

NEW APPROACHES FOR TEACHING ABOUT THE CONTINENT

I R O H I N

TAKING AFRICA TO THE CLASSROOM
2017

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CAS OUTREACH PROGRAM

The Center for African Studies (CAS) is partially funded under Title VI of the Federal Higher Education Act as a National Resource Center on Africa. One of only 9 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:

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.

Summer Institutes

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 2016 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>. The Summer Institute is free to teachers. To apply for next year, see the application on the back page.

Community & School Presentations

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

Teachers' Workshops

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



These articles were written by the K-12 teachers in the picture who participated in the 2016 Summer Institute: (L-R back row) Fezile Mtsetfwa (Graduate assistant), Rutha Kariuki, Kaylea Bollinger, Danesha Anglin, Sabrina Castro, Laura Ashley, Morgan Boncore, Dr. Agnes Leslie (Institute director), (L-R front row) Dr. Rose Lugano (Presenter), Morgan Carlton, Kristie Ayers, Charlene Xu and Kirsten Flammand.

UNDERSTANDING THE SIZE OF AFRICA

Africa is more than three times the size of the contiguous United States; there are more than 500 extant languages spoken across more than 50 countries; and the landscape spans from desert to rainforest. Languages, cultures, scenery and even the hemispheres change as you traverse Africa. This map may help us understand the true size of Africa and its diversity.

The True Size of Africa

A small contribution in the fight against rampant immappancy; by Kal Krause

Graphic layout for visualization only (some countries are cut and rotated)
But the conclusions are very accurate: refer to table below for exact data

COUNTRY	AREA x 1000 km ²
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
TOTAL	30.102
AFRICA	30.221



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NEW LOOK FOR AFRICA ON 'CORRECTED' BOSTON SCHOOL MAPS

LISA VIVES

Mar. 20, 2017 (GIN) - In an age of “fake news” and “alternative facts”, authorities in the city of Boston believe their new school map offers something closer to the geographical truth than that of traditional maps, and hope it can serve an example to schools across the nation and even the world.

The school district will drop the Mercator projection, which physically diminished Africa and South America, for the Peters, which cuts the developed world down to size.

The Gall-Peters projection shows land masses in their correct proportions by area, putting the relative sizes of Africa and North America in perspective.

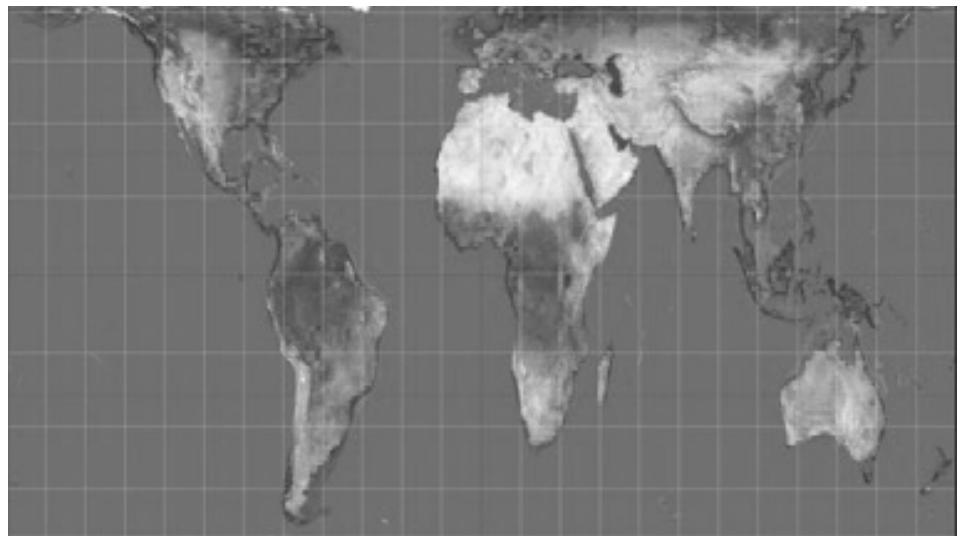
When Boston public schools introduced a new standard map of the world this week, some young students felt their world had changed.

The USA was small. Europe too had suddenly shrunk. Africa and South America appeared narrower but also much larger than usual. And what had happened to Alaska?

For almost 500 years, the Mercator projection – designed to aid navigation along colonial trade routes - has been the norm for maps of the world.

In the Mercator system, North America and Europe appear bigger than South America and Africa. Western Europe is in the middle of his map.

South America is made to look about the same size as Europe, when in fact it is almost twice as large, and Greenland looks roughly the size of Africa when it is actually about 14 times



The Sallie-Peter projection shows correct proportions putting the right size of Africa.

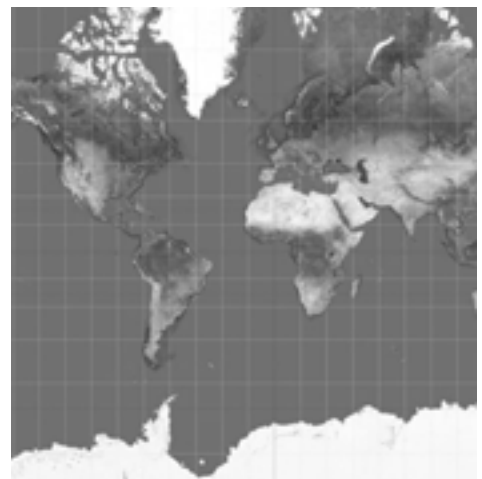
smaller. Alaska looks bigger than Mexico and Germany is in the middle of the picture, not to the north.

The switch to the Gall-Peters Projection sees Boston's public schools follow the lead of the United Nations, which has advocated the map as a more 'fair', less Eurocentric representation of the world, as have several aid agencies.

Teachers in the 2nd, 7th and 11th grades have already received their new maps, and say the reaction from their students has been fascinating. “It’s “interesting to watch the students saying ‘Wow’ and ‘No, really? Look at Africa, it’s bigger’”, Natacha Scott, director of history and social studies at Boston public schools, told *The Guardian*.

“Some of their reactions were quite funny,” she added, “but it was

also amazingly interesting to see them questioning what they thought they knew.”



The Mercator projection, the map most commonly seen hanging in classrooms and in textbooks, gives the right shapes of land masses, but at the cost of distorting their sizes in favor of the lands to the north.

REPAINTING THE MENTAL PICTURE OF AFRICA

KRISTIE AYERS



Luanda, Angola is ranked as one of the wealthiest cities in Africa. Photo By David Stanely

Introduction

If I told a group of people to close their eyes and paint a visual picture of Africa, I am sure that the universal theme would include elephants, zebras, huts, village people playing drums and similar images that are ingrained in our psyche. Part of this image still existing today is due to how African countries are portrayed in the media. If one Google searches “African Vacation” the results boast various safaris and “rugged getaways”. If I told people to imagine I was on a vacation with urban cities that hug lovely oceans with majestic mountains in the background, then asked where they thought I was, Africa would probably not be the first answer.

In 21st century classroom we are challenged, more than ever, to incorporate a multicultural

perspective as part of our daily language. The rural images referred to above may still exist in some parts of African countries, however there are also numerous urban hubs decorating this rich and diverse continent. Today’s students are exposed to a much broader global society than their predecessors, and we owe it to them to guide thinking beyond stereotypical Africa. How do we do that?. Let’s look briefly at two of the booming spots on this dynamic continent.

Urban Snapshot

The first stop on our trip will be to southern Luanda, Angola, which is located in Central Africa. The residuals of colonialism are still in effect here as the dominant language is Portuguese, with Bantu and other local dialects

being spoken as well. The climate in Luanda is mild with a low humidity, despite its coastal beauty. The coldest time of year is in July, and the mildest is January. According to an article written in 2015, The African Economist ranked Luanda as the wealthiest city in Africa.

Tourist activities are typical to other coastal areas, but Luanda also houses numerous museums, night clubs, high end restaurants, and an impressive shopping opportunities. Getting around will be simple as the government has been purposeful in making travel to and around Luanda user friendly. There is a six lane highway, complex rail system that goes all through the capital and beyond, and a large international airport to make getting to the city easy. Visitors may be surprised at the amount of salsa style music that fills the air and the obvious influence of Brazil on this African country. Smiling is considered a must to be a polite traveler in Luanda, it is a non-verbal sign of respect.

Leg two of our African Urban Journey will take us to Lagos, Nigeria, which is a coastal city in Western Africa. Stylish travelers will make it a point to head over during one of the world’s biggest fashion events: Nigerian Fashion Week. Big style is important is this big African city, so fashionistas will want to hit the local mega mall as well.

Tourists won’t have much trouble interacting with locals as English is the primary language spoken. While the climate is mild and typically enjoys temperatures in the 70s, be aware that



An open air market in Accra, Ghana. Photo by Jennifer Boylan

the rainy season does go from May through October.

While in Lagos, there is something for everyone to do. There are several renowned art museums, including the Nike Art Museum. History lovers will enjoy touring some stunning houses of worship, Christian and Muslim, historical museums and several national monuments. Prefer the great outdoors? No problem at all! Naturalist visiting Nigeria have options that span from snorkeling and fishing at Tarkwa Bay Beach to hiking and riding cable cars through the majestic Obudu Mountains.

Pause for a moment, if you will. Think about how Africa is presented by the media. When is the last time you heard a positive story about the second largest continent? Did you know that Africa has some of the wealthiest countries in the world? Did the dream vacations we highlighted fit the stereotype of starving children and wild safaris? Now, let's think about ways professional educators can combat the norm.

Classroom Application

In our classrooms, we have a unique opportunity to shine a modern light on Africa; this can be accomplished in a variety of ways. Some may prove simple while others are considerably more in depth. Here

are three ways per school level to incorporate Urban Africa into your classroom.

Elementary Level

1. Hang up a world map and periodically talk about the continents and countries. Make sure to include a star to show younger friends where they live in relation to the rest of the world. Talk about how places today are similar instead of focusing on differences.

2. When you read a book about Africa, if it focusses on more of traditional life and practices, take a few minutes to show pictures of what life is like in that area today.

3. Make a virtual field trip that highlights more modern elements of Africa. Make sure to include current music trends (don't go to the easy drum music), high fashion, and show modern living.

Middle Grades

1. Strategies may be as simple as using bell ringers/ warm ups to highlight Africans who are innovators in the world of technology, such as Bozoma Saint John.

2. Have students randomly choose 2 African countries to compare and contrast. As part of their project they can research what life was like in 1916 versus 2016. The classes could

then create a museum walk to teach the rest of the students about their countries.

3. Have students create a travel brochure that focuses on a metropolitan African city. Make sure to have them check out the official U.S. Government website for passport information, country regulations, immunization requirements, and travel warnings.

High School Level

1. Have students research what the life of teenagers is like in urban African areas. They should focus on technology used, cellular phones, dating, school, family roles and any other areas of personal interest.

2. Students can research African innovators within an area that they are personally interested. The students can make an iMovie presentation about their famous person.

3. Have students create a game that teaches their peers uncommon facts about Africa. This would be a fantastic ongoing project through the year to fill in those odd gaps of time. When everyone is finished they get a fun class game day!

