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In Memory of a Beloved Leader, Nelson Mandela

—The Center for African Studies at the University of Florida—  
*proudly presents:*

# I R O H I N

## 2 0 1 4

In Memory of a Beloved Leader, Nelson Mandela



1918-2013

**Editor** | Agnes Ngoma Leslie

**Design & Layout** | Luca Brunozzi

*The Center for African Studies at the University of Florida*



# OUTREACH PROGRAM

The Center for African Studies 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. The following are some of the regular activities which fall under the Outreach Program:

## Library

Teachers may borrow videotapes and books from the Outreach office.

## 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.

## Publications

The Center publishes and distributes teaching resources including *Irohin*, a publication for K-12 teachers.

## Teachers' Workshops

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

## Community & School Presentations

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



JAMBO! 2013 participants

*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 2013 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>.

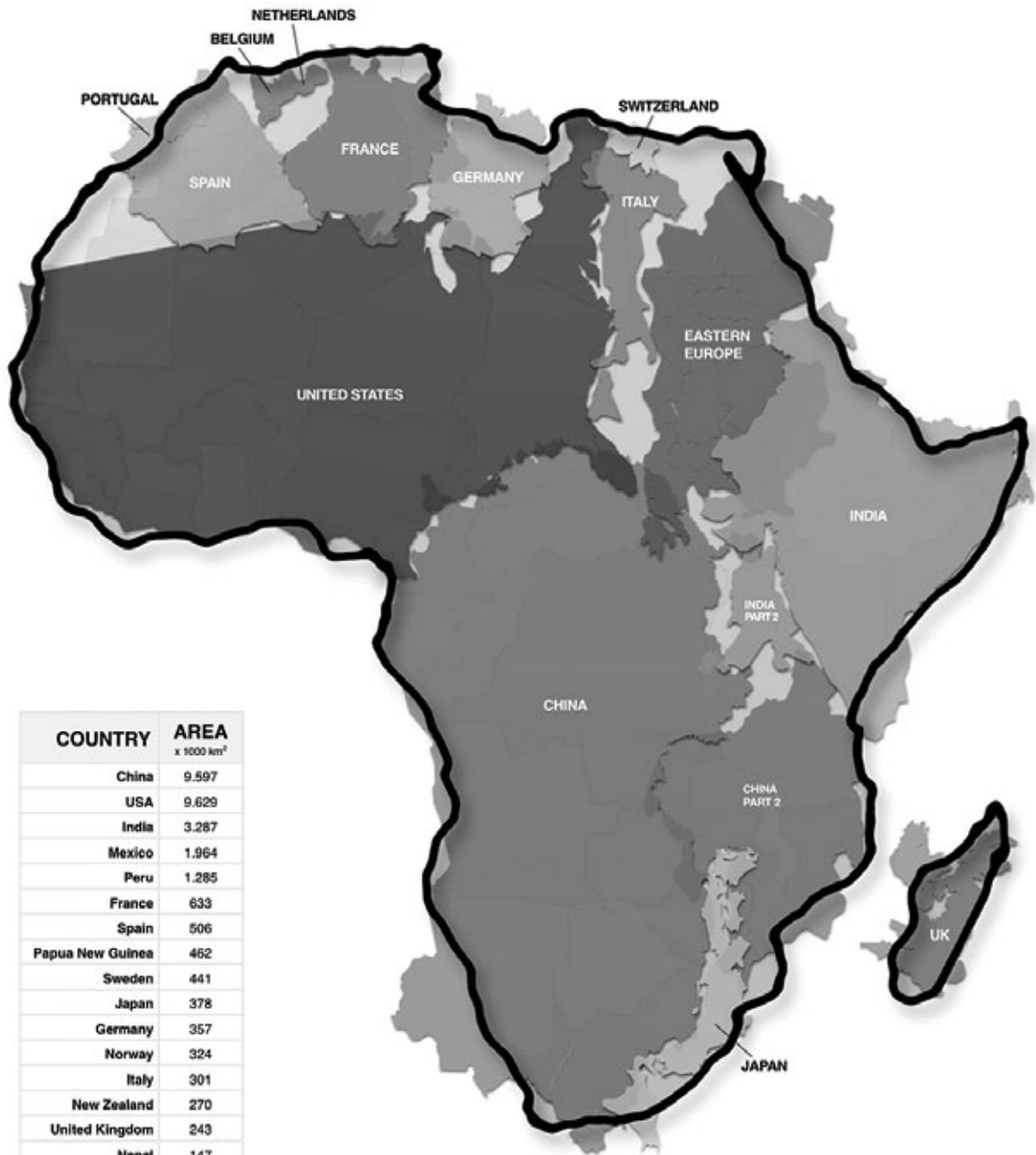


**2013 Summer institute participants model their African clothing in front of the Harn Museum:**

Left to Right: Bonnie Bernau (Presenter and Education Curator of Community Programs, Harn Museum), Brad Bell, Dr. Rose Lugano (Presenter), Glynis Duncan, Lauren Hiner, Jennifer Stephenson, Tiffany Bennett, Amber Callaham, Kathleen Requesens, Grace Seiberling, Erica Marsh, Mark Scott, and Dr. Agnes Leslie (Institute Director)

*Understanding the Size of*

# AFRICA



COUNTRY	AREA x 1000 km <sup>2</sup>
China	9.597
USA	9.629
India	3.287
Mexico	1.964
Peru	1.285
France	633
Spain	506
Papua New Guinea	462
Sweden	441
Japan	378
Germany	357
Norway	324
Italy	301
New Zealand	270
United Kingdom	243
Nepal	147
Bangladesh	144
Greece	132
<b>TOTAL</b>	<b>30.102</b>
<b>AFRICA</b>	<b>30.221</b>



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This is a derivative of "The True Size of Africa" by Kai Krause

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Buyiswa Mini

# Reflections of an Ordinary South African on Rolihlahla Nelson Mandela

Where and how do I start to speak about this son of the soil, the first black president of the new democratic South Africa? As an ordinary person, I guess I will just speak from my heart, and start anywhere, and move in any direction, with an anecdote here and there. Sadness at his death still lingers and steals whatever little oratory I could claim for myself. This was no small man, but a leading icon and a legend for South Africa, Africa, and the world: Rolihlahla Nelson Mandela.

On Saturday March 22, 2014, I was in a line to shake hands and get an autograph from, the renowned, iconic South African singer, Johnny Clegg after his performance at the University of Florida's University Auditorium. It felt like a dream when I heard a group of people speaking Afrikaans in front of me. A whole group! In Gainesville! Suddenly it felt like I was home in the new South Africa that Rolihlahla Nelson Mandela, together with others, heralded. Without even thinking about it, I excitedly asked, "Do you speak Afrikaans? Where are you from?" And "Wat doen julle hier?" (What are y'all doing here?). We all warmed up to one another and continued the genuinely happy conversation for some time. It could hardly have happened before 1990. At best, we would have shied away from one another, but after the miraculous creation of the new, united South African nation through God's use of a man's heart and passion for peace and reconciliation, it was possible. Rolihlahla Nelson Mandela was a forgiver and a unifier.

In the IsiXhosa Methodist hymn book there is a hymn whose last verse exhorts: "Abantsundu nabamhlophe, mababulele kunye. Mabavakalise bonke baculele iNkosi." The hymn calls upon both black and white people to thank, and sing to the Lord together (*kunye*). To me the centuries old hymn was prophetic of what would happen in South Africa through R.N. Mandela, and others, today. People may not be singing thanksgiving

songs together all the time, but all are thankful for the life, work, and legacy of Rolihlahla Nelson Mandela. One example of the impact of his legacy of *ubuntu* that promotes peace, reconciliation and unity, was a report in the newspapers that a man who lived next to his state house in Pretoria shortly after he became president, took his lawnmower and went and mowed his lawn, doing it for his president, as he put it. That crossing of the color line was worth reporting in the national newspapers, indeed.

Mandela became a household name even in the most remote and most rural corners of the country. Many people even named their children "Nelson Mandela," taking both names so that there is no doubt after whom they are named. Often both the first and the last names are adopted as the child's first and second middle names.

The educator in me interprets Rolihlahla's often reported rebellious character as he was growing up, as a sign of a gifted child. That gift, in mind and in heart, led to his conviction to fight for the liberation of all South Africans. It helped him become a very principled, rational activist, a visionary, a person of integrity, and an instiller of the African philosophy and character of *ubuntu*, to all and sundry. As the nation's leader, he did not react negatively even to personal affronts from disgruntled individuals, but always publicly down-played such events so as to diffuse any tensions. He did this for the sake of peaceful coexistence among all South Africans at all levels. As a visionary, he never rejected God, but to keep the various components of the rainbow nation united, he operated with the opinion that religion is a personal matter.

One of the forms of oppression in South Africa was the marginalization of African languages, promoting a bilingual picture, instead of the multilingual nature, of the country. In this regard too, Nelson Mandela provided leadership. I could

not help noticing with joy that the wishes of ordinary people who speak African languages were also the wishes of a man of such high stature. Back in 1931, an earlier visionary, Soga (1931) used, in the title of his book, the full designation of one ethnic group, "AmaXhosa", instead of the colonially truncated form, "Xhosa". In a like manner, Nelson Mandela always referred to the African languages by their correct, full names even when speaking in English. It is no wonder that the constitution of the new South Africa contains a clause that addresses this very problem. It stipulates that these languages shall be called by their full names including the prefix, e.g. IsiXhosa, IsiZulu, Siswati, IsiNdebele, Tshivenda, Sesotho and Setswana. In this part of the struggle, he had enough time only to put the working frame in place. The onus is on language practitioners, and others who care, to take the baton for the development, promotion, and status recognition of the previously marginalized African languages and run with it.

While still saddened by his death, I however, find comfort from the fact that he was appreciated and highly esteemed while he was alive. Also, I was glad that after the 27 years of isolation in incarceration, he did not die a lonely death. His family and the nation took care of him until he breathed his last breath on earth. He deserved a dignified death and burial.

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Buyiswa Mini is from South Africa. She is a doctoral candidate in the ESOL Bilingual-Bicultural Education Program in the School of Teaching and Learning, College of Education, University of Florida. Her dissertation is titled: *Perspectives on a School's Bilingual Education Program in South Africa*. She is also a teaching assistant for IsiXhosa and IsiZulu at the University of Florida.

Mandisa Roeleene Haarhoff

# Mandela did you know?

Mandela did you know I was playing pebbles with my friends under shadeless skies when my great-grandparents cast their first vote at 85?

I watched the tears of uNongoi and Willem fall silently to the ground, hands clenched as they grasped the reality of their dreams, and looked at me with hopeful affirmation of a future they would never know.

Did you know we sang Shosholozza and danced to Brenda Fassie's My Black President as we took small, but monumental steps like a songololo (millipede) toward the ballot box?

Ah! the dawn of friendships unimagined, the hour when man stood beside man!

No longer alien, no longer held back by pangas and bullets in restricted lands

We heard you changed the colors of the rainbow to the kaleidoscope of faces that walk this land!

I could swear the Southern Cross waved our flag when your name was declared, Nelson Rolihlahla Mandela- our president.

Were you the one who sent peanut butter and bread to our schools?

You took away my shame.

I no longer had to hide because my lunch was leftover dumplings and chicken feet, or the unyielding noise of an empty stomach.

Mandela, was it you that made the teachers' rod wilt, and gave me rights with the responsibility to restore the desolate plains?

Your burden was great but my yoke you've made easy

Mandela, how do we keep the song of freedom a joyful noise, how does the rainbow stay beautiful?

Mandela, your words held back the vengeance of the oppressed.

Your wisdom silenced the fears of the oppressor.

Your presence opened the borders of our nation, returning the exiled and releasing the once wretched as ambassadors of our beautiful land.

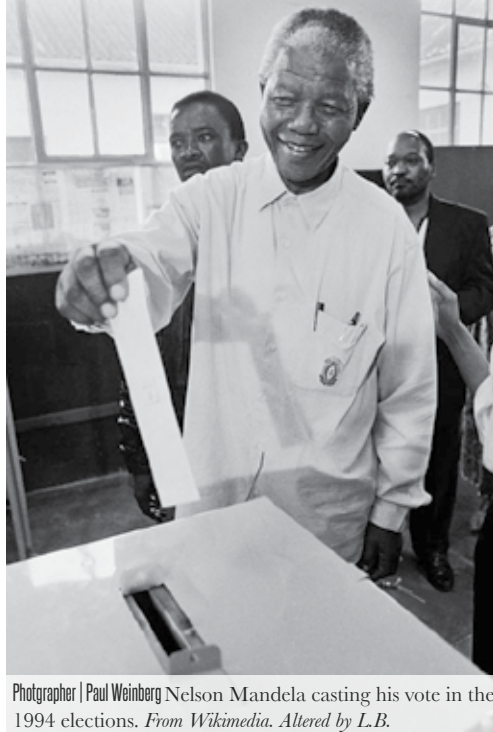
You were no saint.

No, you were the face of a million freedom fighters,

You answered the call of justice and stopped the menacing apocalypse

Your words the resilient spirit of human love and the pursuit of peace.

How do I preserve the memory of your existence?



Photographer | Paul Weinberg Nelson Mandela casting his vote in the 1994 elections. From Wikimedia. Altered by L.B.

When I saw the announcement of your death, I wept.

I thought of the little girl born in Somerset-East in '86,

Biko was dead and Tambo roamed homeless in foreign lands, yet still I was fed on the staple of hope, The certainties of tomorrow rested on the weight of an empty promise, Fulfilled. Halala Madiba!

Oh! to have lived in the time of your inauguration!

To have drunk the wine of optimism, to have broken the bread of hope

To have witnessed our nation commune in the face of gruesome testimony and gracious forgiveness!

Did you hear the sound of falling walls when you raised the cup of victory?

How did you get estranged bodies to embrace in the spirit of celebration?

