

**AFRICAN CULTURE AS A DECOLONIZING TOOL FOR CULTURAL  
RESISTANCE, EPISTEMIC DELINKING, AND THE RECLAIMING OF AFRICAN  
AGENCY IN THE ERA OF NEO-COLONIALITY**

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**Abstract**

Although most African states gained political independence in the mid-twentieth century, the continent continues to experience subtle and enduring forms of domination through neo-colonial structures. These include economic dependency, Western epistemic control, political interference, media-driven cultural infiltration, and the psychological internalisation of foreign value systems. This study examines African culture as a revitalising tool, a symbolic and practical foundation for resisting neo-colonial domination and restoring African agency. Focusing primarily on Nigeria as a representative context, the article argues that African cultural systems remain powerful resources for moral formation, identity construction, social cohesion, and sustainable development. The research adopts a qualitative research design, drawing on semi-structured interviews with cultural scholars, traditional leaders, and educators, alongside documentary analysis of key theoretical and policy texts. Findings indicate that African culture, expressed through indigenous languages, communal philosophies, oral traditions, festivals, spiritual worldviews, and traditional governance systems, functions as a living epistemology that counters neo-colonial influence. However, the study also finds that Western-oriented education, governance models, and global media continue to marginalise indigenous knowledge systems, producing identity crises, cultural alienation, and moral

disorientation—particularly among African youth. Theoretically, the article is anchored on Anibal Quijano’s concept of the Coloniality of Power, which explains how colonial hierarchies persist beyond formal colonialism through cultural and epistemic dominance. The study concludes that revitalising African culture is not merely a nostalgic return to the past but an act of epistemic delinking and cultural self-reclamation. It recommends integrating indigenous languages and African philosophies into formal education, increasing institutional support for cultural industries and heritage preservation, and the strategic use of digital technologies to document and disseminate African cultural knowledge. Ultimately, the article affirms that African culture is not a relic but a dynamic civilizational infrastructure necessary for resisting neo-colonialism and achieving authentic, self-determined development.

**Keywords:** *African culture, Neo-colonialism, Coloniality, Cultural revitalisation, Indigenous knowledge systems, Decolonisation*

## Introduction

Every civilisation draws its vitality from its culture. Culture is not merely a collection of customs, songs, or festivals; it is the deep structure of a people’s worldview, moral order, and social imagination. It is the framework through which communities interpret reality, transmit knowledge, define identity, and regulate relationships. Where culture is strong, societies possess coherence, continuity, and resilience. Where culture is destabilised, a people become vulnerable to domination, imitation, and alienation. In Africa, the colonial encounter not only exploited land and labour; it disrupted epistemologies, fractured identities, and sought to replace indigenous value systems with foreign paradigms. Although many African states achieved political independence in the twentieth century, the postcolonial era has not guaranteed full liberation. Instead, they continue to experience a sophisticated form of domination known as neo-colonialism<sup>1</sup>.

Neo-colonialism refers to the continuation of colonial control through indirect mechanisms rather than formal political rule. Kwame Nkrumah describes it as the final stage of imperialism, a condition in which a nation appears sovereign yet remains economically and

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<sup>1</sup>O. Nduka, “Reclaiming Cultural Values in Nigeria: A Path to Sustainable Development,” *Journal of African Studies and Development* 14 (2022): 58.

politically manipulated from outside. Neo-colonialism operates through foreign economic control, debt dependency, multinational corporate exploitation, policy influence, and cultural domination. However, beyond these visible forms lies a deeper and more pervasive dimension: the colonisation of the mind. Ngũgĩ wa Thiong’o argues that the most effective weapon of imperialism is cultural, because it destroys a people’s confidence in their own names, languages, heritage, and capacity for self-definition. This psychological and cultural domination is central to the African postcolonial predicament. It explains why, even after independence, African societies often continue to privilege Western standards of knowledge, education, governance, religion, and development.<sup>2</sup>

In Nigeria, the neo-colonial challenge is particularly evident. As one of Africa’s most culturally diverse countries, it has over 250 ethnic groups and multiple religious traditions. Nigeria represents a microcosm of the African cultural condition. Indigenous philosophies such as the Yoruba ideal of *Omoluabi* (a person of noble character), the Igbo ethic of *Onye Aghala Nwanne ya* (do not abandon your brother), and the Hausa concept of *mutunci* (dignity and respect) historically provided moral frameworks for social order, communal solidarity, and human dignity. Yet, colonial and postcolonial structures have weakened these indigenous value systems. English remains the dominant language of education and governance; Western curricula shape intellectual development; imported religious and cultural ideals influence moral orientation; and global media increasingly reshape identity and aspirations.<sup>3</sup>

