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Darker Designs on a 'Dark' Continent: The Doomed Destiny of the Berlin Conference 1884

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Abstract:

Many people view the Berlin Conference of 1884, which brought together European powers to divide Africa without respect for its native populations' sovereignty, as a turning point in the continent's colonial history. This essay explores the motives, outcomes, and historical background of the Berlin Conference, exposing the more sinister plans that underlie the imperialist race for Africa. This study underscores the intricate dynamics of power, exploitation, and resistance that defined Africa's colonial history via an examination of primary sources and academic research. Through an examination of the Conference's tragic fate, this study illuminates persistent traces of injustice and inequality in the contemporary world.

Keywords: Berlin Conference, imperialism, colonialism, Africa, European powers, partition, indigenous peoples, sovereignty, exploitation, resistance

Introduction:

An era marked by European rule and exploitation throughout the continent began with the Berlin Conference of 1884, which is remembered as a turning point in African history. This study aims to investigate the background of the Conference, key players, and the long-term consequences of its decisions. Through examining the intentions and strategies of European powers in conjunction with the tenacity of African populations, this investigation seeks to elucidate the complex fabric of colonialism in Africa.

One key event that captures the imperialist zeal that swept over Europe in the late 19th century is the Berlin Conference. Amidst economic dominance and patriotic zeal, European nations gathered to divide Africa's lands, riches, and populations. This essay aims to analyze the

fundamental motivations behind this race for African hegemony by exploring the intricate interactions between geopolitical rivalries, ideological imperatives, and economic interests.

Furthermore, the goal of this research is to provide greater voice to African peoples who have been marginalized by the mainstream colonial narrative. The African experience throughout this turbulent time is fundamentally shaped by their resistance, resiliency, and yearning for self-determination. Through emphasizing their stories alongside those of European players, this research seeks to promote a more comprehensive comprehension of the colonial encounter and its lasting consequences.

This study explores the complexity of colonialism in Africa with the aim of provoking critical thought on current concerns of power, exploitation, and justice in addition to shedding light on the historical details of the Berlin Conference. Through historical analysis, our goal is to extract knowledge that may guide current initiatives aimed at securing a fairer and more inclusive future for Africa and its citizens.

Discussion

Historical Context

The Berlin Conference must be viewed in the broader context of European imperialism in the late 19th century in order to completely comprehend its importance. At this period, there was an unprecedented surge in the desire for colonialism, fuelled by a confluence of economic incentives, nationalistic fervour, and scientific discoveries. In order to achieve their expansionist objectives, Europe's developing industrial economies were competing for new markets, raw materials, and strategic footholds.

Africa's abundance of natural resources, diversity of cultures, and widely distributed political systems made it a desirable target for European countries seeking to expand their influence globally. Known as the "Scramble for Africa," this bloody conflict over land transformed the continent into a geopolitical game of imperial ambition. The possibility of untapped resources such as valuable trade routes, fertile land, and minerals led to a mad rush among European nations to stake their claims and assert their dominance.

An increasing competition and diplomatic friction between European powers for African territories led to the calling of the Berlin Conference in 1884. In the face of conflicting interests and imperial aspirations, the Conference sought to divide Africa according to a plan that would ostensibly restrain the spread of colonialism and reduce the risk of war. However, African

peoples remained vulnerable to exploitation, power conflicts, and the whims of distant colonial rulers under the surface of international diplomacy.

Berlin Conference: Groundwork for Divide

The Berlin Conference in 1884–1885 was a significant turning point in the history of European imperialism and the colonization of Africa. It was held in Berlin, Germany, at the behest of German Chancellor Otto von Bismarck, and featured representatives from fourteen European countries in addition to the United States. This conference, the first formal gathering of such nations, was where the early discussions and negotiations on the division of Africa among European powers took place.

The purpose of the meeting that took place in November 1884–February 1885 was to lay the groundwork for European colonization of Africa. Controlling the European countries' scramble for African land was one of the main objectives, since it would help to avert future crises and maintain some semblance of order on the continent. In order to achieve this, the meeting sought to establish guidelines for trade routes, claims to territory, and the treatment of indigenous communities.

The central issue of the Berlin Conference was territorial claims. European powers delineated their competing claims to various regions of Africa, often bolstered by military conquest, business agreements with indigenous rulers, or exploration. The conference's main objective was to legally establish European claims to sovereignty over substantial portions of Africa through treaties and diplomatic agreements.

