Decolonization of Congo: Causes, Challenges, and Effects

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Introduction

The long and succinct process of decolonization is going on in the African states. The process is still in progress after fifty years of Western rule. The people of the Congo think that the demands of the colonial states are mostly reflected in the indirect implications of the current and neighboring states. Other than the African continent, many countries have the idea that they are still colonized because they cannot address their basic needs, they have no proper structure, and they have no effective representation at the international level. They cannot protect themselves from the occupation of foreign countries. The imposition of increased taxes, crop production, and other basic problems of the people residing in Congo reveal that independence is still a dream for them. The unfulfilled aspirations of decolonization from the last fifty years resulted in the present-day violence in the state of Congo. However, the focus on one particular issue will not serve the purpose unless reforms in state administration and policy actions are implemented.

Discussion

The prevalence of corruption and corrupt practices has contributed to the destruction of the African states. Congo, in this regard, is one of the countries that scholars and representatives at the international level have discussed the most. Different literary figures have discussed the country's problems and the effects of imperialism in their writing. Right from Joseph Conrad's Heart of the Darkness to the Mission Song of Johan Le Carr, the cultural representation of Congo swayed over the countries of Africa both economically and culturally. The novel of Joseph Conrad reflects racism in his writing, while serious analysis reveals that it best depicts the picture of colonialism.

In the various discussions and representations, Congo has a salient position. One of the writers, Polanyi, in 1957, concluded that those residing in the periphery could not save themselves from any form of colonization [1]. Imperialism destroys those pre-capitalist societies, including their neighborhoods and other organic societies (Newbury, 2012). Similarly, in Congo, the search for minerals has influenced the demolition of the said communities. The state of Congo has experienced a number of wars, which have also halted the process of decolonization. The present dominant narratives and crises are violence, illegal exploitation of resources, frequent sexual abuse of girls and

women, and the main important issue is the reconstruction of state authority.

The writer of the dangerous tales argues that certain narratives are complex and divert the attention of researchers and writers from the real problems. He further explains that identifying mineral resources as the cause of war in eastern Congo is simplistic, and it overlooks other issues like corrupt practices, land conflicts, poverty, hostile relationships among state officials, and social antagonism. The real problem behind the war was the response of the global powers, which was based on three different goals. Those three issues were helping the state authority extend its powers, caring for the victims of sexual violence, and regulating the trade of minerals and resources. Boomerang effects would occur if literary or sensible social actors focused on individual case points.

There are a number of other issues that require the attention of writers. The decolonization process has been going on for the last fifty years. The essential and most dominant crises and issues faced by the state of Congo should be addressed first, and then socialists should look at the minor and usual problems. Autesserre also argues that just focusing on sexual violence will also divert attention from victims of war, along with the rape of boys, which accounts for four to ten percent of all the victims of rape [2]. Since the conception of Congo, the state has been predatory, where people experience exploitation and suppression and face the state as threatening machinery (Autesserre, 2012). They are unfortunate in seeing their state as a structured set of government for the protection of their lives.

The focus on the building of the state, according to Autesserre, is a peculiar example of a predatory state. The colonial powers have justified their claim of colonialism by arguing that Africans are less than human and are not able to entitle themselves to the amenities of civilization. Such behavior severely affected the state of Congo's escape from colonialism [3]. The African continent is gradually divesting itself of the links of neo-colonialism, which played a dominant role after independence. Some Africans produce nostalgia by remembering those worst experiences (Van 2015). The process of decolonization is thus moving on, and more attention is required for overhauling internal deficiencies.

Conclusion

In conclusion, post-colonial Congo has certain aspirations, including the loss of state responsibility towards its citizens. The result of this corruption can be analyzed by the factors of invasion, despair, and extraction. Riches' curse is the curse of venality. There seems to be no end to this curse. However, the people and citizens of Congo are still hopeful about their future. The people could employ other sources and ways to speed up the process of decolonization. The diaspora community can provide visionary and effective leadership to provide a progressive economic future. This could help compensate for the last fifty years of negligence toward the decolonization of the Congolese people.

End Notes

Newbury, David. “The continuing process of decolonization in the Congo: fifty years later.” *African Studies Review* 55, no. 1 (2012): 131-141.

Autesserre, Séverine. “Dangerous tales: Dominant narratives on the Congo and their unintended consequences.” *African Affairs* 111, no. 443 (2012): 202-222.

Van Beurden, Sarah. “The art of (re) possession: heritage and the cultural politics of Congo’s decolonization.” *The Journal of African History* 56, no. 1 (2015): 143-164.

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