“Go Bokke! Viva South Africa”

On December 5, 2013

Did you witness the vigil of raceless faces?

Did you watch the grand procession of rekindled unity?

Was it your last breath that raised the dry bones of freedom back to life?

And as your flesh returned to dust, did you find comfort in the beat of our hearts?

Did you know they call me South African before they call me black?

Mandela thank you for redirecting the histories of generations to come

Thank you for holding fast to an ideal, for which you were willing to die

May we live to honor the hopes of those who are not yet born!



Mandisa Roeleene Haarhoff is a South African Fulbright Scholar in the second year of her PhD program in English Literature at the University of Florida. She has written and performed her own one-woman autobiographical play, *Crush Hopper*, which won the South African Musho Festival Award on its debut and the Standard Bank Ovation Award at the Grahamstown National Arts Festival. She is interested in postcolonial literature and South African film. She is a poet, playwright, actor and choreographer.



Agnes Ngoma Leslie

# In the Presence of Greatness: Meeting Madiba Nelson Mandela!



Photographer | De Zuid-Afrikaan

South African House of Parliament entrance. From Wikimedia Commons. Altered by Luca Brunozzi.

**M**ine was just a chance encounter that has lasted forever. I happened to be at the right place at the right time. Who would ever imagine that I would see Mandela in person? Be in the same room with him? Hear his first official address to the African National Congress?

Growing up in Zambia, Mandela was the iconic leader for all black people. He was to many of us a mystical figure; many stories had been written and told about him and he was almost unreal. I was living in Gainesville, Florida when he was released from jail in 1990. It was, therefore, an unimaginable honor and privilege to be present when he gave his first official address to the African National Congress. The day was July 2nd, 1991. I was an affiliate with the University of Natal doing research when I learned that the newly released Mandela was going to address the first national conference of the African National Congress (ANC) to be held inside South Africa since 1959. The ANC had been banned in South Africa and many of the leaders were imprisoned or fled.

I managed to get a media pass for the official opening of the conference at the University of Durban-Westville. Hundreds

of people gathered in the hall. All eyes were focused on this awe-inspiring figure, this face that had been kept behind bars for 27 years, now in the limelight and ready to address the nation and the world. It was a surreal moment for me. I kept asking myself, *Is this a dream?* I was sitting on the edge of my seat, barely listening to him. My mind wondered. *How can he be so graceful, so calm and collected after all those years in isolation and sometimes made to do mindless labor such as breaking rocks at Robben Island?*

It was at this conference that Mandela took over the reigns of the African National Congress from Oliver Tambo. He was firm and clear-minded in his demands for freedom and justice for all. He said in his speech:

“We have convened as part of our continuing effort to make further inputs into the unstoppable offensive to end the criminal system of apartheid, to transform South Africa into a non-racial democracy and to reconstruct it as a country of justice, prosperity and peace for all our people, both black and

white, in keeping with the objectives contained in the Freedom Charter.”

He attracted people like a magnet. Although the move was anticipated, still there was much joy and excitement when he was unanimously elected president of the ANC at the conference. People got up to do the celebratory dance. They danced cheerfully to the music with a feeling of victory. I moved with the crowd, still pinching myself several times and nodding, *Yès, this is real. Madiba is free and the dream of a rainbow nation is about to become real.* So this was my Madiba moment. I don't recall how long we were in the hall but it will last forever in my mind. After years of talking, reading, writing, and learning about the man, I finally got to be in the same room with him. As we emptied out of the hall, I was still in a dream. I looked up to the sky. Searching for a rainbow? Three years later Mandela led South Africa to its first democratic election in 1994 and became its first black president. *Hamba Kahle, Madiba!* (Go well, rest in peace).



Dr. Agnes Ngoma Leslie is a senior lecturer and outreach director for the Center for African Studies, University of Florida. She is also the editor of the annual publication Irohin: Taking Africa to the Classroom.

Brad Bell

# The African Lens: Ngũgĩ wa Thiong’o and Wole Soyinka

**A**frica. What is the first impression that comes to mind? Take a moment to think about it. Is it all Safari, desert, or animals? Or is it history that comes to mind with colonialism and the slave trade? Africa is the second largest continent in the world and arguably the most diverse continent with more than 100 ethnic groups and each of those ethnic groups having their own language or dialect.

One of Africa’s valuable natural resources is coltan, an abbreviation for columbite–tantalite, a specific type of metal used for cell phone, laptop, and computer games production and one of the continent’s leading exports. So why is it we do not know about these things? Or why is it when we think of Africa we only think of Safari, desert, and animals?

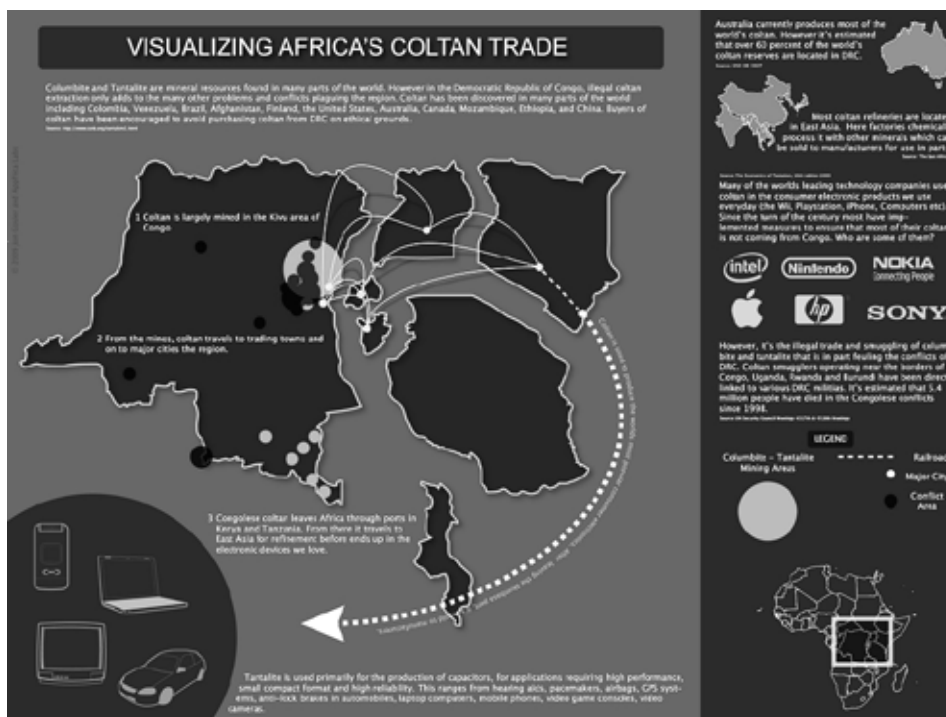
The reason is because Africa has been shown through only one perspective. If you look through a telescope what do you see? You may see a particular thing in

the sky whether it be a star, comet, or the moon. You only see one particular thing about the sky. The same is true if you learn about something through one perspective. The European perspective is this lens I am referring to and how so many have come to view and hear about Africa in times past. Why? That would be because of colonialism. The French, British, and other neighboring countries of Europe colonized and governed Africa. Naturally the writers on Africa were European. Their intent was to explain Africa to other Europeans. (Gordon and Gordon, 2013, p. 379). April A. Gordon and Donald L. Gordon’s book, *Understanding Contemporary Africa*, 5th Ed., states, “Colonial newspapers [were] also an important source to European views. Much of this writing paints Africa in terms of extremes” (p. 379). Colonial administrators were discovering Africa and felt it necessary to explain Africa in terms of European culture and in so doing opened

an idea of a different Africa. Expressing these extremes of Africa created the narrow lens. Many African countries were taken over economically, politically, and linguistically. For example, during the twentieth century, the French colonies wanted Africans to assimilate into French culture. This meant everything, including the French language. (Gordon and Gordon, 2013) This article will describe two African writers: (1)Ngũgĩ wa Thiong’o, a Kenyan, is author of “Decolonising the Mind,” and of many other books. He feels strongly about African writing and that it should be told in African languages. (Gikũyũ is Ngũgĩ’s native language.) (2) Wole Soyinka is a novelist, playwright, essayist and winner of the Nobel Prize for Literature in 1986. He describes Africa satirically in its confrontations between with Europe. (Gordon and Gordon, 2013) What makes these writers so unique is that they are Africans. Their writings will help any reader navigate through African history and why they feel it is important to re-direct the African mindset back to a culture from which they came.

## Ngũgĩ wa Thiong’o

Ngũgĩ wa Thiong’o was born in 1938. After the end of British colonial rule, Kenya became independent on December 12th, 1963. Before this time and after World War Two, in the 1950s, there were the beginnings of an independence movement, the British and Kenyans were fighting for control. Ngũgĩ was directly affected by these events as one of his family members was killed and his mother arrested and tortured (Lovesey, 2000, p. xi). He attended Alliance High School where learning the colonizer’s language was rewarded and speaking your native tongue was ridiculed. When he was caught one day speaking Gikũyũ, he not only received lashings, but was made to wear a tablet around his neck stating, “I



AM A DONKEY” or “I AM STUPID.” (p. 126) His life experiences and education fostered the need to promote his native language. Ngũgĩ states, “African literature can only be written in African languages and with correct political perspective can foster cultural and mental decolonization” (p. 126). This idea that returning to one’s native tongue, whether his, Ngũgĩ, or any

***“African literature can only be written in African Languages.”***

– Ngũgĩ wa Thiong’o

other African language, would help Africans gain a truer and deeper understanding of their cultures and histories.

Think for a moment you are among a different ethnic group and it is not your own. How do you feel? Now think about the language that is spoken that you do not know how to speak. Now, how do you feel? Ngũgĩ is expressing a sense of ownership and familiarity when one speaks one’s native language. Reading or listening to one’s native language does not allow the disconnect from one’s culture to occur because the language belongs to the ethnic group. One can attempt to say Ngũgĩ is



Photographer | Kanaka Menehune

Ngũgĩ wa Thiong’o reading from *Wizard Of The Crow*.  
Photo from Flickr. Altered by L.B.

going from one extreme to the next, fighting culture against culture, but in Lovesey’s book, it happens to express the personal character of Ngũgĩ. Lovesey quotes Ngũgĩ, “Inevitably, essays of this nature may carry a holier-than-thou attitude or tone. I would like to make it clear that I am writing as much about myself as about anybody else” (Lovesey, 2000, p. 125). His self-awareness can be appreciated because he suggests that he is looking inwardly and is careful to avoid the extremes of cultural intolerance.

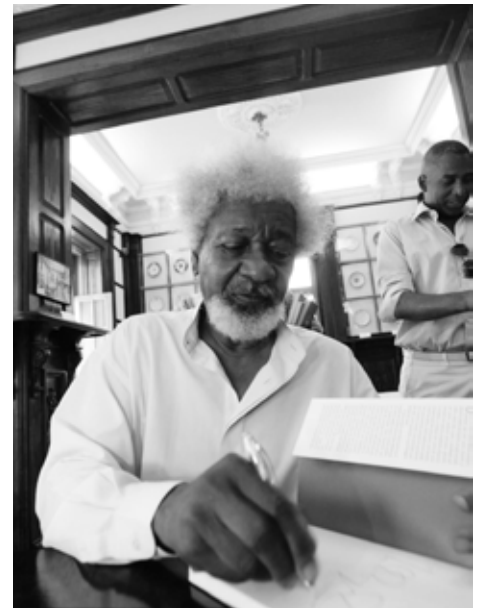
## Wole Soyinka

Akinwande Oluwole “Wole” Soyinka was born in 1934 in Abeokuta, Nigeria. He is best known for his Nobel Prize in Literature. Soyinka, unlike his co-writer Ngũgĩ, continues to write in English. He has written numerous plays and books that combine the cultures of Europeans and Africans. His major influence is the Yoruba ethnic group of Nigeria. One of his books that expresses this combination well is “Death and the King’s Horseman” (1975). Soyinka was able to encapsulate the European culture as it pertains to Yoruba City, Nigeria, allowing one to see a modern day dilemma between two cultures. He demonstrates with this conversation,

Olunde: Yet another error into which you people fall. You believe that everything which appears to make sense was learnt from you.

Jane: Not so fast Olunde. You haven’t learnt to argue I can tell that, but I never said you made sense. However cleverly you try to put it, it is still a barbaric custom. (Soyinka, 1974)

His genius in showing this dispute gives wonder in how we can learn to accept a culture different from our own. What is considered acceptable and



Photographer | Raul Golinelli Wole Soyinka signing books.  
Photo from Flickr. Altered by L.B.

honorable to one culture is feudal to the next. Although Soyinka describes this play as “metaphysical,” one can still learn the value of a different perspective on life and death as it pertains to the culture of Africa (Soyinka, p. viii). His recent book, *Of Africa* (2013), gives a rich African history as well as demonstrates his ability to enlighten you about the history of the body and spirit as it pertains to an African in his/her culture.

Ask yourself, What do I know of Africa and where did I get that knowledge from? Is it the movies, or the news perhaps, maybe it is a documentary on the Discovery channel on the Sahara Desert? Who are the ones telling the story of Africa with its history and culture? This knowledge of Africa through the media is only a part of the larger picture. These two African writers, Thiong’o and Soyinka, merely scratch the surface of the African way of life and yet demonstrate how to accept differences through their literature. There are many more, not to mention women, also, who explain Africa exceptionally well through their cultural lens.

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Amber Callaham

# Planned vs. Unplanned Cities

If I said, “international hotels, five-star resorts, fine dining, and skyscrapers, designed by prominent architects,” what places would come to your mind? You may be thinking of New York City, Paris, or Tokyo, and you would be right. But did you also think of Lilongwe, Douala, or Abuja? These are only three of the numerous growing modern cities in Africa that offer these luxuries.

