

## **DECOLONIZING THE COLONIZED: EXAMINING THE INFLUENCE OF COLONIZATION IN IGBO SOCIETY**

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**Research Article**

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### **Article History**

Received: 23.12.2019

Accepted: 25.12.2019

Published: 05.01.2020



**Abstract:** This paper addresses the issue of neo-colonialism in Nigeria, particularly among the Igbo speaking people of South-Eastern Nigeria. The paper was necessitated by the sad realization that African independence is not completely won yet. Nigeria generally, and the Igbos in particular, have consistently and unrepentantly moved from colonialism to neo-colonialism. They have irrationally chosen to remain slaves of their circumstances even when their oppressors or colonial masters have long gone. The damage caused by the colonial indoctrination and outlandish orientation calls for urgent and persistent, rational and psychological evangelization and sensitization that would consequently lead to or bring about a radical decolonization of the Igbo people of the South-Eastern Nigeria. Nigeria and in particular the Igbos, can be liberated from their oppressive colonial mentality by radically, rationally, creatively and culturally addressing the situations, circumstances and systems that have hitherto kept them mentally, socially, culturally, economically and politically slaves in this 21<sup>st</sup>

century. This paper employs a critical and historical analysis in the delineation of our subject matter. The aim of the paper is therefore, to show that Nigeria, particularly the Igbos of South-Eastern Nigeria is still colonized in almost every aspect of their lives. However, the main objective of this paper is to highlight, draw attention to and recommend ways and methods through which the Igbos of South-Eastern Nigeria can step out of the vicious grip of neo-colonialism and reclaim their lost identity and values.

**Keywords:** Colonization, Colonized, Neo-colonization, Igbos, Nigeria, Africa.

### **Introduction**

The European colonial masters invaded Nigeria as they invaded the whole of Africa with the exception of only two countries, namely Liberia and Ethiopia. The colonialists introduced many things good, bad and ugly. Consequently, this introduction led to the displacement of the culture, traditions and values of Nigeria and Nigerian people. Like many other tribes in Nigeria, the introduction of the foreign culture, values, beliefs, religion and commerce affected, influenced and changed the Igbo man's world view tremendously. It is a fact that cannot be contested that when you scratch the skin of an average educated Igbo man, you cannot but find trails and strains of neo-

colonial mentality. This manifests itself in various ways such as in the mode of dressing, architectural designs, thinking, worship, association, and in the general life pattern. All these and many more had taken a drastic new dimension, living the average Igbo man in what we can describe as half-Igbo and half-European. In my village today, our traditional and indigenous way or mode of greeting parents, friends and other people in the morning, afternoon, evening and night has been displaced and replaced with that of the British colonial masters such that instead of saying “ututu oma” – used for greeting people in the morning, we, including old men and women, who have never seen the four walls of any formal schools let alone knowing how to spell or write their names now use the colonial masters’ “good morning”. I remember when I was a kid; people in my traditional society would greet you, and would enquire about the wellbeing of your household. Although, this can still be found in some remote villages in Igbo Society, yet, the Igbo traditional mode of greetings has been seriously displaced such that when we say “good morning” we just move along just the way the colonial masters themselves do.

Therefore, in the midst of the above circumstances, and given the extent to which colonialism and colonial mentality have given birth to neo-colonialism, eating deep into the fabrics and the very essence of the Nigerian society, particularly the Igbos of South-Eastern Nigeria, it is therefore, imperative that decolonization is a necessity and indispensable phenomenon, needed to salvage the already bastardized cultural, social and psychological wellbeing of the Igbo man. Thus, as it stands today, decolonization is not an option in the collective and individual lives of the Igbos, but a categorical requirement, if the Igbos are to restore, regain and reinstate their cultural heritage, group identity and personal dignity. Hence, as Okolo (1993) rightly suggested, “if the African is to win his current battle for progress and development or hopes to overcome his psychological, social and political predicament, he must equip himself with genuine self-knowledge and self-understanding.” This can only be possible if we undertake the programme of decolonizing the minds of Africans, Nigerians and most importantly, the Igbos of South-Eastern Nigeria. Thus, genuine self-knowledge and self-understanding, which are the two pillars of decolonization, are urgently needed in the struggles for the total emancipation of the Igbo man from the shackles and bondages of neo-colonialism or colonialism. This calls for a radical, rational and creative action to salvage the situation. The Igbos must therefore, appreciate themselves, their culture, their values and their dignity more; avoiding the illusion of defining and expressing their existence in terms of the oppressive European culture. In other words, Europeans and their oppressive culture should cease to be the yardstick with which the Igbos and indeed all blacks should measure themselves, their progress, their acceptance and adjustment in the society.

