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RESEARCH PAPER

Reimagining Indigenous Knowledge: An Epistemological Critique against the Neo-colonial Violence in the Selected African Novels

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ABSTRACT

The objective of this study is to examine how indigenous knowledge can prove to be an effective source of liberating people from neo-colonial domination. While doing a textual analysis of the novels, *Half of a Yellow Sun* by Chimamanda Ngozi Adichie (2006) and *The Beautyful Ones Are Not Yet Born* by Ayi Kwei Armah (1968), the research dilates upon the ideas of Edward W. Said's (1978) *Orientalism* and Frantz Fanon's (1963) *The Wretched of the Earth*, to celebrate indigenous knowledge formation practices. The methodological assumptions of this study help to describe the interaction of knowledge with power and subject formation in the context of colonial discourses. As a result, this work posits that the idea of knowledge can be used to accomplish the task of deconstructing coloniality and its domination schema. The study recommends that the novels promote indigenous episteme to impart agency and voice to the oppressed segments of society.

| **Keywords:** | Decolonization, Indigenous Epistemologies, Neo-Colonial Oppression, Resistance |

Introduction

In the contemporary landscape, the spectre of colonialism and its lingering effects continue to shape societies worldwide. The legacy of colonialism may have officially ended in many regions, but the lingering impact of neo-colonial domination continues to uphold oppressive systems and marginalise certain groups in society (Iqbal, 2024). In this context, the role of knowledge becomes significant, serving both as a tool of empowerment and a mode of resistance against hegemonic power structures. This paper is therefore an attempt at using knowledge to decolonize people from neo-colonialism using the post-colonial theory of Edward Said (1978) and Frantz Fanon (1963). In light of this, the objectives of the study are to find out how the characters of the novels *Half of a Yellow Sun* by Chimamanda Ngozi Adichie (2006) and *The Beautyful Ones Are Not Yet Born* by Ayi Kwei Armah (1968) use knowledge to liberate themselves, to overthrow oppression and regain their power. This study finds its theoretical foundation in Said's (1978) *Orientalism* and the analysis by Fanon (1963) in *The Wretched of the Earth*. However, focusing on the psychological and existential aspects of colonialism, Fanon (1963), like other postcolonial theorists, does not dwell on the role of knowledge in colonialism and how it can be used to combat it.

The analysis of this paper begins from the premise that colonialism was not only a political and/or economic domination but also a cultural one. Colonial powers used knowledge as a way of domination and control, constructing discourses and images to serve their imperialist agendas. However, as Fanon (1963) rightly notes, the same knowledge may also be empowering. By learning and raising their self-awareness, oppressed people can deconstruct the hegemonic discourse, resist power relations, and regain control over themselves. Furthermore, this research also examines the aspect of decolonizing epistemologies within the indigenous knowledge systems. Thus, by focusing on indigenous epistemologies that are often excluded or suppressed within dominant discourses, the study

argues that different ways of knowing provide possibilities for agency and liberation. Thus, Said's (1978) and Fanon's theories are useful in analyzing how indigenous knowledge when understood can be a useful tool in the struggle for change. In supporting the integration of indigenous knowledge production systems, the study emphasizes the need to decolonize knowledge itself. Thus, by unmasking Eurocentric discourses and focusing on the voices of the oppressed, one can at least start to decolonize the mind and end the epistemic violence that supports neo-colonialism. Thus, the goal of this study is to give a voice to the voiceless and the marginalized through the analysis of the selected African novels to give a chance for their stories to be told and their knowledge to be acknowledged. Besides, this work is timely and contributes significantly to the discourses on colonialism, knowledge, and resistance. Thus, the study evaluates the ways the characters of the selected African novels negotiate power relations through knowledge and reveals the possibilities of education, critical awareness, and African epistemologies. In the context of the ongoing and renewed pressures of colonialism in the 21st century, this work provides a guide for constructing societies that are less oppressive and unequal, as well as a framework for acknowledging and valuing multiple ways of knowing.