Conclusion

While my commentary on the diversity Africa has been brief, the hope is that a door has been opened that the reader is curious to walk through. The world is ever changing and professional educators should be on the forefront of that change. Part of helping our students navigate the rough waters of life means that we become more proactive in broadening their view of the world. Maybe choosing one of the above activities can help your class take a baby step to focusing on African "big city" life and help repaint some mental pictures to include more current realities.

TEACHING WITH A GLOBAL PERSPECTIVE: A NEW APPROACH TO TEACHING MULTICULTURAL EDUCATION

MORGAN SKYLER CARLTON



Literature is one way of bringing about multiculturalism in the classroom.

Until recently, if you asked me about the culture of Africa I would have told you that it was a hot savanna full of elephants, lions, zebra, and antelope. I would have told you that the people are dark skinned and of a tribal nature living in huts and off of the land. Unfortunately, a good percentage of the American population shares a similar view of the continent of Africa, which by the way is not a country, as most consider it. Africa is actually the second largest continent in the world and the most diverse, yet it is also the most generally stereotyped.

In the summer of 2016, I had the incredible opportunity of participating in an African Institute at the University of Florida. Through this program, I was exposed to the diversity and depth of African culture. I learned about the language, geography, literature, politics, arts, music, dance, religion and more. The education I received had a dynamic effect on not only on my knowledge of the continent of Africa, but it has completely transformed my viewpoint of this amazingly diverse place. It makes me reflect. After 19 years of public education and obtaining a Masters degree, how have I developed such

a warped view of this large portion of our Earth? Furthermore, if my education of an entire continent can be so drastically altered in a handful of days, what other cultures have I been wrongfully stereotyping?

As an educator, I began to worry about the way I've been looking at and presenting cultures to my students. Have I immersed myself enough in these cultures to be able to teach with the depth and diversity that the cultures of the world deserve? Ultimately, am I giving my students a single stereotypical viewpoint of individual cultures or am I truly teaching them a global perspective?

Current Multicultural Education in Schools

Multicultural education is an important aspect of student education. It begins to teach the perspectives of all students within the group, and provide social empowerment to students from diverse cultures. "All students should be encouraged to affirm themselves as unique individuals and they should accept and respect the differences shaping individual identities of other students." (Koppleman, 2011) It was also developed as a way to educate students about unfamiliar cultures to create more accepting and culturally tolerant individuals. "Tolerance is the virtue that teaches us to live with the different. It teaches us to learn from and respect the different" (Freire, 1998) Multicultural education even goes beyond tolerance by teaching about the need for mutual respect between people belonging to diverse groups (Koppleman, 2011).

While the initial ideas behind the concept of multicultural education remain the same, often, the means by which these ideals are expressed in current education do not promote the inclusion of multiple cultures, but rather single each culture out and point out the differences. As educators, we tend to show a single perspective of a culture - the most well known, which leads to student education riddled with stereotypes. While stereotypes do stem from truth, they are oversimplified and too narrow of a viewpoint to properly show a culture in it's entirety. My previous viewpoint of Africa for example, was such a simplistic view that it is almost offensive and degrading of such an amazingly diverse culture.

Why Change our Perspective on Teaching Multicultural education?

In today's society, due to the changing demographics of the United States and blending of cultures, we can't simply teach the facts of each culture and call it multicultural education. "The United States is

considered the land of immigrants and cultural diversity, and our nation's ever changing demographics attests to this. Yearly, our nation and schools become more racially and linguistically different." (Ford, 2014) Students of today do not fall into easily identifiable categories that can be taught as separate entities. The United States has always been considered a 'melting pot' of cultures and today it is true now more than ever. Individuals identify with multiple cultures, multiple races, and speak multiple languages. Asking your students "...simple questions such as 'Where are you from?' or 'What is your nationality?'" can be very difficult questions to answer in certain schools. Such students may have parents of different nationalities, cultures, languages and even belonging to different religions. It is also difficult to say which their real 'home country' is." (Salgur, 2015) In order to be culturally sensitive to our students, we need to develop a new outlook on how we approach multicultural education.

New Global Approach to Multicultural Education

Educators need to transition from teaching cultural facts to cultural awareness through examining cultures and identifying not only the differences, but the similarities. In doing so, we can achieve a new approach to multicultural education that will benefit the current culture of our diverse student populations. We will be able to alter our student's thought process when it comes to viewing the cultures of the world around them.

Some educators may ask, how do I incorporate multicultural education meaningfully in classrooms with no apparent racial, ethnic, or cultural diversity? (Derman-Sparks & Ramsey, 2005) Even though a classroom or even community may not be culturally diverse, it should have no impact on teaching your students with a global perspective. It's much easier to teach students multicultural education who can relate to multiple cultures,

because they are already naturally making connections between their cultural backgrounds and what you are teaching. However, the real challenge we pose to educators is how to teach students with limited diversity in their cultural background or current community how to have a global perspective. Luckily, the global approach to multicultural education does not rely on the diversity of the group you are teaching. The question is, what does this look like in practice within a current classroom?

Thankfully, we don't need to completely rewrite our current curriculum and infuse new specifically cultural lesson plans to be teaching with a global perspective. We simply need to be aware of the format in which we present information to our students. We need to start analyzing the content we are teaching with an alternative mindset. Through asking ourselves different questions in lesson planning, we can use the current curriculum and make meaningful connections that provide cultural awareness and a global perspective to our students.

When developing lesson plans we are prompted to answer questions such as: What is my objective? How will I differentiate this lesson? What are my higher order thinking questions? To make ourselves think globally, we also need to be deliberate in asking ourselves questions that reflect the culture of our topics... Where did this originate? What cultures use this? How can I connect this across multiple cultures? How can I connect this to my student's culture and make it relevant to their life experiences?

It's the language that we use and the questions that we ask that will transform our classrooms from being multicultural and showing the differences between cultures, to having a global perspective and showing how we are all interconnected.



Ensure that you bring a global approach in your class. Photo by Royalty-Free/Corbis

What does a Global Approach look like in a classroom?

I have chosen three specific subject areas to focus on and demonstrate how to bring a global perspective into your current teaching practices within your classroom. Using the diverse continent of Africa as my example, I will demonstrate how to alter your mindset on teaching and ultimately how to change the way your students think about cultures of the world.

Literature:

When teaching literature, we should ensure that we are not simply teaching authors that originate from our country. We need to diversify the cultures that we pull our texts

from and have a diverse collection of authors, ranging in cultural backgrounds, gender, religious viewpoints, etc. While this may seem obvious in the upper grade levels, it is even more important in early childhood education. Students need to see that various cultures and genders, including their own, are represented through authors. If young children do not see something presented to them, then they will not see it as a possibility for their own future.

In analyzing texts, point out the origin of the works. Have your students analyze a text based on the culture and perspective of the author. However, we need to be careful not to generalize authors into categories or stereotypes of their country or culture.

For example, when teaching about the African author, Wangari Maathai, we should focus on her specific personal background, culture, life experiences, and context for writing. We cannot generalize to say these are the viewpoints and experiences of all Africans. The language in which we present authors to our students is very important as well. We should not generalize to say this is an 'African author', but rather put the individual first by saying for example 'this is Wangari Maathai from Kenya'.

When reading a text with your students, initially have students consider: Where is this text from? What time period was it written in? What was the context that the text was written from? What did this specific author expect to achieve by writing this text? If a student is comparing a text from another culture to their current culture, and it is from a different time period completely, they will have a narrow view of the culture that the text is drawn from. For example, if an author is writing about colonial Africa, you need to make sure that your students are aware of the time period and can accurately connect it to colonial America. If they try to compare the people, attitudes, and actions of colonial Africans to modern day Americans they are going to develop a very corrupt impression of the current African culture.

Additionally, when teaching about texts that seemingly come from our culture we should dive a little deeper into the roots of the text's origin. For example, African folktales laid the foundation for American nursery rhymes, which would be a great connection to show to your students. Also, many stories that have found their way into American culture, originated in Africa. Our classic story of 'Chicken Little' is a prime example of a story that found its way to America told by slaves (Holloway, 2010). It's connections such as these that make the peculiarity of Africa begin to disappear and our students start to realize the similarities among themselves and those children of other

cultures.

Geography:

Geography seems like an easy topic in which to bring in cultures and teach diversity. However, today we are still teaching misconceptions about the geography of our Earth. Until last summer I was not aware of the actual enormous mass of Africa. My ignorance stemmed from viewing the most common map representation of our Earth, the Mercator projection. While this map representation is the one primarily seen in schools, it only shows the correct shapes of land masses, at the cost of distorting their true sizes. For instance, North America looks larger than Africa, but in reality Africa is three times bigger than North America. Theoretically, you can fit North America into Africa and still have space for India, Argentina, Tunisia and have some left over (Zolfagharifard, 2014). I was astonished to realize I didn't even know the true comparative size of the continents. As educators, we can make sure that our students are aware of the distortion that occurs when cartographers attempt to portray a spherical world on a flat map. We can introduce them to the Gall-Peters projection, which provides the correct proportion of land mass to the continents (even though the image becomes slightly stretched near the poles and equator). Through showing students the accurate sizes of countries they may be able to develop a better understanding of the population, land space, and culture that resides there. Personally, knowing that Africa is of such an enormous mass, leads me to a better understanding of how it can hold so many diverse cultures within: 55 countries, over 2,000 different languages and 3,000 distinct ethnic groups ("Beautiful and Diverse", 2001).

Through teaching Geography, we can have students spend more time comparing and contrasting different cultures. Rather than grouping countries together into regions and making generalizations, students

should explore specific cultures and analyze them deeper to see how they all relate. Specifically looking at Africa, each student in a class could have their own country to study and share with the class. Alternatively, each student could study a specific culture within a country and find connections or differences between them.

Music:

Music is not a topic typically taught in a general education classroom. Yet, by incorporating simple practices you can expose your students to a broader view of music around the world. In my classroom, I often have background music playing during our morning work time (before the bell), or during quiet independent work time. I usually play some form of classical music or modern instrumental songs; through altering what I play on a daily basis it is an easy change to open my students up to a more global perspective. Hearing sounds and music that may be peculiar and allowing my students to become familiar and comfortable with them will consequently make my students more globally exposed.

It is important to be deliberate in choosing the specific cultural music that you play in your classroom. Originally, I thought that African music was all about drumming. Alas, now that I have been exposed to a variety of music from Africa I have come to realize there is an extreme diversity in the genres of music from this continent. It ranges from hip hop, to gospel, to reggae, to modern lyrical, and then to traditional music with drums. In choosing the global music we play, once again, we need to be careful to not fall into the trap of stereotypes. Nevertheless, if you deliberately choose the music you play to show a depth of our worldly cultures there are multiple ways to share this with your students. You could 'travel' to a different region of the earth each month and explore the different types of music there. Or, you could show a different song from a different continent each day of the

week and rotate around the world daily. Whichever way you choose to incorporate worldly music into your classroom, it will be an experience that can reach all students in an aural learning style of a global perspective.

