

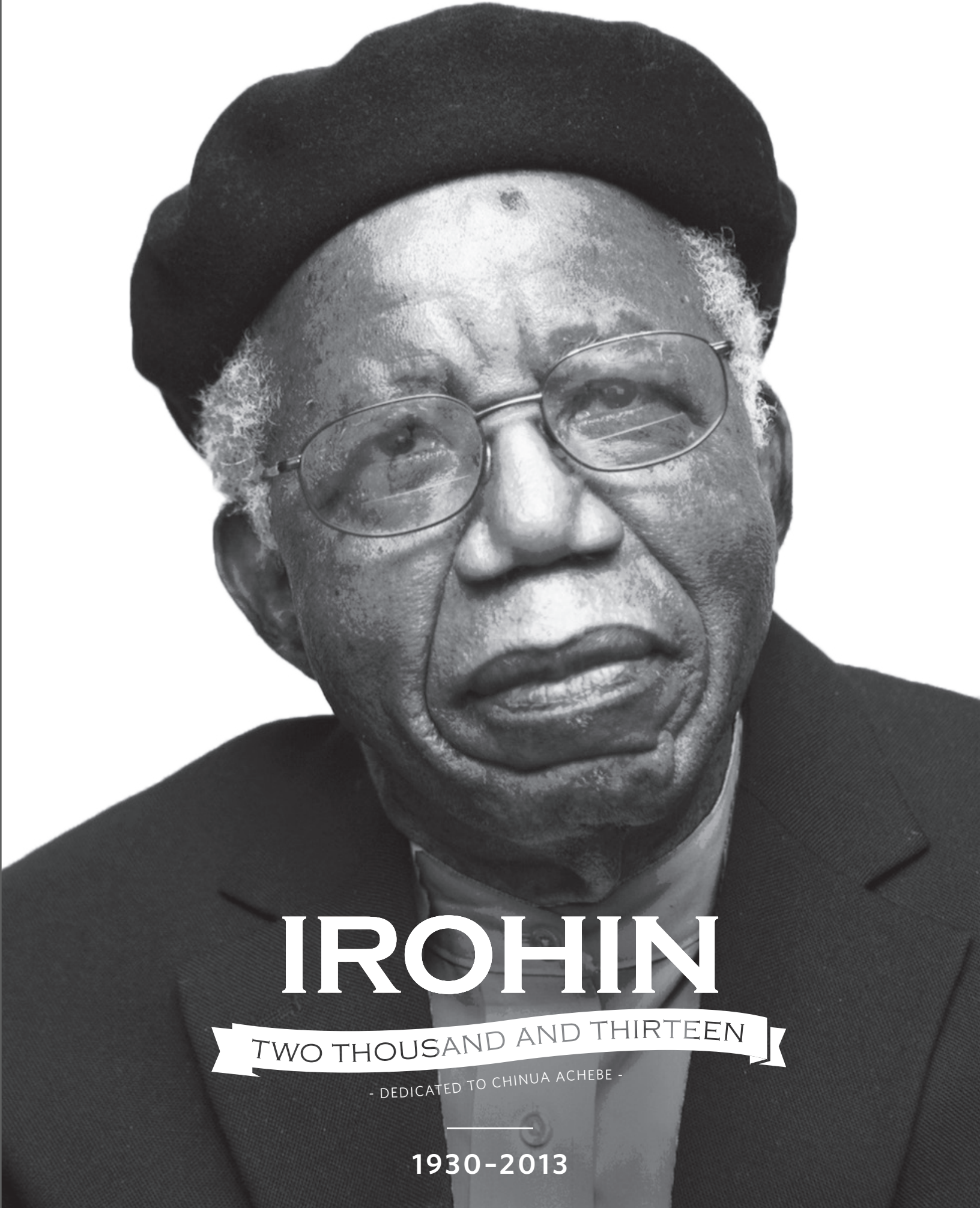


*Center for*

**AFRICAN STUDIES**

*at the University of Florida*

A PUBLICATION OF THE  
UNIVERSITY OF FLORIDA CENTER FOR AFRICAN STUDIES



# IROHIN

TWO THOUSAND AND THIRTEEN

- DEDICATED TO CHINUA ACHEBE -

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1930-2013

# **IROHIN**

## **2013**

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*Dedicated to Chinua Achebe*  
1930-2013

**OUTREACH DIRECTOR**  
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*A Publication Of The*  
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*the Center for African Studies at the University of Florida*

# OUTREACH PROGRAM

The Center is partially funded under Title VI of the federal Higher Education Act as a National Resource Center on Africa. One of only 12 in the U.S., Florida's is the only Center located in the southeastern United States. The Center directs, develops, and coordinates interdisciplinary instruction, research, and outreach on Africa. The Outreach Program includes a variety of activities whose objective is to improve the teaching of Africa in primary and secondary schools, colleges, universities and local communities. Following are some of the regular activities which fall under the Outreach Program.



Teachers' summer institutes include hands-on activities such as preparing African food.

## Teachers' Workshops

The Center offers in-service workshops for K-12 teachers about instruction on Africa throughout the school year.

## Summer Institutes

Each summer, the Center holds teaching institutes for K-12 teachers.

## Jambo!

Each summer the Center holds a high school language program to introduce the students to an African language.

## Library

Teachers may borrow videotapes and books from the Outreach office.

## Publications

The Center publishes and distributes teaching resources including Irohin. In addition, the Center has published a monograph entitled *Lesson Plans on African History and Geography: A Teaching Resource*.

## Community & School Presentations

Faculty and graduate students make presentations on Africa to local communities and schools.



Students at Eastside High School participating in an African cultural presentation.



*a Note from the*

# EDITOR

Each summer, the Center for African Studies at the University of Florida hosts a K-12 Teachers Institute. The objective of the institute is to help teachers increase their knowledge about Africa and develop lesson plans to use in their classrooms. The creative lesson plans and articles in this issue of *Irohin* were written by participants in the 2011 institute. Please feel free to use these materials in your teaching and share them with other teachers. Write or call the Center for African Studies for additional copies or download this issue as well as previous ones in PDF format at <http://www.africa.ufl.edu/outreach>.

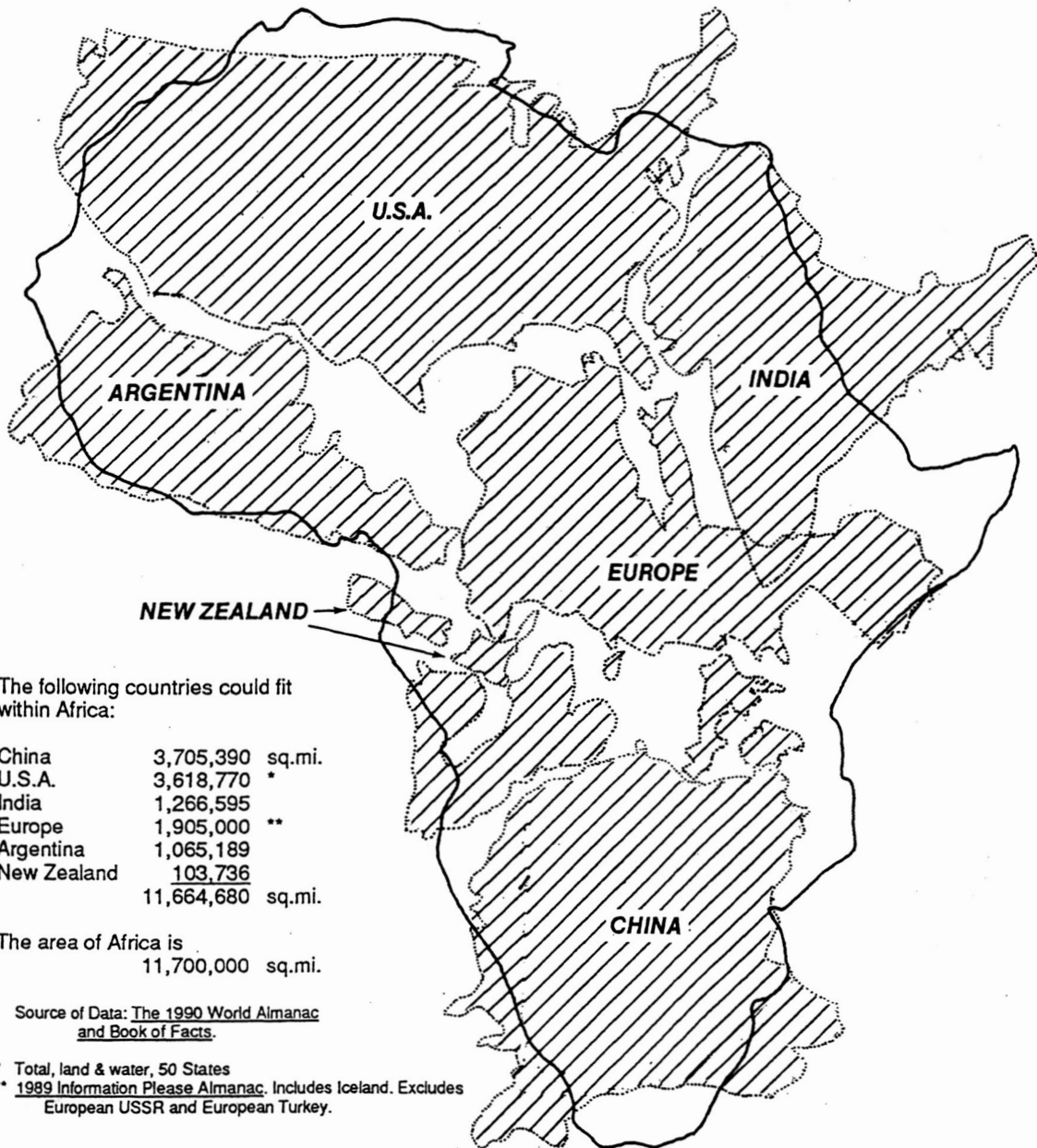


## **2012 Summer institute participants model their African clothing in front of the Harn Museum:**

Michelle M. Milinkovic, Barbara Toops, Cheri Gallman, Jared Feria, George Palmer, Sarah O'Donnell, Coral Diaz Antony, Lorin Fowler (in the back), Donna Frankenhauser, Linda Finn and Dr. Agnes Leslie (Institute director).

*Understanding the Size of*

# AFRICA



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# LOOKING FOR THE RIGHT WORDS TO WRITE ABOUT CHINUA ACHEBE



*“That black beret that sits gingerly on his head must be replaced with a crown befitting a king of words and ideas.”*

The phone call came in around 7:15am a time when the veil of sleep was not fully lifted. I recognized the voice but the words I heard made little sense.

“We are at Freedom Park right now, can you confirm for us that Chinua Achebe is dead”

“Which Chinua Achebe is this, is this a joke or something”

After a few more exchanges the line at the other end went dead and I was jolted to life that early morning. As I sat at the edge of my bed with the cell phone in hand; two stories of my encounter flashed past like a badly edited movie. I recalled the book presentation by a childhood friend of Achebe. The event took at Essex County College, Newark, New Jersey,

Dateline: 22 May 2007.

“The ceremony proper was a very simple one; no cultural dancers or hired praise singers, not even the usual stand up comedians who tell silly (read lewd) jokes had a place in this hallowed space. The jokes and fun were supplied by the reminiscences of the various old boys who went to “a school in the bush where the boys had little more to do than read.” No wonder the school turned out writers of repute, added this daring master of ceremonies. It would be apposite to title the evening as Government College Umuahia (GCU) and the rest of us. The GCU was the first government high school established by the British colonial government. It was known for its elite standards and selectivity and has produced some of the most cele-

brated and outstanding personalities. The Government College Umuahia old boys made sure their best were in attendance.

So Professor Chinua Achebe, an (ancient) old boy of Umuahia was the chairperson of the occasion, accompanied by his wife Dr. Christine Achebe. They were a pair to behold. Mr. Sebastian Ibezim, the New Jersey city attorney, had to be paired with Mr. Obaze as co-MC for the day. Just as everything comes in pairs, Rev. Tabiri Chukunta and Mr. Obaze shouldered the task of reviewing a 343-page book written by one of the friends of Chinua Achebe.

In their tasks both reviewers interpreted the text, using the context of their stations in life as backdrops. They brought to life the observation by Norman Fairclough when he posits that “any reading is a product of an interface between the properties of the text and the interpretative resources and practices which the interpreter brings to bear upon the text.” The Reverend gentleman derived so much spiritual essence from it that he stopped short of ‘commanding’ his counselors “who have to deal with those in grief” to have personal copies.

