



EFFECTS OF NEW IMPERIALISM IN CONTEMPORARY AFRICAN STATES

Oluka, N. Lucas* Ativie, C. Ailende & Ugboma-Uti, Anthonia U.

Department of Political Science, Novena University, Ogume Delta State, Nigeria

Corresponding author: Oluka, N. Lucas

Abstract: *The political economy of contemporary African states is perpetually dependent on those of the industrialized capitalist economies of Western Europe. Undoubtedly, this is attributed to early European imperialist incursion into Africa which led to the subsequent partition of the same territory in 1885. The devastating effect of the connection between the Global North and Africa is complicated by the following factors: the activities of multinational corporations (MNCs); the creation of the elite and bourgeois class; and, the presence of new entrants, like the North American countries of the United States of America (USA) and Canada, Japan, as well as China into the global industrialized capitalist economy. The basic elements of the unequal relationship between Africa and the Global North existed in the form of mercantilism, free trade imperialism, monopoly capitalism and multilateral imperialism. This inquiry, thus, examines imperialism and its overwhelming negative effects on Africa. Consequently, it also unveils the negative effects of the European colonial legacies in contemporary Africa. For its theoretical framework, therefore, the study adopted Lenin's theory of imperialism which proffers strategic solutions to the perpetual dependence on the economies of African states by the Global North, much as the investigation examines the conceptual explanations of imperialism. Overall, the study adopted qualitative analysis as its research method. In other words, historical research was considered for this research since secondary sources of data were reliably used.*

Keywords: *Imperialism, Neo-colonialism, Neo-Imperialism, Imperial Capitalism, Industrial Capitalist West, Global North and Global South.*

1.1 Introduction

A handful authors have examined the significance of the word *imperialism*. In some sense, imperialism implies neo-colonialism; or new-imperialism. In another sense, the word implies imperial capitalism or even modern colonialism (cf. Karl Max, 1876; Vladimir I. Lenin, 1917; Jean-Paul Satre, 1956). In strict judgment, imperialism has impacted wittingly on the economies of many an *outpost* country, when the First World pulls a dealing connection from the 'metropolises' where they operate and, unconscionably, control to relegate to the background the political, social and economic progress of their

'satellite' states in Africa and those of other Third World countries (TWCs). Apparently, so, neo-imperialism manifests in the continual dependence of a race for provisions in virtually all areas of human needs upon which the dependent TWCs rely on the industrialized capitalist economies of the West for lifelong support. This includes industrialized capitalist economies like those of the countries of Western Europe, the North American countries of the United States of America (USA) and Canada, Japan, as well as other new entrants into the 'club' like such peripheral players as China and South Korea, in very recent history. By this very reason, it has become factual to articulate the reality that the African economy, ever since colonialism, has



been reduced to a dependent economy (see Oromareghake, 2012). Nationalists and scholars from Africa, in the mould of Kwame Nkrumah (1965), Claude Ake (1981), etc., refer to this new form of imperialism as *neo-colonialism*. Authors such as Rose Luxemburg, Vladimir I. Lenin and Nicholai Burkharin, apropos to this discourse, have examined the rise of monopoly capitalism and the internationalization of capital along with labour exploitations linked to western imperial expansionism of the late 19th and early 20th Centuries. These authors aimed to find out how the above dismal factors impact on the political economies of the developing nations of Africa, Asia, Latin America, and the Caribbean (Narayan & Sealy-Huggins, 2017). Historically and now, Africa is considered to be the cradle of human civilization. Accordingly, Africa became economically and technically the first viable continent in the world. Evidence of the civilization of Africa can be traced to its chronological and ancestral origins. These include the documentation of the civilization in Egypt which began around 3100 BC and the ancient capital city of Memphis which, in record, was built in 3100 B.C., whose ruins are today situated on the Nile about 15 kilometres south of Cairo. Similarly, in Egypt, we had the invention of Hieroglyphic writing which came before 3200 B.C., just like the Hieratic alphabet which was invented and developed more or less simultaneously with the Hieroglyphic script, as well as the Demotic writing which was the Egyptian hieroglyphic writing of cursive form, used in handwriting texts from the early 7th Century until the 5th Century B.C. There are also other historical scripts such as the Meroitic, Coptic, Amharic, Sabaeen, Geez, etc., all of the Egyptian civilization. Besides Egypt, we have the Nsibidi peoples of South East Nigeria who had lived in the continent of Africa in prehistoric times much like the Mende tribe of Sierra Leone, and the historic Twi alphabet which first appeared in the Twi civilization of the age-long Gold Coast territory of modern day Ghana, to mention but a few examples. Other historical evidence of African civilization before the emergence of Western culture could be seen in the Azanian people of Africa whose existence stretched from East Africa and are presently found in South Africa. Again, we have the Zimbabwe buildings that were built by the indigenous people of South Africa, which equally show evidence of the symbols of ancient civilization in Africa (Motsoko, 2012).

From these antediluvian civilizations in the continent of Africa, it is unmistakable that there had been remarkable levels of development in Africa before European incursion into the continent. Unfortunately, most of African ancestral heritages were destroyed by colonial imperial powers while other legacies were replaced with the Whiteman's imposed *civilization* on Africa. The consequence of this has been colonialism and the imperialist exploitation of the resources of the "new states" of Africa which outcome in modern day socio-political and economic bustle is regarded as *New Imperialism* or *Neo-Colonialism*. It is against this background that this study is set, to examine and proffer solutions to the perpetual dependence on the economies of the Global North by the Global South.

1.2 Aims and Objectives of Study

In broad terms, the aim of this study is to examine imperialism in the contemporary African state and the consequential effects of this to the economic growth of Africa. The specific objectives, therefore, are as follows:

- i. To examine the reasons for incursion into, and, the scramble for, Africa by European imperial powers.
- ii. To examine the effects of imperialism in the contemporary African state.
- iii. To proffer strategic solutions to the perpetual dependence on the economies of the Global North by African states.

1.3 Research Questions

In order to achieve the above objectives, the following research questions were raised:

- i. What are the reasons for the colonial incursion into Africa and the subsequent scramble for the continent?
- ii. To what extent has imperialism affected the economic expansion of Africa?
- iii. What are the possible solutions to the perpetual economic dependence of Africa on the economies of the Global North?

1.4 Methodological Review

The study adopted historical research method to analyse imperialism capitalism in contemporary African states and the effects of this new imperialism on the socio-economic and political advancement of Africa. This presupposes that data is derived extensively from already existing literatures on imperialism, viz. textbooks, journal articles and Internet sources.



1.5 Theoretical Analyses

The theory of imperialism is a comprehensive scientific analysis of neo-colonialism which describes the remote causes of European invasion of the territory of Africa. Propounded by Vladimir I. Lenin, the theory was adopted to x-ray the contributions of Marxism to the development and expansion of capitalism on the rest part of the world, particularly on the African continent. In his work, *Imperialism: The Highest Stage of Capitalism* (1917), Lenin described the contribution of imperialism to the development crisis of the Third World. He argued that in order to escape from declining rates of profits and insufficient raw materials at home, European capitalists, with the support of their home governments, decided to invest abroad, where there were enough land, labour and raw materials for their newly developed industries. Lenin also argued that the primary reasons for European capital expansion was to increase the supply of capital to the metropolitan countries, especially to super power Britain at that time, and the fear of a decline in profit maximization.