Literature Review

When discussing knowledge as a tool for emancipation, it is important not to ignore the historical and socio-political context of African literature. The Nigerian Civil War, therefore, provides the necessary context for this study as it unveils the colonial and neo-colonial dynamics that underpin the themes and characters of these novels. The purpose of this literature review is to examine the portrayal of postcolonial and neo-colonial realities in Nigerian and West African fiction concerning colonial heritage, corruption, and indigenous knowledge as a form of defiance. The Nigerian Civil War that occurred between 1967 and 1970 is one of the worst catastrophes that ever occurred in Nigeria and its impact is felt to date. Even up to this date, over four decades after the war, the effects are still being felt, there is a clear distinction between the people of Biafra and other parts of Nigeria. This division is seen in different aspects of Nigerian society and politics, pointing to the fact that the above-mentioned aggrieved people have not fully gotten over their grievances (Okpewho, 1998). Most of the Nigerian fiction on the Civil War is written by scholars and intellectuals from the Eastern part of Nigeria, specifically the Igbo ethnic group, who have been the major victims of the conflict. These narratives bring out the preventable nature of the war and express the psychological and social effects of the war on the nation. In the literature, the madness and the chaos of the period are depicted by the use of strong symbols. For instance, in the story "The Madman" by Achebe (1987), the author employs the image of the real madman to describe Nigeria in this period. This symbolism captures the nuanced connection between the Nigerian Civil War and societal insanity, embodying the people's disappointment with their leadership that led them into an unnecessary war that was neither properly planned for nor supported. This is how Achebe's narrative strategy echoes the notion that the "symbols within which the stories are couched are profound" and reveal the people's disappointment in their rulers (Owusu, 1991, p. 463).

Corruption in public life is a recurrent motif in Anglophone West African literature, especially in novels. In Achebe's (1966) *A Man of the People* and Armah's (1968) *The Beautyful Ones Are Not Yet Born* and Nkem Nwankwo's (1975) *My Mercedes is Bigger than Yours* corruption and its effects are seen. These narratives depict the vices of leaders and the consequent social vices, economic imbalances, and environmental pollution. As mentioned earlier, the works of Ben Okri also reveal that political corruption is a pervasive phenomenon that affects everyone and everything (Achebe, 1966; Armah, 1968; Nwankwo, 1975; Okri, 1991). These literary works offer a way of understanding the part played by leaders in maintaining injustice and not making the changes that are needed in society and politics. As noted by Achebe (1987), the immorality of politicians is a key theme that highlights the extent of corruption in the political arena (p. 53). However, there is a gap in

the literature on how indigenous knowledge systems can be deployed as a form of resistance to colonial and neo-colonial epistemological imperialism. Despite the dimers of colonialism and neocolonialism in African societies, the study seeks to examine how indigenous knowledge systems can be useful in fighting these vices. This study aims to fill this void by exploring some African novels using Edward Said's (1978) theory of Orientalism and Frantz Fanon's (1963) *The Wretched of the Earth* to explain how characters use the power of knowledge to fight against oppression and reclaim their subjectivity. This research's objectives are: 1. Examine how colonial knowledge production sustains systems of domination and subordination using the frameworks of Edward Said's (1978) *Orientalism* and Frantz Fanon's (1963) *The Wretched of the Earth*. 2. Examine how indigenous knowledge systems can be (re)appropriated and incorporated to resist and undo neo-colonial violence concerning Said (1978) and Fanon (1963). The research aims to answer the following questions: 1. How do the characters in the selected novels use knowledge to challenge and defeat oppressive systems focusing on epistemological violence caused by colonial control? 2. How can indigenous knowledge production systems be re-imagined and included for social change and resistance against neo-colonialism?

