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A COMPARATIVE ANALYSIS OF STRATEGIES ADOPTED BY BRITISH AND FRENCH COLONIAL SYSTEM AND ITS EFFECT ON WEST AFRICA

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ABSTRACT

This research discussed colonialism's impact on West African countries, precisely Nigeria and Senegal. While it was proved that the effects were both positive and negative, emphasis was laid on the adverse effects of colonialism by the British and French. It was noticed that Africans were affected politically, socially, culturally and religiously. The Colonizers used direct and indirect rule for Senegal and Nigeria respectively. The analysis revealed the present state of these African countries and how they are still suffering from the negative impacts of colonialism which has hindered their growth over the years. During the colonial era, African countries were exploited. They were made to produce raw materials to facilitate industrialization in Europe at the detriment of the development of the African continent, thus making them major consumers of manufactured products and key distributors of raw materials to countries abroad; this is still a trend in recent time as both countries are monoculture economically. Nigeria keeps deteriorating in almost every sector even though they are amongst leading suppliers of petroleum. The work concludes by showing that the various ruling methods turn Senegalese into Frenchmen while Nigeria has recorded diverse riots and wars. The research recommended that: the United Nations should facilitate actions on payment of reparation to West Africans; the teaching of Africans' cultural and traditional norms and values in schools to bring back the lost culture of the people should be imbibed; Africans should trade within themselves more to strengthen their economic values, circulate their products to reduce importation of good from foreign countries.

KEYWORDS

Colonialism, Nigeria, Senegal, and Europe



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INTRODUCTION

Colonialism is the practice of direct and overall dominance of the political affairs of a country or state by a foreign power, intending to exploit the colonized country economically. It is connoted by the exertion of aggressive and invasive forces to establish control over the political structures of a given state (Iweriebor, 2002: p. 21). Kohn and Reddy (2006) define colonialism as the practice of domination that involves subjugating one person to another. According to them, the term 'colony' is derived from the Latin word, '*colonus*,' which means farmer, and this connotes that the practice of colonialism usually involves the transfer of population to a new territory where the intruders lived amongst the indigenous people while maintaining political allegiance to their country of origin. Kohn & Reddy further explain that colonialism is not a modern phenomenon; it has its roots in ancient Greece, where colonies were set up.

Before colonialism, Africa consisted of more liberal ways of living concerning movement and governance. African native culture was more inclusive, with the only rule governing intended outsiders been acceptance of its customs and traditions. The various systems of government most African countries live by today were established by European colonizers, contrary to the typical method of government of the African people, where the chieftain rule over of a group of people or area, and a large area could be referred to as an empire or Kingdom depicting its ruler as a King (Ajayi & Crowder, 1971).

The seven European powers, which include Germany, France, Great Britain (GB), Italy, Portugal, Spain, and Belgium, held a conference in Berlin, popularly known as "The Berlin Conference", in 1884-85 to amicably discuss the division of the entire Continent of Africa without regards to the cultural and linguistic boundaries established by the Native Africans in the region (Craven, 2015, p. 40). The Berlin conference was depicted as "The Scramble for Africa". No African country was invited to this conference; they were not included in how their continent should be carved up and divided. This action was torn up to explore and exploit materials necessary for Europe industrialization; leading to the creation of new, unfamiliar people conjoined into the over fifty boundaries that make up the African continent today. As outlined in the General Act of the Berlin Conference, 1885, the conference's primary purpose was to manage the ongoing process of colonialization, the scramble, and avoid the outbreak of armed conflict or wars between opposing or rival colonial powers (Hertslet, 1973: p. 288).

At the end of the Berlin conference in February 1885, Europeans were given the official mandate to enter Africa, thereby formally taking up the administration of their newly formed colonies - laws, boundaries, and resources in ways that benefit the colonizers economically. Britain and France were the key players, and they successfully carved up West Africa amongst themselves and Britain came to acquire many territories including Nigeria; and France, on the other hand, took over colonial administration of territories, Senegal being their most important and influential territory.

