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**MISSIONARIES INVOLVEMENT IN AFRICA
DURING THE 19TH CENTURY**

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Dedication

Thank you God for helping me in my life, thank you for protecting me and keeping me on the right path and giving me strength to accomplish my work. My research is dedicated to my dear parents and grandparents for all their sacrifices, their love, their tenderness, their support and their prayers throughout my studies, to my dear husband Wehbi for his support at times when I almost gave up, to my dear sisters Rahma, Fatima and my brother Mohammed for their constant encouragement and moral support, To all my family for their support throughout my university career, it is also dedicated to my best friends Meroua and Halima, thank you for always being there for me.

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Prophet Muhammad (May Allah bless him and grant him salvation) said:

«Who does not thank people, does not thank God"»

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Abstract

Missionaries came to Africa under the concept of civilization; they considered African people as savage and inferior to whites. Missionaries came to spread Christianity at first but they had hidden intentions, they worked to pave the way to European Colonialism. Missionaries such as David Livingstone was sent by The London Missionary Society in 1840 to Africa, they worked on converting locals to the new faith where they were refused at the beginning but later, those missionaries succeeded in convincing Africans to accept Christianity using a smooth way. Missionaries built clinics to treat ill people and they established schools to teach children English and the new doctrine, those people became interpreters that made missionaries able to contact African chiefs easily and control them fast. Africa was a mystery for Europeans and they did not discover it until the nineteenth century because of many difficulties. The Dark Continent was in-demand by Europeans because it was rich in natural resources and minerals, the Europeans saw it as a solution to all their economic and social problems.

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Introduction

In my research, I shed light on the different sides of African society before and during the arrival of missionaries to West Africa and how did they destabilize the general situation. The peoples of West Africa had a rich and varied history and culture long before Europeans arrived. They had a wide variety of political arrangements including kingdoms, city-states and other organisations, each with their own languages and culture.

My research also includes how missionaries changed the African mind in many sides, economic, social and religious .This change started when some explorers and historians such as David Livingstone, came to Africa in journeys of exploration for spreading Christianity and tried to convert local inhabitants, they did not accept the new religion, but missionaries brought a new way of living where they taught them language in churches and schools they built and brought clothes and medicines.

Africa was called the Dark Continent because it was a mystery for them, it was not discovered until the mid of the fifteenth century and the Portuguese were the first who unveil the darkness of this continent .Africa was targeted because it was rich of gold and expensive resources and raw materials.

David Livingstone discovered the four most important rivers, and he was the first explorer of the African continent, he brought very necessary maps and he paved the way to the British missionaries in South Africa. Portuguese sailors and traders were the first who set foot on the Western shore of Africa, they were afraid from the reaction of local people because for them Africans were savage.

The Africans left their lands for the missionaries just to be converted, to be Christians that did not mean that everything was solved, the most difficult problem there was communication and language. Portuguese established markets in the new land and there was a kind of exchanging goods, mirrors, clothes, weapons and glass with gold, ivory, copper and silver.

Missionaries came to Africa at first for one purpose which is spread of Christianity but later they paved the way for European colonialism because they helped Europeans to take more lands. They used different policies because African had their own beliefs.

In the last chapter, I analyzed how missionaries impacted the African society and the results that followed this shift like the scramble for Africa and the results of Berlin conference; I took the Ashanti kingdom (Ghana) as a study case.

Chapter one: African society before the arrival of missionaries

I.1 Introduction

West Africa was known for its diverse cultures, a body of indigenous knowledge, traditions and customs which manifested in the different aspects of life where Africans expressed high levels of belief in the protective power of sacrificial offerings and sacred objects. This belief touched their social and economic life where they consulted traditional healer when they were sick or blessing agricultural crops.

On these grounds, this chapter aims at highlighting the different aspects of ancient Africans lives and how these beliefs impacted the African society, their thinking and their way of living.

I.2 The different aspects of African society

I.2.1 Cultural aspect

There were many traditional religions practiced before the arrival of Christianity, like the belief in a Supreme God. Many African religions believed in a supreme god that created the world. This god may be prayed for help but in other religions, the supreme god had no interaction with humans. Beneath the supreme god there were Nature Spirits who were some spirits who lived in nature including animals, water and the earth. Also there were the Ancestral Spirits. The spirits of dead ancestors played an important part in traditional African religion. By respecting these spirits, believers hoped that spirits would help them or would talk to the supreme god instead of them.

Another common belief was Sacrifice. The majority of African religions believed in sacrifice to their gods or the spirits. This sacrifice varied from small things, like drinks or food to bigger items, like cattle and even humans. Traditional religions played an important role in the rites of passage, these included rituals surrounding marriage, entering adulthood, birth and death.

Besides, many Africans believed in mysterious forces and magic. Priests (sometimes called witch doctors) could cast spells to help people with their illnesses or other problems. They also used herbs and other remedies to help the sick. They also would tell future by using magic and Casting the Bones where they tossed bones and then tell the person's fortune from the way the bones fell. Certain artisans were considered to use magic in their craft. The most powerful were the

ironworkers who kept the secret of how they forged iron within their group in order to maintain the mystery and power of their craft.¹

Traditional rituals and ceremonies played an important part in African community. Masks, drums, chanting and dancing were a part of rituals that called on the spirits of ancestors or the spirits of nature for help.

I.2.2 Some facts about traditional religions in ancient Africa

The people of the Mali Empire believed in a magical force called "nyama," thought to be used by artisans such as blacksmiths.

The religious beliefs of Africans impacted all aspects of their everyday lives including their food, work, and family life.

They believed in both good and bad spirits. Good spirits would protect them, while bad spirits could make them ill or make them misbehave.

In the dry areas of Africa, certain priests would specialize as "rain-makers." They would drive away bad spirits that may have caused a drought and ask for help from good spirits on how they could make it rain.²

I.2.3 Art in ancient Africa

Africa is a large and diverse continent. Its history is loaded with the rise and fall of different civilizations and empires. That created a varied and diverse art that can be divided into two major regions. The art of northern Africa that was influenced by the Arabs after the Islam conquest. Similarly, the art of Ethiopia and the Horn of Africa was influenced by Europe and Christianity. There is also the art of Ancient Egypt found in temples. However, what most people think of today as African art is the art created by the peoples living south of the Sahara Desert.

The art of Ancient Africa was produced using different materials. The big problem is that a lot of African art was produced using wood, which was destroyed by time and the elements. Other

¹ <https://www.ducksters.com/history/>

(Bowden, Rob. *African Culture*. 2010. The Empire of Mali by Carol Thompson. 1998

² <https://www.ducksters.com/history/> History of Art in Africa by Prentice Hall. 2000

materials, such as metals, ceramics, and ivory have survived. Africans used sculpture more often than flat paintings. They produced also masks, jewelry and pottery.