Conceptual Framework

The conceptual framework for theorizing colonial knowledge and epistemic marginality/mastery stems from the assumptions of Edward Said's (1978) *Orientalism* and Frantz Fanon's (1963) propositions concerning colonized and colonizing perspectives and power structures in the colonial period. *Orientalism* by Said, though he expounded the new theory of colonialism in the year 1978, later on, the focus turned to representation as an essential part of imperialism. The notion of representation enabled the comprehension of the fact that the colonizers ruled over the colonized through armed force, economic imperialism, and the control of knowledge that they had over their subjects. Thus, the post-Saidian scholarship considers colonialism as a cultural project as well as a military or economic one. As Sengupta (2011) adds knowledge production is similar to the state project, and was "more considerably fragmented", even though it functioned "within the framework of blatant and sustained asymmetrical power relations" (p. 4).

However, recent literature has brought out the need to capture how knowledge is produced in local contexts; knowledge under colonization was localized and requires contextualized analysis. This approach shifts the emphasis from the imperial state and the exceptionality of its power to the interaction between the colonial regime and social bodies. The theoretical framework for the study proposed that the knowledge that was constructed during colonialism was largely hierarchical and that its construction hinged on local agents with unequal capacities of power and authority to produce knowledge (Said, 1978). Said (1993) has stated that this method which is centred on regional and archival investigation will give a different understanding of how colonial knowledge was constructed, disseminated, and opposed. Furthermore, based on the insights of Fanon (1963), epistemic and social change often arise from the efforts of the oppressed. He not only emphasizes revolutionary violence but also unveils various forms of resistance within colonial everyday practices, such as rejecting the colonial politics of truth and silence. Refuting the 'politics of truth' is crucial for alleviating the social torture inflicted by colonial powers, as it defines truth, justice, and acceptability according to their interests (Fanon, 1963).

Thus, drawing from Said (1978) and Fanon (1963), the theoretical framework recommends that colonial knowledge creation is a complex process that entails power and subjugation and at the same time power and resistance. It highlights the importance of representation and ideology in maintaining colonial domination while understanding the dispersion as well as the limited character of knowledge production (Said, 1978; Fanon, 1963). In this process, indigenous actors take varied positions, occasionally challenging colonial epistemologies. This interconnecting approach emphasizes the need to evaluate certain relationships between colonial performers and the native people, directing attention

to the native's initiatives (Said, 1978; Fanon, 1963). It also raises questions about how colonial regimes produced ignorance and the possibilities for knowledge under colonial oppression (Fanon, 1963). The notion of racism that Fanon (1963) gives in his work refers to prejudice in the form of colonial knowledge; however, this prejudice reflects a much more profound oppression. Since politics of truth in French colonialism consistently pointed objectivity at colonial subjects, colonial subjects' perspectives, and lived realities were systematically erased from mainstream discourses (Fanon, 1963). Therefore, only certain types of social actors, for example, European doctors or psychiatrists, were capable, following the deconstruction of their politics of truth, of perceiving the operations of power and racism in their very thoughts (Fanon, 1963). This critical insight calls for moving from diagnosing epistemic injustice to challenging the ontological possibilities of the work done by oppressed knowledge (Fanon, 1963).

In this context, the current study depicts how epistemic and social change has to be prompted by oppressed people and minorities. Although most people are familiar with his advocacy of violent rebellion, Fanon (1963) also understood the importance of day-to-day opposition. Such as the use of silence and lies by those colonized subjects deemed criminals are forms of rejecting an affirmation of the colonial social contract (Fanon, 1963). Such behavior contests the very model of truth and generates new desirable forms of reality and relations between people (Fanon, 1963). Changing the social world involves eradicating the politics of truth that dominate the existing relations of power and producing the possibilities for different practices of knowing and being in the social world (Fanon, 1963). To seriously embrace Fanon's (1963) work today is to accept the fact that a new social world and a different politics of truth cannot be imagined in the theoretical diaspora. The alterations can be made about how existing conditions are experienced as a way of dreaming differently and therefore, change (Fanon, 1963). It is quite alien to many of the present-day discussions in political philosophy and epistemology that take more of a theoretical approach to issues of society than a praxiological one. Nevertheless, this disruption is the strength of Fanon's (1963) approach, as he emphasizes the ongoing and inevitable process of challenging and radicalizing the sociophysical environment.