Conclusion

Multicultural education is growing as important factor in education today. It is up to us as educators to choose how we will incorporate it. Will we show the facts and diversities between cultures, or take a global perspective? I believe we should view multicultural education as a puzzle. Rather than teaching each individual puzzle piece of culture, we should focus on the complete picture and how the parts fit together to make a whole of the human race. We need to remember, and remind future generations, that people are people. We all originated from a single point of origin, in Africa, and we all have similarities among us.

THE IMPORTANCE OF LANGUAGE EDUCATION: MULTILINGUALISM IS THE WORLD'S NORM

KIRSTEN FLAMMAND



Kanga material worn in East Africa is a great way to learn the Swahili language. They have proverbs printed on the cloth such as: "Akili ni Nywele Kila Mtu Ana Zake" (Wisdom is like hair, everyone has his/her own. Celebrate your diversity/uniqueness/singularity/individualism). Photo by <http://www.designindaba.com/articles/creative-work/swahili-proverbs-21st-century>

"Elimu ni mali ambayo adui hawezi kuiteka"

Swahili Proverb: Education is a possession that no enemy can capture.

The modern African world is not just a haphazard collection of impoverished "failed states." It is an enormous amazing continent, rich in many cultures and traditions, and whose people speak over 2,000 beautiful languages. This diverse human tapestry spans many thousands of years. And yet, as I began my study on current

African language education, it became immediately obvious to me that much of the recent research focuses on the negative: where African education is failing. This article focuses on why language education in Africa is so important, some of Africa's historic strengths and challenges, and the policies that some countries (especially South Africa) are creating in order to ensure better futures for their children.

The fact that struck me the most during my research was from Nayr

Ibrahim of the British Council who observes that monolingualism is not the norm in the world. He writes that "over 50 percent of the world's population function in two or more languages on a daily basis." In other words, multilingualism is actually the world's norm. Wow! I have been working for many years in the American public high school system where the norm is "It is just too difficult to teach students a second language, so we should stop pushing it." Is it possible that American education could learn some-

thing from the millions of multilingual people in Africa?

Let's first look at why language is important. Language is never simply a neutral instrument to convey simple meaning, but, according to Prof. Kitula King'ei of Kenyatta University, it is far more complex. Language is an organic, incredibly complex culturally subjective system reflecting peoples' worldview. He explains how language symbolizes not only simple messages, but the common beliefs and psychological make-up of its community. Sociologists and historians know that no meaningful change can occur without the full participation of the masses. Thus, the importance of speaking to people in their own languages, and the ability for them to communicate clearly with each other, cannot be over-emphasized.

Not only is language essential for the future of Africa, but it is clear that language, especially the oral tradition, was incredibly important in Africa's past. Most ethnic groups treasured a tradition of public debate—a political format of sorts—on group issues, where the expectation was, not necessarily to vote, but to reach consensus together. Many ancient African cultures stress the importance of this tradition. Additionally, Maria Ngrosz-Ngate, an anthropologist with African Studies at Indiana University, describes the high-status bards (or griots) in many African cultures, who “memorized the royal genealogies, transmitted family traditions, and sang the praises of those who stood out through their actions.” Much has been written about the many other ethnic groups whose rich oral traditions include poetry, riddles, proverbs, drama and song, in addition to each group's legends and folklore.

Sociologists have long understood that language is intertwined with all other aspects of culture. This includes deepening cultural bonds, as described above, as well as drawing lines of division; language can increase the cultural power and dominance of one group over another, according to Dr. Terry G. Jordan of UTA. Study-

ing the problems arising from group domination seems especially crucial in Africa, given its reality of so many languages and its history of almost total European colonial control. In Swaziland, for example, the governmental awareness of the problem of language domination is a factor that has led it toward a language education policy of total English immersion from the earliest grades.

Indeed, according to Sociology's Sapir-Whorf hypothesis of linguistic relativity, our entire idea of reality depends largely upon our language. Our ability to see and comprehend our world is completely limited by our ability to use language. Language is necessary, first, to form our thoughts, both the mundane and the transcendent, and then, to precisely communicate our thoughts with others. This theory clearly explains the “intertwining” effect of language on all parts of culture as claimed by Dr. Jordan. For example, it is commonly told that early Christian missionaries to Africa were dismayed because the Africans had no word to express the idea of a single, all-powerful God. It is easy to see how the inability to translate just this one word could create insurmountable communication and philosophical challenges between cultures.

Therefore, since language has proven to be so important in every human culture, we need to look carefully at issues of teaching and learning language in African schools. The reality in Africa today includes rural ethnic groups who communicate primarily in their African home language, plus urban regions who communicate primarily in another language. Understandably, we find a constant tension between two opposing truths: First, for many good reasons, children should be taught in schools which use and respect their home languages. And yet, for many other good reasons, children should be taught the prevailing regional languages of economic and political power.

"Mtu hauzi kabila yaki."

Swahili Proverb: Be faithful to your people.

Tony Calderbank, who serves as Director of the British Council in South Sudan, describes the following problem as common throughout Africa. He writes that a young child is generally taught in his home language until age 10 or 11. Around that time, his school lessons switch completely to English (or one of the other colonial languages), at which point the child naturally gets more confused and frustrated. When he begins to fall behind in his studies, he starts to assume that he is just not very smart. He also assumes that his home language is lesser and inferior, and therefore begins to label his own home culture as lesser and inferior. This story of “linguistic confusion,” according to Calderbank, “is played out across Sub-Saharan Africa every day” and is often considered a root cause of African children not achieving their academic potential. Some have called this psychological problem “colonizing the mind,” and they assert that every time an African child uses English instead of his own language, he is further enriching another culture rather than his own. Calderbank writes that many international groups have studied this problem, including the African Academy of Languages (ACALAN), UNESCO, and the British Council.

"Akili ni mali."

Swahili Proverb: Ability is Wealth.

At the same time we must look at the positive effects of multilingual education; today most urban Africans are effectively multilingual. Indeed, in some areas, such as in the Swahili-speaking region, people often become “tri-lingual,” by first learning their home language in their family and neighborhood, then learning Swahili (the regional language) in secondary school, and finally learning English in college. Neuropsychologists point out that this vigorous neurodevelopment in the brain positively

affects multilingualists' brains and personalities. Writer and educator Mia Nacamulli reports in her TEDed talk "The Benefits of the Bilingual Brain" that one of the brain areas most affected by multilingualism is the dorso-lateral prefrontal cortex, which is associated with executive function, or an increased ability to make decisions, to multi-task, to move quickly from one train of thought to another, and to make mature judgments. Undoubtedly all these qualities would be extremely valuable for anyone to thrive and succeed in complex modern Africa.

So, which is it? Does the child in multilingual Africa suffer from "linguistic confusion," or does she benefit from increased neurological development and better executive function? The answer, of course, is not simple, but many countries are working in various ways to try to decide how to best educate their children to nurture their brains and their personalities.

One country which is making a serious research-based attempt to get language education right for its children is South Africa. There is a great deal of literature written on the topic of South Africa's language education philosophy, along their successes and challenges. South Africa's "language of power," according to J. Olivier, is English, which is associated with political power and prosperity. It is the language most often used by politicians, government officials, in the workplace, in colleges, and by the media. The 2011 official census shows that in a country of over 50 million people, less than 10%, or about 5 million speak English as their first language, while there are well over two million who have chosen English as their second language. The use of English is growing, which helps unity and national identity, but South Africa acknowledges the importance of preserving its local African languages as well.

One reason that South Africa is very intentional about its language education is its painful history of Apartheid. Overcoming that system led to a new democratic government, and now to the careful development of a new

forward-looking constitution, which claims 11 official national languages. Merely including these traditional languages in the actual constitution is a huge step forward toward cultural inclusion. Another important policy document, South Africa's National Education Policy Act of 1996, operates according to these statements: "our cultural diversity is a valuable national asset and hence (we are) tasked to promote multilingualism, the development of the official languages, and respect for all languages....The new language policy is a...necessary...strategy of building a non-racial nation....to facilitate communication across the barriers of colour, language and region... respect for languages other than one's own...(accepting) a wide spectrum of... locally viable approaches toward multilingual education...." South Africa appears to be serious about encouraging multilingualism.

One recent action is the current effort made to require even first language speakers of English and Afrikaans (the two official international languages) to learn at least one of the nine other official native African languages. This attempt is truly progressive, partly because of the known effects of language on cultural understanding and political unity, and could help South Africa's next generation to recover more quickly from the emotional and systemic scars of the Apartheid system.

Great philosophical theories may sound noble, but the real challenge is finding workable strategies and tactics in the actual schools. The South African Language-in-Education Policy is guided by the following statements: It proclaims the right of each parent to decide which language their child should be taught in. This choice must be made when the child first enters school. Then each school's leaders must take the requests into account and work towards multilingualism in their school. Decisions are made based on certain percentages of parental requests, as well as on resources available. The document also states that language learning is so important that

failing a language class means failing an entire grade. This policy impacts every single student in South African schools.

And yet despite this written commitment to multilingualism, the reality in the school system does not yet totally reflect the country's multilingual nature. Most schools are still taught mainly in English, especially after the primary grades, because of various financial, infrastructure, and teaching resource reasons. Additionally, many parents who speak African languages still choose English for their children, seeing it as the path toward economic power, perhaps not realizing that it is also a path that leads away from their ethnic culture. Another unfortunate reality is that, according to a 2002 survey by the Pan South African Language Board (PanSALB) only 22% of these second language English speaking students are able to fully understand political, policy and administrative related speeches and statements made in English. In other words, the South African children educated in English-speaking schools may be giving up their home language, while at the same time, not yet achieving fluency in English. Fortunately, there seems to be an intentional effort to study the results and provide resources to keep working toward better solutions of this incredibly complex challenge.

For me, the most striking thing I learned while researching this topic is the fact that "multilingualism is the international norm." I feel like I have been working in the American high school system under the delusion that "learning a second language is simply too difficult for the average high school student, and so we shouldn't bother." This idea is widespread in the USA. There have been at least three legislative moves in this direction in my state within the past decade. First, the previous high school graduation requirement of two years of a foreign language training has been reduced, so that more students now graduate without ever studying another language besides English. Next, there's



Kanga is a popular cloth worn in East Africa. It always has Swahili words printed on it such as the following and provides a way to learn the language: *MUNGU TUPE FURAHA NA MAISHA MEMA*. -GOD GIVE US HAPPINESS, JOY AND BETTER LIFE (lit. trans)

currently a conversation about allowing American Sign Language studies to take the place of the foreign language requirement. While we can agree that learning ASL is a lovely thing, it is simply not the equivalent studying the complex historically developed languages of another culture. In addition, less than .2% of Americans are deaf, while over 20% of children in American schools speak another home language besides English. Besides the critical importance of helping this 20% of children within our schools, we must consider the crucial challenges of their place in a future world of inevitable globalization. Therefore, ASL should not take the place of learning a foreign language. It would be wonderful if millions of American children could learn ASL—but not if it means those same children lose valuable exposure to the language of another culture. A third political movement in my state is to allow Computer Programming classes to take the place of the foreign language requirement for high school gradu-

ation. While it is probably true that our American economy needs more computer literate employees, it is even more true that our global community needs multilingual citizens. Neither the lowering of graduation requirements, nor replacing ASL, nor better computer literacy can compare to the personal, cultural, and international benefits of studying foreign languages.