Many people are aware of the traditional, large cities in Africa like Lagos, Johannesburg, and Cairo. However, many people are unaware of the numerous cities in Africa that are developing at a rather quick pace. The urban population is projected to double as new economic centers emerge and attract people living in the rural parts of Africa. According to the World Bank, (2013), Africa’s urban population is projected to grow at “3.9% per year.” At this rate, the “urban population growth rates in Africa have been and will continue to be the highest in the world” Currently, a little over one-third of all Africans, approximately 320 million people, live in urban areas. It is projected that, by 2030, nearly one-half of Africa’s population, about 654 million people, will live in cities.

Africa’s thirty fastest-growing cities are growing at an average rate of 3.5%. Like

cities worldwide, these fast growing cities face problems of providing infrastructure to their population, fighting pollution, and managing urban sprawl. Additionally, these fast growing cities have their own unique challenges.

The challenges facing these fast growing cities vary depending on whether the city was a “planned city” or an “unplanned city.” Planned cities are cities that were carefully laid out from their inception, and were usually constructed in a previously undeveloped area. To demonstrate the difference between these two types of cities consider the universal need for water. Planned cities, from their inception, recognize the need for an integrated water supply system and create such a system as part of their city development strategies. Conversely, unplanned cities must build their water supply system on an ad hoc basis that invariably lead to inefficiencies.

Below, the differences between a planned and unplanned city are explored. Lagos, Nigeria, is an unplanned city. It was forced to grow quickly to accommodate an influx of people. Gaborone, Botswana, on the other hand, is a planned city. Despite the city development strategy, Gaborone still faces many challenges. Ultimately, both cities must face the challenges that

come with rapid growth, in addition to the challenges created by the cities’ unique circumstances.

## Lagos, Nigeria

Lagos is known as the heartbeat of Nigeria. With an estimated population of 13 million, Lagos is the largest city in Nigeria. With an estimated annual growth rate of 4.44%, it is the second fastest growing city in Africa and the seventh fastest growing city in the world. At this growth rate, Lagos is projected to double in size every twenty years.

The start of Lagos’ rapid growth began in the 1960s and 1970s as a result of the economic boom prior to the Nigerian Civil War. People from Nigeria and other African countries migrated to Lagos because of the opportunities for jobs, specifically in manufacturing. A survey of the manufacturing industry showed that 53% of all manufacturing employment in Nigeria was located in Lagos. Manufacturing is predominant in Lagos for a number of reasons, chief among them access to the largest seaport in the country. Proximity to the seaport allowed the manufactures convenient access to imported goods and minimized the transportation costs.

In the 1960s, the first decade after Nigeria gained its independence, metropolitan Lagos was estimated to have experienced a growth rate of 14% per year. This rapid population growth caused the city to be built quickly and haphazardly. The lack of planning led to inadequate economic infrastructure, such as power, water supply, roads, and telecommunications. Such lack of economic infrastructure led to a geographically disjointed city. The city continued to grow throughout the 1970s and 1980s while it attempted to address these and other issues. In an effort to reduce massive urbanization in the metropolitan area, the Federal government moved the capital of Nigeria to Abuja in 1991. Despite this change, many people continued to migrate to Lagos. Because of the inadequate initial planning, Lagos still faces many of



Photographer | Zouzou Wizman A market in Lagos, Nigeria. Lagos faces challenges of overpopulation and inadequate infrastructure. Photo from Flickr. Altered by Luca Brunozi.

the same challenges today.

Although manufacturing is a driving economic force in Lagos, the sheer amount of manufacturing activity in the city leads to its own issues. In order to have factories, there needs to be adequate economic infrastructure. Although an estimated 90% of people have access to electricity, blackouts and shortages are quite common in the industrial sectors of the city. When this happens, manufacturing activity is halted, slowing down production. Since infrastructure was built quickly and indiscriminately, access to electricity and water was not well planned. To this day many businesses have to install back up generators to guarantee a consistent supply of electricity and dig their own wells to obtain water.

One of the biggest challenges in Lagos and many other growing cities is water supply. It has become universally known in Lagos that water is inadequate and inefficient. There are some residential areas in the city where access to potable water could be described as a luxury. For the majority of Lagos, the delivery system to provide water to users is insufficient. The treatment plants suffer from electricity shortages and a lack of pipe infrastructure. In short, the water supply system does not meet the needs of the population. Fixing the water supply system is a long-term

goal for Lagos. But, for now, the people of Lagos have a few options to get clean water. Generally speaking, they may retrieve polluted water from wells or piped water, buy water from expensive water tankers, or buy low-priced water, known as sachet water, which is of questionable purity. Sachet water pouches are known locally as “pure water,” referring to commercially purified water sealed in small (500ml) plastic polyethylene pouches. Although this is the most affordable option, priced at around 6 cents a pouch, research has shown that this water is often contaminated. Until water pipelines and plants can be restored or developed, the best short-term goal is to effectively regulate the sachet water industry by ensuring manufacturers are registered, in compliance with regulations, properly sourcing and treating water and also properly handling its distribution so as to maintain high standards of safe, clean drinking water.

Another challenge inextricably linked with water supply is sanitation. The infrastructure that Lagos currently has is poorly organized and uncontrolled where it exists at all. Lagos does not treat all the human waste generated by its millions of residents each day; instead, it is emptied directly into the Lagos Lagoon. This creates numerous serious health issues, especially for the city's poorer neighborhoods. There

are five small wastewater treatment plants run by the state serving about 500,000 people. This is only a fraction of the total population. Due to inadequate sewerage, much of the city's human waste is disposed of by the drainage of rainwater through open ditches that discharge into the tidal flats. This water then flows directly back into the wells where the residents draw their water for drinking and bathing. Such critical conditions severely increase the risk of such diseases as cholera and typhoid. The state government set out a five-year sanitation plan in 2010, which includes a goal to improve water treatment infrastructure. In addition, the government conducts inspections of septic tanks and has ordered the removal of prohibited pit latrines (a dry toilet system that collects waste in large containers).

A third challenge in this growing city is transportation. With an estimated 13 million people there needs to be an effective way to transport everyone smoothly throughout the city. In 2010 about 241,000 motor vehicles were registered in Lagos. With congested bridges, traffic jams are a daily problem. For example, it takes an average of two to three hours to travel 5 to 12.5 miles. In 2008, the bus rapid transit (BRT) system was implemented and has proven to be highly successful. With estimated daily ridership at more than 180,000 passengers,



Photographer | Iulus Ascenius The parliament building in Gaborone, Botswana. The Parliament of Botswana consists of the President and the National Assembly.

Photo from commons.wikimedia.org. Altered by Luca Bruozzi.

the system has already surpassed expected passenger levels. The BRT system was implemented by LAMATA on a public-private partnership (PPP) basis. However, there continues to be a need for significantly more urban transport capacity. In June 2013, Lagos planned to open the Blue Light Rail. Its route would be on one of the most densely traveled corridors in Lagos. In the future a Red Light Rail is planned to open as well. This urban rail system is hoped to cut down on the current congestion Lagos is facing.

A fourth challenge faced by this rapidly growing city is housing. According to the Lagos State Ministry of Housing in 2010, over 91% of the population of Lagos lived in the metropolis. This area has a population density of about 20,000 persons per square kilometer. The occupancy ratio is 8-10 persons per room with 72.5% of households occupying a one-room apartment. The urban poor, who are the majority of Lagos' population, are transforming the city to meet their needs. This is often in conflict with official laws and city plans. The poor often reside in slums and squatter settlements scattered around the city. The residents of these slums are predominantly engaged in an informal economy that encompasses a wide range of small-scale, largely self-employed activities. The concentration of housing and income levels has stratified the metropolis into various neighborhoods of low-income/high density, medium income/medium density, and high income/low density sections. In the absence of any significant affordable housing strategy by the State government, citizens have continued to explore different approaches to accommodate themselves. In the opinion of the government, these approaches are in gross violation of town planning principles.

## Gaborone, Botswana

The capital and largest city in Botswana is Gaborone. The city has an estimated population of 250,000. Gaborone did not always have a large population. Botswana was once named Bechuanaland by the British during the colonial period. In 1966, the people of Bechuanaland gained their independence from the British and changed the name of the country to Botswana. Gaborone was selected to be the capital of Botswana because of its

proximity to water and the rail line to South Africa and Zimbabwe. When the city was founded, there were only 5,000 people living in the country's capital. From the beginning, Gaborone was a planned city. The city built it under Garden City Principles. This meant that the city was planned around self-contained communities surrounded by "greenbelts." Each community contains proportionate areas of residences, industry, and agriculture. The plan for the city had many sidewalks, open spaces, shopping plaza, business offices, and government space.

The majority of Gaborone was built in three years. Gaborone has been completely transformed from "virgin land," i.e., thorny bushes and small trees, to a modern capital with an ever-improving infrastructure, international hotels, beautifully designed

in 1963 when Botswana decided to establish Gaborone as their capital city. The dam is affected by rainfall and temperature. If there is not enough rainfall or if the temperature rises too high causing evaporation, the dam will quickly lose water. Since 2002, there has been another problem; the liberal use of water. The city was growing and people were becoming more affluent. As the standard of living increased, residents began to use water to fill swimming pools and wash cars among other non-necessary uses. By the end of 2004 water levels were down 83% from full. Since this is a drought-prone country and water supply is a constant concern, there is a neon billboard in the city to inform residents of the current reservoir water level.

Similar to Lagos, Gaborone has environmental challenges. They have



Photographer | Christian Würtz Due to the erratic supply of water Botswana has to use dams to reserve its water. The ideal would be dams such as this, the Katse Dam in Lesotho, which is the highest dam in Africa and provides the most efficient storage. From Wikimedia. Altered by Luca Brunozzi.

office buildings, and shopping malls. As of 2011 nearly ten percent of Botswana's population lived in Gaborone. Approximately half of the country's citizens live within 62 miles of Gaborone. Like other cities in developing countries, the growth of Gaborone is accompanied by major challenges that include traffic congestion, inadequate infrastructure, inadequate housing, shortage of land, and urban decay.

Like Lagos, Gaborone has challenges with water supply. Unlike Lagos, however, it seems that the majority of Gaborone's challenges with water are out of the resident's hands. The people of Gaborone rely on the Gaborone Dam, which is located on the Notwane River, for their water supply. The construction of this dam began

groundwater pollution due to pit latrines and sewage outflow that contaminates rivers and streams. Fortunately, in 2009 a solution started to take care of this problem. The Minister of Environment, Wildlife, and Tourism launched the upgrading of the Gaborone sewerage reticulation project. The project aims to expand and greatly improve the sanitation status of households and businesses in and around the Gaborone area. This will subsequently reduce the risk of diseases related to poor sanitation and environmental pollution. One of the facets of this project is abolishing pit latrines from the city. Gaborone is also trying to find a solution to reuse more waste water for agriculture, sports, and woodlots.

Another challenge in a quickly growing city is housing. Gaborone faces a unique spin on this universal challenge. The original city plan for housing had three major flaws. First, housing was segregated by income. High and medium income individuals lived on one side of the town, while low-income individuals lived on the other side. Second, the urban structure was such that it allowed little space for extension outside the original layout. Third, the plan did not take into account any possible growth from migrating job seekers. This underestimation of population growth brought shortage in land for housing and added stress on the existing housing. The older residents with high income have housing plot sizes of about 8,200 feet. This is taking up too much space for the fast growing population. Even with maximum plot sizes being revised to no more than 3,280 ft, the building coverage on these plots is only 10-20%. This is

leading to unrestrained urban sprawl and long waiting lists for new plots. In 1984 the government no longer allowed the segregation of housing within city limits. People were encouraged to desegregate and create a community together. Although this has helped high and low income families to live in the same residential areas, there is still no community. People tend to stay inside the walls of their plots.

Gaborone has adequate public transportation. Its railway station was purposely built on a railroad that travels from Cape Town, South Africa, to Harare, Zimbabwe. It also has a large international airport, Sir Seretse Khama International Airport, named for their first president. However, like Lagos, motor vehicle transportation is also a challenge and an issue for Gaborone. According to Transport Hub Coordinator, traffic congestion has reached alarming levels. On some routes,

a 6.2 mile trip can take over two hours. In 2010, the number of vehicles registered in Botswana was estimated at over 360,000 with most of them in the greater Gaborone area. With the number of people owning a car increasing in Gaborone, the need for a solution is great.

## Conclusion

Africa is growing at a phenomenally fast pace. At the rate it is going, it will continue to be the world's second most populated continent, behind Asia. With this consistent growth, there will be continual building of urban areas and migration to these cities. The challenges during urban development will always remain. However, if properly planned, these challenges can be minimized for the sake of the city and its residents.

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Grace Seiberling

# New Hope Rising: South Sudanese Refugees Return to Rebuild Their Nation

South Sudan is the world's youngest nation. Born from trials and strife, the road to independence was long and hard fought. Now as an independent nation, South Sudan's people are drawing on its difficult past to build a successful future.

## A History of Conflict

The reality of the newly independent Republic of South Sudan is deeply rooted in its past. While the Anglo-Egyptian condominium ended in 1956, the effects of colonization and foreign rule are reflected in the more recent struggles that face South Sudan in the difficult process of nation-building and the continuing tensions between Sudan and South Sudan. The Anglo-Egyptian Condominium governed southern and northern Sudan, respectively, for 23 years. During this time period, the north was favored both in terms of economic development and in the distribution of power as Anglo-Egyptian condominium ended.

The resulting centralized government in Khartoum continued the segregation of the people in the north and south and plundered the south for resources, while neglecting to give the southern population an equal voice in the government or the disposition of resources and infrastructure necessary to be successful. Inequality between the predominately Muslim centralized government of the north and the largely Christian and African traditional populations of the south led to a bitterly fought 22-year-long civil war. The second Sudanese civil war, culminated in the Comprehensive Peace Agreement of 2005 that restored autonomy to the disenfranchised and marginalized south and led to the 2011 referendum for independence. In 2011, 99% of the population of South Sudan voted in favor of statehood and independence from the

north. This vote resulted in an autonomous Republic of South Sudan and divided Africa's largest state.