In addition to discussing territorial claims, the conference discussed issues pertaining to African commerce and enterprise. For their own benefit, European countries sought to establish favorable trade conditions and gain access to Africa's abundant natural resources. Trade routes, taxes, and customs processes that would facilitate the extraction and export of African goods to European markets were negotiated.

Concerns were raised about the treatment of indigenous communities during the Berlin Conference as well. European powers grappled with difficulties of justice, law enforcement, and governance in their colonies in Africa. While some advocated for assimilationist or indirect rule, others turned to more overt techniques of exploitation and control. At the meeting, the concerns of African peoples were largely ignored as these practices were formalized into a set of guidelines for colonial administration.

Beneath the veneer of cooperation and diplomacy, the European participants in the Berlin Conference were embroiled in power conflicts and covert objectives. Each nation sought to achieve its own goals and expand its colonial empire at the expense of its enemies.

In their struggle for dominance over Africa, European countries frequently formed strategic alliances, secret agreements, and backroom arrangements.

When everything was said and done, the Berlin Conference served as a cover for European colonial powers to partition Africa. Despite its declared purpose of defining standards and laws for colonialism in Africa, the conference ultimately reflected the self-serving interests of European imperialism and laid the groundwork for decades of exploitation, oppression, and resistance on the continent of Africa.

Agendas and Motives

The goals and ambitions of European nations at the 1884–1885 Berlin Conference mirrored the complex and varied dynamics of empire, economic interests, and geopolitical disputes that characterized the late 19th century. Below is a detailed analysis of these objectives and driving forces:

Geographical Expansion: Several European countries viewed the split of Africa as an opportunity to increase the political and geographical spheres of their influence. By acquiring colonies in Africa, European nations were able to assert their dominance on the world stage and establish themselves as global powers. Territorial expansion was driven by the need for resources, such as labour, arable land, and minerals, that might sustain industrial development and economic prosperity at home.

Economic Interests: The primary driving force behind European imperialism in Africa was economic gain. The continent was thought to have an enormous reserve of natural resources, like as gold, diamonds, rubber, ivory, and rubber, that might be extracted for profit. European nations sought to acquire these resources through trade networks and colonial expeditions in order to bolster their own wealth and advance their economies. Additionally, Africa offered lucrative markets for European manufactured products, creating new opportunities for trade and investment.

Ambitions of Nationalism: As nations attempted to assert their cultural identities, prestige, and supremacy over one another in the late 1800s, nationalism was a powerful force throughout Europe. Colonial expansion was often seen as an expression of national glory and superiority,

and European nations raced to acquire colonies as symbols of their power and vitality. The Scramble for Africa was driven by nationalist sentiments, which stoked imperialist aspirations.

Some European countries were able to obtain control over vital naval bases and trade routes as well as reinforce their geopolitical position by establishing strategic footholds in Africa. The ability to project military might and gain access to global markets was made possible by controlling significant ports, rivers, and transit routes throughout Africa. Moreover, African colonies served as springboards for ambitions to expand imperialism throughout Asia and the Middle East.

Conflict Between Rivals: The bitter war between European powers for colonies in Africa set off a mad drive to split up the continent's assets. Rivals between countries like Britain, France, Germany, Belgium, and Portugal resulted in diplomatic problems and strategic gamesmanship as one attempted to outsmart the other and seize control of the most advantageous region. The urgency of colonial expansion was heightened and the rate of territorial acquisition quickened by the dread of rivalry.

African perspectives were Ignored: European powers gave scant consideration to the opinions and worries of African peoples in their haste to conquer the continent. The marginalization and depiction of African nations and civilizations as inferior or primitive provided moral justification for European colonialism and exploitation of them. The absence of African representation at the Berlin Conference embodied the paternalistic ideas of European conquerors, who regarded Africa as a continent filled by diverse and autonomous peoples rather than as an object to be divided and controlled.

Ultimately, the objectives and intents of European states at the Berlin Conference were driven by a complex interplay of political, economic, and ideological factors. The ambition for territorial conquest, financial gain, nationalist goals, and geopolitical advantage propelled the search for Africa. This set the stage for centuries of oppression, exploitation, and resistance throughout the continent.

Repercussions and Aftereffects

The evolution of African history was influenced by the profound and enduring impacts of the Berlin Conference of 1884–1885, which continue to have an impact on the continent and its people today. This is a detailed analysis of these consequences and legacy:

Undefined Boundaries and Ethnic Conflicts: One of the most immediate and enduring consequences of the Berlin Conference was the arbitrary division of Africa into colonial provinces without regard for pre-existing cultural, linguistic, or ethnic borders. By dividing ethnic groups and traditional territories with straight lines on maps, European empires formed new states. This resulted in conflicts over territory, ethnic tensions, and wars that persist to this day because it ignored the realities of Africa. The remnants of colonial borders continue to be a source of bloodshed and interethnic strife in many African countries.