1.2.4 Economic aspect

Even if the Gold Coast was a rich territory and kings were wealthy, the daily life of Africans was difficult. The layman was very poor and had to work hard all his life. Most people in West Africa were farmers. They spent much of their day working the land, growing crops like yams, core, barley and wheat. Some people fished for food or took care of herds of livestock such as cattle and sheep. Farming was considered as an important part of ancient West African life because the soil there was fertile and because many cultures worshipped gods and spirits who ensured a good harvest.³

Artisans included blacksmiths, weavers, tailors, jewelers and tool makers were a part of African economy too, some of them were thought to have magical powers.

the role of trade roads was very important in the economy of West Africa where these routes helped to transport goods to faraway places; the main items traded were gold and salt. The great wealth was provided by mines, other items were commonly traded included ivory, kola nuts, cloth, slaves, metal goods, and beads. The major trade routes transported goods over the Sahara Desert between Western/Central Africa and the port trade centers along the Mediterranean Sea. An important trade route linked Timbuktu and Sijilmasa across the Sahara. When the commodities reached Sijilmasa they would be moved to other places including the port cities of Marrakesh or Tunis. Other trade roads included Gao to Tunis and Cairo to Agadez. The goods were moved across the Sahara in large groups called caravans. Traders used camels to transport and to carry goods and people. Sometimes slaves carried goods as well. Traders travelled in large caravans because they offered protection from thieves.⁴

I.2.5 Social aspect

³ <https://www.ducksters.com/history/> The Empire of Ghana (First Books--African Civilizations) by Rebecca L. Green (1998-09-03)

⁴ <https://www.ducksters.com/history/>

The social life of West African people was simple; most of them lived in thatched huts with walls made from clay and straw. Because of the hot weather, Africans did not wear a lot of clothes, they went around naked .However for special ceremonies and meetings, and they wore loincloths or tunics.

The West African society was not developed; there were no teachers, historians or artist. There was only one category of people that did all the previous works whose are Griots .

Griots were the storytellers and entertainers in ancient Africa .In West African culture, most villages had their own Griot who was usually a man. Griots played an important part in the social life of the villages. The main job of the Griots was to entertain villagers with stories. They would tell legendary stories of kings and famous heroes from past battles. Some of their stories had moral messages that were used to teach the children about good and bad behavior and how people should behave in order to make their village stronger.

Griots were also historians they memorized the history of the village like births , deaths , droughts , wars and other important events , these history would be passed down from generation to another because there was no written record .

Ancient West African children did not attend formal schools. They were taught how to behave by their parents or by Griots who were considered as teachers where they taught children different skills depending on whether they were a boy or a girl. Being a girl or a boy is a main important factor in deciding how children were educated because men and women had specific roles to fulfill in society. Boys were taught physical skills which had importance outside the home, boys would learn the basics of construction, combat and hunting this depended on their place in the social hierarchy. Poorer people would have to learn more survival skills, such as how to build a fire, and how to hunt or fish, while richer children would instead learn about their countries history, traditions and economics. For peasants, a child's education process was crucially important and would have a great impact on their futures. Depending on the family they were born into, boys may have been taught about religious ceremonies and rituals.⁵

⁵www.africanhistory.com

"Visit Africa: History of Africa". *visitafrica.site*. Retrieved 2020-05-27.

On the other hand, women were usually taught skills that would be useful at home, they would learn to cook, clean sew, skin animals, care for children and be good wives to their husbands in general, and women were raised from an early age to be wives and mothers – their entire education centered on this.

Most ancient West Africans were not literate because the African tradition of recording history was mainly oral.

Slavery existed in most of the ancient empires and civilizations on the continent. Slavery played an important role in the history of Ancient Africa. One third of the people living in many African societies were slaves. Slaves were considered the lowest caste of society, but their rights and roles varied depending on the society where they lived.

Most of slaves were war captives. These slaves were often sold to faraway lands in order to ban them from escaping back home. Sometimes people became slaves for a period of time in order to pay off debts or they were forced into slavery for committing a crime. Children born to slaves also became slaves.

I.2.6 .Political system

Africa had a political system which can be common between most of societies and regions where each of these societies had a set of rules , laws and traditions , sometimes called customs , that established how the people would live together peacefully as part of larger group .Africa was also known as a tribal continent , tribal communities live in villages.

Ancient Africa's government was not unified, every village had a different leader so they weren't one whole. Each village in Ancient Africa ruled itself. Some villages had elders in the village be the leaders of the village. Other villages had the chief be the leader of the village. In most villages anybody could voice their opinion, but only the leader(s) could make the overall decision. Many people believe that the greatest king of Africa was Mansa Musa because he allowed freedom of religion and many people were happy when he was king. If you also wonder who the greatest Queen of Africa was many people say there were many great Queens but two of them were Queen Amina, of Zaria and Candace, empress of ancient Ethiopia. Queen Amina is now a province in Nigeria. Candace was great because she was great with military tactics. There are many more great

Queens, but no one can decide who the greatest is, but many people believe that Mansa Musa was the greatest King of Ancient Africa.⁶

I.3 West African Civilizations

I.3.1 Ghana Empire

The Ghana Empire was in West Africa from at least the 6th to 13th century CE. It had no geographical relation with the modern state of Ghana; the Ghana Empire was located in the western Sudan savannah region (modern southern Mauritania and Mali) between the Sahara desert to the north and the rainforests to the south. Trade was facilitated by the plenty of iron, copper, gold, and ivory and easy access to the Niger and Senegal Rivers and their tributaries. The Ghana kings, lived in the capital at Koumbi Saleh, grew very rich, building up stockpiles of the gold nuggets only they were permitted to possess. Consequently, the reputation of Ghana spread to North Africa and Europe, where it was described as a fabulous land of gold. The Ghana Empire declined from the 12th century CE following drought, civil wars, the opening up of trade routes elsewhere, and the rise of the Sosso Kingdom (c. 1180-1235 CE) and then the Mali Empire (1240-1645 CE).⁷

I.3.2.Mali Empire

By 1235 the kingdom of Mali had emerged. Its founders were Mande-speaking people, who lived in south of Ghana. Mali's wealth, like Ghana's, was built on gold. As Ghana remained weak, people who had been under its control began to act independently. In addition, miners found new gold deposits farther east. This caused the most important trade routes to shift eastward, which made a new group of people—the people of Mali—wealthy. It also enabled them to seize power. Sundiata Conquered an Empire Mali's first great leader. Sundiata came to power by crushing a cruel, unpopular leader. Then, in the words of a Mande oral tradition, "the world knew no other master but Sundiata." Sundiata became Mali's mansa, or emperor. Through a series of military triumphs, he took over the kingdom of Ghana and the trading cities of Kumbi and Walata. A period of peace and prosperity followed. Sundiata proved to be as great a leader in peace as he had been in war. People