## Challenges Facing a New Nation: Continued Conflict with Sudan

As the second anniversary of South Sudan's independence approaches, it is evident that there are still many challenges that this new nation is facing. One of the key issues that South Sudan has faced in its first days as an independent nation is the continuing tensions with Sudan. Fighting over border demarcations and oil revenue has resulted in both violent skirmishes and South Sudan's stoppage of its oil production in 2012. The stoppage was in retaliation to Sudan's appropriation of South Sudanese oil transported by pipeline across Sudanese territory.

While South Sudan finally resumed oil exports through Sudan in April 2013, the halting of oil production damaged

South Sudan's already shaky economy. According to The Economist's Intelligence Unit report on Sudan for May 2013, "[I]t is clear that South Sudan's economic growth is inextricably linked to the oil sector, and the shutdown of production from early 2012 has had a serious impact: we estimate that South Sudan's real GDP fell by 55% in 2012 as a result." In fact, 98% of South Sudan's government income is generated solely from oil revenue, as a result of chronic violence and underdevelopment.

## Education and Infrastructure

Due to the protracted civil war and lack of development, South Sudan has very little infrastructure in place. Schools, roads, and hospitals are in a high demand to facilitate the health and education of the South Sudanese people. The lack of educational opportunities is one of the major hurdles facing South Sudan as it strives to thrive as an independent nation.



Photographer | Laura Panneock, OXFAM East Africa | This woman is training at a vocational centre in South Sudan, supported by Oxfam, to become the first female mason in her community.

Photo from Flickr. Altered by Luca Brunozzi.



Literacy is low among adults in the south. According to the UNICEF Report on Basic Education and Gender Equality in South Sudan (2013), “The adult literacy rate stands at 27 percent, and 70 percent of children aged 6-17 years have never set foot in a classroom. The completion rate in primary schools is less than 10 percent, one of the lowest in the world. Gender equality is another challenge, with only 33 per cent of girls in schools.”

South Sudan faces the challenge of not only building an educational system from scratch, but also educating an entire generation of citizens who missed out on a formal education due to civil war and lack of resources. While the process of establishing a national educational system on a sequestered budget due to the halting of oil production is complex in itself, progress has been made. However, limited resources, including the absence of adequate schools, a shortage of trained teachers, lack of a standard curriculum and educational materials, and funds to pay teacher salaries and invest in educational growth, has made progress painfully slow.

In a world where the education of a nation’s people has a direct correlation to its prosperity and success, South Sudan is fighting to make education a priority. In rural areas, education often takes a backseat to contributing to a family’s success and making ends meet. School aged children are often responsible for chores necessary to the family’s success, including caring for cattle or traveling long distances to retrieve water for daily use. In many rural areas in sub-Saharan Africa, women and young girls spend the majority of their day, every day, walking miles on end to collect and carry water to meet daily water needs. It is estimated that daily water collection amounts to over 40 billion hours a year in sub-Saharan Africa alone. This prevents women and children in rural areas from attending school or perusing income-generating work.

## A New Hope: Collective Endeavor

While the problems facing the world’s newest nation are vast, there is hope for the future in the commitment of the South Sudanese people. Since independence, there has been a mass influx of displaced refugees returning home to South Sudan to contribute to the development of this new

# Lesson Plan

## Novel Study: A Long Walk to Water

### Objectives

As a culminating assignment, students will complete a RAFT assignment utilizing information gained from reading *A Long Walk to Water* and independent guided research.

### Standards

**CCSS.ELA-Literacy.W.6.1** Write arguments to support claims with clear reasons and relevant evidence.

**CCSS.ELA-Literacy.W.6.2** Write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content.

**CCSS.ELA-Literacy.W.6.7** Conduct short research projects to answer a question, drawing on several sources and refocusing the inquiry when appropriate.

**CCSS.ELA-Literacy.W.6.8** Gather relevant information from multiple print and digital sources; assess the credibility of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and providing basic bibliographic information for sources.

**CCSS.ELA-Literacy.W.6.9** Draw evidence from literary or informational texts to support analysis, reflection, and research.

### Lesson

Students will use the RAFT writing strategy to craft a response that addresses the prompt and utilizes contextual evidence and research as support.

RAFT formula:

Role	Audience	Format	Topic
The point of view you will be writing from.	This is who you will be writing to.	This is how you will be writing to them.	This is what you will be writing about.
Salva Dut	Possible Donors	Speech	Write a speech to convince possible donors about the importance of clean water and drilling for wells in South Sudan. Use details from <i>A Long Walk to Water</i> and independent research to convince them to donate.
Reporter	General Public	Newspaper article	Write an article reporting on Salva’s journey as a Lost Boy and subsequent mission to bring clean water to the Sudan as an adult. Use details from <i>A Long Walk to Water</i> and independent research to convey important details.

### Gradual Release:

**I do:** Teacher model RAFT format, research, citation, and paraphrasing skills.

**We do:** Evaluate websites (shoulder partners Think-Pair-Share), formulate research questions (Kagan Table Groups: Talking Chips), and peer edit.

**You do:** Research, draft, revise, and publish final copy of RAFT on class Edmodo page.

nation. Below are just a few of many South Sudanese citizens who have been forged in the fire of civil war, found hope and compassion in untenable circumstances, and have endeavored to help raise a new nation from the ashes of decades-long conflict:

Salva Dut, a former “Lost Boy,” now holds dual American and South Sudanese

citizenship. In 1985, at the young age of 11, Dut was forced to flee his village of Loun-Ariik to the Itang refugee camp in Ethiopia. Later, at the age of 16, Salva led 1,500 other “Lost Boys” to the Kakuma refugee camp in Kenya. The boys were forced to cross hundreds of miles on foot; the journey took a year and a half. After spending over 11 years in refugee camps, Dut emigrated



Founders of SSHCO, Jacob Atem (front) and Lual Deng. Jacob Atem is a PhD student at the University of Florida. Photo was shot at Spring Arbor University. Altered by L.B. Photo from SSHCO.org

also allow development to occur in rural villages, including the building of schools and the freeing up of time previously devoted to the daily collection of water.

As South Sudan has struggled toward independence, its refugees, scattered around the globe, have turned to their past to contribute to the future. Jacob Atem is the co-founder of the Southern Sudan Health Care Organization (SSHCO) with Lual Awan, another Lost Boy from Maar, South Sudan. Relocated to the United States, Atem is currently perusing a Ph.D. in health services research and management and policy at the University of Florida. The goals of Atem and the nonprofit Southern Sudan Health Care Organization are to provide healthcare and a sense of hope for the people of Southern Sudan. The SSHCO establish the first health clinic in Maar in January 2012. Atem hopes to turn the clinic into a fully functioning hospital after completing his postgraduate studies.

Another example of former refugee returning from exile is Valentino Achak Deng. Deng is one of more than 20,000 Sudanese children displaced by the civil war in Sudan. A passion for education was sparked for Deng during his nine years in Ethiopian and Kenyan refugee camps. In the camps, Deng worked as a social advocate and educator for the UNHRC. Deng had the opportunity to immigrate to

the United States in 2001, where he met Dave Eggers. He and Eggers collaborated on the novelized version of his life, *What Is the What*. A firm believer in the importance of education, in 2006 Deng invested the profits from his book to create the Valentino Achak Deng Foundation. The foundation has built Marial Bai's first secondary school. Today, the Valentino Achak Deng Foundation continues its work as a nonprofit organization to increase educational access in South Sudan through building schools, libraries, teacher-training institutes, sports facilities, and community centers.

The challenges that still face South Sudan almost two years after its independence are indeed great, but the endurance and hope of the South Sudanese people in the face of these obstacles is unceasing. The trials that the South Sudanese people have faced—decades of violent civil war, living in overcrowded refugee camps, and, in some cases, relocation and emigration—have unexpectedly served as a reservoir from which they are now drawing energy to face the challenges of today's South Sudan. Persistence and strength forged in decades-long civil war is systematically being applied to the problems this new nation is facing, and hope can be found in persistent individuals who are passionate about turning the trials of the past into hope for the future.

to the United States of America and completed his education.

In 2003, Salva Dut founded the nonprofit organization Water for South Sudan, Inc. The years of struggle that Dut faced developed a strong desire to help others and eradicate preventable water-based illnesses, accounting for more than 3.4 million deaths each year. Today, Dut divides his time between the United States and South Sudan educating and fundraising in the United States and overseeing well-drilling operations in South Sudan. Not only do these wells help to prevent illness, but they

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Glynis Duncan

# Before and Beyond the Kimberley Process

Is there anyone out there who has not been impressed by the beauty, elegance, and brilliance of a diamond? I certainly have, yet I never gave much thought to the production of diamonds until I saw the movie “Blood Diamonds” in 2007. I sat there transfixed by the beauty of the vast countryside and completely shocked by the violence and ruthlessness of the characters involved in the diamond trade. At the conclusion of the movie, I had so many questions that I started researching the history of African diamond production and the progress of the Kimberley Process. Specifically, I wanted to know more about the countries involved in conflict diamonds. Of the many diamond producing countries on the continent of Africa, four were associated with the conflict diamond issue, Liberia, Sierra Leone, Angola, and the Democratic Republic of Congo (formerly known as Zaïre). The exposure of the hostile and unsafe conditions at these diamond mines are some of the factors that led to the creation of the Kimberley Process.

The Kimberley Process was established in 2002 during a meeting of southern Africa countries to stop the smuggling of diamonds out of their countries by rebels who were using the profits to purchase weapons. The Kimberley Process was also established to serve as a guarantee to the consumer that their diamond purchase did not support the violation of any human rights. Rebels forced men to work in diamond mines, raiding cities and surrounding villages to meet

their labor demands. Diamonds sold on the open market by the rebel groups became known as conflict or blood diamonds.

Governments initially dismissed reports of rebel atrocities as tribal warfare or the final manifestations of the Cold War. As reports of rebel violence increased, the public began to question their government’s lack of action. The diamond industry was slow to respond initially, but after realizing the impact this issue would have on annual sales, they quickly joined. Most of the public was aware of the enormous profits generated by the diamond industry, but were surprised to learn of the disparity of the wages between the industry and of those who worked at the mines. Small and independent miners can earn as little as a

dollar a day and have little or no contact with industry officials because they are dependent on the price the middle man chooses to pay. It was also under these types of conditions that the Kimberley Process was started. The Kimberley Process decided that each member country involved in trading must conform to a strict set of requirements that includes: the trading of diamonds could only occur with member countries; each diamond traded out must be accompanied by a Kimberley Certificate; and each country must set up controls and check points to ensure diamond shipments exported out or imported into a home country are not conflict diamonds.

A series of reports led to the formation of the Kimberley Process. Global Awareness was one of the first organizations to point out a connection between the selling of diamonds by African countries and human right violations. This report, titled “The Rough Trade,” was published in 1999 and shortly after being released, the United Nations passed United Nations Security Council Resolution 1173, which acknowledged the existence of conflict diamonds. In 2000 the Fowler Report was released. It detailed how UNITA of Angola used diamonds to fund its war activities against the MPLA, the ruling party of Angola. The Fowler report led to the UN passing the United Nations Security Council Resolution 1295, which addressed Angola’s rebel group, UNITA, denouncing their exchange of resources for cash or weapons. With the passing



Photographer | Laura Lartigue Alluvial diamond miner in Sierra Leone. 2005.  
Photo from WikiCommons. Altered by Luca Brunozzi.

of this resolution, the diamond producing countries of southern Africa agreed to meet in Kimberley, South Africa, to establish the governing rules of the Kimberley process.

Angola had been waging civil war for more than thirty years. There were two main factions, the People's Movement for the Liberation of Angola (MPLA), the ruling party and recipient of support from the former Soviet Union and Cuba. The National Union for the Total Independence of Angola (UNITA) has received support from South Africa and the United States. In Angola's last election, the MPLA won by a majority and took control. However the UNITA had gained control of 70% of the diamond mines in Angola and were unwilling to relinquish control of them back to the ruling party. UNITA has continued to sell diamonds to finance their war effort against the MPLA. Throughout the years the MPLA and UNITA have signed several peace treaties. Angola is still a member of the Kimberley Process, even though it has been reported that UNITA is financing its war effort with the sale and trade of diamonds.

The Democratic Republic of Congo (DRC) has had many civil wars in the 1990s before and since the Kimberley Process was instituted, but has become a member. It was during the height of a civil war in the 1990s that the Millennium Star, the world's second largest known top-color, internally and externally flawless, pear-shaped diamond, was discovered in the DRC and sold to DeBeers. The DRC has appeared to stay away from conflict diamonds and is a member of the Kimberley Process in good standing. In 2011 the DRC agreed to make public all contracts made in regard to its natural resources, including diamond production.

In the early 1990s, rebel forces in the West African country of Liberia and from neighboring Sierra Leone formed a partnership that led to ten years of civil war. This association, inspired by greed and power, resulted in human right violations that shocked the world. In April 2012, the International Court of Justice at The Hague in the Netherlands, issued its decision on the guilt or innocence of Charles Taylor, former president and influential warlord of Liberia. The judges determined Mr. Taylor was guilty of eleven counts of war crimes and sentenced him to fifty years in

prison. The convictions included the crimes of aiding and abetting the Revolutionary United Front of Sierra Leone (RUF) to commit murders, of drafting child soldiers, rape, and slavery. This occurred in the 1990s. The judges also determined that Mr. Taylor assisted the RUF in perpetuating their reign of terror by trading weapons for diamonds from the mines of Sierra Leone. Although acknowledging the fact that Mr. Taylor never set foot in Sierra Leone, his actions caused irreparable damage to that country's citizens and their homeland. It was reported that Mr. Taylor moved the profits he earned from his dealings with the RUF, but no trace of those funds were found by the tribunal. Mr. Taylor became the first head of state convicted of war crimes since

drugged and brainwashed into participating in the rebel's campaign. These children were often sent to kill their parents and other relatives. Female captives were raped and used as slave labor.