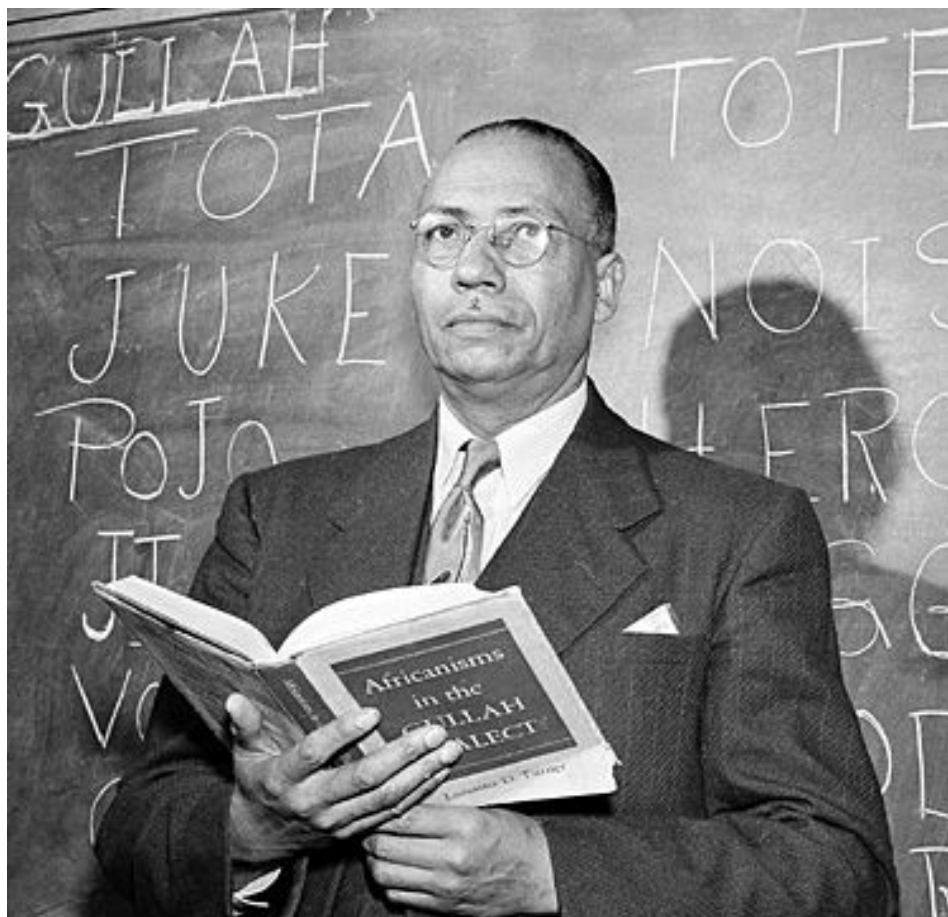
Somehow, American schools need to figure out how to achieve what African multilingual schools are working on so deliberately and so hard: how to raise multilingual children who maintain their ethnic identity while functioning and succeeding in our increasingly global community. Perhaps someday the successful educational experiments of The Rainbow Nation can lead all of us toward more unity in the reality of our Rainbow World.

"Education is the most powerful weapon we can use to change the world."

-Nelson Mandela

THE HISTORY AND ATTITUDES OF AFRICAN-AMERICAN ENGLISH IN AMERICA

SABRINA CASTRO



Dr. Lorenzo Dow Turner, Roosevelt College, 1949. His studies were the first to show that people of African heritage retained and passed on their cultural identity and language, despite slavery. Photo By AP

As of 2015, English is the official language of 88 countries spanning across six continents. Each country has its own unique set of dialects that are spoken by its citizens. The United States alone has about 25 dialects within its area of 3.8 million square miles. (Geography & Branch, 2012) There has been a great debate among linguists and scholars on whether Black English, or Ebonics, is accepted

or rejected as a dialect of the English language. This paper addresses the influence of West African languages on Black English in America and the attitudes of Americans today of what scholars refer to as African-American Vernacular English. Throughout the article, Black English, African-American Vernacular English, and Ebonics is used interchangeably.

Trans-Atlantic Slave Trade

In order to discuss African-American English, we must revisit the Trans-Atlantic Slave Trade. Between 1441 and 1888, millions of Africans were enslaved. European and African nations used Africans as a means of economic advantage and global strength. (Hood, 2010) Traders left European ports to travel to Africa's west coast for the first leg of the triangular trading route. This is where people from the West African countries including, Ghana, Mali, and Songhai empires were exchanged for goods such as glass beads, whiskey, ivory, and guns. Not only were the enslaved Africans traded for goods, but many were kidnapped from their homes. Aside from being profitable for the European colonizers, the demand for cheap labor on plantations increased and slaves were considered "Black Gold". (Sylvester, 1998)

During the infamous Middle Passage, or the second leg of the triangular route, enslaved Africans suffered a treacherous trip from the west coast of Africa to the Americas. Enslaved Africans who actually survived the voyage were sold and began their lives as slaves. Without enslaved Africans, the Americas would not have been a successful economic venture for Europeans.

The first Africans were brought to Jamestown, Virginia port in 1619, and by 1860, the population had grown to 3,950,528, 13% of the population (Hood, 2010). The language the people spoke did not seem important

to European slave owners, but within a century, the language variety of enslaved Africans had developed and was distinct (McCollie-Lewis, 1998).

The mistreatment, abuse, and torture of enslaved Africans forced them to find ways to escape enslavement. The Underground Railroad was a “loosely-knit network of free blacks and sympathetic whites who assisted enslaved Africans to escape from slavery in the South to freedom in the North” (Hood, 2010).

African Roots of Africa-American Vernacular English

There are one to two thousand languages on the continent of Africa. Languages such as Swahili and Hausa are spoken by the majority of the population, while smaller ethnic languages are spoken by few (Harris, 2003). Since enslaved Africans were mainly from West Africa, West African languages have had a major influence on African American Vernacular English. Most enslaved Africans are from the Niger-Congo region of Africa. African languages were primarily oral.

The presence of Gullah in North Carolina, South Carolina, and Georgia is the clearest example of African languages present in the United States in the twenty first century. Although the origin of Gullah is debated, African-American linguist Lorenzo Turner identified African language roots. For example, the inner-dental fricative “th” does not exist in neither Gullah or in the West African language. Also, both Gullah and West African speakers substitute ‘d’ and ‘t’ (Harris, 2003).

African-American English Vernacular and Ebonics

According to the Linguistic Society of America, Ebonics is defined as “black speech”. The word Ebonics is the blend of the words ebony, meaning black, and phonics, meaning sounds. The term Ebonics was created in 1973 by black scholars, but the term was rarely used due to the negative connotations associated with it. Ebonics became a household term in 1996 when the Oakland, California School Board

recognized it as the ‘primary’ language of its African-American students (Rockford, 2012). There is a significant difference between Northern and Southern AAVE, but research suggests that AAVE is uniform throughout the Northern United States and that AAVE is an oversimplified version of standard American English (Ash, 2003).

Key characteristics of what was called Ebonics are double negatives, such as ‘isn’t no’, dropping initial and final sounds like saying ‘pacific’ instead of ‘specific’, or ‘baf’ instead of ‘bath, similarly to the Gullah language. Another feature of African-American English is the usage of the very “be” in place of “is” (McCollie-Lewis, 1998).

Current Attitudes towards African-American English Vernacular in America

Since language is learned, geographic, socioeconomic, and ecologic factors influence whether a Black American is exposed to Ebonics (Ndemanu, 2015). Speakers of African-American English Vernacular (AAEV) are perceived as less credible compared to standard American English (SAE) even though AAEV serves all communication functions (Billings, 2005). Even African-American teachers have a negative view of AAEV. Sounding “black” and “white” has been used to judge both White and African-Americans. Billings conducted a study where 261 Black and White participants determined how American English and Black English were perceived on 20 credibility measures. His study concluded that standard American English was perceived as more credible than Black English, but “speaker dialect did not alter perceived trustworthiness and likability” (Billings, 2005). Some argue that recognizing Ebonics or AAEV as a different language from SAE supports the argument that Black Americans are fundamentally different than White Americans in terms of cognitive abilities and behavior.

Although I do not believe that African-Americans and White Americans, or any human being regardless

of ethnicity and gender, have different cognitive and behavioral capabilities, I do think it is important to recognize AAVE as its own form of English. African-American writers such as Langston Hughes and Melville Herkovitz acknowledge the African culture and the linguistic connection between African-Americans (Harris, 2003). There is an abundance of history that accompanies AAVE, as well as cultural significance, that should be celebrated and acknowledged.

PAN AFRICANISM: ITS GENESIS AND EVOLUTION

RUTHA KARIUKI

Introduction

Pan-African is an ideology that all people of African descent, worldwide, should make a bold stand together to address their common interest. This movement originated through people of African heritage, who were born or lived in other parts of the world other than Africa. The objective of the movement was to address political and cultural challenges faced by the African diaspora.

African Diaspora

Over the course of Africa's history, dating about 100,000 years, there were about five major migration events occurring at different times. However, from the 15th century through the 19th century, the fourth major migration event took about 200,000 Africans from Western and Central Africa to various parts of Europe, and about 12 million to different territories in the Caribbean and in the Americas (Palmer, 1998).

Most Africans of the diaspora longed for home. Therefore, Africans of the diaspora maintained part of their culture in their new societies. African folklore, music, language, food, art, and clothing were infused with the western lifestyle. The need to connect with Africa resonated in diasporic Africans for generations. However, it was not until the late 18th century that a movement arose to connect the communities of the diaspora back home to Africa.

Pan-Africanism Congresses

Pan-Africanist philosophy held that slavery and colonialism tore



W.E.B. Du Bois with first Ghanaian President, Kwame Nkrumah, Accra Ghana, in 1962.

apart the culture and values of African people. Pan Africanists believed that people of African descent must be “interconnected” in order to stand a better chance of redeeming their culture and values, and gaining justice and equality. In the early 20th century, Pan Africanists held several conferences to discuss liberation of African countries from the colonialist powers. The participants were mainly the African intellectuals from Europe, North America, and Africa (Adejumobi, 2001).

The first Pan-African congressional meeting, held in 1919, was organized by WEB Du Bois. The objective of the meeting was to appeal to the Versailles Peace Conference by addressing suppressive political and economic conditions taking place

throughout primarily black colonies and the Americas (Bande). The second congressional meeting established a declaration named London Manifesto. The third congressional meeting in 1923, many delegates were not in attendance. But, those in attendance deliberated on issues such as, abolishing colonization in Kenya, Rhodesia, and South Africa (BBC). Notably, they demanded implementation of laws in the U.S. to protect black people from mob lynchings. In 1927, the fourth congress was held with an agenda of promoting independence and self-governance in Africa (Campbell).