⁶ <https://www.sites.google.com/> Government and Economy By, Tyler Adams

⁷ <https://www.sps186.org/> World_Civ_Chapter_15 / Societies and Empires of Africa P 413

began to call Sundiata's empire Mali, meaning "where the king lives." Mansa Musa : Sundiata died in 1255. Some of Mali's next rulers became Muslims. These African Muslim rulers built mosques, attended public prayers, and supported the preaching of Muslim holy men. The most famous one was Mansa Musa who may have been Sundiata's grandnephew. Mansa Musa ruled from about 1312 to 1332.⁸

In 1352, one of Mansa Musa's successors prepared to receive a traveller and historian named Ibn Battuta. After leaving the royal palace, Ibn Battuta visited Timbuktu and other cities in Mali. Even so, Mali's justice system greatly impressed him:

"They are seldom unjust, and have a greater abhorrence of injustice than any other people. Their sultan shows no mercy to anyone who is guilty of the least act of it. There is complete security in their country. Neither traveller nor inhabitant in it has anything to fear from robbers."⁹

Ibn Battuta left Mali in 1353. Within 50 years, the once-powerful empire began to weaken. Most of Mansa Musa's successors lacked his ability to govern well. In addition, the gold trade that had been the basis of Mali's wealth shifted eastward as new goldfields were developed elsewhere.

I.3.3 Empire of Songhai

As Mali declined in the 1400s, people who had been under its control began to break away. Among them were the Songhai people to the east. They built up an army and extended their territory to the large bend in the Niger River near Gao. They gained control of the all-important trade routes. Gao was the capital of their empire.

The Songhai had two extraordinary rulers, both of whom were Muslims. One was Sunni Ali, who built a vast empire by military conquest. Sunni Ali's rule began in 1464 and lasted almost 30 years.

Askia Muhammad Governed Well After Sunni Ali's death in 1492, his son succeeded him as ruler. Almost at once, the son faced a major revolt by Muslims who were angry that he did not practice

⁸ <https://www.sps186.org/> World_Civ_Chapter_15 / Societies and Empires of Africa P 415

⁹ <https://www.sps186.org/>

their religion faithfully. The leader of the revolt was a devout Muslim named Askia Muhammad. He drove Sunni Ali's son from power and replaced him.

In 1591, a Moroccan fighting force of several thousand men equipped with gunpowder and cannons crossed the Sahara and invaded Songhai. The Moroccan troops quickly defeated the Songhai warriors, who were armed only with swords and spears. The collapse of the Songhai Empire ended a 1,000-year period in which powerful kingdoms and empires ruled the central region of West Africa.¹⁰

I.4 Conclusion

By the fifteenth century, Africa was home to hundreds of vibrant, dynamic cultures populating all parts of the vast continent. Within those regions we today call West or Central Africa, for example, diverse groups distinguished themselves from one another through a complex range and combination of languages, religions, arts, technologies, and evolving worldviews.

¹⁰ <https://www.sps186.org/>

Chapter two: Africa during the Arrival of missionaries

II.1 Introduction

During the age of exploration the European explorers began to sail as to find new areas and new continents. The fifteenth century was a turning point when the Portuguese stumbled across the African continent and succeeded in exploring the western coast of it. In 1471 they reached “the gold coast”, called Ghana in nowadays, and they established “el-mina castle” as to trade in gold. This achievement was due to their acquisition of navigation techniques. Much more lately, in the sixteenth century they moved to the south where they trade in ivory with the African population.¹¹ European missionaries came to Africa under the concept of Christian responsibility for the regeneration of African people, they saw the voyages to the dark continent by their governments as an opportunity for them to spread the teaching of Christian faith, they focused teachings of never questioning authority and accepting colonial rule as ordained by God. At the beginning of the nineteenth century, the geographical knowledge of Europeans about the interior of sub-Saharan Africa was still limited.

By 1840, European powers had established small trading posts along the coast, but they seldom moved inland, preferring to stay near the sea and mainly just used the continent for trade. Large parts of the continent were essentially uninhabitable for Europeans because of the high mortality rates from diseases such as malaria. In the middle decades of the 19th century, European explorers had mapped areas of East Africa and Central Africa. Even as late as the 1870s, Western European states controlled only ten percent of the African continent, with all their territories located near the coast. This chapter will deal with the first European contact with Africa and missionaries and their role in reshaping the African mind in many aspects, namely the religious social and economic ones.

II.1 The first missionaries in Africa

Although danger, diseases and attacks, British were interested in discovering the Nile headwaters. In addition to exploration they were looking for fame and Glory .The British explorer John Speke and his friend Grant came in 1862 to explore Lake Victoria. In 1873, the British explorer Henry Morton

¹¹ <https://english4oran.wordpress.com/2012/11/21>

(English Department Of Oran) From the First Contact Between the Europeans and the Africans November 21, 2012

Stanley came to Uganda. He had been sent to check if Speke and Grant were right when they said that the Lake Victoria was the source of the Nile. He confirmed that they were right. Stanley gave the King of Buganda firearms. Those explorers paved the way for missionaries to come and spread their faith.

King Muteesa, the Kabaka of Buganda, accepted Christianity and asked Stanley to write a letter to Queen Victoria of England appealing for missionaries. The letter was published in the Daily telegraph-newspaper in England in November 1875. That letter showed that Muteesa was not satisfied with his education and religion. At first, he accepted Muslims education then, he invited Europeans to teach his people. Muteesa thought that this way would help him protect his country from Egypt and foreign threat.

The appealing letter of the Kabaka pushed the Church Missionary Society (CMS) to send a group of eight British missionary in a journey to Uganda, they were led by They were led by an ex-lieutenant of the royal navy, George Shergold-Smith and the seven others were Alexander MacKay an engineer from Scotland, C.T Wilson a curate from Manchester, T.O'Neil an architect, John Smith from Edinburgh, G.J Clark a second engineer, W.M Robertson an artisan, and James Robertson was a builder from Newcastle. Before sailing Robertson died because of health problems, Clark and W. M. Robertson came back to Britain because they could not continue the journey, Mackay had to stay in Zanzibar because of fever and they lost Dr John Smith because of malaria.

Wilson and George Shergold-Smith continue to Uganda, they arrived there in June 1877, where Muteesa received them and asked them to live in the village of Nateete near his palace of Kasubi Nabulagala in Kampala; he was interested to know everything about their faith.

Muteesa invited the British missionaries to teach his people, but he had another intention, he wanted them to produce arms for him in order to boost his Army so that to protect his kingdom. Shergold Smith went to the south of Lake Victoria in July 1877 to fetch supplies and O'Neil unfortunately both were murdered on December 1877 by the natives.

MacKay reached to Buganda in the same year, that time Christianity was not accepted in the area, except chiefs and pages who were very interested to be converted. The arrival of MacKay brought hope to Anglicans who took the opportunity and spread Christianity to the kingdom this also brought White Fathers, according to Mr Tegua's lectures of the master two students academic year 2019/2020

The success of these Christian missions came with some costs. Many missionaries died at a youthful age because of unfriendly climate and some were murdered by locals. In West Africa, the Christian expansion that supposed to exceed the coast toward the interior coincided with the southwards expansion of Islam where it created a threat to expansion of Christian missions. The people received the message with indifference. It was however in the coastal territories filled with European trading communities that Christianity won some of its early success.