This study argues that African culture itself constitutes one of the most powerful tools of resistance. Culture is presented here as a “revitalising stool,” a metaphor rooted in African symbolic thought. In many African societies, the stool represents authority, continuity,

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<sup>2</sup> Ngũgĩ wa Thiong’o. *Decolonising the Mind: The Politics of Language in African Literature* (London: Heinemann, 1986), 9-10.

<sup>3</sup> Nduka, “Reclaiming Cultural Values in Nigeria,” 58.

legitimacy, and stability. To describe African culture as a revitalising stool, therefore, is to argue that culture is the foundational support upon which Africa can sit securely while confronting the destabilising pressures of neo-colonialism. Cultural revitalisation is understood as a process of recovery, recentering, and creative adaptation. African culture is dynamic, not static; it evolves while retaining core values. The challenge is that under neo-colonialism, cultural change is often shaped by unequal power relations, producing cultural erosion rather than creative synthesis.<sup>4</sup>

The study is guided by three research questions: (1) What is the nature and importance of African culture in shaping identity, values, and worldview? (2) How has neo-colonialism affected African cultural systems, particularly in Nigeria? (3) In what ways can African culture be revitalised and deployed as a tool for resisting neo-colonial influence and fostering self-reliant development?

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<sup>4</sup> Ngũgĩ wa Thiong'o. *Decolonising the Mind*, 3.

## Conceptual Clarifications

Given the conceptual ambiguity surrounding key terms in postcolonial scholarship, this study clarifies its use of culture, neo-colonialism, and cultural revitalisation. These concepts are widely deployed across African studies, political theory, development discourse, and decolonial philosophy, yet their meanings often shift depending on disciplinary assumptions and ideological commitments. Establishing clear definitions is therefore essential for analytical coherence and for avoiding the reduction of these terms to rhetorical placeholders.

## Culture as Civilizational Infrastructure

In this study, culture is conceptualised not as an assemblage of aesthetic expressions or social customs, but as a form of civilizational infrastructure—a deep-structuring framework that organises meaning, social order, and institutional life. This definition treats culture as the underlying system through which a community interprets reality, constitutes personhood, and reproduces normative expectations across generations.<sup>5</sup>

Culture, in this civilizational sense, consists of at least three foundational dimensions. First, it encompasses a community's epistemology, understood as its theories of knowledge and truth: what counts as legitimate knowledge, how such knowledge is produced, and which actors or institutions are authorised to define it. Second, it includes an ontology, or conception of being, which shapes how existence is understood—particularly in relation to the human person, the natural world, spiritual realities, and the metaphysical assumptions that govern social life. Third, it involves an axiology, namely a value system that defines the good, the moral, the sacred, and the socially desirable.<sup>6</sup>

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<sup>5</sup> R. William, *Culture and Society* (London: Chatto & Windus 1958), 16.

<sup>6</sup> Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), 89.

These dimensions are not merely philosophical abstractions. They materialise in institutional arrangements and everyday social practices. Consequently, culture in this study also refers to the social systems through which a community structures governance, education, moral formation, and collective responsibility. Under this framework, political authority, pedagogical norms, moral codes, kinship systems, and civic obligations are not external to culture but are among its primary expressions. Such a conceptualisation is particularly relevant in African contexts where colonial intrusion operated not only through territorial conquest and economic extraction but also through the displacement and delegitimisation of indigenous epistemic and institutional orders.<sup>7</sup>

### **Neo-Colonialism as Indirect Post-Independence Domination**

This study conceptualises neo-colonialism as a structure of domination that persists after formal political independence through indirect, systemic, and often normalised mechanisms. Unlike classical colonialism, which entailed direct territorial governance and explicit juridical subordination, neo-colonialism operates through arrangements that preserve the appearance of sovereignty while restricting substantive autonomy.