Lenin, who derived his inspiration from Karl Marx's work, *Das Kapital* (1876), therefore, posited that imperialism grew out of the logic of capitalist system. Furthermore, he stated that imperialism symbolizes a particular stage in the development of capitalism, and that the economic foundation of imperialism is unmistakably monopoly capitalism. In his 1917 treatise, Lenin identified three factors which he said led to the development of capitalism. The first is the realization of how to maximize profit outside a fixed national boundary. This is followed by the tendency for the rate of profit to decline which made the capitalists seek more efficient ways of production that is linked to improved technology and less use of human labour (meaning that the technical composition of capital would increase and workers would drop drastically). Finally, there is the process of concentration and the centralization of industrial production and trade in the hands of a few monopoly capitalists in the West which was intended to eliminate competition from other investors with low capital (and this made those eliminated seek alternative grounds for investments and markets abroad). These factors, he said, were very common in the 19th Century, following the rise of industrial production where monopolists edged out competitors to retain monopoly production and held

on to markets of manufactured goods. In other words, these fundamental factors were the motivating techniques that led to new-imperialism or neo-colonialism in Africa (see Lenin, 1917).

1.6 Background to Pre-Colonial Political Economy in Africa

It is pertinent at this point to throw light on some of the misgivings published by the early European visitors to Africa, to establish some truths about the inaccuracies and falsehoods in the early anthropological conclusions recorded in the individual diary of historical account kept by the initial white visitors who arrived in Africa towards the end of the 15th Century. In their opinion, the early diary record keeper concluded that people in the *Dark* Continent lived a crude, barbaric and stagnant life and that the continent of Africa was a primitive, backward and static society. Latter day European writers, beginning from the 18th Century, taking a cue from the record of accounts of the initial invaders, developed some theories which claimed that the colonial invasion of Africa represented the process of opening up those primitive economies for the mutual benefit of the indigenous people and the European traders. The authors argued that before European colonialism, Africa had no economic activity worthy of mention. The archetypical racist writing could be found in the works of the French author, Joseph Arthur de Gobineau, who published volumes of essays on *Inequality of Human Race* (1915). Contrary to this view, however, Africa had been developed as a society and, indeed, had since launched past the pre-historic or stone-age stage of culture, i.e., the savagery and barbarism periods, before pre-colonial European invasion of the continent. By this very fact, Africa, like other parts of the eastern and western worlds, had gone past even the consanguine family stage of human growth and was, in its own way, developed long before the advent of the first European invaders into the continent. Thus, Africa was not primitive and was not a static society on arrival of the first European invaders as they claimed. It was only a question of the ego of white superiority over the other races of the world that the writers had failed to dissemble the facts of Africa civilization before the advent of colonialism, as well as to hush the fact of the European pillage of the continent of Africa. Friedrich Engels (1884), on the notes on Lewis H. Morgan's *Researches in the Lines of Human Progress from Savagery through Barbarism to Civilization*



(1877), a book published in London by Macmillan & Co., did argue that even in the period of the last stages of barbarism, there was found among many other systems of civilization, a “system of consanguinity prevailing.... A system which is generally prevalent throughout America, which likewise exists in Asia among peoples of an entirely different race, and more or less modified forms of which abound everywhere throughout AFRICA (emphasis, ours) and Australia, ...” (Engels, 1884: 29-30). This stands as proof that Africa, before the coming of the colonialists, was not primitive as claimed by the European racist writers of yore. Furthermore, Sam Ukala (2007) wrote:

As early as the seventh century B.C., the south west Arabians, mainly Sebaens, had arrived at the highlands of what became Eritrea and Ethiopia to trade in incense, spices and ivory. They soon found out that there were also better conditions for agriculture in the place than in their own homeland.... So, *they also became colonists of the Eritrean and Ethiopian territories, from where they were to penetrate further into Africa to exploit the trade routes for commodities such as ivory, gold and gum.* In A.D. 639, another multitude of Arabs, mainly from Syria and Arabia, made a more forceful entry. They invaded Egypt and went ahead to conquer the rest of North Africa. Within about four centuries after, they pressured most peoples of North Africa to accept Islam and replaced the ancient Egyptian and Berber languages with Arabic. Thereafter, Islam spread southwards, *becoming the dominant faith in [North] Africa ... to as far as the coast in modern Nigeria* (Ukala, 2007: 5-6).

To say the least, therefore, African societies were neither backward nor static as portrayed by Europeans in their adduced reasons for colonialism –a conflict causing concern amongst themselves which eventually wound down to the European superpower dog-eat-dog scramble for colonies in Africa! At any rate, the political economy of pre-European colonial African state was not underdeveloped. To establish this fact would require an examination of the political economy of the region of Africa before European colonialism. At some stage, the political economy of African society displayed quantum elements of development prior to the coming of European colonialists. Ojetunji Aboyade (1976) listed the characteristics, features and

structures of the political economy of pre-European colonial Africa as follows:

- i. Pre-colonial African society had thriving agricultural and pastoral communities which provided adequate food for the requirements of their own communities, as well as had surplus for inter-regional commerce.
- ii. Pre-colonial African society had essentially a domestically economic organized society. There were large or small private partnerships with strong egalitarian element in the access to, and use of, things.
- iii. African societies had very complex social institutions which supported large political units that were able to organize and administer for the defence of the communities, as well as engaged in trade with other lands and distant communities.
- iv. Pre-colonial Africa society had an impressive indigenous works of art, craft and artefacts which were distinct and could only be products of long settled and organized communities with cultural values which expressed an interpretation of everyday economy, religious worship and social order.

This denotes that African communities were not primitive or pre-medieval; that they had existed and were well organized even before the coming of the Europeans. Furthermore, the structure of African economies and the network of distribution within the communities guaranteed distributive justice and democratic government. This was to the extent that societal values at that time encouraged the role of the individual within the economy for able-bodied men to be engaged in some economic pursuit of maximum self-fulfilment (Aboyade, 1976). Thus, the European, plunging into Africa and forcing the people through wars and conquests into strained colonialism, turned out to be a rape into the system of communal social order which existed among the people. This is so because, as at the time the Europeans, specifically, the Portuguese, first stepped foot in the soil of Africa, the continent had since progressed from the stage of barbarism to the stage where the people had a form and variety of civilization they could call their own. Thus, of the *Bini* or Benin Kingdom comprising of the present-day Edo people of Nigeria, for instance, the Portuguese termed the *Bini* core place a ‘city’, even in the 16th Century, following the physical



infrastructure and other evidences of civilization which they found like the moat which was dug around the ‘city’ to provide security against external aggression, a broad ringed road which was designed adjacent to the monarch’s palace while the palace in itself was of a spectacular architecture built for the head of the *Bini* royal blue blood and his retinue of wives and concubines. Again, they noted the existence of six number earth-worked spacious roads, adjacent to one another, starting from the ringed road, each of which ran into all the quarters and then, out of the main ‘city’. Then, there was the local peculiar design of distinctive architecture type for the royalty and the king’s henchmen, on the one hand, and the commoners, on the other hand, as the Portuguese also found within the kingdom, as well as the mode of living and the pattern of justice administration in the land which enhanced a communal social order –all of these, as was found in the early comers’ records of account became a great marvel to the self-same early Portuguese explorers to Africa because they thought that what they had seen in the ‘city’ of Benin was akin to what obtained in Lisbon, which was in the same period under the reign of King Manuel I of Portugal in the 1500s (see Alan Ryder, 1977). Thus, Africa was not a static society nor was it primitive or backward until the coming of the European colonialists into the continent.

