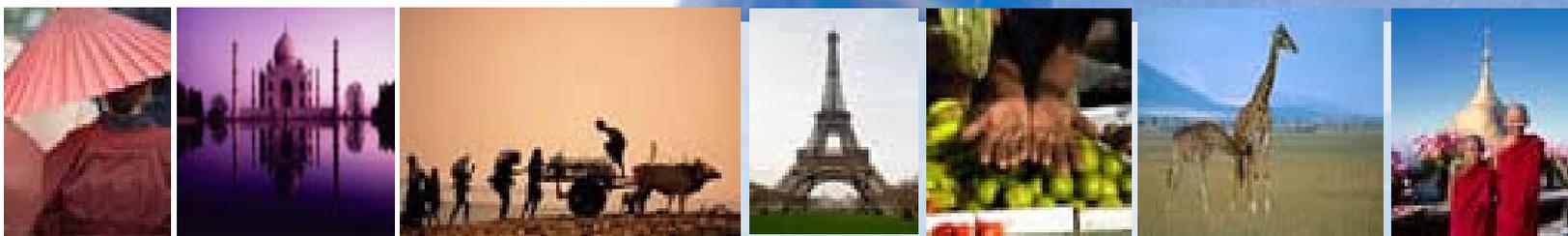


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Africa: The Cradle of Humanity, Early Civilizations, Slavery and Looking to the Future

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Introduction

Introduction

Africa is a very diverse continent with a rich heritage. The second largest continent in the world, Africa is made up of 53 countries, with over 1,000 different ethnic groups and over 900 million people.¹ Map 1 (pg.36) shows the continent's size relative to other land masses. George Hegel, a popular German philosopher of the 19th century was one of the earliest people who wrote that Africa had made no contribution to world civilization. Today, we know that this is far from the truth. Africa is the birthplace of humanity and the only continent that has evidence of the early evolution of humans.



The remains the oldest and most complete adult human ancestor, known as Lucy, fully retrieved from African soil.

Due to a scientific method called radio carbon dating, archaeologists are able recover and examine ancient fossils, stone tools, bones and other artifacts that give us clues about early civilization in Africa. For example, the first human like creatures, called hominids, are believed to have enlarged brains and the ability to walk upright on two legs. Radio carbon dating has allowed us to trace the evolution of our early human-like ancestors (hominids) all the way to homosapiens or the first humans.

It is believed that the earliest humans first lived in Africa and spread all over the world. As they migrated, they adapted to the different environments and climates. This is one explanation for racial differences; the people of the northern hemisphere are Caucasian (fair to light skin), while the people in the southern hemisphere evolved dark skin to protect from the rays of the tropical sun.

Archaeologists refer to the Stone Age as the period when a variety of stone tools were developed and when early humans spread from the East Africa savannahs to other parts of the world. During the earliest Stone Age, the simplest cutting and chopping tools were made from volcanic pebble which eventually led to the creation of the hand axe.

By the later Stone Age the first humans had developed the techniques of hunting and gathering, relying on the bow and arrow that was treated with vegetable poison. Nets, snares and traps were used to trap small animals that were then used for their meat. The skin (which was



Introduction

dried) was softened and used for clothing and shelter. The bones of animals were used as tools and ornaments). Gathering also accounted for a large portion of the diet; the availability of fruits, melons, bugs, and nuts made gathering more reliable than hunting.²



Ancient cave painting from the San tribe, a hunter-gatherer society in South Africa

As early humans began developing more sophisticated ways to feed themselves, their social structures also became more sophisticated. Hunting and gathering eventually led to the development of agriculture that allowed people to settle in one region rather than move around in search of food. They discovered new forms of shelter, and settled into tribal-sized groups that interacted with each other regularly. As the social structures of the first Africans evolved, so did the rules that governed them. As people developed kinships or family relationships with each other, the extended family structure grew bigger and more complex. For example, the marriage of two people from different ethnic groups

was a way to expand kinship and cooperation among societies. Interestingly, many of the social systems, rules and norms that governed ancient societies are still observed in many African ethnic groups.³

Currently, there are many pressing issues affecting African societies today. Political instability, interstate conflict, drought and famine plague many African states. Many of these issues can be linked to historical events which must be studied to better understand Africa's current state. Most importantly, the events in African history led to the creation of the Organization of African Unity which was supplanted by the African Union, a continent-wide organization which aims to bring peace, security and stability to every African state.





Pre-Colonial State Systems

Pre-Colonial State Systems

Prior to colonization in the 19th century, Africa had many kingdoms with considerable diversity in their political systems, social structure, culture and religion. Map 2(pg. 37) shows Africa's kingdoms and empires during the pre-colonial period. In this section we will explore the political systems, culture, social structure and religion of a number of African states.

North Africa

Ancient Egypt

Egyptian civilization developed and prospered along the Nile, the longest river in Africa and in the world. The Nile's regular flooding allowed hunter-gatherer societies in the region to transition to farming and village life. It provided water for the fields. As the water receded after the flooding, it left behind a rich deposit of silt that served to nourish the soil. This made the areas along the Nile fertile and able to support agriculture and settlement.



Clusters of settlements developed in the Nile Valley and united to form two kingdoms (Upper and Lower Egypt), which were merged into one big state with a centralized political system in 3100 B.C. Under this political system, power was based with the royal family (dynasty) and passed from father to son or daughter. The pharaoh (king) was an absolute monarch with complete control of

the land and its resources. The king was the supreme military commander and head of the government, who relied on a bureaucracy of officials to manage his affairs. ⁴Approximately 30 dynasties rose and fell in Egypt during this period that lasted 3,000 years.

Egypt's prosperity can mostly be attributed to the labor of its peasant class. They farmed estates owned by the pharaoh, who charged them rent and taxes to support the grand lifestyles of the pharaohs and bureaucrats, pay the civil servants, feed the population in times of shortage and support the priests and their shrines.

Egyptian pharaohs were considered to be a god on earth, and great monuments like temples and pyramids were built in their honor. Egyptians believed that death was not the end of a person but the start of a new life in a spiritual world. The pyramids were tombs for the pharaohs, which also served to store the essential items for life in the "next world." Egyptians believed in more

than one god and the numerous temples built to worship the various deities showcase the advances in architecture and engineering made by ancient Egyptians.

Egypt went through several periods of great power and decline due to administrative problems, power struggles and foreign invasions. Towards the end of this period of



Pre-Colonial State Systems

the Egyptian pharaohs, Egypt came under Persian rule. The date 332 BC marks the time when Alexander the Great invaded Egypt, defeated the Persians, and brought the Pharaonic period to a close.

Kush

The Kush kingdom was created by Nubians who settled in the Upper Nile valley in an area that is now known as the Sudan (see Map 2, pg 37). Nubians traded heavily with the Egyptians and came under Egyptian control in 1500 B.C. Egyptian control lasted about 500 years during which time Egyptian influence affected Nubian life and politics. The Nubian rulers of Kush adopted elements of Egyptian culture, especially art and religion. In 730 B.C., Kush invaded Egypt and established a Nubian dynasty that governed Egypt for sixty years. Foreign invasions in 670 B.C. pushed the Nubians to the south and they eventually settled in the Meroe region between the Nile and Atbara rivers. In addition to arable land the Kush-Meroe region had iron resources that allowed the Nubians to develop improved weapons and farming tools.



Kush Ruins
in modern
day Sudan

Meroe had a king with absolute power. He controlled trade and derived revenue from the export of mining and hunting products. Because mining added a new revenue source to the Nubian economy, peasants were allowed a greater degree of freedom and more land for farming than their Egyptian counterparts.

West Africa

Ghana

In West Africa, the Empires of Ghana, Mali and Songhai were the first to emerge in the savanna zone. Ghana and Mali emerged between approximately 1000 A.D. and late 1400s in the region around the Niger bend. They became powerful and wealthy from commerce that connected West Africa with North Africa, the Middle East and Southern Europe. In addition to making various imported goods available, the trade brought Islam and other ideas from outside the region and spread the knowledge of West Africa to other parts of the world. Their political system centralized power in the king and a few major officials.

Ghana came to be known as the “land of gold” because of the abundance of the precious mineral. The Kings of Ghana derived their wealth from the gold trade as they maintained control over gold production and collected taxes on imports and exports to North Africa or to the forest region to the south of the savanna belt.

Ghana was a large empire that contained people of diverse origins (who had been conquered and incorporated into the empire) and many of whom struggled for independence. Around 1054 A.D., the



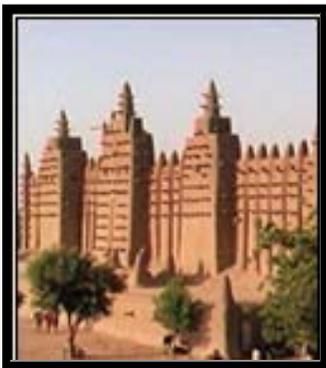
Pre-Colonial State Systems

Almoravids, a movement that had emerged among the Sanhaja Berbers to the north of Ghana, moved down south to control the trade routes, free themselves from the power of Ghana, and spread Islam. Although the Almoravids lost control of Ghana in 1087, the authority of the king was greatly diminished and this paved the way for the Kingdom of Mali to grow and become a powerful state.

Mali

Under the rule of mansa (king) Sundiata, the Kingdom of Mali gained control of the gold trade that had benefitted the Ghana empire. It also controlled the salt trade to the north and many of the caravan trade routes. By the early 14th century, Mali had surpassed Ghana in fame, wealth and territory.

The most celebrated king of Mali was Mansa Musa, who greatly extended Mali's territory and power during his reign. He also went on a pilgrimage to Mecca (1324-5) that was long remembered in the Muslim world for its pomp and pageantry. Above all, Mansa Musa converted to Islam and made it a state religion.



Djenne Mosque in Mali. Designated a UNESCO world heritage site

Several legendary centers of Islamic learning were established during the Kingdom of Mali. The most famous of them turned out to be Timbuktu. Scholars from all over the Muslim world travelled to study at these centers, which were renowned for their studies in religion, mathematics, music, law and literature.

The mansa was chosen from a number of families qualified to rule. He exercised direct power and was assisted by high-ranking officials. Revenues accrued from taxes charged to farmers, dues from traders, and tribute from provinces ruled by governors appointed by the mansa.