According to him modesty, aside from spirituality, is the other theme that runs through the novel. Mr. Obaze, in his own review was more intrigued with the simplicity of the prose and coherent narrative. To him a good prose should not be tedious. In his words “Momah, through his lively writing and great dexterity in the use of straightforward prose, thrills the reader with his story telling. The all too familiar old school tales are interwoven in a mesmerizing and succulent fugue worthy of Bach.”

On an occasion such as a book presenta-



tion, most invited guests quickly forget not to talk for too long, but by the time Professor Achebe read his opening remarks, the audience tasted another dimension in public speaking. His was straight as an arrow to the point. The master storyteller had the words and the voice to keep the hall in rapt attention. He was full of praises for his dear friend for doing their school a befitting honor.

Professor Achebe, like others before him, talked about the lost glory of their Alma Mata and the nature of discipline in their time. The Government College that is celebrated in Momah's book has virtually disappeared, he said. The school like the country has fallen on hard times. The book written by Chike now serves as a memory bank for posterity to draw from. He also hoped the book would inspire others to write about their growing up experiences as teenagers.

In closing, he said "our children will have a chance not only to read Tom Brown school days as we did, now they have the chance to read also *The Shining Ones*."

At some point during the event two old boys of the college afforded us samples of what life was for young teenagers leaving home for the first time. The President of the Old Boys Association in NJ, Charles Chikezie, talked of how he had to resort to the use of skills he acquired on the streets of Aba to survive, even as an advanced level student who came from another school to the great Umuahia. There is no doubt the school taught and promoted discipline among the students. The other account from attorney Ibezim, though brief, was long enough to set the hall laughing for a while. In his account, his was a case of a fag being fagged. He thought he was safe having a form three student as fag until a form five student proved to him that both his form three "angel" and himself could be subjected to instant discipline.

The author (Mazi Momah) did not go home as he came; those with fat bank accounts did offer some green bills, Jude Okolo, the chief launcher, set the ball rolling with a few hundred dollars. Unlike the other donors Chief Ajulu Uzodike (the Ozi Uzo Nnewi), who is the chief executive officer of Cutix limited, heard about the event and made his presence felt not only

physically but financially too. He made his own donation in good old Naira (Nigerian currency) while residents coughed up the green bills in aid of a good cause.

Now flip to three years after that first encounter with the legend himself. The venue this time was at a well appointed hotel in Rhodes Island. The event was a Brown University affair.

So how does one reconstruct the dance steps of an intimidating masquerade? Or how easy will it be to tell a story where a master storyteller was in attendance? The festival of ideas and debates took place over two days at the Marriott Hotel in Providence, Rhode Island, in a city said to have been founded by a religious exile from the Massachusetts Bay Area in 1636. As other official accounts have it, the city has re-branded its self and is now known as the "Creative Capital."

It thus makes sense that an Achebe Colloquium found fertile soil in a place such as this. Do not ask me how and when this creative marriage of "Pa Chinua Achebe" and Brown University came about. All I know is that the official publication of Brown University quoted president of the University, Ruth Simmons, saying Achebe "made it clear from the outset that his concern was to bring issues involving Africa to the attention of the world." But Achebe not only brought attention to issues tearing Africa apart, he got most of us at the event standing at attention.

I won't detain you with the confluence of coincidences but simply lead you along as I distill facts, fantasies, and flashes from my memory. If the truth must be the chord of my narration, then you need to know a few things about how I found myself at a Colloquium I was not invited to nor followed the laid-down procedure of registering for such an event.

I really cannot recall who said when two elders meet, wisdom becomes the currency spent on such occasions. This gathering did not lack the usual wise cracks from the elderly. So I must report the secular induction of Chinua Achebe into the 'Grand Order of Octogenarians' casually performed by Ambassador Carrington who

confessed that he was also inducted into the Order just last July 2010. Inductions such as this one should not have been done without pouring libation to the ancestors and passing around the proverbial kola nuts. I trust the people of Ogidi and all well-wishers across the African continent will do the right thing when the time comes. The induction of an 80-year old Achebe cannot be carried out so casually. That black beret that sits gingerly on his head must be replaced with a crown befitting a king of words and ideas.

And then the time came that morning after a few calls to really confirm the old man was not to be found at any desk filling page upon page with words and ideas. I know the people of Ogidi will do the right thing when the body finally arrives on that soil. The many days of Mrs. Christine Achebe behind the wheel chair will be accorded their place as the story teller of our time re-enters the womb of the earth in another dialogue with memory.

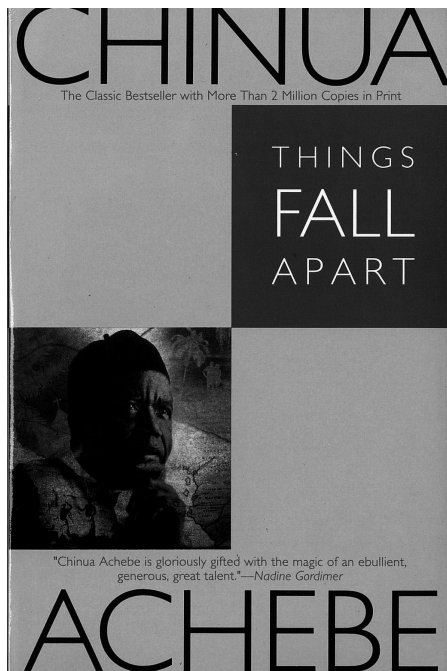
If you do not know what I think about Chinua Achebe, blame his many books as the reason. They stand in my way of knowing the heart of the man, his mannerisms, and his many demons like all humans have. Is it not too late to find out who Chinua Achebe was?



Kole Odotola, PhD  
*Department of Languages, Literatures, and Cultures*

R. Hunt Davis, Jr.

# REFLECTIONS ON CHINUA ACHEBE'S VISIT TO THE UNIVERSITY OF FLORIDA



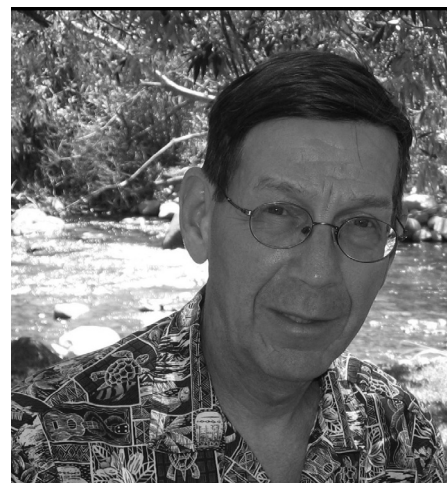
Chinua Achebe visited the University of Florida in 1980 as a featured distinguished speaker at the Annual Meeting of the African Literature Association (April 9-12) on the theme of "Toward Defining the African Aesthetic." Professors Bernadette Cailler (Department of Romance Languages and Literatures) and Mildred-Hill Lubin (Department of English) organized the conference, which the Center for African Studies hosted. Two other distinguished African writers participating in the Meeting were Kofi Awoonor (Ghana) and Francis Bebey (Cameroon). Also attending was the distinguished African-

American author, James Baldwin.

The feature event of the meeting was a plenary session with a historic conversation between the two literary giants, Achebe and Baldwin. According to a biographer of Achebe, the two men were pleased to have the chance to meet. Baldwin was reported to have said: "It's very important that we should meet each other, finally, if I must say so, after something like 400 years." The editors of the volume of selected papers from the conference noted that, "the Achebe-Baldwin dialogue was itself an explicit 'narrative' in which African and African-Diaspora 'texts' met in a comparative and contrastive representation of the conference's interest in an African aesthetic." Mildred Hill-Lubin has written more fully about the plenary session.

On a more personal note, I learned that Chinua Achebe was also a very practical man as well as one of the world's most prominent authors. I was Director of the Center for African Studies at the time and so was directly involved in hosting the conference. About the second day of the conference or so, he asked me if I could arrange for a ride for him to the local Lincoln-Mercury dealership. I replied that I would be glad to drive him. Of course, I had an ulterior motive, for it gave me the opportunity to visit with him one-on-one. He was then living in Nigeria and had taken home with him a Mercury Comet that

he had purchased when he had been a visiting professor in the U.S. He said that his mechanic had provided him with a list of parts for his car that he should bring home with him. The day before, Achebe had called the dealership's parts department and requested that the parts be available for him to pick up. After we had had gotten the parts, he asked me if we could go to Sears where he wanted to buy a timing gun as a gift for his mechanic. One does not often associate a world-renown author with such a practical matter as keeping his car in good mechanical shape!



R. Hunt Davis, Jr.  
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## References

Naana Banyiwā Horne, Associate Professor of English, Santa Fe College, Gainesville, Florida, writes in 2010 how, as a new University of Florida graduate student, she attended the conference. "I witnessed the historic dialogue between Achebe and Baldwin, and the late Francis Bebey's performance of Agatha Moudio's *Son* to guitar accompaniment, which provided a unique affirmation of the integral connection between literature and orature."

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Naana Banyiwya Horne

# A GLORIOUS ENCOUNTER WITH CHINUA ACHEBE AND JAMES BALDWIN

It was as an English major at the University of Cape Coast, Ghana that I was introduced to the works of Chinua Achebe, James Baldwin, and George Lamming, among other African and African Diaspora authors in my honors class. I was so blown away by especially *Arrow of God*, that Ezeulu became the visual image of the creator of the Achebe novels that had grabbed me with such wonder. Achebe's mode of negotiating the exploration of the African experience in his novels evokes for me the pensiveness of Ezeulu, as he ponders how to position himself and his people in confronting the march of history as it sweeps his people in its wake. It became a no-brainer deciding to become a foot-soldier in the trenches so I can devote my life like a missionary to spreading the word about this body of literature that stands as testament of Africa and Africans having been part of the grand scheme of creation from time immemorial that Achebe affirms in the title *Morning Yet On Creation Day*.

On March 21, 2013, I was at the 39th Annual Conference of the African Literature Association when news arrived of the passing on of Chinua Achebe. The organizers of the conference and the leadership immediately got busy planning a tribute for Achebe that same day. The mood was somber, and even though most of us acknowledged he has lived long and in a manner befitting the father of African Literature, all and sundry felt saddened by the news. At the same time, a common sentiment that was expressed by all and sundry was the realization that when alive Achebe was our direct connection to our ancestry, and, in a way, he has been a living ancestor connecting us meaningfully to our heritage.

In Fall 1979, I enrolled at the University of Florida for graduate studies. In the Spring semester, taking two classes in African Literature with Dr. Mildred Hill-Lubin who was co-convenor of the 1980 Annual African Literature Association Conference, and Dr. Kofi Awoonor, who was visiting jointly with the African Studies Center

and the English Department, I became introduced to the African Literature Association as both my professors charged their students to attend as many sessions of the conference and definitely the keynote presentation that would be given jointly by two giants of African and African Diaspora Literature, Chinua Achebe and James Baldwin.

I had the good fortune of meeting Chinua Achebe even before the keynote in an environment that was divine. I was walking with Professor Awoonor when he encountered Achebe and a few other writers who had decided to take a break before the evening events. Feeling totally out of my league, I was going to excuse myself when Professor Awoonor introduced me as his graduate student, and I found myself "hanging" with the "posse" of writers. I could not believe that I was seeing Achebe in the flesh. I had to pinch myself several times. There he was with his peers, no different from the rest of them; he was cracking jokes, and laughing, and having a good time, like any ordinary human, an out-of-body experience for this starry-eyed initiate. This encounter left an indelible impact on me and convinced me to join the ALA as a graduate student. It was also the genesis of my eventual overcoming of my trepidation to join the ranks of African writers.

That night of the historic encounter between the two monumental writers of African and African Diaspora Literature, I was floating in heaven when reality came crashing in on bone-chilling Southern winds. I was lucky to have a banquet ticket, and front row seats at the banquet. So I was strategically positioned not to miss a beat. I was eagerly taking in this treat of Baldwin and Achebe holding a conversation about their historic encounter when over the PA system came an unmistakable southern accent, directed at James Baldwin, telling him where he was, the South, as if he had no sense of geography, and warning him not to bring the type of smart-talk he is known for

to the South.