Having being subjugated and systematically stripped off of the most important characteristics or qualities of humanity – culture, values and dignity – the Igbos like the rest of Nigeria and Africa in general found themselves under a new form of colonialism called neo-colonialism or in the words of Ezeani (2005) “Colonialism”. Colonialism according to Ezeani is “a disease of the mind or the head resulting from the act of colonization of the people.” The essence of neo-colonialism as expressed by Crozier (1964) implies however, that “a country does not become truly independent because an imperialist power confers sovereignty on it and even though it may surrender political power, the imperialist country is able to remain its ultimate control by other means. This may be economic, military or cultural or a combination of the three.” Although the imperialist British nation has ultimately remained and continued to control the colonized – Nigeria/Igbos through the aforementioned three means, the greatest and most devastating of the three is cultural in which religion and beliefs are equally subsumed. This is why, even when the British colonizers had long gone, their intractable and obnoxious cultural legacy has not stopped

hunting and hurting the colonized Nigeria/ Igbos till date. Hence, the need for a serious and urgent decolonization of the Igbos' colonial and neo-colonial predicament, so that they can be mentally liberated to actualize themselves in order to restore their cultural roots and identity.

### **The Concept of Colonialism**

Seen from a rather general perspective, colonialism can be described as the deliberate imposition of the rules and policies of a nation on another nation. In other words, colonialism is an instrumental process through which a state acquires and maintains colonies in another foreign territory. For Ronald J. Horvath, colonialism is a “form of domination - the control by individuals or groups over the territory and/or behavior of other individuals or groups” (Horvath 1972, 46). Its strategy therefore, is the forced placement of a nation over another that gives room for the opportunity to exploit the colonized nation in order to facilitate the economic development of the colonialist home state. Hence, colonialism is a tool for expansion and a form of exploitation on all fronts. Colonialism being a system of acquisition and maintenance of colonies over a native territory by people of another country encompasses the social, political and economic life of the country. Here, political and economic decisions are taken by the colonizers, often with the intention of serving their own interests to the detriment of the host country. For this reason, the relationship between the colonizers and the colonized is can never be equal in nature. Besides, the idea behind colonialism has always been the conquest and rule over a country or region by another, allowing for the exploitation of the resources of the conquered for the profit of the conqueror. Hence, the colonizers basically reorganized and reoriented the economy of the colonized to serve the needs of the ruling country without giving thought to the development of the natives. It is for this reason that Kwame Nkrumah, reflecting on the exploitative philosophy of colonialism, defines it as, “... the policy by which a foreign power binds territories to herself by political ties with the primary objective of promoting her own economic advantage” (Nkrumah, 1965).

As can be seen, colonialism is replete with a political, social, economic oppression and exploitation of the less privileged nations. Used positively, colonialism appears to be solution to the problems of the weaker nations, but ironically and unfortunately too, it is actually meant to subjugate, exploit and dehumanize the weaker nations that cannot stand on their own. It does this by establishing superiority and inferiority complex between the colonizer and the colonized which often led to a situation where the colonizers assume superior position and regard the colonized as objects to be seen and not to be heard. Like Nkrumah rightly observed, the motive behind colonialism as pre-eminently economic. There is abundant proof that the primary motives underlying the quest for colonies and the present administrative and economic policies of the colonial power are rooted in economic exploitation and not in humanitarianism as the colonizers had blandly tried to convince themselves and the rest of the world. But, the truth is clear; their motive was purely economic! And they made sure that African economy was totally diverted, usurped, converted for their benefits and finally destroyed. It was the realization of the damage caused by the colonizers to the colonized that led Walter Rodney to write a classic and a famous work, entitled, *How Europe Underdeveloped Africa*. Having underdeveloped Africa, Europe undertook the ignominious task of building or making Africa a receptive tank or what Nkrumah refers to as: “the dumping ground” and the peoples, “the false receipts of manufactured goods of the industrialist and capitalists of Great Britain, France, Belgium and other colonial powers who turn to the dependent territories which feed their industrial plant” (Nkrumah, p. xv). Thus, the colonial masters reduced the colonies and the people to objects of manipulation and exploitation for the advancement of their economic, social and political needs. In doing that, they

underdeveloped and drained the colonized - Africa (Nigeria) to develop their own country. Consequently, instead of helping to improve African indigenous civilization, Europeans civilization was rather enforced on the Africans. They manipulated and affected this while pretending to be on a civilizing mission in Africa. Before the coming of the European colonizers, Africa had a unique civilization of their own. Unfortunately, having forced themselves into the colonies, they skillfully manipulated Africans to look down on their very being, their fellow Africans, their own values and identity in order to adopt European values, learn European languages in preparation to work and serve the Europeans. They were made to believe that they were inferior and, as such, only the ways of the colonialists were worthy to be imbibed. It was for this very reason that many writers believe that colonialism did more evil than good to Africa.