2.1 Conceptual Explanation:

2.1.1 The Concept of Imperialism and Neo-Colonialism

The concept of imperialism has been defined differently by various institutions, organizations and scholars. Simply put, imperialism is the extension of one country’s power and influence to another through colonization, use of military power, etc. It is also considered as the exploitation of the resources of the colonized territories by a more powerful country. It involves the extension of a country’s power to acquire another country’s territory. It is linked with colonialism which is regarded as the expression of imperialism. According to *The Oxford Advanced Learners’ Dictionary* (2005), imperialism is a policy or practice by which a country increases its powers by gaining control over another. It is also the effect which a powerful country or group of countries has in changing or influencing the way people live in other poorer countries.

Claude Ake (1981) defined imperialism as the economic control and exploitation of foreign lands arising from the necessity for

counteracting the impediments to the accumulation of capital engendered by the internal contradictions of the domestic capitalist economy. He affirms that imperialism has been associated with unequal economic relations between states, not simply the inequality of large and small collaborators nor rich and poor trading partners, but inequality of political and economic dependence between the global north or the core nations of Europe, and the global south or the periphery nations of the Third World (Ake, 1981). What this signifies is that “the relationship between the developed countries and the Third World assumes dependence instead of interdependence” (Oromareghake, 2012). Therefore, in the words of Barrat Brown (1974), imperialism is the outward drive of some people who strive to build empires –as formal colonies and privileged positions in markets, protected sources of materials and extended opportunities for profitable employments of labour. D. A. Offiong (1980) sees imperialism as the economic subordination or dominance of one country or group of countries by another for the purpose of controlling the domestic or home economic resources of the weaker state or states. In the view of J. O’Connor (1971), imperialism is the expansion of political power by one state over another. Galtung (1973), views it as a relationship between the centre or core nations and the periphery nations so that:

...there is harmony of interest between the Centre in the Centre nation and the Centre in the periphery nation; there is more disharmony of interest within the periphery nation than within the Centre nation; and there is disharmony of interest between the periphery in the Centre nation and the periphery in the periphery nation (Galtung, 1973: 107).

Imperialism is also conceived as the dominance in the relationship between the industrialized capitalist West and the developing countries. It is a sophisticated type of dominance relationship which cuts across nations, and also a direct acquisition and control of a less powerful nation’s political and economic potentials by a more powerful nation. This is the relationship that existed and still exists between the developed nations of the West and the underdeveloped countries of Africa, Asia, Latin America, the Caribbean and the Middle East. This relation of unequal political and economic potentials has



relegated the third world countries to the background as dependent nations who are the primary producers of raw materials and highest importers of finished goods and technical services. Imperialism, therefore, emphasizes inequality in terms of economic relations between the “North” (i.e., the developed countries of Europe, United States of America and Japan, etc.), and the “South” (i.e., the underdeveloped or developing countries of Africa, Asia and Latin America, etc.) (Jacob et al., 2014).

2.1.2 Stages/Phases of Imperialism

According to Jacob et al. (2014), there are four major phases of imperialism. Each of these phases has its own productive forces, property relations and dominant ideologies which are rooted from the different stages in the development of Western capitalism. These stages are as follows:

- a) **Mercantilist Imperialism:** The mercantilist stage of imperialism was anchored on the feudal mode of production and was established within feudal merchant capitalism in 18th Century Western Europe. It involved the enslavement, colonization and plunder of the resources of the periphery states, and the expropriation of European peasants. Mercantilist imperialism was based on unequal trade relation between Western Europe and underdeveloped countries of Africa, Asia and Latin America.
- b) **Free Trade Imperialism:** The free trade stage of imperialism emerged after the industrial revolution in Britain. The reason for this was to raise productivity through cheaper sources of raw materials and to get hold of lucrative markets for manufactured goods. In other words, Africa became the place to source for cheap raw materials for European industries and was the targeted dumping ground for their finished commodities. This era lasted until 1870s where free trade was needed purposely to exploit Africa’s natural resources.
- c) **Monopoly/Corporate Capitalism:** The monopoly or corporate capitalism stage of imperialism was based on financial capital. There was the merger of banks and financial capital markets which coincided with the concentration and centralization of enormous capital in the hands of few individuals. However, surplus capital was repatriated from the exploited colonized world to the

industrialized capitalist nations. Multinational corporations (MNCs) were employed to monopolize business enterprises and to repatriate surplus capitals to the developed *mother* countries at the detriment of the developing countries in Africa and other TWCs.

- d) **Multilateral Imperialism:** The multilateral imperialism stage of imperialism is today regarded as the “contemporary or new phase of Imperialism” period. This stage is marked by the hegemony of the United States (US), in its efforts to deal with the worsening capitalist contradiction. This stage of imperialism emerged after the dissolution of bilateral colonial markets under the open door policy which required re-dissection of the world since the United States was excluded in the earlier partition of Africa by the European powers.

Apparently, the four stages of imperialism as highlighted above by Jacob et al. (2014) have, in one way or another, led to the economic, political and social inequality which can be observed in the relations between the global north and the global south, with Africa as the most affected continent in the global south.

The concept *neo-colonialism* has also been defined differently by different scholars, institutions and organizations. The *Online Thesaurus Dictionary* (2019) simply refers to the concept as a situation in which a more powerful country uses its economic, political, cultural, or other pressures to influence and control other countries, especially its former dependencies. It is the advocacy of imperial or sovereign interests over the interests of the dependent states. This form of relations is often synonymous with absolutist, authoritarian, despotic, dictatorial, hegemonic and hawkish roles (*Online Thesaurus Dictionary*, 2019). It implies that imperialism symbolizes the control of the less-developed countries by the developed countries of Western Europe, the United States of America, Canada, Japan and recent entrants like China and even the four Asian Tigers –Hong Kong, Singapore, South Korea and Taiwan, through indirect means.

The term *imperialism* was said to have been used first after the Second World War (WWII) to refer to the continuing dependence of former colonies on foreign countries. Its meaning was later broadened to apply to places where the supremacy of the developed country was applied onto a developing country to produce a colonial-like exploitation, as in the instance of Latin



America where direct foreign rule ended in the early 19th Century. The concept is now unambiguously negative since it is widely used to refer to a form of global power relation in which transnational corporations (TNCs) and multilateral institutions combine to perpetuate colonial forms of exploitation on the developing nations. Imperialism is also theorized as the development of capitalism which encouraged capitalist powers (i.e., nations and corporations) to further dominate and subject nations through the operations of international capitalism rather than by means of direct rule (Helperin, 2010).

Neo-Colonialism or *Neo-Imperialism* is also regarded as the practice of using capitalism, globalization and cultural imperialism to influence developing countries in lieu of direct military control (imperialism) or indirect political control (hegemony). The adjunct of the suffix *neo* which conjoins with the root word *imperialism* or *colonialism* was popularized by Dr. Kwame Nkrumah, first prime minister of the Republic of Ghana in 1964, and was first applied to the socio-political and economic domination of Africa and Third World Countries (TWCs). Nkrumah argued that in the process of undergoing decolonization in the 1960s, Africa was subjected to a “new” form of colonialism known as neo-colonialism or neo-imperialism. This was also discussed in Chomsky and Herman’s *The Washington Connection and Third World Fascism* (1979) and Jean-Paul Sartre’s *Colonialism and Neo-Colonialism* (1964). Some observers have also associated the concept with European policies that were seen as schemes to maintain the control of Africa and other dependencies. In this respect, Helperin (2010) observed that the event that marked the beginning of the usage of the term was the European Summit which held in Paris in 1957. At the Summit, six European heads of government agreed to include their overseas territories within the European Common Market (ECM) under trade arrangements that were considered by some leaders and groups as representing a new form of economic domination, particularly over French occupied African territories and the colonial territories of Italy, Belgium, and the Netherlands. Helperin stated further that neo-colonialism seems to evolve a coordinated effort by former colonial powers and other developed countries to block the growth in developing countries or TWCs while the former colonial powers retain the lands and people as sources of cheap raw materials and labour.