Disruption of Traditional Societies: The imposition of colonial rule throughout Africa upended traditional social and economic institutions. Indigenous institutions and practices were often damaged or destroyed by the legislative, judicial, and administrative systems brought in by European colonists. European models replaced indigenous land ownership and resource management practices, and colonial authorities either ignored or exploited traditional leaders. Poverty and inequality among Africans were made worse by social unrest, cultural degradation, and the loss of collective land rights brought about by this disruption of traditional customs.

Because European colonial powers benefited from the exploitation of African labour and resources, economic reliance and resource exploitation were characteristics of colonial authority in Africa. Significant minerals, agricultural harvests, and other natural resources were often taken out of Africa by European colonists via forced labour or other types of violence. In order to satisfy European market needs, Native American economies were reoriented, which led to the underdevelopment of local businesses and the preservation of the colonial powers' economic predominance. The legacy of economic exploitation still afflicts many African countries, exacerbating the continent's enduring poverty, underdevelopment, and economic inequality.

African communities and peoples organized a range of resistance actions against the oppressive rule of European powers, even in the face of their overwhelming military and technical superiority. They fought for their freedom in part by doing this. The desire of Africans to reclaim their independence, dignity, and sovereignty resulted in the formation of resistance movements, uprisings, and rebellions across the continent. Mkwawa, Menelik II, and Samori Touré, among others, became symbols of African resistance against the oppressive rule of colonialism. These struggles for independence paved the way for the establishment of sovereign nation-states and the eventual decolonization of Africa in the 20th century.

A legacy of injustice and inequality: The Berlin Conference left behind a legacy of injustice and inequality in addition to enduring imbalances throughout Africa. The artificial boundaries and unjust treaties imposed by European colonists continue to influence the political, social, and economic landscape of the continent. Following their independence, many African countries still grapple with the legacy of colonialism, which includes racial divisions, inadequate infrastructure, and persistent poverty. A brighter future for African nations requires addressing a number of legacies left over from colonialism, including social justice, land reform, and reparations.

In conclusion, there have been disputes, struggles, and ambitions for justice and freedom throughout African history as a result of the aftermath and consequences of the Berlin Conference. African civilizations have persisted in employing their tenacity, creativity, and resolve to build their own pathways and accomplish the goal of independence and self-determination despite the grievous scars caused by colonialism.

Confronting the Darkness: Stories of Survival and Struggle in African Slavery

Voices of Resilience: Real Accounts from African Slaves

This project is dedicated to remembering ancestors, uncovering and listening to people who usually are forgotten. They seldom have the opportunity to tell their version of history. This second post of the new year will provide the reader with an unusual opportunity, the chance to learn about enslavement and capture as related by the victims themselves. The primary source is *Slave Voices: The Sound of Freedom* edited by Hilary McD. Beckles and Verene Shepherd, University of the West Indies.

Ajayi: The Yoruba

For some years, war had been carried on in my Eyo Country, which was always attended with much devastation and bloodshed; the women, such men as had surrendered or were caught with the children, were taken captives. The enemies who carried on these wars were principally the Eyo Mahomedans, with whom my country abounds with the Foulahs, and such foreign slaves as had escaped from their owners, joined together, making a formidable force of about 20,000 who annoyed the whole country. They had no other employment but selling slaves to the Spaniards and Portuguese on the coast...

The morning in which my town, Ocho-gu, shared the same fate which many others had experienced, was fair and delightful and most of the inhabitants were engaged in their respective occupations. We were preparing breakfast without any apprehension when, about 9 o'clock am a rumor was spread in the town, that the enemies had approached with the intention of hostility.

It was not long after when they had almost surrounded the town, to prevent any escape of the inhabitants; the town being rudely fortified with a wooden fence, about four miles in circumference, containing about 12,000 inhabitants; which would produce 3,000 fighting

men. The inhabitants not being prepared, some not being at home; those who were, having about six gates to defend as well as many weak places about the fence to guard against, and, to say in a few words, the men being surprised, and therefore confounded – the enemies entered the town after about three or four hours resistance.