II.3 The philosophy of Europeans in Africa (Civilization, Christianity, Commerce)

Livingstone's concept of missionary enterprise differed from most of his older colleagues among London Missionary Society (L.M.S.). He saw mission centres not only for strictly evangelization purposes, but encompassing the whole spectrum of human activity. He divided this into three categories: commerce, Christianity, and civilization (meaning good government, education etc). Livingstone called on professional men to go to Africa as missionaries, with the view of promoting commerce, Christianity and civilization. He concluded:

“I beg to direct your attention to Africa: -I know that in a few years I shall be cut in that country, which is now open; do not let it be shut again! I go back to Africa to make an open path for commerce and Christianity; do you carry out the work which I have begun. I LEAVE IT WITH you!”

Livingstone believed that Christianity, commerce and civilization had interests in common, and could therefore unashamedly support one another.¹²

The strategy followed by Europeans in Africa was not random but for three main reasons. Those motives are economy, religion and glory. They wanted to improve their economy by acquiring more raw materials for instance gold, ivory, and better and faster trading routes. Also, they really believed in the responsibility of spreading their religion, Christianity. Finally, they explored for their own personal interest like fame from discovering new land.

¹² Wikipedia - Thomas Pakenham, *The Scramble for Africa: White Man's Conquest of the Dark Continent from 1876 to 1912* (1991)

These factors, economic , religious and political later led to scramble for Africa and created strong attempts by Europeans commercials , military and political agents to declare and establish a stake in different parts of the continent through many plans for example they claim to exclusive control for waterways and trade routes in different parts of Africa .

II.4 Civilization

Europeans thought that Africans were savage and uncivilized, and should be civilized in order to be in their level. Livingstone thought that their job was sacred, that is obvious in his saying quoted from the book “The Expedition to Zambezi “

“I’d rather be in the heart of Africa in the will of God, than on the throne of England, out of the will of God “

Civilization was just a pretext to pave the way for the new doctrine where Europeans viewed Africa as the land of beasts, cannibals, and the stronghold of paganism, considering that it saved these pagans from their harsh lives full of diseases and epidemics, and most importantly, it taught them the principles of Christianity, and pulled them from the state of decline and backwardness to civilization and progress.

The question one can think about is if really Europeans bring Civilization to Africa. Actually no, because When the Portuguese started to “explore the West African coast” in the fifteenth century, there was already a thing called civilization. The European colonial powers inherited the benefits of civilization from those earlier civilizations; they might add new things since civilization is additive no one started from scratch.

II.5 Christianity

In the beginning the missionaries came to Africa for one purpose that is to convert the Africans and spread Christianity, this paved the way for Europeans to take more areas and gave them power. The mission was not easy for them since Africans had their own beliefs. It was nearly impossible to control them so they started their work with children who were called pages, those pages were used as translators to help missionaries contact chiefs. The signs of Imperialism started to be clear by the 1800s, where Europeans controlled some coastal areas. The missionaries helped the European

colonialism to dominate Africans especially the young ones by teaching them and treat the sick people by building churches and clinics. All these things pushed Africans to leave their lands for Europeans and accepted to be westernized. According to David Livingstone in his book "The Last Journey" he mentioned that he was ready to sacrifice to discover Africa and spread Christianity. The Christian mission was progressing very slowly, and whenever a mission was about to fail the government intervened in order to make it successful. The role of these missionaries was very important in introducing the European colonization in Africa.

II.6 Commerce

Trading in Africa was developing gradually especially with the coming of Europeans who established themselves under the protection of the African chiefs. They used to bring cloths, guns and other products in order to exchange them with the Africans who in return provided them with ivory, gold, vegetable, oil and even slaves in the seventeenth century. At that time the American colonies were looking for free labours to work in the plantation fields, as a result they were kidnapped, sold and transferred to the new world. The European settlers were centred in the coast because moving to the interior would bring danger and diseases to the traders who were only interested in making profits.

After the abolition of the slave trade in 1807 and the role of the industrial revolution, the Europeans got involved in legitimate trade. In order to make more profits they needed a vast knowledge about African continents especially to find a way of transporting the goods from the interior to the coast on the big rivers. One of the most succeeded explorers was (Mungo Park) who went to the Niger, and there was also René Caillé who went to Timbuktu. The leader brothers discovered the Delta of the Niger. Then later, the possibility to navigate on the Congo River was discovered by Henry Morton Stanley_ British explorer and journalist whose works impressed the king Leopold II of Belgium. In East Africa Burton, Speke and Grant discovered the source of the Nile. David Livingstone travelled across central Africa in his book "Missionary travellers and researchers", he asked the British government to open the African continent to Christianity in order to suppress the slave trade. Later on in the nineteenth century the relation between Europe and Africa started to change with the attempt of evangelizing the African population. The Europeans

sent many missionary societies who thought that their task would be easy because except for Muslims Africans had no religion but superstitions.¹³

II.7 The difficulties experienced by missionaries

The mission of missionaries in Africa was not easy; they faced many struggles and problems that made their work harder and took longer time to be solved or avoided. The most important problems are:

- Harsh climate

The humid and hot climate of Africa made travelling difficult and insecure which limited missionary work to just a few areas. The conditions were very unhealthy for missionaries who were used to the cool temperate climate of Europe. The pioneer missionaries had died and that had scared other interested societies to come to Africa.

- Diseases

For a long time, west and central Africa were considered as the "white man's grave" because of malaria and other tropical diseases that claimed the lives of the whites in the area. The death number of missionaries was high and this slowed-down the progress of their work. E.g. the death of Dr. David Livingstone brought an end to his adventurous travel in central Africa. The leaders of Paris Evangelical Mission in Central Africa e.g. Coillard and his wife also died in 1904 because of tropical diseases while Helmore also died leaving his London Missionary Society without care in central Africa .

- Hostility from slave traders:

They hated missionaries because of their preaching campaign against slave trade. Because of this hatred some missionary stations in central Africa were attacked by slave trading societies. E.g. Amachinga Yao in South of Lake Malawi while coastal Arabs could not allow missionaries to set missionary stations on their coastal regions which explains the missionary activity in Zanzibar, Pemba, Kilwa and Sofala zones of East Africa while in West Africa, Jaja of

¹³ Pula: Botswana Journal of African Studies, vol.12, nos.1 & 2 (1998) (Livingstone's ideas of Christianity, commerce and civilization)

Opobo, one of the famous Niger Delta states chiefs, strongly resisted the entry of missionaries in his areas because they feared the loss of their commerce.

- Lack of proper transport and communication systems

Africa being in the tropics, its geography is characterised by swamps, lakes, rivers, rift valleys, forests and mountains which hindered the movement and creation of necessary infrastructure e.g. roads, navigation systems that did not facilitate missionary work in the African continent.