Neo-colonialism is understood here as functioning through three interrelated domains. The first is economic dependency, wherein postcolonial states remain structurally positioned within global capitalist systems as suppliers of raw materials and consumers of finished products, often under conditions shaped by foreign capital, unequal trade regimes, and external debt. The second domain is political influence, expressed through diplomatic pressure, security arrangements, policy conditionalities, and elite alignment with external interests. The third and analytically central domain is cultural-epistemic hierarchy, whereby Western knowledge

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<sup>7</sup> S. A. Ekanem and O. B. Ekpenyong, "Cultural Identity and Development in Nigeria," *African Research Review* 15 (2021): 48

systems, institutional models, and normative frameworks continue to occupy a privileged position. At the same time, indigenous African epistemologies are relegated to the status of tradition, folklore, or pre-modern residue.<sup>8</sup>

This cultural-epistemic dimension is significant because it constitutes a form of domination that is both structural and internalised. It shapes how postcolonial societies conceptualise rationality, modernity, development, and governance, often reinforcing the assumption that legitimate solutions must be imported. Neo-colonialism, in this sense, extends beyond economics and politics to include the production of meaning and the authority to define what counts as knowledge.

### **Cultural Revitalisation as Deliberate Recovery and Adaptive Reconstruction**

The concept of cultural revitalisation is employed in this study to denote a deliberate project of recovering, strengthening, and adaptively reconstructing indigenous cultural resources in response to contemporary conditions. Revitalisation, as used here, does not imply a romantic or uncritical return to precolonial social formations, nor does it assume that all inherited practices are normatively defensible. Rather, it refers to an intentional process of cultural reconstruction aimed at restoring epistemic agency and rebuilding social coherence.

Revitalisation is understood as both selective and creative. It is selective insofar as it involves a critical evaluation of inherited traditions, allowing for the transformation or rejection of practices incompatible with contemporary ethical standards or social justice imperatives. It is creative insofar as it seeks to translate indigenous cultural logics into institutional and intellectual forms capable of addressing modern challenges, including governance crises, economic dependency, and moral fragmentation.

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<sup>8</sup> P. P. Ekeh, "Colonialism and the two publics in Africa: A theoretical statement," *Comparative Studies in Society and History* 17 (1975): 91–112.

Importantly, cultural revitalisation is not limited to symbolic expressions such as language, dress, or ritual. While these may be significant, revitalisation is treated here as fundamentally institutional and epistemic: it entails the re-centring of indigenous knowledge systems within education, governance, ethics, and development planning. Within this framework, revitalisation becomes a strategy for confronting neo-colonialism at its deepest level, namely, the ongoing displacement of African epistemologies and value systems by externally imposed civilizational models.<sup>9</sup>

### **Analytical Relevance to the Study**

These clarifications establish the conceptual foundation for the study's broader argument. If culture is understood as civilizational infrastructure, then colonialism and neo-colonialism must be analysed not only as political-economic domination but also as processes of civilizational displacement and epistemic subordination. Similarly, if neo-colonialism is partly sustained through cultural-epistemic hierarchy, then meaningful postcolonial transformation cannot be reduced to policy reform alone but must also include intellectual and cultural reconstruction. Within this conceptual scheme, cultural revitalisation emerges as both an analytical lens and a practical strategy for reclaiming agency, restoring legitimacy, and generating development trajectories grounded in indigenous African realities.<sup>10</sup>

### **Theoretical Framework**

This article is anchored on Aníbal Quijano's influential concepts of the Coloniality of Power. This framework enables a deeper understanding of how domination persists in postcolonial societies even after the end of formal colonial administrations. The central

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<sup>9</sup> Felix O. Olatunji, "African Identity, Cultural Knowledge and the Imperative of Endogenous Development for Africa," *Culture and Dialogue* 8 (2020): 5–22.

<sup>10</sup> W. D. Mignolo, "Epistemic Disobedience, Independence, Thought and Decolonial Freedom," *Theory and Culture* 26 (7-8), 159, DOI: 10: 1177/0263276409349275.

analytical move in Quijano's theory is the distinction between colonialism and coloniality. Colonialism refers to the historical period of direct political rule and territorial occupation by European powers. Coloniality, by contrast, describes the enduring global matrix of power produced through colonial conquest. This structure survives independence and continues to shape economic relations, political authority, social identities, and systems of knowledge.<sup>11</sup>

Quijano argues that European colonial domination did not merely extract resources and impose foreign rule; it reorganised the world through a racialised hierarchy that became foundational to modernity itself. In this hierarchy, Europeans were positioned as fully human, rational, and civilizationaly advanced, while colonised peoples, especially Africans, were positioned as inferior, primitive, and lacking in reason. Importantly, this racial ordering was not only cultural prejudice but a systemic logic that became embedded in the organisation of labour, authority, and social life. It determined who would govern, who would work, who would be exploited, and whose humanity would be considered fully legitimate.