Here a most sorrowful scene imaginable was to be witnessed! Women, some with three, four or six children clinging to their arms, with infants on their backs, and such baggage as they could carry on their heads, running as fast as they could through prickly shrubs, which hooking their bellies and other loads, drew them down from the heads of the bearers. While they found it impossible to go along with loads, they endeavoured only to save themselves and their children: even this was impracticable with those who had many children to care for.

While they were endeavouring to disentangle themselves from the ropy shrubs, they were overtaken and caught by the enemies with a noose of rope thrown over the neck of every individual, to be led in the manner of goats tied together, under the drove of one man. In many cases a family was violently divided between three or four enemies, who each led his away, to see one another no more.

Your humble servant was thus caught – with his mother, two sisters (one an infant about 10 months old) and a cousin – while endeavouring to escape in the manner above described. My load consisted of nothing else than my bow, and five arrows in the quiver, the bow I had lost in the shrub while I was extricating myself, before I could think of making use of it against my enemies. The last view I had of my father was when he came from the fight to give us the signal to flee.

In attempting to escape in the crowd with my mother, two sisters and a cousin, we were taken by two Yoruba Mohammedans who immediately threw nooses of cords around our necks and led us away as their prey. Scarcely had we got to the middle of the town when two Fulani men attacked our captors and contended with them about dividing their prey as they had not gone in time to get any.

My cousin was violently held on both sides, and my mother hearing the threats from the Fulani to cut the poor fellow to pieces if our captors did not let them go, she entreated them rather to give him to the Fulani instead of having him killed; our captors having some feelings of humanity, left the boy to them with whom they ran off with the fury of a tiger. We four now remaining great care was taken lest we should also be lost in like manner, as the soldiers were no little robbers themselves.

Olauda Equiano: the Ibo

One day, when all our people were gone out to their works as usual and only I and my dear sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both, and without giving us time to cry out or make resistance they stopped our mouths and ran off with us into the nearest wood. Here they tied our hands and continued to carry us as far as they could till night came on, when we reached a small house where the robbers halted for refreshment and spent the night. I was now carried to the left of the sun's rising through many different countries and a number of large woods. The people I was sold to used to carry me very often when I was tired either on their shoulders or on their backs. I saw many convenient well-built sheds along the roads at proper distances, to accommodate the merchants and travelers who lay in buildings along with their wives, who often

accompany them; and they always go well armed. All the nations and people I had hitherto passed through resembled our own in manner, customs and language but I came at length to a country the inhabitants of which differed from us. Thus I continued to travel, sometimes by land, sometimes by water, through different countries and various nations, till at the end of six or seven months after I had been kidnapped I arrived at the sea coast.

The first object which saluted my eyes when I arrived at the coast was the sea, and a slave ship which was then riding at anchor and waiting for cargo. These filled me with astonishment, which was soon converted into terror when I was carried on board.

Asa-Asa, an enslaved African who arrived in the French West Indies

The slaves we saw on board the ship were chained together by the legs below deck, so close they could not move. They were flogged very cruelly. I saw one of them flogged till he died; we could not tell what for. They gave them enough to eat. The place they were confined in below deck was so hot and nasty I could not bear to be in it. A great many of the slaves were ill, but they were not attended to. They used to flog me very bad on board the ship: the captain cut my head very bad one time.

Ottobah Cugano: the Fanti

I must own to the shame of my own countrymen, that I was first kidnapped and betrayed by my own complexion, who were the first cause of my exile and slavery, but if there were no buyers there would be no sellers. So far as I can remember, some of the Africans in my own country kept slaves, which they take in war, or for debt, but those which they kept are well, and good care taken of them, and treated well.

But I may safely say that all the poverty and misery that any of the inhabitants of Africa meet among themselves is far inferior to those inhospitable regions of misery which they meet within the West Indies where their hard-hearted overseers have neither regard to the laws of God, nor the life of their fellow-men.

Omar Ibn Seid: a West African Muslim

My name is Omar Ibn Seid. My birthplace was Fut Tur between the two rivers. I sought knowledge under the instruction of a sheikh called Mohammed Seid, my own brother, and Sheikh Kembeh and Sheikh Gabriel Abdal. I continued my studies twenty-five years, and then returned to my home where I remained for six years. Then there came to our place a large army, who killed many men, and took me, and brought me to the great sea, and sold me into the hands of the Christians, who bound me and sent me on board a great ship and we sailed upon the great sea a month and a half, when we came to a place called Charleston in the Christian language. There they sold me to a small, weak and wicked man called Johnson, a complete infidel, who had no fear of God at all.