The initial reaction for all of us at the Banquet was incredulity. This was an international gathering sponsored by the University of Florida in the United States of America in 1980. But along with the incredulity descended the Holy Ghost, bringing along the archetypal spirit in which such momentous encounters historically occur. What was designed as a historic dialogue became a spiritual revival, a reaffirmation of the long suffering but irrepressible spirit of Mother Africa and her multicultural offspring. James Baldwin, the preacher, whose sonorous voice rings so clearly through *Go Tell It On the Mountain*, descended into our midst. And so did the nine villages of Umuofia and even beyond assemble to raise in unison the cry "Umuofia kwunu!" Baldwin's comeback, that four hundred years of history had ensured that he and Achebe would meet was greeted with such thunderous halleluiahs that history was made afresh on what would have been a regular academic gathering in a normal city in the United States of America. I personally received my baptism by fire that night at the Holiday Inn Hotel on 13th Street and University Avenue in Gainesville, Florida on that glorious night, and the officiating priests were James Baldwin and Chinua Achebe.



Naana Banyiwya Horne, Ph.D.  
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# PATRICE EMERY LUMUMBA

## *Light in the Heart of Darkness*

What is the best way to measure a person's life and whether or not it was lived "greatly"? For some cultures, position and title convey worth and the highest level of respect one can earn. Money and other rich resources offer power and control in one sense, yet they fail short to truly gauge the value of another human being. Still, there is one more way to assess another's life—through their actions, the choices they made. Did they mirror their core values and what they hoped to live for? Poets throughout the ages have made comparisons to life. It could easily be likened to a tree, or to use the popular American simile, like a box of chocolates, but life is also like a canvas, and each decision, whether labeled small or large, produces a brush stroke. Had he not been tragically betrayed, brutally tortured, and cold-bloodily killed, one could make a case for the potential within Patrice Emery Lumumba to create one of the great masterpieces of the twentieth century.

One might say, if he or she is using Joseph Conrad's 1890s image of Africa as a lens through which to look, that Patrice Lumumba was born into a "heart of darkness." Whereas some individuals lay claim to the benefit of beginning with a "clean template" in which to paint their life's story, conversely Lumumba's was black, darkened by the dehumanizing weight of slavery and colonial dictatorship. Belgian King Leopold II's pathological domination continued with children well after his death. The residue of his acts against humanity hung thickly like a fog over what was then the second largest country in Africa. Lumumba faced a formidable challenge, to bring the light of freedom to his people, a difficulty one cannot begin to comprehend unless he or she has walked within the shoes of poverty, racism, segregation, inopportunities, violence, and seemingly insurmountable odds. Just how "dark" was the Congo? Contrary

to the "dangerous and horrifying" image Prester John, a perhaps legendary divine, conveyed in his twelfth century letters to Europe, pre-colonial central Africa contained relatively prosperous kingdoms (Edgerton 2002). In 1491, Portuguese explorers arrived in what is now referred to as the Democratic Republic of the Congo (DRC). Once European powers took possession of the Congo, its land, resources, and people entered into a grisly stretch of history that claimed more than just millions of lives, they imposed an oppressive regime that resulted in an "attitude" among some of the indigenous people. This attitude was made up of a mixture of resignation and confusion. It was this against which Lumumba spoke vehemently; his message to his brothers and sisters was clear—take hold of the country that was rightfully theirs.

The argument has been made that the Congo has benefited from colonial occupation, just as other parts of Africa have. The Europeans developed modern cities and travel routes using roads, as well as schools, airports, and healthcare. With Belgium's occupation of the Congo from 1885 to 1961, the atrocities that would befall the Congolese people would become even more horrific. It was because of these atrocities that Lumumba reminded the people in his Independence Day speech, "We have known ironies, insults, blows that we endured morning, noon and evening" (Lumumba, 1960).

Who was this man that in the span of two to three years went from nationally elected prime minister and celebrated hero among the people to political outcast and martyr? What was his background and to what can one trace his fearlessness and determination? What values were behind the man who could in the same breath invigorate the spirits of his fellow countrymen and yet incite others to plot a murder, a murder which Ludo De Witte (2002) called "The

most important political assassination in the twentieth century," and Lumumba had done absolutely nothing against those who wanted his blood. His enemies saw him as a threat to their interests, interests narrowly defined to mean, "His country has got resources. We want them. He might not give them to us. So let's get him" (De Witt 2002).

Lumumba was born in the village of Onalua in Kasai province, Belgian Congo. After attending a Protestant mission school, Lumumba went to work in Kindu-Port-Empain, where he became active in the club of the *Évolués Club* (Club of Educated Africans). Lumumba showed his potential early in life by not allowing his lack of educational resources to stop him from pursuing the broadening of his knowledge and began to write essays and poems for Congolese journals. Lumumba next moved to Léopoldville (now Kinshasa) to become a postal clerk and went on to become an accountant in the post office in Stanleyville (now Kisangani).

He was arrested and imprisoned on unfounded charges of embezzlement, and it was while in prison that some writers (refs.) believe Lumumba contemplated taking a more active role in politics. Something changed within Lumumba while he was in prison and the tenor of his speeches transformed into what some began to label militant nationalism (RBG Blakademics 2012). Upon his release in 1958, Lumumba used Stanleyville as a base of operations to help form the Congolese National Movement (Mouvement National Congolais; MNC), the party he represented.

Some historians (refs.) posit that Lumumba emerged fifty years before his time. His ultimate goal was for a free, independent Congo not just politically, but economically as well. Were the Congolese prepared to handle such an undertaking success-





**Patrice Emery Lumumba**

fully? Did Lumumba know that when Independence finally came in 1960, in the entire country there were fewer than thirty university graduates of African descent? Was he naïve to the fact that there were no Congolese army officers, engineers, or physicians either (Hochschild 1998, p. 301)? Of the five thousand management-level civil service positions only three were filled by Africans (p. 301). Did he consider these daunting statistics when he was imploring the people to rise up and claim the country as their own?

Raoul Peck, director of the 2000 film of Lumumba's rise to political prominence and later assassination, did not portray him as man ignorant of the truth; in fact, the film conveyed the opposite. Peck's depiction represents a man who knew what he was fighting for and understood what it would take to get there—a unified Congolese nation, willing to do whatever was necessary to help their country stand on its own. "He should be seen as someone who fully recognized the power of the forces ranged against him and fought valiantly with every ounce of breath in his body and with great intelligence to try and save his country" (Duodu 2011). It is not that he lacked an appropriate response to the unknown ahead, but that he showed courage despite the realities by charging forward and staying grounded in his fundamental faith in the human soul and, more specifically, his own national comrades and what

they deserved—a return to self-government.

Albeit, Lumumba recognized the mountain of work that lay ahead for his people was intimidating, yet he never lost faith in them when he spoke these words on Independence Day, 1960: "The Republic of the Congo is in the hands of its own children. . . . Together, my brothers, my sisters, we are going to begin a new struggle, a sublime struggle, which will lead our country to peace, prosperity, and greatness. . . . We're going to show the world what the black man can do when he works for freedom, and we are going to make of the Congo the center of the sun's radiance for all of Africa" (Lumumba, 1960).

Lumumba's impassioned speeches "set off immediate alarms in Western capitals" and provoked some to begin labeling him a demagogue (Hochschild 1998, p. 302). Even within his own country, not all Congolese were dedicated followers of Lumumba's political and social views. The Belgians, along with the Americans and British, grasp of the Congo's bountiful natural resources was strong and Western interests were unwilling to let their fortunes go so easily, even if that meant paying off local Congolese leaders. Despite being the only democratically elected official in the Congo's fifty-year history (and by an overwhelming majority of 90%), there were powerful men in the Congo who wanted Patrice Lumumba dead. Moïse Tshombe,

advocate of an independent Katanga and leader of the rebellious uprising in eastern Congo that took place after Lumumba's election was made official, was one of them. Reports state that Tshombe's men were the assassins that took Lumumba's life on January 17, 1961. Tshombe's group was not, however, working alone. Later reports surfaced supporting the accusation that America and Belgium were both involved in previous assassination attempts and orchestrated Lumumba's successful assassination (Hochschild 2011). Moreover, Lumumba was betrayed by those closest to him. Joseph Mobutu, Lumumba-appointed chief of staff and leader of the Force Publique, arrested Patrice and eventually took control of the Congo, leading to his subsequent thirty-two year dictatorship.

Patrice Lumumba believed in his countrymen. Many writers and historians maintain it was Lumumba's trust and faith in his fellow man, along with the conviction he felt to speak the truth regardless of the consequences that led to his murder. There is a difference, however, in disregarding consequences and moving forward in light of the risks. Lumumba knew the price of freedom. At one point in Peck's 2000 *Lumumba* film, the actor portraying Lumumba says to one of his cabinet members and friends, "One of us will have to sacrifice. I know they will come for me, torture me, and kill me." Further on Lumumba states, "Even dead, I am still a threat to them." His actions conveyed a sense of willful acknowledgment that the probability of his death was high, yet he knew in his heart that the sacrifice would be worth it in the end.

January 17, 2013, was the sixty-second anniversary of Lumumba's assassination and we are still left with the question, "What was his death worth?" In rhetoric, he is a Congolese national hero, memorialized by Mobutu, the man who betrayed him. He has a national day of honor every year, but is that enough? What could the Congo be today had he remained prime Minister and left more than the echo of his famous words and his sacrifices to reverberate in his followers' souls? What is his fingerprint on the Congo today and is his presence still felt among the new generations of Congolese?

In an effort to understand Lumumba's influence through a modern lens and how the Congolese government treats his memory, the following statement was taken from an interview with Tshitshi Kalala Tshibangu, a Congolese graduate student studying at the University of Florida and assisting in the Africa Institute:

*We were taught about Lumumba in primary school, but not with many details regarding his life, fight, or ideology. I have to confess that we are ignorant of our history, and it's because our education system has deprived us the right to know more about what our hero died for. I think the speech he made on Independence Day should be dissected and taught to Congolese students so that they can understand where we are coming from as a nation and where we ought to be. We can't build a nation without a sense of nationalism being inculcated in the citizen and this can only be done through knowing our history.*

*The education system in Congo teaches Congolese history in primary school and European and African history in high school, but we were mostly taught about how Mobutu came to power and important dates of his popular revolution and songs praising*

*him. It was mandatory to sing songs praising Mobutu every morning before class; I still remember some.*

*My parents never told me or my siblings about Lumumba. I learned more about Lumumba by reading and watching documentaries. When I turned nineteen, I started reading a lot about him and I came to the conclusion that he was truly a hero. I held a grudge against Belgium and the USA for this cold assassination based on false and baseless assumptions. They made us miss a historic rendezvous of building a strong nation.*

*Lumumba was a great revolutionary, and unfortunately no one in Congo at that time could understand the root causes of his fight. Lumumba understood the destiny of our nation in early ages of the independence and he wanted to lay down a strong foundation of a new independent state.*

*Lumumba's fingerprints are hard to recognize in the political and social makeup of the country. There is a big monument of him in Kinshasa, but I think the outside world has more devotion to Lumumba's fight than we do in Congo. Some people are nostalgic about his bravery and they have created a political party with his name and some of his ideas, but with less*

*applicability of his core values.*

*It's hard to project what the DRC would look like today if he had not been assassinated. I believe that in order to build a strong nation state, kids have to be taught the history and the idea of their foreparents, their heroes who fought for Congolese sovereignty.*

Because of the actions of Belgium and the US, no one will ever know whether or not Lumumba would have made a good leader, which makes him even more important to history because the assassination was not merely of a person, but of an *idea*. What was that idea? It was of a Congo that was fully independent, non-aligned, and committed to African unity. Think of this idea as the beginning of his legacy, his masterpiece. Lumumba's life-canvas is neither totally black, nor is it completely white. He was successful in offering hope to his nation. And it is that hope, that idea that has left scattered brushstrokes on his canvas, *unfinished*, waiting for today's generation of Congolese children Lumumba so prophetically addressed in his Independence Day speech, to pick up the brush and finish what he started.

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# FROM MANCALA TO GRAND THEFT SOUTH AFRICA:

## *The Diversity of Children's Toys and Games across Africa*



*Nigerian dressed wedding dolls*

In every culture, region, and era the games children play and the toys with which they play are influenced by several factors. Geography, environment, culture, and availability of financial and other resources are just some of the forces that impact what children do for fun. (Roopnarine 1998). This also holds true among the diverse peoples of the African continent. Children in Egypt may play with different toys and games than children in Uganda or Madagascar or Somalia. This report, therefore, is not intended to be an all-encompassing record of African children's activities, but merely seeks to present a representational sample of some of the diverse ways in which children in Africa play so that it may be observed that, despite their differences, children and their activities are really quite similar whether they live in an African country or anywhere else in the world.