The effort today to grow neo-colonialism is associated with the Cold War and the US policy known as the “Truman Doctrine” under which the Government of the United States of America accepted protectionism over communism. This enabled the United States to extend her sphere of influence and, in some cases, place foreign governments under its maximum control. The United States of America also perpetrated her dominance by interfering in conflict situations in the developing countries. By this, the US helped in the reinstatement of regimes that were willing to act for the benefit of foreign companies and invariably work against the interest of the developing country (Helperin, 2010).

It is imperative to state that prior to neo-colonialism, the imperial structure operated through indirect means to control the economic, financial and trade policies of TWCs while the global or multilateral institutions were, in part, purposely located in the global south to enrich a few individuals in underdeveloped countries while the neo-colonialists kept the TWCs in circumstances of dependency and to be sources of raw materials and cheap labour. Furthermore, international financial institutions such as International Monetary Fund (IMF) and the World Bank were often used to perpetrate the neo-colonial culture when these institutions provide loans on conditionality which is mostly detrimental to the economies of the recipient Third World countries (Helperin, 2007).

2.1.3 Distinctions of Old and New Imperialism

Old imperialism refers to the colonialism prevalent in the 16th Century when super powers like Portugal, Great Britain, France, Germany, Belgium and Spain, etc., began to expand their empires through wars and conquests. According to Louis (2006), old imperialism occurred between the 16th and 18th Centuries. Essentially, new imperialism began around the 1870s when Asia and Africa were colonized by force of military conquest. Indeed, by the time new imperialism began, it exploited the local economies of the colonized countries for raw materials, purposely to service the growing needs of the emerging European industries. As well, it also imposed Western values side by side with the prevailing economic exploitation. Indeed, new imperialism is a more subtle version of the same economic oppression or exploitation under political and economic cover. In new imperialism, however, European powers did not acquire



the territories of the Less Developed Countries (LDCs). Rather, they built series of trading stations, respected and frequently cooperated with the local rulers in areas where trade flourished, to exploit the resources of the LDCs through economic penetration which they started in the 19th Century and still practise to date (Louis, 2006). In historical contexts, new imperialism is characterized under the period of economic expansionism perpetuated by European powers, the United States and Japan during the 19th and early 20th Centuries.

3.1 Empirical Review:

3.1.1 Reasons for Incursion and the Scramble for Africa

The rivalry between the European powers that scrambled to control the raw materials and natural resources in Africa, and to have access to cheap labour in the continent has been identified as the major force behind the dependency of Africa and the underdeveloped nature of the continent. While the Berlin Conference of 1884-1885 did succeed to eliminate the rivalry between the European powers, it partitioned Africa and created for the feuding powers areas of jurisdiction for market control. The partition which created areas of jurisdiction for the rival European powers brought about the creation of ‘states’ or ‘countries’ and ‘regions’ of Africa to which the world refers in contemporary times. Thus, the consequence of Europe’s incursion into, and the subsequent partitioning of, Africa among the European powers was the introduction and imposition of a “direct rule” system purposely adopted to enable the colonialists occupy and control the territory of Africa effectively. Though, the Europeans witnessed some forms of resistance from the natives, who were the indigenous peoples of Africa, unfortunately, the natives were overpowered by the superior armed power of the Europeans. For example, it is on record that the imperial rulers conquered the German South-West Africa in 1904 as they did again in 1907 in what is today known as the “Herero War” as they did also in the Maji Rebellion in German East Africa in 1905 and 1907 (Nadel & Curtis, 1963). This era was what Platt (1968) identified as the age of new imperialism following the significant economic changes that occurred in Britain as a result of the industrial revolution of the 19th Century. In other words, Britain was identified as the first nation to be industrialized and technically ahead of other European countries during this era. By the end of the 19th Century, other countries

like Germany, USA, Russia and Italy developed technically and competed with Britain. Although, Britain enjoyed a longer era of economic hegemony over the rest parts of Europe and the entire world, the hegemony was more forceful on the western part of Africa, and Britain asserted her imperial control and colonization of this part of the continent for a longer period of time (Platt, 1968). In a nutshell, the main motive for European incursion into, and the scramble for, Africa was for the general reason to use the resources in Africa to assuage the economic and socio-political crises which occurred in Europe during the first quarter of the 19th Century. Jacob et al. (2014) categorized the reasons or motives for European invasion into Africa as follows:

- a) **Economic Reasons:** The economic reasons for the scramble for Africa and the subsequent partition of the continent by the European powers is categorized as follows:
 - i. **The Demand for Raw Materials:** This is one of the major reasons for the scramble for Africa. Following the industrial revolution in Europe and the insufficient industrial raw materials to service the European industries, they decided to seek for alternative sources in other territories, particularly in the continents of Africa and Asia. Britain, in particular, was in worse situation because of its position as the first industrialized economy. The consequence of this was the invasion of Africa in search for raw materials and the subsequent colonial imposition on the continent.
 - ii. **The Demand for Markets:** There was high production of manufactured goods which were more than enough for European domestic consumption. Also, the price of some of the goods exceeded the people’s purchasing power and these exacerbated the need to find external markets for their goods outside Europe. The search for new markets in foreign lands led to the trade inequality experienced in Africa and other TWCs which still continues to date. The imposition of high tariffs for goods entering into the continent of Europe and non-tariff barriers for those goods entering into the TWCs, which they adopted to protect their internal markets, led to a drastic drop in export commodities and hence, the search for external markets became an alternative to resolving these problems. This promoted the inequality in trade relations between the north or the core nations of Western Europe, on the one hand, and the south



or the periphery nations of Africa, Asia and Latin America, on the other hand.

- iii. **The Quest for Investment:** The surplus production of European finished goods which could not all be consumed within her economic environment and lack of new areas of further business investments in Europe also promoted the quest for the scramble for colonies in foreign lands which did bring huge profit to the European investors. The availability of land and cheap labour in these new colonies of Africa and Asia, certainly, minimized or lowered the cost of production and maximized profits for the Europeans. This, essentially, also facilitated the quest for the scramble for Africa.
- iv. **The Demand for Cheap Labour:** The demand by the European working class for improved wages, good working conditions, and the establishment of labour and trade unions, etc., also facilitated the scramble for Africa. Since these demands could not be met by the monopoly capitalists who were only interested in profit maximization through the exploitation of labour (or workers), the only available solution was to seek for cheap labour in the colonies of Africa. The consequence of this became the perpetual dependence of the underdeveloped nations on the developed or industrialized nations.
 - b) **Political Reason:** Besides economic reasons, there were also political reasons which engendered European scramble for Africa. The reasons are discussed below:
 - i. **National Prestige and Glory:** The period of national prestige and glory was the period in which the acquisition of colonies and conquests of the less powerful nations of the world was the prestige and attribute of a super power. This was also the period Britain acquired colonies in Asia and extended its conquests to Africa. Other European nations subsequently followed suit for the purpose of prestige.
 - ii. **European Nationalism:** This was the period in which the smaller states in Europe decided to merge, to form a larger nation. Before 1870s, some European nations were engulfed in conflicts and disunity and were disorganized. They were also not economically and politically stable. These identifiable problems made these nations to form alliance in order to establish bigger and more stable countries.

Immediately this was achieved, Germany and France emerged as the big nations of Europe. The new nations of Europe also became economically, politically and militarily strong and stable. They also strove to acquire colonies to prove that they were more powerful than they ever were before the merger. The consequence of this is that the nations of Britain, France, Portugal, Belgium, and Italy extended their quests for expansion to Africa.