Thus, the proposed theoretical framework can be regarded as an effective focal lens to explain colonial knowledge production. This is a combination of cultural analysis as done by Said (1978) in his *Orientalism* and the epistemological critique as seen by Fanon (1963). This framework helps to understand such things as the nature of colonial power and knowledge and the forms of struggle that emerge around them (Said, 1978; Fanon, 1963). Thus, the paper demonstrates that observing the concrete forms of colonial interactions with Indigenous subjects makes it possible to explore their agency and resistance to colonial knowledge (Said, 1978; Fanon, 1963). Moreover, it makes it imperative to deconstruct the politics of truth erasing and devaluing colonial knowledge that is greeted with valid recognition (Fanon, 1963). In addition, the modern colonial knowledge system along with episteme colonial resistance provides a more detailed and comprehensive insight into colonialism. This framework highlights the sovereignty and cognitive aspects of colonial domination, acknowledging indigenous people's actors and the emancipative dynamics of their rebellion (Said, 1978; Fanon, 1963). Hence, with the acceptance of the complexity of the social context within which knowledge creation takes place and the intrinsic trial-and-error nature of social change, this framework offers an insightful understanding of knowledge-making processes and the potentiality of change for the better (Fanon, 1963). It is implicit to defend the Said and Fanonian legacy in terms of translating the analytical findings into tangible changes in power relations and reimagining the form of epistemic and communal arrangements.

Material and Methods

The current research uses Alan McKee's method of textual analysis, to understand the meaning of the text in question. According to McKee (2003), textual analysis is a type of

data collection where the researcher develops an assumption about the possible interpretation of the text. It is a method that evaluates how people are perceived by others. It is also quite helpful in analyzing the problems in the context of "sense-making practices" (McKee, 2003, p. 1). To achieve this objective, the researcher selected the primary texts of *Half of the Yellow Sun* by Adichie (2006) and *The Beautyful Ones Are Not Yet Born* by Armah (1968) to examine how education functions about neo-colonial resistance in the selected novels concerning Fanon's (1963) theory of violence as a reaction to violence along with Said's (1978) idea of Oriental Discourse. Thus, this work employs textual analysis, a qualitative research method, to analyze neo-colonial resistance and education in some African novels. As stated by Alan McKee, textual analysis refers to a set of strategies that one employs when reading texts in order to uncover meaning and interpretation. This approach allows one to examine different topics, characters, and narrative techniques in the novels.

The chosen texts depict postcolonial African society and the themes of education, revolution, and neo-colonialism. The concepts of violence leading to violence as postulated by Fanon (1963) can also be observed in the novels. Fanon's (1963) work is useful in regarding power, agency, and subjectivity in colonial and post-colonial contexts. Hence, the purpose of this work is to determine how education can be employed in the struggle against neocolonialism by analyzing the selected texts in the context of Fanon's(1963) ideas. The critical analysis will include the identification of themes, symbols, and motifs that are utilized in the two texts to convey the theme of resistance and power. Also, the study will review the characters' learning processes and the impact of the knowledge acquired on them. Thus, the discussed methodology enables the structural analysis of the selected novels and aids in the comprehension of how knowledge can be employed in the struggle against neo-colonialism and for the improvement of power in such societies.

Results and Discussion

In the novels, *Half of a Yellow Sun* by Chimamanda Ngozi Adichie (2006) and *The Beautyful Ones Are Not Yet Born* by Ayi Kwei Armah (1968) the subject of knowledge and the fight against neocolonialism is depicted. These novels are rich in depicting life in postcolonial African societies and the general suffering, transitions, and determination of the people. This paper seeks to understand the relations between power, identity, and resistance in postcolonial society by discussing these texts in light of Frantz Fanon's (1963) views regarding violence and counter-violence. The applicability of the theoretical framework provided by Said (1978) and Fanon (1963) to this study is because both authors concentrate on the psychological and sociopolitical legacies of colonialism and the continuity of colonialism through neo-colonialism. These novels also depict themes of physical and epistemological violence through the portrayal of the characters' experiences. Therefore, his claim that colonialism is a violent phenomenon and that decolonization can be violent as well also fits the motifs of rebellion and liberation in the texts.