The fifth congressional meeting, held in Manchester in England, was considered one of the most significant of the conferences. Eighty-seven delegates attended, representing over 50

organizations from the Caribbean, United States, south Asia, and Africa. The meeting was touted as having the largest turnout of African political figures. According to W.E.B. Du Bois, who travelled from the United States at age 77 and was the founder of the first congressional conference, described the 5th congress as a 'decisive year in determining the freedom of Africa'. Topics deliberated at the conference included racism in Britain, oppression in South Africa, and problems in the Caribbean.

The Pan-African Congresses achieved the esteem of a peace-maker movement for decolonization in Africa and the British West Indies. Also, it commanded an end to colonial rule and racial discrimination. This conveyed the push toward the progressive battle against imperialism, and racial inequalities of African people.

Significant leaders in the Pan-Africanism Movement

Throughout many regions of the world, Pan-African leaders sprouted up to advocate unity among Africans and people of African descent. This unified energy was most significant in the United States, Caribbean, and in Africa.

Marcus Garvey, a Jamaican native, began his movement called Universal Negro Improvement Association or UNIA in 1914. He was known for his advocacy for the economic growth in black communities and for his polarized 'Back to Africa' movement. In 1917, Garvey relocated the UNIA to New York City, where he was influential in three continents through his speeches and his newspaper, the Negro World. Garvey's main goal was to return the millions of black people in the new world back to Africa using ships that he called ships the Black Star Line. Though his vision failed due to bankruptcy and misappropriation of funds, Garvey began one of the most radical movements of Pan-African history. His widespread influence is often referred to as 'Garveyism' because of the widespread influence on black communities in the United States,

Caribbean, Latin America, and Africa (History, 2009).

W.E.B. Du Bois was the first African American male to graduate from Harvard University. He founded the NAACP, a world-renowned organization created to advance the interest of black people in the United States. However, he was one of the most radically criticized civil right activists. He protested against the injustices of Africans of the diaspora and Africans suffering from colonialism and challenged European and American governments to revise oppressive laws. However, it was not until 1900 that Du Bois became globally known to Africa and the diaspora after organizing the first Pan-African congress. Du Bois remained active in the movement and a keynote figure. He organized congresses and created ties with numerous African leaders. In his last years, Du Bois relocated to Ghana under the leadership and invitational stay of President Kwame Nkrumah.

Kwame Nkrumah, a native of a Ghana, attended college in the United States from 1939–1943. This is where he began to gain interest in various European philosophers, economists, and political figures, and advocacy for the freedom of Africa against European imperialism. In 1945, Nkrumah attended and helped organize his first Pan-Africanist congress, which was the fifth congressional meeting. Throughout his time in Britain, he remained active in the movement and became the president of West African Student Union, an independent institution driven by politically radical students. In the 1950s and 60s, Nkrumah played an important role of progression of the movement in Africa. One of his main objectives was dismantling elitism, imperialism, and tribalism in the people of Africa. He believed unifying African nations and encouraging political-economic equality were the best strategies for defeating colonialist powers. This strongly aligned with his vision of a 'United States of Africa' initiative, but to no prevail (Azikiwe).

Pan Africanism today

During the initial stages of the Pan-African movement, Africa and the diaspora pan African organizations collaborated closely in advocating for the main issues that affected them at the time. However, most modern Pan-African diasporic organizations focus on the needs of their specific diaspora, or focus in connecting organizations in Africa, but most do not collaborate among themselves. The spirit of unity is not as common. United States organizations such as World African Diaspora Union, Pan-African Association, and Collective Black People Movement are successful in maintaining their affiliation with Africa.

World African Diaspora Union is an organization based in Atlanta, Georgia and their vision is the unification and restoration of African people and their mission is the liberation, unification and empowerment of African people, with one central government in Africa. They desire to work closely with African organizations to form political unity between all people of African descent (World African Diaspora Union).

Pan-African Association is a Chicago, Illinois mission to enable Chicago's refugees and immigrants to come together as a cohesive, supportive group. Also, it encourages all refugees and immigrants to express and maintain their cultural heritage as they adapt to life in the United States. Pan-African Association is a place where Africans, those of African descent and the greater community can come together and participate in African culture (Pan-African Association).

Collective Black People Movement (CBPM) is an international organization that has 118 organizations in the following places: Africa, Middle East, Asia, Pacific Region, Caribbean, Central America, Europe, South America, and North America. Their mission is to gather, document, and organize the skills, talents, and education of African people for the purpose of self-help and collective development

TOURISM TRENDS IN SUB SAHARA AFRICA

LAURA ASHLEY



Lively African dances attract tourists throughout the continent. Photo by Amanda Edgell

Worldwide, tourism contributes more than 9 percent of global GDP, 5.8 percent of exports, and 4.5 percent of investment. Africa has the second fastest growing tourism sector in the world after East Asia and the Pacific. Even during an economic slowdown between 2009 and 2010, international tourist arrivals in Africa increased almost 8 percent. Even with the Ebola outbreak in West Africa in 2014, 65.3 million tourists visited the continent. This is an increase of 200,000 from the previous year and a leap from 1990 of 17.4 million visitors. In 2016, 1 in every 20 jobs in Africa was related to travel and

tourism. It is predicted that international hotel chains will spend hundreds of millions of dollars in Africa in the near future to satisfy Africa's international tourists and its own rapidly growing middle class (Christie et al., 2014).

Sub-Saharan Africa is outperforming other regions in tourism growth, and revenues from tourism already represent more than double the amount of donor aid. According to the World Bank, Sub-Saharan Africa's tourism industry will directly employ 6.7 million people by 2021. It is suggested that 33 of Sub-Saharan Af-

rica's 48 countries presently have the capability for tourism success if given strong political support and draws greater private investment. "Africa's private companies are increasingly attracting regional and international investment and the returns on investing in Africa are among the highest in the world," says Makhtar Diop, World Bank Vice President for Africa.

Some countries including Madagascar, Mozambique, and South Africa have eased visa requirements and tourism has swelled. Countries that have adopted a regional visa cooperation approach have experienced great

economic rewards. The East African Community (EAC) has included three of its six countries in its East African Visa: Kenya, Rwanda, and Uganda. The Southern African Development Community (SADC) participated in a pilot program from November 2014 to May 2015 using World Bank grant money to form the KAZA Visa between Zambia and Zimbabwe. This visa is the first step in an idea dating back to 1998 when leaders of the SADC expressed an interest in establishing a UNIVISA which would include all fifteen countries in the SADC. Dr. Charles Leyeka Lufumpa of the African Development Bank Group states, "Attempts to encourage free intra-African trade and movement of people in the ECOWAS sub-region must also be addressed. It is through free trade and ease of access that tourism will thrive." ECOWAS is a regional group of fifteen West African countries.

The New Partnership for Africa's Development (NEPAD) is an economic development program of the African Union whose beliefs include African self-reliance and international partnerships. It created its Tourism Action Plan in 2004, with the belief that tourism is one method that can revive the development of Africa, although it has not yet been fully implemented. This came after the approval, in 2000, of the Yamoussoukro Decision (named after the city in Côte d'Ivoire where it was approved in 1999), which intended to open up the continent's airline sector to competition. This initiative is also known as "Open Skies for Africa". Although it too has not been fully implemented, it is expected to create 155,000 new jobs and contribute \$1.3 billion to the continent's GDP.

According the African Development Bank Group, Africa has the world's youngest population. Within the continent, 70% of the population is under the age of 25. Young men and women make up 37% of the work force, but constitute 60% of unemployment. For this reason, the ADB aims to promote tourism in order to raise the incomes of these youth, who form a high percentage of the job holders in

the sector. The World Travel & Tourism Council estimates that 3.8 million jobs (including 2.4 million indirect jobs) could be created by the tourism industry in Sub-Saharan Africa (SSA) over the next 10 years.

Top 10 African Countries

The World Economic Forum 2015 lists the top 10 most tourism-ready economies in Africa. In order from most ready are South Africa, Seychelles, Mauritius, Namibia, Kenya, Cape Verde, Botswana, Tanzania, Rwanda, and Zambia. These countries have created a positive climate for investment by simplifying their tourism policies, opening air transport and expanding tourism while guarding their communities and environments.

The World Travel and Tourism Council (WTTC) has compiled a list of the top 10 countries in the world tipped for a tourist boom. Out of the 10 countries, 4 are African. Namibia is listed at number 10, Mozambique at 7, Tanzania 6, and Zambia 4.

Namibia leading in Tourism

Namibia is a country that is leading the way in attractive tourism practices. Over 1 million tourists have been visiting Namibia since 2011. Namibia is rich with wildlife, coastline, rivers, deserts, salt pans, mountains, and grassy plains in addition to its cities and villages. Its red sand dunes are some of the most photographed in the world. One of the reasons tourism is projected to boom there is because of the rise of sustainable tourism. According to the UN World Tourism Organization (UNWTO), sustainable tourism is tourism development with a balance between environmental, economic and socio-cultural aspects. A proper balance must be established between these three dimensions to guarantee its long term sustainability.

After Namibia gained independence from South Africa in 1990, it was among the first countries in the world to include plans for conservation in its constitution. More than 42% of its land is protected by the government. It turned ownership of its wild-

life back to the people by using a system of community-based management. This system consists of 79 communal conservancies covering 20% of Africa. The idea is to give benefits and create jobs through hunting and tourism. One conservancy now earns about \$172,000 a year and has created jobs for more than 30 area residents.

These conservancies are legally recognized by the government and run by local communities that protect the wildlife for tourists and hunters. The conservancies aren't parks. More than 400,000 Namibian people live inside the unfenced conservancies and keep watchful eyes out for poachers. Most residents continue to work herding livestock but they set aside a portion of their common land, 30 percent for example, exclusively for wildlife. Overall, conservancies earned about \$5.3 million in direct income and generated about \$40 million for the Namibian economy in 2009. Trophy hunting is typically the first source of revenue. The government sets limits based on sustainability. Trophy fees range from \$1,000 for a kudu up to \$25,000 for an elephant, so Namibian people are aware of the value of wildlife. Poaching is socially unacceptable because it is viewed as taking money from a neighbor instead of the government.

As a result, where Kenya and many other African nations are quickly losing their wildlife, Namibia has shown a significant increase. Namibian animals once considered endangered (including the black rhino) have seen population grow since the nation's conservation efforts began. Because of this success, the Ministry of Environment and Tourism frequently relocates animals, sometimes critically endangered black rhinos, from overcrowded national parks onto unfenced conservancy land, where they have room to recover to their past numbers. The communal conservancies have the world's largest population of free-roaming black rhino, and expanding populations of lion, elephant and cheetah. The community conservancy system has been successful in Namibia because only 2.1 million people live

there (it is twice the size of California). Six people per square mile mix better with wildlife than the 158 in Kenya, or the 94 in neighboring South Africa.

Liberation Politics Critical

Liberation politics played a critical role in the conservancy system. Before 1990, Namibia was controlled by South Africa's apartheid government. Predominantly white private landowners had the right to exploit the wildlife on their properties since the 1970s. Following independence, community ownership was aligned with the views of SWAPO, the former liberation movement that is now Namibia's dominant political party. (Conniff, 2011).