Children often play with toys that are

representational of items that they may be called upon to use later in life as adults. For example children may play with toy trucks in ways that mimic the trucks they see in the adult world and which they may someday find themselves driving. Toy trucks in Africa can be seen in many different manifestations. The website [www.kk.org](http://www.kk.org) has photographs of children from areas as widespread as Mozambique, Uganda, Gabon, and the Democratic Republic of Congo playing with toy trucks which they have fashioned out of locally available materials. Some of the trucks are made of wire, some of wood, some of discarded plastic or aluminum containers. Alternatively, in some areas children play with mass produced toy trucks that may have been manufactured in any one of the many American- or European-owned factories. Increasing trade with China has created the opportunity for children in some countries to access inexpensive plastic or metal toy trucks ([www.euromonitor.com/toys-and-games-in-south-africa/report](http://www.euromonitor.com/toys-and-games-in-south-africa/report)).

Children also enjoy activities involving building or constructing things. On the African continent, as elsewhere in the world, the range of construction materials is limited only by the child's imagination.

The website for the Legos® toy store in Capetown, South Africa, lists the same items for sale as does that for the Orlando, Florida, store. Basic building kits are available, as are kits tied to major U.S. motion pictures like Star Wars and Pirates of the Caribbean. Children without access (or financial means) to Legos® and other manufactured building toys play with the materials they have available to them. Marfo and Biersteker's 2011 research includes reports of Ugandan children building towering structures out of cardboard and discarded building materials.

Dolls are another toy with which children across Africa might play. The dolls they choose may also be as diverse as the continent itself. Traditional and culturally specific dolls may be played with alongside mass-produced toys from both within Africa and imported from various countries. Some dolls, such as the Linga Koba dolls from the Ndebele tribe in Southern Africa, have their origin in adult courtship



*Ndebele dolls, South Africa*

rituals, but other dolls are made just for children to play with and enjoy (Cameron 1996). Barbie® and other contemporary fashion dolls are also played with and are





*A hand carved Mancala board*

often dressed in styles and clothing either similar to that of the child or in more formal traditional clothing of the region or culture. ([www.mysandton.co.za/community](http://www.mysandton.co.za/community)).

Mancala is a board game with variations of a “count and capture” strategy that have been found in many different locations throughout Africa. Egypt, Kenya, Uganda, and Zaire are some of the countries in which the playing of Mancala can be found in the historical record (Wanderi 2011). The basic game consists of hollows, either in the ground or on a board, in which stones or marbles are moved in various ways according to the rules of the game in the culture in which it is played. Countless other board games are also played in Africa and include Zamma from Mauritania, which is most closely related to checkers with some chess components. More modern board games include varia-

tions of games played on other continents including imports from the US such as Monopoly®. (Walton and Pallitt 2012). BBC News Dakar reported on a game that was designed to promote the goal of Pan-Africanism. The game of Jekaben (Bambara language for “Let’s unite and decide together”) involves answering questions about Africa while uncovering a map of the continent by answering correctly. The story from 2009 admits the difficulty the designer will likely have in finding a market for it, but it is another example of the diversity of games available in various parts of Africa. ([www.news.bbc.co.uk/2/hi/africa/8309780.stm](http://www.news.bbc.co.uk/2/hi/africa/8309780.stm)).

Some games played in Africa have virtually identical versions played across the world. Pombo is a game most similar to the U.S. game of “Jacks” and is played in Ghana using stones or similar small items. To play, children take turns tossing a stone

into the air (in the U.S. a small rubber ball) and scooping up a certain quantity of additional stones with their other hand before the original stone is re-caught. In Zimbabwe this same game is called Kukoda. Variations of “tic-tac-toe” are also played across Africa, including a version in Ghana called Kwaiara Franga. In Ethiopia, “hide and seek” is called Kukululu and is played with one child shielding its eyes and counting while the others hide and attempt to reach a safe place after the counting has stopped. (Burnett 2004). ([www.africanlists.wordpress.com/2010/04/03/list-of-african-games](http://www.africanlists.wordpress.com/2010/04/03/list-of-african-games)).

Jumping rope is an activity that is enjoyed by children across Africa and around the world. It is usually a simple pastime that can be played by yourself or in a group with minimal equipment (a rope) required. There are, however, more complex variations of this simple activity, and there is



currently an attempt to get jump rope recognized as an Olympic sport. An organization called “One World One Rope,” developed by professional jump roper Mike Fry, is implementing a program in Tanzania to teach children to jump rope with the mission of “using it as a means for them to develop healthy lifestyles, leadership skills and experience the benefits of success; to create safe places to play, promote community values and develop strategies for avoiding inter-group conflict; and to provide educational opportunities for jump rope participants. (www.oneworld-donerope.org).

Soccer is immensely popular in virtually all African countries. Referred to as “football” in most countries other than the U.S., children can be seen playing soccer where ever there is a space that can be cleared for playing. A formal ball itself is not even necessary as children without access to manufactured balls will often construct their own out of whatever materials are available to them. Plastic bags or discarded fabric can be bound with rope, string, or twine to produce a functional equivalent to the traditional soccer ball (Akyeampong 2002; Larson 1999).

No discussion of the leisure activities of children today can be complete without including video games. Children across Africa are not without access to video games and in some cases games have been developed or modified specifically to target the African market. In an interview with AllAfrica, Wesley Kiriinya relates the difficulties he encountered in designing, developing, and manufacturing video games in Kenya. But despite his inability



**Queen Mother Yaa Asantewaa, Ghana**

to raise sufficient capital and other problems, he is confident that “If the content of video games is relevant and African, there will be a market for them throughout the continent” (Gabel 2008). The existence and extent of the market for video games in Africa is discussed by Walton and Pallit

in their 2012 book, *Grand Theft South Africa: Games, Literacy and Inequality in Consumer Childhoods*. The proliferation of cell phones that often have built in games means that more expensive gaming consoles or desktop computers are no longer necessary for children to play video games. Walton and Pallitt investigates numerous aspects of consumerism related to video game play but also provides substantial data reflecting the extent to which even low socio-economic status children have access and play video games. Their information includes data that reports as of December 2010, 60% of children in South Africa have access to cell phones and almost 25% of boys in South Africa reported playing games on cell phones on at least a daily basis. There is no evidence that these numbers will do anything but increase in the future.

From Mancala to video games, from soccer to jump rope, from toy trucks to toy dolls, the toys and games played and played with by the children of the African continent are as diverse as the people who live there. Yet despite their diversity, there are underlying similarities to each other and to toys and games of children around the world. The study and analysis of these activities can serve as a metaphor to compare and contrast the people and culture of diverse societies and remind us that despite our differences people are essentially the same and maybe even in a small way serve to bring us closer together.

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Lorin Fowler

# CELL PHONE USE IN AFRICA



*Zamtel is an internet provider in Zambia*

Cell phones are revolutionizing the way Africans interact in so many facets of their lives. To understand how cell phones are changing Africa, we can look at the role of the traditional land line or lack thereof, the amazing growth of the cell phone market in recent years, how Africans are using phones as bank accounts, how farmers and fishermen use their phones, and if cell phones will allow Africans to take advantage of all their natural wealth.

Why cell phones? Why not use older, more reliable and cheaper technology like traditional phones? Africa does have traditional land line services, but they were never widespread. Land lines mainly exist in an urban setting and have been the purview of the wealthy. Many Africans would love to develop this reliable and cheap technology, but there are some major issues that have prevented more widespread land line infrastructure development. One problem facing African landline telecommunications companies and individuals is theft. Land lines have very long copper wires (copper fetches high prices with recyclers, so is often the target of thieves, even in the U.S.) strung on tall wooden poles run-

ning through rural areas. These copper or wooden poles disappear from time to time causing disruption of services and money to replace them. This leads to a decrease in companies and governments actually investing in this type of infrastructure. Another reason for the limited availability of land lines is that in Africa the infrastructure costs must be paid in advance by the end users and these costs are much too expensive for most Africans. For Africa, it made sense to skip the landline telecommunication revolution and go straight to cellular phone technology revolution.

Although this is a very recent trend, cell phones are now a part of the daily lives of half of all Africans. Only 12 years ago cell phones were prohibitively expensive and only the elites could afford them and even then, only in certain areas that had coverage. In 1999 only 10% of Africa had cell phone coverage, by 2010 the number was projected to be over 85%. A few of the largest and most widespread companies driving this massive increase in coverage are MTN, Vodacom, Orange, and Airtel, although there are many others also investing in African telecommunica-

tions, especially the Chinese. Between 1998 and 2008 over \$42 billion had been spent on telecommunication infrastructure throughout Africa, with South Africa and Nigeria leading in investments. In part this growth has been because to the drop in cost of airtime; because of increased competition and less government control, and the cost of the phones themselves driven by “grey” market cheaper knockoff cell phones. Most of the cell phones used in Africa are not the smart phone type, but the prepaid type. In South Africa, where, as of 2010, 70% of people have cell phones, 61% of those are the prepaid type. The number of cell phone users has followed this trend in increased coverage. In 1999 there were about 7.5 million cell users, but by 2012 there were about 500 million cell users, the quickest growing cell phone market in the world. Another reason Africa has seen this explosion of cell phone use is African countries proved prescient in adopting only one electronic transmission standard, GSM (Groupe Special Mobile) which was developed by European Telecommunications Standards Institute (ETSI). This means that cell phones in Africa can all “talk” to each other. One more interesting trend among African cell phone users is sharing. Many Africans only buy a pre-paid SIM card and borrow or rent a phone to use. This is an excellent example of Africans doing much with little and is also a good example of the traditional African cultural value of sharing.

Traditional banking has been problematic for the average African. They have faced high fees for services, such as checking accounts and money transfers. A new cell phone application that has allowed Africans in Kenya to bypass the traditional banking system is M-Pesa, which allows Africans to transfer money using only a cell phone. This allows people who use the M-Pesa system to store their money digitally, which has distinct advantages. These include the ability to move money

from place of business to rural family area and not having to carry large sums of cash. This leads to telecommunication companies serving as “banks” for the people. It works by going to an M-Pesa representative and, for cash, receiving a special code by way of a text message on your phone. You can then send this code to another person, who can go to an M-Pesa service store where they will give the recipient the money. Many of these stores are shops that have a small “reader” that can verify your funds available and you can use your phone like someone else would use a bank debit card. In Uganda they have a similar mobile banking system called MobileMoney. One fisherman, Ben Nsubuga, uses this system to deposit his weekly earnings. He said, “Before this service came here, I was keeping all my cash with me.” With no banks nearby he feared being robbed on his way home. Now the money is transferred via text and he can receive it by visiting any MobileMoney agent. Allan Mukasa, another Ugandan fisherman, uses MobileMoney and believes it has made life better, but there is room for improvement. Mukasa says, “Now, we want a proper banking system, with the possibility of making interest.” So not only is cell phone banking improving the lives of Africans today, it is giving them the desire for more, including improved traditional banks to better manage their new wealth.

Cell phones have been a boon to the African farmer. In traditional farming you grow your crops and bring them to the nearest or your traditional market a certain day of the week or month. With the advent of the cell phone, farmers are now looking at which markets will pay the best and can determine if it is worth going to the market at all, saving transportation

and time costs. One example is a grain trader in Magaria, Niger, who stated, “[Using a cell phone], in record time, I have all sorts of information from markets near and far.” Another grain trader in Zinder, Niger, explained, “[Now] I know the price for \$2, rather than traveling [to the market], which costs \$20.” This not only is a good thing for the farmers, but also helps consumers as well. For example, “The introduction of cell phone towers in Niger has reduced differences in grain prices across markets by 20 percent and the intra-annual variation of grain prices by 12 percent.” In Uganda, the Grameen Foundation, a international micro-finance company, is leasing smart phones to rural farmers. They lease the phone to a person called a community knowledge worker (CKW) to share information in their communities about weather, planting advice, disease diagnostics, and market price. These CKWs are paid by Grameen, averaging a \$20 a month payment, sent by MobileMoney. These payments might seem like Grameen is making these CKWs wealthy, but deductions are taken out of this payment for the smart phone lease. Successful farmers can own their smart phones within two years. Grameen “has trained 500 CKWs in 32 Ugandan districts, reaching more than 20,000 households, or 100,000 people.”