The way knowledge is portrayed as a tool that people and groups can use to fight oppression is also seen in Adichie's (2006) *Half of a Yellow Sun* and Armah's (1968) *The Beautyful Ones Are Not Yet Born.* Through the characters of Ugwu and Olanna in the novel, Adichie (2006) explores how education helps them deal with the events of the Nigerian Civil War. In the same way, the main character in the novel *The Beautyful Ones Are Not Yet Born* by Armah (1968) also reflects the moral and ethical dilemmas of the people living in the corrupt postcolonial society and emphasizes the position of the critical and informed consciousness against corruption and oppression. The discussion and analysis will focus on several key themes: The role of knowledge in bringing change, the psychological and social impacts of neo-colonialism, and how the characters in the novel struggle against oppression. The study will show how the authors depict the relationship between knowledge, power, and resistance through an analysis of the texts. It enhances the analysis of the novels and enriches the debate on post-colonial theory and the struggle against neo-colonialism. With

the help of the theories of Edward Said (1978) and Frantz Fanon (1963) it is possible to describe the connections between knowledge and power as well as resistance in postcolonial societies with the example of the novels *Half of a Yellow Sun* (2006) and *The Beautyful Ones Are Not Yet Born* (1968). Thus, Said (1978) and Fanon (1963) argue that colonial knowledge is not only a power and oppressive apparatus but also a subversive one. This duality raises questions on the part of representation and ideology in colonial power and potential counter-epistemologies from the indigenous.

In his book, *Orientalism* published in 1978, Edward Said explained the term "Orientalism" as the West's way of understanding the Orient to control it. In Said's view, this kind of knowledge helps to dominate to create and sustain the myth of the inferiority of the colonized people as it suits the colonizers. This idea complies with the postcolonial Frantz Fanon who in a book titled *The Wretched of the Earth* published in 1963 stated that colonialism is force and the only way to confront it is through force to eradicate it. In fact, postcolonial theorists are interested in the role of knowledge and representation in perpetuating colonial discourses and the potential for subversion (Abbas & Iqbal, 2023). Through the Nigerian Civil War, these themes are depicted in Adichie's (2006) *Half of a Yellow Sun*. Adichie also illustrates how all the characters use knowledge in their struggle against the oppressiveness of the societies surrounding them. Thus, the change of the main character Ugwu from a simple houseboy with no education to an intellectual proves that education plays a significant role in the process of the decolonization of the mind and liberation of the people. He embodies the shift from subservience to revolution which conforms with Fanon's opinion that emancipation entails regaining one's self and the past through education (Fanon, 1963).

Such a character as Olanna who is a university lecturer also contributes to the reflection of the role of education in the fight against colonialism. Her being an intellectual and critical thinker, she can navigate her way through the war and at the same time, keep her sanity intact. This is by Said (1978) who says that representation and ideology are at the heart of colonialism and the colonized society. This paper shows that Olanna's educational pursuits allow her to contest colonialist paradigms and assert her agency and power (Adichie, 2006). Kainene another headstrong character uses business acumen and previous experience to challenge colonialism and men's dominance. Therefore, her deviation from the gender roles and her success in the business world is a rebellion against the neo-colonialist systems. Adichie (2006) describes Kainene's independence and determination: Kainene was not like the rest of the family; rather she was different and that puzzled Papa, especially because Kainene only got to the secondary level, and at sixteen, she decided she would not attend university like the other youths (Okome, 94). Knowledge may hence be employed to confront subjugation, something that is portrayed by Kainene's character, a fact that supports Said's postulate that knowledge and representation is a prime Contest of colonialism (Said, 1978).