Eight others were convicted of war crimes. Of the eight, an RUF leader and a rebel of the Liberian armed forces were sentenced to 52 years each for their involvement in these criminal activities. Although the trials were held in The Hague, many of the Sierra Leone victims of the RUF's inhumane attacks gathered to watch the proceedings on television. That Charles Taylor contributed to and was convicted of human rights violations is the height of irony, since he is a descendent of the former American slaves from America sent to Liberia to start a new life of freedom.

### Conflict Diamond Countries



### The Kimberley Process

Although initially praised, the Kimberley Process has not been consistent in successfully monitoring the movement of blood diamonds and improving conditions for miners. After ten years of existence, the pay scale and safety issues have not shown much improvement. There was also no discussion of how environmental issues would be solved or stopped before becoming a problem.

Before the conflict diamonds began to be sold internationally, DeBeers had a monopoly on diamond sales and prices. DeBeers' objective from the beginning was to regain that monopoly. By developing a smart marketing campaign, "Diamonds Are Forever," that says you can express undying love in the form of a diamond ring was so successful that forty years later it is still used by the company. When the conflict diamond story broke, DeBeers closed its offices in Angola and Sierra Leone, but continued to purchase diamonds. Since the UNITA rebels controlled 70 percent of the Angola mines and the RUF controlled the mines in Sierra Leone, it is safe to assume DeBeers was still receiving rough diamonds from both countries. According to Global Witness, the diamond industry was instrumental in helping the Kimberley Process narrow the scope of the description used for conflict

the Nuremberg Trails after World War II.

The brutal tactics used by the RUF on the people of Sierra Leone are still evident today. Families were torn apart, over fifty thousand were killed. Countless others were mutilated, pregnant women had their stomachs cut open so that RUF members could settle bets on the sex of the unborn child. Amputation became so commonplace for the RUF that they developed codes for each procedure: "to apply new lips" meant cutting off their upper and lower lip, "to give long sleeves" meant cutting the victims hands and "short sleeves" meant cutting off victims arms above the elbow. Rebels eagerly recruited and kidnapped children to participate in their war. Child soldiers were

diamonds to “diamonds sold or traded by rebels.” So when representatives of the diamond industry stated with confidence to consumers that all diamonds sold by their company did not violate the rules of the Kimberley Process, this would be a true statement even if children were working the mines or if civil rights were being violated. The diamond industry has made little effort to address the human rights violations, safety issues, or disparity of pay for the miners.

The selling and/or trading of conflict diamonds is still occurring. The Partnership Africa Canada (PAC), believes about 15 percent of diamonds on the market today are illegal. Some traders from Malaysia and Angola producing false Kimberley Process Certificates have been caught. Copies of the false certificates were promptly displayed on the Kimberley Process website. So the Kimberley Process has had some success in stopping illegal diamond trade.

Security of diamond transport is also a major concern. In February of 2013 a \$50 million shipment of rough diamonds and the accompanying certificates were stolen from the cargo of a plane in Brussels, Belgium. Again member countries were notified and given a list of the certificate numbers. The chair and ambassador of the Kimberley Process, Welile Nhlapo, has begun an investigation into the theft, and released to member countries steps to follow if someone attempted to bring the stolen diamonds into to another member country.

The Kimberley Process has many loopholes and flaws in its current policies. Some member countries have continued to break rules without penalty. This has caused some support and watch groups to speak out. In June 2011, the Civil Society Coalition, a non-governmental organization, issued a vote of no confidence on the Kimberley Process. Global Witness announced plans to leave the organization in December 2011, citing the continued violence in eastern Zimbabwe and still being allowed to trade diamonds. Individual governments who belong to the Kimberley Process are

# Lesson Plan

## An Introduction to the Issue of Conflict Diamonds in Africa.

After a discussion and question-and-answer period, students will be assigned to groups to represent each of the countries that have been involved with conflict diamonds. Each country will also appoint one member from their group to be a representative of the Kimberley Process. The students chosen as representatives for the Kimberley Process will separate to form a group.

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### For Each Country:

1. Identify individual problems, real or potential, with production and exporting diamonds from their country.
2. Focus should include, but is not limited to, welfare of citizens, security, and the environment.
3. Develop plan to reduce or solve problems identified.
4. Make presentation of suggestions or improvements to members of Kimberley Process.
5. Create poster representing country and suggestions.

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### Kimberley Process:

1. Review the current regulations and by-laws of the Kimberley Process.
2. Study and respond to suggestions presented by each country. How can the suggestions from each country reduce the flow of conflict diamonds? How can the Kimberley Process assist each country to improve work conditions and reduce the illegal flow of conflict diamonds?

Final class discussion held on why organizations such as the Kimberley Process are necessary and how individuals can contribute to improve these types of problems.

failing to closely monitor path of diamonds from production to their trade out of their country. Diamonds are still being traded from conflict areas and the Kimberley Process is aware of it. To date only one member country has been suspended as a result of conflict diamonds. The diamond industry developed its own system of monitoring, but failed to provide any type of independent verification. The bottom line is that after 10 years of operating, the Kimberley Process still has no verifiable way to insure consumers of a conflict-free diamond purchase.

There is no question that Africa has a bounty of valuable resources and that some are being used or sold without benefiting

communities and their nations as a whole. Without a doubt the continent of Africa has some to the most beautiful landscapes, art, antiquities, and unique traditions. I think the real tragedy for Africa will occur if the remaining resources or funds from the sale of them are not used to restore the environment, rebuild the infrastructure, and rehabilitate its citizens from the devastation caused by the many wars.

It makes me sad to realize that I probably won't purchase another diamond because I do not want to contribute to any war effort or injury to another human being with my purchase. I hope that organizations such as Global Witness continue to keep this issue in the public's eye.

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<http://www.globalpolicy.org>

Erica Marsh

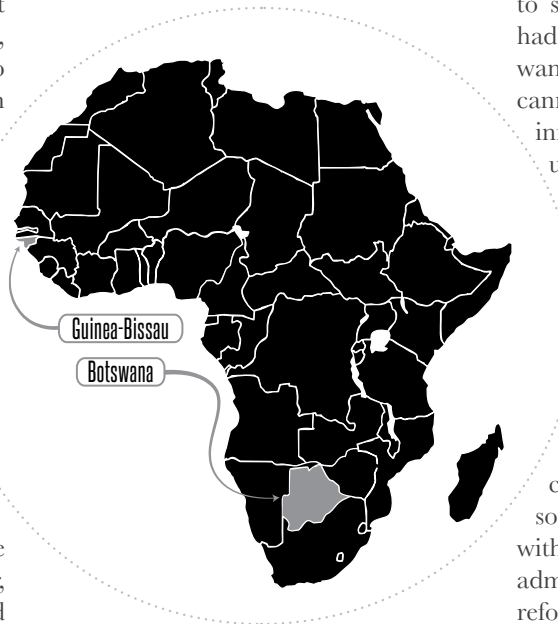
# Great Leaders and Social Movements in 20<sup>th</sup> Century Africa

Great leaders drive successful social movements. Still pulling through it's tumultuous past; Africa has had to fight for many decades to overcome the ravaging effects of the avalanche of imperialism and colonial rule, which reached its peak between the 19th, and mid-20th century when the emergence of nationalism movements took hold. Just about everyone has heard of Nelson Mandela and his harrowing story in leading the anti-apartheid movement in South Africa. During that same period, there were other inspiring leaders who mobilized their nation's people and led them through successful social revolutions. In this article, you will travel with me to Africa's west coast to learn about Amílcar Cabral's role in attaining Guinean independence, then down to southern Africa to learn about Botswana's optimistic transition to independence led by Seretse Khama. Join me in our journey!

It's 1915 and an extremely bloody military campaign has come to an end with the determined Portuguese finally conquering the land they had long referred to as Portuguese Guinea. Little did they know that less than ten years later, in 1924, a boy would be born who would lead Guinea's last revolution. Amílcar Cabral, raised on Cape Verde Island with a father who worked as a schoolteacher, had a unique upbringing protected from colonial repression. He was able to obtain a full education, complete with a university degree in Agronomy. This comfortable lifestyle did not blind him from the harsh realities of Guinean life under the reign of Portuguese rulers. As an Agronomist, he was able to observe the exploitation and colonial domination over farmers and other forced laborers. In 1956, fed up with "seeing folk die of hunger in Cape Verde and... folk die from flogging in Guinea (with beatings, kicks, forced labor," (Mendy, 2003) Amílcar Cabral founded the African Party for the

Independence of Guinea-Bissau and Cape Verde. This marked the beginning of what became known as "Portugal's Vietnam" (Mendy, 2003). Amílcar Cabral, utilizing his education, passion for his native culture and the respect he commanded from his compatriots, was able to mobilize an inexorable uprising.

A truly holistic leader, Amílcar Cabral did much more than create a revolutionary



force with which to fight the Portuguese. He initiated a shift in his society's way of thinking, forming a real social movement. Prior to beginning the liberation war in 1963, Cabral ensured his troops were adequately prepared by sending them to Ghana, from 1960-1962, to be properly trained. They received military and political training. Strategically, Cabral knew it was critical for them to communicate effectively so that they could maintain support for the cause through non-violent, demonstrative interactions with local leaders and chiefs. During the war, he sent out a communiqué to his followers stating, "Learning through life, learning through books, and learning

through other people's experiences. Learning always!"... "Each time we must be more capable of thinking-through our many problems, so as to act on more of them and to act on them well, so as to be able to think even better," (Cabral, 1995). Cabral knew that even though some violence is necessary to cleanse a nation of corrupt leadership, true change must come from the minds of the people. He knew that for his movement to succeed the other guerrilla warfighters had to be stopped, not because he did not want opposition, but because he knew one cannot fight "fire with fire." Utilizing his influence, Cabral condemned them for using the same tactics as their oppressors, committing crimes and abusing their power. By undermining their legitimacy, he effectively dissolved any support these guerilla factions had (Embaló, 2012).

With over a dozen publications and recorded speeches, he led with military prowess and poetic eloquence. Through his words, he created a foundation for a whole new society in Guinea and the scaffolding with which to accomplish political, administrative, economic and cultural reformation. Amílcar Cabral would not be satisfied with just a triumphant overthrow of colonial power. He believed that true victory would be achieved when the people gained political education, had the freedom to attain their aspirations, and live in better living conditions. Acutely aware of the significance of Amílcar Cabral to Guinean society, the Portuguese assassinated him on 20 January 1973. Fortunately, his efforts were not in vain, as the country earned its independence one year later and was officially renamed Guinea-Bissau. Throughout his life, and well after his death, the actions and words of Amílcar Cabral have been globally influential in social movements and studies.

Now, let us travel a couple decades

back in time again and head 5,700 miles south to Botswana. As you will learn, this part of Africa had the opportunity to experience something that few other regions did. Carrying on the legacy of great leadership from his grandfather, Seretse Khama led his country through a peaceful and prosperous transition to independence. With the death of his grandfather in 1923 and the sudden death of his father two years later, four year old Seretse Khama found himself the Paramount Kgosi largest ethnic group. His uncle, only 16 years older than Seretse, served as his reagent while he attended school, a traditional requirement for the Paramount Kgosi (Dubbeld, 1992). Because his community wanted to ensure that he was as great and respectful a leader as his grandfather, Seretse was educated close to home in order to keep him engrossed in his local culture for as long as possible. He even sat in many of the same classrooms as Nelson Mandela and Robert Mugabe (Dubbeld, 1992). He didn't leave southern Africa until he was accepted into graduate school in London in 1944. While going to school in London, Seretse met his wife Ruth Williams. During an era of repression and segregation, both of them broke many social taboos to be together. Seretse also violated his cultural tradition by marrying a woman who had not been investigated and approved by his community elders and even worse, she was not even part of the same ethnicity or race. This caused a lot of outrage among the Tswana elders, but Seretse stood his ground for the woman he loved. Seretse's life experiences, through his diverse educational background, rooted in his culture and expanded to studies abroad, and his commitment to his wife, regardless of societal rules, were the foundation that gave him the insight to become a positive, inspirational leader, capable of maintaining stability in Botswana.

Seretse's social movement was more so one of tolerance than one of independence. He knew that the best way to effectively progress beyond the colonial era was to integrate the pre-colonial Tswana with post-colonial Botswana. With violent revolutions and corrupt governments springing up

across the continent, Khama made it the central focus of his presidency to not allow this immoral behavior to infiltrate his country's new democracy. Many of his recorded political speeches reflect the message he wanted to instill in his people, which was the vision he held in establishing a legitimate government and setting the example for other African nations. Khama stated, "Our revolution is peaceful and positive in its goals. ...Consisting of small victories over the ever-present enemies... poverty, ignorance and disease. Nor do we regard it as a struggle for ourselves alone, but a contribution to the establishment of self-determination and non-racial democracy throughout southern Africa" (Henderson, 1974). Just like Amílcar Cabral, Khama knew that the key to maintaining positive



Amílcar Cabral (left) shaking hands with Romanian President Nicolae Ceausescu. 1972. Altered by Luca Brunozzi. Photo from <http://fototeca.iiccr.ro> via [commons.wikimedia.org](https://commons.wikimedia.org)

growth and protecting his nation against future dictatorial rulers was through education and sustainable living conditions. At the outset, Khama established one of Africa's most successful government sponsored public works programs; focused on the development of roads, schools, water facilities, clinics and more. He ensured that access to these services was distributed evenly, irrespective of a person's ethnic or racial affiliation. Expanding on the significance of this, Khama expressed:

"We are working towards more political development, but we must put economic, social and educational development first. If we develop our economy, our health and especially the education of our children, political developments will follow. Our struggle is not against whites or anyone else. Our struggle is to use the talents and

skills of all the people, black and white, to make our country rich, strong and free," (Dubbeld, 1992).