Cell phones are also helping create much more data, up-to-date data, and available data on health issues. Cell phones give the ability of a nurse, doctor or even patient to text an ailment to some kind of central database or health care provider. This allows countries (and NGOs) to make policy that will benefit more people with less money and resources. This will help mitigate lost opportunity costs that many in Africa are facing because of sickness. Doctors have



*Women use the cell phone as much as men*

even used their cell phones during surgery to help them complete the procedure. This practice’s legality was in question, but the courts found cell phone use during surgery to be acceptable.

Will cell phones lead to a new era of vibrant economic prosperity and a sharing of the natural wealth in Africa? Yes and no. We have seen many of the ways in which cell phone use will be beneficial to Africans and this will clearly continue. “A 2005 London Business School study found that for every additional 10 mobile phones per 100 people in a developing country, GDP rises by 0.5%.”<sup>b</sup> But there still are huge infrastructure needs. These kinds of projects will need strong governmental assistance. One major roadblock is education. In Uganda, where only 30% of people are literate, how are these Africans going to use a phone for complex banking or health care information use? Another limiting factor of cell phone economic prosperity is the quality of the roads. If a farmer knows where his crops will receive the best prices, but cannot get there because there are no quality roads, then the cell phone cannot help. There will also need to be many changes in many African

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# DAVID LIVINGSTONE'S INFLUENCE ON SOUTHERN AFRICA

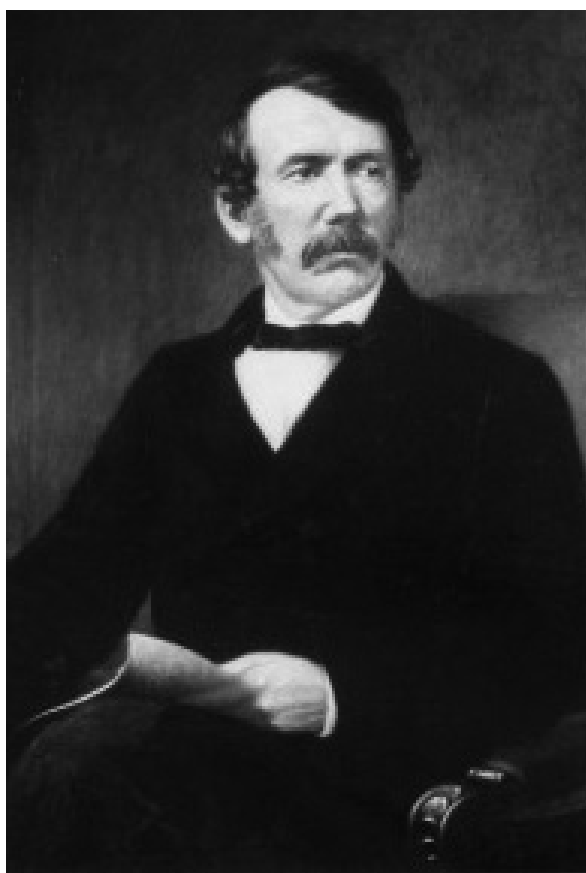
South Africa attracted much attention from the European explorers of the early 1800s. Few white people ventured inland; therefore, most believed that Africa was only populated around the edges. The land was thought to be semi-desert and inhospitable to human habitation.

David Livingstone was born in Scotland in 1813. At the age of 10 he began working in a woolen mill where, in the evenings, the mill provided schooling for its workers. In 1836, through promotions and hard work, Livingstone had saved enough money to go to Anderson's University in Glasgow to study medicine. Livingstone's father felt that the study of science was contradictory to Christianity. At church Livingstone's fathers "eyes were opened" by the reading of a letter asking for missionaries trained as doctors.

In 1840 Livingstone passed his physician's exams. He was also ordained and sent by the London Missionary Society to Kuruman, located about six hundred miles inland due north of Port Elizabeth, South Africa. At 27, he was, according to his family, on his way to a "white man's grave." In the spring of 1841 (African winter) Livingstone was finally on the way to Kuruman. The journey from Port Elizabeth inland would take about two months. It was in the dry season, which made travel faster, and Livingstone kept a very detailed journal along the way.

Robert Moffatt was the head of the mis-

sion at Kuruman. Here he translated the Bible into the local African language. He and his family went on furlough to London to have it published.



*David Livingstone*

Arriving at the mission station in Kuruman on July 31, 1841, Livingstone learned that there were only 40 baptized Christians, although about 400 attended weekly services. Finally, in late 1843, the Moffatt's and their three grown daughters returned home.

After two years in Africa, Livingstone

realized two serious problems existed. The first was fever associated primarily with malaria. The second was the tsetse fly. The bite was fatal to animals. He developed a treatment for malaria that included quinine. He also recognized a relationship between mosquitoes and malaria. By 1854 he observed the association between a tick bite and relapsing fever. He has been acknowledged a pioneer in tropical medicine.

In 1845, Livingstone married Mary Moffat and moved north. In the remote interior of southern Africa, he and his wife lived a hard life. Mary had five children and led a very spartan existence. In 1852, Livingstone sent his family back to Scotland. He explored the interior of Africa from his arrival in 1841 until his death in Africa in 1873. He had only returned to Britain twice, in 1856 and 1864. Respected because of his ability to heal, he also was admired for his ingenuity in building irrigation systems.

Livingstone's adventurous spirit and curiosity led him on many trailblazing experiences, including exploring the Zambezi River and its tributaries and the first European to visit and name Victoria Falls. His main contributions to South African history were his journals and letters that provided observations on African diseases (tropical ulcer, scurvy, and malaria). He also charted maps and helped villages provide irrigation by digging ditches. He tried to gain Christian converts and educate the people, but this was a slow process. Livingstone tried to suppress the slave trade, but his peregrinations were so frequent it was difficult to make an impact.





**Victoria Falls, Zambia, One of the seven natural wonders of the world**

Livingston came to recognize that deforestation in the region was detrimental. Square-plan European-style dwellings were equated with the degree of civilization achieved in a region, but the building of missionary stations with the local wood resulted in flooding and other problems, and the indigenous people suffered from the “improvements” the colonist made. Lack of education made it very easy to trick the local chiefs by mistranslating documents and encouraging them to sign. This, however, led to the rulers to educate themselves to prevent the less scrupulous missionaries from gaining authority over them.

By 1873 the strain of an arduous life and recurring bouts of malaria took Livingstone’s life. A group of Africans carried his body over one thousand miles to the coast to be transported back to England. A statue in Edinburgh shows Livingstone with a Bible in one hand and

the other hand resting on an axe.

In a special meeting in 1913, Lord Cruzon, president of the Royal Geographical society summed up Livingstone’s life as follows: “In the course of his wonderful career, Livingstone served three masters. As a missionary he was the sincere and zealous servant of God. As an explorer, he was the indefatigable servant of science. As a denouncer of the slave trade, he was the fiery servant of humanity.

## IDEAS FOR CLASS

- 1 Display a map of southern Africa. Pinpoint places Livingstone explored.
- 2 Estimate the number of miles Livingstone traveled using a map.
- 3 Create an irrigation system for a fictitious village.
- 4 Use environmental facts to explain the consequences of deforestation.
- 5 Research malaria.
- 6 Research a traditional African religion and compare it to Christianity.
- 7 Follow the Nile River (which has two sources, the Blue and the White) by drawing the Blue and White sources and the mouth in Egypt.
- 8 Make a 3-dimensional project of the various geographical areas in South Africa.

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# THE CULTIVATION OF AFRICA'S AMAZING CHOCOLATE TREE

*Theobroma cacao* (ka-ków), the Food of the Gods

Americans on average eat twelve pounds of chocolate per person a year and spend about \$13 billion a year on chocolate. While Americans, Europeans, and Mexicans are enjoying a tremendous amount of chocolate each year, Africans are not. They are simply growing and exporting it.

The source of chocolate is the cocoa tree, officially *Theobroma cacao*, Theobroma from the Greek for “food of the gods.” Cacao comes from an Olmec term, kakawa. Chocolate was the Spanish version of *chocolatl*, its Nahuatl name, when the Spanish encountered it almost 500 years ago. *Theobroma* spp. evolved millions of years ago in South America. To the Mayans, cocoa was used with hot peppers as a spicy ceremonial drink. The Aztecs used the cocoa bean as currency and for religious purposes. The cocoa bean was later brought to Africa to be cultivated to satisfy high demand. Today it is grown predominantly in West Africa. Even though the cocoa tree is native to Central and South America, at least 70 % of the world's cocoa is grown in Africa.

After germination, the cacao tree takes five years before the tree is mature enough to produce fruit. It takes approximately ten years to reach peak production. The cocoa leaves are a bronzy color until maturity, at which times the leaves turn green. The fruits that are produced are packed with seeds in watermelon-shaped pods that grow directly from the trunk. The seeds are encased in a fluffy, chocolate flavored pulp that is enjoyed by humans and animals alike. Animals are attracted to the pulp and, as they eat the fruit, they take in the seeds as well. The seeds are then scattered throughout the lands as the animals



*These delicious chocolates originate from the cacao tree which is grown in many central and west African farms which account for 70 percent of the world's cocoa.*

that eat the fruit pass the seeds through their digestive systems.

Cocoa is the fruit of the cacao tree. Left unpruned, a cacao tree can reach a maximum height of about 10 meters, but farmers prune it to about 5 to 6 meters to make picking the cacao pods easier. Its pods spring directly from the branches and main trunk of the tree. “The cacao pods, about 25 cm. long, contain about 30 to 40 cacao beans. About fifty percent of the cacao bean is a fat, known as cacao [or cocoa] butter, which is of great use in making confectionery” (Kishore, 2010).

It is crucial that the farmer harvest at the

right time and harvest only the ripe pods. Harvesting over-ripe pods will decrease the quality of the bean after drying. The farmers and family will club the pods open and take the fresh beans home for fermentation. After fermentation the drying process is applied. Most farmers use the sun method of drying and will carry out the fermentation and drying practices at their homes in order to ensure quality and discourage theft. The term cacao is applied to beans, properly called nibs, before they are fermented. After fermentation they are termed cocoa or chocolate. Once ready, the farmer sells his beans to a middleman who often works for a large corporation that carries them to warehouses to be exported.

# LESSON PLAN

## ENGAGEMENT

Watch the video diary on life on a cocoa farm. Write down your initial thoughts of what it is like to be a cocoa farmer.

<http://www.cocoatree.org/lifeonacocoafarm/adayinthelife.asp>

## TASK ONE

Imagine that you are a cocoa farmer in West Africa. Use the information from the websites below to produce a diary extract for one day in your life during the harvest season.

<http://www.cocoatree.org/lifeonacocoafarm/livingonacocoafarm.asp>

<http://www.cocoatree.org/lifeonacocoafarm/lifeinafarmingvillage.asp>

**Sustainable Development** has become an important focus in recent year. It can be broadly defined as “Using resources wisely so that we may benefit from them today, without destroying them for future generations.” This concept applies to cocoa farming due to the delicate ecosystem in which the cocoa bean is grown, such as the Amazon Rainforest.

## TASK TWO

Visit the sites below to find out more about sustainable cocoa farming and write a brief summary on “What is sustainable cocoa growing and why is it good for people and the environment?”

<http://www.cocoatree.org/cocoaandbiodiversity/sustainablecocoagrowing.asp>

<http://www.chocolateandcocoa.org/Programs/SCP/overview.asp>

There have been reports of some cocoa farms where child labor is used and, in some extreme cases, there have been reports of kidnapping and child abuse.

## EXTENSION

Which Chocolate companies have joined with government, labor, agricultural, and other organizations to prevent child labor on cocoa farms? Which ones have you heard of or bought products from?

<http://www.cocoatree.org/lifeonafarm/partnersinprotectingchildren.asp>

Most cocoa farmers in West Africa have small family farms of about 5 to 8 acres with approximately 2,500 cacao trees. Nearly 70% of the world’s cocoa supply comes from West and Central Africa where at least 90% is grown on small

farms. Cocoa is a major crop and chief export of Côte d’Ivoire and Ghana, which dominate world production, and other West African countries.

With Africa’s domination of this high-

demand commodity, it would appear that these farmers are reaping the benefits of such a valued product. This is not the case, however. Despite the fact that the chocolate business is a very profitable business, cocoa farmers most often live in poverty. These cocoa farmers make their living growing and selling the cocoa beans. Most of what they grow is sold to other countries around the world where the bean is made into chocolate. The price these farmers receive for their beans is usually low, and these farmers cannot afford to buy chocolate. This has led many of the farmers to start selling part of their harvest to Fair Trade Organizations.