- Lack of supplies

Missionaries were working far away from home, it would often take many months and at times years for them to receive assistance from home, the difficulties of transport and hostilities of the environment in which they worked made it difficult for them to receive supplies in time of need.

- Language barrier

This limited the missionary work as in some cases missionaries spent long time trying to learn African languages or would find it necessary to teach their European languages to the local people if they were to get converts in Africa. For example, missionaries in West Africa spent time studying the Yoruba language, in East Africa, they tried to speak Luganda and Swahili. They had to write books in these languages like dictionaries and bibles all of it limited the missionary work and limited expansion in many parts of East Africa.

- Hostility of local rulers

Rulers like Lobengula didn't allow missionaries to station in their land without his consent and in Mashona-land the king strictly controlled the movement of the missionaries in his territory.

- Opposition from traditional religious and the African cultures:

The Africans had already developed a concept of God whom they approached through religious mediums such as Mwari cult of the Ndebele that was strongly rooted. Such traditional beliefs influenced the Africans to resist the spread of the white religion. The tradition of the ancestral

worship, sacrifices, witchcraft, polygamy and other values of the African society blocked the progress of the missionary work.¹⁴

These are not the only problems; there were another big matter which is the spread of Islam. There was a competition between Muslims and Christians, each group wanted to spread its faith using intelligent ways that helped them in controlling the trade all over Africa. In the midst of this competition, Africans began to lose their original traditional religion.

Muslims traders also taught Africans reading and writing; they taught them Koran and explained them the principle of Islam which is the uniqueness of God. The Christian felt that Muslims were dangerous to Christian faith spreading because numerous African were converted to Islam.

I.8 Conclusion

The motives that push human beings to examine their environment are many. Strong among them are the satisfaction of curiosity, the pursuit of trade, the spread of religion, and the desire for security and political power. At different times and in different places, different motives are dominant. Sometimes one motive inspires the promoters of discovery, and another motive may inspire the individuals who carry out the search. As the case of Europeans, who were influenced by all the previous factors which led them to go to the African continent.

¹⁴ Journal for the Study of Religion Vol. 29, No. 1 (2016), pp. 57-84 (28 pages)

Chapter Three: The impact of missionaries on Africa

III.1 Introduction:

When one thinks of a missionary, the main idea that came to the mind is that his work is to spread a religion because the missionaries believe in their necessity in people's lives. Missionaries had not affected only the religious side of Africans but they changed their lifestyle completely, this led to the loss of their identity and a change of unity of West Africa.

“The natives of West Africa experienced a loss of cultural identity due to the westernization the missionaries brought along with Christianity. Reid states in “Missionaries and West African Nationalism” that missionaries symbolized “Christian values, western schools, hospitals, and churches”¹⁵

European missionaries especially from Portugal, France, Britain, and Germany went to Africa under the premise of going to convert the locals to Christianity. Some of them stuck to their mission others however, aided in the colonization of Africans by Europeans. In many cases Christian conversion looked more like European Capitalist conversion and the stole of African resources. Missionaries came with the attitude that all things European were superior to all things African. Most missionaries like David Livingstone and Fabri of the German Missionary Society believed that once Africans were colonized by European countries they would be more likely to seek after Western Education and Christianity which the missionaries controlled. It was their mission to do anything necessary to convert Africans who were viewed as uncivilized and barbaric.¹⁶ Missionaries are considered among the first explorers of West, central and South Africa, David Livingstone was sent by the London Missionary Society to South Africa in 1840, to be one of the

¹⁵ Canadian Journal of African Studies 7 (1973) .

Published by: Taylor & Francis, Ltd. on behalf of the Canadian Association of African Studies

<https://www.jstor.org/stable/i221032>

¹⁶ <http://www.scielo.org.za/> Journal for the Study of Religion . Missionary colonial mentality and the expansion of Christianity . Fidelis Nkomazana¹; Senzokuhle Doreen Setume. **J. Study Relig. vol.29 n.2 Pretoria 2016**

first Europeans that explored the dark continent, those European missionaries who opened up the interior of the continent contributed to the 'Scramble for Africa'. The scramble for Africa was a cause of the partition and division of Africa; there were reasons and results of course. This chapter will deal with the impact of missionaries on Africa in different aspects of life, also it will show the role of missionaries in colonizing Africa and how they contributed in the scramble for Africa which led to the division.

III.1 The contribution of missionaries in colonizing Africa

The missionaries had a great role in paving the way for European colonialism. The missionaries saw the Africans in a negative way, for them they were inferior, savage and barbaric so how could they be beneficial to Africans. Colonialism was like a result of betrayal by missionaries, although they educated Africans and built clinics and other works, but their intentions were impure and they had hidden reasons and goals, also their actions were harmful to African society.

According to Desmond Tutu: "When the missionaries first came to Africa, they had the Bible and we had the land. They said, "Let us pray." We closed our eyes. When we opened them, we had the Bible and they had the land! » This mission of Christianity from the very beginning has been to disarm us to keep us from seeing what's really happening to us in real time. We need to stop closing our eyes to our past and our now. Forgiveness is a religious tool used to make us forget, strip us of our rights to exist free of duress, and to make us forget they see us as inhumane.¹⁷

These words said by Desmond Tutu, proved that Christianity was only a pretext to hide the real aims of European missionaries. They hid behind religion to achieve their colonial purposes.

Christianity is targeted by critics of colonialism because the tenets of the religion were used to justify the actions of the colonists.¹⁸ For example, Toyin Falola asserts that there were some missionaries who believed that "the agenda of colonialism in Africa was similar to that of Christianity». ¹⁹ Even if the mission of missionaries was to evangelize African people, Christianity became an ideology that was used to dominate indigenous Africans and their land. Religion was used to legitimize political oppression.

¹⁷ <https://medium.com> .**Jack Woida**, Devout secular humanist and lapsed catholic; student of the history of religion November 29, 2018

¹⁸ <https://en.wikipedia.org/> Meador, Jake. "Cosmetic Christianity and the Problem of Colonialism

¹⁹ Falola, Toyin (2001). *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies*. University Rochester Press. p. 33.