Furthermore, Khama created a constitution, which not only accounted for all the same types of freedoms and legal provisions we are familiar with in our own constitution for the United States, but also included a clause for the Kgotla. The constitution specifically details:

"The House of Chiefs shall be entitled to discuss any matter within the executive or legislative authority of Botswana of which it considers it is desirable to take cognizance in the interests of the tribes and tribal organizations it represents and to make representations thereon to the President, or to send messages thereon to the National Assembly," (Constitution of Botswana 1966, 2013).

This allowed for Botswana to grow with the global economy while also not giving up its culture and tradition. Khama aimed to keep the Kgotla alive and avoid alienating his respected chiefs and elders. His integration of the chieftaincy into the constitution served a double purpose of also existing as a 'check & balance' to this western form of rule, different from what they were used to, and limited the ability for future presidents to exploit this unfamiliar system for their personal gain.

Even though there have only been three other presidents since Seretse Khama was first elected, Botswana elections have been held consistently every five years, with the winning party taking the presidential seat. Each succession has chosen to uphold the majority of the values infused in their government and culture. As it has been expressed, "[with the] judicious mixture of caution and radicalism which has characterized its leadership since independence," (Gillett, 1973), Botswana is still one nation setting the standard for progressive democracy in Africa; all thanks to the initiative Seretse Khama and his dedicated social movement toward a nation without endemic corruption, strong public programs such as education, transportation and healthcare, and freedom from judgment based on ethnicity or race.

Photographer | US Army Africa  
 The Three  
 Dikgosi Monument  
 in Botswana  
 depicts the chiefs  
 that helped gain  
 independence from  
 British rule.  
 Photo from Flickr.  
 Altered by L.B.



As we finish our journey into the lives of two of Africa's greatest leaders, I hope that you now feel more knowledgeable and inspired. Both Amílcar Cabral and Seretse Khama led by example and maintained integrity throughout their lives, never giving into the temptations of power and money. They both knew the grave importance of honesty, education, care, and equality as

key characteristics of a successful nation with satisfied people. Amílcar Cabral taught, "Don't tell lies. Fight lies when they are told. Don't disguise difficulties, errors, and failures. Do not trust in easy victories nor in appearances. ... Practice and defend the truth, always the truth, to militants, leaders, and the people, whatever the difficulties the knowledge of the truth can create," (Minter, 2013).

1. Chief
2. Tswana is the name of the people who live in the area now known as Botswana, which literally translates into the "the Tswana people". The Tswana are broken down into eight ethnic groups, four primary large and four smaller groups, with the Bamangwato being the largest. (Bauer & Taylor, 2005)
3. Village assemblies or meetings, community council or traditional law court of village leaders headed by the village chief, where community decisions are always arrived at by consensus. (Dubbeld, 1992)

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Lauren Hiner

# The Clash of Traditional and Modern Cultures in a Post-Colonial Guinea

The 55 countries in Africa are often talked about as a whole, with little regard for the vast differences in culture, language, religion, geography, and customs that vary not just from region to region, but from country to country, and even within the countries themselves. Broad statements, such as those concerning political instability, poverty, and war, are common occurrences in Western media and, consequently, in the minds of those who do not seek knowledge of specific African places, people, or happenings. There may be one instance however, where we can make a general statement about the continent: it has not been the same since the end of colonialism.

It is impossible today to talk about modern Africa without addressing the impact that colonialism has had on the continent. Of course, the statement above only fits the continent because it is extremely broad. Colonialism has impacted each country in a different way and a case can be made that it has actually impacted each region, country, ethnic group, and even individual in a different way.

Throughout the 1940s and 1950s, many African nations broke ties with their colonial power and achieved independence. By the end of the 1960s, only six African colonies remained. As a result, many individuals began to come to terms with what it meant to be a member of their country and those in power began to examine how their newly independent nation was going to run. Many nations now had to decide what aspects of colonialism or Western, “modern” influence were they going to keep and what “traditional” aspects of their societies were they going to keep or restore.

As many countries struggled to find their identities, a common theme spread across the continent and took hold in numerous different places. The clash of modern and traditional values and practices and how they would fit together is a theme that resonates with many areas of the

continent. In fact, this theme can be spread even further. With the globalization of our world, it can be argued that this theme, where traditions and modern practices clash, can be applied not only to numerous countries all over the African continent, but to countries all over the world.

While it may be possible to talk about this theme broadly, a more focused perspective will allow students to see the individuality of each African nation. With that in mind, this paper will focus on the West African country of Guinea. As we explore actions taken by those in power after Guinea gained independence, we will see traditional and modern cultures clashing to creating a distinctly new culture that combines the two in a unique way.

## Case Study: Guinea

The modern day country of Guinea was colonized by France in 1891 and given the name French Guinea. The French practiced “assimilation” which meant that the colony was to become an integral part of the mother country, with its society and population made over to whatever extent possible in [France’s] image” (Betts, 1961, p. 8). This means that they wanted Africans in their colonies to give up their African identities and cultures and to adopt French culture.

As can be expected, decades of assimilation policy left French Guineans to struggle with their own identities and left the country to struggle with its identity as a whole. When Guinea achieved independence in 1958, the issue became even more complex. What it meant to be Guinean was now a struggle to balance “traditional” African practices and “modern” French practices. When Guinea gained independence, a man named Ahmed Sékou Touré became president. Under Touré’s term (1958-1984), the clash of traditional and modern values manifested itself in numerous ways in the

newly independent Guinea.

Many scholars have described Touré’s decolonization process as a “cultural revolution.” Ciaffa describes this “cultural revivalism” as a “direct response to European discourse about African culture and identity” (Ciaffa 2008, 123). Additionally, Oyler (2001), states that “Touré’s objective was to validate the indigenous cultures that had been denigrated by the Europeans while at the same time creating a Guinean national consciousness.” Oyler goes on to explain that Touré worked toward accomplishing this goal by launching “a countrywide campaign to recapture indigenous culture” (p. 585). To achieve this goal, he implemented numerous programs and practices that revered rural, indigenous cultures while at the same time limiting the role of European customs.

One of the first things Touré did was reject membership into the Communauté Française, an alliance of nations that was created in 1958 to replace the French Union. Guinea was the only West African colony to reject membership. This created an image of Guinea as a distinct, independent nation. With such a reputation, Touré worked to both politically and socially gear the country toward a socialist agenda. Interestingly, the idea of African socialism is different from the Western, American idea of socialism. African socialism is a distinct type of socialism that believes in sharing economic resources in a traditionally African way.

This implementation of an African version of socialism is fascinating for a number of reasons. First, the implementation of a socialist agenda can be seen as a rejection of the capitalism of the colonial powers. Under French colonial rule, many Africans saw the inequality that was upheld by capitalist actions and sought to reform those inequalities during independence. However, the implementation of a socialist regime, especially in Guinea, points to another intriguing idea. The creation of this type of “African socialism” is itself a

product of the clash of traditional “African” values and the “modern” political socialist structure. Indeed, it will become apparent as we look further into Touré’s actions after independence that, while it may seem as if he was trying to reject all Western or “modern” cultural influences, he was in fact trying to balance the two in a way that would create his version of a strong and independent Guinea.

Two of the most important ways Touré worked to uphold traditional Guinean culture was through education and through a reformation of the arts, specifically theatre. Touré saw Guinean youth as an important force for Guinea’s future. What is intriguing about Touré’s educational reforms is that he favored rural youth over elite urban youth. Touré wished to condemn urban youth because they had been exposed to French colonial education, which he viewed as a mis-education. On the other hand, as Straker (2009) writes, Touré believed rural youth “had never been seduced by the illusory attractions of the colonial capital and the metropolitan biases purveyed in French schools” (p. 43). Touré’s role in theater also depicts a very anti-colonial theme. As part of a government program, Touré instituted the revival of “militant theatre” with the goal of restoring traditional Guinean arts, while at the same time limiting colonial ones.

Throughout his reign, we can see contradictions in Touré’s cultural reformation programs. While he held rural youths in the spotlight, he also instituted programs to “demystify” the forest communities in Guinea. This program, as Straker (2009) writes, “Involved the destructions of ‘fetishes’ and other ritual objects central to the cultural and religious heritage of the forest region” (Straker, 2009, p. 13). In these programs, local elders were the ones officially tried for upholding “fetishism”, while the youth in these regions actually became involved in the demystification program. Through the youth involvement in the programs and their involvement in arresting the local elders, we can actually see an instance where the government sought to destroy “traditional” practices that they found unworthy of a place in the new Guinean culture.

It is worth noting that the theme of traditional and modern cultures clashing should not be seen in a purely anti-colonial light. Indeed, Touré and other leaders worked in many ways to limit and reduce the



Photographer | Khwezi Mphatlalatsan  
Fashion Artist | Tsholofelo Dikobe  
The bold fashion of Tsholo Dikobe, a 26 year-old choreographer from Gaborone.  
Cropped and made black and white. Image from  
StyledByAfrica.com

legacy of French culture in Guinea, but they also took steps to uphold the “modern” values that they viewed as worthy. The clash of traditional and modern values, again, a theme that runs throughout the history of many African nations, is not simply a theme of anti-colonialism, but one of struggling to find a place after the collision of two worlds.

## Application to Literature

While Touré did not sanction African writers to put this theme into literature, it did naturally move into that sector of African culture. Again, to keep our focus narrow, the clash of traditional and modern culture can be seen as a theme in Guinean literature.

*The Dark Child* is a novel by Camara Laye that describes his childhood in the rural village of Kouroussa and his subsequent urban education in French colonial schools. Eventually, against the wishes of his mother, he leaves for France to continue his education. Although this book was written in 1953, five years before Guinea’s independence, it is an example of

the growing ideologies and identity struggles that were taking place as the two cultures became more closely intertwined.

In *The Dark Child*, Laye describes his childhood in a purposefully idealistic way. Critics have noted that rural life would not have been so simple and easy and that this idealistic representation must then be a purposeful supreme representation of traditional Malinke culture in the countryside. Throughout the novel, we are also privy to the narrator’s thoughts as he struggles to make his place in society, whether it is as a farmer in his village or as a student in the French schools.

*The Dark Child* is a perfect example of traditional African culture clashing with the “modern” colonial culture. The presence of this novel, in addition to numerous other novels with the same theme throughout the continent, shows that individuals, not just entire nations, were struggling to find their identities in a world where multiple cultures were competing for attention.

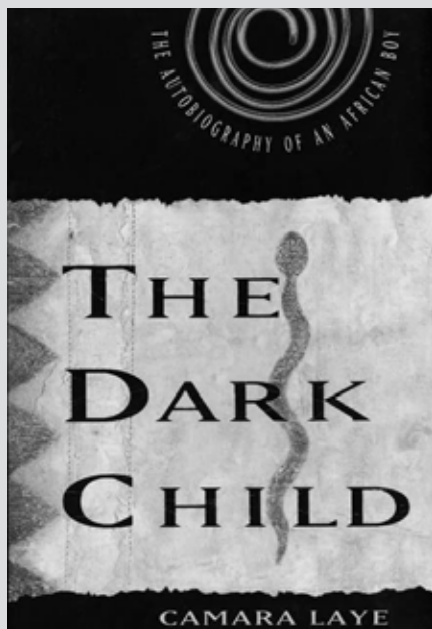
## Teaching History through Literature

Teaching literature from a historical background has numerous benefits for students. Often, students’ views of history that they obtain through school are limited to specific areas and specific events. While this may be understandable given the limited time and surfeit of information out there, it often leaves students with a limited world view that is centered largely on America and Europe. Bridging literature study and history can therefore go a long way in filling gaps students have in their knowledge about the history in other places.

As many have often stated, reading is one of the simplest ways to travel to distant lands. Choosing literature that takes places in other countries and that focuses on individuals from those countries can have a far reaching impact for students. Additionally, the right book can bridge concepts for students and allow them to make better connections to text. For example, if the history class is studying World War II, why not find a novel about a Japanese civilian who went through the war? Or find one that explores the role of Algeria and Algerians, or another North African country during World War II?

Even if the novel does not fit in with the social studies curriculum, it is still

## Using *The Dark Child* in the Classroom



Publisher | Farrar, Straus and Giroux. Reissue edition. January 1, 1954. Altered by Luca Brunozzi

If you want to create a unit around the novel *The Dark Child*, by Camara Laye, some ideas are outlined below.

Use the information in this article to set the historical context *before* you begin reading. A PowerPoint with guided notes would be a simple, quick way to accomplish this task, but you can make it more hands-on by having the students research specific aspects of the time period and present their information to the class.

Analyze the little black snake in Chapter One. Laye's father calls the snake, "the guiding spirit of our race." Use this to teach about the beliefs of the Malinke people and the role that these beliefs play in their lives.

Evaluate the author's diction in his descriptions of his time in the country side (mostly Chapters 3 and 4). Is he

remembering this time fondly or not?

At the end of Chapter 5, the author describes his mother's totem and then explains how he still, as an adult writing the novel, does not know what his totem is. Have students analyze what this means for his connections to his Malinke heritage and culture.

Based on the information in Chapters 7 and 8, bring in informational articles (or other short stories of fiction or autobiography) that discusses the idea of a rite of passage or an entry into adulthood. You can compare and contrast what it means to become an adult in different cultures.

Evaluate Laye's decision to continue his schooling in France and contrast his decision with his mother's reaction to the idea.

important to expose students to other areas of the world. Again, since the Social Studies teachers are often limited in what they are to teach, it is essential that English teachers bridge these gaps for students. When working with novels that deal with real places, it is impossible to fully understand them if you do not understand the history of the region, how the author fits into that history, the culture of the author, and the author's experiences. When teaching a novel from an historical perspective, you will also find that students *want* to know this information.

When choosing a novel to teach about Africa, make sure the novel does not just perpetuate stereotypes, as students receive enough of these images. Choose a book that focuses on a specific area. Do not try to cover too much at once. Trying to cover

all of Africa will simply enhance students' stereotype that Africa can be lumped together and is the same throughout the entire continent, which it is not. Finally, keep a historical mindset when teaching a novel. It is your job to constantly bring back that historical perspective, since that is what we are trying to teach our students to do.