Esteban Montejo: the Cuban Maroon

The strongest gods are African. I tell you it's certain they could fly and they did what they liked with their witchcraft. I don't know how they permitted slavery. The truth is, I start

thinking, and I can't make head or tail of it. To my mind it all started with the scarlet handkerchiefs, the day they crossed the wall. There was an old wall in Africa, right around the coast, made of palm bark and magic insects which stung like the devil. For years they frightened away all the whites who tried to set foot in Africa. It was the scarlet which did it for the Africans; both the kings and the rest surrendered without a struggle. When kings saw that the whites – I think the Portuguese were the first — were taking out these scarlet handkerchiefs as if they were waving, they told the blacks, "Go on then, go and get a scarlet handkerchief," and the blacks were so excited by the scarlet they ran down to the ships like sheep and there they were captured. The Negro has always liked scarlet. It was the fault of this colour that they put them in chains and sent them to Cuba. After that they couldn't go back to their own country. That is the reason for slavery in Cuba.

John Jea from Old Calabar, Nigeria

I, John Jea, was born in the town of Old Calabar, in Africa, in the year 1773. My father's name was Hambleton Robert Jea, my mother's name Margaret Jea. They were poor but industrious parents. At two years and a half old, I and my father, mother, brothers and sisters were stolen, and conveyed to North America, and sold for slaves.

Granny Judith's story as passed down to a relative

Granny Judith said that in Africa they had very few pretty things, and that they had no red colours in cloth...Some strangers with pale faces come one day and dropped a small piece of red flannel down on the ground. All the black folks grabbed for it. Then a larger piece was dropped a little further on, and on until the river was reached. Then a large piece was dropped in the river and on the other side. They was led on, each one trying to get a piece as it was dropped. Finally, when the ship was reached, they dropped pieces on the plank and up into the ship till they got as many blacks on board as they wanted. Then the gate was chained up and they could not get back. That is the way Granny Judith say they got her to America.

Gran Calina's granddaughter told his story

Muh Gran Calina tell me how he got heah. He say he playin on beach in Africa, an big boat nea duh beach. He say duh mens on boat take down flag, an put up big piece uh red flannel, an all chillum dey git close tuh watuh edge tuh see flannel an see whut doin. Den duh mens comes off boat and ketch um, an wen duh ole folks come in frum deh fiels dey ain' no chillum in village. Dey's all on boat. Den dey brings un yuh.

Anonymous

They sold us for money, and I myself was sold six times over, sometimes for money, sometimes for a gun, sometimes for cloth. It was about half a year from the time I was taken before I saw white people.

Once the slave trade was firmly established on the Continent, as reflected in these stories, no one was safe.

Conclusion

Development, governance, and identity concerns are all profoundly shaped by the Berlin Conference's impact, which is still felt in modern-day African culture. Conflicts, rivalries, and the continent's ongoing quest for self-determination are all fuelled by the artificial borders that European colonists have created. Moreover, millions of Africans' lives are still shaped by the long-lasting effects of colonialism, which include social injustice, economic exploitation, and cultural marginalization.

The Berlin Conference's effect is still felt strongly in modern-day African society, profoundly influencing questions of identity, government, and development. Conflicts, tensions, and struggles for self-determination are still fueled by the artificial borders that European colonists drew throughout the continent. Millions of Africans' lives are still being shaped by the long-lasting effects of colonialism, which include social injustice, economic exploitation, and cultural marginalization.

It is crucial that we address the lasting effects of colonialism and strive toward a more just and inclusive future for all Africans as we consider the tragic fate of the Berlin Conference. In order to achieve this, it is necessary to acknowledge historical injustices, address the structural disparities left over from colonialism, and give African peoples' voices and ambitions a central place in initiatives for social justice, development, and governance.

It also calls for a dedication to tearing down the oppressive and exploitative structures that uphold injustice in Africa and elsewhere. We may work toward a future in which every African can reach their full potential and live with freedom and dignity by rejecting the remnants of colonialism and embracing the values of solidarity, equality, and self-determination.

The lessons of the Berlin Conference serve as a sobering reminder of the perils of unbridled imperialism and the necessity of collective action in pursuit of a more fair and equitable world in this continuous battle for justice and self-determination. Let us take historical lessons to heart and join forces with the African people in their struggle for emancipation and empowerment as we face the legacy of the past and set out on a path towards a more promising future. At that point, we will be able to genuinely pay tribute to the people who stood up against colonial oppression and cleared the path for an African future that is equitable, just, and dignified for everyone.