Contested rules of succession to the throne led to power struggle and civil war. This ultimately resulted in weakening the central authority and by the late 1400s the empire had declined.⁵

South Africa

Kingdom of Great Zimbabwe

Great Zimbabwe existed between approximately the 12th and 15th centuries A.D. in the land around the Zambezi and Limpopo Rivers in the interior of southern Africa. In the Shona language Zimbabwe means "stone dwelling" and while little is known of the people of the Kingdom of Great Zimbabwe the stone ruins provide clues about daily life. Great Zimbabwe was a center of the gold and ivory trade in East Africa. Evidence suggests that its inhabitants traded with merchants from China, Persia and Syria. No one knows for certain what led to the collapse of the kingdom but many suggest that the major factor was possibly the decline of the gold trade.⁶



The African Diaspora

The African Diaspora

Slavery, the Slave Trade, and the Creation of the African Diaspora

Over the span of 400 years between 1500 and 1807, over eleven million Africans survived the Middle Passage to the New World through the process of enslavement. What resulted from this massive international transportation of Africans was the creation of the African Diaspora -- the spreading of Africans across the globe.⁷ In 2002, the African Union defined the African Diaspora as "consisting of people of African origin living outside the continent, irrespective of their citizenship and nationality and who are willing to contribute to the development of the continent and the building of the African Union." Its Constitutive Act declares that it shall "invite and encourage the full participation of the African Diaspora as an important part of our continent, in the building of the African Union."

People of African descent in countries throughout the Americas, the Caribbean, Europe and Asia represent the African Diaspora. The continent of Africa is considered the main hub, with the Diaspora regions representing satellites of African culture and race. The greatest concentration of people of African descent is in Brazil. It has the highest population of Black people outside of Africa and retains several elements of African culture. There is also a strong African cultural influence in many parts of the Caribbean, especially in Cuba and Haiti. Different historical experiences explain the significant African cultural influence in Cuba, and Haiti. The slave trade lasted longer in Cuba (until 1865) and brought large

numbers of Africans to the Island. In Haiti, enslaved Africans were able to defeat the French, end slavery in their country, and set up the first Black Republic in 1804.⁸

Religion of the African Diaspora

Through During the time of the slave trade many of the traditional African religious observances of the enslaved peoples were disallowed, and therefore, largely forgotten. Where slave masters forbade the practice of African religious traditions, the enslaved persons in areas with large concentrations of Africans came up with creative ways to continue the practice without being caught and punished.⁹ Fortunately, certain ideas and practices in Catholicism were similar to certain ideas and practices in West African Traditional Religion. In areas of the New World controlled by Spain, it was easier for the enslaved Africans to see Catholic saints and African deities as similar spirit powers. As a result, the enslaved Africans who were seemingly praying to a Catholic saint, for example, Santa Barbara, were in truth praying to the African deity, Shango, for example. This practice resulted in a hybridized new religion, known as Santeria in Spanish Latin America, Candomble in Brazil, and Vodou in Haiti. Unfortunately, in countries where Catholicism was not practiced by slave masters there was little opportunity for the enslaved Africans to mask their African religion.¹⁰ Despite their inability to practice their religion, these other African groups in the Diaspora continued their values and traditions through the arts -- in song, stories and dance.



Colonial Africa

Colonial Africa

Many scholars connect the beginning of colonialism with the invasion of Algeria in 1830 and later, Senegal by France. However, Europeans were present in the coastal areas of Africa before the colonial period. Most of inner Africa, however, remained largely unknown to Europeans. Many Europeans also died due to malaria which killed large numbers of Europeans who reached Western Africa before the discovery of quinine prophylaxis. But between 1880 and 1914, all Africa was colonized by European nations with exception of Liberia and Ethiopia.

Reasons of Colonization of Africa

Multiple motives explain the European invasion and colonization of Africa. There appeared to be a promise of wealth in Africa although nobody really for sure knew how rich Africa was in resources. Colonizing Africa would also assure Europeans of new sources of raw materials, markets and areas of new investment after the industrial revolution in Europe. It was also a source of cheap or free labor. European powers also could prevent tensions in Europe by expanding to other areas instead of competing in Europe for areas of influence. Moreover, due to the "scientific racism" of the early 19th century Europeans colonized Africa as they felt superior to African people and deemed it their right to conquer and "civilize" them.

Development of Territories

There were four major colonial powers in Africa: Britain, France, Portugal and Germany. The first to control

territory in Africa were France and Britain and these countries also became the strongest colonial powers. Belgium controlled Congo where King Leopold I ruled in a very cruel way. Refer to Map 3 to see the areas each of these colonial powers ruled. As the interest to colonize grew, the possibility of conflicts among the European powers led to a need for establishing rules to govern the scramble for colonies. This led to the Berlin Conference from 1884-1885. The conference introduced the concept of "effective occupation" -- if a European nation controlled a particular territory no other European state could interfere in that territory. The rules laid down at the Berlin Conference prevented violent conflict between the colonial powers. Before World War I the British controlled Southern and Eastern Africa; the French controlled most of Western Africa; Portuguese colonies included Mozambique, Angola and Cape Verde; Italy controlled Somaliland Libya and Germany got Southwest Africa, Kamerun and German East Africa.

Resistance

Some scholars have argued African leaders surrendered to the European invaders without a fight. The reality is that Africans did not welcome the conquerors of their kingdoms or empires. There were two basic options used to deal with the European invasion of the continent -- war or negotiations. Some African leaders chose to struggle even though they knew they would not be victorious. Others tried to negotiate with Europeans in a bid to maintain at least some independence and control. This solution was less bloody, but the idea of gaining benefits from the European presence proved to be naive. There were also numerous rebellions against newly



Colonial Africa

established colonial states, but they were usually very brutally suppressed. African resistance failed in the end because one of the greatest advantages of colonial powers was their higher level of war technology. They were very successful with their maxim machine guns (repeating rifles) against bows, arrows and muzzle-loading guns. Another important factor was that African leaders never united in large numbers against the Europeans. On the contrary, they sometimes formed coalition with Europeans against one another. As they became weakened through local struggles it was easier for colonists to defeat them.¹¹

Colonial Systems

A number of colonial systems were established in Africa by the European colonial powers. The two major colonial political systems in Africa were indirect rule (established by the British) and assimilation, which later gave way to association (practiced by the French).

The British system, known as indirect rule, used the local authorities to control the people. Because they lacked personnel and money, the British modified traditional politics to work for them. The local ruler stayed in charge but was instructed or advised by a British official. The new western-educated African elite were excluded from the administration and they became active in resisting colonial rule.

French "direct rule" was a political system designed to establish French political and social structures in areas under French rule. This was partly because they met

more resistance, and also partly because they strongly believed French culture and tradition was superior. Local rulers were removed or gained very little power. African residents of the four Communes in Senegal could become French citizens if they went to school and spoke French. However, access to education was very limited.¹²

Impact of Colonialism

Colonialism had both positive and negative effects on Africa but most agree that the negative effects outweighed the positive. Although infrastructure like roads and railways were built and Western education and medicine were introduced, they were not accessible to many Africans. Roads and railways did not link up villages or towns. They were designed to carry raw materials to the ports for export. Missionaries spread Christianity and set up schools but they denigrated local culture and traditions. A lot of economic activities went on but European monopoly companies (both French and British) cornered the import-export market and drove African enterprises in West Africa out of business. The result was that some Africans had to work for foreign business companies. Export crops and resources were taken out of the continent for no exchange. With the establishment of new artificial borders that sometimes cut across ethnic lines, the seeds for future conflicts were laid and the consequences of that undertaking still exist and can be seen in recent conflicts. As well, the western-educated African elites were denied a role in the colonial administration and became leaders of the emerging nationalist forces that opposed colonialism.¹³



Independence

Independence

European powers carved out African territories as imperial possessions to obtain raw materials that would sustain Europe's economic development. Although most European countries acquired African colonies, Britain and France were the predominant colonial powers. Due to several aspects of colonial rule – forced labor, taxation, and land confiscation - nationalism flourished, as colonialism became more and more unbearable. The end of World War II marked the beginning of a new phase of the struggle for decolonization.

Reasons for Independence

World War II aided independence movements: European powers could no longer afford the cost of maintaining possessions in Africa and self-determination in opposition to colonial rule became an internationally recognized right. The right to self-determination stemmed from the idea that countries should be ruled by their own people. During Hitler's invasion of Europe during World War II Europeans experienced firsthand the perils of foreign rule. After World War II, the victorious Allied powers promoted self-determination through the Atlantic Charter that was drawn up at the end of the war. Self-determination as an



idea also spread throughout the African continent as European powers weakened and African nations that had participated in World Wars asked to be accorded the same right to self-determination.

The process of independence varied throughout the continent but independence in British and French colonies are the most prominent case studies. Independence movements became popular following the War until the 1970s when the last of the colonial territories (Angola and Mozambique) became independent.

The impact of colonial rule in Africa is evaluated differently by different people. Some scholars see colonization as positive influence on Africa. They focus on modernization and

industrialization of some African countries by European powers. The establishment of western education and the development of infrastructure support the assertion that colonization was a positive development. Others see the colonial period as having a negative impact on Africa. They focus largely on the costs of colonization to the local people. They note that the introduction of western



Independence

education, infrastructure development and government institutions responded to the needs of the colonial powers and were created to support colonial institutions. Therefore, the local population seldom benefited from these developments. Roads and railways did not connect towns and villages. Rather they connected the areas where raw materials and mines were located directly with the ports for the export of raw materials. Moreover, they believe that the exploitation of the continent's resources benefitted Europe. Others recognized both negative and positive aspects of the colonization period accepting that there was economic and institutional development while recognizing the cost to Africans.

March Towards Independence

The recognition of territorial sovereignty and of the self-determination principle that resulted from World War II resonated in Africa. These ideas were disseminated throughout the continent and re-kindled the political awakening of local political elites and ordinary citizens. WWII not only spread ideas of self-determination but also the Africans who fought for the colonial powers in Africa, Europe and Asia returned home with new ideas of freedom and a better understanding of Europe. Both the spread of new ideas and the active involvement of the African troops who fought in WW II accelerated the pace of independence throughout the continent. Africans now sought the same independence and freedom they had fought for while in Europe or Asia. Returning veterans who had gained a variety of skills, a deeper understanding of the inner workings of the European psyche were disappointed in conditions after the war and

strengthened in their belief that Africans could improve their living standards if the colonial administrations were overthrown. The stage was thus set for a clash of ideas and demands that accelerated the march towards independence.

The war time measures made living conditions difficult in the colonies. More important, self-determination was not extended to Africans and colonial administration was closed to them as well, especially to the western-educated elite. These factors contributed to the growth of independence movements and the development of a groundswell of opposition to colonial rule. The creation of the Decolonization Committee by the United Nations was an important step in the promotion of independence for African colonies. Additionally, the independence of India in 1947 from British rule also influenced various independence movements in Africa.

Resistance to Colonization in British and French Colonies

Politically mobilized sectors of African society were not unique to the independence period. As early as 1897, groups in Ghana formed in protest against the land policies of the British colonial administration and in favor of the rights of the local population. Similar organizations developed in Lagos, the Nigerian capital and in other parts of Africa.