More than 20 other countries have now visited Namibia to learn from its success and some have started using Namibia's conservation policies

as a model for their own. The World Wildlife Fund has applauded Namibia for its conservation efforts which are related to sustainable tourism. The WWF, local tribes, the federal government, local lodge owners, and others are working together to see that a tourist's money actually benefits everyone, not just one party. Tourism doesn't always protect wildlife, locals, and business interests.

The Adventure World Trade Summit (AWTS) is an annual event that promotes responsible and sustainable tourism. In 2013, it was held in Africa for the first time. More specifically, Namibia. The organizer of the event spoke at the podium to answer the question, "Why Namibia?" She explained, "Imagine the world in 50 years' time: the loss of species, habitat and culture. Namibia has the opportunity to become an example to the world as an

unspoiled destination. The summit will place Namibia on the world tourism map, and we are here to affect how tourism works in the future."



The Victoria falls in Livingstone, Zambia, one of the seven natural wonders of the world is a popular tourist destination.

AFRICAN TEXTILES: THE ROYAL CLOTH

DANESHA ANGLIN

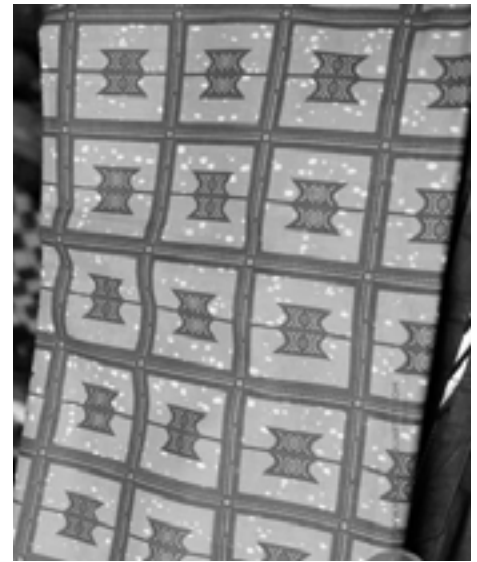
African culture plays a big role in American society today but due to lack of knowledge it goes unnoticed most of the time by many people including myself. I have recently grown fond of the different fabrics which are African commonly known as African wax and non-wax prints. Through the summer institute I learned a great deal about African textiles and now I know that the broad umbrella these cloths and fabrics are so commonly placed under does not deliver their full significance. “Dress as symbol reflects the wearer’s social status. Dress within a fashion system may signify “in fashion” or “out of fashion,” (Rabine, 2002, p. 32). This quote highlights the importance of dress in African cultures versus fashion today in the United States where African textiles are used as a fashion statement. As the fashion industry grows globally the origins of fabrics and cloths also evolve simultaneously.

The Asante term used for the most valued category of ensemble fabrics is “ntoma” which translates to the English word “cloth”. There are three different types of ntoma: kente, adinkra, and African-print cloth. An important trait of African-print cloth which helps to differentiate this textile from all other manufactured fabrics is that they are given a “name”. When worn this particular cloth can deliver a message or commentary depending on the choice of fabric (Gott, 2010). The print featured below is just one example of African-print cloth. This particular print is called S3 wo b3 ka me hu as3m a fa akonya tinase (Stool), which simply suggest that, ‘If you want to talk about me, take a stool and sit down.’

The kente and adinkra cloth are two locally produced ntoma in the Ashanti region. Both adinkra and kente cloth were viewed as expressions of cultural identity by many. Adinkra fabric is a symbol of mourning and is filled with symbolic designs. On the other hand, kente cloth more specifically represents a highly desired symbol of status (Gott 2010). Due to the widespread use of kente cloth this article will delve into some of the history of the cloth and explore how the usage of kente has evolved throughout the years and how it has spread to the United States and many other countries in the fashion industry.

The Kente Cloth

“Traditional African cloths, while visually stunning in themselves, can be most fully appreciated if viewed with an understanding of the materials and technologies used in their creation” (LaGamma, 2008, p. 25). When you are able to connect with something on a deeper level it is more likely that you will appreciate it even more. When you know the history of certain things it makes you more aware and it is more likely that you will value it more. The word kente has roots with the word kenten which means basket, and it was given the name because it resembles the woven design of a basket (Asmah, 2008). Kente cloth is a handwoven silk, rayon or cotton strip cloth, once the stripes are woven on a loom they are then stitched together to make a larger piece of cloth. The knowledge and art of weaving the kente cloth has been practiced for years in Ghana. The skill is one that has been passed down from one gen-



S3 wo b3 ka me hu as3m a fa akonya tinase (Stool)
‘If you want to talk about me, take a stool and sit down.’ (author).

eration to the next and it tends to be a family business (Asmah 2008).

According to LaGamma (2010), “Richly elaborated and costly kente textiles, identified with wealth and status, are attributes of prestige worn to mark special occasions in both Ewe and Asante societies” (p. 36). It is customary for the Akan people to reserve the use of kente cloth to be worn by royalty during important occasions and ceremonial events. Boateng (2011) says she viewed kente cloth as a symbol that represented coming-of-age because women attained the cloth either through marriage or by acquiring enough economic independence to buy it for themselves. In addition, some women attained kente cloth by inheriting it from a deceased family member, and that was viewed as a wealth transference by many.

Kente designs and patterns are unique and they each have a lot of

symbolism and significance in Ghana. Each kente pattern has its own name and all cloths are made with vibrant colors. In Ghanaian culture colors are highly symbolic, therefore the colors used in each cloth are chosen based on the message or story the cloth is meant to transmit. Asmah (2008) states, “In a total cultural context, kente is more important than just a cloth. It is a visual representation of history, philosophy, ethics, oral literature, moral values, social code of conduct, religious belief, political thought and aesthetic principles” (p.275). Kente cloth has become very popular globally and the uses of the cloth have even evolved throughout the continent of Africa but it still holds great meaning amongst the African countries. Although the true meaning of the cloth may not always be clear, there are still some cases in the U.S. where you will witness kente cloth being used to symbolize a connection to history and status.

Students’ Pride

The use of kente cloth during a graduation ceremony dates back to 1963 when W. E. B. Du Bois and members of the faculty of Ghana had their picture taken at the presentation of an honorary degree to the American scholar. Ghanaians can be found wearing kente during graduations ranging from pre-school all the way to college (Ross 1998). Marie Kristos views kente cloth as something that “brings more Black pride into the community,” and she said, “it’s something that everyone can relate to” (Ross 1998, p. 260). According to Ross (1998), in 1996 school officials in Muskogee, Oklahoma withheld three graduating seniors diplomas and transcripts because they violated dress code. Two of the three students wore kente stoles while the other one carried an eagle flag. The students had to spend twenty-four days in the Muskogee Alternative Program as a form of punishment before they could receive their diplomas and transcripts, but they refused. The American Civil Rights Union intervened and it forced

the school officials to retreat (p. 151).

During graduation ceremonies it is common to see students adorned in stole that resemble kente cloth. The photo above shows an example of the stole I wore to graduation that I received for my involvement with the Black Student Union at the University of Florida. Karen Smith-Phillips stated, ‘I think perhaps I stand up a little taller when I wear kente,’ (Ross, 1998, p. 262). She continues to speak about the sense of pride that is felt by many when wearing something from the Motherland. Kente cloth has become a symbol of achievement in the African- American community and many students wear the cloth on their stole as a form of recognition as they have risen to the challenge of college and defeated the odds.

In Conclusion

Jennings (2015) stated that no matter how much fashion varied across the continent and within the countries, they have remained united across place and time by the cultural importance that they place on appearance and adornment. Kente cloth has evolved in many aspects but no matter how diverse it becomes in fashion it will always hold its true meaning across the continent of Africa. The cloth is now worn in everyday fashion across the globe and can be seen in variety of things such as dresses, purses, jewelry and even shoes. As the fashion industry continues to grow so does the use of the kente cloth and the depth of its roots.

Lesson Ideas

1. Begin by introducing your students to kente cloth. There is a hands-on collection at the Harn Museum,



The author, Danesha Anglin, wearing Kente stole at her graduation from the University of Florida.

you may have some cloth at home, or you may know someone who owns Kente cloth. Then introduce your students to some of the history of kente cloth, such as the way it is made, the uniqueness of each strip and how they all have a different meaning. Also, teach them about the symbolic meaning of the different colors used in kente. For the hands-on portion students will get to weave their own kente cloth and then write about the significance and meaning of their cloth including why they chose certain colors and markings. Resource: https://www.youtube.com/watch?time_continue=2&v=QL6QTVvDTgc

2. Teach students about the history of the kente cloth. Watch the Ghanaian Goldilocks on YouTube and then compare this story to the intricate manner in which kente cloth is woven. In the story there is a lot of West African culture seamlessly weaved throughout and that makes for a compare/contrast lesson between the two. Resource: https://www.youtube.com/watch?time_continue=4&v=MWhSIX66fSw

THE CULTURAL SIGNIFICANCE OF WEST AFRICAN HAIRSTYLES

MORGAN BONCORE

“If a woman has long hair, it is a glory to her; for her hair is given to her for a covering.” 1 Corinthians 11:15

The Greek word for “glory” as used in this Bible verse carries weight—it means “honor” or “unspoken manifestation of God”. Upon considering this verse, I think to myself, “How can hair be a woman’s “glory”? Yes, I like my hair to look nice, but I have never considered hair to be an “unspoken manifestation of God”. According to Mohamed Mbodj, associate professor of history at Columbia University, in many West African ethnic groups such as the Mende people of Sierra Leone, hair is seen as just that—something with spiritual qualities, as “the hair is the most elevated point on your body, which means it is closest to the divine.” A woman’s spirit was thought to dwell in her hair. Although many American women like me might say that their hair is a part of their identity, many do not consider the cultural weight that hair has in other in other parts of the world.

The Meaning of Hair Among the Mende

The Mende people saw hair as having many purposes beyond spiritual meaning, as did most West African ethnic groups. Hair protects the scalp from the sun and by looking at it, one could ascertain another’s ethnicity, age, marital status, social status, wealth, fertility, and religion. Hair could indicate a person’s surname or geographic origins. Hair could exhibit one’s personal taste or place in the cycle of life. It could honor



The influence of Fulani style on contemporary hairstyles today. Photo by Afrika Museum, Berg en Dal

someone’s death or exhibit aesthetic appeal. Hair was one’s social, spiritual, artistic, and physical identity (Byrd, 2001). “A woman’s hair is a sign of femininity. Both thickness and length are elements that are admired by the Mende. Thickness means the woman has more individual strands of hair and the length is proof of strength. It takes time, care and patience to grow a beautiful, full head of hair,” wrote Sylvia Ardyn Boone, an anthropologist specializing in Mende culture.