Role of Literature in raising awareness

Literature has a huge and diverse function in educating people about the darker intentions of the Berlin Conference of 1884 and how it affected Africa. Literature, which includes essays, novels, poems, and other creative works, is an effective instrument for delving into difficult subjects, shedding light on historical events, and promoting understanding and empathy. The following are some ways that literature might help spread awareness of this issue:

Historical Fiction: Books set in Africa during the colonial era may provide readers a rich and detailed account of what it was like for African people to live under colonial authority. These books can provide insights into the personal stories underlying the bigger geopolitical dynamics at play during the Berlin Conference and its aftermath by fusing historical events with fictional storylines.

Tales of Resistance: African people have always faced colonial oppression, and literature may tell these tales of resiliency and resistance. Reading about the lives of those who rebelled against colonial control by acts of protest, cultural preservation, or revolt can encourage readers to honour the bravery and agency of those who stood up to injustice through novels, memoirs, and oral histories.

Critical Analysis: Literary works that present Africa and its peoples can be analyzed and interpreted critically. These works include essays, scholarly articles, and literary criticism. Literature may challenge Eurocentric viewpoints and provide a more nuanced knowledge of the complexity of colonialism and its consequences by challenging colonial narratives and revealing their biases.

Examining Themes: A vast array of topics, such as identity, power relations, cultural hybridity, and the quest for emancipation and self-determination, may be covered in literature in relation to colonialism and its effects on Africa. By delving into these issues in both fiction and non-fiction literature, readers may enhance their comprehension of the historical background and current consequences of the Berlin Conference.

Educational Resources: Teachers, students, and readers may all benefit from the accessible and interesting tools that literature offers while studying colonial history and its ramifications in classrooms and community settings. Teachers may approach difficult historical subjects and promote critical thinking and empathy in their students by introducing a variety of literary texts into their courses.

Empathy and Connection: Reading about the experiences of others can help people develop empathy and a strong emotional bond. Literary works may arouse empathy and compassion for the challenges and injustices encountered by African peoples both during and after colonialism by drawing readers into the lives and viewpoints of characters impacted by the colonial era.

To sum up, literature is essential for bringing attention to the darker aspects of the 1884 Berlin Conference and the larger saga of African colonization. Literature contributes to continuous discussions about justice, equality, and the quest for a more equitable future for everyone via its capacity to captivate, inform, and inspire.

Key findings From Textual Analysis

Imperialist Ambitions and Motivations: The European countries' desire to increase their influence, resources, and territory in Africa served as the impetus for the Berlin Conference of 1884. European countries participated in a frantic race for African lands, driven by geopolitical rivalry, nationalist zeal, and economic interests.

Arbitrary Partitioning of Africa: Africa was arbitrarily divided as a result of the choices taken at the Berlin Conference. European countries claimed territory and created borders without taking into account preexisting linguistic, cultural, or racial divisions. African cultures were divided as a result of this partitioning, and colonial power was imposed over several, frequently interrelated populations.

Disregard for the Rights of Indigenous People: European colonists' contempt for the rights and sovereignty of African people was most demonstrated during the Berlin Conference. The conference proceedings lacked the presence of indigenous voices, and the agreements made gave priority to the interests of colonial powers above the welfare and right to self-determination of African nations.

Legacy of Oppression and Exploitation: In Africa, the Berlin Conference left behind a legacy of persistent inequality, oppression, and exploitation. Traditional social structures and economics were upended by colonial control, which resulted in widespread poverty and misery. Under European rule, African populations experienced forced labour, resource exploitation, and cultural oppression.

Resistance and Persistence: African populations fought colonial tyranny with a variety of strategies, such as armed resistance, diplomatic discussions, and cultural resilience, despite the clear military and technological supremacy of European powers. African identity and the

continent's ongoing liberation and self-determination efforts are still shaped by the history of resistance.

Current Implications: The Berlin Conference's aftermath still affects governance, development, and identity concerns in modern-day Africa. The legacy of exploitation and injustice endure in post-colonial nations, and disputes and tensions remain throughout the continent due to the artificial borders created by colonial powers.

Demand for Justice and Recognition: The study emphasizes how critical it is to address the lingering effects of colonialism in Africa as well as acknowledge the darker agendas that underpinned the Berlin Conference. In order to address the underlying causes of injustice and inequality that have been carried over from the colonial past, it demands justice, reparations, and action.

These important discoveries provide light on the Berlin Conference's fatal fate and lasting effects on Africa and the rest of the globe by highlighting the intricate dynamics of power, exploitation, and resistance that defined the event and its aftermath.

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