Within Quijano's concept, coloniality operates across several interlocking domains. It structures labour through global capitalism and racialised economic roles; it shapes authority through the state, law, and institutional legitimacy; it orders social relations by producing hierarchies of identity, belonging, and recognition. However, for this article, the most analytically significant dimension is the coloniality of knowledge. Quijano emphasises that colonialism imposed not only political control but also epistemic domination: Western ways of knowing were universalised as neutral, scientific, and superior, while indigenous knowledge systems were reduced to superstition, myth, or folklore. This epistemic hierarchy created a

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<sup>11</sup> A. Quijano, *Coloniality of Power, Eurocentricity and Latin America*. *Nepantla* 1992, 3, DOI: 101177/0268580900015002005.

world in which Africans were expected to interpret themselves through external categories and validate their existence through foreign intellectual standards.<sup>12</sup>

In this sense, colonialism is not merely external domination but a form of internalised subjugation. It shapes the colonised imagination, producing what many decolonial thinkers describe as a “captured” consciousness, one in which modernity is equated with Westernness and progress is measured by proximity to European norms. The result is that postcolonial societies may achieve political independence while remaining culturally and epistemically dependent. They may possess flags, constitutions, and national anthems, yet still reproduce colonial structures in education, governance, and development policy.

To confront this epistemic dimension of coloniality, the article integrates the decolonial strategy of epistemic delinking, associated particularly with thinkers such as Walter D. Mignolo. Epistemic delinking refers to the refusal of Western epistemology as the single universal standard by which all knowledge is judged. It does not imply the rejection of Western knowledge in totality, nor does it romanticise indigenous traditions as automatically pure or complete. Rather, delinking is a methodological and political stance: it insists that African societies must regain the authority to define what counts as valid knowledge, relevant education, and meaningful development from within their own historical and cultural realities.<sup>13</sup>

In practical terms, epistemic delinking challenges the assumption that African progress requires intellectual imitation. It critiques educational systems that reproduce colonial curricula, governance systems that import foreign institutional models without cultural translation, and development paradigms that treat African values as obstacles rather than

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<sup>12</sup> A. Quijano, *Coloniality of Power, Eurocentricity and Latin America*, 3.

<sup>13</sup> W. D. Mignolo, “Epistemic Disobedience, Independence, Thought and Decolonial Freedom,” 26.

resources. Delinking, therefore, is not simply an academic gesture; it is a form of resistance aimed at rebuilding epistemic agency. It demands a shift from knowledge consumption to knowledge production—where Africans are not merely recipients of global theory but producers of frameworks grounded in their own civilizational experiences.

However, delinking alone does not provide a sufficient normative foundation for cultural reconstruction. For this reason, the article also draws on African communitarian philosophies as a moral and social grounding for cultural revitalisation. Traditions such as Ubuntu (Southern Africa), Omoluabi (Yorùbá ethical philosophy), Mutunci (Hausa-Fulani moral-humanist framework), the Jewish Kibbutz system, and Onye Aghala Nwanne ya (Igbo communitarian principle) offer normative visions of personhood, responsibility, and social flourishing. Despite their diversity, these philosophies share a central orientation: they define human identity not as radical individual autonomy but as relational belonging. Personhood is achieved through community, moral responsibility, and mutual recognition.<sup>14</sup>

These African ethical frameworks are crucial to the article's argument for two reasons. First, they provide a culturally rooted critique of the alienation often produced by modern state systems, neoliberal economics, and imported models of individualism. Second, they offer constructive principles for rebuilding institutions in ways that resonate with indigenous values of solidarity, dignity, reciprocity, and collective well-being. In other words, they supply not only critique but also ethical architecture—a vision of what culturally grounded governance and development might look like.<sup>15</sup>

Taken together, Quijano's Coloniality of Power, Mignolo's epistemic delinking, and African communitarian philosophies form an integrated theoretical framework for the study.

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<sup>14</sup> W. D. Mignolo, "Epistemic Disobedience, Independence, Thought and Decolonial Freedom," 26.