- iii. **Balance of Power in Europe:** Britain, France, Germany and Italy, in order to maintain a balance, peace and unity, and to avoid the possibility of war decided to balance the power of the states in Europe. But, this could not be sustained because of the France-Prussian war of 1870-1871 which Germany emerged victorious and humiliated France by occupying their two colonies of Alsace and Lorraine that were rich in coal and iron. This defeat forced France to consider the scramble for Africa and to expand her territory. Germany purposely rushed to Africa to check France territorial expansion.
 - c) **Social Reasons:** The social reasons for the scramble for Africa are best discussed under the subheadings below:
 - i. **Evangelical Reason:** This is identified as one of the major reasons for the scramble for Africa. The quest to propagate European religion and ideology made them to search for fertile grounds for that purpose in Africa. Thus, propagating the Christian religion was their major aim in this respect.
 - ii. **Strategic Reason:** To safeguard European interests in Africa, strategic areas such as the Nile Valley, the Congo Basin, the Niger Basin, South Africa and East Africa were established. From these points, they could easily facilitate the transfer of raw materials which they exploited from Africa to Europe. This became a contributory factor and one of the major reasons for which Africa was partitioned and shared among them.
 - iii. **Humanitarian Reason:** This is another reason for European incursion into Africa and the scramble for the continent. The abolition of slavery and the trade in slaves was the major reason behind the emergence of European humanitarian groups. These groups championed the universal condemnation of all acts of slavery as well as other forms of acts against humanity. The humanitarians'



major reason for the campaign against slavery was that slavery and the trade in slaves undermined human dignity, and should be abolished completely.

- iv. **The Rise of Racism:** Racism is based on the belief of one man's superiority over another. The European imperial powers saw themselves, their races and cultures as superior, and decided to impose their cultures on Africans. In point of fact, this was one of the Whiteman's civilization missions to Africa, and its impact was disastrous, and still is visible in contemporary times.
- v. **The Demand for New Settlement Areas:** The industrial revolution in Europe, the drastic drop in the demand for human labour and the subsequent loss of jobs (since machines were now doing the work which man, thitherto, did manually) with growing unemployment engendered the demand for settlement areas in the new places to where people had relocated. The consequence of this development was massive unemployment and lots of social problems such as robbery, riots and rural-urban migration, etc. Seeking solutions to these social problems made the European powers resort to alternative measures, and colonizing Africa was one of such alternatives since Africa was a virgin land, big enough to accommodate unemployed Europeans (Jacob et al., 2014).

3.1.2 Contemporary African States and New Imperialism

New imperialism in contemporary African history is characterised by the era of European territorial expansionism in terms of trade in the 19th and 20th Centuries, and this coincided with the industrial revolution in Europe. New imperialism is also associated with the emergence of the United States of America (USA), Canada, Japan and China as new entrants into Africa in the continent's colonial imposition history. The industrial revolution in Europe had necessitated the quest for more raw materials for the newly developed industries, as well as to find markets for the surplus finished goods in the TWCs. According to Louis (2006), the consequence of the industrial revolution in Europe was territorial conquest and expansion with massive exploitation of the resources of the underdeveloped countries. The conquest of Africa and some parts of Asia resulted to a rivalry among the imperial or colonial powers. This turned out to be a new era of imperialism and the partitioning of African

territories among themselves for convenience and easy exploitation of African resources. With time, after several decades of colonial occupation, the majority of the colonized territories in Africa and other TWCs gained nominal political independence from the imperial powers while the economies of the *so-called* 'politically' independent countries were left perpetually dependent on the economies of their former colonial masters for dominance of an indirect sort.

Today, scholars associate new imperialism with the period of decolonization which followed the end of Second World War (WWII). The term is also used to differentiate the present day "free trade imperialism or multilateral imperialism", a period marked by the USA hegemony which is, indeed, also directly linked to the earliest forms of imperial activities such as the period of mercantilism and colonialism that had existed from the 16th Century up to early 19th Century. The consequence of this relationship or link is the political and economic dependence of Africa on the economies of the Superpowers. This was what the Ghanaian nationalist, Kwame Nkrumah, termed "Neo-colonialism". In the light of this, Louis (2006) and Gilmartin (2009) have expressed their opinions that between the years 1850 and 1914, Britain controlled over 30 per cent of Africa's territory while France controlled over 15 per cent of the same territory, Germany controlled 9 per cent, Belgium ruled over 7 per cent, while Italy managed to control one per cent of the entire territory.

The inequality in relations between the former imperial powers and the exploited regions of Africa has led to the propagation of two theories of new imperialism. These are the Accumulation theory and the World System theory.

- i. **The Accumulation Theory:** This theory is centred on the accumulation of surplus capital by the imperial powers or European capitalists. This was visible during and after the industrial revolution, characterized by restricted opportunities at home, and the drive to seek more financial interests and profitable investments abroad with lower labour costs, unexploited raw materials and lesser competition. This theory was adopted by Karl Johann Kautsky (1854-1938), a Czech-Austrian philosopher, journalist and Marxist theoretician, and John Atkinson Hobson (1858-1940), an English economist, social scientist



and critic of imperialism; a lecturer and a writer. The theory was criticized for its failure to critically explain the reasons for colonial monopoly and the stranglehold on the less industrialized nations of the world; or why a country such as Italy recorded little surplus capital in the period, or why the great powers of the very recent century such as USA and Russia were not borrowers of foreign capital. The theory was also criticized for its failure to explain the military and bureaucratic costs of the occupation of the colonizers on the less developed lands (Louis, 2006).

- ii. **The World-System Theory:** This theory sees imperialism as a part of a general and gradual extension of capital investment from the “core” of the industrial countries to the less developed “periphery” states. The world-system theory was made popular by Immanuel Maurice Wallenstein (1997), an American Sociologist, historical social scientist, a world-system analyst and a senior research scholar at Yale University since the year 2000. In an attempt to X-ray Wallenstein’s global perspective on imperialism, Bernard Porter (2015) viewed Britain’s adoption of formal imperialism from the perspective of the consequences of the relative decline in her economy, outmoded physical plants and forms of business organization, as well as the loss of her position as the first to be super power and one to achieve modernization before the United States of America (Louis, 2006).

It is pertinent to state that in terms of the harmful outcome of imperialism on the Third World, Africa is the most negatively affected continent in the world. Signs and the vestiges of Africa’s economic, political and social dependence on the economies of her former colonial masters are still visible in our age and time. Presently, there are to be found very little or limited exceptions to this state of affairs. Even some of the nations of Africa, like South Africa, which seem to have recorded reasonable economic and social development, are not completely economically independent since a larger portion of the country’s development stride is linked to the economy and *interference* of the West including the United States. The implication of this is a chronic dependence on the export commodities of the world’s developed nations and a reasonable

market share of raw materials from the developing nations taken to Europe and to North America without which the developing economies may not survive at all. In recent times, however, the countries of Africa have become the dumping ground for inferior goods and technologies from Europe, the USA, Canada and China.

