

Re-Decolonizing the Neo-Colonized: Towards the (Re) Construction of Afro-Postmodernist Thought

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Abstract

The clamour for the return to indigenous languages, cultures and values is on the increase. This trend has called for afro-postmodernist movement. Afro-postmodernist engagements is the struggle by African scholars, writers, and critics for the revitalization of African values. One thing that has permitted this struggle is the returning to the “white masters” syndrome after the supposed decolonization. Africans especially, Nigerians have fought for their liberation from the whims and caprices of imperialism. But the situation at hand, is that of leaders and even intellectuals in Africa, Nigeria to be precise, making U-turn by returning to the imperialists for any problems that bedeviled them, borrowing of money from IMF and World Bank and many others. This is grossly creating an advanced form of colonialism or re-colonization. It is against this backdrop, this paper sets to expose the imminent and looming dangers of Neo-colonization. The paper espouses some of these problems as replicated in some Nigerian Drama. The paper leaning on some critical works on decolonization and colonialism did discourses on neo-colonialism and its attendant challenges on the Nigerian people. Therefore, the paper adopts content analysis of the qualitative research method as instrument for analysis because of the nature of the research. From the findings, the study concludes thus, there is need for a sense of redirection by African playwrights especially, Nigerian playwrights towards the emancipation and re-decolonization of the people from neo-colonialist hegemony through playtexts. The paper recommends that, until this is done Africans will know no rest or be at peace as result of the effects of neocolonialism.

Key Words: Colonialism, Decolonization, dependency, neo – colonization, Afro – post modernism

Introduction

When speaking of colonialism, most people imagine the European colonization of Africa. Historically, the period of colonization tends to refer to the era from the sixteenth century until the mid-twentieth century, during which ships from Europe were actively seeking out new territories, new peoples, and new markets to acquire. However, colonialism has been practiced throughout history and all over the world. In general, colonialism occurs when people from one territory establish or acquire, maintain, and expand colonies in another territory.

Often, colonization is driven by a desire for economic expansion. In the sixteenth century, European colonization of Africa contributed significantly to European economic development. European colonization intensified because Europeans had just developed galleons or ships that could navigate more easily all the way to Africa. Easier access to foreign lands encouraged European nobles and merchants to seek out new territories in an effort to acquire raw materials and develop new markets. While colonialism benefited European economies, it had devastating consequences for African economies. This corroborates the opinion of Ayoola Dada when he posits that: “The period of colonialism subjected indigenes or natives of various colonies to harsh inhuman conditions in such a manner that revolt against the system became inevitable” (82). Colonized territories were forced to depend on colonizers for trade. This is as:

... imperialism in its colonial and neo-colonial phases
continuously press-ganging the African hand to the

plough to turn the oil over, and putting blinkers on him to make him view the path ahead only as determined for him by the master armed with the Bible and the sword. In other words, imperialism continues to control the economy, politics, and cultures of Africa. But on the other hand, and pitted against it, are the ceaseless struggles of the African people to liberate their economy, politics and culture from the Euro-American-based stranglehold to usher a new era of true communal self-regulation and self-determination. (Ngugi wa Thiong'o 4)

Local institutions and political structures were dismantled and replaced with ones imposed by colonial powers as Dada further avers that: "During the colonial period a vast majority of Africans were living in intolerable poverty and in absolute deprivation" (82). Where the good things of the colonies were taken away from them, they were taken to the colonizers' countries to develop the masters' place. Ellen Wood succinctly captures it as he identifies colonialism as a: "means by which the wealth of the subject was being transferred to the master" (34). This is what the colonizers or the imperialists were busy doing to their colonies. The menace, however, continues till the time we referred to as postcolonialism and neo-colonialism. Jean-Paul Sartre aptly opines that:

Colonialism is in a process of destroying itself. But it still fouls the atmosphere, it is our shame, it mocks our laws or caricatures them, it infects us with its racism, it obliges our young men to fight, despise themselves and die for Nazi principles that we fought against...; it attempts to defend itself by arousing fascism even here in France. Our role is to

help it die, not only in Algeria but wherever it exists.
(76)

From the foregoing, it is apparent that colonialism is at the verge of death. Or colonialism is supposed to be a dead notion by now. Against this opinion, colonialism has won a new garment in the disguise of neo-colonialism after postcolonialism. With this new coinage, neo-colonialism after postcolonialism which is: “a multifaceted and complex phenomenon which yields itself to various interpretations, uses and multiplicity of meanings” (Olatunji 34). Neocolonialism is intended to recapture the colonies to permit the draining of the former colonies. They force the former colonies to come down to borrow monies, they come to invest in the colonies’ economy thereby syphoning the turnover of the investment to develop their countries. Corroborating this, Ngugi Wa Thiong’o opines that:

The Berlin-drawn division under which Africa is still living was obviously economic and political, despite the claims of bible-wielding diplomats, but it was also cultural...saw the division of Africa into the different languages of the European powers. African countries, as colonies and even today as neo-colonies, came to be defined and to define themselves in terms of the languages of Europe; English-speaking, French-speaking or Portuguese-speaking African countries. (Ngugi wa Thiong’o

This is the time when the imperialists left and handed over to indigenous rulers and instead of ruling us they were more: “interested in considering its own dominance, and in monopolizing the continent’s natural resources than in improving the object condition of the common people” (Ogungbesan vi). Aligning with Leong Yew as he conceives of neo-colonialism as:

“continued control of former colonies through ruling elites compliant with neocolonial powers, populations that are exploited for their labour and resources in order to feed an insatiable appetite for finished physical or cultural commodities made by the metropole” (56). This is the case with Africans and Africa. It is against this backdrop that this paper does a critical mien into conceptualizing neo-colonialism.

Post-colonialism theories in philosophy, film, political science, and post-colonial literature deal with the cultural legacy of colonial rule; that is, the cultural identity of the colonised peoples, in which neo-colonialism is the background for the contemporary dilemmas of developing a national identity after colonial rule. However, Agboola Olatunji opines that: “Postcolonial African literature emerged as a reaction to colonialism as a theory and practice” (340). Post-colonialism studies how writers articulate, present, and celebrate their post-colonial national identity, which often first must be reclaimed from the coloniser, whilst maintaining strong connections with the colonialist country; how knowledge of the sub-ordinated (colonised) people was generated, and applied against the colonised people in service to the cultural and economic interests of the colonial country; and how colonialist literature justified colonialism by misrepresenting the colonised people as an inferior race whose society, culture, and economy must be managed for them. Post-colonial studies comprehend Subaltern Studies of “history from below”; post-colonial manifestations of people outside the hegemony; the psychopathology of colonization (by Frantz Fanon).

Decolonization: A Revisit

According Kwame Nkrumah, “neocolonialism 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” (34). As cited above, this is the time when the imperialists left and handed over to indigenous rulers and instead of ruling us they were more: “interested in considering its own dominance, and in monopolizing the continent’s natural resources than in improving the object condition of the common people” (Ogungbesan vi).

After World War II, colonial systems were dismantled in a process referred to as decolonization. Decolonization refers to the undoing of colonialism, or the claim of a formerly colonized people for independence and self-determination. In part, decolonization was the result of independence movements in colonized territories. In part, it was also the result of a calculated economic decision made by colonial powers. The cost of maintaining colonial empires had begun to exceed their value for the European powers. According to Jean-Paul Sartre:

neo-colonialism or neo-imperialism is the geopolitical practice of using capitalism, business globalization, and cultural imperialism to influence a country, in lieu of either direct military control (imperialism) or indirect political control (hegemony). In post-colonial studies, the term neo-colonialism describes the influence of countries from the developed world in the respective internal affairs of the countries of the developing world; that, despite the decolonisation that occurred in the aftermath of the Second World War (1939–45), the (former) colonial powers continue to apply existing and past international economic arrangements with their former colony countries, and so maintain colonial control.