The British reacted to independence movements in its colonies by promoting constitutional amendments in an effort to appease protestors. When local groups became



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more confrontational the British retaliated by arresting leaders of the independence movements. This development increased popular support for independence throughout the British and French colonies.

The French colonial administration reacted to independence movements through overt repression; leaders were jailed and opposition political parties were prohibited. Repression did not prevent the independence of French colonies but only delayed the process. Initially, French colonies obtained control over local governance while the colonial power administered foreign relations, the economy and defense. This arrangement enabled France to be involved in the affairs of their African colonies while seeming to satisfy the need for self-

determination. Inevitably, by 1960, most French colonies obtained complete independence from France.

Post-Colonial Governments

Many of the African countries established republics based on either the parliamentary system or the presidential system. Yet decolonization also led to political instability that gave way to authoritarian governments that ruled some African countries through the use of intimidation and violence. In some instances governments faced frequent coup d'états that established military dictatorships and other non-democratic forms of government. Many African countries have parliamentary governments but others are still seeking political stability in the post-colonial era.



Era of Military Rule and Structural Adjustment

Era of Military Governments and Structural Adjustment

The advent of independence and nationalism throughout the new African states was a collective achievement for many in the Continent. Different government systems were established as they attempted to consolidate national support.¹⁴ Yet, the achievement of self-government was overshadowed by wave of military coup d'états - French term that means to overthrow a government- that threatened the newly formed civilian governments. The military regimes claimed that civilian governments were ill-equipped to manage states and accused them of being corrupt and incompetent. By contrast, civilian governments had intentionally excluded the military from their governments because of the military's affinity to the colonial powers. The goal of civilian governments in the region immediately following independence was to convert a colonial army into a national army where all groups were represented and where the defense of the nation, not the colony was the focus. The conflict between military and civilian factions within the nation was exacerbated by leaders who sought to consolidate support and prosecute their opposition through the use of the military.

During the 1960's and 1970's civilian governments were in constant turmoil as the military sought power to establish their control over national affairs. Nevertheless, military rule did not have better results than civilian governments. Military regimes were also accused of mismanagement and corruption as they sought policies that promoted modernization and

development only when they would result in personal gain and in rewards for the military class.¹⁵ Additionally, suppression of groups opposed to the military regimes increased as popular support dwindled.

Structural Adjustment Policies and the International Monetary Fund:



As general discontent with military regimes grew and economic crises developed, governments turned to international organizations such as the International Monetary Fund or IMF for assistance. Military

governments had directly intervened in national economic policies as the state played the principal role in the economic development project. Conversely, the IMF argued that Africa had lagged in modernization and economic development due to the interventionist state that proscribed incorrect macroeconomic policies. To solve Africa's economic crisis the IMF prescribed structural adjustment policies (SAPs) based on the reduction of government expenditures and privatization of national enterprises. The IMF's recipe for economic success limited the role of governments in the economy because governments were thought to be inefficient and incapable of managing national economies.

The IMF loaned African governments funds in exchange for the adoption of these policies. Initially, the SAP had some positive results, but for the adjustments to take



Era of Military Rule and Structural Adjustment

place they had to rely on authoritarian governments that implemented the policies while retaining power. The SAPs were largely unpopular because they limited government spending in areas like social welfare and limited the government's ability to employ workers. The military governments initially had gathered support by becoming the largest employer in the nation. This policy had allowed it to secure groups of followers that in turn could suppress an ever increasing opposition. By limiting social programs and targeting the government's role as a major employer, SAPs caused military governments additional internal pressures.

In the end SAPs were not as successful as anticipated in Africa's modernization and development. Groups that depended on government assistance for survival suffered harshly while the government was in no better position than it had been without the SAPs



Pan-Africanism

Pan-Africanism

Pan-Africanism is a cultural and political ideology that considers Africans and African descendants worldwide as a unified entity. Pan-Africanism's goal is to create a sense of unity, fight for dignity, and promote a feeling of oneness among Africans and people of African descent throughout the world. The aim of this ideology is to show the glory of Africa's past and teach pride in African culture.

Pan-African Origins

The concept of Pan Africanism was introduced by Henry Sylvester Williams, a barrister from Trinidad, yet the terms "Pan-African" and "Pan-Africanism" did not become popular until the 1900 conference in London. This Pan-African conference was organized by a committee of the African Association in London to discuss the Natives Race Question.¹⁶ At this meeting the Pan-Africanists ratified a constitution which aimed to: "Encourage a feeling of unity, to facilitate friendly intercourse among Africans in general; to promote and protect the interest of all subjects claiming African descent, wholly or in part, in British Colonies and other places, especially in Africa, by circulating accurate information on all subjects affecting their rights and privileges as subjects of the British Empire, and by direct appeals to the Imperial and Local Governments."¹⁷

Popular Pan-Africanists

There were many important figures in the history of Pan-Africanism, such as Kwame Nkrumah of Ghana, Haile Selassie of Ethiopia, and George Padmore from Trinidad.



Nkrumah (left), Selassie (center) and Padmore (right)

However, the two most popular Pan-Africanists from North America were W.E.B Du Bois and the Jamaican-born Marcus Garvey. Du Bois, an African-American, was a scholar and activist. He was the first African-American to get a Ph.D. from Harvard and was an important contributor to Pan-Africanism. He stated that the Pan-African movement aimed at an intellectual understanding and co-operation among all groups of African-descended peoples in order to bring about "the industrial and spiritual emancipation of the Negro people."¹⁸ Aware of the problems black people faced, Du Bois stressed the fact that blacks were responsible for their own advancement.



W.E.B. Dubois (left) and Marcus Garvey (right)



Pan-Africanism

Marcus Garvey, one of the most well known figures of Pan-Africanism had a different philosophy for the advancement of Black people.. Unlike Du Bois, Garvey's Pan-Africanist philosophy was more widely influential. It advocated repatriation, which called for the black population to return to Africa. He viewed the problem in "cultural, economic and psychological terms."¹⁹ Garvey believed that the basic problem was that Blacks lacked knowledge and pride in their African ancestry and therefore could not counter white racism."²⁰

Garvey is quoted saying, "God and Nature first made us what we are, and then out of our own created genius we make ourselves what we want to be. Follow always that great law. Let the sky and God be our limit and Eternity our measurement."²¹ He believed that Black people had the ability to shape their own destiny. Du Bois and Garvey, two of the most vocal Pan-Africanists in North America, often disagreed as they had different visions how to empower Black people. However, their goals were the same -- the empowerment of the Black race at home and abroad.



Organization of African Unity

Organization of African Unity

Before 1963 the newly-independent African states were divided into three main political groups -- the Casablanca Group, the Monrovia Group, and the Brazzaville Group -- and all held different views on continental unity. However, all the three groups were concerned with decolonization, racial discrimination, maintenance of world peace, and the urgent need for economic cooperation among African nations. Despite their disagreements, all groups desired continental African unity.

Several attempts, both inside and outside Africa, aimed to forging continental unity and solidarity after independence. These efforts culminated in the creation of the Organization of African Unity (OAU). Thirty-one African leaders signed the Addis Ababa Charter on May 26, 1963 and the OAU was established. By joining the OAU, the leaders of Africa showed the world their determination to free the continent of colonialism and apartheid.

The OAU was a voluntary organization that fostered

cooperation between the member states for the attainment of common purposes and principles. As such, it could not impose its decisions upon its membership.

The main aims of the OAU were:

1. To promote the unity and solidarity of the African States;
2. To co-ordinate and intensify cooperation and efforts to achieve a better life for the peoples of Africa;
3. To defend the sovereignty, territorial integrity and independence of African nations;
4. To eradicate all forms of colonialism from Africa; and
5. To promote international cooperation

Between 1973 and 1990, the OAU adopted a series of strategies and plans of action to develop collective responses to the socio-economic problems facing the continent. While successes were achieved in the struggle for decolonization of the Portuguese colonies and against apartheid in South Africa, other plans did not yield positive results, partly due to the lack of capacity to mobilize domestic





Organization of African Unity

resources and the absence of adequate international support. It also did not have a standing army to help in its conflict resolution efforts.

During 1991 the Heads of State of the OAU met in Abuja (Nigeria) to review the condition of the continent and signed a treaty establishing the African Economic Community (AEC). The AEC, aimed at promoting sustained economic, social and cultural development and the integration of African economies in order to increase economic self-reliance.

During the first decades of its existence the OUA tried to translate many of its objectives into reality despite its many weaknesses. The Organization was successful in promoting the unity and solidarity of African states, implementing its anti-colonial agenda, promoting African Culture, and in the struggle against apartheid. In addition, it resolved a number of border disputes. However its plans for socioeconomic development achieved very little.

The Organization had important organizational and institutional limitations such as poor leadership and a

negative record in upholding human rights. Furthermore, it did not fare well in alleviating poverty and maintaining food security. Widespread corruption and poor management of public resources also continued to plague the organization.

Nevertheless, the birth of the Organization of Africa Unity marked a major milestone in the historical, political and socio-economic development of the African continent. After 39 years of its existence, African leaders realized the needed to have a stronger continental organization. Instead of establishing another organization, African leaders decided to revamp and re-structure the OAU. They favored developing an organization that transcended the traditional institutional frameworks and that could integrate the OAU and the AEC. This eventually ushered in the African Union.²²²³²⁴



The African Union

The African Union

The End of the OAU and the Birth of a Stronger AU

Nearly 40 years after the OAU was established, the 53 member countries, all sovereign states, agreed to form a much stronger organization, one that would incorporate and improve the economic missions of the AEC, and work harder on the aspirations for a politically united Africa.

That new organization, the African Union (AU), became a reality on July 9, 2002, at a summit of Heads of State in Durban, South Africa. In effect, representatives of the member countries gave their approval to end the OAU and start business as the AU.

The AU is loosely modeled after the European Union, formed in 1993 by several European states for political and economic unification of Europe.

While the AU is similar to the original OAU in many respects, there are some key differences. Most important is an addition to the AU constitution gives the AU the authority to send peacekeeping forces into member countries if the AU's Assembly, through the Peace and Security Council, decided that such peacekeeping forces are needed. This is a major difference from the OAU charter that did not allow member countries to interfere in each other's internal affairs, even during conflict.

The authority to send in peacekeeping forces falls under Article 4(h) of the AU Constitutive Act, the document that



governs the AU. Article 4 (h) allows the AU to send in peacekeeping forces to intervene in events such as genocide, war crimes, and crimes against humanity.