The growing elite in Africa in collaboration with *modern* Euro-American styled governments installed in the states of Africa are directly or indirectly employed to exploit both the natural resources of the local people and the labour force in the land. Basically, this is achieved through the activities of the Multinational Corporations (MNCs) that are based in Africa with headquarters located in the global north. Multinational institutions such as the International Monetary Fund (IMF) and the World Bank are designed to favour the industrialized economies of the world to the detriment of the Less Developed Countries (LDCs). The principles of the World Trade Organization (WTO), an assembly purposely established to regulate the trade relations among its member states, have also been criticized since it was designed strictly to favour the already developed economies of the world. The WTO has been accused of bias on issues of tariff and non-tariff barriers imposed by most privileged economies of the world. Price regulation has never been equal since markets for commodities and raw materials from the South are determined by the super economies of the North America plus the West and their allies in the South. This has widened the economic gap between the north and the south, and fashioned out the “north-south” dichotomy by the countries of Western Europe, the USA, Canada and China even in the 21st Century. However, without a doubt, the European colonial incursion into Africa and the scramble for, and subsequent partition of, the continent by European powers including latter-day activities of new entrants like the North American countries of USA and Canada, Japan, and China into the neo-imperial race to control African economies have impacted much less positively than negatively in the area of economic development of Africa and its states.

3.1.3 Negative Legacies and Effects of Imperialism

There are also the negative impacts. These imperial or colonial legacies are examined below.



- i. **Artificial Boundaries:** The partition of Africa into protectorates and the carving out of artificial boundaries for individual country's exploitation of the resources in Africa has been the most devastating effect of European imperial activity in the continent. Thus, new boundaries were hurriedly created by the imperial powers without putting into consideration the linguistic, ancestral and cultural differences of the traditional African society which had existed as independent societies. Undeniably, as has been examined, African tribal societies were self sufficient and survived without affiliations to other societies for centuries even before the emergence of colonialism. In Nigeria, for instance, the amalgamation of the northern and southern protectorates into one unified country in 1914 made possible the merger of divergent ethnic nationalities in the country that now agitate for further creation of separate states and local government areas along cultural and linguistic lines. Based on the artificial boundaries created by the imperialists, most of the tribal peoples of Africa are often than not involved in present day border conflicts and wars, and they see each other as rival groups. A good example was seen in Nigeria, barely seven years after the departure of the British colonizers, when there erupted in 1967 a crisis of tribal dimension which came with the Igbo alleged pogrom on its tribal men and women. This necessitated the secession of the Biafra group from the union with other tribes in the country which was forcibly forged together by the British. Another example could be cited in the genocide war between the Hutu and Tutsi tribes in Rwanda which claimed so many lives in 1994. The State of Rwanda was created by the Belgian colonial administrators after the annexation of the territory from the German colonial authorities. The Belgian colonial authorities promoted the superiority of the Tutsi tribe over the Hutu ethnic group, and after the country's independence, there remained decades of ill feelings between the two ethnic groups. Besides these examples of intra-country rivalry in Africa, there also exist inter country rivalries with no thanks to the European partition of Africa in the 19th Century. Examples of this nature are replete all over the continent of Africa, and it draws from
- the artificial boundaries created by the European colonial invasion into Africa as indeed in all TWCs.
- ii. **Cultural Alienation:** The emergence of colonial powers and the introduction of foreign culture have also impacted negatively on the traditional way of life of the people of Africa. Since European colonialism, the people of Africa have been culturally alienated from their traditional ways of doing things. Owing to this factor, the growing intelligentsia in Africa had problems with the colonialists. They felt short-changed by the Whiteman before whom they lost virtually every bit of their socio-cultural life in the name of colonialism and civilization. When faced with the realities of cultural alienation, the reaction of the local people was swift who lived within the British sphere of influence (later named *Nigeria*). Ailende Ativie (2013) observed that among the local people, there arose anti-European emotional outlets which were vocalized to uphold the socio-political and cultural traditions of the *Nigerian* people. Moreover, Ativie wrote:
- The group of nationalists, the repatriates from Sierra Leone of manumitted slaves, educated in the 1860s,... were stung into action at British conquest and rule which was seen as a factor in creating an exaggerated belief in White superiority and Black inferiority at occupation. Indeed, a European racial superiority had been fuelled by cultural alienation brought about by the years of slavery.... A mood of sullen discontent soon settled on a sizeable number of this crop on new Nigerian elite, and the various activity or inactivity of the new master in church and state, to say the least, provoked their sensibilities.... They, therefore, began to reflect on doing things the African way in order to assert their own identity and African worldview. They engaged in donning local formal attire to reflect a Nigerian national sartorial identity and elegance.... The Nigerian elite introduced and involved themselves in numerous social engagements all to reflect the Nigerian traditional practices and way of life. They dropped foreign names and re-christened themselves in local ones to reflect the culture of the local people.*



The ex-slaves promoted local songs, music and dance, and they revelled in these in order to showcase richness and variety of the Nigerian ethnomusicology. They published newspapers and other literatures in local languages to propagate a convention of orthography for Nigerian languages and to promote a reading culture in these languages. The educated elite extolled the virtues of Nigerian cultural heritage and agitated for them (Ativie, 2013: 820-822).

In spite of the above, many Africans to date have been unable to revert fully to the status quo. Indeed, because of western education, many take preference to be attired and to speak like Europeans instead of going full circle the African way. As of the present, however, many Africans have become completely alienated from their local cultures and are totally withdrawn from identifying with their local languages while others emphasize the use of foreign language as medium of communication in their homes. In point of fact, western culture and way of life is common practice in virtually all European language speaking countries of modern day Africa. Today, these European languages and the related cultures of the Whiteman have subverted the people of Africa from their traditional ways of existence.

- iii. **Dependence and Lifelong Poverty:** This is one of the most enduring effects of imperialism in Africa. Many states in the continent of Africa are blessed with the abundance of natural resources but a high number of the population in the continent live below poverty lines. The presence of large numbers of Multinational Corporations (MNCs) or Transnational Corporations (TNCs) which were established through the charter of a motley European imperial government to trade with the indigenous people of Africa enriched the colonizers who transferred the surplus capital to their home country and enjoyed some monopoly over and above the local people in Africa. Clearly after granting nominal independence to countries of Africa, between the late 1950s and the early 1960s, the imperial powers i.

desperate and installed African national governments they extracted unfair concessions while they exploited their gains at the expense of the ordinary citizens of Africa. This relationship, no doubt, has left African national governments and the citizenry in perpetual dependence on foreign aids. In effect, this is what some African elite and scholars refer to as “Modern colonialism” or “Neo-colonialism”.

- iv. **Christian Religion:** Undoubtedly, the introduction of Christian religion did succeed in diminishing most of African traditional and cultural practices and the way of life of the people even before the emergence of colonial rule. The presence and practice of Christianity (and, by extension, other imported religions to Africa) up to the present moment has had to threaten the peaceful co-existence of the people in Africa who have the tendency of being polarized based on religion. Indeed, until colonialism, Africa had largely had and practised its own cultural religion. Essentially, therefore, there has been created a schism, since Africa’s witness of colonialism, in the number of those who hold a belief in the culture and practice of African traditional religious credence and its convictions, on the one hand, and the belief in Christianity and its practices, on the other hand, in many African countries today. A relatable example is the divide on the lines of religious creed which continues to threaten the peaceful co-existence of the people of the Democratic Republic of Congo (Congo D.R.) (see Habib, 2016; Ihunda, 2017; Ranen, 2018). Indeed, all aspects of the religion and cultural belief of the people of Africa including the most sacred of all systems of belief were destroyed and replaced with European religion and ideology. By this, European colonialists interfered with the African traditional religion whereas they introduced the Christian religion on purpose as a substitute to the existing traditional religion of the people.