“The political science term ‘neo-colonialism’ is widely used in reference to the continued European economic and cultural control of African countries that had been decolonized in the aftermath of the Second World War (1939–45)” (Matteo Tondini 66). Kwame Nkrumah, former president of Ghana, is believed to have coined the term, “which appeared in the 1963 preamble of the Organization of African States Charter, and was the title of his 1965 book *Neo-Colonialism, the Last Stage of Imperialism* (1965)” (Guy Arnold 56). As a political scientist, Nkrumah theoretically developed and extended, to the post–War 20th century, the socio-economic and political arguments presented by Lenin in the pamphlet *Imperialism, the Highest Stage of Capitalism* (1917). “The pamphlet frames 19th-century imperialism as the logical extension of geopolitical power, to meet the financial investment needs of the political economy of capitalism” (Lenin Vladimir 49). In *Neocolonialism, the Last Stage of Imperialism*, Kwame Nkrumah writes: “In place of colonialism, as the main instrument of imperialism, we have today neo-colonialism . . . (which) like colonialism, is an attempt to export the social conflicts of the capitalist countries. . .” (Nkrumah 60). Nkrumah again, states that: “neocolonialism 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”. He further made the following points as being characteristics of neocolonialism:

It continues to actively control the affairs of the newly independent states.

In most cases neocolonialism is manifested through economic and monetary measures. For example the

neocolonial territories become the target markets for imports from the imperial center(s).

While neocolonialism may be a form of continuing control by a state's previous formal colonial masters, these states may also become subjected to imperial power by new actors. These new actors include the United States or may be international financial and monetary organizations. (69)

The result of neo-colonialism is that foreign capital is used for the exploitation rather than for the development of the less developed parts of the world. Investment, under neo-colonialism, increases, rather than decreases, the gap between the rich and the poor countries of the world. Corroborating, Nkrumah notes that:

The struggle against neo-colonialism is not aimed at excluding the capital of the developed world from operating in less developed countries. It is aimed at preventing the financial power of the developed countries being used in such a way as to impoverish the less developed. (Nkrumah 63)

This espouses why the colonial powers or the imperialists after decolonization and they handed power over the indigenous rulers still look back to continuously dominating the former colonies. They take undue advantages of their underdevelopment and lack of genuine focus by the leaders of the former colonies in the name of borrowing and lending, they keep them in perpetual state of abject poverty. Through this, they encourage African/Nigerian leaders to keep dropping and saving stolen monies in their countries and pay taxes to them.

Theoretical Framework

Dependency theory is the theoretical basis of economic neo-colonialism, which proposes that the global economic system comprises wealthy countries at the center, and poor countries at the periphery. Economic neo-colonialism extracts the human and the natural resources of a peripheral (poor) country to flow to the economies of the wealthy countries at the center of the global economic system; hence, the poverty of the peripheral countries is the result of how they are integrated in the global economic system. Dependency theory derives from the Marxist analysis of economic inequalities within the world's system of economies, thus, the under-development of the Global South is a direct result of the development in the Global North; the theories of the semi-colony from the late 19th century. The Marxist perspective of the Theory of Colonial Dependency is contrasted with the capitalist economics of the free market, which propose that such poverty is a development stage in the poor country's progress towards full, economic integration to the global economic system. Proponents of Dependency Theory, such as Venezuelan historian Federico Brito Figueroa, who has investigated the socio-economic bases of neo-colonial dependency, have influenced the thinking of the former President of Venezuela, Hugo Chávez.

