African Nobel Peace Prize laureate and advocate for social justice, exemplify the Western practice of drawing upon African expertise and acclaim” (Harrison, 2001).

Africa is not free from blame in this intellectual brain drain. As noted in works like "The Wretched of the Earth" by Frantz Fanon, the faults of Africa in relation to this context are clear: "The national bourgeoisie of Africa has not yet been able to transform their societies, instead perpetuating the same systems of exploitation and oppression" (Fanon, 1961). Thus, while external factors played a significant role in limiting African progress, internal factors and decisions also contributed to the challenges faced by the continent. The path to true independence and self-sufficiency involves addressing both these external legacies and the internal missteps. The acknowledgement of the seriousness in faults caused by the mishandling of the African educational system by its governments should be addressed particularly opening up space and opportunity for educational advancement, funding and integration, and the revisions of the systems, both colonial and post-colonial are to be leading topics in the creation of the ideal African educational system to meet post-modernists ideological orientation. The struggle and sermons and theses of independence by the Pan-African leaders can only be positive if these structures are to be held in high standards, where talents are rewarded, and facilitation of innovation in the sciences and humanities are prioritized, thereby providing Africa with a voice of its own on the global scale and international market in products and ideals.

## **2. The Failure of a False People: Understanding the Multicultural Identity of African States:**

In an effort to understand the rigid nature of the African mind, we must first ask: who are Africans? A common answer might be that Africans are Black people, or more specifically, the Negroid, the one section of the human race with dark brown skin. But is that all? What about the different ethnic groups, tribes, languages, cultures, and beliefs? The question remains: who are Africans? However ambitious and ambiguous this question is, no one fully knows the ancestry of Africa, all historical evidences are but assumptions, yet we all hold a fragment of that identity. As Chinua Achebe insightfully wrote in 1964, “Africa is not only a geographical expression; it is also a metaphysical landscape, it is a home of ancestral spirits that guide the living” (Achebe, 1964). This complexity and diversity make it difficult to encapsulate the African identity in a single definition. Africa is a continent with a rich tapestry of histories and cultures, where each group contributes to the whole in unique ways (Mbiti, 1990; Nnoli, 1980). The multiplicity of identities within Africa is both its

strength and its challenge. Understanding this multifaceted identity is crucial for addressing the broader issues faced by the continent, including the acceptance of Western ideologies and the remnants of colonial structures. By acknowledging and embracing the diversity within, Africans can better navigate the legacies of the past and forge a more unified and prosperous future.

Africa is a continent renowned for its cultural diversity, encompassing a vast array of ethnic, linguistic, and religious groups and diverse agricultural life. This paper provides an overview of notable African states that are particularly multicultural, highlighting the rich tapestry of cultures that contribute to their unique social, political, and cultural landscapes. Some of these African State include; Nigeria, with a population of over more than 250 million people, and home to over 250 ethnic groups, with the largest being the Hausa, Yoruba, and Igbo (CIA World Factbook, 2024). This diversity is also reflected in the multitude of languages spoken across the country, making it one of the most culturally diverse nations in Africa; South Africa is known as the "Rainbow Nation," South Africa features significant ethnic groups including the Zulu, Xhosa, and Afrikaners. The country recognizes eleven official languages, underscoring its multicultural character (Statistics South Africa, 2023). Kenya is characterized by numerous ethnic groups such as the Kikuyu, Luo, and Maasai. This ethnic diversity is complemented by a rich linguistic landscape, with English and Swahili serving as official languages (Ethnologue, 2023). Ethiopia is home to diverse ethnicities including the Oromo, Amhara, and Tigrayans, with multiple languages and religious practices contributing to its multicultural fabric (CIA World Factbook, 2024), while Tanzania's multiculturalism is evident with over 120 ethnic groups, including the Sukuma, Chagga, and Maasai. The country has a variety of local languages in addition to Swahili and English, which are official languages (World Bank, 2023). Also, Sudan is ethnically diverse, with significant groups such as Arabs, Nubians, and Beja. The population practices a mix of religions including Islam and Christianity, reflecting the country's multicultural identity (United Nations Data, 2023). Ghana's ethnic groups include the Akan, Mole-Dagbon, and Ewe. English is the official language, while numerous local languages are also spoken, highlighting the country's cultural diversity (CIA World Factbook, 2024).