Cadbury, a major chocolate producer, for example, has formed a partnership with the Government of Ghana in an effort to help farmers increase production and improve bean quality. By helping farmers improve production, Cadbury believes this will aid the farmer to make a better profit. Partnerships such as these are a positive step toward fixing the unfair policies practiced by large corporations that take advantage of the small farmer. Hopefully more and more large corporations are realizing the need to be more socially responsible.

Another factor affecting the farmer is the fact that cocoa is an unstable commodity that is traded on major markets and, as a commodity, it is subject to extreme price variation due to politics, climate, surpluses, and reserves, thus making it subject to speculation. This has been the trend in the world cocoa markets recently, and this price volatility makes it difficult for farmers to anticipate profit. Speculators in the commodities market experience wild swings in the price of cocoa futures. The bigger corporations are using the commodities markets to hedge against risk and to stabilize income. The small farmer, however, is the one at the most risk. This volatility is due to production planning, climate, and investment decisions, all beyond his control. There is no security for the cocoa farmer is extremely challenging in a volatile world market.

Cote d’Ivoire produces more than 45,000 tons of cocoa a year. The families who farm cocoa include the children, which has led to another problem for the industry



**Ghana is the world's second producer of cocoa. It also produces local chocolates. Cocoa is Ghana's second most important foreign exchange earner after gold, which accounted for 23% of total merchandise export earnings in 2011.**

regarding child labor. This is a very controversial issue since most farming families routinely use every able family member to help farm. This is not an issue to be resolved in the industry anytime soon, but the fair trade organizations work hard to address these issues. In 2008, Mars, another major player, along with delegates from Africa finalized a “sustainability plan” for Africa. It was endorsed by the president of Ghana and 14 other African nations, as well as scientists and farmers.

The plan is designed to help cocoa farmers significantly increase their income by growing trees that are higher quality, more resistant to disease and drought, and consume fewer natural resources. According to the participants, this is the first inter-governmental pledge of its kind and is of enormous significance to the more than two million cocoa farmers in Africa, where 70 percent of the world's cocoa is grown. . . . The need to transform and modernize our agriculture practices has never been greater,” said. “I look forward to leading the effort to implement the new consensus plan, one which helps our farmers not only survive, but flourish under the challenging economic situ-

ation we face currently. It is my hope that the sustainable cacao plan will serve as a model for other [commodity] farmers in Ghana and throughout Africa. (Ghanaian President John Agyekum Kufuor, AIME, 2008)

Hopefully, the global efforts of the large corporations to eliminate poverty in cocoa-producing nations and improve farming will continue to improve the life of the cocoa farmers and their families. Without the small farmer, cocoa production will surely decline. If the cocoa market continues to decline, then the farming villages will also. The farmers will continue to live in poverty. These farmers survive by utilizing all family members able to work. With help from the large corporations to ensure that small farmers can learn about improved techniques for cultivating these trees and improving their quality and improving working conditions for farmers' children, the industry can be hopeful for the future success of the cocoa farm. The sweet treat that most consumers enjoy as chocolate that comes from the paste made from the cocoa bean will continue to be affordable for the consumer and the futures market for cocoa will flourish.

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Michele M. Milinkovic

# POOR AFRICA? NOT ENTIRELY



*Botswana is one the world's leading producer of diamonds. Its economy has been consistently rising by more than 10 percent annually. This is one of the more prominent buildings in Gaborone, the capital city.*

When we think about Africa and its people, we tend to generalize that Africa is hot, that there is no water or electricity, that giraffes, elephants, and lions are everywhere, and that the people who live there are poor and live in huts. When we were younger this was the only way of thinking, as we were inundated with “feed the children” commercials, asking us to sponsor an African child who was shown sitting in the dirt near a hut in a village, extremely malnourished, with flies swarming around him. This was the image that was imprinted in our memories and we associated this image with the children of Africa. This image was copied over time through the colonization and exploration of the continent, and the fights that many countries fought to gain their independence. And, apparently this stereotype has stuck over the years. I asked a 6th grader what he knew about Africa and his reply was, “Not to be racist, but it’s almost all black people and from what

I have learned they are poor.” This was exactly the answer that I had hoped for, as it confirmed a very common misconception about the continent of Africa that many people continue to hold to this very day (and yes, Africa is a continent, not a country, just as it was written about in the book *Africa is Not a Country* by Margy Burns Night). The fact that a student in the public school system can make a statement like this about Africa means that we as educators may in fact be suffering from the same misconception, and that if we are to properly and accurately educate our students, we must first educate ourselves.

It is true that there are areas on the continent that contain people who still live in villages without running water or electricity, where they grow and some hunt for food in order to survive, but the entire continent does not fit this same mold. Where there are remote villages in countries such as Malawi that were writ-

ten about in William Kamkwamba’s book, *The Boy Who Harnessed the Wind*, there are also cities, like Johannesburg, with large universities and skylines much like those of San Francisco or New York, where the people that live in them dress, eat, and travel in the same exact way that you and I do. The problem that we as educators are facing is that we were taught, and we teach our students, that Africa holds the cradle of civilization, but we have not been as educated as to how that cradle has been rocked over time and how that which the cradle held has changed and grown over the centuries. The easiest way to dispel the misconception is to dive into the geography of Africa and uncover all that the land of Africa provides for the world.

We as a society have taken for granted the fact that the continent of Africa, being the second largest continent in the world, holds more resources than any other continent, and until we are educated to

# LESSON PLAN

## OBJECTIVE

To educate the students about the wealth of natural resources, agricultural products, and industrial items that come from the countries of Africa.

## STANDARDS

Geographical maps, Economics, Research;

## LESSON

The teacher will use text, map, and technology to show the different resources that are found in each country in Africa and to allow the students to engage in a discussion about the resources that are provided by African countries. Each student will receive a color copy of the natural resources map of Africa found on the HowStuffWorks.com website. Each will then be assigned one country that they will be responsible for researching the geography and natural resources of in order to construct a huge wall map of the continent of Africa. The students will use a computer or laptop to research their country for the class project, as the internet provides the most up-to-date information on the economy and exports of the countries of the world. A huge blank political map of Africa will be hung on the wall for the students to attach their country to when they are done researching, coloring, and labeling their country.

## ASSESSMENT

The students will be assessed on the accuracy of the research for their country and will write a short reflection about what they learned once the entire wall map is complete.

the vast wealth of minerals, agriculture, and industry, our misconceptions will remain unchanged. In order to change our view of Africa being poor, we will look at several of the exports that keep the world moving. For starters, I can say with confidence that almost every person reading this article owns a cell phone. Why does this matter? Well, every cell phone that is manufactured has a mineral inside of it known as coltan. “Coltan, short for Columbite-tantalite is a metallic ore [comprised of] Niobium and Tantalum” (Cellular-News). This coltan is not produced in China, where a lot of the other parts of the phone are made, and it is not mined by the companies that

provide the cellular service. This coltan, and eighty percent of the world’s supply of it, comes from the Democratic Republic of the Congo, where it is mined by hand by groups of men. Such a valuable resource, which of course has caused controversy as it now being linked to the war in the DRC and the demise of the gorillas in the area, that it could have a huge positive impact on the economy of the DRC if the coltan was mined and sold by the Congolese, rather than outsiders who profit themselves. Nonetheless, there is one major resource that Africa provides for the rest of the world.

Now, how many of us have gotten en-

gaged, celebrated an anniversary, or maybe received diamond earrings or a necklace as a gift? We are amazed at the brilliance and the value of the diamond the sparkles before us, but do we stop to think about where it came from? There is not a Jared’s Jewelry Store mine in the U.S., or even one in Canada or Mexico. In fact, most of the diamonds that we buy come from South Africa, particularly Botswana, but can also be found in Lesotho, Namibia, Angola, Ghana, and the Democratic Republic of Congo, just to name a few (Africa 3rd Edition, 18). Diamonds are the most valuable rocks, or crystals, in the world, and they cannot be manufactured. They must be mined and are formed under specific geological conditions a hundred miles under the earth’s crust in the mantle, and then volcanically displaced to higher elevations where they can be unearthed (Smithsonian.com). Some diamonds are more expensive than an automobile, but the good thing about them is that their value, unlike that of a car, does not depreciate over time. Much like the coltan industry, the diamond industry in African countries, which supplies 65% of the world’s diamonds, became quite controversial until recently, when the United Nations stepped in and created a new process for trading diamonds that come from sources that are free of conflict (diamondfacts.org). In fact, the benefits have greatly outweighed the negative impact of the industry, and this abridged list of facts, taken directly from diamondfacts.org, make this crystal clear.

**Fact #1:** An estimated 5 million people globally have access to appropriate health-care thanks to revenue from diamonds.

**Fact #3:** An estimated 10 million people globally are directly or indirectly supported by the diamond industry.

**Fact #4:** The diamond mining industry generates over 40% of Namibia’s annual export earnings.

**Fact #5:** Diamond revenues enable every child in Botswana to receive free education up to the age of 13.

**Fact #9:** Approximately \$8.5 billion worth of diamonds a year come from African countries.



*An estimated 65 percent of the world's diamonds come from Africa. In 2008, a huge gemstone that could be the world's largest polished round diamond was found at Letseng Mine in Lesotho, Southern Africa. The diamond weighs 478 carats and is the 20th largest ever found.*

**Fact #11:** The Diamond Development Initiative was established to improve the working conditions of artisanal miners.

**Fact #12:** The revenue from diamonds is instrumental in the fight against the HIV/AIDS pandemic; everyone in Botswana who needs HIV/AIDS drugs receives them.

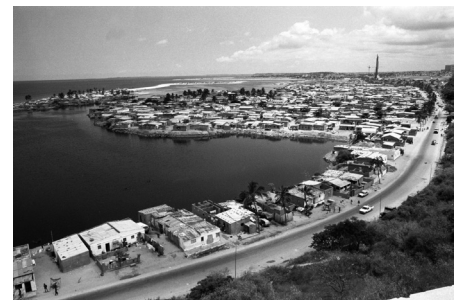
**Fact #14:** The charity Jewelers for Children funds a community-based care program for orphaned children in South Africa.

**Fact #15:** An estimated 65% of the world's diamonds come from African countries.

Although the list of additional resources,

agricultural exports and other industries is so extensive that it warrants further investigation, the last natural resource that we will look into is the resource that gets us from point A to point B. . . petroleum. In addition to being confident about everyone owning a cell phone, my confidence continues with the assumption that most of us either own a car or use public transportation that requires some sort of petroleum-based product. Interestingly is the idea that Africa supplies more petroleum than one would believe. In fact, there are seventeen countries that supply oil each day, including Nigeria, Algeria, Angola, Libya, and Egypt, which are the top five African producers. It is with the greatest of hope that these natural resources continue to contribute to the economic success of many of these African countries so that our continual misconcep-

tion of the continent may one day officially be dispelled, and that the continent as a whole can overcome the poor image that it has carried with it for far too long.



*Angola is one of the major oil producing countries of the world. It is also the eighth largest producer of rough diamonds in the world, and Catoca is one of the world's largest kimberlite mines.*

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# MARKETING TOURISM IN SOUTH AFRICA

The United Nations World Tourism Organization (UNWTO) estimates that one-third of all international trips include “some element of cultural or heritage tourism, such as visits to museums, galleries, performing arts centers, and historical sites” (Booyens 2010). South Africa has all of these attractions and much more in a country with eleven official languages and a population of 50 million. As the host of the 2010 World Cup, South Africa was placed on the list of tourist destinations as the world became more aware of the beauty and culture the country had to offer. In South Africa, tourism can be seen as a way out of poverty, a way to create jobs, and a way to engage in the world market. For the parties involved this can mean an increase of economic opportunities and a means for “cultural exchange and revitalizing old cultures, traditions, languages, and arts” (Strickland et al. 2010).

Whichever the reasons for participation, South Africans are coming to the forefront of the tourism market. To appreciate an overall perspective of tourism in South Africa, consider the historical effects on the following five markets: current market, green tourism, nature-based tourism, township tourism, and domestic tourism. By hosting the 2010 World Cup, South Africa netted data and profits to analyze and subsidize South Africa’s tourism market. Optimistically, the five components discussed below will elucidate the tourism market in South Africa.

## HISTORICAL EFFECTS ON THE CURRENT TOURISM MARKET

South Africa promotes diversity in culture, language, and socio-economic status. There are many impoverished areas of the country and an overall high unemployment rate. Like much of the world, its economy was affected by the 2008. The construction industry was the exception, as South Africa was awarded the bid for



*Cape Town with the Table Mountain in the background is a popular tourist destination in South Africa*

the 2010 World Cup. Coming out of the recession has been possible in part due to the increased awareness by the world of South Africa as a tourist destination. The effect of that will be discussed further in another section of this article. Needless to say, though it was possible to bounce back, South Africa still has a high unemployment rate, making other aspects of the economy suffer.