Owing to the theory, this is the predicament poses by the return to the west by African countries for all sort of helps puts the African nations or black nations into. The African nations wallow in perpetual and abject poverty as a result of dependency. The African nations continue to borrow from them and these black nations continue to suffer. African nations no longer think straight because of dependency. That is the position of dependency theory. Through International Monetary Fund (IMF), World Bank

and other agencies like the aforementioned were established by the imperialists to keep the poor or developing nations under consistent paucity. Most of the monies borrowed from these multinationals are intended to put some persons above other persons in Africa. The above-mentioned substantiates Dada's submission that:

The multinational Corporations are not left out in these neocolonial activities. Neocolonial thinkers aptly believe that investment by multinational corporations enriches few in developing countries and causes humanitarian, environmental and ecological devastations to the population where they operate. (84)

Critics of neo-colonialism also argue that investments by multinational corporations enrich few in underdeveloped countries and causes humanitarian environment and ecological devastation to the populations which inhabit the neocolonial entities whose development and economy is now dependent on foreign markets and large scale trade agreements. It is submitted on this note that, "Recolonisation of a more subtle and fiendish type hidden under the clog of globalization and exuded in the blatant show of military and economic might of the West. Why has the IMF or the World Bank for instance become more powerful than any national government today? Yet we all know the powers behind the mask!" (Akoh 8). This, it is argued, results in unsustainable development and perpetual underdevelopment; a dependency which cultivates those countries as reservoirs of cheap labour and raw materials, while restricting their access to advanced production techniques to develop their own economies. World Bank Charter points it out that: "...some countries,

privatization of national resources, while initially leading to immediate large-scale influx of investment capital, is often followed by dramatic increases in the rate of unemployment, poverty, and a decline in per-capita income” (50). This is the reason why Dada submits that:

Africa today pays more money every year (in loan interest payment) to the IMF/World bank than it receives in loan from them. Structural adjustment programmes consisting mainly of economic process of transferring property from public ownership to private ownership as a policy by IMF/World bank has not in any significant way helped the third world countries... the so-called investors are the neocolonialists from the metropolis. The profits from their investments do not remain in their former colonies for reinvestment but are rather transferred to the metropolis thereby repeating the process as it was during colonialism. (84)

The aforesaid espouses one’s mind to the danger of neo-colonialism. Neo-colonialism is the total return to colonialism. This is because what all the African nations including Nigeria do before and now, is, thinking always to go to the developed nations to borrow money. We do not think on our own any longer. History has it that most of the people that helped in the development of these developed nations are blacks, still they never see anything good coming from Africa. Corroborating this,

It is now obvious that ‘postcolonial aura’ (Dirlik cited in Akoh) has once more thrown African and Third World literary criticism to the whims and caprices of global capitalism... Postcolonialism is neo-colonialism beautifully dressed by its

inventors to look attractive to a consumer and by-standing Africa (Akoh 8)

This is particularly true in some African nations of Guinea-Bissau, Senegal, and Mauritania where fishing has historically been central to the local economy. Beginning in 1979, the European Union began brokering fishing rights contracts off the coast of West Africa. This continues to this day. New York Times validates this that: “Commercial unsustainable over-fishing from foreign corporations has played a significant role in the large-scale unemployment and migration of people across the region” (24). This stands in direct opposition to United Nations Treaty on the Seas which recognises the importance of fishing to local communities and insists that: “government fishing agreements with foreign companies should be targeted at surplus stocks only” (45).

Neo-colonialism is a term used by post-colonial critics of developed countries’ involvement in the developing world. Critics of neo-colonialism argue that existing or past international economics arrangements created by former colonial powers were, or are, used to maintain and control of their former colonies and dependencies after the colonial independence movements of the post-World War II period. The term Neo-colonialism can combine a critique of current actual colonialism. Cultural rejections of colonialism, such as the Négritude movement, or simply the embracing of seemingly authentic local culture like the *Ata* in Idegú’s *Ata Igala the Great* or Yerima’s *Ameh Oboni the Great*, are then seen in a post-colonial world as a necessary part of the struggle against domination. This is captured in the words of Ngugi wa Thiong’o that:

It is an ever-continuing struggle to seize back their creative imaginative in history through a real control of all the means of all communal self-definition in time and space. The choice of language and the use to which language is put is central to people's definition of themselves in relation to their natural and social environment, indeed in relation to the entire universe. Hence language has always been at the heart of the two contending social forces in the Africa of the twentieth century. (Ngugi wa Thiong'o 5)

By the same reasoning, importation or continuation of cultural mores or elements from former colonial powers may be regarded as a form of neo-colonialism. "The language of African literature cannot be discussed meaningfully outside the context of those social forces which have made it both an issue demanding our attention and a problem calling for a resolution" (Ngugi wa Thiong'o 4).

Critics of neo-colonialism portray the choice to grant or to refuse granting loans (particularly those financing otherwise unpayable Third World debt), especially by international financial institutions such as the International Monetary Fund (IMF), and the World Bank (WB), as a decisive form of control. As Ameh Akoh posits that: "a re-colonisation of a more subtle and fiendish type hidden under the clog of globalisation and exuded in the blatant show of military and economic might of the West" (8). They argue that in order to qualify for these loans, and other forms of economic aids, weaker nations are forced to take certain steps favorable to the financial interests of the IMF and World Bank but detrimental to their own economies. These structural adjustments have the effect of increasing rather than alleviating poverty within the

nation which corroborates Akoh's question that: "Why has the IMF or the World Bank for instance become more powerful than any national government today? (8). Just to put the nation in a perpetual hardship and dependent situation.

Some critics emphasize that neo-colonialism allows certain cartels of states, such as the World Bank, to control and exploit usually lesser developed countries by fostering debt. In effect, third world governments give concessions and monopolies to foreign corporations in return for consolidation of power and monetary bribes. In most cases, much of the money loaned to these less developed countries is returned to the favored foreign corporations. Thus, these foreign loans are in effect subsidies to corporations of the loaning states. This collusion is sometimes referred to as the corporatocracy. Organizations accused of participating in neo-imperialism include the World Bank, World Trade Organization and Group of Eight, and the World Economic Forum. Various "first world" states, notably the United States, are said to be involved, as described in Confessions of an Economic Hitman by John Perkins. By convention, the United States nominates the head of the World Bank while the Europeans nominate the head of the IMF.

Those who argue that neo-colonialism historically supplemented (and later supplanted) colonialism, point to the fact that Africa today pays more money every year in debt service payments to the IMF and World Bank than it receives in loans from them, thereby often depriving the inhabitants of those countries from actual necessities. This dependency, they maintain, allows the IMF and World Bank to impose Structural Adjustment Plans upon these nations. Adjustments largely consisting of privatization programs which they say result in deteriorating health, education,

an inability to develop infrastructure, and in general, lower living standards.

They also point to recent statements made by United Nations Secretary-General's Special Economic Adviser, Dr. Jeffrey Sachs, who heatedly demanded that the entire African debt (approximately \$200 billion) be forgiven outright and recommended that African nations simply stop paying if the World Bank and IMF do not reciprocate:

The time has come to end this charade. The debts are unaffordable. If they won't cancel the debts I would suggest obstruction; you do it yourselves. Africa should say: "Thank you very much but we need this money to meet the needs of children who are dying right now so we will put the debt servicing payments into urgent social investment in health, education, drinking water, control of AIDS and other needs. (Cited in Nkrumah 69)

Critics of the IMF have conducted studies as to the effects of its policy which demands currency devaluations. They pose the argument that the IMF requires these devaluations as a condition for refinancing loans, while simultaneously insisting that the loan be repaid in dollars or other First World currencies against which the underdeveloped country's currency had been devalued. This, they say, increases the respective debt by the same percentage of the currency being devalued, therefore amounting to a scheme for keeping Third World nations in perpetual indebtedness, impoverishment, and neocolonial dependence.

