



Anti-Colonial Struggles and Decolonization: Strategies for Departure from Imperial Powers in Africa

Adekunle Alaye¹

Abstract: This paper examines the multifaceted landscape of anti-colonial struggles and decolonization in Africa, focusing on the diverse strategies employed by African nations to achieve independence and sovereignty from imperial powers. Drawing upon historical analysis and contemporary scholarship, the study underscores the agency and resilience of African peoples in navigating the complexities of colonial domination and forging paths toward liberation. It explores a spectrum of strategies, ranging from armed resistance and political mobilization to diplomatic negotiations and grassroots movements, highlighting the interconnectedness of local, regional, and global dynamics in shaping the decolonization process. Through a comparative lens, the paper elucidates the nuanced approaches adopted by different African countries, considering factors such as colonial legacies, socio-economic conditions, and geopolitical pressures. Furthermore, it interrogates the enduring legacies of colonialism and the ongoing challenges of neocolonialism, emphasizing the imperative of continued solidarity and collective action in advancing the cause of African liberation. Ultimately, this research contributes to a deeper understanding of the complexities and trajectories of anti-colonial struggles in Africa, offering insights into the diverse strategies employed to confront and transcend the legacy of imperial domination.

Keywords: Decolonization; Colonialism; Imperial Powers

¹ PhD, Olabisi Onabanjo University, Nigeria, Address: Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria, Corresponding author: sunday.alaye@oouagoiwoye.edu.ng.



Copyright: © 2024 by the authors.
Open access publication under the terms and conditions of the
Creative Commons Attribution-NonCommercial (CC BY NC) license
(<https://creativecommons.org/licenses/by-nc/4.0/>)

1. Introduction

The history of decolonization in Africa was likely grimmer than in any other portion of the world, it was nearly no place simple or quiet matter, whether it was the Dutch in Indonesia, the French Indochina (Vietnam) or Portuguese in Goa on the Indian subcontinent. The debris of European colonialism and of ensuing Western financial intercession was as well habitually financial chaos and political bloodshed.

Understanding the history of the colonial experience between Europe and Africa, it is pivotal in getting a handle on why the rationale of improvement whether explicitly or impliedly was at the epicenter of the civilizing mission. Colonialism as in reality been qualified as Europe's to begin with blessing of science to the rest of the world, (Hegel, 1988). In the 19th century, Africa without any question displayed itself as a culminate research facility for such a test. European knowledge were speedy to embrace an unfit preface that Africa had no history of its claim, and indeed if there was any, it was either excess, of small pertinence to the advanced world or nothing to take domestic- a solid supposition that nothing happened there in its "prehistory.

Beside verbal declarations, authentic accounts of life in Africa, sometime recently the entry of the Europeans were at best meager. Those who communicated concern more regularly than not sustained the sense that the history of Africa was the history of white movement there. African traditions and conventions were nothing more than insignificant interest. It is European activities that were of significance and significance (Hegel & Rauch, 1992).

Tales of pilgrims striding the unsafe wildernesses and deserts of Africa stirred gigantic interface in the European metropolitan perusing open. As the interface over these men and their exercises expanded, a corpus of both genuine and anecdotal heroes - missionaries, pioneers, dealers, early authorities, legal counselors, etc. - rapidly started to develop. This incorporates the likes of James Bruce, Mongo Stop, David Livingstone and Henry Stanley. They reflected the best of Europe; models of courageous men to imitate; models of goodness and a clear sign of what enormity seem document. Their discoveries and reports approximately the African scenes and locals were vital in building up a determinate discernment of non-Europeans in common and Africans in particular.

(Fanon, 1961) embodied "Decolonization as the assembly of two powers, restricted to each other by their nature, which in truth owe their inventiveness to that sort of sub-stratification which comes about from and is fed by the circumstance in the colonies. A sharp social refinement drawn between the civilized Europeans and

primitive or savage Africans was significant in underlining the financial imperativeness of the civilizing mission. It was monolog which anticipated “the other” as anything but outsider. The experience with Africa was an experience with a primitivism, given that Africa had been cleared out behind in a return organize of human advancement. It was an experience between a paramount who seem do as it satisfied and a in reverse commonwealth that was missing in sway, subsequently too missing in its rights similarity. Colonialism hence came with a totally unused set of challenges, particularly with respect to surrounding and directing relations with the non-European people groups, as of now qualified as uncivilized.

While Africans were commonly portrayed as primitive and in reverse, Europeans on the other hand were seen to be logical, imaginative, civilized, etc-attributes which by suggestion certified that they were progressed creatures, subsequently predominant to their colonized subjects.