When I was a child, my mother and I went to the Hair Cuttery one time and the hairdresser asked what style I wanted. My mother told the woman (who was a stranger to me) to cut my hair into a bob style. By the end of the 20-minute process, my hair looked the same as it did before, except it was about 4 inches shorter and shorter in the back than it was in the front. I kept this same cut all throughout elementary school—for years. Although I did not necessarily

agree with my mother’s choice in style for me, it was definitely easier to do my hair in the morning when it was bobbed. Throughout my life, facility has been the driving influence on my hairstyle or cut; there has rarely been significant meaning to my hairstyle decisions beyond wanting to look good or make things easier. In West African culture, hairstyle goes beyond wanting to look good or make life easier; it was and continues to be laced with meaning.

Among many West African ethnic groups there is not a hairstyle choice made without conscious reasoning. If I had grown up as a Mende woman, I would have changed my hairstyle often—once every few weeks. My hair would have had to be well-groomed, oiled, and clean at all times. Each time I wanted a new style, I would go to a trusted woman friend or relative who was looked upon in my area to have the almost spiritual ability of hairstyling. Styling would have taken

hours, and the women in my family and friends would gather to socialize while it took place. My choice of style would have depended on my stage in life, my social standing in the group, events or rituals that were taking place in my area, my age, whether or not I was in mourning, or whether or not I was pregnant. The styles would have ranged from “minimal to elaborately detailed” (Sieber & Herreman, 2000). “Hairstyling sessions were a bonding time for women. A hairstylist always held a prominent position in these communities. The complicated and time-consuming task of hair grooming included washing, combing, oiling, braiding, twisting, and/or decorating the hair with any number of adornments including cloth, beads, and shells. The process could last several hours, sometimes several days” (Hawkins, 2010). This process is indubitably more time-consuming and meaningful than the 20-minute stop to the Hair Cuttery I took when I was young.

Hairstory: The History of Hair



Photo by <http://medievalpoc.tumblr.com/post/79894449659/the-african-context-of-hair-in-ancient-egypt>

The evidenced history of West African hairstyles dates back to Ancient Egypt (another part of the continent altogether) or, as some argue, as far back as The Stone Age. Peters says that evidence of African hairstyles began when Ancient Egyptians with dreadlocks were discovered from archaeological sites. As Peters writes in her essay on black hairstyle history: “Hieroglyphs and sculptures dating

back thousands of years illustrate the attention Africans have paid to their hair. Braids were etched into the back of the head of the majestic sphinx” (Peters, 1992).

Others say the tradition of cornrow styling has remained popular among West African societies since the Stone Age. “Depictions of women with cornrows have been found in Stone Age paintings in the Tassili Plateau of the Sahara, and have been dated as far back as 3000 B.C.” (Willaert, 2008).

Among all West African ethnic groups throughout history, historians agree on one thing—the act of braiding has always been said to transmit cultural values between generations and express bonds between friends.

Trends of Today

In my journey to discover the evolution of West African hairstyles, I soon came to the realization that, “just as there is not one single type of African, there is not one single type of African hair”. (Byrd, 2001) There have been countless unique trends throughout the region of West Africa throughout history and “what was popular a week, a year, or perhaps as long as a generation ago gives way to new forms, which themselves will one day be replaced.” (Sieber & Herreman, 2000). Hairstyle trends within ethnic groups change as cultural traditions change. But, many West African hairstyles from the past can be seen among today’s contemporary styles.

Styles of the Fulani people in Niger, who arguably have among the most diverse hairstyles of West African ethnic groups, are still worn today. Many of the women and girls wear a braid on each side with the crown and bang hair sculpted carefully on the top of their head. Other Fulani influence is seen in contemporary Nigerien hairstyles and in other countries’ styles around the world. There are now hair salons in the United States dedicated to the many Fulani styles.

In many West African countries today, there is a trend toward more natural styles. Although natural



African hair styles keep evolving and reflect a person’s taste and status.

hairstyles are still discouraged in the workplace, Azi Oyourou (the owner of a hair salon in the Ivory Coast) says that there is a natural hair movement going on within West Africa known as “Nappys de Babi”. “More people want to know about their traditions.” Oyourou told CNN that, to many women from Ivory Coast, natural styling is seen a way to take back their sense of identity that was associated with one’s hair generations ago (Carrington, 2015).

Although there have been a diverse range of West African hairstyles evolving throughout the history of our changing world, the one constant West Africans share when it comes to hair is “the social and cultural significance intrinsic to each beautiful strand.” (Byrd, 2001) As styles and trends come and go, the cultural significance of hair remains through the generations.

A NEW GREAT LEAP: CHINA'S RISE IN AFRICA

CHARLENE XU

In 2000, *The Economist* published a cover story on Africa titled “The hopeless continent,” reflecting the West’s perception of Africa. A decade would pass before *The Economist* would correct their misevaluation, publishing another cover story titled “Africa rising”. However, the West’s ideas about Africa still read like they have been taken out of Joseph Conrad’s *Heart of Darkness*, a condition perpetuated by the media’s skewed reporting of African news. The West views Africa as a tumultuous continent of starving children, interethnic conflicts, and meaningless violence (China Safari, p. 2) and ignores Africa’s growth and development in 21st century.

The same year *The Economist* published the cover story they would later come to regret also marked the first Forum on China-Africa Cooperation in Beijing. The event was greeted with relative indifference internationally (China Safari, p. 12), but was a key milestone in developing the close Sino-African ties, which exist today. Consequently, while the West continues to struggle with an archaic image of Africa, China has forged ahead to develop strong ties with the world’s second largest continent.

A History of China and Africa

“There exists common ground among the Asian and African countries the basis of which is that the overwhelming Asian and African countries and their peoples have suffered and are still suffering from the calamities of colonialism.” -Chinese Premier Zhou Enlai during the Bandung Summit in

1955, as quoted in (Waldron, 2008, p. v)

Sino-African relations can be traced back to the Ming Dynasty when, in 1415, Admiral Zheng, known as the “Admiral of the Western Sea” visited more than 30 African countries, including what is today Kenya (Waldron, 2008, p. v). Relations were further strengthened in 1421 when Emperor Zhu Di invited a number of dignitaries from Africa for the inauguration of Beijing as the new capital of the Ming Dynasty (Waldron, 2008, p. v). China often cites these early instances of Sino-African contact to emphasize that China’s relationship with Africa predates that of the West. Unfortunately, Chinese exploration of Africa stalled after Zheng’s death in 1533 and would remain stagnant for half a millennium (Michel & Beuret, 2009, p. 65).

It was not until 1949, when the Chinese Communist Party, led by Mao ZeDong, came into power and reestablished Chinese-African relations. The People’s Republic supported African countries in their efforts to gain freedom from colonial powers, presenting their support as a “moral imperative to help the oppressed” (Michel & Beuret, 2009, p. 67). However, China was also actively trying to garner support from African countries in the United Nations to isolate Taiwan. China’s aid to Africa steadily increased through the 1960s and 1970s but waned after Mao’s death in 1976. This time, relations did not resume until the mid-1980s when Mao’s successor Deng Xiaoping established his Open Door policy. In 1989, as the international community condemned and

ostracized China for the Tiananmen Square massacre, China turned to Africa for support. Africa was an obvious place for China to begin re-establishing their diplomatic relationships; not only did the continent hold more than a quarter of the votes in the UN’s general assembly, but African elites also sought a stronger relationship with China as they faced the “emergence of a stronger democratic movement on the continent” (Rotberg, 2008, p. 69). These African elites sided with China after the Tiananmen Square massacre, and the Chinese were reminded of the benefits of courting the Africans. (Rotberg, 2008, p. 69).

Several other key milestones have influenced China’s current relations with Africa. In 1995, China’s State Council ordered that aid, trade credits, and development finance to Africa to be tied to Chinese commercial interests (Brown, 2012, p. 2). China’s president at the time, Jiang Zemin, encouraged the Chinese business community to go abroad with their ventures. Once again, Africa became an obvious place to start. In 2000, China started its triennial Heads of State summits with Africa. By this time, infrastructure projects in Africa were receiving full government backing from Beijing, as well as financial backing from the Exim Bank of China (Michel & Beuret, 2009, p. 69). Today, China’s president Xi Jinping, like his predecessors, has continued China’s desire to go abroad. In 2016, more than one million Chinese migrants were resident in Africa.



China built the headquarters for the African Union in Addis Ababa, Ethiopia.

China in Africa

“The twenty-first century is the century for China to lead the world. And when you are leading the world, we want to be close behind you. When you are going to the moon, we don’t want to be left behind.” -Nigerian President Olusegun Obasanjo, speaking to Chinese President Hu Jintao, Nigeria, 2006, as quoted in (Michael & Beuret, 2009, p. 11)

China’s investment in Africa is based on four policies: accessing natural resources, tapping Africa’s emerging market, garnering UN support, and isolating Taiwan. In contrast from the Maoist and post-Maoist periods, the first two economic interests have taken precedence over the latter two political interests: Beijing now recognizes that national security can be guaranteed through economic strength (Brown, 2012, p. 2). According to David E. Brown (2012), China’s desire for a strategic partnership with Africa can also be seen as its desire to peacefully rise as a global superpower (p. 9).

China’s greatest interest in Africa is to secure the continent’s abundance of natural resources (Brown, 2012, p. 7). To accommodate its rapid industrialization and expanding consumer society, China has turned to the African

continent to fuel its growing economy. China also recognizes the potential in Africa’s emerging market. In contrast to the West, China sees Africa as a “growing, one-billion person market, with increasing disposable income and an expanding middle class” (Brown, 2012, p. 8). China also hopes that, by investing in Africa, its own economy can be structured away from low-cost, labor-intensive, and/or heavily polluting industries (Brown, 2012, p. 8).

China also has political motives for its interest in Africa. Africa constitutes a sizable force in the UN, with its countries accounting for 28% of all UN members (Brown, 2012, p. 8). Through strengthening its relationships with African countries, China hopes to lean on the continent for support in an international forum (Brown, 2012, p. 8). This was demonstrated in 2008 during the UN Human Rights Council, when China relied on African nations to remain silent or even make supportive statements in regards to China’s Tibetan conflict (Brown, 2012, p. 8). The People’s Republic also seeks to end Taiwan’s official diplomatic presence in Africa; currently, African states that recognize Taiwan receive no aid from mainland China (Kishi & Raleigh, 2015). The last African country to

break diplomatic ties was Gambia in 2013. As of 2016, three African countries continued to recognize Taiwan over the People’s Republic of China: Swaziland, São Tomé and Príncipe, and Burkina Faso (Guest, 2013).

China refers to its relationship with Africa as one with “mutual benefits” (Brown, 2012, p. 10). Indeed, the relationship has been mutually beneficial in various aspects. China’s presence in Africa has led to heavy investments in the continent’s infrastructure. For instance, in 2014, the China Railway Construction Corp signed a deal worth nearly \$12 billion with Nigeria to build a 1,402 km railway that will link Lagos in the west with Calabar in the east (Oirere, 2014). China has also invested heavily in Africa’s hydropower, and has built numerous ports, roads, and bridges throughout the continent. Aside from economic investments, China also offers more than 4,000 scholarships to African students each year. As of 2011, there are at least 22 Confucius Institutes in 19 African countries that aim to teach the Chinese language, culture, and history (Brown, 2012, p. 41). Beijing also funds sports teams and provides equipment for aspiring African Olympians. Finally, like the United States, China has created an “International Visitors Program” where members of parliament, local entrepreneurs, and well-placed government officials are identified and trained in exchange programs with Beijing (Brown, 2012, p. 42).