Paradigm Shift in Afro-postmodernist Thought for Nigerian Playwrights

Why there would always be the need for another phase of our literature especially drama or play is that: “Colonial literature indirectly gave birth to another phase of African postcolonial literature which could be referred to as early colonial literature” (Olatunji 347). This assertion corroborates Ashcroft B, Griffiths, G., and Tiffin, H that this the stage at which African literature: “comes into being within the constraint of a discourse and institutional practice of patronage system which...undercuts their assertion of a different perspective” (6). A good number of early plays written by Nigerian playwrights like Wole Soyinka, J.P. Clark, Ola Rotimi are typical examples of plays that were written to showcase African experience.

In the same vein in the later days that after colonialism most of the plays that were written by Femi Osofisan, Kole Omotosho, Bode Sowande, Emeka Nwabueze were seen as plays written in reactions against colonial rules. Obnoxious treatment meted on Nigerians by the imperialists were captured in the works of writers like Chinua Achebe, Ngugi Wa Thiong’o and a host of others used their creative ingenuity to revolt against the imperialist hegemony and colonialist tendency. These writers who used their pens to debunk the perception of the colonialists that the blacks have no history. Agboola Olatunji opines that: “The European ethnocentric concept insists that Africans had no history or culture, while Africans are subverting the European centralist notion of history and re-inscribing African history” (340). In their bid to create the history for Africans they end up dominating Africa.

According to Thompson Woodson: “If a race has no history, if it has no worthwhile tradition, it becomes a negligible factor in the

thought of the world and it stands the danger of being exterminated” (96-97). The abovementioned writers used their literature to retrace African history, culture and tradition. Therefore, the current generation can borrow a leaf from them and write against neo-colonialism and recolonization. Hence most playwrights have written very well on colonialism, therefore, the paradigm shift is that they should turn their searchlights to a more trivial issues like Neo-colonization and Re-decolonization. Intellectual recolonisation is necessary because we run back to the West for help of all kinds that this help has bedeviled the minds of the intellectuals in Nigeria and Africa to direct researchers and authors that they must publish internationally before they get promoted. Especially, those in the academics. If we must succeed, we will have to commence the process of recolonisation from our Universities in Nigeria and Africa at large where emphasis is placed on having publication(s) in one hi-impact journal or the other for one to get promoted from one cadre to the other. Before now, we were thinking that when we succeed in recolonising the Nigerian economy, politics, and leadership, we would be heading to progress and advancement. But the most crucial decolonisation is intellectual redeconisation. Beyond publication, we have the situation of borrowing theories from the West as part of our research which is theoretical framework. It is high time we started looking inward to recolonise ourselves theoretically. In the words of Olatunji: “The rulers become more corrupt and seems nothing is working... African literature is becoming more robust and more sensitive in its reactions to the complex neo-colonial problems in Africa” (349). So, there is the need for massive rise against African elites who took over from imperialists

or colonialists and misruling Africa and Nigeria in particular with it robust nature. He then goes further to ask: “are the rulers listening? Can they change? Would literature be able to wrest Africans free from the painful and devilish grips of the modern neo-colonial masters in Africa? Would the people be able to rise and react?” (349). Here he contradicts himself when he says literature has been:

...used to subvert the European ethnocentric concept of history so as to re-inscribe the African distorted and bastardised history. Postcolonial African literature, moreover, interrogates Eurocentric universalism by maintaining a difference that encourages decentredness and cultural plurality. (349)

The way to intellectual decolonisation, creative upliftment, artistic rejuvenation, political advancement, infrastructural development, social reformation and economic emancipation of the African nation or the Third world if one likes, is a complex one. Our ingenuities, intellectuality and economies have been, and are still being distorted and disorganized by years of domination by the imperialists/colonialists. Most of the endemics like poverty, illiteracy, corruption, disease and others that have bedeviled the black nations or third world today were as a result of neo-colonialism. In the word of Dada:

The road to socio-economic and political advancement of third world countries is a difficult, tortuous and complex one. Our economies have been and are still being distorted by decades of domination by powerful imperial capitalists as well as socialist's states. We are surrounded by diseases, poverty illiteracy made so by

neocolonialists as well as their indigenous collaborators who have been financially empowered and enthroned as our rulers by the neocolonialists, so as to perpetuate their interest.
(84)

This espouses one's mind to the fact that the neo-colonialists' interest is to recolonize the aboriginal people through the imposition of the indigenous elites as their stooges. These butts are used to actualize their aims, the recolonisation bids. If one follows their obnoxious contributions to the enthronement and dethronement of some African leaders and other Asian countries one would have no other excuse than to accept completely that as a leader in the third world, if you fail to dance to the tune and rhythm of the imperialists and neocolonialists, you are politically removed from the office. Hence, you accept to concede their interest, then you are allowed to stay in power till when you decide to leave. It is apparent that we have woken up to the reality of neocolonisation because: "The neo-colonial African experience is becoming more and more enervating as the Africa political space is becoming more turbulent and unbearable for the people" (Olatunji 349). Therefore: "The onus is on us to liberate ourselves from the yoke of socio-economic and political dependency" (Dada 84). Perhaps, which is one of the challenges that have bedeviled the growth of African nations/black nations and in general, the third world countries. Because: "The people are at the mercy of the tyrants who are forcing themselves on the people in the name of democracy, African style" (Olatunji 349). The paper presupposes that the redecolonisation of the neocolonised could be achieved properly and clearly through the act of playwriting.

Conclusion

If literature as a household name which has drama as a genre has succinctly been used to retrace African history. If drama has been used to construct the deconstructed history of Africans and Nigeria in particular. If postcolonial African drama has been used to interrogate the Eurocentric universalism. If drama has equally been used to encourage decentredness and cultural plurality in Africa. Then it is noteworthy to say that drama or play can go a long way in retracing Nigerian history and can be adopted in the fight and deconstruction of postcolonialism, neocolonialism and can be used in the construction of red colonialism or red colonisation. Hence, there would be paradigm shift for Nigerian playwrights who have engrossed in colonial and postcolonial thematic engagements, to neo-colonial and red colonialization themes for a better society in Africa, especially Nigeria. More importantly now, that literary scholars, dramatists and others are engaged in new vistas through Afro-postmodernist thought towards the emancipation of Africans.

Recommendations

The new generation of playwrights should redirect their minds towards the invigoration and incorporation of the way the third world countries like Nigeria can be emancipated through the rejuvenation of the African ways of life and the total rejection and repel of the neocolonialists ways of life for our development and advancement.

The upcoming playwrights should revisit the plays of Ola Rotimi, Zulu Sofola, Ahmed Yerima, ABC Duruaku, Alex Asigbo, Emeka Nwabueze, Esiaba Irobi, Emmy Idegu, Charles Nwadike and a host of other dramatists for a redirect of the minds towards the

emancipation the black nations, especially Nigeria from the whims, caprices, subjugation and subjection of the neocolonialists for a better redecolonisation.

The recommendation would be incomplete if no social comment is made about the government. Therefore, government should gear effort towards improving our local industries and encourage Nigerian citizens to patronize locally made goods as we can see copiously with the current APC government of Nigeria, in order to save most third world nations especially black nations and particularly Nigeria from perpetual economic enmeshment.

Public office holders should deviate from syphoning and diverting public funds for their personal selfish interests. The third world countries and Black nations mostly Nigeria should shun the activity of money laundering and the interest of developing their countries should take the front seat in their scheme of things.

African leaders should think seriously on reinvestments. For instance, the Nigerian government only think about how the money generated from excess crude oil can be shared. This kind of money when reinvested would help the government in curtailing the borrowing attitude of the developing nation from the agents of neocolonialism. This is because the more you borrow, the more you are indebted and the more enslavement you are.

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