According to Ocheni and Nwankwo (2020: p. 48), The French and British had similar goals in exploiting the African communities of their political authority and economic leverage. However, they employed different strategies to implement and establish their rule in their colonies. The British sought to exploit its colonies of their natural resource and create a suitable environment for its territories, while France, on the other hand, sought to achieve the additional goal of assimilating these colonies into the French Empire. Before the 1800s, Britain's economy was mainly agricultural and dabbled in the slave trade. However, due to the collapse in slave trade profitability, abolition, and suppression, the European powers expanded their capitalist industry. With the Industrial Revolution's rise, Britain gradually but steadily evolved into a highly urbanized industrial region by the 18th and

19th centuries (Hartwell, 1967). The Industrial revolution demanded an assured supply of raw materials to keep up with its processes and also required a sustainable market that presented good investment outlets. The Industrial Revolution caused accommodation in Britain's social problems as not all people could be absorbed by the new capitalist industries. Soon after the industrialization of Britain, she faced a heightened rate of unemployment, homelessness, poverty, and social displacement of its citizens in rural areas (Allen, 2009: p. 25).

Asides from the political setbacks that deterred industrial advancements in France, the French Revolution and other wars that France partook in overtime led to a boisterous depletion of its resources, rendering her incapacitated to advance in the ongoing industrial revolution (van der Linden, 2016a). On the other hand, having just resolved the French revolution, France was caught aback during the Industrial Revolution. The uncertain political situations after the revolution discouraged voluminous investments in industrial innovations. Both France and British sought to establish their pre-eminence to keep up with the competition and power struggles among the European powers. One of the most potent ways was extending its arms towards acquiring colonies in other parts of the world, mostly Africa.

1.1 Statement of the Problem

Europe faced many problems grouped under political, economic, and social categories. Before colonialism, the European powers were losing money and going into recession. Britain, whose economy was based on agriculture, utilized the labour of slaves from the African continent to push its products and were abundantly productive in its output. However, with the abolishment of the slave trade in mid-nineteenth century (Allain, 2013), work was hard to come by, and Britain's economy suffered. Hence, the need to dig into the age of industrialization that was growing rampant at the times. However, it wasn't that simple as Britain was undergoing a social crunch of unemployment, poverty, poor acclimatization of industrial innovations among its rural folks, and a social displacement amongst those who could not be fully absorbed into the new capitalist industry that required industry workers. With increasing population, further plunging Great Britain (GB) into an economic recession that would render her powerless amongst the other European nations. On the brink of survival, France, having concluded the French revolution with an abysmal lack of resources, scrambled to compete favourably in the race familiar to the European nations as to who would industrialize favourably and establish an energetic pre-eminence.

With the power struggles amongst European powers exceedingly growing, Britain and France were held up against the wall, searching for opportunities that could help remedy the situation. Hence, their invasion and colonization of Africa to exploit raw materials and control resources for economic, social, and political reasons of the Europeans to advance their industrial goals. This was carried out using diverse strategies by each colonizers, leaving tremendous effect on their colonies. Therefore, the objective of this study was to examine the strategies adopted by the British and French colonial system and its effect on West Africans, with emphasis on Nigeria and Senegal.

2.0 RESEARCH METHODOLOGY

The study used qualitative research design. Qualitative research seeks to explain the complexities of human behaviour, especially in social science (Taylor, 1984). Creswell (2007, p. 15) defined qualitative research thus: "an inquiry process of understanding based on distinct methodological traditions on inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyse words, report details of informants, and conducts the study in a natural setting". The qualitative research method was selected because the research objectives seek to expound and explore

using a narrative approach to explain the effects of colonialism on West Africa using comparative analysis to view it from the British and French colonial policies. Data was collected by a range of various means like published textbooks, relevant journal articles, government official documents, content analysis, literary criticism, interviews, and relevant credible internet materials. This is going to be so because the results of this approach – qualitative design will be descriptive. Interviews via zoom platform to some respondents was conducted. This was done with the respondents' consent before the survey, and the participants' anonymity was ensured.

3.0 DISCUSSION

3.1 Strategies adopted by the Colonial Masters

3.1.1 *Effective occupation*

Regarding the strategy of effective occupation, Chinweizu (1978: p. 36) noted that the European powers responded to pressure from their traders by systematically trying to interfere with the administration of African territories to get them to do their bidding economically and politically. Thus, 'troublesome' African leaders who failed to comply with what the Europeans wanted were deposed, replaced with 'puppets' who agreed to follow their instructions and were made to sign treaties in compliance and surrender their sovereignty to the Europeans. This strategy was proven to be the most effective method; allowed European colonialists to control the administration of African territories directly or indirectly, and helped actualize their economic and political ambitions in Africa (Ocheni & Nwankwo, 2020: p. 49).