Some people, including the Europeans and their African sympathizers or supporters, had argued that colonialism did some immeasurable good things to Africa. According to the argument, colonial masters built railway lines, roads, hospitals, schools, and many more. No doubt, they did all that; the question however, is, for what purpose and for whose benefits? Of course, they did all these things mainly to achieve their own selfish and imperialistic interests. They did not build railways because they wanted to provide means of transportation for the Africans, but to transport goods – our goods - from the North to the South for onward shipment to their countries. The few schools they built were basically for the training Africans to work for them as clerks, and not to educate and liberate them. Thus, from this perspective, it became obvious and unquestionably true that colonialism was not really aimed at helping Africa and the African people. Colonialism was rather meant to exploit them for the benefits of the Europeans. In fact, it was simply a means for the Europeans ends. In other words, the whole ugly enterprise of colonialism was undertaken to enrich the Europeans at the detriment of the Africans.

In political terms, the negative impact of colonialism was quite spectacular. This is because, “overnight, African political States lost their power of independence, and meaning-irrespective of whether they are big empires or small politics... political power had passed into the hands of the foreign overlords (W. Rodney, 1982). This indeed was the beginning of the Africa’s woes. Hence, the present cultural, social, political and economic dichotomy which we face today all over Africa and particularly in Nigeria by the Igbos of South-Eastern Nigeria, are no doubt, the effects of colonialism/neo-colonialism. This is why there is a need for a proper understanding of the psychological problems created by colonization, so that we can deconstruct the present precarious and ignoble circumstances staring us on the face.

Meanwhile, we cannot deny the fact the colonial masters left some positive legacies with Africa, such as modern technology, Christianity, and above all, formal education. But then, as already mentioned, the Europeans did not intend leaving any positive legacy for the sake of the love they have for Africa and African people. In fact, a closer analysis and evaluation of the so called positive legacies left by the colonial masters would reveal that they were actually the tools for colonial manipulations and subjugation. Christianity for instance was introduced mainly for Africa to forsake her own traditional religion and adopt the religion of the colonial masters. Formal education finally saw to it that Africans abhor their own languages and struggle to master and speak the language of the colonial masters so as to totally lose touch with the culture, customs and beliefs of the African people. This is because language is the fundamental aspect of every culture and religion. Today, a good number of Africans, particularly the Igbos, can hardly speak their indigenous language, thanks to colonialism.

### **Colonialysis**

Colonialism is quite a recent term which according to Ezeani (2005) “originated from the word colonialism or colonization (p.45). It means a special disease of the mind or the head resulting from the act of colonization of the people. It is a pathological distortion of the mind; a mental state in which a person unconsciously despises what is his or hers and who he or she is (Ezeani, 2005:45). A person who is suffering from colonialism or who is controlled by this mental disease, tend to acquire an inordinate love or desire to be like the colonizer (white man) or to have everything the colonizer has.

Besides being a state of the mind in which a person unconsciously despises himself and what belongs to him, colonialism can also be understood as a state of the mind in which a person, due to his colonial orientations and indoctrination consciously despises and rejects most if not everything about his or her origin, values, beliefs and culture. It is for this reason that colonialism is regarded as a disease of the mind. Because, being a disease of the mind, the infected person or the colonized develops an inordinate desire or love to become like the colonizer in all things at all costs. This is what Wole Soyinka (1998) described as “the slave mentality that makes sacrosanct whatever has been bequeathed to us by European authority”(p.21). This slave mentality according to Soyinka or colonialism according to Ezeani (2005), makes a people embrace everything the white man says, does or teaches without critical analysis or questioning. Above all, it makes one disdain himself, his culture, his values and everything he stands for. In fact, colonialism makes a person a white man in a black skin. It is for this reason that we call for decolonization of the minds of the Igbos in particular and all Nigerians generally, because colonialism is a disconnection from reality.