In addition to the Assembly and the Peace and Security Council, the AU has several other organs that carry out the mission of the AU.²⁵

The Structure of the AU

The Assembly

This is the supreme body of the AU and is comprised of heads of state and heads of government of the 53 AU countries. The AU Assembly is headed by a chairman; it meets annually and takes action based upon votes by members - by consensus or two-thirds majority.

The Pan-African Parliament

Comprised of 265 elected representatives from AU countries, the Pan-African Parliament (PAP) is scheduled to become the highest legislative body of the AU. The Parliament, based in Midrand, South Africa, will provide democratic participation in the AU.

The Commission

Based in Addis Ababa, Ethiopia, the Commission coordinates the AU's meetings and other activities. This secretariat is composed of ten commissioners and a support staff.

The Executive Council

Members of the executive council are ministers chosen by member countries of the AU. The Council makes decisions on important issues concerning foreign trade, agriculture, communications and similar matters. Also, some issues are



The African Union

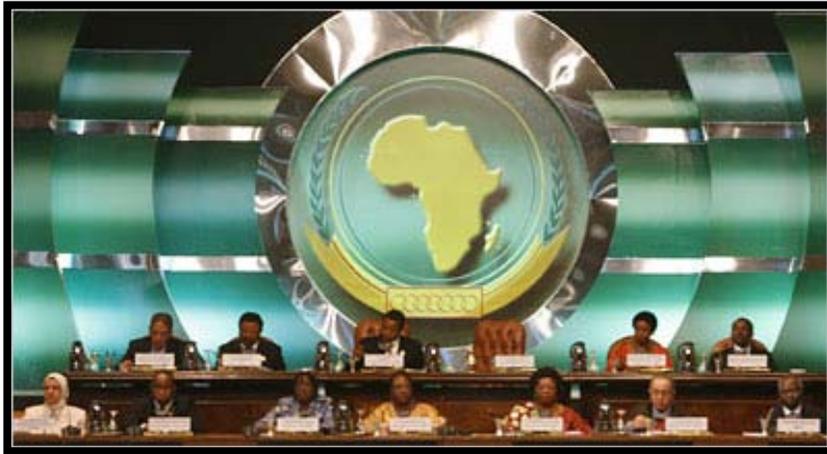
discussed and prepared at this level before passing on to the Assembly for action.

The Permanent Representative Committee

This is a group of permanent representatives or individuals nominated by each member state. The Committee prepares matters for review by the Executive Council.

The African Court of Justice

The Constitutive Act provides for a court of justice to be set up to serve the union and provide ruling in disputes concerning AU treaties. Although provision for the court was made in 2003, a new Court of Justice and Human Rights will likely take its place. The new court is expected to incorporate the already established African Court of Justice and Human and Peoples' Rights into its mandate. It will have separate chambers for human rights and general legal matters.



The Peace and Security Council

The Peace and Security Council, a fifteen-member body that operates in a fashion similar to the United Nations Security Council, was established under the AU Constitutive Act with a mandate to bring peace to the continent. It provides for the prevention, management and resolution of conflicts and institutes peace-building initiatives.

The Economic, Social and Cultural Council

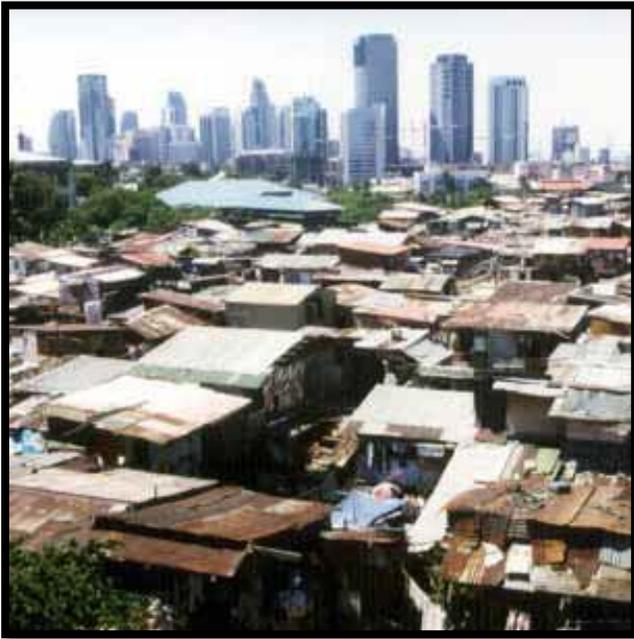
The Economic, Social and Cultural Council is an advisory board of professional and civic representatives.

Financial Institutions

Although not yet operational, the AU provides for three financial organizations to manage and assist in the economic affairs of the Union: The African Central Bank, the African Monetary Fund, and the African Investment Bank.



The AU: Economics

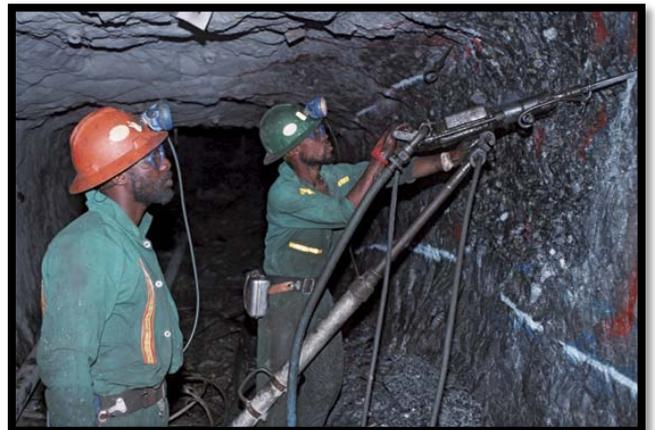


The AU: Economics

The African Union, through the African Community, promotes economic development among the various member states of the Union. The African Community aspires to create customs unions, free trade areas, a single market, and a central bank. However, a common currency among all of the countries is a fundamentally important step in developing an economic and monetary union. A common currency to be called the Afro has not been ratified. The African Economic Community is organized into regional blocs. There are currently multiple blocs, also known as Regional Economic Communities. These communities focus mostly on trade, and occasionally, some military and political cooperation.

These regional groups form the backbone of the African Economic Community and also contain subgroups with more focused unions of their own.²⁶

The combined states of the African Union (AU) constitute the world's 17th largest economy with a nominal Gross Domestic Product (GDP) of US\$500 billion, yet at the same time, they have a combined total debt of US\$200 billion. The AU has only 2 percent of the world's international trade, although it has the bulk of traded goods worldwide, including about 70 percent of the world's minerals such as gold and aluminum.²⁷ Africa is also a large market for American and European industry. Still, there are many challenges for the individual countries within the Union. One of these challenges is in the form of individual countries' debt to the World Bank and International Monetary Fund (IMF), two international banks that lend money to African countries. The cost of servicing the debt puts a strain on the economies of individual African countries.





The AU: Human Rights

The AU: Human Rights

There were huge expectations of new development and improvements in conditions of life in Africa at the end of colonial period. The idea of human rights was one of the important features as well as demands of independence movements. However, most of expectations were not fulfilled. Rather, many African countries have been plagued by very poor human rights records, especially during the 70s and 80s when military takeovers became very common on the continent. Some of the oppressive practices which were born in colonial times prevailed under the new elite that came to power (e.g. repression of the opposition). And the military coup d'états of the 70s and 80s extended some of the poor human rights records of the elite in some African countries. However, due to the struggles of sections of society in African countries, especially students in institutions of higher learning, the educated elites and in some cases workers, a separate charter of human rights for Africa was born.²⁸

Charter of Human and People's Rights

The Charter of Human and People's Rights, sometimes called the Banjul Charter, was adopted by the 18th

Assembly of Heads of State and Government of the OAU in June 1981 and took effect on October 21, 1986. It is a unique instrument providing human rights protection but with a deep sense for regional differences in culture and traditions in Africa. Recently, the Charter was ratified by all African Union's members. The Charter stipulates both rights and duties of signatories to the document. It protects civil, economic, political, social and cultural human rights, all considered universal. In the African charter the term "People's Rights," as found in the title,



refers to collective rights which are very important in traditionally collectivist society in Africa where the group, as opposed to the individual, was more important. The Charter also draws attention to human duties, something that is stressed in this document as opposed to other international documents.

The Commission on Human and

People's Rights

The Charter provides for the establishment of a Commission. Its performance in its formative years was quite poor, but it has developed as a fundamental instrument for protecting and promoting human rights on the continent. The idea of the Commission was to enable individuals to seek protection outside their national or state borders. Countries are also expected to



The AU: Human Rights

report to the Commission every two years what they have been done concerning human rights. However, not many countries conform to this stipulation, at least not on a regular basis. The Commission has become a very powerful institution as it reserves the privilege of interpreting the Charter. Due to the touchy subject of interpretation (broader or strict word-to-word interpretation), the Commission has consequently morphed into a very influential body in furthering the development of human rights as new challenges of interpretation arise. At the same time the Commission needs to provide more education for both the professional groups and the general public and further cooperation with non-governmental organizations.²⁹

The African Court of Justice and Human Rights



There were major debates around the issue of establishing the African Court of Justice. The findings of the Commission on Human and People's Rights are not binding which means that actual enforcement of its decisions is

problematic. The agreement to establish an African Court on Human and People's Rights to enforce the Commission's actions came in 1998, but it was not formally established before 2004. The African Court of Justice was also established in 2003. Finally, there was

an agreement to merge the two courts into the African Court of Justice and Human Rights. This solved the problem of enforcement but it faces other problems because only countries can bring cases to the court. That means that neither non-governmental organizations nor the aggrieved individual could look for justice through the Court. It is also probable that neighboring states would not bring cases of human rights violations against each other before the court. The court also has interpretative and advisory functions.

Though there are still major problems in Africa, the overall human rights conditions are much better than in the past. There are less dictatorial regimes and the influence of newly established institutions as well as the creation of the African Union cannot be discounted. The AU has stated directly and more precisely that it aims to promote and protect human and people's rights. Nevertheless, the main problems of HIV/AIDS, armed conflict and poverty still endanger the most general human right to life. Hunger, infant mortality, malnutrition and inaccessibility to health care are critical problems facing Africa. There is also the need to curb corruption, improve the standard of living and channel resources into education. The biggest challenge for the African Union is creating an enabling climate for African people where respect for life and human rights would be an integral part of everyday life.³⁰

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The AU: Health Care

The AU: Health Care

According to the World Health Organization (WHO), health is not just the absence of diseases, but a state of physical, mental and social well being. People are sick because they are poor. They become poorer because they are sick and sicker because they are poorer.