Clearly, Africa with such vast array of cultures, each with its own beliefs, norms, values, and traditions, being forcefully merged into states were born not of collective understanding and agreements but rather from the once ever-cold blade used by colonial masters. As Mahmood Mamdani articulates in "Citizen and Subject: Contemporary Africa and the Legacy of Late Colonialism", colonial powers imposed artificial boundaries and manipulated tribal divisions to consolidate control, often exacerbating existing tensions and creating new ones (Mamdani, 1996). Tribal wars were waged to conquer and control lands, leading to generations of distrust not only born from the hands of colonial masters but also from conflicts among brother tribes. These artificial divisions and imposed hierarchies have left a legacy of division and conflict that continues to influence contemporary African states.

### **Efforts to change African fate: Redefining African identity and autonomy**

Efforts to redefine African identity and autonomy are multifaceted, involving education, policy reforms, and cultural revival. These initiatives aim to dismantle the lingering effects of colonialism and foster a sense of pride and self-reliance among African nations/. These efforts include, but not limited to:

(i) reforms in education systems across Africa are crucial in promoting critical thinking, innovation, and cultural awareness. Programs emphasizing African history, languages, and

traditional knowledge seek to counter the colonial legacy of education designed to produce subservient workers. According to Adomako Ampofo, "African education systems must be reformed to prioritize African epistemologies and pedagogies, which can foster a sense of identity and empower learners to contribute to their communities" (Ampofo, 2020).

(ii) Policy Reforms and strategic implementation action plan - African governments are implementing policies that prioritize economic diversification, technological advancement, and infrastructure development. These reforms aim to reduce dependency on former colonial powers and promote sustainable development. As highlighted by the African Development Bank, "Economic diversification and technological innovation are essential for reducing Africa's dependency on primary commodities and ensuring long-term economic stability" (AfDB, 2019).

(iii) Cultural Revival and sustainability-Efforts to revive and preserve African cultural heritage include promoting traditional arts, music, and languages. Initiatives like UNESCO's programs on intangible cultural heritage play a significant role in these efforts. UNESCO notes that "protecting and promoting Africa's rich cultural heritage is vital for reinforcing social cohesion and fostering a sense of belonging among communities" (UNESCO, 2021).

### **Nigerian Government Policies and Law Reforms.**

Nigeria as a country need to promote national cohesion and integration through inclusive education agenda and strategic policy framework that will engender economic recovery and national development. This can be achieved through the following objectives:

#### *(a) National Policy on Education (NPE):*

The National Policy on Education (NPE), emphasizes the importance of education in promoting national unity, fostering a sense of national identity, and developing the intellectual and social skills necessary for personal, per capita growth and national development. "The education sector need to be structured to yield return on investment through employment generation, and inclusive growth and diversification of social and economic agenda, also to develop and promote Nigerian languages, culture, and national values" (NPE, 2013). The policy advocates for the inclusion of Nigerian languages, history, and culture in the education curricula. This is clearly in an effort to solve the threat of the ever disappearing linguistic and culture diversity of its people.

#### *(b) Economic Recovery and Growth Plan (ERGP):*

The ERGP, launched in 2017, focuses on economic diversification, technological innovation, and infrastructure development to reduce Nigeria's dependency on oil and promote sustainable development, through scientific, technology innovation, tourism and agro-based initiatives. This policy was put in place to help manage the unceasing dependency of the Nigerian state and return to its agrarian-oriented nature while diversifying into other industrial development. ERGP aims to achieve sustainable economic growth and development by diversifying the economy, enhancing infrastructure, and promoting technological innovation" (ERGP, 2017).