### Using African Literature in the Classroom

Since it may be difficult to find a way to incorporate African literature into the classroom, I will outline some ways to do so using *The Dark Child* as an example. First, let us look at how to incorporate a novel on

Africa into the classroom. You can teach universal themes through a multi-cultural literature unit. Many themes are universal to all humans, not just specific places. You can use *The Dark Child* as the main text, but bring in texts from other cultures (a mix of Asian, European, American, and Hispanic) and bridge the theme between cultures. Additionally, you can use *The Dark Child* as the main text of an African literature unit. This is similar to the unit above; expect all other, shorter texts you bring in to be about the same region in Africa. Bring in folktales from the region, newspaper articles, and informational texts about music, arts, food, and other cultural aspects about the region.

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Jennifer E. Stephenson

# African Women Authors: Voicing the Silenced

Oral and written literature is a cornerstone of nearly all countries. Works of literature can be found in almost any country one would choose to visit. There are libraries filled with resources that explore the past, present, and future written by fellow country men and women. However, this is not the case throughout history when it comes to the diverse, multicultural continent of Africa. For much of the twentieth century, Africans were fighting for their independence. Because of this, many Africans were unable to devote time to portray their true selves through literature. However, this did not mean African people did not have stories to share. As countries began to gain their independence in the latter part of the

twentieth century, authors also began to gain their voices and contribute authentic literature to the literary canon.

## History of Literacy in Africa

The 1950s was an exciting decade for prose writers all over Africa because African literature caught the attention of the American and European public. This gave authors a newfound identity and sense of self-worth in an affirmation of beauty and brotherhood in blackness (Heinemann, 1994). Men, to whom education was more accessible, began writing (creatively, as well

as historically) and sharing their experiences with a wider audience post-colonialism. Male writers' diverse backgrounds touched upon aspects of their own perspectives of Africa, including their perceptions of womanhood (Chukukere, 1995). Men did not necessarily write about women in such a fashion because they thought less of them, only because they were not aware of what it was like to be a woman. Their ideas of womanhood were only what were witnessed as being a brother or husband or both. Men chose to express their thoughts and their struggles through their literature as a way to reach out their story to a wider audience. Women however, were not about to sit back and let this trend continue.



Photographer | Pierre Holtz, UNICEF School girls in the Central African Republic (2007). The struggle to produce and be heard has prompted many women in all cultures to take up writing and other forms of creative arts. Photo from Flickr. Altered by Luca Brunozzi.

## Fighting Back Against Patriarchy and Colonialism

Much like women in other parts of the world, African women took longer than men to break into the literary world. Despite women's contributions to the struggle for independence and rhetoric in favor of equality for all, the new African states and social institutions became Africanized replicas of their colonial predecessors (Gordon, 2013). Women began to critique male writing traditions, including the assumption of patriarchy and social expectations. Male authors of African literature were often criticized for their portrayal of women, as well as the exploitation of women. The strength and power within a woman was not a topic receiving much attention. In fact, it was quite the opposite. Women were fighting an internal battle within themselves, shackled by their own negative self-image and by centuries of internalization of the ideologies of patriarchy and gender hierarchy. Their own reactions to objective problems, therefore, were often self-defeating and self-crippling. Women are likely to react with fear, dependency, and attitudes to please and cajole, where more self-assertive actions are needed. (Ogundipe-Leslie, 1994)

Women chose their position in the literary world to write of the realities in ways male writers never did. They used the genre to disclose how their lives are affected by patriarchy and colonialism and how they respond to the situation (Almeida, 1994). The new honest approach to literature's goal was meant to shed light on the private lives of women, although even in independent nations, women were not always free to express such things without repercussions. In order to protect themselves, women sometimes used fictional representations of autobiographical topics in the midst of a patriarchal, authoritarian environment to

allow them the transformation of personal experience into their art (Almeida, 1994).

## End the Silence, Speak the Truth

In Africa, the struggle to produce and be heard is commonly experienced among women in academic and other social contexts. There is rejection, condescension, and derision to cope with (Aidoo, 1984). What was and is still currently the biggest hurdle for female authors is a lack of education. Even though most countries gained independence decades ago, education for women has not progressed in such a fashion. To make an impact as a creative writer or a sharer of personal history, education is key. Unfortunately in many African countries, the literary rate, chances for education, travel, and public

service is limited.

Looking into the future of African literature, it is important to remember for both male and female authors that the process is continuous and ever evolving. African literatures testify to the great and continuing impact of colonialism on the African universe. Furthermore, African writers must struggle constantly to define for themselves and other just what "Africa" is and who they are in a continent constructed as a geographic and cultural entity largely by Europeans (Owomoyela, 1993). The literary world now has a brighter, more realistic picture of the continent of Africa, but it could be a much broader, more detailed view. As African countries work on being more independent, hopefully their literary works for women continue to advance so that they may continue to speak for the silenced.

## Lesson Ideas

### Language Arts: Teach how writing gives a voice.

Encourage students that, much like the women of Africa who wrote fiction, their real lives were intertwined and they can use the same experience in their writings.

#### Differing Viewpoints:

- Why would male and female be so different if both were denied the ability to write freely until about the same time in history?
- Why were men able to write before women? How is this trend similar to other parts of the world?

#### Geographic Extension:

- Look at a map of Africa and locate a home country of an author. Predict what the author might write about and/or why based on their country.

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Tiffany Bennett

# Western vs. African Hip-Hop

Before interrogating the origins of hip hop culture, one must define what hip hop is. It cannot be explained by a singular definition because it is as unique and variable as those who create it. Hip hop is a form of expression primarily created by urban youth, through the four avenues of MC-ing (rap), DJ-ing, Breakdance, and Graffiti (Senegal, 2010).

In a small neighborhood in the South Bronx during the summer of 1973, a new movement was developing underground. First, a DJ rified from his favorite dance records at “house parties,” creating new sounds by scratching over them or adding drum synthesizers. Next, his partner, an MC artist, grabbed the mike and added a spoken, rhyming, vocal (a rap) over the mix, often using clever plays on words. Thus, the birth of a new genre of music and a new culture was formed.

All these had become the dominant cultural movement of African American communities until the mid-1980s when mainstream white consumers took a strong interest in adding hip-hop into movies, music videos, and media coverage. The majority of the rappers would use hip-hop competitively to boast about physical power, coolness, and swag, which often led to violence. But not all songs boasted of a male’s ego, some rap artists promoted global and interracial harmony, such as Sugar Hill Gang’s and Afrika Bambaataa’s whose song “Planet Rock” became a popular hit (Ency).

Following Bambaataa’s major hit, a new group emerged known as Run DMC, which later paved the way for artists like Salt-N-Pepa, Public Enemy, L.L. Cool J, and Queen Latifah. Even though rap music was considered fun, it soon became a tool used to voice against white male power, the government, and social change. Famous rapper Chuck D made this statement: “Our goal is to get ourselves out of this mess and be responsible to our sons and daughters so they can lead a better life”.

Today, Western hip-hop has become controversial: Many of today’s artists are criticized for writing lyrics that glorify



Photographer | Mikko Kapanen The Senegalese hip hop group, Daara J, performing live in Helsinki. 2011.  
Photo from Flickr. Altered by Luca Brumozzi.

violence, drugs, and debasing women. But that is not stopping this generation of youth from embracing hip-hop’s sound and imitating their favorite rap stars. From America to Africa, hip-hop has slowly developed into a universal language. The question is what language is being spoken between these two groups of young people. This paper will examine how hip-hop music making and consumption impacts youth in Africa and America differently and what message is being delivered to the youth.

In the late 1980s and early 1990s, hip-hop became a medium in which to make sense of and respond to the conditions of extreme poverty and political quagmire. It provided a much needed voice and public presence to many youth facing unemployment and political powerlessness. Hip-Hop provided an arena for youth to speak out against socioeconomic and political challenges that were against them (Ntarangwi, 2009). Many young African artists were imitating the beats and language of American rap and later began transforming it into their own languages in order to spread the message about poverty, crime, and violence.

When political officials became aware of these messages, they began censoring local artists’ lyrics for fear that Western

culture would corrupt Islamic beliefs. One rapper, Nazir Hausawa from Kano, Nigeria believed in the revolution of his music—that his music spoke of change for his community. He did not desire to change the religion, only to speak on the issues that authorities were not (and are not) addressing (O’Brien, 2008). Like Nazir, many African rappers express passion and desire in order to see change take place in their communities. Rappers like Somalia’s K’Naan, Sudan’s Emmanuel Jal, and Sierra Leone’s Chosan—all of them are giving voice to the struggles and conflicts of their time. Even in South Africa, there is an infusion of hip hop as struggle being expressed in the lyrics of the post-apartheid youth in huge communities in both Cape Town and Johannesburg. Check out the lyrics from Nigerian reggae/rap artist Daddy Showkey (2004), “What’s Gonna Be Is Gonna Be.”

Many brothers, they die and they go.  
Many youth, they die and they go.  
Remember if you live in the ghetto.  
I always try and feel it in my mind, oh  
Kekekeke, the sound of the gun,  
People don’t live long by the shot of  
the gun.  
Kekekeke, the sound of the gun,  
People don’t live long under oppression.

Basically, the content of these lyrics speaks to the harsh reality that exists with youth in urban Nigeria (Shonekan 2011). Unlike African artists, rappers from America have voiced a different message to the youth. In the 1980s, there was a message that spoke a direct call for actions. Songs like “Fight the Power” by Public Enemy (1990) focused on freedom and equal opportunities. For example, the following Chuck D verse:

Got to give us what we want.  
Gotta give us what we need.  
Our freedom of speech is freedom or death.  
We got to fight the powers that be.  
Lemme hear you say: Fight the power.

But today, American rappers have changed the styles of hip hop and in many cases the culture of hip hop that was once considered brilliant has waned. Instead of freedom, equality, and social change, Billboards chart seemed to favor with hos, drugs, booties, and money. Rappers like Wayne, Nicki Minaj, Ludacris, Kanye West bring in a weaker message that seems to attract the mindless youth within the black community.

Sadly, the culture of American hip hop is no longer the same 30 years ago. Some say that corporate control and marketing have deadened hip-hop’s political edge (Sullivan, 2003). Rather than offering a critique of the post-industrial United States, which was more evident in early rap, contemporary rap’s critical voice has focused instead on money and sexual exploits. On the other side of the world, many African rappers idolize such Western rappers as Snoop Dogg and Dr. Dre, but according to Hausa Rappers Desert Caravan, Billy-O, and Soul Slama, the messages that they were hearing, which promoted sex, drugs, and gang violence, was not the message the Africans wanted



Photographer | William Huan K'naan performing live. 2010. This Somali rapper gives voice to the struggles and conflicts that are around him. Photo from Flickr. Altered by Luca Brunozzi.

to share with the younger generation. Soul Slama states, “We like their work. We like their pattern. We like their spirit of hip hop, but because of what happened in America, can’t happen here” (O’Brien, 2008).

The message that is sent out reflects social realities and many Hausa rappers seek to promote a positive message that teaches youth to shun drugs, violence, and crime. Their message does not glorify themselves but make younger generations aware of the issues their nation face. Through the lyrics and choices of specific metaphors of representation, African hip hop brings together artists’ own historical past within current global realities and then creatively weaves them into a critique of the prevailing reality. In his song, “Shida zetu za Kawaida,” Muki Garang from Kenya talks about the challenges facing Africa and Africans today:

African is the name of this continent.  
You will see poverty in every corner,  
War from Sierra Leone to Somali.  
And both adults and children dying  
of malaria.  
As the old and youth like me struggle  
to avoid HIV/ AIDS  
(Ntarangwi, 2009, p. 118)

While the style of music is the same, the messages behind the music are different in many aspects. Many American rappers, such as Wayne, Rick Ross, and Kanye West have produced music to gain popularity and profit, most African rappers have used hip hop as a platform to address the socioeconomic and political challenges. But it is evident that both cultures use hip hop as a form of communication to the younger generation.

In conclusion, hip hop has grown to become one of the influential cultural movements of the past three decades. Author Tony Mitchell stated “Hip-Hop and rap cannot be viewed simply as an expression of African American culture; it has become a vehicle for global youth affiliations and a tool for reworking local identity all over the world. Even as a universally recognized popular musical idiom, rap continues to provoke attention to local specificities. Rap and Hip-Hop outside the U.S. reveals the workings of popular music as a culture industry as much by local artists and their fans as by the demands of global capitalism and U.S. cultural domination” (Mitchell, 2002). Many critics would argue that hip hop is dead, but the reality is hip hop is on the rise and will continue to gain presence across the world.

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Kathleen Requesens

# Body Adornment in Selected Regions of East Africa:

## From Painting the Skin to Decorating with Beads

People from all parts of the world have decorated themselves, whether it is for beauty alone or for some other deeper need. The people on the African continent are no exception, yet they seem to have a broader history of body adornment and attach greater significance to doing so. Depending on the region of the continent, decorative methods are both greatly diverse and distinct to the specific ethnic group and culture from that area. In addition, the type of ornamentation seems to be related to the availability of resources within that region, as well as the practices in their cultures relating to beliefs, communication, and tradition.

### Body Painting and Embellishment among the Surma

The Surma is a collective name for the Suri, the Mursi, and the Me'en groups who are among the inhabitants of the Rift Valley area in the southern region of Sudan and southwestern Ethiopia. They are nomadic, primarily growing crops and herding cattle along the banks of the Omo River. Beauty is very important to both the men and the women. They decorate each other's skin with clay and mud from the river banks and use the natural materials in their surroundings for additional embellishments. Geologically the Rift Valley provides various colored rocks that are ground and added to the clay to give the colors red, ochre, yellow, and shades of white. This elaborate practice of skin painting may be due in part because they wear very little to no clothing, therefore the decorative markings serve as a means to express artistic creativity and identity.