<sup>15</sup> K. Gyekye, *Tradition and modernity: Philosophical reflections on the African experience*, (Oxford University Press, 1997), 62-72.

Quijano provides the diagnostic lens: colonial domination persists through enduring structures of power and knowledge. Epistemic delinking provides the strategic response: a refusal of epistemic dependency and a re-centring of African ways of knowing. African communitarian philosophies provide the normative direction: a culturally grounded moral framework for rebuilding social life and development priorities (Quijano & Mignolo, 3)<sup>16</sup>.

Within this combined framework, culture is theorised not merely as heritage but as resistance infrastructure. That is, culture becomes a foundational resource for epistemic sovereignty, psychological liberation, and the reconstruction of development trajectories that are rooted in African civilizational realities rather than externally imposed standards. Cultural revitalisation, therefore, is framed as an emancipatory project: a process through which African societies confront neo-colonial domination not only through economic or political reforms, but through the deeper restoration of cultural agency and intellectual self-determination.

### **Culture and African Identity**

The first cluster emphasises the centrality of culture to the formation of African identity. Scholars (Wiredu, Kwasi)<sup>17</sup> African philosophy, anthropology, and political thought argue that culture provides the moral grammar through which personhood is constituted and social cohesion is maintained. Communitarian traditions such as Ubuntu, omoluabi, and similar ethical frameworks have been widely analysed as systems that foreground relational personhood, moral accountability, and collective responsibility. Within this body of work, culture is not treated as peripheral symbolism but as the normative foundation of governance, law, and social order.

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<sup>16</sup> Quijano, Colonization of power.

<sup>17</sup> Kwasi Wiredu, ed., *A Companion to African Philosophy*. (Blackwell Publishing, 2004), 26.

This study also highlights the ontological dimension of African worldviews. The interconnection between the physical and spiritual, the living and the ancestral, and the individual and the community shapes moral education and collective identity. Mignolo argues that disruption of these ontological foundations generates fragmentation, both psychological and institutional. Thus, African identity is understood not as static ethnicity but as a lived civilizational orientation embedded in language, ritual, kinship, and ethical obligation.<sup>18</sup>

### **Neo-Colonialism and Cultural Erosion**

The second cluster examines the persistence of neo-colonial domination and its cultural consequences. Building on postcolonial and decolonial scholarship, these studies argue that independence did not dismantle the structural hierarchies embedded in global capitalism, international governance, and knowledge production. Education systems often continue to privilege European history, philosophy, and epistemology, while indigenous knowledge remains marginal.

Language policy is a particularly significant theme in this study. Colonial languages frequently function as official languages of governance, education, and upward mobility, producing what Wiredu describes as linguistic alienation.<sup>19</sup> Media studies further document the influence of global entertainment industries in shaping aspirations, aesthetics, and moral norms, especially among urban youth. Collectively, this scholarship identifies cultural erosion not as passive decline but as a consequence of structural power relations that privilege Western modernity as the universal norm.

### **Cultural Resilience and Revitalisation**

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<sup>18</sup> Mignolo, *Epistemic Disobedience*.

<sup>19</sup> Wiredu, *A Companion to African Philosophy*, 25.

Thirdly, the study has shifted focus from culture as a victim to culture as an agent. Rather than framing African traditions solely in terms of loss, this study explores the resilience and adaptability of indigenous cultural systems. A study on heritage economies, festivals, traditional arts, and indigenous governance models demonstrates that culture remains a dynamic resource capable of generating social capital and economic opportunity.

Studies of indigenous dispute resolution systems and consensus-based governance suggest that precolonial political principles continue to offer viable alternatives to adversarial and overly centralised state models. Similarly, scholarship on cultural entrepreneurship highlights the role of arts, crafts, music, and digital storytelling in redefining identity within contemporary global spaces. This literature aligns with decolonial arguments that revitalisation is not a return to the past but a creative reactivation of civilizational resources.

### **Historical and Contextual Background**

Understanding neo-coloniality requires situating contemporary dynamics within a historical trajectory. Precolonial African societies possessed structured systems of governance, economic organisation, spirituality, and moral education. While diverse across regions, these systems demonstrated functional political authority, community-based accountability, and culturally embedded education.

