Historian Leonard Gadzekpo eloquently wrote that, "The European colonizers of Africa were not only armies of occupation, but also economic exploiters, cultural chauvinists, usurpers of power, and disrupters of political growth in Africa," (Gadzekpo 265). Imperialism has profoundly influenced the development of African society in numerous respects: "years of foreign domination... in Africa left political, economic, and social scars that are still conspicuously evident in contemporary African society," (Ndege 278). These "scars" are only a fading reminder of the travesties that occurred in 19th and 20th century Africa, including mass murder, enslavement, European depletion of natural resources, which subsequently destroyed many African economies, and the disintegration of many traditional African cultures. The Scramble for Africa can be held at fault for modern day racism and prejudices. On the other hand, one can argue that the Scramble for Africa was beneficial to the Westerners and to some extent, to the Africans, who were introduced to European ideals for the first time in their history. Although Imperialism in Africa can be regarded by Westerners as a major accomplishment that aided their own nations' prosperity, many Africans view the era with disdain and deplore the atrocities committed against them out of what the majority view as European self-interest.
Conflict

Europeans who controlled various regions of Africa in the 19th century disregarded pre-existent tribal boundaries and opted instead to re-partition the land into disorganized nation-states. Historian George Oduor Ndege acknowledged the fact that "the ordering of the African societies into the artificial construct of nation-states was so arbitrary that some communities, clans, and even lineages were torn apart," subsequently leading to countless intra-regional battles (Ndege 276). In the long term, "One of the major challenges to the postcolonial state has been to reconcile the arbitrariness of the boundaries and its offspring, the nation-state, with the obtaining cultural realities existing in the continent," (277).

Nationalism and anticolonialism were diffused into many Africans' mindsets as a result of European invasion: historian Hakim Adi wrote that "in response to the economic demands made by the colonial authorities or European settlers... including the 1898 "hut tax" rebellion in Sierra Leone and the Bambatha rebellion in Natal in 1906... the Maji Maji rebellion in German Tanganialyka in 1905-1907 and the Chimurenga revolt of the Shona people in 1896-1897" (Adi 266).

In his work "Eagles into Chickens," 19th century African thinker James Aggrey reveals his desire for Africans to embrace their genuine nature and tradition rather than assimilate with European society:

"It was an eagle, though it had been kept and tamed as a chicken! My people of Africa, we were created in the image of God... Stretch forth your wings and fly! Don't be content with the food of chickens!" (Andrea and Overfield 428).

In addition to civil war and African versus European rebellion, one cannot fail to address the role imperialism played in World War I. In this case, the conflict did not stem from Africans rebelling against the Westerners, or against a different tribe, but rather from the European nations' own intercontinental competitiveness regarding African conquest. Professor Eheidu E. G. Iweriebor wrote "Britain, France, Germany, Belgium, Italy, Portugal, and Spain were competing for power within European power politics. One way to demonstrate national preeminence was through the acquisition of territories around the world, including Africa." The "Morocco Crisis," wrote author H.L. Wesseling, occurred when "France found itself in conflict with its great continental opponent, Germany...and supported by its classical colonial rival, Great Britain," in 1904 (Wesseling 229). Though war was avoided as France "ceded part of the French Congo to Germany" in 1911, "The outbreak of the First World War... was caused not by a colonial dispute but by a classical problem of inter-European politics" (230). Leon Trotsky summarized many of Vladimir Lenin's assertions after his death, one of which was that "Imperialism seeks to divide and redivide the world." Thus, World War I was the European endeavor to relinquish the divisions that they themselves had imposed in Africa. During the battle, historian Amy J. Johnson noted that "African men joined the war as part of already established colonial militaries... colonial powers began to require greater military service of the mass of their subjects... Not only did Africans lose their lives, but African societies were further disrupted" (Johnson 280).
Boundaries imposed by the Europeans in the 19th century have without a doubt led to many conflicts over tribal territories throughout the years, and have thus led to thousands of deaths.
Politics

European powers may have advocated their own policy of "Enlightened" governance to their subjects; however, their applications and practices more closely resembled despotism in African regions. Thus, one encounters the "paradox of Imperialism." Sierra Leone native William Rainy spoke in Paris in 1867 of the injustice of imperial rule:
"...Whilst they [the native people of Africa] have advanced in every thing that could add to the dignity and the honour of a nation, they have been unscrupulously deprived of a right which they enjoyed in their primitive and less worthy state of political existence, and yet they are to be told that they are unfit for self-government by the very party who deprived them of the elementary school wherein to learn the noblest of all sciences" (July 151).

As a result of the political disarray left after the colonies disintegrated, "Africa still finds itself battling with the legacy of its colonial past in the attempts to institutionalize liberal democracy. The colonial state was not a democratic state; it was the very antithesis of liberal democracy" (Ndege 277).

Songo, Mali: Today, African villages and nations remain some of the least economically, politically, and socially developed in the world.
Westernization

Depending on perspective, the "Westernization" of subject lands can be regarded as either a societal advantage or disadvantage. In 1969 the Oxford History of South Africa published the following quote: "Perhaps in the future there will be some African history to teach. But at present there is none: there is only the history of Europeans in Africa. The rest is darkness" (Rowell 8). Although this statement would be widely rebuked by many African individuals, as well as many historians, it holds to be true to many Europeans. As a result of the Scramble, Africans experienced for the first time post-industrial technology, infrastructure, communications, and education. Missionaries such as Livingstone introduced Africans to Christianity and offered them the Christian prospect of salvation. Said warrior Ndansi Kumalo on westernization:
"...the white men have brought some good things. For a start, they brought us European implements - plows; we can buy European clothes, which are an advance. The government has arranged for education and through that, when our children grow up, they may rise in status. We want them to be educated and civilized and make better citizens" (A&O 316).