3.1.2 *Taxation*

Taxation was also used by the Europeans; it was alien to most African regions except very few territories that had the taxation system in place. Like in Northern Nigeria, where the people paid tax to their Emir, and when the Europeans introduced this to the Southern part, it caused a lot of chaos. It even led to a notable riot in the 1920s, refers to as Aba Women Riot of 1929. The primary reason for imposing tax on the natives was for the running of the territory. They did not want to bear the cost of managing and administering these newly acquired colonies, so taxation was put in place, and it was also a source of labour for their industries.

3.1.3 *Religion*

The Europeans used religious strategy in the conquest of West Africa in form of missionaries to spread Christianity and tried to convert the natives from their previous religions – Islamic and traditional. The new converts and religious fanatics were sympathetic to their colonialism cause, and agreeability on their part facilitated their conquest.

3.1.4 *Forced labour with meagre wages*

The Europeans applied forced labour and payment of meagre wages during their conquest; Africans were compelled to work in colonial industries, farms, and plantations. They were made to work in line with what the colonial masters wanted, and they were left with no choice since most natives had been dispossessed of their lands and had no other means of survival. They were paid little wages for the amount of work they were made to do. This strategy was used so that the natives would be compelled to make their labour available to survive and sustain their families as they had no other means of survival at the time.

3.1.5 Monetization

Monetization of the African economy was also another effective means closely linked to forced labour and wages. Before the coming of the Europeans, most African societies had no currency and relied on trade by barter system (Ocheni & Nwankwo, 2020: p. 50). Thus, for the European colonialists to buy raw materials from Africa, they had to integrate their currency into the African system and make obtaining the money challenging to make the natives labour more.

3.2.1 British Indirect Rule in Nigeria

Like most British territories in West Africa, Nigeria was administered through indirect rule; this is a system of government that allowed British colonial administration to rule the people using their native or traditional rulers to govern local areas in each of the British protectorates (van der Linden, 2016b, p.102). Lord Lugard in 1906 introduced the indirect rule system in the Northern Protectorate of Nigeria. This system was introduced because it is believed it would be implausible to handle Nigeria's vast population and size if the British rule directly. From the colonial conquest of Northern Nigeria, the British utilized the already existing forms of administration in the north, which had its origin in the Sokoto Caliphate established by Usman dan Fodio in governing the north. More so, the north, predominantly Muslim, practiced Islamic laws (Reynolds, 2001: p. 601).

Lord Lugard described the concept of indirect rule in his Dual Mandate and stated that;

"The essential feature of the system [...] is that the native chiefs are constituted as an integral part of the machinery of the administration. There are not two sets of rulers – the British and the native – working either separately or in co-operation, but a single Government in which the native chiefs have well-defined duties and an acknowledged status equally with British officers. Their duties should never conflict and should overlap as little as possible. They should be complementary to each other, and the chief himself must understand that he has no right to place and power unless he renders his good services to the State". (Lugard, 1922: p. 203)

British colonial administrators in every region of Nigeria welcomed this idea of governance. However, the indirect rule in the southern and northern protectorates significantly differed. In the south, indirect control faced a substantial setback due to the introduction of taxation system, which was not in place before, but already practiced in the north through the Emirs. Indirect rule swiftly thrived in the North because the Islamic religion practiced in the north emphasized obedience and submission to their rulers. Thus, the people were submissive to the Emirs, the absolute ruler, and when the British came in, the Emirs became subject to British officials.

According to Dudley (2013), who cited Lord Lugard's speech while discussing indirect rule pointed out that the Sultan and Emirs appointed by the British Chief Commissioner had certain powers and stated that:

"The Emirs who are appointed will rule over the people as of old-time and take such taxes as are approved by the High Commissioner, the Alkalis and Emirs will hold the law Courts as of old... The government will in no way interfere with the Mohammedan religion" (Dudley, 2013: p. 13).