#### *(c) Nigerian Creative Industry Policy:*

This policy aims to promote and preserve Nigeria's rich cultural heritage by supporting the development of creative industries, including traditional arts, music, and languages. This is in line with "The government policy to support the creative industries to preserve and promote Nigeria's cultural heritage, contributing to national identity and unity" (Creative Industry Policy, 2018).



These industries which greatly suffered during the colonial rule, as art works of different Nigerian tribes were taken and, in many cases, still kept in western museums, however, there have been sustained government efforts to recover these art works from Europe.

*(d) Public-Private Partnership (PPP) Framework:*

The Nigerian government has adopted a PPP framework to attract private sector investment in infrastructure development, thereby reducing dependency on foreign aid and fostering economic autonomy. "The PPP framework seeks to leverage private sector resources and expertise to develop critical infrastructure, ensuring sustainable economic growth and reducing dependency on foreign assistance" (PPP Framework, 2020). By greatly boosting private sector engagement and so pushing for a system where investors both locally are willing to invest greatly in state growth.

These and many other reforms are highlighted efforts and commitment by the Nigerian governments to redefining African identity and autonomy and reducing dependency on the western powers.

### **Dependency theory and the African state**

This theory explains the collar of dominance in which the underdeveloped and less developing countries rely on the developed countries for domestic and international economic and social policy to stimulate their local economies and development nature of exploitation and oppression and subjugation of the African (Todaro & Smith, 2009). Dependency theory explains the intricate nature of dominance and undercover and manipulation by the developed nations which is highlighted here in four folds

**Security dependency:** during colonial rule the security of the colonial subjects fell to the colonial masters as the assets and territory were seen as properties of said powers. The use of trained forces which were put in place mainly as forces designed to create fear which served as a control mechanism in managing subjects under colonial rule, as such after gaining independence African states were ill equipped to manage their own security leading to increased reliance on western security services which include weaponry in forms of arms like armored vehicle, artillery and other forms of bombardment shells, intelligence gathering and military training programs, as with anything from the west there is always an exchange which often times is one sided, using the medium of security alliances the west pushes for a state where their methods are used in managing security challenges without considering the dynamics unique to the African people.

**Political dependency:** Through the colonial "tutoring" system, indigenous leaders destined to manage newly independent states were heavily influenced by European ways of life. "Through this tutoring, the indigenous rulers got to imbibe the ways of life of the Europeans" (Ering, 2001). Consequently, these leaders became victims of ideological capture, with their viewpoints on state matters subject to materialistic cross-examination without proper consideration for their people. This led to a significant political dependence on the West, as the newly independent states often relied on European frameworks and advice for governance. This reliance severely hindered the ability of local leaders to govern autonomously and develop policies tailored to their unique contexts. The Western influence permeated various aspects of political life, including legal systems, economic policies, and diplomatic relations. Indigenous political structures and practices were often disregarded or undermined, leading to a loss of cultural and political sovereignty.

Moreover, the dependence on Western political models created a scenario where local leaders were constantly seeking validation and approval from their former colonizers. This created a cycle of dependency where international recognition and support were often contingent upon adherence to Western political norms and expectations. This situation was exacerbated by the economic aid and development programs that were frequently tied to the implementation of Western-style governance reforms. The disparity in political thought and practice persisted and increased over time, as local leaders struggled to reconcile their traditional governance systems with the imposed Western frameworks. This not only stifled political innovation but also led to widespread dissatisfaction among the populace, who felt alienated from their own political processes.

The urgent need for a re-evaluation of political strategies became evident, with calls for the incorporation of indigenous knowledge systems and governance practices. Promoting self-reliance in political thought and practice involved redefining national priorities and fostering a sense of political identity that was rooted in local cultures and experiences. By reducing political dependence on the West and embracing indigenous political systems, newly independent states could better serve their populations and achieve sustainable development and governance.