The white government in power in 1948 imposed apartheid, a policy to separate the races (Nieman, Visser & Van Wyk, 2008). After a lengthy and bitter struggle the system was defeated and the apartheid laws were reversed in 1991 and in 1994 the presidential election saw ANC leader Nelson Mandela elected president. Past and this struggle continues to affect much of the tourism industry today. A particular challenge to the tourism market in South Africa is the continuing racial and economic divide. There is a prosperous emergent middle class amid the struggling poor (Global Africa Network 2006:11).

The upper and middle classes have adequate and superior infrastructure, while the poor do not, a significant class division that causes much strife. This division leads to other issues that affect tourism in a particular area. With the widening gap between classes, there may be an increase in crime, making it less desirable for tourists to visit. The argument is that if the tourism industry were to cultivate entrepreneurs for sustainable tourism, the class divide may lessen and it may even help eliminate poverty (Nieman et al. 2008). This class inequality is an indication of the lasting effects of apartheid.

## GOING GREEN

Recently there have been more global efforts than ever before to “go green.” Efforts are being made in every arena of business, including tourism. South Africa not only follows suit, but is even using innovative methods to pursue saving the environment and natural resources. Inter Press Service Johannesburg quotes Minister of Tourism in South Africa,





*The Soweto Gospel Choir is South Africa's leading musical group which performs songs in traditional, popular and Western gospel. The group has toured the US and performed with leading American singers.*

Marthinus Van Schalkwyk: “Green tourism is a growing market where people say ‘I am willing to pay a little bit more because I want to travel in a more environmentally friendly way.’” Tourists are joining in these efforts to conserve as much as possible whenever possible. The Fair Trade in Tourism South Africa (FTTSA) is working diligently to hold those industries involved accountable to follow certain standard environmental criteria. Following these standards is considered a responsibility. In fact, some call “going green” in regard to the tourism market to be responsible tourism or even ecotourism. An FTTSA certification manager said, “Tourists can book entire tour packages that have a minimized carbon travel footprint—the first such offering in the world. We hope this model will be adopted internationally” (Palitza 2011).

Another point of view to consider is the sustainable market for tourism. It is obvious that in order to sustain or maintain a market, there needs to be a way to maintain renewable resources. The market for Tourism is no different. Van Schalkwyk challenged his fellow citizens in the industry in his opening speech at the 2012 Tourism Indaba in Durban, when he said, “the country’s tourism sector needed to take decisive action in joining the green economic revolution that was underway in order to avoid being an industry that raids our natural resources

for short-term profit. My challenge to the industry is: walk with us to transform the sector, to reduce its carbon and water footprint, improve sustainability practices and scale up sustainable tourism certification, and create green jobs” (“South Africa: Van Schalkwyk . . .” May 13, 2012). Furthermore, that challenge can be targeted at all citizens of every nation. The innovative efforts made in this area in South Africa are to be commended.

Due to technology advancing and the internet being more wide spread throughout the world, a person interested in traveling to a distant destination no longer needs to book through a travel agent; they need only to click and pay online. Most banks provide for an easy online payment solution using credit cards and checking accounts.

### NATURE-BASED TOURISM

Nature-based tourism is not a new market concept. People have been attracted to nature since the beginning of time. It is those tourists that want to see the national parks, rural villages, historical sites, and engage in the traditional culture of another group of people. However, with the going green movement, nature-based tourism is on the rise and is attracting a new demographic.

Hill, Nel, and Trotter (2006) discuss four benefits of this in their article on nature-based tourism. They argue that nature

based tourism produces larger profits than other uses of the land could produce, collectively allows existing conservation groups to participate, little or no infrastructure is needed, and creates jobs for the uneducated and unemployed (Hill et al. 2006, p. 164). Those who would not have been attracted to a particular area or destination due to a lack of infrastructure are now becoming interested. Large hotels, highways, and billboards are not needed for this type of market, which also makes it much more cost effective.

Another key element to mention here is the preservation of cultural traditions. Along with increasing infrastructures to accommodate a wave of tourists, the cultural traditions in a region are also disrupted and can become diluted. Nature-based tourism aims at preserving those traditions, languages, festivals, and the like that are already in place. It allows for the continuation of those valuable resources. After all, South Africa’s new constitution, adopted by Parliament on May 8, 1996, makes reference to the White Paper on National Defense for the Republic of South Africa. The White Papers were written to address political, social, and economic issues within the country. Several issues call for conservation and endorse responsible tourism. This is a big issue to consider when trying to estimate growth in tourism as a major aspect of the gross domestic income. How is it possible to increase the market without increasing the use of natural resources and exploiting the established cultures?

### TOWNSHIP TOURISM

While much of the tourism market is in the urban areas, there has been an increase in what is called “township tourism,” which some refer to as heritage tourism. Both terms attract tourists outside the big cities and into the outlying towns. For the most part, the tourism market does not sift through society down to the classes who may be living in those areas. However, township tourism engages the local people and allows them greater economic opportunities. Township tourism produces cultural and heritage attractions, traditional cuisine, historic insights, and local arts and crafts (Booyens 2010). These tourists want to taste authentic mielie-meal (corn meal), sosaties (skewed meat) and other local foods. Visitors want to

watch and sometime participate in local festivals and hear the oral traditions of an ethnic group. This is a growing market and can aid in the preservation of culture and language.

The National Heritage Act defines a heritage resource as “any place or object of cultural significance.” It states that these cultures must be developed and preserved. In her article on township tourism, Ira Booyens (2010) gives an example of this kind of preservation; the Soweto uprising exhibit at the Hector Pieterse Museum. The museum spotlights the youth uprising of June 1976 in Soweto, South Africa. June 16 is now a holiday to commemorate this event, in which 20,000 students protested African language instruction. One hundred seventy-six people were killed. This uprising was part of the struggle to overthrow apartheid in South Africa. The museum’s goal is to educate and continue the cultural heritage of the Soweto people. This exhibit draws tourists and school groups. However, a tourist may not even hear about the Soweto uprising if she/he did not have the opportunity to visit the town. Many of the township tours will bring people to impoverished sites to show daily life and continued struggle related to apartheid. Township tourism plays a major role in the marketing of tourism, especially in a country as diverse as South Africa.

## DOMESTIC TOURISM

In the West it is common to take a vacation or tour another state. On the continent of Africa this is not the case. There are few Africans that can or will take time to tour their own country. Sometimes it is a matter of resources, but there is also the obstacle of South Africans being unaware of their country’s own sites and features. Tourism minister Van Schalkwyk called on South Africans to be “tourists in their own country and to experience what millions of international tourists are drawn to annually—the sheer beauty of their land, its rich culture and heritage, and the warmth and hospitality of their fellow citizens” (South Africa: Citizens Urged . . . May 7, 2012).

Tourism minister Van Schalkwyk initiated a Domestic Tourism Growth Strategy, a new marketing campaign making South Africans aware of their own country’s

# IDEAS FOR THE CLASSROOM

- 1 Set up a “mock” Indaba Conference for your state or country. Split students into groups and assign each group a sector of the tourism market, such as entrepreneurs, vendors, hotel personnel, transportation, entertainment, and similar.) Have students research and invent their products, then present their ideas and products at the “conference.”
- 2 Have students find a flight to a tourist destination in South Africa, create an itinerary of activities, and explore local accommodations. Ask students to report on where they would go, how much money they would need, what would they do for entertainment and transportation, and what language they would speak while there.
- 3 Assign groups of students a particular language or ethnic group from South Africa to study. Have students study the history of the ethnic group and their traditions, languages, clothing, and other aspects of the group.
- 4 “Donate” \$1 million to your class and ask them to make the tourism market better in South Africa. Have students research deficiencies and inadequate areas in infrastructure. Ask students how much money they might budget to fix the problems and how many problems they could solve with \$1 million.
- 5 Ask students to sell your state or country to the world. What attractions would they recommend and are there any historic or geologic sites that tourists might be interested in? Students may create a website, poster board, song, or flyer advertising the student’s state or country.

splendors. The campaign slogan is “Whatever you are looking for, it’s right here in South Africa.” This campaign must be working, because the minister reported that domestic tourism made up 76% of South Africa’s overall tourism sector in 2011 (Haw 2012). This had an enormous impact on the economy and creation of jobs. While many waited to see if the tourism sector would drop from the previous year, which had a huge surge due to the World Cup, they were greatly surprised. Now the number of domestic tourists is predicted to reach fifty-four million domestic trips by 2020. Domestic tourism may yield sustainable tourism and a renewed hope in the market.

## SOUTH AFRICA HOSTS THE 2012 WORLD CUP

The 2010 World Cup brought tourists from all over the world to a newfound des-

tinuation: South Africa. The South African government spent \$4.3 billion on the event. The country constructed and upgraded ten stadiums in nine cities. The stadiums hosted a total of 3.18 million people (Rubadiri 2012). The international tourist count was over 309,000. South African Tourism reported that they spent about 3.64 billion rand (about US\$43 million). The World Cup is said to have contributed 0.5% to South Africa’s gross domestic product (GDP) growth, which is an “additional \$5 billion to GDP,” said the South African Finance Minister Pravin Gordhan (South Africa: Economy 2012). By hosting the World Cup, South Africa became a well-known tourist destination. People suddenly became aware of this destination and wanted to visit. Though the 2011 international tourist count was lower than 2010, more and more people are visiting South Africa.

## THE FUTURE OF TOURISM IN SOUTH AFRICA

What does the tourism market look like in South Africa's future? As mentioned earlier, domestic tourism is on the rise, as is nature-based tourism. The rise in tourism means that business and other trade markets are also likely to swell. In 2012, Turi Condon for Australian News reported that "Hilton Worldwide says Cape Town and Durban are becoming hubs on the international convention circuit. South Africa has secured 200 international conferences with an average of 300 delegates each during the next five years." The World Tourism Council reports an expected 4.2 percent growth per year over the next ten years. To keep up with this growing market and Western demand, the hotel sector in South Africa is growing as well. In fact, this sector is now offering a wider variety of accommodations, such as full-service hotels and suites, bed and breakfast inns, airport accommodations, and boutique hotels (Rogerson 2010).

To help facilitate such growth, National Geographic has partnered with Cape Town and Durban to promote attractions and "hidden gems" in each city. National Geographic will illustrate the diversity and cultures of these cities. Durban's promoted attractions include uShaka Marine World, Juma Masjid Mosque, Victoria Street Market, Ghandi's house, and the Phoenix Settlement. Cape Town's attractions

include Boulder's Beach, Robben Island, District Six and Woodstock, and the three wine regions ("South Africa: National Geographic . . ." April, 2012).



*South Africans are very artistic including how they design their houses*

Airlines are also trying to accommodate this influx in the tourism market. Emirates Airlines flies to three South African cities (Johannesburg, Durban, and Cape Town) 42 times a week (Emirates Plans 2011). South African Airways (SAA) started offering non-stop flights to Beijing, China, in January of 2012. SAA CEO Siza Mzimela said, "Introducing direct flights between China and South Africa will promote

tourism and trade" (Market Line 2011).

The tourism market in South Africa includes all of these business and industries, plus more. The annual Indaba Conference in Durban brings together the facets of this market each year. This event is South Africa's biggest tourism event, a showcase for vendors, sales, tour excursions, ecotourism groups, inventors, entrepreneurs, and producers. There is said to be 1800 exhibitors and over 200 international buyers at the conference. This is the first place to see the newest products and fashions in tourism. South African Tourism CEO Thulani Nzima said "to be successful in the tourism industry requires the joint effort, hard work, and cohesion of all partners to achieve continued tourism growth" (South Africa: African Tourism 2012). Tripadvisor is one of the parties invited. The Indaba Conference competes very well with the world's digital sector. In fact there is now an Indaba app for the event. An interested visitor can get a specific itinerary about a tour on the Indaba website, smart phone, or ipad. The Indaba program includes three areas of focus: sustainable and responsible tourism, heritage and cultural tourism, and adventure tourism. The Indaba Conference of South Africa is the leader of their tourism market.