Meanwhile in the southern Nigeria, it was not as homogenous as the North; it was divided into two - the West and East. In the southwest, indirect rule was partially successful due to the already entrenched in their political administration, making the Yoruba rulers, Obas, accountable to their subjects, unlike the north's situation. However, the taxation system was already established here, favoring the indirect rule. The main setback of indirect control was that the Yoruba Obas were uneducated and could not understand English. The British used this to their advantage by signing

treaties in a foreign language without translation, which was seen when the Alake of Abeokuta and his chiefs signed a treaty that placed them under British sovereignty. Similar cases were also seen in Ibadan and Oyo. This led to rebellion as the people expressed their discontent, and some educated Yorubas opposed the indirect rule and fought for nationalism (Smith, 1937: p. 376).

The Southeast was vastly different from the rest; there was an absence of a centralized system of governance. The nature of government was decentralized, powers were not concentrated in the hands of a single ruler like the case in the North, and their pre-colonial political system was democratic. Hence, every man felt like a king in his house. Initially, the Igbos, were acephalous; a society which lacked political or sovereign leaders. Adegbulu (2011: p. 2) postulates that the traditional institution of the Igbos during the precolonial period has been described as:

"stateless,' 'acephalous,' or 'segmentary,' consisting of autonomous villages and village groups ruled by 'diffused' authority without formalized, permanent, or hereditary leadership positions"(Adegbulu, 2011: p. 2).

The introduction of indirect rule in the Eastern Nigeria terminated political independence in the area by bringing the people under the administration of British imperial power and integrated into the more significant Nigerian state to facilitate their imperial and administrative necessity. Thus, when this region was occupied, the British created Native Courts and appointed chiefs by warrant (warrant chiefs). Indirect rule here was unpopular and not indigenous, hence, the people opposed to it. Their primary source of authority was the control of courts and Labor (Adegbulu, 2011: p. 5). These warrant chiefs eventually became greedy, corrupt, and increasingly oppressive; they seized properties, imposed excessively harsh and severe laws. Open criticism was a ticket to imprisonment. Anger and frustration directed at the British amplified because they were the reason for the existence of warrant chiefs and **Uzoigwe (2009)** states:

that 'he (the Warrant Chief) was the errand boy of the colonial administration and the people were essential 'guinea pigs,' used by the British colonial government to try out its fanciful ideas of local governance in a society like Igbo that did not have centralized authorities as was the case in the Emirate system of Northern Nigeria."

Despite all the inadequacies and criticisms, the system was still in use until the colonial administrations added more grievance to the people when they announced their plans to impose special taxes on the market women in the East. This decision led to the breakout of the famous Aba Women Riot in 1929. During this riot, the women marched naked in the streets to show their resentment of the imposed tax system. They attacked Native Courts run by colonial officials, forced warrant chiefs to resign, broke into prisons, and released prisoners. Colonial police intervened, resulting in the death and injury of some of the protesters (Adegbulu, 2011: p. 7). This prompted colonial authorities to end indirect rule, and shortly after 1929, warrant chiefs were removed from their positions and their powers curbed. The British then reformed into a more favorable system for local administration. By 1930 new local Native Authority Councils and Courts believed to resemble traditional local government structures were formed composed of elders and local elite (Adegbulu, 2011: p. 8).

3.2.2 The French indirect rule in Senegal (Naturalization and Assimilation)

The French also used a strategy of naturalization of Africans and ruled their colonies directly. They were on a civilizing mission and wanted to assimilate the natives into the French culture and practices. French Colonial policies in Africa have been described as assimilationist; a system that involved the

imposition of French culture on their colonies (Clignet, 1968: p. 57). The purpose of this policy was to assimilate or turn the Senegalese people into French citizens by adopting the French way of life, culture, traditions, mode of dressing, government, and even language (Idowu, 1969: p. 196). French West Africa, also referred to as *Afrique-Occidentale Française* (AOF), St. Louis served as the first capital (McLaughlin, 2008: p. 85) of the French territories. Scholars have not been able to properly define assimilation and its meaning to the French, but for this paper, the researcher seeks to explain it in an administrative context as it was applied to the French colonial administration and draws the definition from Lewis (1962: p. 131); he defines assimilation in an administrative context and states that:

"Assimilation has been considered to mean applying a uniform set of rules in all colonies without taking into account differences in size, distance from France, social organization, religious patterns, economic development, etc.". Also, according to Lewis, in the cultural sense, assimilation is the "propagation of the French language among non-European peoples" (Lewis, 1962: p. 131).