Thus, in Armah's (1968) *The Beautyful Ones Are Not Yet Born*, the author shows the individual moral and ethical struggles of the main character and the problems of the postcolonial African state. Thanks to the protagonist's critical consciousness and moral principles, he can resist and, to some extent, neutralize the forces of the corrupt and their malignant effect. This can be related to Fanon's (1963) idea that the liberation war is a battle against the colonizers' mindset within people. Thus, through the main character's recognition of postcolonial independence as neo-colonialism, the subject becomes aware of the importance of knowledge as a weapon in the fight against oppression (Armah, 1968). Therefore, the notion about the circulation of colonial knowledge and its restricted authority that is described by Said (1978) can be also noticed in Armah's work. The main character's desire to not become a bad person and his desire to change the future for future generations is the colonization knowledge and the ability of Indigenous people to challenge the systems. Armah (1968) poignantly captures this sentiment: Therefore, this is the life of

the Isolated: "I do not want to be in the belly of a fish, to spit out and start over, to have children who are Slow like me" (p. 149). This can be linked to the hero's desire to liberate the native population from neo-colonialism and establish a new world with the guidance of the native's knowledge.

This paper posits that to reconstruct the indigenous knowledge production systems for social change the following is necessary. recognition of their legitimacy and their inclusion into the contemporary political structures. This is in agreement with Said (1978) and Fanon (1963) who have noted that to address the consequences of colonialism one has to look at the postcolonial societies in order to reconstruct the epistemologies of the Indian Ocean. Thus, the process of decolonization of the educational system through the incorporation of indigenous history, language, and knowledge will free indigenous people and recognize them as full persons (Smith, 2012). Curricula should incorporate the knowledge systems of indigenous people and lessen the imperialism of Western knowledge systems in education (Battiste, 2013). This type of research that incorporates native communities gives credence to their beliefs and insights hence coming up with better and suitable solutions to social and ecological problems (Smith, 2012). Thus, supporting cultural revitalization practices, for instance, language, arts, and traditions of indigenous people, is beneficial for the community's unity and the fight against neo-colonialism (Simpson, 2014).

It is imperative to promote those policies that can safeguard the indigenous people's rights and uphold their knowledge systems. This entails safeguarding property, intangible property, as well as the right of self-determination. Strategies should be based on the rights of Indigenous Peoples and their perceptions to target the requirements and goals of Indigenous Peoples (UNDRIP, 2007). Technology and media are also another way of documenting and communicating indigenous knowledge and stories, challenging stereotypes, and creating change. Various forms of electronic records, social networks, and documentaries can help to enhance the representation of Indigenous peoples and raise the public's awareness of Indigenous matters (Cooke, 2004). Thus, the cooperation of indigenous and non-indigenous communities can contribute to the fight against neo-colonialism. As for the Indigenous struggle, the solidarity movements help to draw public attention to the indigenous issues and to unite people for action in favor of social justice (LaDuke, 1999). As a result of cooperation and support, these alliances can escalate the effects of the resistance and play a role in the fight against colonization and inequality.

Thus, the comparison of Adichie's (2006) *Half of a Yellow Sun* and Armah's (1968) *The Beautyful Ones Are Not Yet Born* with the help of Said (1978) and Fanon's (1963) concepts reveals the importance of knowledge in the struggle against the oppression. The protagonists of these novels employ education and ethical values to fight against neo-colonialism in society, thus, depicting the process of decolonization. Thus, the possibility of re-imagining and integrating the indigenous knowledge production systems can contribute to the process of social change and anti-neocolonial struggle for a just society. This analysis, thus, continues to emphasize the role of knowledge in the anti-oppressive struggle and the liberation process and, therefore, adds to the postcolonial theory discourse and anti-neocolonialism.