Colonialism disrupted these systems through missionary activity, Western schooling, administrative centralisation, and economic restructuring oriented toward extraction. Missionary education often delegitimised indigenous spirituality, while colonial administration weakened indigenous governance structures by subordinating them to centralised bureaucratic authority.<sup>20</sup>

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<sup>20</sup>Jemie O. Chinweizu & I. Madubuike, *Toward the decolonization of African literature* (Howard University Press, 1983)

Following independence, many colonial institutional frameworks remained intact. Western legal codes, centralised state structures, and foreign-language educational systems persisted. As a result, formal sovereignty did not translate into epistemic or institutional autonomy. In the contemporary era, globalisation and digital media intensify cultural penetration, accelerating exposure to foreign value systems. Youth in particular experience identity tensions shaped by competing cultural narratives.<sup>21</sup>

### **African Culture as Identity Infrastructure**

This study describes African culture as foundational to identity formation. Culture was identified as shaping moral character, sustaining communal solidarity, and providing an ontological orientation that links the physical and spiritual. Traditional leaders emphasised communal responsibility and intergenerational continuity as stabilising forces. Educators highlighted the role of indigenous values in character formation and social discipline.<sup>22</sup>

### **Neo-Colonial Disruption of Cultural Transmission**

Multiple mechanism of cultural disruption was identified in this study. Western-oriented education systems were cited as marginalising indigenous histories and philosophies. Language marginalisation emerged as a major concern, with indigenous languages perceived as declining in prestige and usage. Global media was described as reshaping aspirations and moral norms, often privileging hyper-individualism over communal ethics. Collectively, these factors were seen as weakening the intergenerational transmission of cultural values.

### **Revitalization Strategies**

This work proposed several revitalisation strategies: promoting indigenous languages in education; strengthening cultural festivals and arts initiatives; integrating indigenous

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<sup>21</sup> K. Gyeke, *Tradition and Modernity*.

<sup>22</sup> C. Ake, *Democracy and Development in Africa*. (Booking Institution Press np. 1996), 15.

governance principles into modern institutions; and leveraging digital platforms for preservation and dissemination. Youth-focused programming and digital storytelling were identified as particularly important for bridging tradition and modernity.

## **Discussion**

Interpreted through the Coloniality of Power framework, the findings affirm that neo-colonialism operates significantly through epistemic structures. Cultural revitalisation thus emerges as a form of epistemic resistance. By restoring indigenous knowledge systems to positions of legitimacy, revitalisation challenges colonial hierarchies of truth.

Revitalisation also functions as psychological re-centring. Participants described the importance of cultural pride in countering internalised inferiority and identity alienation. Cultural grounding was associated with increased self-confidence and social responsibility. Politically and developmentally, African communitarian ethics offer alternative governance logics that emphasise consensus, restorative justice, and accountability to the community rather than abstract bureaucracy. However, revitalisation must avoid romantic essentialism. Cultural re-centring must remain selective and reform-oriented, aligning inherited practices with contemporary commitments to dignity, gender equity, and justice.

## **Policy Implications and Practical Recommendations**

The study suggests several policy directions:

- **Curriculum Reform:** Integrate African philosophy, history, and indigenous knowledge systems into national education frameworks.
- **Language Policy:** Promote bilingual and multilingual models that elevate indigenous languages alongside global languages.
- **Cultural Institutions:** Strengthen museums, archives, and heritage centres as sites of knowledge preservation.
- **Media Development:** Support indigenous film, music, literature, and digital platforms to counterbalance external narratives.

- Governance Innovation: Explore integrating indigenous accountability mechanisms and restorative justice practices.
- Youth Programming: Develop cultural mentorship initiatives and digital engagement platforms.
- Digital Archiving: Invest in technological tools for preservation and dissemination of oral histories and traditional knowledge.

### **Conclusion**

This study concludes that African culture functions as a revitalising tool in the era of neo-coloniality—a stabilising foundation for resisting epistemic domination, restoring moral coherence, and enabling self-determined development. Neo-colonialism persists not only through economic and political mechanisms but through knowledge hierarchies, linguistic marginalisation, and cultural infiltration.

Revitalising African culture is therefore not nostalgic traditionalism but an act of epistemic delinking and civilizational re-centring. Authentic development requires engaging modernity from a position of cultural rootedness. By reclaiming indigenous epistemologies as legitimate foundations for the future, African societies can move beyond reactive critique toward constructive transformation.

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