Another good definition is given by Crowder (1962: 12), he defines French assimilation as:

"French assimilation is based on the revolutionary doctrine of the equality of man and at the same time on the assumption of the superiority of European, and in particular, French civilization. Thus, when confronted with people they considered barbarians, the French believed it their mission to convert them into Frenchmen. This implied a fundamental acceptance of their potential human quality but a total rejection of African culture as of any value. Africans were considered a people without history, without any civilization worthy of the name, constantly at war with one another, and fortunate to have been put in touch with the fruits of French civilization. Thus, French books describe the conquest of Africa as "la Paix Française" and her early administration as "L'oeuvre civilisatrice"

From the definition above, assimilation was used as a tool by the French to showcase the superiority of French culture and civilization. Assimilation was rooted in the theory that the education of the people could eradicate any cultural difference. Once this is done, Africans could be seen as equals, shed their culture and traditions, and take on French culture. Therefore equality, fraternity, and freedom could apply to anyone who adopted the assimilation regardless of their race and could enjoy citizenship rights, including political and voting rights (Crowder, 1962: p. 12).

By early 1870, the *quatre communes*, firstly, St. Louis and Gorée, then subsequently Rufisque, and then Dakar had been granted the status of 'commune' which meant that their inhabitants were French citizens with all the rights of the Frenchmen including; rights to vote. The inhabitants created a cosmopolitan urban African culture while affirming legal and political rights as French citizens; they were known as the *originaries* (McLaughlin, 2008: p. 84). The residents of the four communes had a certain level of autonomy. They were spared from forced labour and summary justice that applied to French West Africa's rural areas, which the policy of assimilation was not extended to.

3.3.1. Effects of Colonialism in Senegal and Nigeria

The general supposition held towards the colonization of African nations is that colonization did more harm than good for the colonies (Bernards, 2020), as many West African Nations are still dealing with the aftermath of the ordeal. Nigeria, for example, blessed with an abundance of landmass and natural resources (Hamilton *et al.* 2020), is currently experiencing an economic crisis which can be attributed to being a result of the nation's focus on exploration and exportation of the natural resource - crude

oil, which originated from the workings of the colonial masters in the colonial days (Steyn, 2009); with the unsteady supply and price of the crude oil at the international market, the country's national income is immensely affected as she depends almost entirely on crude oil (Okoi, 2019), culminating into underdevelopment (Asuk, 2011: p. 2). This is the same as Senegal, which is faced with climate vulnerability due to the actions of colonial masters directing farming away from riverbanks, which makes farmers dependent on just one source of crop irrigation- rainfall (Bernards, 2020). This has affected the food supply in present-day Senegal as the country is plagued with drought and seasonal flooding (ACAPS, 2021). While these claims may be valid, many are unfounded. As such, this study aims to make use of adequate empirical evidence to analyse the effect colonialism has or has had on West African Nations, with emphasis on the study areas. The effect of colonialism were diverse thus, classified into:

3.3.1 Political effect

The political aspect refers to the nation's mode of governance and structure. Nigeria and Senegal, gained their independence from colonial rule in the same year, 1960, albeit, different months (Bawa, 2013), and are both democratic nations with the implementation of the law of separation of powers within their institutions. The countries, however, differ in their structure and governance, Nigeria, for example, has a bicameral legislature with governmental officials holding office for a tenure of four years (Britannica, *Nigeria* <https://www.britannica.com/place/Nigeria/Government-and-society>), while Senegal has a unicameral parliament with its members being elected for a seven-year term. Nigeria as a nation got its identity and geographical location from its colonial masters (that is, the landmass and area regarded as Nigeria today is so due to the colonization of the nation) (Maiangwa, 2020); this is not to say that the country lacked an identity before colonization, it was known as the North and South Protectorates. The amalgamation of these protectorates has been shown to cause great civil unrest in the borders of Nigeria right from the days of colonization until now (Ujumadu *et al.*, 2021). The eastern part of the nation showed strong resistance to the amalgamation of the protectorates in the year 1967 and fought for secession (Nwaubani, 2020), although unsuccessful, the same ethnic group rose again in 2012 as the Indigenous People of Biafra (IPOB), continued the fight for secession. Resulting to lose of lives and properties in the Eastern Nigeria (Ujumadu *et al.*, 2021). The indirect rule used to govern Nigerians by their colonial masters created an avenue of unaccountability of the leaders to the masses (Heldring and Robinson, 2012); the truth of this argument is seen right from the days of gaining independence, where the nation's leaders choose to profit themselves with the nation's wealth rather than use it for the betterment of the country and all. The French aimed to include the Senegalese in the nation's governing process. As a result, a policy of assimilation (now Association) was enacted to adopt the French culture, most especially the language (Bawa, 2013). This ensured that a close tie existed between the French and Senegal; the effect of this is the adoption of French as the official language of Senegal.