Conclusion

Lastly, it is necessary to discuss the study's findings and the possibility of extending the research findings and their application. Using the concepts of Edward Said (1978) and Frantz Fanon (1963), the present analysis of Adichie's (2006) *Half of a Yellow Sun* as well as Armah's (1968) *The Beautyful Ones Are Not Yet Born* has demonstrated how knowledge is useful in fighting oppression. In these works, the characters' fight for education and moral values against the neo-colonial forces highlights the emancipating power of knowledge in the post-colonial world. Furthermore, it calls for changes in the systems of knowledge production among indigenous people to enable change and fight neocolonialism. Therefore,

the conclusions of this study support the understanding that knowledge is not only a received commodity but a weapon that can be used in the struggle for liberty. Through the characters of Ugwu, Olanna, and Kainene education is depicted as a way of emancipating oneself from colonialism and acquiring power in *Half of a Yellow Sun* (1968). The transformation of the illiterate houseboy Ugwu to an educated man also brings to mind Fanon's assertion that "the alone craving of the mind is for freedom" (Fanon, 1963). In the same way, Olanna as a university lecturer, and Kainene as a businesswoman and an independent woman show that education and reason empower people to be able to see through colonialism and not be dominated by it. Thus, the experience of the characters proves that knowledge is empowering and can help people to challenge and transform their political position.

In the novel *The Beautyful Ones Are Not Yet Born* by Armah (1968) the struggle of the main character against corruption in the newly independent Ghana is depicted. The critical attitude and moral sense of the protagonist allow him to look behind the postcolonial democracy and see how neocolonialism works. This is in accord with Said's assertion that representation and ideology are beneficial to the colonial power and its domination to be overthrown (Said, 1978). Through the way the protagonist struggles against corruption, it can be seen that for Fanon (1963), decolonization is a process that occurs in people's minds. This tends to support the idea that knowledge makes people aware of neocolonialism and enables them to combat it. The future of this work will be to further examine ways in which indigenous knowledge production systems can be recovered and reinserted within today's sociopolitical context. Thus, the decolonization of education to include indigenous histories, languages, and epistemologies is vital in the emancipation of the communities and the development of their identity (Smith, 2012). Curricular should be diverse to ensure that indigenous knowledge systems are incorporated within the learning systems therefore breaking the monopoly of western knowledge systems (Battiste, 2013). Community-based research with Indigenous people can allow for Indigenous people's understanding and experience to be respected, thus providing solutions to social and environmental problems that are both sustainable and appropriate to the culture (Smith, 2012).

It is equally essential to support the cultural revitalization processes, for instance, the conservation of the indigenous languages, arts, and traditions that form the basis of the communities' identity and resistance against neo-colonialism (Simpson, 2014). Thus, the promotion of the policies that support the Indigenous peoples' rights and their knowledge systems, such as the rights to the land, property, and self-determination, is crucial. These policies should be based on the UNDRIP (2007) to focus on the special concerns of indigenous peoples and their development. It is thus important that Indigenous knowledge and stories are broadcasted through technology and media as this is a way of competing with dominant discourses in society. Digital archives, social media, and documentaries can help to give voice to the indigenous people and increase the level of awareness of the indigenous concerns (Cooke, 2004). Thus, the formation of alliances between the indigenous and non-indigenous people can strengthen the struggle against neo-colonialism. Solidarity movements may help focus on Indigenous people's issues and encourage people to unite for justice (LaDuke, 1999). Through cooperation and strengthening each other's struggle, these alliances help to escalate the effects of the resistance movement and the fight against neocolonialism and oppression. Thus, this study demonstrates the importance of knowledge in fighting oppression and striving for liberation in postcolonial societies. Therefore, if colonialism's effects are to be eradicated, and society has to be made more fair, it is crucial to acknowledge and incorporate indigenous knowledge systems. This study enriches the postcolonial theory debate in the fight against neo-colonialism, stressing how knowledge can help people and groups free themselves from domination and regain control over their lives.

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