We, therefore, categorized the impact of imperialism in contemporary African society under the following subheads:

- i. **Economic Effect:** We support the opinion of other scholars that inadequate preparations by the departing European colonialists to hand over the reins of power to the rising African elite throughout the continent led to the economic



problems prevalent among African states even in the 21st Century. We also noted that European powers pulled out of their colonized states in a hurry and without putting in place any notable transition plan. Thus, after independence, when the new states in Africa needed to build their exploited and impoverished economies, they found out that they were themselves indebted to the agents of the colonial powers; such agents as the World Bank, IMF, MNCs/TNCs. The discovery of the abundance of raw materials in Africa and the market for finished products in Africa on terms of unequal trade has also led to the present situation whereby most Africans live in poverty and depravity in the midst of plenty in the continent. In effect, the raw materials or resources were obtained cheaply from Africa and were made into finished goods after which the goods were returned to Africa, to be sold at a high profit margin. In this light, gold, diamonds and other mineral resources of intrinsic value found in Africa were exploited. At a much later stage, raw materials like palm-oil, rubber, cocoa, cotton, ivory, etc., which were found in abundance, were also exploited and obtained cheaply from Africa; taken overseas to be processed in their industries and were returned to Africa, to be sold as finished products at exorbitant rates. These actions and activities subjected African states to depend materially on the economies of the developed countries.

ii. **Technological Effects:** It is on record that the European sailors who made the first voyages to Africa found the continent to be a fertile ground for human and natural resources. As earlier discussed in this paper, there were in abundance, diamonds, gold, rubber, palm-oil, cotton, and ivory which changed the course of European economic history. Africans and their soil were exploited rather than the colonialist going into partnership with them. On the contrary, Africa was treated as a place for the exploitation of raw materials and a place from where the colonialists could obtain and maximise their wealth and status. Rather than import the technology in Europe into Africa where there was the abundance of natural resources, land, and cheap labour, the Europeans repatriated raw materials from Africa back to Europe where they had the technical know-how to

process and produce goods. In turn, they returned the products as finished goods to Africa where the technical capability to the production of goods was lacking and, they sold the goods to the locals at exorbitant rates. In fact, Europe did more harm than good in this area when it colonized the continent. By this very fact, Africa was prepared wittingly to lag behind Europe technically. Till date, Africa is still struggling to be industrialized like the advanced nations of Europe, the United States, Canada and China.

iii. **Political Effect:** The system of politics in pre-colonial era was based on tribal relations, as well as on traditional political institutions. Equally, it was based on that which did not extend beyond the immediate society of the same culture, tradition and settlement area of a people. This system was disorganized and dismantled by the European colonial powers. Although the emergence of colonial conquest did open the doors for Africans living in distance places to interact with ease. This is true in the sense that tribes were no longer restricted to interacting with neither those in distance places nor those living in relatively closer terrains to them. Indeed, the development of infrastructures made the continent of Africa at large to interact with ease and beyond tribal communities much as improved road networks and railways made distances between villages and towns shorter and closer more than it ever was before the imperial powers made contacts with Africa. Communication system was also developed and improved upon. The traditional African societies were opened to the rest of the world. These are some of the favourable legacies of imperial expansionism. Unfortunately, the consequence of this expansion was the drastic imposition of European political culture on the indigenous people. Political institution was forcibly installed by the imperial government in Africa following the Berlin Conference of 1884/1885 which partitioned Africa among the European powers for their selfish interests. African monarchs were dethroned to install European administrators, and in some areas, an indigenous elite class was created (in the course of the indirect rule system) to rule the people of Africa on behalf of the



European powers. This practice was common place in British West African colonies.

- iv. **Cultural Effect:** As earlier mentioned, the European coming in contact with the indigenous people of Africa impacted negatively on the traditional culture of the local people. Many things changed including the mode of dressing of the African with the introduction of European dress mode. English and French languages dominated the Anglophone and Francophone former colonies of Africa. In many parts of the continent, many citizens became less interested in passing on their cultural languages on to their children. The result is that their local language culture and dialects are fast receding, thereby giving way to the imbibed languages and cultures of their former colonizers. At the moment, this is considered to be one of the most caustic legacies of European conquest of Africa.
- v. **Social Effects:** Social classes or differences which had little or no place at all in African communities before the coming of Europeans to Africa now exist. Therefore, the existing social hierarchies in African societies were altered. Socially, now, native people see themselves differently. Since colonialism to date, there has arisen social and ethnic discrimination among the people. Critically distinguishing between tribal lines has since become the order of the day in the continent in general and in the individual states of Africa in particular. The consequence of this has been colossal but negative. In one breath, this stimulates nepotism, thereby bringing about large scale discrimination between peoples of different tribes, especially when it comes to matters of holding positions in official quarters of government and, in another breath, it has engendered more constant and widespread communal conflicts experienced in states created in Africa since its partition. A good example is the thirty-month civil war which was fought in Nigeria between 1967 and 1970. Another example could be cited in the genocide war in Rwanda in 1994. Yet, we have the ongoing tribal wars in Congo D.R., and, of course, the present day Fulani Herdsmen menace in Nigeria, etc.

4.1 Probable Solutions to Economic Dependence of Africa

Based on the findings of this study, the following recommendations are made for the purpose of African states reducing to the barest minimum or even completely eliminating the over dependence of its economies on the economies of the industrialized countries of the world:

- i. African countries practicing mono-economy need to radically diverse their economic drives and adopt multiple economic systems. Mixed economy would be necessary requirement for the speedy revitalization of the economics of African states. In other words, revivification of trade is a necessary requirement for the African economy to strive without being over reliant on the economies of the West, i.e., Europe, the USA, Canada, Japan and China, etc.
- ii. African countries should also revisit and review the principles, rules and regulations of the existing regional and sub-regional organizations such as the African Union (AU), Economic Community of West African States (ECOWAS), Common Market for Eastern and Southern Africa (COMESA), East African Community (EAC), etc. Major obstacles to these regional and sub-regional economic integrations such as inequity in the distribution of benefits, poor funding of agricultural sector, reluctance of some states to honour financial obligations to the union, etc. should be addressed and completely avoided. Henceforth, total state reconciliation to these bodies should be emphasized while compliance to the organization rules and regulations, and financial obligations should be emphasized as necessary requirements for a stable African economy in sum without total reliance on the economies of the industrialized countries of the world.
- iii. The introduction of a generally accepted regional or sub-regional legal tender (i.e., an official medium of payment or a monetary currency) is also a significant requirement for the effective revitalization of African economies. Expectedly, this will help to reduce and eliminate overdependence on the economies of foreign countries. Furthermore, this will encourage self-reliance, exports and imports within the region and in the entire continent of Africa, with little or no interference from other nations of



the world. The adoption of a generally accepted legal tender should come with the establishment of a continental Central Bank as the regulatory financial institution. Individual African countries' local currencies should not be eliminated altogether. Rather, they should be incorporated into the market through official exchanges with the generally accepted legal tender.

- iv. Technical revitalization of processes of raw materials into finished products is also a necessary requirement to eliminate overdependence on foreign economies. African states should strive to put the abundant natural resources into finished goods rather than relying on imported manufactured goods from the developed capitalist nations. African states should also avoid the importation of out-dated equipment or technologies from the industrialized nations of the world. A radical approach to this problem is a necessary condition for the total development of the economies of African states through the invention of local technologies and the training of indigenous technical experts while the division of labour is also of considerable importance here.
- v. A uniform tariff system must be encouraged to eliminate unnecessary imposition of tariff and non-tariff barriers among member states. Once this is carried out, there would be no need for unnecessary competition. Exports and imports will be encouraged within the region and specialization will be achieved. Each nation would then strive to tap their natural endowments for exports while they endeavour to import goods produced outside their countries at a reduced prices since the tariff system will be favourable to all.