European civilization was basically characterized by two wide properties: independence and judiciousness- the two moved hand -in hand. Whereas independence empowered fabric advance, soundness on the other hand was the supporting for logical progress.

Decolonization in Africa south of the Sahara took put less turbulently. Ghana broadcasted freedom in 1957, as the to begin with taken after by a neighboring nation Nigeria, in 1960. And by this period, nearly all French and British belonging in Africa had picked up flexibility.

The Portuguese held on unyieldingly but were moreover driven out of Africa by 1975. In any case, the proceeding financial nearness of Europeans states in dark. Africa driven radicals to charge Europeans of “neo-colonial” attitudes.

Although the desires ran tall in the unused states, they before long found themselves assail with issues of extraordinary destitution and adversarial tribal bunches that had small devotion to the unused countries. Beneath the unused globalism, the world’s country before long separated into three levels. The “First World” consisted of the progressed mechanical nations, essentially by the 1960s Japan and the states of Western Europe and North America. The “Second World” comprised the Soviet Union and its satellites whereas most of the rest of the world’s countries are known collectively as the “Third World.” Their status as “backward” countries driven numerous Third World nations to modernize by seeking after Western innovation and industrialization (Henderson, 1978, p. 356).

Political turmoil in Africa was compounded by the onset of a enormous financial decrease in the 1970s after the worldwide acceleration of petroleum costs and the orderly expansion in costs for Western innovation, seed and each portion of the landmass, impeding agrarian advancement and bringing starvation to numerous zones. African states were compelled to redirect cash from improvement ventures to moment products for their swelling populaces at the exceptionally time that falling world costs for rural commodities and metals reduced the showcase esteem of Africa's major trades and the sources of outside money.

As a result of these and other components, Africa was, at the conclusion of the twentieth century, a devastated and strife-torn landmass.

Clashes emitted in the Sudan and Chad between a Muslim North and Christian/animist south, in Ethiopia between the Marxist central government and the Islamic Eritreans, and in Angola and Zimbabwe between the government and ethnic and territorial progressive developments that had taken part in the battle for autonomy but not in the consequent regime.

The early 1990s seen the advance debilitating of states collapsed beneath the weight of fizzled economies and ethnic and clan fighting. In Somalia the drop of the tyranny of Siad Barre dove the nation into turmoil and gracious war claimed 150,000 lives and numerous more fled the nation. In Rwanda and Burundi, ethnic butcher cleared out about a million dead.

Those who fled to hoped- for safety in neighboring Zaire (now called the Congo) were confronted in early 1997 by the collapsed of that country's social and economic structure as well, and by political instability following the forced resignation of long-time dictator Sese Seko Mobuto.

2. Decolonization Struggles in Africa

“We must chronicle progressive communism all together all over, or else one by one we will be vanquished by our colonial masters”. (Fanon, p.92) The truism here, was to alert the consciousness of Africans and other European colonies to dismiss the majestic structures in their particular communities. As this concurring to him was a “divide and run the show system” by the colonialists, to enter profoundly into their colonies' regulatory structures.

The European intercession in Africa was given a legitimate meaning, legitimized as imperative to cultivate financial thriving and development surrounded in terms of

ethical compassion – an order for the progressed to run the show in reverse people groups and help them to progress. It was a verbalization of universalism introduced on the account of advance as a result of the civilizing mission (Hawkins, 1997, p204). The essential qualification between the civilized and the primitive or the progressed and the in reverse was in this way an enabler for the colonizers to express different ranges of human endeavor that the non-European social orders in common and Africa in specific needed behind as well as propound a way out of their backwardness and financial stagnation.

The thought of worldwide society which recognizes the presence of common standards and the prevalent solidarity of the awesome human society, got to be the premise for energizing behind the colonial victory. The rationale of advance and the guarantee of changing in reverse people groups and social orders towards advancement made worldwide law especially engaging and alluring.

The 19th century was “pre-eminently the period of civilization whether we consider what has as of now been accomplished, or the fast progresses making towards still more prominent achievements” (John Stuart, 1991, p. 119).

Colonial world concurring to Fanon, is a world isolated into compartments. It is likely superfluous to review the presence of schools for locals and schools for Europeans; in the same way we require not to review apartheid in South Africa. However, if we will mine closely this framework of compartments, we will at slightest be able to uncover the lines of constrain it applies.

Decolonization never takes put unnoticed, for it impacts people and alters them fundamentally. It is the veritable creation of unused men. As European economies progressively seen significant boosts efficiency and net yields, starting from the 19th century.

European powers progressively saw the procurement of Africa as significant to fulfill its financial goals to be specific: strengthening domestic businesses and foundation advertise for wrapped up items. Whereas declaring radicalism, European infringement to Africa, was as well sudden and it no question exemplified a turn from casual to formal empire.