3.3.2 Economic Effect

Regarding the economic effect of colonization in these countries, it is no news that many of the colonized nations are being plagued with underdevelopment and still going through economic crisis, which can be attributed to the aftermath of colonization (Barker, 2012). It has been argued that the main reason for the colonization of African nations was to give the colonial masters the right and ability to control the factors of production of these nations, that is, the economy (Settles, 1996).

The nations of Senegal and Nigeria were both involved in agriculture as a means of livelihood before colonization; partook in subsistence farming and then traded by barter both on a national and international scale (Okwudili, 2018). To benefit more from these products, the colonial masters

decided to dictate the nature of goods to be produced and control the price to help the colonizing countries (Settles, 1996). In Senegal, for example, the French stopped the Senegalese from making any other form of crop besides peanuts which was a cash crop in France. As a result, Senegal became dependent on France for their basic needs as they could not produce staple crops, and this culture continued even after independence (Williams, 2019). This makes the country monoculture economy which retarded growth; thus, depending on importation of other food crops (New Agriculturist, 2008).

On the other hand, Nigeria still struggles to overcome the effect of colonialism on its economy; once an agricultural nation, the arrival of colonization into its borders saw the redirecting of its factors of production from agriculture to the exploration of crude oil by the colonial masters (Steyn, 2009); encouraging shifting to industrialization (Alme, 2016). This culture of exploration has been detrimental to the Nigerian economy resulting to continuous decrease in its economy, weakening of the legal tender, increased cost of living, and a high unemployment rate stemmed from the fall of the crude oil price; with more than half of the Nigerian population living below the poverty line (Obadan & Odusola, 2000). While it could be argued that it is far-fetched to blame colonization for the current state of the nation (Nigeria) as the leadership of the country had ample time and resources to redirect the focus of production to agriculture so as not to be solely monoculture, it is essential to state that the colonial masters exited Nigeria in a state which made the country dependent on it not just for their basic needs but for the economic stabilization of the nations (Barker, 2012), so even though they didn't have direct control on the financial processes of the country, they made sure a system was in place to give them indirect control.

3.3 Religion Effect

The term 'religion' has numerous meanings, as it could mean different things to different groups of people. However, the worship of a supreme being and its relationship with culture (Ogunbado, 2012) is synonymous in the various definitions. Christianity is often regarded as "the white man's religion" (Kennedy, 2018) as it was brought to the African nations through colonization. Before colonization, Nigerians and the Senegalese practiced Islam and different traditional mode of worshipsimultaneously (Barker, 2012). However, with the introduction of Christianity, the people were taught to disregard their former religions (traditional) as it was depicted as "satanic" and "primitive." Christianity was introduced into Nigeria alongside western education as a means for the colonizers to trade better with the indigenes of the nation as they were regarded as uncivilized (Nunn, 2010: p. 147). It could be argued that the arrival of Christianity into Nigeria did more good than harm, as records show the religion advocating against and eventually stopping the barbaric act of human rituals, which was one of the ways of traditional worship in the nation, and brought about western education which was, without doubt, an advantage to the African man (Ogunbado, 2012). However, the clash with the Islam religion, which is still being experienced within the borders of Nigeria; that is, the killing of people and destruction of property especially in the Northern part of Nigeria by Muslims (VOA, 2021), could be regarded as an adverse effect of the introduction of Christianity onto the land. Also, the introduction of Christianity brought about the loss of culture, as many of the traditional modes of worship were a part of the culture of the land, and with its extinction came about the end of civilization (Camara & Seck, 2010).

On the other hand, the dominant religion in Senegal is Islam, with Christianity practiced by a few of the population (Gierczynski-Bocande, 2007: p. 105). The reason behind this is attributed to the Islam been used as a medium to fight back against the oppression and advances of the colonial masters (Nunn, 2010: p. 107). When Senegal finally gained independence, the religious (Muslim) leaders became the nation's leaders and were then able to graft Islam into the country's political system

through laws and policies (Camara & Seck, 2010: p. 870). Although, the Senegalese, melted all three forms of religion in their worship as reflected in their constitution till date.