Except for occasional humanitarian emergencies, there must be total disconnection of the economies of the advanced countries from those of the African states if the industrialized nations really want to help the developing countries to grow. In this scenario, the advanced economies should wind-down and altogether, terminate aid to Africa. Evidently, African countries that have received the biggest aids in development are the ones that are in the worst socio-economic shape at the moment. In spite of the huge capital that has been poured into Africa over time, a lot of countries in the continent remain poor. Yet, more and more people are getting poorer on a daily basis. It is sheer

insanity to keep doing the same thing over and over again while we expect to get different results. Total disconnection from foreign aids will strengthen African local markets everywhere and it will encourage the spirit of entrepreneurship which is desperately needed in Africa. In Kenya, for example, with all its foreign aids, it still records a low Gross Domestic Product (GDP) while per capita income is high. Whenever there is a drought in a region of Kenya, the politicians instinctively cry out for more help rather than find a lasting solution to the problem that besets them. Unless the people of Kenyan help themselves, the country might continue to go cap in hand, forever begging for alms. African countries should, on their own, take the first steps and launch themselves into modernity by disconnecting totally from accepting foreign aids from the industrialized and advanced capitalist countries of the world. Africans, consequently, must as a matter of fact, liberate themselves from the overall unequal relationship and chronic dependence on the economies of the Global North.

5.1 Conclusion

This study which x-rayed the pleasant and unpleasant imparts of imperialism in contemporary Africa state revealed that states in the continent could possibly eliminate their dependence on the economies of the Industrialized nations by re-visiting the rules and regulations of the existing regional organizations and to abide their regulations and exercise their expected obligations to the organizations. A re-visit of their economic systems is also pertinent to eliminate their perpetual dependence on the economies of the Western states. Technical revitalization amongst others is also essential to the development of the economy of the Third World including the countries in African continent.

References

- Aboyade, O. (1976) *Issues in the Development of Tropical Africa*. Nigeria: Ibadan University Press.
- Ake, C. (1981) *A Political Economy of Africa*. Nigeria: Longman.
- Ativie, C. A. (2013) "Nigerian Pidgin: Communicative New Trend Toward Sustaining Post-independence Nigerian Nationalism". In *US-China Foreign Language*, Vol. 11,



- No. 11, (pp. 820-833). California: David Publishing Company.
- Barratt-Brown, M. (1974) *The Economics of Imperialism*. Toronto: Harmondsworth Penguin Education
- Burkharin, N. (1973) *Imperialism and the World Economy*. Monthly Review Press (Google scholar). www.tandfonline.com/doi/full/10.1080/01436597.2017.1374172
- Chomsky, N. and Herman, E.S. (1979) "The Washington Connection and Third World Fascism". Quebec, Canada: Black Rose Books Ltd.
- de-Gobineau, J.A. (1915) *Inequality of Human Race*. London: William Heinemann.
- Engels, F. (1884/1983) *The Origins of the Family, Private Property and the State*. Moscow: Progress Publishers.
- Galtung, J. V. (1973) "The Limits to Growth and Class Politics". In *Journal of Peace Research*, Vol. 10, No. 1/2, pp. 101-114.
- Gilmartin, M. (2009) "Colonialism/Imperialism". In Gallaher, C., Dahlman, C., Gilmartin, M, Mountz, A & Shirlow, P. (2009) *Key Concepts in Political Geography*. London: SAGE p.115. ISBN 9781446243541. en.m.wikipedia.org/wiki/New-Imperialism
- Habib, F. (February 2016); Ihunda, V. (November 12, 2017); and Ranen, Po. (March 18, 2018). Comments in Quora on "what are the lasting effects on Imperialism on Africa". [Quora.com/what-are-the-lasting-effects-of-imperialism-in-Africa](https://www.quora.com/what-are-the-lasting-effects-of-imperialism-in-Africa)
- Helperin, S. (2007) "Neo-colonialism". In *Encyclopedia Britannica*. London: SAGE Publications.
- Helperin, S. (2010) "Re-envisioning Global Development: Critical Issues in Global Politics". In *Encyclopedia Britannica*. London: SAGE Publications. www.britannica.com/contribution.Sandra-Helperin/9345848.
- Hornby, A. S. (2005) *Oxford Advanced Learner's Dictionary* 7th Edition. Oxford: Oxford University Press.
- Jacob, A., Ologbenta, D., Aniforwose, R. & Abdul-Rahooof, A. B. (2014). "Third World Dependency and Development". In *National Open University of Nigeria (NOUN): POL 431 Course Guide*. Lagos, Nigeria: NOUN Publication.
- Kamara-Mwijage, J. F. (2012) *Major Events in African History: A Guide to the Study of the Origins and Development of the Modern African States*. Morogoro, Tanzania: Salvatorian Institute of Philosophy and Theology, [2004].
- Kuusinen, O. W. (1960) *Fundamentals of Marxism-Leninism*. Moscow: Progress Publishers.
- Lenin, V. I. (1917) "Imperialism: The Highest Stage of Capitalism". In *Lenin: Selected Works*. Yorks: International Publishers.
- Louis, W. R. (2006) *Ends of British Imperialism: The Scramble for Europe, Suez and Decolonization*. London: I.B Tauris. p.910. en.m.wikipedia.org/wiki/New-Imperialism
- Marx, K. (1867) *Das Kapital*. Hamburg, Germany: Vorlag von Otto Meissner.
- Motsoko, P. (2012) Effects of Colonialism on Africa's Past and Present. (Address at AZAPO Commemoration of Soweto, 20 May, 2012). Pambazuka News. www.pambazuka.org/global-south/effects-africas-past-present.retrieved.29-4-2018.
- Nadel, G. H. & Curtis, P. (ed.). (1963) *Imperialism and Communism*. India: The MacMillan Co.
- Narayan, J. and Sealey-Huggins, L. (2017) "Whatever Happened to the Idea of Imperialism?". In *Third World Quarterly*, Vol. 38, No. 11, pp. 2387-2395. www.tandfonline.com/doi/full/10.1080/01436597.2017.1374172. retrieved 13/5/2018
- Nkrumah, K. (1965) *Neo-Colonialism: The Last Stage of Imperialism*. London: Thomas & Son Ltd.
- O'Connor, J. (1971) *The Meaning of Imperialism*. Boston: F. Porter Sergeant Publisher.
- Offiong, D. A. (1980) *Imperialism and Dependency: Obstacles to Development*. Enugu, Nigeria: Fourth Dimension Publishers.
- Online Thesaurus Dictionary* (2019) "Imperialism". <http://www.macmillanthesaurus.com/dictionary.htm>
- Oromareghake, P. (2012) *Third World and Dependency*. Nigeria, Benin-City: Allen Publications.
- Platt, D.C.M. (1968). "The Imperialism of Free Trade: Some Reservations". In *Economic History Review*. Vol. 21, No. 2, pp.296-306.



Porter, B. (2015) *Empire Ways: Aspects of British Imperialism*.
England: International Library of Historical Studies.
<http://www.bloomsbury.com>

Ryder, A. F. C. (1969) *Benin and the Europeans: From 1485 to 1897*. New York: Humanities Press.

Sartre, J-P. (1964) “Colonialism and Neo-Colonialism”.
Psychology Press, ISBN 978-0-415-19146-3.

en.m.wikipedia.org/wiki/Neo-colonialism. Retrieved 13-5-2018

Ukala, S. (2007) *African Theatre: Beast of No Gender?* 13th in the Series of Inaugural Lectures of the Delta State University, Abraka, Nigeria. Benin-City: Justice Jeco Press.