### **The Concept of Decolonization**

Decolonization is a term that is a consequent of the impact and influences of colonization. In other words, we can talk of decolonization today only because there were and still are nations under colonial rule, directly or indirectly. There are several approaches to the understanding of the term decolonization. First, we understand decolonization to mean the abolishment of colonialism and the enthronement of a nation’s powers over its own territories. That is, a situation in which a nation that has erstwhile been controlled by foreign powers, revives and acts under its own volition, free from the direct control of foreign powers or actors. Secondly, decolonization has been used to refer to the intellectual decolonization from the colonizers' ideas that made the colonized feel inferior (Mignolo, 2011). In other words, the term decolonization can be understood as mental emancipation from “acute colonialism – involving a loss of contact with or unconscious rejection of one’s own reality in preference to the other people’s reality”(Soyinka, 1998). This means liberating the mind or oneself from the colonial disease of struggling to be like or imitate the way other people considered superior speak and live, as well as the deliberate rejection of one’s own language and mutilation of the spelling and pronunciation of one’s own names.

Being a journey of self-discovery, reawakening and value re-orientation, decolonization in essence, involves a conscious decision to first uncover, uproot and remove all remnants of slavery and colonial values and beliefs harmful responsible for the myriads of problems that hamper growth and development at all levels. It calls for self-realization, self-determination, self-esteem, and acceptance of who and what we stand for. It is for the very fact that colonialism has seriously affected the mental reasoning and political life of the Africans that Kwasi Wiredu advocates the need for Africans to go through a process of mental decolonization (Wiredu 1998). For Wiredu, decolonization is a necessary tool for developing an authentic African philosophy that is devoid of

any neo-positivist influences. Taking a cue from Wiredu, we see decolonization as necessary and expedient in the re-development and maintenance of an authentic, egalitarian Igbo self-hood. This can only happen when, as Ngugi Wa Thiong'o noted, the "cultural bomb" is diffused (Ngugi Wa Thiong'o, 1986: 29). The process of diffusing the cultural bomb or decolonizing the colonized's minds begins when we – the Igbos return to our culture; develop our indigenous languages and proudly use them as means of communication, teaching and learning in our educational institutions. This is one aspect of decolonization that is quite crucial in Igbo society today.

### **Areas of Decolonization in Igbo Society**

Colonialism is not a mental disease peculiar to Igbos alone. It is a global issue that affects most colonized nations of the world, especially Africa and Asia. Igbo Society is particularly chosen in this paper as a point of reference for decolonization because of the danger colonial influences of colonialism pose to the Igbos as the most vibrant, industrious, and pace-setter tribe of Africa. Therefore, having discussed the concept of colonialism, decolonization and colonialism, we move on to discuss the areas needing decolonization in Igbo Society as well as recommend ways of stepping out of the colonial disease known as colonialism.

At this juncture, the question that comes to mind is how do we decolonize the mind of the Igbo man given his romance with the colonizers' culture? As already noted, any meaningful or sustainable decolonization of the Igbos of the South-Eastern Nigeria must begin with the mind. When the mind is educated or aligned towards the truth, nothing can go wrong. Therefore, in order to bring about lasting decolonization of the Igbo man's mind, a number of things must happen. The first is acceptance and appreciation of self. The Igbo man must accept himself for who he is and what he stands for without looking up to the White man for approval or disapproval. He must live and die as Igbo man without apology to anyone. He must use his intelligence to develop his world without desiring and struggling to create his world as a replica of the white man's world.

By nature, the Igbo man is created to survive and excel even where many will or have failed. He is resilient, industrious, and open to new ideas; he is innovative, adjustable, accommodating, adventuring, daring, cooperative, egalitarian, entrepreneurial, logical, sensitive and full of foresights. He is above of all proud, spiritual and communalistic. These qualities of the Igbo man were what saved Igbo society from being desecrated and run over by the colonizers during the first episode of colonization. For this reason, the Igbo should be made to understand that before the coming of the white man, he has been and will continue to be without the white man. Thus he should learn to appreciate the numerous and wonderful qualities he possesses, which had distinguished him from the rest of Nigerians during the first European attempt to colonize and dominate the socio-cultural, political and spiritual space of Igbo society. Thus, accepting and appreciating the numerous talents bestowed on him by his creator is the first step towards regaining the Igbo man's self-image, identity, self-esteem and collective consciousness.