3.4 Knowledge/Education effect

Colonization has been praised for bringing about western education to the borders of West Africa, which in turn enabled civilization, putting the African man on the same pedestal as the European (Ocheni & Nwankwo, 2012: p. 51). It is argued that through western education, the African nations got developed, as through learning how to read and write, Africans were able to relate better on trade terms with the rest of the world (Ogunbado, 2012), also gaining the western knowledge bolstered the morale of the African leaders and enabled them to gain independence from the colonial rulers (Okwudili, 2016). However, a closer look at western education and the impact it has had on the colonized nations would show it to be just another tool of manipulation used by the colonial masters. Western education (or colonial education) lacked African roots. It could not bring about meaningful development because it was not organic (Nunn, 2010). The mode of education created professionals who could not be helpful in the industrial action taking place at the time but instead were used to aid the further exploitation of the colonies (Ocheni & Nwankwo, 2012: p. 52). Before the advent of western education, which was implemented alongside Christianity, African nations carried out their form of education, which was practical and deeply rooted in their culture; it was carried out through various forms such as songs, story-telling, initiations, ceremonies, rituals, and family life (Diame, 2011: p. 16). In Nigeria, for example, people were educated or trained in basket weaving, sculpting, tying and dyeing, and so on; referred to as ‘African technology.’ The mode of teaching was through the various indigenous languages of the nations; hence, reinforcing the cultural traits of the countries; The languages used in conveying western education were that of the colonial masters; that is, English for Nigeria and French for Senegal (Gierczynski-Bocande, 2007: p. 19); Western education brought about the demise of Africa's culture (Camara & Seck, 2010). Western education was introduced in a way that made it superior to the already existing education in the land, - Senegal and Nigeria; considered informal (Ndiaye, 2012), while the colonial masters’ education was seen as formal. French and English were made and still are the universal languages of communication in the schools, government, and in society, that is, to gain quality access of any kind in these countries, the African man had to go through what was and is still regarded as formal education. Worst still, compulsory subjects requiring a certain level of pass before gaining admission into tertiary institution..

3.3.5 Culture/Social Effect

The culture of a nation carries its heritage and history, which is passed on from generation to generation. The Nigerian culture is diverse, having over two hundred and fifty (250) indigenous (ethnic) groups and over five hundred (500) languages, with various customs and traditions which are specific to the different groups as well as arts and crafts. On the other hand, Senegal has over thirty-six ethnic groups and languages, with the Wolof ethnic group being the largest (Keese, 2016).

Many of the Nigerian cultures carried with it the performance of numerous fetish and barbaric acts such as human sacrifice and rituals, which the indigenes believed to be a part of their culture. However, with the arrival of colonialism and thus the missionaries who brought Christianity and western education to the land, the barbaric act was brought to an end through various actions of persuasion and conviction (Keese, 2016: p. 84). The act of adopting the culture of the colonial masters brought about the dissolution of shared and common meanings among the locals, which has resulted in a loss of identity as the culture of the colonies kept on being diluted and altered with time such that the true history of these colonies is not known. Still, instead, the ‘Europeans’ version of history is being presented to the people. For example, what is being taught in the schools today is that a Scottish

explorer named Mungo Park discovered the river Niger in Nigeria. However, this is factually untrue as the so-called 'river Niger' existed long before the arrival of the Europeans, and the locals would have had a name for the river, but it is lost to history now due to colonization (Ocheni & Nwankwo, 2012).

4.0 CONCLUSION

The colonization of West Africa was a very long and arduous process; the indigenes posed a powerful front and fought the process before they were made to surrender using various strategies. The analysis discovered significant empirical literature corroborating that Britain and France had similar goals for acquiring territories in West Africa, which was the search for a new market and the need for raw materials to facilitate their industrial revolution. The continuous opposition of the Africans to the colonial invasion and consequently ruling, eventually led to pan-nationalist and anti-colonial movements that resulted to independence in 1960 for both Senegal and Nigeria. The effects of colonialism on West Africans were seen in different sections; political, economic, religious, educational, cultural, and social. The researcher wishes to make some recommendations that might positively change the current situation:

- The goal of the United Nations is to promote world peace, thus encouraging peaceful settlement of disputes. Hence, the UN should facilitate actions on payment of reparation to West Africans through a peaceful alternative dispute resolution method like negotiations.
- Africans should start imbibing the teaching of their cultural and traditional norms and values in schools to bring back the lost culture of the people. For instance, the speaking of foreign language should not be made compulsory in Senegal and Nigeria.
- Africans should trade within themselves more to strengthen their economic values, circulate their products to reduce importation of good from foreign countries. The African Unity (AU) can mandate and monitor this activities of trade within the continent.