Regardless of the claims that the missionaries considered themselves anti-colonial and made sacrifices to fight it, it is evident that they were part of the colonial structure. They did not differentiate between Christianity and their own culture. Another important observation to note is that, while Christianity was introduced among Africans in the early 1800s, it was only in the late nineteenth century, when colonialism was advancing, that Christianity seriously increased its presence in Africa. This testifies to the relationship that existed between Christianity and colonialism. The desire of the missionaries was that the Africans abandon their religion and culture and adopt western religion and culture, which they hoped would facilitate the extension of colonialism. The motive was, therefore, to prepare the Africans mentally for the takeover by colonizers.²⁰

Christianity was used to achieve two main ideas: to convince the Africans to neglect all their traditions and to accept colonialism. The second thing is to detest everything African and to accept a new way of living, a new life and a new system that is contrary to what they were living. Missionaries wanted to pacify Africans to make them passive and manageable then, they can do whatever they want. In a Letter from King Leopold II of Belgium to Colonial Missionaries, 1883 he said:

“Your essential role is to facilitate the task of administrators and industrials, which means you will go to interpret the gospel in the way it will be the best to protect your interests in that part of the world”

Another reasons that helped missionaries to dominate Africans is the weakness of their religious faith where they forsook the principles they inherited hundreds of years ago , also some African chiefs supported European missionaries either because of their stupidity and ignorance or for their own interest . At the beginning Europeans were afraid from the hostility of Africans but as it is said before Africans and especially chiefs supported them and gave them lands to do their work easily, this was the biggest mistake that Africans ever did, because their intention was clear.

Missionaries came into Africa along with colonial administrators and traders with the plan to introduce Christianity, commerce and civilization. Walter Rodney in his *How Europe*

²⁰ <http://www.scielo.org.za/> Missionary colonial mentality and the expansion of Christianity, Fidelis Nkomazana¹; Senzokuhle Doreen Setume. J. Study Relig. vol.29 n.2 Pretoria 2016

Underdeveloped Africa, contended that missionaries were agents of imperialism: “The Christian missionaries were as much part of the colonizing forces as were the explorers, traders and soldiers... missionaries were agents of colonialism in the practical sense, whether or not they saw themselves in that light.”

Rodney accused missionaries of preaching humility and submission in the face of gross injustice, inhumanity and dehumanization. While British traders were exploiting their African customers, the missionaries preached peace, forgiveness and good neighbourliness, which actually prevented genuine rebellion, self-preservation and determination.²¹

Missionaries worked towards the preservation of the current situation and keeping the master-servant relationship between Africans and Europeans. In light of this view, it is obvious that missionaries aided colonization. With how everything has changed nowadays, one can only look at history and wonder how this religion was used to exploit the Africans through the colonization process.

However, not all missionaries were supporting the interests of the colonial masters. Some were convinced (at least according to them) that the Africans really needed Jesus as their Saviour. Even though missionaries came with the good intention to evangelize Africa; the timing was bad, and they did not like the way their governments are following in the Dark Continent ;Robert Moffat, a famous Scottish missionary wrote about Mzilikazi and the Ndebele (Zimbabwe) in 1857, “His government, is one of tyranny and intrigue, lies and blood. I feel melancholy.... I often feel willing to suffer anything or die any kind of death it fit would only result in the moral renovation of the Matabele, their deliverance from their present awfully degraded condition.”

III.2-The Scramble for Africa

The Scramble for Africa, also called the Partition of Africa or the Conquest of Africa, was the invasion, occupation, division, and colonisation of African territory by European powers during a short period known to historians as the New Imperialism (between 1881 and 1914). In 1870, only 10 percent of Africa was under formal European control; by 1914 this had increased to almost 90 percent of the continent, with only Ethiopia (Abyssinia) and Liberia remaining independent, and the

²¹<http://abahlali.org/files/3295358-walter-rodney.pdf> Walter Rodney 1973 How Europe Underdeveloped Africa . Published by: Bogle-L'Ouverture Publications, London and Tanzanian Publishing House, Dar-Es-Salaam 1973,

latter was a former United States colony.²² The colonisation of Africa was part of a global European process reaching all the continents of the world.

The Scramble for Africa took place during the era of New Imperialism between 1881 and 1914. The Berlin Conference of 1884 is usually referred to as the starting point of the Conquest of Africa. Consequent to the political and economic rivalries among the European empires in the last quarter of the 19th century, the partition of Africa was the cause that made Europeans avoid warring amongst themselves over Africa.

The era that preceded the colonisation of Africa was known by widespread flexibility in governance, and daily lifestyle. Pre-colonial societies were varied, where they were stateless, ruled by the state or by kingdoms. Land was held commonly and could not be bought or sold, although other things, such as cattle, were owned individually. In those societies that were not stateless, the chiefs ruled the daily affairs of the tribe together with one or more councils.

III.3 The reasons that led to the race for Africa:

The Scramble for Africa was a result of many factors, the main ones that one can mention are: Britain, France, Germany, Belgium, Italy, Portugal, and Spain were competing for power within European power politics.

Politically, in Europe of the nineteenth century, a country was considered powerful and great when that country has a lot of territories both in Europe and outside Europe. This motivated the European powers to scramble for territories in Africa because of the prestige that come with it. Acquiring more territories also served as a form of national pride and superiority over others. In the Gold Coast for instance where the British had already establish their “control” over the Southern States, they (The British) felt threatened when the French annexed the territory of Lome in 1883. The British therefore quickly moved to annexed Ashanti and the northern territories of the Gold Coast as British colonies. Such were the tensions between the various European countries over territories in Africa and called for the Berlin Conference.

²² <https://en.wikipedia.org/>

Economically, it was the time whereby the industrial revolution in Europe, particularly England had reached its peak. The Europeans therefore wanted a place to serve as a market for their manufactured goods. This would help boost the economy of the European nations and the surplus goods also would have a ready market in Africa. The Europeans therefore saw the need to acquire territories outside Europe to serve as a market for their surplus goods and Africa was their answer since it was a newly found continent by the Europeans. In the Gold Coast for example, the Europeans supplied manufactured products such as gin, tobacco, hardware, gun, gun powder, iron, glassware, European blankets and cotton and silk products. These goods found a ready market since they were new and comfortable for the large African population. The British with Gold Coast as their occupied territory benefitted from this trade as they also obtained products such as gold, ivory, animal skin etc. This new economic enterprise therefore boosted the economy of Britain and they were therefore ready to do whatever is possible to prevent any other European country from benefiting from this trade in the Gold Coast.

Again the European territories in Africa served as a place where raw materials could be easily obtained at low prices to feed European manufacturing industries. Raw materials that were in abundance and obtained by the Europeans in the Gold Coast are gold, ivory, timber, cotton etc. These products which were in great demand in Europe were converted into finished goods and were sold to both Europeans and Africans.²³

So the industrialization made major social problems grew in Europe: unemployment, poverty, homelessness, social displacement from rural areas, etc. These social problems developed partly because not all people could be absorbed by the new capitalist industries. Europe saw the colonization of Africa as an opportunity to acquire a surplus population, thus settler colonies were created.

III.4 Berlin Conference 1884 :

The scramble for Africa and the partition of the continent among the various European powers of late nineteenth century was because of the activities of King Leopold II of Belgium in the Congo Basin. King Leopold hired explorers led by Henry Morton Stanley to explore and navigate the Congo and

²³ <https://www.grin.com/document/307404> The Partition of Africa and its Effects on the Continent . EMMANUEL TWUM MENSAH (AUTHOR) 2015

arrange trade with the local leaders of the area. Leopold had the idea of exploitation of the Africans. Other European countries such as Britain, France and Portugal became in conflict over the Congo Basin according to Mr Tegua Master two lessons .