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# THE AMERICAN VIEW OF AFRICA IN HISTORY

The view of Africa by Americans has changed vastly over the course of U.S. History. Historically, Americans have viewed the African continent differently at different times. Within the last forty years the general American stereotypical view of Africa has varied from the 1980s as a land of starvation due to news coverage of Ethiopia, to the 1990s as a land of ethnic conflict as a result of the Hutus ethnic cleansing of the Tutsis in Rwanda, and recently as a land of disease because of the AIDS epidemic in many sub-Saharan countries. Much of this change of perception has occurred because of the news media's, emphasis on sensationalism. The views of Americans over time have changed much more slowly pertaining to major movements.

When the first Africans arrived in the English Colonies in the early seventeenth century, colonists treated them as they did all servants at the time, mostly as indentured servants, a type of servitude where, in return for the price of transport, the servant would work somewhere between four to seven years for a master and then become free. Originally Africans' and indentured white colonists' roles were not separate and they worked side-by-side. But slaves were different from indentured servants. The latter owed the master only transport; the former had been purchased from a broker and came with a bill of sale, thus becoming an asset. The first English slave laws passed in the 1660s made slavery for Africans hereditary. The English believed Africans were inferior or at least that became their rationalization. Christians have used the Bible and scientists have used misused science to promote the image of blacks as inferior. They argued that blacks had few morals, were savage, and were mentally inferior and could not progress in their lives. According to Philip W. Quigg in his 1969 article, "The Changing American View of Africa," there are five groups of people in the U.S. that have identifiable views on Africa. The

first group is the academic / liberal group. The second group is the church / humanitarians. The third group is business people who see markets / workers. The fourth group is the racists / white supremacists, and the last group is African-Americans. These groups are present throughout American history, with each group having distinct ideas about Africa. Using this idea of distinct American groups, the change in viewpoints of Americans can be determined during the time periods of the American Colonization Society in the early 1800s and Marcus Garvey's Back to Africa movement of the early 1900s.



*Ellen Johnson Sirleaf, Current President of Liberia*

## AMERICAN COLONIZATION SOCIETY

During the early nineteenth century, a movement with the primary aim of returning free African-Americans to Africa was started by Charles Fenton Mercer, Henry Clay, John Randolph, and Richard B. Lee, and an early member, James Monroe. This movement became known as the American Colonization Society. These people tended to be evangelicals, Quakers, abolitionists, and even slaveholders who saw slavery as bad for the economic future of the young republic. Among them they established a colony in West Africa

to which to send free blacks. Starting in 1821 until 1826 the country of Liberia was established with the capital at Monrovia. This was done by payment for land to local chiefs and, when all else failed, the power of the gun.

Looking at the American Colonization Society from the five groups established by Quigg, liberals would see this as a way for blacks to achieve equality, plus they would be better off in Africa. Henry Clay argued that blacks would never be incorporated into society because of "unconquerable prejudice" by whites. Some evangelicals were against the idea of slavery. Working people saw slavery as a threat to their jobs and business leaders saw a negative impact from slavery on the Southern economy. Together, white people saw Africa as a panacea that would save America. Racists would view the colonization in many ways. From 1790 to 1810, whites in America had seen the population of free African-Americans rise rapidly at a rate of 77% in those twenty years and some worried white citizens decided that this needed to end because of fears of intermixing of the races. Slaveholders themselves viewed free blacks as agitators for slave rebellions. As for large plantation owners, they saw the movement to Africa differently. They claimed slavery was moral. Using the Bible for their justifications, they alleged it was moral to take care of a group who was incapable of taking care of themselves and that Christianity had to be spread to these "heathens."

Slave owners questioned the ability of slaves to live in Africa because of the wild animals, diseases, and other dangers. Slaves were better off in the U.S. under the guide of their white masters. As for African-Americans going to Liberia, this was a voluntary action of freed people. Some slaves had been purchased, then freed and sent to Liberia by different philanthropic groups. Not all African-Americans wanted to go to Africa. Many



were three generations out of Africa, which would mean they were going to a place they knew nothing about and might bear little resemblance to their “true” ancestral African homeland.

The American Colonization Society transported some 13,000 freed blacks to Liberia, although the idea was doomed from the start. The U.S. had approximately two million people of African descent and in a decade the number who immigrated to Liberia was less than the number born in the U.S. in a month.

Liberia became an independent state in 1847. This group of freed African-Americans and their descendants came to Africa with ideas of democratic republicanism and racial superiority and they clashed with the indigenous people. Today the descendants of former slaves called Americo-Liberians numbers about five percent of the population, however this group dominated the government until a coup in 1980, which led to almost 25 years of civil strife within Liberia.

## MARCUS GARVEY AND THE “BACK TO AFRICA” MOVEMENT

For African Americans, after World War I two new movements took shape in America. One was the “great migration” from the rural South to the industrialized North in search of jobs and better treatment, and the second was soldiers coming home with a new expectation that having fought for their country, they might gain new rights. White attitudes had not changed, however. And after that war many blacks faced layoffs and black veterans could not find jobs. At the same time, a Jamaican named Marcus Garvey encouraged blacks to develop a pride in their own culture and an educational push to find their African heritage. Garvey came to New York at a perfect time, the end of World War I, when blacks were starting to agitate for new rights, and the cultural flowering of what became known as the Harlem Renaissance. He founded the Universal Negro Improvement Association (UNIA) and it became the largest and strongest movement thus far that started by blacks. At that time this organization enlisted more members than all other black groups combined. The UNIA started out as a black fraternal organization with the goal of being a social, humanitarian, cultural, and educational society. It

became a way of raising money for blacks around the world. There were more than 900 branches all over the world, including North and South America, the Caribbean, and Africa. Garvey started with one message: success was the “basis for equality and recognition”. He founded the Black Star Line, a shipping company with the goal of going to Africa to trade, and the Negro Factory Corporation, a series of stores that provided hundreds of jobs through its financial activities. Garvey preached the idea of Black Nationalism or the separateness of Blacks and led a push of “Back to Africa,” where an African empire could be created based on the European model. He too wanted to use Liberia as a place for African-American migration. His goal was to develop schools and industry from which to operate, but this was abandoned when the Firestone Corporation made a deal with the government of Liberia for the land that Garvey intended to use. Garvey was deported from the U.S. in 1927 after being convicted on trumped up charges of mail fraud. In Jamaica, Garvey continued preaching his ideals until his death in 1940.

Considering Quigg’s five categories of people and their views of Garvey and the Back to Africa movement academic liberals would see good and bad ideas. Many of the Harlem Renaissance ideals and Garvey’s ideas go hand in hand. Consider Langston Hughes’s theme of “Black Is Beautiful”, and the push to learn more about African cultural heritage. Others, however, including the preeminent black academic W.E.B. Du Bois, used the concept of “the Talented Tenth” the black elite who would become the leaders of their race, felt that Garvey was a demagogue cheating people of their money. Humanitarians saw Africa at this time as a place to spread religion using the imperialist powers to do so. Businesses leaders did not like Garvey’s Negro Factory Corporation because he was competing with mostly white business and pushing the idea of Black economic freedom. And it was the Firestone Corporation that bought the land rights out from under Garvey that caused his Back to Africa movement to fail. Business leaders ultimately saw Africa as imperialist colonies, using the raw materials of Africa for profit.

However, Garvey also saw profit from Africa. His Black Star Line was supposed

to be a profitable business. Racists had no problem with the Back to Africa movement because that would shift the problem away from the U.S., but they did have a problem with the Black Nationalist ideal that would mean that African-Americans in the U.S. would continue to push for rights. There was no mistake that the rise of this movement coincided with the rise of the new Ku Klux Klan of the 1920s. As for African-Americans, the UNIA was the largest movement, including the NAACP, among blacks. Black Nationalism struck a chord that would continue to inspire the Black Panthers, the Black Muslims, and the Rastafarians in Jamaica.

According to Robert Hill, “The result of [Black Nationalism] has been a unique... discourse through which African-Americans have articulated a profound racial consciousness. Indeed in the African Diaspora and in Africa itself, the discourse of social and political protest has borrowed significantly from the idiom of freedom forged by the black American. Similarly, with each wave of black movement in America, a strategic identification with Africa has reaffirmed the cultural bonds and has broadened the historical meaning of black freedom.”

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# SALT AND THE SUB-SAHARAN TRADE ROUTES



*Salt caravans in the desert*

Think about when you have had tears running down your face and the tears reached the lips. If you wipe your lips with your tongue, the taste would be salty. Salt is essential to life and salt trading helped early African kingdoms establish their economies and connect them with other cultures.

There was a time in history when salt was traded ounce for ounce for gold. The ancient kingdoms of Ghana, Mali, and Songhai traded salt using the sub-Saharan trade routes that stretched from the Niger River to the Mediterranean Sea. The kingdoms that controlled the trade routes for salt and gold were paid tribute by the weaker groups. Tributes would be paid with crops, cloth, and other items. Once gold was found outside of Ghana, it reduced the amount of taxes collected for the Ghanaian government. In the

kingdom of Ghana, they traded iron and animal products, salt and gold, while in Mali and Songhai the items traded were exclusively salt and gold. Leaders of the kingdoms in these areas were challenged from time to time, sometimes taking over weaker groups or being defeated by others. Timbuktu became a meeting place with gold coming from the south and salt coming from the north. The Niger River flows northward to the southern edge of the Sahara desert. Traders used canoes and camels to move salt throughout Africa.

Traders on the Sub-Saharan trade routes might experience difficulties. A caravan might encounter bandits, contaminated water sources, or snakes on these routes. In central Asia, caravans using the Silk Road faced similar situations. Armed men would travel with the caravans to provide protection and students and pilgrims

## INTERESTING FACTS

- 4 ounces of salt can be found in a healthy adult human body
- 5,370,000 grains or crystals can be found in one pound of table salt
- The blood of all vertebrates—mammals, reptiles, amphibians and birds—are very similar. Mammal blood is virtually the same as reptile blood.
- The Dead Sea is the saltiest body of water on earth.
- Historically, salt has been highly valued and used for trade and currency. The word “salary” is from the Latin word for “salt” (sal). Salarium (salt money) is part of what Roman soldiers received for their services.

joined the caravans for safety.

The camel likely arrived in Africa from Arabia in the first century BCE. Camels were used to transport salt and other goods on the sub-Saharan trade routes. Camels made a good choice as a beast of burden for traveling through a desert. They can travel up to 100 miles a day and can go for long periods of time without drinking water. The one-humped dromedary camels store fat in their humps, not water. They can travel for three or four days without eating carrying a variety of goods. A packed animal might carry as much as 450 to 550 pounds and travel faster than other animals. The physical characteristics of camels make them a better choice for traveling in the hot, dry areas of the desert. Merchants and trad-

ers needed to carry as much as possible to maximize their profits.

Salt was one of the natural resources in Africa that helped build wealth in some early African kingdoms. Common salt, sodium chloride (NaCl), is found in the ocean and in terrestrial deposits. Throughout history, obtaining sufficient salt was not always easy. Early humans found different ways to get salt. Sometimes salt was obtained through the peoples' diet, such as eating meats. Salt water could be found in some shallow pools. In the heat of the desert, the water in the pools evaporated quickly and the salt crystals remained. People could gather the crystals. This process is called "solar salt."

Salt is needed by humans in a variety of ways. Human bodies need salt to stay healthy. Loss of salt can lead to dehydration, which can be life threatening. Additionally, salt helps preserve foods. In earlier days, people did not have the refrigeration that is available today. And people add salt to foods to enhance flavor.

Salt is used and needed in a variety of ways. One, human bodies need salt to stay healthy. Long term loss of salt can lead to dehydration, which is not good for the human body.

Two, salt helps preserve foods. In the early days, people didn't have the refrigeration that is available today. Third, people added salt to foods to add flavor to the foods.

## IDEAS FOR THE CLASSROOM

- 1 Obtain a quart of salt water from the ocean or Gulf. Boil until the water evaporates and scrape the salt crystals from pan. Weigh the amount of salt that is scraped from the pan. Calculate how much water one would have to boil to obtain one pound of salt.
- 2 Write a journal about traveling in a caravan crossing the Sahara Desert. Be sure to include the route, products carried, transportation, geographical information, and observations of the landscape.
- 3 Write a poem about life in early Mali, Ghana, or Songhai.
- 4 Sketch a map of early African trade routes and illustrate the physical and cultural environment.
- 5 Write a newspaper article about the Niger River. Be sure to include the 5 w's and h in the article.
- 6 Make drawings reflecting life in early Africa (Ghana, Mali, or Songhai). Color and then create a Comic Life project. Use the dialog balloons to have the characters give information to each other and to the reader.

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