African society faces challenges in the area of healthcare. Africa, with 10 percent of the world's population, accounts for 25 percent of the global disease burden in part due to ecological factors and in part due to poverty and lack of access to health care. Healthcare spending in Africa accounts for less than 1 percent of global healthcare expenditure. The African continent faces a crisis that threatens to undermine and reverse the development gains of the post-independence years. Between 1960 and 1990 life expectancy at birth in Sub-Saharan Africa rose from 40 to 50 years. The mortality rate also fell considerably for both adults and children. But since 1990, life expectancy has fallen and mortality has risen.

Malaria, HIV/AIDS, tuberculosis, diarrhea-related diseases and childhood illnesses continue to be the main cause of mortality in Africa. Collectively, they account for more than half of all deaths.



HIV/AIDS

HIV/AIDS has been one of the most devastating diseases to affect Africa, especially Sub-Saharan African countries.

The emergence of HIV/AIDS and the resurgence of malaria and tuberculosis (TB) in more virulent forms have set back the gains in healthcare over the years. World Health Organization statistics paint an alarming picture. About 30 million people in Africa live with HIV. More than 25 million Africans have so far succumbed to the **pandemic** and more than 12 million children have been orphaned. In fact, HIV/AIDS has become the leading cause of death on the continent.

Malaria

Before HIV/AIDS emerged in Africa, malaria and tuberculosis, and other tropical diseases were considered the region's most deadly epidemiological threats. According to the World Health Organization (WHO) malaria, the continent's third biggest killer, takes the lives of over a million people a year. Attempts at eradicating malaria have suffered from lack of funding, but the disease continues to take a heavy toll on



The AU: Health Care

communities. While malaria can be treated, the disease takes the lives of 2,000 children a day.

Tuberculosis

Tuberculosis is an emergency in some African countries. In Africa, TB is the leading killer of people living with HIV/AIDS. It is on the rise in some African countries even though drugs to cure the disease have been available for 50 years and a cost of \$25 per person.

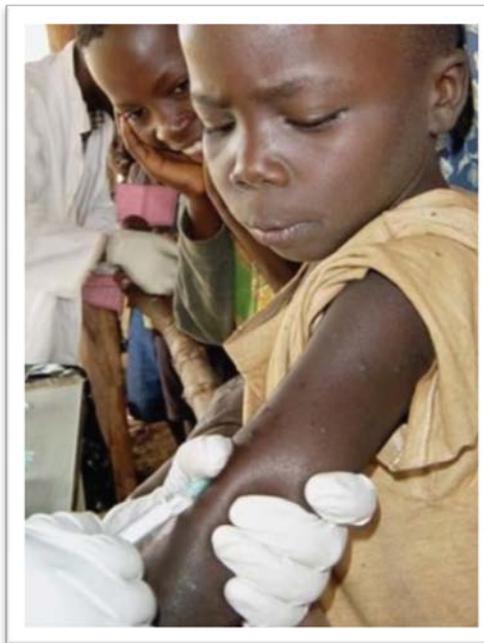
Other Diseases

Childhood diseases, tropical diseases, respiratory and nutrition-related diseases are also significant contributors to death in Africa. Severe diarrhea is particularly widespread in some countries. Poor sanitary conditions - such as contaminated water and food - allow viruses and bacteria to thrive and spread. In Africa, the number and proportion of malnourished children are on the increase. In 2000, 47 million African children under the age of five showed signs of chronic malnutrition.

The tsetse fly is, as well, a major threat to African people. About 60 million people are at risk from trypanosomiasis or sleeping sickness, which is spread by the tsetsefly. Sleeping sickness is found in 36 countries in sub-Saharan

Africa. Between 300,000-500,000 cases are reported annually, and it kills about 66,000 people annually.

Deaths in Africa from the diseases outlined above are no longer viewed only as a health problem but as part of a broader developmental crisis. The social and economic consequences of these diseases are staggering. They undermine countries' productive capacities, perpetuate poverty, exacerbate social problems, overwhelm health services, and threaten national security. Authorities often lack or do not have adequate economic resources to fund programs to control the diseases and people infected by these diseases seldom have access to early screening or care. They can also be sick for months and thus miss school or work, which can slow down development.



In many resource-poor settings in Africa many people living with diseases continue to depend on, and choose, traditional healers and herbal treatments for health care. This is not only because a many

Africans believe in traditional medicine, characterized by a holistic approach to the spirit-mind-body concept of health, embracing people, animals, plants, and inanimate objects, but also because herbs are more available and accessible to their communities than medical doctors or



The AU: Health Care

drugs. Many people who are affected by these diseases

The AU: Education

Since the end of colonization and the beginning of independent rule in Africa, various African states have grappled with how to improve and modernize their systems of education. To many African leaders, a necessary change was achieving “provisions for universal education, which colonial regimes could not, or would not supply”.³⁴ The major issues in the field of education include the type of education, the quality and questions of who should be educated. In some countries women were subject to inferior education (please see section on gender). Other problems include availability of textbooks, language, and how best to prepare students for the increasingly global marketplace. Many of the successes in African education have been championed by the African Union. Many of these policies were outgrowths of mandates introduced by the Organization of African Unity (which preceded the AU) and in recent times, with the assistance of non-governmental organizations.

In 1965, African leaders met at a conference in Addis Ababa, Ethiopia³⁵ to deliberate on education. As part of this conference, education ministers met to work on a

have difficulty affording drugs for treatment.³¹³²³³ charter for further development of education in Africa as a whole. The document they produced indicated that:

1. Primary education shall be universal, compulsory, and free.
2. Education at the secondary level shall be provided for 30 percent of the children who complete primary school.
3. Higher education shall be provided, to be completed in Africa in most cases, for 20 percent of those who complete secondary education.
4. The improvement of the quality of African schools and universities shall be a constant aim.



The charter from the Ethiopian conference, and other initiatives in the continent, promoted a growth in enrollment in schools in the early years after independence. For example, from 1960 to 1972, the number of students attending primary, secondary and higher education rose from 17.8 million to 37.6 million. Although African nations agree education should prepare students for the wider world, there have been differences of opinion about the curriculum as it existed

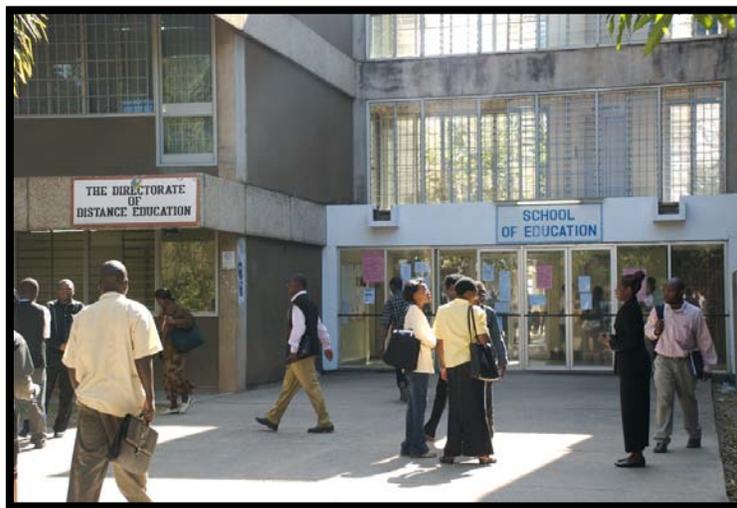


The AU: Education

in the 60s and 70s. In 1967, President Julius Nyerere made public a policy document titled “Education for Self-Reliance,”³⁶ in which he critiqued many of the African school systems as European inheritances that were inadequate.

The AU has noted that education, teaching and learning should be given important considerations because they are necessary for development. To show its pledge to the importance of education and culture the UA, at sixth ordinary session of the Assembly of Heads of State and Government of the African Union, reiterated that “education is a fundamental right and the most powerful lever for the promotion of welfare, civic and social advancement, the progress of democracy and respect for human rights, the building of peace and the promotion of an environment

that allows pluralism, knowledge – including scientific and technological knowledge – and cultural diversity to prosper. As such, education is a requirement for sustainable development, economic growth and poverty reduction.”³⁷



Several commitments came out of the Addis Ababa meeting, including: undertaking a major effort to appropriately update curriculum; invest in teacher training, focus on what languages (including local African languages) best serve as major tools of education, develop book production and distribution, and increase the role of women in education and society.³⁸



The AU: Gender

The AU: Gender

The African Union has declared gender equality as one of its main goals. It recognizes that women in Africa continue to have less access to education than men, have less employment and advancement opportunities, and continue to be absent from decision-making. The AU created the Women, Gender and Development Directorate (WGDD) as the mechanism by which it can address these issues. The WGDD has sought a two-fold approach to its work. First, in recognition that women often face a more disadvantaged position than men, it seeks to empower women by increasing access to education, health and all levels of the political system. Second, it seeks to ensure that women's issues are considered equally in the AU's full spectrum of activities.³⁹

The AU also has adopted the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (Protocol), which has been ratified by 25 of the AU's 53 member states. The Protocol gives AU member states the duty to combat all forms of discrimination against women using appropriate legislative, institutional and other measures. In order to do so they are to include in their national constitutions and other legislative instruments the principle of equality between men and women. They are also to commit themselves to change social and cultural patterns through education in order to eliminate harmful cultural and traditional practices that are based on the inferiority

or superiority of either gender, or on stereotyped roles for women and men.⁴⁰

Recognizing that women are overwhelmingly the victims of war and that they are rarely included in peace negotiations, the Protocol defends the right of women to a peaceful existence and their participation in the promotion of peace. The Protocol also states that women must be able to participate in all processes of government and politics.

Women's and girls' access to education can vary greatly country to country. In some areas the enrollment of girls in school can be greater than that of boys, while in others enrollment of girls could be as little as one-third or less of that of boys. The Protocol requires that member states promote literacy among women; promote education and training for women at all levels and in all disciplines, particularly in the fields of science and technology; promote the enrollment and retention of girls in schools and other training institutions and the organization of programs for women who leave school prematurely.