If only the Igbo could realize the powers residing in the tremendous talents and gifts he possesses, he would never choose to play a second fiddle – he would never throw away his rich social, cultural, political and spiritual endowment which he has in abundance in exchange for any other culture. The Igbo must then know that the white man to whom he emulates and wishes to be like in all things are not better than him. If the Igbo could make Ogbunigwe bomb during the precarious time of the Nigerian-Biafran war without the assistance of the white man, what then can he not do if given the right environment and resources? So if the Igbo possesses such intelligence that even the white man fears, with which he has continuously used to bear upon his science and technology for the advancement of his society, why should he allow himself to be lost in the world

of the white man? Why should he take the white man and his culture as the paradigm of excellence, when he can compete and even out do the white man?

Therefore, the starting point of decolonization in Igbo society is the acceptance of who they are as a people followed by the appreciation of all that God has blessed them with. This appreciation can be translated into being proud of being an Igbo, then an African and using and promoting every good thing that is Igbo. A follow up would be going back to the source and embracing the Igbo cultural heritage. Igbo culture must be resuscitated from its decay or moribund nature. Presently, many Igbo families do not speak Igbo in their homes. Consequently, most of our new generation Igbos, cannot speak or communicate in Igbo language. They end up having no root; they are neither British nor Igbos. Since language is the main vehicle of traditions and cultures, the Igbo must learn how to communicate and interact in his language. If possible, Igbo language should be made compulsory at all levels of education in Igbo society. After all, races like the Indians, Chinese, Japanese and many more made their indigenous languages the official language for teaching and learning in their schools. Today, these races can be counted among the most culturally and even scientifically and technologically progressed nations of the world. India, for example, is known today for her excellence in medicine and engineering. Equally, China and Japan started inviting foreign teachers into their countries to teach English language after they had socially, culturally and educationally secured their traditions and customs. The Igbo traditions and cultures must be protected at all cost. Of course, not everything about the Igbo traditions and culture would be encouraged in this modern time. But then, the Igbos have rich and beautiful cultural heritage which they unfortunately reject, despise and replaced with foreign culture – the colonizers’ culture. If the British are proud of their language and cultures, to the extent of imposing them on other cultures, why should the Igbo not be proud of his own culture? Why should he allow the white man to determine his essence and being? Why should the ugly legacies left behind by the colonizers be allowed to exist unchallenged even when the colonizers themselves have long left the shores of Africa?

Therefore, starting with the Igbo language, decolonization can take a positive dimension among the Igbos. They can start by rejecting the names, spelling and pronunciations given to towns and places by the white man. For instance, names of Igbo towns like Oka should be used instead of the white man’s Awka; Onicha instead of Onitsha, Okunano instead of Awkunanaw; Enugwu instead of Enugu; Owere instead of Owerri, Ubolo Afo instead of Obollo Afor, Nsuka instead of Nsukka etc. To continue to use or retain the white man’s version of the names of Igbo towns and places is nothing but a clear indication or manifestation of the effects of colonialism in Igbo society. Unfortunately, most Igbos not only continue to use these names knowing without doubt that they are wrong, but also carries it too far to affect and bastardize their own Igbo names. For instance, many Igbo youths have allowed colonial mentality to becloud their cultural reasoning such that those that answer names like Ikechukwu or Ike for short now write and prefer to be called Iyke instead. The Igbo name Obinna is now turned to Obyno (pronounced Obaino); Ejike is now Ejyke while those whose surnames are Agu, Ugwu, Eze etc have decided to answer the English equivalent instead of the Igbo version. Hence you see people answering names like Rachel Hills instead of Rachael Ugwu; Emeka King instead of Emeka Eze; John Forest instead of John Offia. This kind of name coinage has left sane Igbos confused or in the words of late highlife King Oliver De Coque “Ogbalu Igbo yari”. Therefore, decolonization must also start with denouncing the white man’s versions of the names of Igbo towns, places and people.

Also, rather than continuing with the English or the colonizers’ names as their first names and baptismal names, the Igbos should insist and learn how to break away from every colonial web

that has tied them to the apron string of the white man. In the past, the white missionaries in collaboration with the white colonial masters deceived the Igbo Christians into believing that Igbo names are not good enough and cannot be used as baptism names. The Igbo Christians were told that only English names are accepted since there is no saint in heaven that bears Igbo name. This is the product of not only colonization, but also racism. And this has continued in the church till date. We see this clearly in Catholic Church where there has not been any black or African that has reached the highest position in the church - the rank of Pope.