Regarding educational development, Clergyman George Nicol gave testimony in 1872 that:

"The native gentlemen feel that they want a good substantial English school under well qualified English and native masters... We want an English school to be established in Sierra Leone" (July 147).

In West Africa, French Lieutenant Joseph Simon Gallieni "set up ecoles des otages - schools for the hostage sons of chiefs to learn French - and villages de liberte... centres from which French power and influence could spread" (Rowell 24). In contrast to the 19th century installation of pseudo-European educational institutions in colonized lands such as Algeria, "in Liberia (independent since its founding in 1847) the school situation is far worse than in Algeria... in Ethiopia... there was no public school system at all until the Italian invasion in 1934" (Scott 15).

European institutions, however, caused discord among some Africans, such as Kabaka Daudi Chwa. Chwa "developed reservations about the effects of colonial rule, especially in the cultural and religious spheres," (A&O 429). In his 1936 pamphlet, "Education, Civilization, and 'Foreignization' in Buganda," Chwa asserted the following:

"My intention therefore in this article is to emphasize the fact that while boasting of having acquired Western education and civilization... we have entirely and completely ignored our native traditional customs. In other words we have "foreignized" our native existence" (A&O 431).
A German missionary school for West African children
Cruelty and Genocide

The silver lining of European modernization cannot justify the evils carried out against the Africans during the Scramble. Explorer Verney Lovett Cameron ventured to Central Africa and "pointed out the fragility of Portuguese control of the Congo (Zaire), the potential riches of Katanga in minerals and crops, and the opportunities for easy access up the wide rivers by steamboat," (Rowell 10). In July of 1875, Cameron documented imperialist Portuguese conquerors taking slaves for industrious labor:

"Indeed, the cruelty perpetrated in the heart of Africa by men calling themselves Christians and carrying the Portuguese flag can scarcely be credited by those dwelling in a civilized land... In order to obtain these fifty-two women, at least ten villages had to be destroyed. Each had a population from one to two hundred, or about five hundred in all...the greater portion were burnt alive when their homes were surprised. Others were killed while attempting to save their wives and families. Those who escaped such fates were doomed to die of starvation in the jungle" (Rowell 11).

The travesties carried out by King Leopold II of Belgium in the Belgian Congo were perhaps the most harrowing:

"According to the most authoritative estimates, the population of the Congo was halved in the years between 1880 to 1920... Wholesale massacres were the most spectacular cause of this decline" (Wesseling 169).

In response to the events in the Congo, African American citizen George Washington Williams wrote a letter to King Leopold in 1890, stating:

"Instead of the natives of the Congo 'adopting the fostering care' of your Majesty's Government, they everywhere complain that their land has been taken from them by force.. Your Majesty's Government has sequestered their land, burned down their towns, stolen their property, enslaved their women and children, and committed other crimes too numerous to mention in detail" (A&O 311).
Africans were starved and abused to satisfy the agenda of the German Empire in the 19th century.
Legacies of Imperialism

**Economics**

Imperialism profoundly inhibited the economic development, or lack thereof, of previously colonized African nations. George Oduor Ndege wrote that "Industrialization of the colonies was hardly accorded a pride of place by the colonial powers... The continent was reduced to the role of provider of primary products such as coffee, cocoa, tea, palm oil, rubber, and cotton" (Ndege 277). Under European rule, African rulers were forced or lured into handing over invaluable natural resources and territories in unequal treaties. The following is an excerpt from the Treaty Between the International Association of the Congo and Tonki, Chief of Ngombi and Mampuya, Senior Chief of Mafela:

"Art. III. -- The country thus ceded has about the following boundaries, viz., the whole of the Ngombi and Mafela countries, and any others tributary to them... All roads and waterways... all game, fishing, mining, and forest rights, are said to be the absolute property of the said Association" (A&O 307-8).

Partly stemming from European rule, "deliberate underindustrialization, coupled with slanting infrastructure, manipulation of currency, and trade policies through price fixing and monopolistic tendencies has adversely impacted Africa's postcolonial economies" (Ndege 278).

The global Economic Freedom chart reveals that Sub-Saharan African nations have the lowest gross domestic product per capita income: nations in the North African region rank as the second least economically free in the world.

Racism

The birth of modern day racism is perhaps the most profound effect the Scramble had on the European ideological mindset. European superiority over African peoples played an integral role in initial imperialistic endeavors: this sense of entitlement and arrogance only manifested and evolved in Westerners' minds in the wake of the 19th century: "imperialism... fostered divisions between the world's peoples. Powerful tools, deadly weapons, and global hegemony tempted European people's to consider themselves superior to their subjects" (B&Z 732).

Caucasian supremacy culminated in the South African apartheid: John Hartwell Moore of Gale World History in Context contended in his article "South African Racial Formations" that:

"Colonization took a different form in South Africa than it did in other societies, but it was the single overriding factor that helped to create the kind of society in which there was rigid racial division. This division was culturally reproduced over the centuries, and wealth, resources, and political power were structured around it, leading to intense social conflict... Material deprivation coincided with race, space, and territory, as black areas were under-resourced; education, housing, welfare, health, and employment opportunities were unequally distributed; and political power was in white hands."