Decorating the skin is a very social

activity, always done in either pairs or groups because it unifies their social relations. The decorations also serve as a visual representation of nobility, commitment, and bonds of hardships, illness, drought, and conflict. It is believed by some that the markings are also linked to strong religious beliefs. The markings on the skin are done quickly with hands and fingers, using patterns that change frequently. These patterns last no more than a day or two, giving their work a spontaneity and unique sense of freedom. Paintings often use spirals and concentric circles that identify them as an ethnic group, and sometimes the ornamentations mimic the skins of native animals, such as the stripes of zebras and gazelles.

Apart from skin painting, other natural materials are also commonly used on their bodies. With limited access to materials from outside their regions, the clay, grasses, reeds, shells, nuts, gourds, and flowers from the land become the materials for their body canvasses. These materials are arranged in very artistic fashions, each unique to every individual. Occasionally, through trade, they will incorporate materials found from the Western influences such as metals and glass beads, but those are not elements prevalent in their art.

In addition to body painting, these nomadic people also adorn themselves through scarification, a form of skin tattooing. Scarification uses a process that includes cutting the outer skin layer in patterns and filling the incisions with a powder that causes swelling. These are permanent markings on the face, abdomen, back, and arms that tell of their family, orientation, or marital status.

Another recognizable way the Surma women often adorn themselves is by stretching the bottom lip and inserting a lip

Photographer | Leonard Tedd, UK Department for International Development  
Facial scarification of a Mandari fisherman in South Sudan. 2010.  
Photo from Flickr. Altered by Luca Brumozzi.



plate, which indicates the number of cattle that a young man must pay for her dowry. The lip is slowly stretched over time as the size of the plate increases.

### The Elaborate Beadwork and Body Art of the Maasai of Kenya

In comparison to the Surma people, the Maasai, who are also cattle-herders and semi-nomadic, live further south in regions of southern Kenya and northern Tanzania. They also are extremely artistic in their body adornment, using some materials from nature, but primarily have chosen beaded jewelry as their preferred method of adorning the body. Some of their patterned decorations are inspired from visual patterns in nature, as do the Surmas and their use of patterns. For example, the Keri pattern





Photographer | Tela Chhe Henna Tattoo. Henna is temporary body art made from the leaves of a small shrub. The leaves are powdered and mixed into a paste, which is then applied to the skin. It is popular in West and North Africa, the Middle East, and southern Asia. Photo from Flickr. Altered by Luca Brunozzi.

of beads includes contrasting patterns of light and dark to mimic the white cap of Mount Kenya against the dark valley or the dark spots of the leopard against a yellow background. Unlike the Surma, who turn primarily to their natural environment for their materials, the Maasai use colorful beads brought in through trade.

The Maasai are well known both locally and internationally for their extensive use of beadwork in their jewelry. During Africa's Golden Trade Era, between 1700 and 1920, many new types of beads were introduced to the region through trade and the economy in this region of Kenya. Brightly colored glass beads and brass were among the materials imported from China, India, and Europe, changing the way in which the Maasai created their jewelry. Before the Golden Trade Era, beads were often made out of such materials as clay, animal bone, and seeds, so the introduction of glass beads added a very appealing and colorful aspect to their art form. Brass pendants became a popular decoration on the chests of Maasai men to signify that he was either a warrior or had an important position within the community.

The culture of the Maasai is partially

based on symbols that represent behaviors or ideas that people can and wish to communicate. Certain kinds of beads, their colors, and how they are worn can tell about a person's beauty, social status, and spiritual status. The shape, patterns, and colors of the beadwork can tell two approaching strangers about each other so they can communicate and greet each other properly. For example, if a woman is married or not married or if a male is a warrior or an elder. Both men and women wear beads during a marriage, but a married woman will wear a distinctive, flat neck collar of many rings of beads. A warrior will wear a string of beads across his chest and back. Much can also be revealed about the stage of life a person is going through, their achievements, and even whether they are happy. Where the adornment is located on the body helps to communicate this information as well. Common areas where these magnificent beaded creations are displayed include upper ears, lower ears, around the head, and around the neck.

The Maasai wear beaded necklaces, earrings and headbands on a daily basis. In fact, children begin wearing these beads at a very early age. This practice began in

order for a mother to better monitor the growth of her baby by the tightness of the beaded bands around the wrist of her child. When Maasai girls are old enough, they shave their heads to draw attention to their necklaces and earrings. However, wearing the jewelry is only part of the process; the jewelry must first be designed. Traditionally, Maasai women are the designated jewelry makers. Each day, the Maasai women gather in large groups to make their jewelry. The colors of these daily expressions are very symbolic. Blue symbolizing God, as it is the color of the sky He inhabits. The green beads are a symbol of peace and vegetation, where yellow represents the color of the sun, also standing for fertility and growth. Jewelry-making is a skill that is learned through generational teaching. Techniques vary from being strung on cord or metal wire, to being stitched to a backing of leather or fiber. The jewelry worn by men would be made by their mothers, sisters, or girlfriends.

The Maasai do not limit themselves to the art of jewelry-making. Similar to the Surma, the Maasai use body art and scarification as a detailed form of symbolic language. During Maasai ceremonies that

celebrate transitions of the stages of life, body art is uniquely exemplified with the use of chalk and red clay. In some ceremonies, the Maasai use chalk as a main form of ritual body paintings. To add distinct patterns, water is often used to wash away the powdered chalk on various areas of the skin, adding a nice contrast of dark and light. Red clay is also commonly applied to the hair for both symbolic and visual appeal during these ceremonies.

## Conclusion

The exceptional and intricate techniques of body adornment are wide-ranging, yet seemingly exemplified by the cultural practices of the Surmas and Maasai ethnic groups of Africa. The Surmas and the Maasai have similarities in the manner and reasons they adorn their bodies, yet have very distinct practices that identify each of them. The availability of certain resources helps shape these practices, but their unique personal skills in each of their art forms tells a great deal about their culture, behavior, and way of life.

In the world today, both of these ethnic groups tend to struggle to hold on to their traditional and cultural heritage. With the encroachment of other people, government intervention, and the expansion of tourism, it is unclear how long these traditional ways of life and artistic practices will continue for these remarkable ethnic groups.



Photographer | Pinguino K Maasai villager with ceremonial beads. 2014.  
Photo from Flickr. Altered by Luca Brunozzi.

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Mark Scott

# Origin of the Africa Cup of Nations



Photographer | Mustapha Ennaimi Alexandre Song (left) and Mohamed Chihani. Cameroon vs. Morocco 2009. Photo from Flickr. Altered by Luca Brunozzi.

On June 7, 1956 delegations from African countries met at the Avenida Hotel in Lisbon, Portugal, which was the venue for the Fédération Internationale de Football Association (FIFA) congress. Two years earlier in 1954, FIFA voted to recognize Africa as a confederation. The African countries that participated in the 1956 meeting were Egypt, Ethiopia, South Africa, and Sudan. The meeting discussed the formation of the Confederation of African Football (CAF). CAF represents the national football associations of Africa. It runs continental, national, and club competitions, and controls the prize money, regulations and media rights to those competitions. Prior to leaving Lisbon the four nations agreed to meet in Khartoum, Sudan in February 1957 to draft the original statutes and set up the first Africa Cup of Nations. On February 8, 1957 the Confederation of African Football was founded by Egypt, Ethiopia, South Africa, and Sudan. The first president of the CAF was Abdel Aziz Abdallah Salem. The original Headquarters for the CAF would be Khartoum, Sudan. However, a fire in 1957 forced the CAF to relocate its headquarters to 6th of October City, which is located near Cairo, Egypt.

In 1957 the Confederation of African Football was made up of four member associations. The associations were Egypt, Ethiopia, South Africa and Sudan. Only three of the four member associations would participate in the 1957 tournament. The apartheid regime of South Africa would not approve a multi-racial team and therefore was excluded and did not participate in the tournament. Egypt would go on to beat Ethiopia 4-0 to win the very first tournament held in Khartoum, Sudan. Since the start of the CAF, the Africa Cup of Nations has been held in 17 different countries with 13 different countries winning the tournament.

The CAF has grown from its original format of four national associations to now having 56 associations. The current President of the CAF is Issa Hayatou. The tournament is designed to have the top 16 teams in the CAF to participate in the tournament. Each team has to qualify to play in the African Cup of Nations. Qualifying Nations are placed into 4 brackets. The winner and runner up from each bracket advance to the African Cup of Nations.

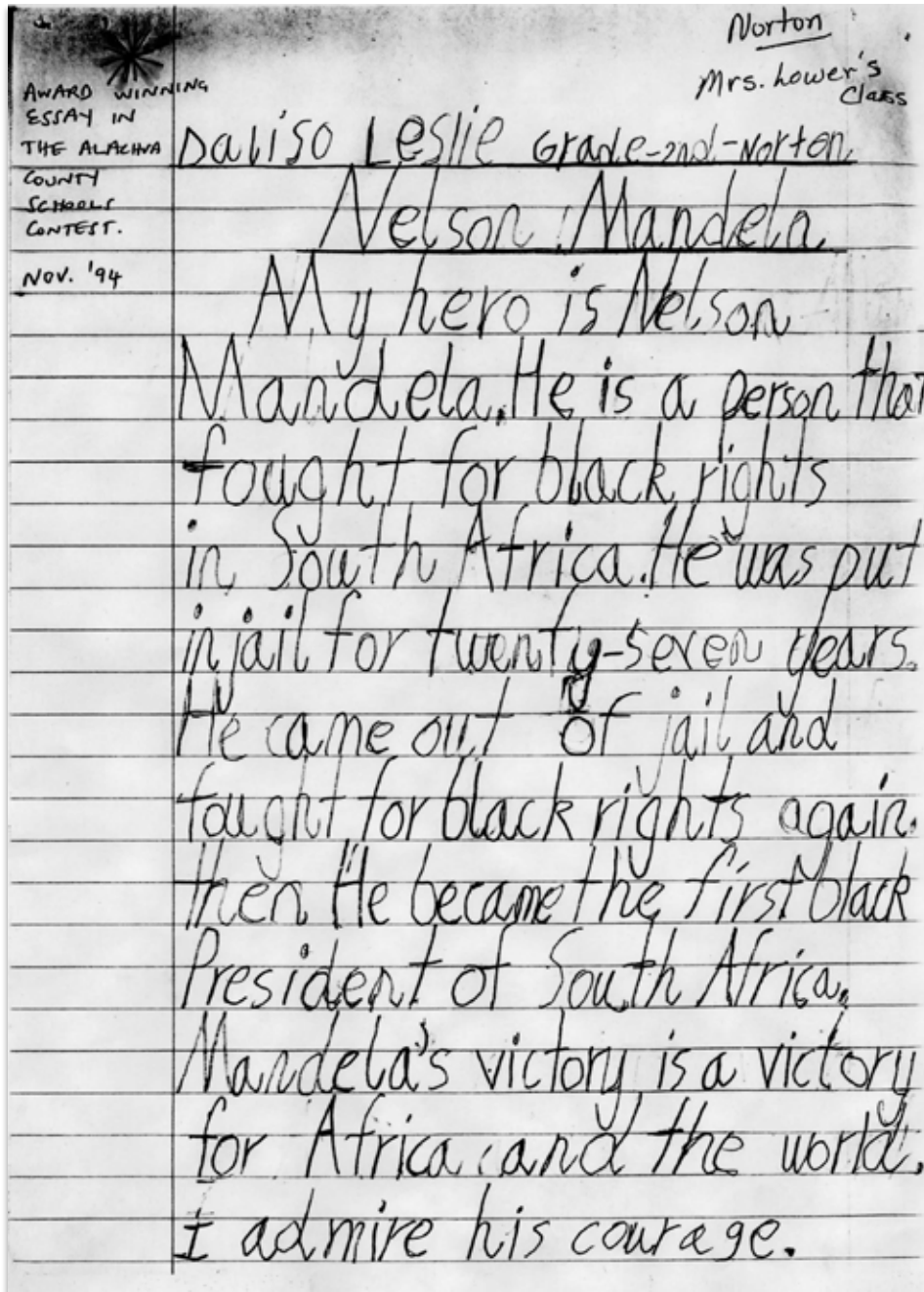
In 1968 the tournament began to be played every other year on even numbered years and has been so through the 2012

tournament. 2013 was a new beginning for the tournament. The Africa Cup of Nations started being played on odd number years to avoid interfering with the FIFA World Cup. The 2013 tournament was held in South Africa. This was South Africa's second time hosting the tournament. It first hosted the tournament in 1996. Libya had been awarded the 2013 tournament, but they lost their right to host the tournament due to the ongoing civil war. A total of 16 countries participated in the 2013 tournament including Algeria, Angola, Burkina Faso, Cape Verde, Congo DR, Ethiopia, Ghana, Ivory Coast, Mali, Morocco, Niger, Nigeria, South Africa, Togo, Tunisia, and Zambia. Nigeria won the 2013 tournament when they beat Burkina Faso 1-0 in the final game.

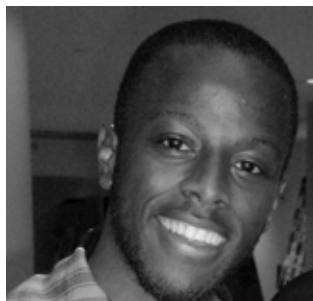
So far, Egypt has been the most successful nation in the cup's history, winning the tournament seven times (including when Egypt was known as the United Arab Republic between 1958 and 1971). Ghana and Cameroon have won four titles each.

Daliso Leslie

# Nelson Mandela



**M**y hero is Nelson Mandela. He is a person that fought for black rights in South Africa. He was put in jail for twenty-seven years. He came out of jail and fought for black rights again. Then he became the first black president of South Africa. Mandela's victory is a victory for Africa and the world. I admire his courage.



Daliso Leslie is now a graduate student at NYU studying film.



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