While it appears China has the upper hand in negotiations with the continent, Africa is not without its strengths. Africa’s most powerful negotiating tool lies in its wealth of natural resources—resources that are in high demand in China. In Africa and China (2015), Lucy Corkin discusses how Angola has used China’s growing desperation for petroleum as a bartering chip in negotiations between the two countries (p. 71). When President Hu Jintao became president in 2003, he focused on China’s need to internationalize and diversify their oil supplies. This led to a shift toward African, and,

more specifically, Angolan resources. Corkin states, ‘the gradual importance assumed by Angola in China’s foreign policy started to tilt the “disparity of attention”’ (p. 71). Angola is now one of China’s largest sources of oil imports: China’s dependence on oil and Angola’s abundant supply have resulted in the larger country becoming the significantly more dependent party between the two (Corkin, 2015, p. 71). China’s desire for strong relations with Africa has also led to Beijing’s commitment to ending the legal sale of ivory in China, the world’s largest consumer of the good. China decided to implement the ban after repeated calls from international and African conservationists (Patey & Chun, 2015).

While China’s economic expansion in Africa has benefited both parties, there have also been conflicts between the country and the continent. For instance, many have criticized China’s practice of importing labor instead of hiring African locals (Brautigam, 2009, p. 227). In China’s Second Continent, Howard French (2014) discusses an urban legend that has risen from China’s practice of hiring their own: many Africans now believe that Chinese companies are using prison labor to carry out their projects in Africa. While there has been no evidence to support this rumor, its existence has impeded a necessary discussion on China’s hiring techniques. Many countries in the continent already suffer from levels of unemployment that are higher than usual for developing countries (French, 2014, p. 53). More significantly, China’s hiring practices inhibits a transfer of skills as Chinese businesses continue to use foreign workers, even for the most rudimentary of jobs (French, 2014, p. 53).

Several other concerns have also emerged as a result of China’s aggressive expansion in Africa. Environmental degradation has become a concern for the continent due to China’s mining projects, as well as several reports of oil spills across Africa. Complaints have also surfaced about China taking over land belonging to local Africans. Finally, China has been criticized

internationally for its non-interference policy in its relationship with African countries which ignores undemocratic regimes focusing on its own objectives.

“Rogue Aid”

“What do you call it again, that thing of yours where everyone decides and nothing works?”

“Um . . . you mean democracy”

“Yeah, that’s it. We don’t need it in China, and we don’t need it in Africa.” -Conversation with businessman Roy Zhang, Lagos, April 2007, as quoted in (Michel & Beuret, 2009, p. 29)

China’s aid in Africa has become a topic of contention for scholars and policymakers alike. While financial aid from the West typically requires conditions for disbursement (i.e. governance reform, democratization, human rights adherence, etc.), China’s financial support is based on a “non-interference” policy. The focus of Chinese donors is not on present and future institutional change; instead, Chinese donors’ agendas include accessing resources, creating new markets, and building international coalitions through stronger ties with non-Western states (Kishi & Raleigh, 2016, p. 4). However, critics have become concerned about the effect of this “rogue aid” on the good governance of African countries. In one study, researchers found a direct link between Chinese official finance and state repression upon citizens and competitors (Kishi & Raleigh, 2016, p. 2). While it is not the intent of China or Chinese assistance to contribute to unrest in unstable African countries, it has nevertheless become a consequence of Chinese aid.

Implications for the West

“[China and the United States] will be on a collision course if China continues to pursue energy deals in countries like Iran or Sudan. . . The Chinese will have to decide if they want to pay the price.” - Robert Zoellick, deputy secretary of state, September 2005, as quoted in (Michel & Beuret, 2009, p. 183)

When it comes to Africa, the West has also been “locked into a humanitarian vision.” Mauro di Lorenzo, a research analyst at the American Enterprise Institute once said, “We Westerners...want to lick Africans’ wounds, help them, cry with them because they have AIDS and are poor and innocent. But humanitarianism is also a means of control; it maintains the power relationship” (Michel & Beuret, 2009, p. 33). China has no such humanitarian inhibitions and, as China continues its expansion in Africa, the West needs to re-evaluate its role in Africa’s development. Specifically, the United States needs to work pro-actively to improve economic diplomacy with the continent. This can be accomplished through bi-annual presidential summits with African heads of state and through increasing U.S. export promotion in Africa (Brown, 2012, p. 106). Additionally, the United States needs to open more American Cultural Centers in Africa, as China has with its Confucius Centers. It is time for the West to put aside their outdated impressions of continent and to join China in raising Africa.

Classroom Connections

- Macroeconomics: China’s relationship with Africa can be used to demonstrate the complexity of economic relationships between countries and continents.
- World History: Compare and contrast China’s presence in Africa with traditional colonialism.
- Politics: Explore the effects of China’s non-interference policy when providing aid to African countries.
- Balance of Power: Discuss the potential consequences of Africa’s support of China in the United Nations.

CHILD SOLDIERS AND HOW TO INTEGRATE THEM BACK INTO SOCIETY

KAYLEA BOLLINGER



UNICEF estimates that in South Sudan state militias have recruited 12,000 children. Photo by AFP

Child soldiers are minors under the age of 18 who have who have recruited in armies to participate in various capacities, mostly in countries undergoing civil war. Rebel armies in countries like Uganda, Democratic Republic of Congo, and South Sudan have at times engaged child soldiers. It is important to understand the trauma these children undergo and the post-traumatic stress syndrome. This paper attempts to discuss some measures taken by people in Africa and some Americans organizations to integrate the children back into a safe society, as well as prevent future child soldiers.

Overview Of Child Soldiers Across Africa

According to a report in the “Coalition to Stop the Use of Child Soldiers” more than 120,000 children under 18 years of age are currently participating in armed conflicts across Africa. Some of these children are no more than 7 or 8 years of age” (Maslen, 2000, paragraph 5). The report says that adults use children as child soldiers to run errands because they are so young, and nobody suspects that a child has the capacity to gather military information. Children are very loyal individuals,

no matter what their racial affiliation is. If an adult tells a child to do something, chances are, the child will do it. “Their immaturity may lead them

to take excessive risks — according to one rebel commander in the Democratic Republic of Congo, “[children] make good fighters because they’re young and want to show off. They think it’s all a game, so they’re fearless” (Maslen, 2000, paragraph 7).

The term immaturity in this context needs to be used very loosely, because children are not supposed to be mature and wise yet. It makes sense that a child under the age of 18 would take fighting as a game because they are not trained, nor are they told the severity of what they are getting themselves into. However, T.W. Bennett mentions maturity in her article as well. “Not only are young people ill-equipped to cope with the physical dangers they encounter, but their immaturity poses a threat to the safety of other combatants” (Bennett, 1998). This shows that maturity, or lack there of, needs to be taken into consideration when dealing with recruiting soldiers. In America, the legal age to be a soldier is 18, because that is the legal age for adulthood. This law seems fair, or more realistic because if you are a legal adult, you should be able to make logical decisions. However a child under the age of 18 should be protected, and learning about the world, math, language arts, etc.

Child Soldiers In Uganda

In 2002, a Social Center was opened in Uganda to provide educational services and counseling to former child soldiers. When child soldiers return home it can be understood

that they would not easily integrate back into society. Life for their peers and family has been going on while these children have been witnessing traumatic events. Children come back home after being involved in violence, and they are confused on why things are different from when they left. Uganda has a rebellion called the Lord's Resistance Army (LRA), which has been fighting the Ugandan government. The most disturbing aspect of this humanitarian crisis is the fact that it has included a high proportion of minors under the age of 18.

Post-Traumatic Stress Disorder In Child Soldiers In Uganda

One aspect that needs to be addressed is post-traumatic stress syndrome. PTSD is something that is often found in people who have been exposed to some serious trauma. A study was conducted on child soldiers in Uganda, and surveyed 301 children, all over 12 years old. "On average the children had been exposed to six different traumatic events (median six; range 0–13). 233 children (77%) saw someone being killed during their abduction; 18 (6%) saw their own father, mother, brother, or sister being killed. 118 children (39%) had to kill another person themselves; 7 (2%) killed their own father, brother, or another relative. 184 of the children (61%) lived in Sudan under very difficult conditions; 49 of them (27%) had to drink their own urine. 193 children (64%) were forced to participate in fights, 21 of them (7%) without any military training" (Derluyn, Broekaert, Schuyten, De Temmerman, 2004). This shows the amount of trauma that these children experienced. No child should ever have to witness this because their minds are not mature enough to process it. They will remember these events forever, and most likely be traumatized for life because of it.

Child Soldiers In Democratic Republic of Congo

One main difference between the child soldiers of Uganda, and the child soldiers of the Democratic Republic of Congo, is that the child soldiers in

the Democratic Republic of Congo got some training. Children are often recruited into the illegal armies around 12 years old, and typically serve about two years.

"The recruits were taken to military training camps in preparation for combat against armed troops and civilian countrymen. Child soldiers often serve initially as runners, bodyguards, porters or spies and later learn to use arms and serve in combat" (Hayes, Burge, 2003). It is a problem that the children are not given the opportunity to lead ordinary lives.

There have been some measures taken to assist and help educate the children in the Democratic Republic of Congo. The UN Security Council Panel attempted to create a peace accord with the Democratic Republic of Congo. The Lusaka peace accord was a means to help the people of the DRC to improve their country. The first set of initiatives was aimed at creating jobs, rebuilding infrastructure and improving conditions for local populations, notably in the areas of education, health, water and sanitation (Hayes, Burge, 2003).

Child Soldiers in South Sudan

South Sudan is another country where child soldiers were engaged in fighting. In August 2015, the South Sudanese government and the rebels signed a peace agreement. Both parties agreed to end child soldiering, and stop using children as a means to fight battles larger than them. "When leaders of the South Sudanese government and the rebels signed the peace agreement in August, both sides claimed they had stopped using child soldiers. But the cease-fire was immediately and repeatedly violated. Thousands of children were still on the battlefield, Western officials said" (Sieff, 2015). Not only were the humanitarian rights of these children violated, but the humanitarian rights of the parents were violated as well. These children were used to fight, and it is simply a loss of hope for the families of South Sudan. If the families cannot trust the leaders of their country to do what they are

supposed to do, all hope is lost for the citizens. The South Sudan government and rebels violated the 2008 Child Soldiers Act.

How are Child Soldiers being helped today?

While male child soldiers were used in fighting, body guarding, and spying, female child soldiers were often being used as sex slaves. In order to find a way to integrate these children into a healthy society, a means to help heal them is offered. "In addressing this situation, many Western or Western-trained psychologists tend to focus on trauma and healing through counseling to allow the expression and working through of painful emotions" (Wessells and Monteiro, 2006). It makes sense that children would suffer from PTSD, anxiety and/or depression; providing counseling to these victims is just one part of healing. When offering therapy for these child soldiers, a cultural bias is therefore important in providing wholesome healing.

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