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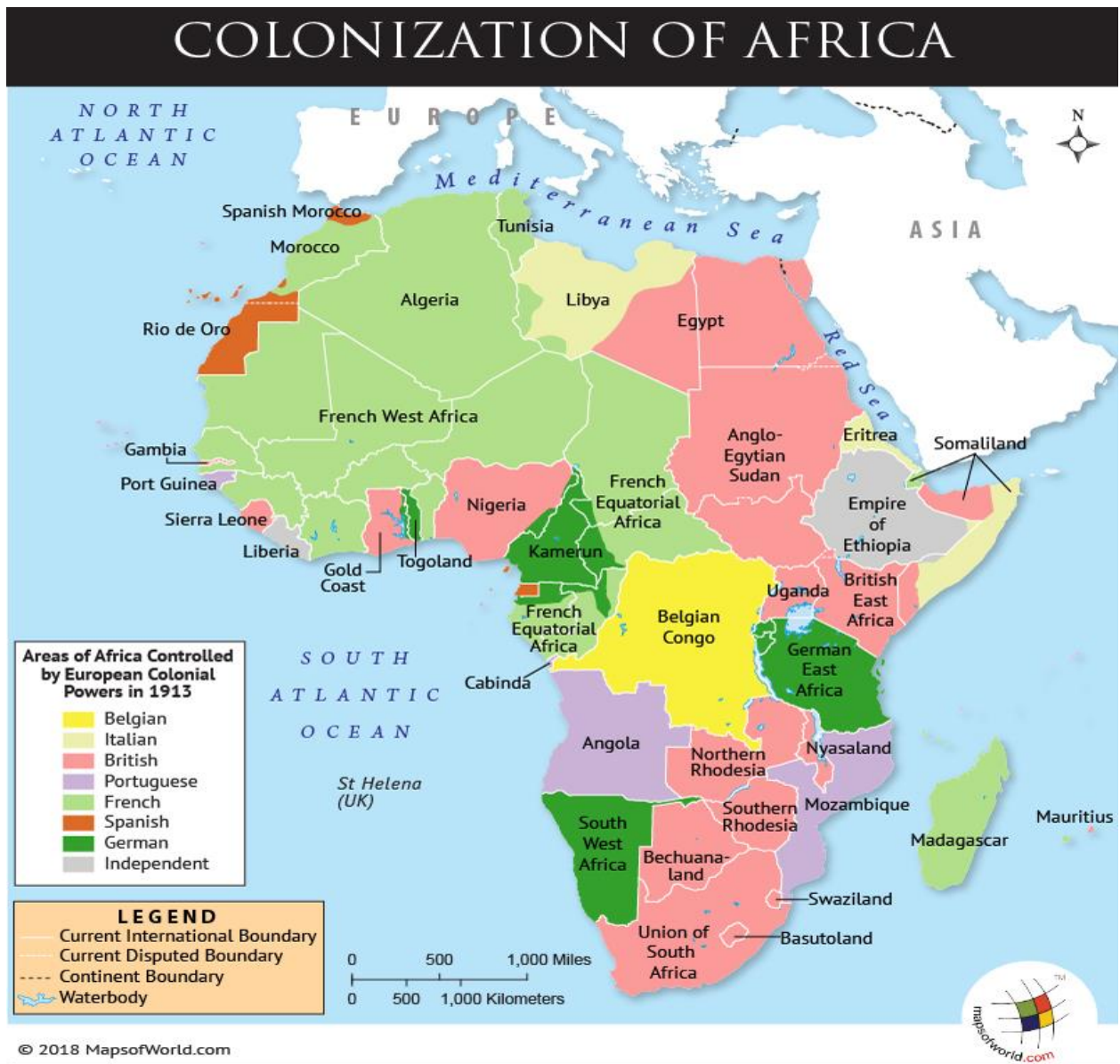


Figure 1: Map of the Scramble for Africa