Of the 1.3 billion people living in poverty worldwide, 70 percent are said to be women. African women are generally in charge of caring for the home, children and members of the extended family. These activities are not wage-earning. In pursuing the AU's goal to empower women and guarantee them equal opportunities in work and career advancement, the Protocol seeks to have member states promote equal access to employment in addition to taking measures to recognize the economic value of the work of women in the home.⁴¹



The AU: Gender

The AU: Environment

The African Union's environmental policies must strike a balance between conservation, economic development and social traditions. Most of Africa's environmental issues are caused by ecological and climatic problems and human activity. The leading environmental concerns in Africa are desertification and access to safe water supply. In the African Convention on the Conservation of Nature and Natural Resources, the African Union charges its member states with the duty of ensuring that developmental and environmental needs are met in a sustainable and fair manner.⁴²



Desertification is the process by which useable land becomes desert, unable to support plant life. Human activities such as over-farming, overgrazing, and deforestation are the main contributing factors to desertification. The Sahara desert in northern Africa has been moving south at the rate of 1 square kilometer (over 1/3 square mile) a year. The AU and various governments in the sub-Saharan region have established

the Green Wall for the Sahara Initiative. The Initiative will plant belts of trees approximately 9 miles wide across several countries bordering the Sahara.⁴³ The AU hopes that this initiative will stop soil degradation, reduce poverty and increase land productivity in more than 25 countries.⁴⁴

According to the World Bank, only 58 percent of the population has access to piped water supply in Africa.⁴⁵ Through the African Convention on the Conservation of Nature and Natural Resources, the AU requires that member countries adopt water management policies that would maintain the highest possible amount and quality of its water resources. They are to try to ensure sufficient and continuous supply of suitable water for their citizens. In order to do so AU members are to prevent discharge of pollutants and overuse of their water supply. Over the next seven years, the AU will seek to provide 33 million people with access to safe drinking water each year.⁴⁶



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The AU: Environment

The AU: Conflicts

Today Africa appears to be a conflict-ridden continent. However, much of what is happening now is directly tied to Africa's colonial experience. During the colonial period European nations drew up the boundaries of African nations as they saw fit, without regard to the inhabitants of the territories. People of the same ethnic groups were often separated by boundary lines and native cultures were often disregarded and discounted as inferior. In some cases Europeans brought feuding ethnic groups into one nation while they gave preference to certain ethnic groups over others. The colonial powers exacerbated regional tensions and contributed to conflict in the post-colonial period. Thus, many of today's conflicts in Africa can be traced to colonial policies of segregation, ethnic preference and the process of state formation.

Ethnic Conflict

Ethnic conflicts are conflicts in which violence is directed at members of a particular ethnic group by another ethnic group. Several of these conflicts have occurred in Africa over the past two decades. Ethnicity or membership in particular groups was utilized in colonial times to establish hierarchies in some African countries. Colonial powers selected one group over another as part of a divide-and-conquer strategy that enabled various colonial powers to rule over large territories with small numbers of Europeans. The hierarchies created by the colonial powers still exist in many African nations and are used by ethnic groups in struggles for national political power. In such cases, old rivalries between ethnic groups

are politicized and used by leaders of specific ethnic groups seeking power.

The Rwandan genocide in 1994 is an example of ethnic conflict. Several factors exacerbated the ethnic tensions and created the conditions for genocide. In Rwanda, Tutsis largely constituted the political elite during most of the pre-colonial period. After independence the Hutu largely held political power. The Tutsi were a minority group preferred by the Belgians for most of the colonial period. Towards the end of the colonial period, the Belgians turned to the Hutu. The Hutu majority had grown resentful of the role of Tutsis as part of a coercive colonial administration. Cycles of violence between the groups existed after independence. In 1994, radical elements of the Hutu group determined to hold on to leadership in the Rwandan government systematically promoted the killing of Tutsis in Rwanda. When the plane carrying the Hutu president of Rwanda, Juvenal Habyarimana and his Burundi counterpart was shot down en-route from Tanzania, Hutu radicals used the event to consolidate Hutu political power in Rwanda and rid the country of the Tutsi elite. Close to 800,000 Tutsi (and some Hutu moderates) were killed in 100 days. The Rwandan genocide is one of the most violent conflicts in modern African history.

Presently, conflict in the Democratic Republic of Congo (DRC) has developed an ethnic component as Hutu and Tutsi factions who were displaced or fled the genocide have continued to fight for control of territory in the eastern part of the Democratic Republic of the Congo.



The AU: Conflicts

Angola reportedly became involved in the conflict in 1998 sending troops to fight alongside the DRC Hutu government.⁴⁷

The conflict in the DRC involves almost all the seven nations in the region and is attributed to competition over natural resources in the eastern part of the DRC and rivalry between ethnic groups for political control of the country. The conflict resurfaced in 2008 as rebels opposing the government of Joseph Kabila made a move for major cities. The rebels are said to be supported by Rwanda, a Tutsi-led neighbor. The involvement of neighboring countries in the DRC conflict has increased regional tensions.

Territorial Disputes

Territorial disputes are a result of the artificial drawing of boundaries of African countries by colonial powers. Ethiopia and Eritrea recently fought a war to establish the borders of Eritrea as an independent state. The major cause of the conflict was Ethiopia's interest in securing access to the Red Sea, an important trading route. Between May 1998 and June 2000 the conflict caused 100,000 deaths. The conflict was mediated in 2000 by the Organization of African Unity. The proposal secured the withdrawal of Eritrean forces from disputed region, the presence of a UN peacekeeping force and the demarcation of the border.

Although there have been a number of conflicts in Africa there have also been successful attempts at both regional and continental conflict resolution. As a continental organization concentrating in conflict resolution, the African Union underlines the need for

regional security provided by African nations. "African solutions for African conflicts" is the motto of the African Union. In an effort to resolve the Darfur conflict, the African Union drew a contingent of troops from various African countries to serve as peacekeepers in the Sudan (in the conflict that has engulfed the Darfur region – between "rebel" factions in Darfur and the Sudan government). Although, the results of this peacekeeping operation have been varied, it is the first time African countries have been involved in an operation of this magnitude since the African Union came into existence. African countries had contributed to various United Nations peacekeeping operations (Lebanon, Bosnia etc.) in the past. African leaders continue to support the idea of regional conflict resolution even if minimally assisted by the international community.

Case Study: Darfur

While the Charter of the PSC gives it the power to manage conflict, it still has several challenges to overcome before it will be effective. Take, for example, the African Union Mission in Sudan (AMIS) where many challenges were faced due to a lack of experience, funding and resources. First, the 7,000 soldiers deployed to Darfur lacked experience in dealing with this type of crisis. Second, the AU lacked equipment to make the mission successful. Several logistical issues (how to transport soldiers, food, equipment and relief supplies) slowed the progress and efficiency of the mission.⁴⁸

Another problem with AMIS was its very limited mandate (the contract that AMIS soldiers operated under) to deal with specific issues in Darfur. To date, AMIS has not been



The AU: Conflicts

given the power to deal or disarm the militias who were committing war crimes, rather they can only engage in traditional peace keeping operations. The inexperience of the troops has led to frustration as the AMIS force has seen limited progress on the ground. In 2008, eight workers were killed due to insecurity in the region. Many of the rural areas are still inaccessible to AMIS force, preventing them from reaching a large portion of the vulnerable population.

While AMIS has seen many challenges, it has still been somewhat successful at providing security to many of the defenseless civilians in the Darfur region. Another success is AMIS as a symbol of the AU's willingness to embrace and enforce its mandate according to its Charter. AU idealists can only hope that the AU will take lessons from AMIS and apply them toward its next mission.



Conclusion

Conclusion

We have talked about the history of Africa beginning with the earliest human-like ancestors of modern humans, the development of early civilizations and states. We have discussed the influence of slavery in creating an African Diaspora (African societies all over the world), the lasting effects of colonization and how Pan-Africanism (the popular philosophy that seeks to unify Africans all over the world) became a unifying force for championing race pride, challenging discrimination, and promoting decolonization of Africa.

We have also examined some of the problems caused by political and economic instability in many African countries. This is undoubtedly the biggest challenge African countries face. To combat this challenge, the OAU, was re-created and revamped into a new organization, the AU, with an agenda to boost sustainable economic development, preservation of human rights, the creation of a “federal” African state and strong institutions for conflict resolution, security, peace building and good governance. According to the World Press, the formation of the AU, “represents a historic commitment by Africans to accelerated development of their continent.”⁴⁹

Africans are making strides in several areas of life. Many countries have already begun capitalizing on the abundance of mineral resources, such as diamonds and gold and oil for development. With potential for much greater trade, tourism, and a larger-scale agricultural industry, Africa’s economic conditions make it a prime candidate to receive foreign direct investment. Under

the right conditions and leadership, Africa has the potential to be a flourishing continent again.

Still, even with the AU on board, many problems remain to be solved. Factors such as political and economic instability, weak infrastructure, poor governance and strict regulations, especially in the 1970s and 1980s have resulted in weak economies and low standards of living. Ongoing conflict, too, such as in Zimbabwe and Somalia, have resulted in numerous lives lost and poor condition.

In Zimbabwe, for example, Robert Gabriel Mugabe participated in the war for independence from the British in the 1970s and, when Zimbabwe became independent in 1980, his party ZANU-PF (Zimbabwe African National Union – Patriotic Front) won the first independent elections and he became prime minister, a role he kept later until he took on the title of president. Mugabe became an autocratic ruler and showed little respect for democracy and human rights. His resettlement program resulted in heavy violence. The agriculture-based economy also suffered. In light of this, the opposition party, though oppressed, grew stronger and became a threat to Mugabe’s autocratic ruling. After disputed elections in 2008 – probably won by opposition party Movement for Democratic Change, MDC – Mugabe’s resistance to accepting a power-sharing deal with the opposition resulted in a crisis. The country still suffers from hunger, hyperinflation, cholera and weak public services.

We can also look to Somalia for another example of an African nation in crisis. It’s a country that also suffers



Conclusion

from post-colonial rivalries have resulted in clan conflicts of dramatic proportions. A humanitarian crisis led to United Nations military intervention in 1992 but the aid could not be delivered to Somali people and that led to peacekeeping operations by United States. Significant losses in fights with Somali gunmen and lack of support from American citizens, forced the US troops, and later, the UN troops, to withdraw from Somalia. The country suffered from anarchy and violence, agricultural areas