Economic dependency: with the liberation of the African people, directed African social thought towards the imperialists and the economic debt incurred as a result of their exploitation of the African people. This dependency intensified soon after the Western departure, reappearing in the form of economic aids, a tool formally designed to boost growth and infrastructural development. This move aimed to manage the increasing unrest due to social movements by groups such as the African National Congress (ANC), the Mau Mau, and the Pan-Africanists Congress (PAC), which pushed for the protection of African rights. By all accounts, the plans put in place served to a great degree to relieve the woes of the young African states. However, akin to the biblical devil who claims to aid one yet instills the Luciferian spirit, these aids were used as a headlock by Western governments. This concept is referred to as neocolonialism (Nkrumah, 1965) the neocolonialism model reflected in the evolution of the nature of aids sent, as it became aimed at crippling the local markets as imperial powers took hold of the supply of products which gave room for them to control demand for said products, the local industries greatly suffered from this as foreign products filled African markets reducing demand for local products, while efforts by locals to facilitate the exportation of African products fell through in most cases and even when accepted traded agreements were set in favour of western powers as to protect their own local markets.

Social dependency: this being one of the earliest channels used by the west in its control of Africans during the colonial era, through the destruction of religious, cultural and linguistic institutions. The identity of a people is a key component of their being and the west has spent no small effort in eroding that of the African people, as times have changed so have the methods used, from the rearrangement of what constitute a family leading to a shift in the practice of extended family relationship to a more nuclear family focused systems to holding the entertainment industry and with it determining the form of stories are told and by what medium from newspapers, radios, televisions, and computers systems. All this contributes to the increase in deviant behaviors as children and young adults with impressionable minds remain the target audience of this content. Contents like rape, sexual exploitation, fraud, violence, and many more unproductive activities lead to the creation of different artificial echo chambers of confused and unguided members of the African society. The ever-reducing attention spans of the youths due to short-form content serve

as a pressing issue, leading to some countries around the world banning platforms that promote them, such as TikTok (banned in India due to concerns over national security and data privacy, and temporarily banned several times in Pakistan due to content deemed immoral and indecent; BBC News, 2020), WeChat (banned in India for similar reasons related to national security and data privacy; Reuters, 2020), Kwai (banned in India along with other Chinese apps over national security concerns; The Diplomat, 2020), Likee (temporarily banned in Pakistan due to concerns over obscene content; Al Jazeera, 2020), and Bigo Live (temporarily banned in Bangladesh for broadcasting explicit content; TechCrunch, 2020). The issue also extends to marital practices, such as the negligence of traditional roles by both spouses, giving room for increased divorce rates which are unhealthy for all parties involved, ranging from the formerly married individuals to their child/children (if any), and then the families involved and the broader society at large.

The capture of the social arm of African life by the West has brought with it unending problems that the West, in turn, claims to be able to solve, but at what cost to the African spirit? Efforts through regulatory bodies like the National Broadcasting Commission (NBC) in Nigeria, which manages and controls what media enters into Nigeria, are examples of this. For instance, the animated movie '*Lightyear*' was banned from being shown in Nigeria due to its content (Al Jazeera, 2022). Additionally, the rapid development of Nollywood (the Nigerian movie industry) due to local and international interest, and increased participation in sports activities through the formation of local leagues, continental, and global scale competitions, are proof of the combative spirit of the Nigerian people and Africa at large to the perversion of social life by the West.

### Conclusion and recommendations

Despite the critical examination of the challenges present in the minds and spirits of Africans, it is essential to highlight the acceptance of certain Western ideologies and their benefits. Ideologies such as individualism, which pushes each person to reach their full potential and views individuals not just as members of a group but as a congregation of individuals with shared goals and ideas, have been influential. This shift has contributed to the abolition of harmful practices such as twin killing and genital mutilation, which have been increasingly outlawed in African states (Achebe, 1984). As Africa continent, progresses through reforms and other efforts, it strives to adopt what it finds useful and reject what the West seeks to impose upon its people (Rodney, 1972). Time will bear witness to Africa's struggle as it continues to navigate the balance between integrating beneficial Western ideas and maintaining its cultural identity.

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