The protective states of mind made by this savage bringing together of the colonized man and the colonial framework, shape themselves into a structure which at that point uncovers the colonized identity. This “sensitivity” is effortlessly caught on, if we essentially consider and are lively to the number and profundity of the wounds

delivered upon a local amid a single day went through in the midst of the colonial regime (p. 250).

It must in any case be recalled that a colonized individuals is not as it were a overwhelmed individuals. Beneath the German occupation the French remained men; beneath the French occupation, the Germans remained men. In any case, in European Colonies like Algeria for illustration, there was not basically the mastery but the choice to the letter not to possess anything more than the whole add up to of the arrive. The Algerians, the hidden ladies the palm trees, the camels make up the scene and the normal foundation to the human nearness of the French.

The exposed truth of decolonization brings out for us the burning bullets and bloodstained blades which radiate from it. For if the final should be to begin with, this will as it were come to pass after the deadly and unequivocal battle between the two heroes. That asserted purposeful to put the final at the head of things, and to make them climb at a pace (as well rapidly, a few say) the well- known steps which characterize an organized society, can as it were triumph if we utilize all implies to turn the scale, counting, of course, that of violence.

You do not turn any society, be that as it may primitive it may be, upside down with such a program if you have not chosen from the exceptionally starting, that is, from the genuine definition of that program, to overcome all the impediments that you will come over in so doing. The local who decides to put the program into hone, and to end up its moving fore, is prepared for viciousness at all times. From birth it is clear to him that this limit world, strewn with disallowances, can as it were be called in address by outright violence.

3. Impacts of Colonialism on Africa

The colonized society is a world cut in two. The isolating line, the wildernesses are appeared by garrison huts and police stations. In the colonies, it is the constable and the officer who are the authorities, organizations between the representatives of the pilgrim and his run the show of abuse.

In capitalist social orders the instructive framework, whether lay or clerical, the structure of ethical reflexes given down from father to child, the excellent genuineness of laborers who are given a award after fifty a long time of great and faithful benefit, and the warmth which springs from concordant relations and great conduct – all these stylish expressions of regard for the set up arrange serve to make

around the abused individual an environment of accommodation and of restraint which helps the assignment of policing considerably.

In the capitalist nations a huge number of ethical instructors, advocates and “bewilders” isolated the misused from those in control. In the colonial nations, on the opposite, the constable and the officer, by their quick nearness and their visit and coordinate activity keep up contact with the local and prompt him by implies of the rifle butts and napalm not to bridge. It is self-evident here that the specialists of government talk the dialect of unadulterated force.

The society having a place to the colonized individuals, or at slightest the local town, the Negro town, the medina, reservation is a put of sick acclaim, individuals by men of fiendish notoriety. They are born there, it things small where or how; they pass on there, it things not how nor how. It is a world without openness; men live there on beat of each other, and their hovels are built one on beat of the other.

The European normally presupposed the stigmatizing and dehumanizing of the “other”. They were routinely characterized by negatives –their economy was caught at primitive levels of efficiency, they needed singularity, levelheadedness, advancement and the control of thinking, which were all devices for advance. In truth, they were insufficient in all positive ethics of social and political arrange. The civilizing mission being an ethical campaign normally requires a hero who is more prevalent and progressed in thinking, considering and fabric understanding of the world (p. 39).

The local town is a hungry town, starved of bread, of meat, of shoes, of coal, and of light. The town, is a squatting town, a town is on its knees, a town floundering in the soil. It is a town of niggers and grimy Middle easterners. The see of desire, a set of envy; it communicates his dreams of ownership: to sit at the settler’s table, to rest in the settler’s bed, with his spouse if conceivable. The colonized man is a jealous man. And this the pilgrim knows exceptionally well; when their looks meet he finds out sharply, continuously on the cautious, “they need to take our place.” It is genuine, for there is no local who does not dream at slightest once a day of setting himself up in the settler’s put. Fanon exemplified a colonized society with a part of unpleasant objects, which agreeing to him were executed by the Europeans.

The colonialist’s rationale was faultless and one is as it were stunned by the counter-logic unmistakable in the conduct of the local insofar as one has not clearly caught on previously, the instruments of the settler’s thoughts (p. 89). From the minute that

the local has chosen the strategies of savagery, police retaliations naturally call forward retaliations on the side of the patriots.

This repeating fear de-mystifies once and for all the most offended individuals of the colonized race. They discover out on the spot that all the heaps of discourses on the balance of human creatures do not stow away the commonplace truth that the seven Frenchmen murdered or injured at the Col de Sakamody kindles of all civilized souls, though the pillage of the dours of Guergour and of the dechras of Djerar and the slaughter of entirety populace- which had only called forward the Sakamody ambush as a reprisal-all this is of not the smallest significance. Dread, counter-terror, and savagery, counter-violence: that is what spectators severely record when they portray the circle of despise, which is so constant and so apparent in Algeria.