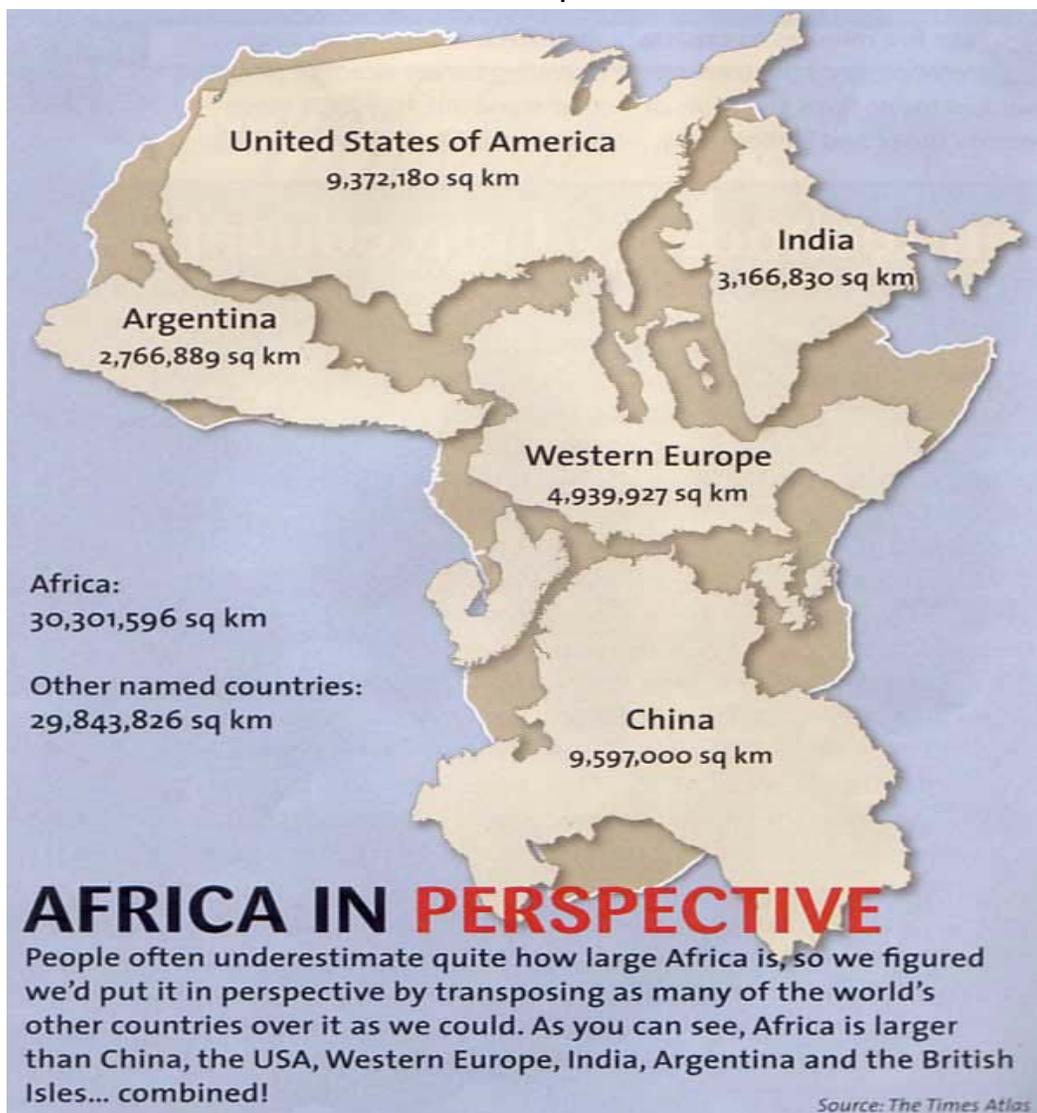
were destroyed, and territories fought for more autonomy which resulted in separation of northern territories Somaliland and Puntland. In 2000 transnational government tried to gain control. In 2004 a Transitional Federal Government was established but the situation in Somalia still doesn't seem to be improving.