Why the Igbos should choose to remain mentally and culturally slaves to the Europeans? The Indians who were equally colonized by the same British colonialists have conscientiously retained their culture, language and customs instead of replacing them with that of their colonizers. Today, in India, one can hardly find any Indian bearing English names. In fact, they clung tenaciously to their cultural heritage such that they struggle and strived to be who they are not otherwise. This spirit made it possible for them to reject almost everything that is not Indian thereby promoting and exposing their rich cultures to the rest of the world. This is exactly what the Igbos are expected to do in order to protect their culture and tradition. Unfortunately, the crave for and the desire to become like the white man, has eroded seriously the very base of Igbo tradition and culture. It is for this reason that decolonization is recommended urgently in Igbo society.

Another area needing decolonization in Igbo society is in the area of drama and literature. Most of the literatures by Igbo authors were written in the colonial masters' language – English, instead of in Igbo. In fact, just a handful of modern Igbo literatures were or are still been written in Igbo language by Igbo authors. The truth is that because of the reference for the white man's language, many Igbo authors find it difficult or impossible to write in their native language. Even those who can write in Igbo, chose to write in English instead for fear of limiting their readers to Igbo speaking people only. But this is not the case because they failed to understand that good literatures have and are still being translated into various languages of the world. So the Igbo authors should be encouraged to write in their indigenous Igbo language. Therefore, decolonization is what is needed in the present day Igbo society in order to bring sanity, sanctity and progress in the land. For this reason, we wish to recommend some measures that would bring about sustainable decolonization in Igbo society.

### **Recommendations**

In order to realize the objectives for decolonization, we recommend the following:

The leaders, elders and the Igwe's in Igbo society should address the issue of Igbo language and culture in their various levels and kingdoms. They should be able to come out with a reliable and logical programme that would perpetuate the Igbo traditions and culture, especially the Igbo language. For this reason, they should be able to prevail on the ministry of education in their various states, to include Igbo history and culture in the educational curriculum as well as make Igbo language compulsory in every level of education. In fact, they can insist on making Igbo language the official language of teaching and learning at least, from primary to secondary school levels.

The Igbos should stop longing and preferring things that come from the white man's country or believing that they can only become fulfilled or significant in life if they travel to Europe, or live and behave like them. Being known for their natural pride as Igbos, they should be proud of their culture, their language and what they can become without the help of the white man.

Igbo cultures and traditions should be promoted and marketed through various means like cultural displays, dresses, dances, movies, literatures, etc. This would restore interests in the world of the Igbos and their rich cultural and traditional values. For this reason, there should be some



restrictions in the borrowing and use of the traditional dresses of other cultures within and outside Nigeria, especially during traditional occasions like wedding, funeral ceremonies, New Yam Festivals etc.

Igbo language should be made compulsory and be used in all Igbo gatherings and meetings including the church instead of English language being used in the gathering of Igbo people. The use of English language in gatherings of Igbo people makes the Igbos more British than the British. Thus, Igbos should learn how to speak and communicate among themselves in Igbo language.

The Igbos should be encouraged to develop their land culturally, socially, scientifically and technologically using their God-given talents and intelligence instead of developing other peoples' land. This would help the Igbos to be proud of themselves and their achievements thereby removing the colonial mentality or colonialism which had kept them slaves to their own very culture.

### **Conclusion**

The effects of colonization are long-lasting and not easily removable especially when there is lack of willingness to change. Thus, colonization affects the central aspects of the mind's structure, mode of operation, and contents. The adoption of the colonizer's culture as a paradigm ultimately expels the original mental structure of the colonized, and thus, obliterates the latter's true or authentic identity. The fact the evils of colonial system persist even when the colonizers are no longer there with the colonized introduces a movement from the colonialism to neo-colonialism. In other words, it suggests that colonialism is not yet over. In fact, the colonized should establish solid patriotism, creativity and solidarity which pave way for an enabling environment to attain a greater height for the benefit of all. The colonized are urged to form themselves rather than being formed. To this end, they should rationally and creatively seize available opportunities from daily experiences they constantly encounter to do away with current ideological pitfall of resorting to artificial experiences. They should be independent through radical and genuine decolonization which will reinforce them to improve their cultural values, appreciate and maintain their own identity.

Therefore, in the words of late music legend – Bob Marley, we urge the Igbo societies to “emancipate themselves from mental slavery”. And none but the Igbos can free their minds from the disease of colonialism.

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