In 1884 at the request of Portugal, German Chancellor Otto von Bismarck called together the major western powers of the world to negotiate questions and end confusion over the control of Africa. The countries represented at the time included Austria-Hungary, Belgium, Denmark, France, Germany, Great Britain, Italy, the Netherlands, Portugal, Russia, Spain, Sweden-Norway, Turkey, and the United States of America. Of these fourteen nations, France, Germany, Great Britain, and Portugal were the major players in the conference, controlling most of colonial Africa at the time. The initial task of the conference was to agree that the Congo River and Niger River mouths and basins would be considered neutral and open to trade. Despite its neutrality, part of the Kongo Basin became a personal Kingdom (private property) for Belgium's King Leopold II and under his rule, over half of the region's population died. At the time of the conference, only the coastal areas of Africa were colonized by the European powers. At the Berlin Conference the European colonial powers scrambled to gain control over the Interior of the Continent. The conference lasted until February 26, 1885 – a three month period where colonial powers haggled over geometric boundaries in the interior of the continent .What ultimately resulted geometric boundaries that divided Africa into fifty irregular countries.²⁴

III.5 The Berlin conference Resolutions

- The Congo Free State was confirmed as the private ownership of “Congo Society”. Thus, the territory of the Democratic Republic of Congo today, nearly two million square kilometers, passed into the hands of King Leopold II, and because of the terror regime established later become a Belgian colony.
 - 2-. The 14 signatory powers have free trade across the Congo River basin and Lake Malawi and east of this in an area south of 5 ° N.
- Niger and Congo rivers were free transit of ships.
 - 4-. The states signed an international ban against the slave trade.

²⁴ <https://www.sahistory.org.za/> South African history , Berlin conference 1884 .

5-. Any new act of swearing or establishing a protectorate of any portion of the African coast should be notified to the other signatories of the Treaty.

Major colonial holdings included :

- Great Britain desired a Cape-to-Cairo collection of colonies and almost succeeded through their control of Egypt, Sudan (Anglo-Egyptian Sudan), Uganda, Kenya (British East Africa), South Africa, and Zambia, Zimbabwe (Rhodesia), and Botswana. The British also controlled Nigeria and Ghana (Gold Coast).
- France took much of western Africa, from Mauritania to Chad (French West Africa), as well as Gabon and the Republic of Congo (French Equatorial Africa).
- Belgium and King Leopold II controlled the Democratic Republic of Congo (Belgian Congo).
- Portugal took Mozambique in the east and Angola in the west.
- Italy's holdings were Somalia (Italian Somaliland) and a portion of Ethiopia.
- Germany took Namibia (German Southwest Africa) and Tanzania (German East Africa).
- Spain claimed the smallest territory, which was Equatorial Guinea (Rio Muni).

This was the final division of Africa .²⁵

III.6 Colonialism effects on Africa

Colonialism had impacted on the lives of Africans. Europeans ruined the colonies , rather than help them because they controlled the economic policies . Africa was damaged economically, politically, and culturally. Africa's traditional lifestyles and culture were destroyed. The Europeans had no interest in traditional African culture or for the Africans. The negative effects of colonialism became evident after many African nations became independent. First , colonial governments seized much of Africa's land for their own personal or commercial use.They were smart in choosing land and took only the best and made it their own.Belgium and Britain were mostly responsible for taking the land. The Belgians took land in the Congo and the British conquered land in Kenya and South Africa. Central, East, and South Africa had nice climates and fertile soil, encouraging the British and Belgians to settle these areas. When Europeans began creating farms, they needed

²⁵ <https://www.thoughtco.com/> The Berlin Conference to Divide Africa.

people to work on them so they started using Africans as cheap workers. Africans there either lost their land to Europeans or were unable to live in their land. They got about the towns, farms, or mines started by Europeans. They worked in bad conditions, with physical punishment and low pay. They were paid in cash and food rations. To run their overseas governments and services for settler communities, Europeans needed money. "Mother" countries usually provided little to their colony, so colonial governments began taxing local Africans. This especially was when European countries were financially destroyed because of the Second World War. Europeans began exploiting Africans, forcing them to work to pay their taxes, without giving them any other compensation. For the reason that only men were used to work on farms and mines many African men were separated from their families because of forced labour. African villages lost their manpower for food production, which led to famine. Traditional African villages started to degradation and Europeans started employing Asian immigrants, creating tension between the two races. Europeans had changed the economic structure of African society. European countries introduced cash crops to meet their industrial needs like Cocoa, coffee, tea, and cotton were the main cash crops produced on a large scale. Several minerals were mined extensively. The problem with this was that they focused on cash crops instead of food for basic needs, what led to famine among Africans. Europeans changed the economy from producing foods for need to the production of cash crops. All crops produced by Africans were exported and prices were set by the colonies. Africans were not allowed to grow these cash crops to benefit themselves. Trade was prohibited between Africans, so they were forced to export all cash crops produced and minerals mined. The industrialization or modernization was not the plan of European colonial powers in Africa. Africans were used to produce raw materials, export them to Europe and then re-export them to Africa as final products, sold at high prices. Africans were not able to pay for these products. There were several negatives of colonialism for the Africans like resource depletion, labour imposition, unfair taxation, lack of industrialization, dependence on cash crop economy, prohibition of trade, the breaking up of traditional African society and values, lack of political development, and ethnic rivals inside countries.²⁶

Africa would most likely still be behind the rest of the world without colonialism though. Some positives historians have pointed out are medicine, education, improved infrastructure, Christianity, and boundaries. The growth of the African population was aided by the Western medicine

²⁶ <https://www.lcsnc.org/cms/lib> Effects of Imperialism in Africa

introduced by Europeans. Africans were introduced to formal education by Europeans. They also improved the African infrastructure with the addition of road systems, railroads, water, electricity, and communication systems. Christian missions promoted literacy and health care in Africa. The Christian religion made African spirituality simpler and took away the need for sacrifices and rituals. Europeans established boundaries, making the process of independence easier with predetermined state formation.²⁷

The colonization of Africa had both good and bad effects, but it harmed the Dark Continent more than it benefited it.

III.7 The Case of the Ashanti Kingdom or the Gold Coast (Ghana)

West Africans developed their own widespread trading system, based on skilled manufacture. From the 8th century Muslim traders, from North Africa and Arab countries, began to reach the region. Gradually, communities began to convert to Islam. By the end of the 11th century some entire states were Muslim. Arabic texts mention that from the late 8th century Ghana was considered 'the land of gold'. In 1324-5, when Mansa Musa, its emperor, made a pilgrimage to Mecca, he took so much gold with him that in Egypt, which he also visited, the value of the metal was debased. Prior to the European voyages of exploration in the fifteenth century, African rulers and merchants had established trade links with the Mediterranean world, western Asia, and the Indian Ocean region. Within the continent itself, local exchanges among neighbouring peoples fit into a greater framework of long-range trade.