In all outfitted battles, there exists what we might call the point of no return. Nearly continuously it is stamped off by a gigantic and all-inclusive restraint which immerses all segments of the colonized individuals. This point was come to in Algeria in 1955 with the 12,000 casualties Philippe Ville, and in 1956 with Lacoste's organization of urban and rustic militias.

The creation of volunteer armies concurring to the French colonies they say will help the errand of the armed force. It will free certain units whose mission will be to secure the Moroccan and Tunisian borders. In Algeria, the armed force is six hundred thousand solid. Nearly all the naval force and the Discuss Constrain are based there. There is a gigantic, rapid police constrain with a appallingly great record since it has retained the ex-tortures from Morocco and Tunisia. The regional units are one hundred thousand solid. The errand of the armed force, all the same must be helped. So let us make urban volunteer armies. The truth remains that the insane and criminal craze of Lacoste forces them indeed clear-sighted French people.

In forty-eight hours two thousand volunteers were enlisted. The Europeans of Algeria reacted instantly to Lacoste's call to murder. From presently on each European must check up on all surviving Algerians in his division; and in expansion he will be capable for data for a "quick response" to act of fear based oppression. Nowadays, to the surface wiping- up is included a more profound nerve racking. Nowadays, to the murdering which is all in the day's work is included plain field kill. "Stop the bloodshed", was the exhortation given by the UNO.t West African nation, to pick up opportunity from the colonialists.

4. Conclusion

As afore-noted, the European and African experience hypothesized strong hole in terms of social contrasts. In this way, presented arrangement of methods pointed at bridging this hole between the civilized or progressed Europeans or uncivilized or in reverse others.

However, the mission to civilize the uncivilized, free them out of their in reverse state and lead them towards advance (advancement). The noteworthiness of such pictures as “backward”, “Dark landmass”, “inferior” “uncivilized” among other descriptive words cannot be overemphasized. Once the picture of “other” was approved as in reverse and needing, the require for Europeans to civilize and lead them towards advance (advancement) got to be all the more straightforward with the universalist talk tempting bolster for the mission as a drive for good.

The Common Act of the Berlin Conference, between November 1884 - February 1885, valorized the primary targets of the civilizing mission as “instructing the locals and bringing domestic to them the favors of civilization”. In any case, the experience between the Europe and Africa in the 19th century, was or maybe a item of drive and viciousness. Hence, colonization concurring to the examination is central and not fringe for common relations.

The solidarity shown by European powers towards one another in Africa, was declaration to how distant civilization had changed Europeans and empowered them to totally segregate their character from brutality and backwardness which each man was in subjugation to in the return age.

The conception of European/ African relations, actually motivated the awareness and vision to impose civilization on non-Europeans, subsequently the exportations of droit pulique de l’Europe to colonized regions by universalizing. By recognizing themselves as the legitimate aristocrats to codify the ethical quality of states, Europeans were able to decide what in the long run constituted objects of all-inclusiveness. And they rapidly contend that it is as it were through colonization that numerous of the standardizing conventions were fashioned out as an endeavor to make a lawful framework that seem account for relations between the European and the non-European universes in the colonial confrontation.

The Peace of Westphalia (1648) which finished the thirty a long time war in Europe is commonly respected as signaling the beginning of autonomy and sway teaching. The thirty a long time war was characterized by the battle for self-determination in personality and government against the hegemonic control of the Heavenly Roman

Realm, with the Westphalian peace – really two isolated arrangements, Munster and Osnabruck – resolving the struggle by approving the state framework and confirming the full juridical independence of each state in overseeing its claim undertakings. All states were considered to appreciate imperial correspondence –that is, all imperial states were conceived as juridical rises to one another – agreeing to a recently defined caveat that universal relations ought to be driven by adjust of control contemplations instep of standards of Christendom.

References

Fanon, F. (1968). *The Wretched of the Earth, New York, A polemical delineation of the oppression of developing-world peoples*. Grove Weidenfeld New York, 4-317.

Hawkins, M. (1997). *Social Darwinism in European and American Thought*. Cambridge University Press, 1860-1945.

Henderson, H. (January, 1978). *Creating Alternative Futures*. New York.

Hegel, G.W.F. (1988). *Philosophy of History: with selections from The Philosophy of Right*. Hackett Pub. Cambridge University Press.

John, S. (1991). *The Standard of Civilization in International Law*. University of Toronto Press, Toronto.