The Ashanti kingdom (1701 to 1957) dominated much of the present-day state of Ghana. It was ruled by an ethnic group called the Akan; Gold Coast began encountering European traders in the mid-1400s, when the Portuguese began trading with coastal peoples. By the seventeenth century, many European trading giants including the British, Dutch and French began building fortifications along the coastline in order to assert their positions. West Africa had a long history of connection to trans-Saharan gold trade, and from the 15th century was drawn into trade with Europe, in gold and increasingly in slaves. Many parts of West Africa was mystery to the world, thus By the late 15th

²⁷ Cross-Cultural Communication (Analysis of Colonialism and Its Impact in Africa)
Vol. 8, No. 3, 2012, pp. 46-54 Stephen Ocheni and Basil C. Nwankwo

century and early 16th century many European nations like Portugal started to send the missionaries and explorers to discover West Africa in particular. By the 19th century European powers like France, Germany, and Britain sent number of missionaries, explorers, traders in West Africa. These groups were sent in Africa to know more about Africans, their history and culture, mostly knowledge about raw materials, potential areas and the nature of African population .British traders had operated off what was to become known as the “Gold Coast”. When the Ashanti kingdom wanted to expand its control southwards in negotiating treaties with African authorities and protecting trading interests, the British invaded Ashanti in 1874 and burnt its capital. Explores assisted the European merchant groups; penetration of the interior of West Africa in 18th century was difficult but with the aid of explorers, European merchant groups had advantage of trading in West Africa freely with security of themselves and their trading commodities.²⁸

III.8 The British and the colonisation of the Gold Coast

The British had become the dominant power along the coast, and they began taking territory gradually. The expansion of the Asante kingdom towards the coast was the major cause of this, because the British were afraid that the Asante would come to dominate coastal trade in their place. The British placed the Governor of neighbouring Sierra Leone, which was already annexed, in charge of British forts and settlements along the coast. He formed an unfavourable opinion of the Asante, and began the long process to bring them under British control. However, disputes over jurisdiction of the area known as Ashanti led to war between the British and the Asante, and in 1824, the Asante succeeded in killing the Governor as well as seven of his men. In revenge, the British with the help of tribes oppressed by the Asante beat the Asante back in 1826, and successfully ended their dominance of coastal regions. The establishment of British law and jurisdiction in the colony was a gradual process, but the 1844 Bond with the Fante is popularly considered to be its beginning. This recognised the power of British officials and British common law in the Gold Coast. In 1850, a Governor was appointed to Gold Coast and this is how the colony of Gold Coast was born. A supreme court was established in 1853, and led to British common law becoming enforced. It ended after the British beat an Ashanti army near the coast in 1826. After two generations of relative peace, more violence occurred in 1863 when the Ashanti invaded the British

²⁸ <https://www.refworld.org/> Minorities at Risk Project, *Chronology for Ashanti in Ghana*, 2004,

"protectorate" along the coast in retaliation for the refusal of Fante leaders to return a fugitive slave. In 1873, the Second Ashanti War began after the British took possession of the Dutch trading posts along the coast, giving British firms a regional monopoly on the trade between Africans and Europe. In 1894, the Third Anglo-Ashanti War started when British press reported that a new Asantehene named Prempeh committed acts of cruelty. The British were triumphal and took Kumasi permanently. On September 26, 1901 the British created the Crown Colony of Gold Coast.²⁹

The colonization of Ashanti Kingdom had many results Asante was forcibly incorporated into the British Gold Coast colony in 1902. The later addition of British Togoland creates borders for the colony that are essentially those that exist for modern Ghana. When the British defeated the Ashanti people, they collected all the gold treasures of the area. The Ashanti people lost their independence so they did not receive any political rights in the Gold Coast and power was taken away from legitimate Ashanti leaders. People were forced off their land onto farms or factories which ultimately made the British richer. The British then spent money on things that will improve their ability to remove wealth and natural resources from the Gold Coast. They built railroads and roads, but only to their own benefit in order for products to be shipped off to Europe.³⁰

III.9 Conclusion

Colonialism impacted the African continent socially, politically and economically both positively and negatively. Some of the positive impacts; most of the missionaries introduced education in Africa by establishing schools to educate the local people and clinics to treat them. Europeans brought technology to Africa; they gave them tools for farming and introduced new crops like maize and manioc. They brought new goods were introduced to Africa. More African jobs were created and some of the people learnt to make do trade. On the other hand there were

²⁹ <https://www.sahistory.org.za/> The Scramble for Africa: late 19th century

³⁰ <https://www.thoughtco.com/> The Berlin Conference to Divide Africa.

negative effects, they took Africans as slaves and forced them to work in plantations without pay , they seized their lands , the African culture was mingled and their lifestyle was destroyed. The Europeans took away most of their resources especially gold, diamonds, ivory and agricultural primary products, this proves that colonialists caused harm to Africans more than they benefited them.

General conclusion

European missionaries had a great role in reshaping the African mind in different aspects of life, they reached the African shores with the idea of «The White Man's Burden», they thought that their duty obliged them to bring civilization to Africans who were considered savage and barbaric, they wanted to offer them a new way of living more structured and prosperous. Missionaries thought that African beliefs, customs and rituals were wrong and useless. Their main goal was to spread Christianity and to convert locals, for that they established churches in their lands and sometimes resorted to violence in order to enforce their beliefs. Even if missionaries believed they were doing the world a good favour, but they destroyed Africans, caused violence and death, and showed their ignorance. They ignored beliefs and current religions and saw them as stupid, they did not even allow them to explain their religions, and used their advantages especially military to enforce their own religions.

Christianity and colonialism are linked, because the spread of this religion was the first step for colonisation. When missionaries went to Africa, they went for one purpose which is evangelization of people and to spread their faith, but they used this religion to control Africans and make them obedient to their orders, so they were preparing them for colonisation by teaching them the principle of never say no to God. At the beginning Europeans were afraid of Africans reaction because Africa was a mystery for them, it was called the Dark Continent, but Africans received them with open hands and missionaries knew how to dominate African, they played a major role in paving the way for colonists where they started trading and exchanging commodities with them, they also built clinics and schools to teach pages who were interpreters between Europeans and African chiefs who in turn gave them their lands, this was a well-thought-out way to take over lands in a peaceful way.

The weakness of Africa and the impure intentions of Europeans led to the occupation of Africa which boosted the European power. The European economy rose because of the plunder natural resources and raw materials for their industries such as ivory, iron and gold in the other hand African economy was destroyed and local natives were exploited. Colonialism also disrupted the way of living of local communities and the development of the local societies. The work of missionaries was criticized by many historians because these religious men did not stay on their real way which is a great humanitarian mission, they run behind their greedy and own interests, not all of them but most of them were colonialism servants and supporters.

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