Geography

Geography

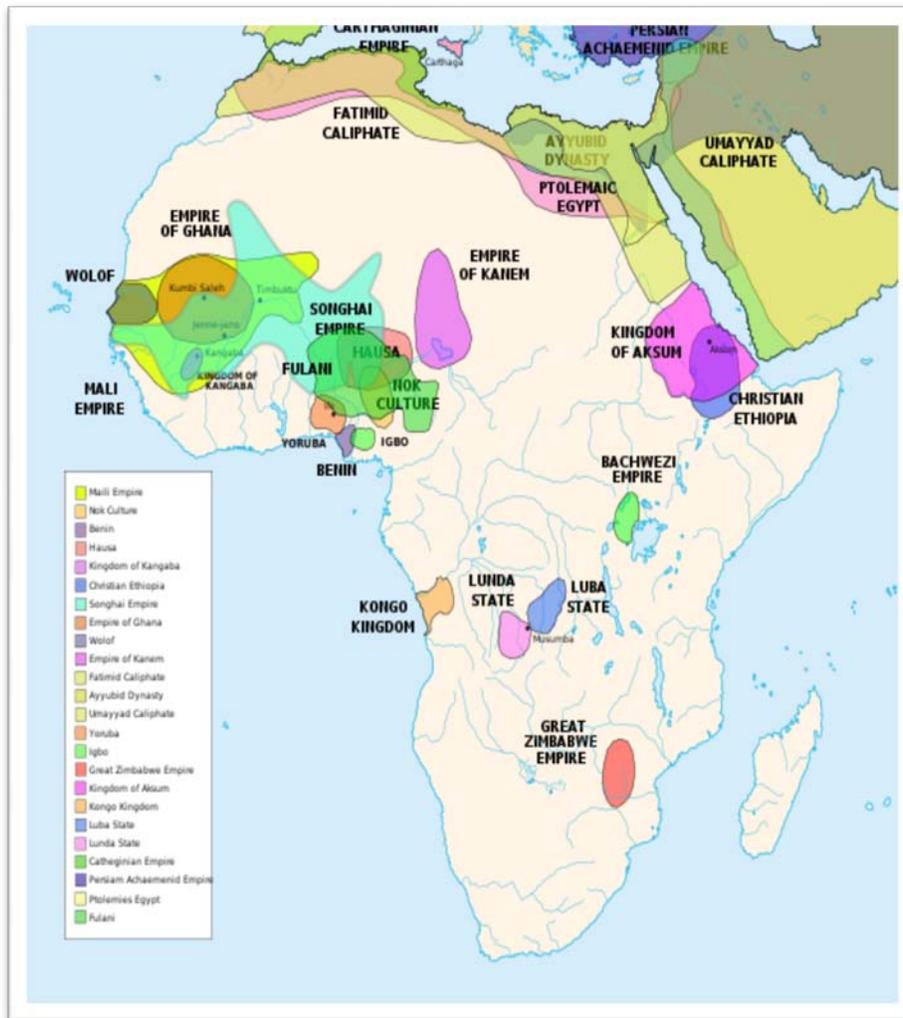
Map 1
Africa in Perspective





Geography

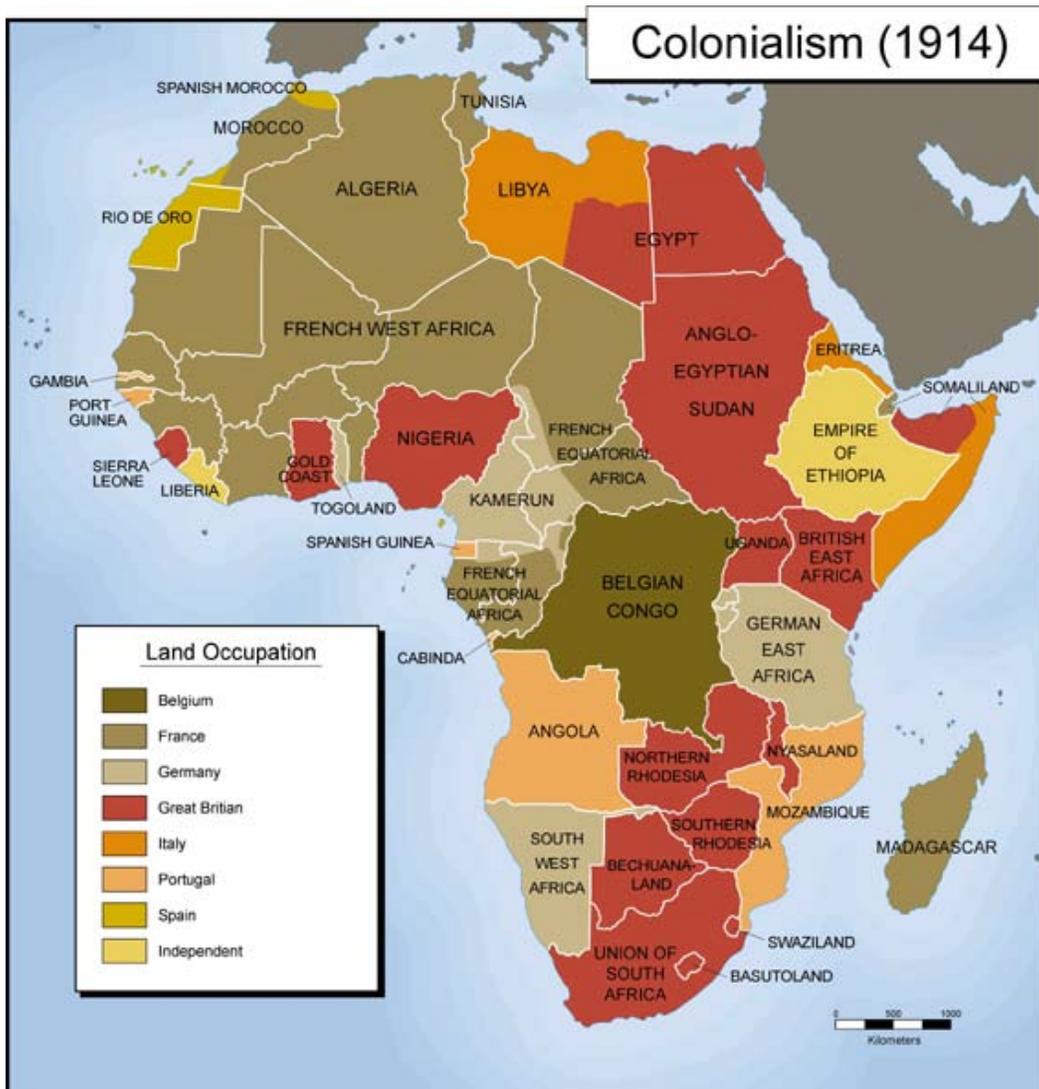
Map 2
Pre-Colonial Africa





Geography

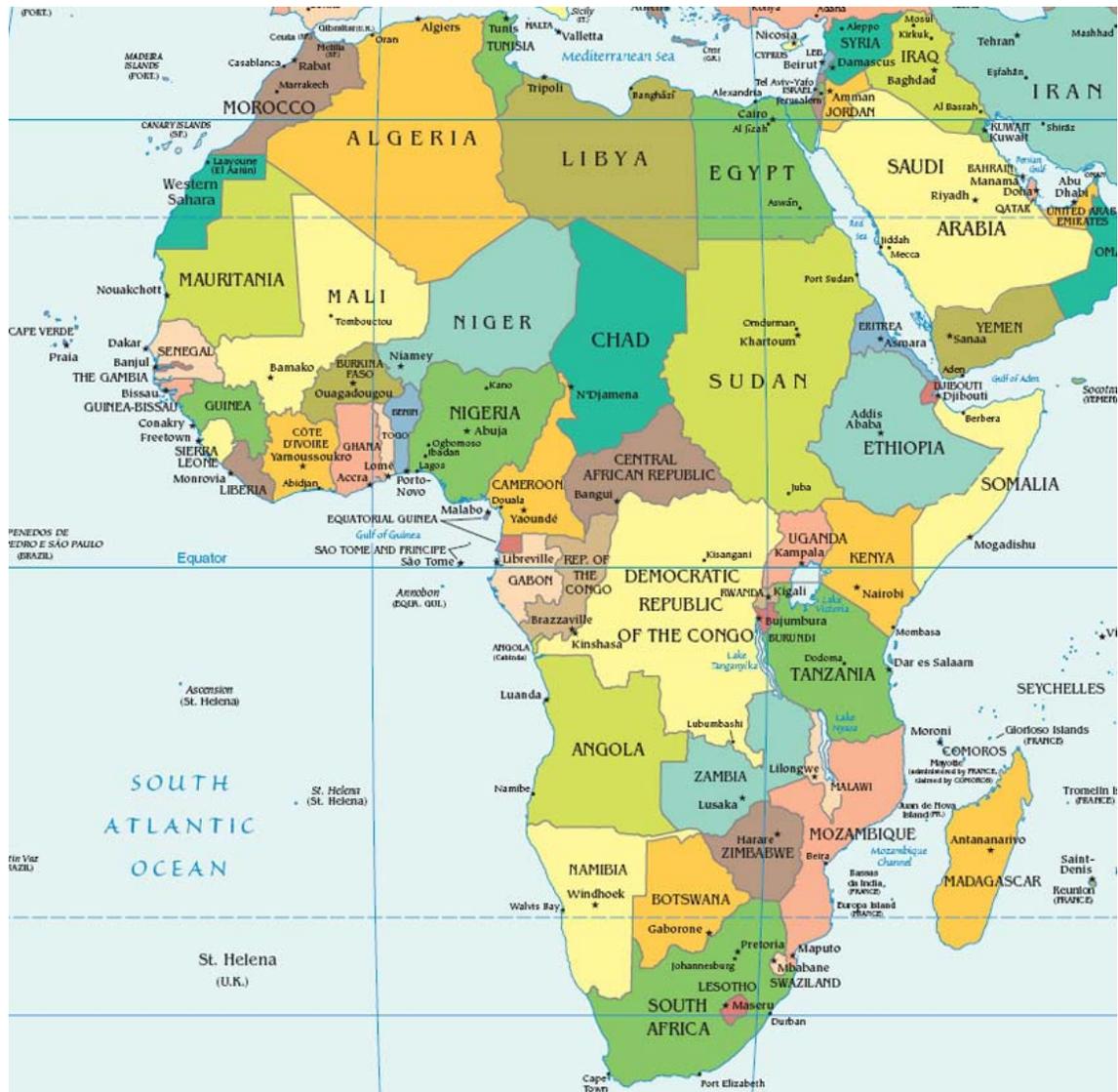
Map 3
Colonial Africa



Map 4
Present Day Africa



Geography



Electronic Resources

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Electronic Resources

The following is a list of National Resource Centers for the study of Africa that have developed outreach materials for K-12 students and educators that can be accessed in the following websites.

Boston University, African Studies Center

<http://www.bu.edu/AFR>

Indiana University, African Studies Program

<http://indiana.edu~afrist>

Ohio University, African Studies Program

<http://www.ohiou.edu/~african/main.htm>

University of California-Berkeley, Center for African Studies

<http://ias.berkeley.edu/africa>

University of Illinois, Center for African Studies

<http://www.afrst.uiuc.edu>

University of Pennsylvania, African Studies Program

http://www.sas.upenn.edu/African_Studies/K-12/AFR_GIDE.html

University of Wisconsin-Madison, African Studies Program

<http://africa.wisc.edu/outreach/index.htm>

Yale University, Council on African Studies

<http://www.yale.edu/macmillan/african/outreach.shtml>

Michigan State University, African Studies Center

<http://exploringafrica.matrix.msu.edu/index.php>

Other Web Resources on Africa

Adopt the World: learn about it!®

www.MiGLOBE.org



Miami Initiative for Global Enrichment



Electronic Resources

African Media Program: provides access to information on more than 10,000 Africa related films, videos, and DVDs. Information includes basic data on each entry, its quality, appropriate audience (including use in K-12 classrooms) and distributor information.

<http://www.ngsw.org/~afrmedia/>

Africa Focus: Sights and Sounds of a Continent. This site provides a database of digitized photos and music recordings from across Africa.

<http://africafocus.library.wisc.edu/>

African Voices: a permanent exhibition at the Smithsonian Institution National Museum of Natural History that provides audio files of Africans talking about their lives and cultures.

<http://www.mnh.si.edu/africanvoices/>

African Odyssey Interactive: an initiative of the Kennedy Center that contains arts and education information and resources for artists, teachers, and students of African arts and culture.

<http://artsedge.kennedy-center.org/aoi/>

African Action: a Washington DC based coalition of African advocacy groups. They produce and post on their web-site analyses of African issues and U.S. policy towards Africa.

<http://www.africapolicy.org/index.shtml>

TransAfrica Forum: a very important Washington DC based advocacy group on African and African Diaspora issues.

<http://www.transafricaforum.org/>



Glossary

Glossary

Apartheid: means "separation" or "being apart". It is usually used to describe a policy that existed in South Africa from 1948 to 1994. This system was used to mistreat and deny rights to non-white people. The laws allowed the white minority to keep the black majority out of certain areas without special papers or permission.

Arable: land that is suitable for growing crops

Assimilation: the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. The process of assimilating involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society.

Bureaucracy: form of organization marked by division of labor, hierarchy, rules and regulations

Candomble: a black hybridized religious practice in Brazil, using sorcery, ritual dance, and fetishes. See Santeria.

Colonialism: a political-economic phenomenon whereby various European nations explored, conquered, settled, and exploited large areas of the world.

The Constitutive Act - The Constitutive Act of the African Union sets out the codified framework under which the African Union is to conduct itself.

Decolonization: refers to the undoing of colonialism, the establishment of governance or authority through the creation of settlements by another country or jurisdiction. The term generally refers to the achievement of independence by the various Western colonies and protectorates in Asia and Africa following World War II.

Deity: a god or goddess (in a polytheistic religion)

Desertification: The progressive destruction or degradation of existing vegetative cover to form desert. This can occur due to overgrazing, deforestation and drought.

Diaspora: the dispersion of any people from their original homeland.

Gross Domestic Product: the total value of goods produced and services provided in a country during one year



Glossary

Hierarchy: a system or organization in which people or groups are ranked one above the other according to status or authority.

Holistic: from Holism (a Greek word meaning all, entire, total). Is the idea that all the properties of a given system (biological, chemical, social, economic, mental, linguistic, etc.) cannot be determined or explained by its component parts alone. Instead, the system as a whole determines in an important way how the parts behave. The general principle of holism was concisely summarized by Aristotle in the *Metaphysics*: "The whole is more than the sum of its parts".

Hominids - A primate of the family Hominidae, of which *Homo sapiens* is the only extant species

Human rights - fundamental rights, esp. those believed to belong to an individual and in whose exercise a government may not interfere, as the rights to speak, associate, work, etc

Hybridized: crossbreed (individuals of two different species or varieties).

Ideology: a system of ideas and ideals, esp. one that forms the basis of economic or political theory and policy.

Infrastructure - the fundamental facilities and systems serving a country, city, or area, as transportation and communication systems, power plants, and schools

Institutionalize - to make institutional

Kinship - the state or fact of being of kin; family relationship

Logistical - the planning, implementation, and coordination of the details of a business or other operation

Malaria: an infectious disease caused by parasites. It is widespread in tropical and subtropical regions, including parts of the Americas, Asia, and Africa. Each year, there are approximately 515 million cases of malaria, killing between one and three million people, the majority of whom are young children in Sub-Saharan Africa. 90% of malaria related deaths occur in Sub-Saharan Africa. Malaria is commonly associated with poverty, but is also a cause of poverty and a major hindrance to economic development.

Mandate - a command or authorization to act in a particular way on a public issue given by the electorate to its representative

Middle Passage: the sea journey undertaken by slave ships from West Africa to the West Indies.



Glossary

Missionary – a person who has been sent to a foreign country to teach their religion to the people who live there.

Pan-Africanism: the principle or advocacy of the political union of all the indigenous inhabitants of Africa.

Radio carbon dating - radiometric dating method that uses the naturally occurring radioisotope carbon-14 (14C) to determine the age of carbonaceous materials up to about 60,000 years.

Santeria: a pantheistic Afro-Cuban religious cult developed from the beliefs and customs of the Yoruba people and incorporating some elements of the Catholic religion.

Sovereignty: is the exclusive right to control a government, a country, a people, or oneself. A sovereign is the supreme lawmaking authority

Sustainable economic development - is a pattern of resource use that aims to meet human needs while preserving the environment so that these needs can be met not only in the present, but in the indefinite future

Tsetse: are large biting flies from Africa which live by feeding on the blood of vertebrate animals. They are the cause of deadly diseases that include sleeping sickness in people.

Tuberculosis: (abbreviated TB) is a common and often deadly infectious disease. Tuberculosis usually attacks the lungs (as pulmonary TB) but can also affect the central nervous system, the lymphatic system, the circulatory system, the genitourinary system, the gastrointestinal system, bones, joints, and even the skin.

Vodou: a black religious practice in Haiti combining elements of Roman Catholic ritual with traditional African magical and religious rites, and characterized by sorcery and spirit possession.



Miami Initiative for Global Enrichment - MiGlobe®

Adopt the World: learn about it!®

We adopt highways, chimpanzees, manatees, seals, anything. Until now, nobody has thought of adopting the world of the 21st century. Critical events in the 21st century have brought the humanities to the forefront. It is no longer acceptable for U.S. students to be culturally illiterate. Thus, global affairs are in need of better articulation and demonstration.

At their first meeting in 2006, the Master of Arts in International Administration (MAIA) program and the Miami-Dade County Public Schools (M-DCPS) Curriculum and Instruction, Social Sciences Department, joined forces to identify ways of improving the state of global education in Miami's public schools.

M-DCPS Curriculum and Instruction, Social Sciences has developed criteria that schools must meet in order to earn the distinction of having *Adopted the World*. The *Adopt the World* curriculum units introduce and examine global and

cultural issues, helping to overcome the challenges associated with teaching and learning about globalization such as: the scale, breadth, and complexity of the subject matter.

The Miami Initiative for Global Enrichment (MiGlobe) is dedicated to conducting research and analysis of world affairs as well as advocating community development of global knowledge. The

Initiative administers MAIA's nongovernmental organizations for community development at home and abroad. This includes research, production and management of *Adopt the World*, *World at Risk* and *MAIA for Maya*.

The Initiative oversees the partnership between the University of Miami's MAIA program and the Miami-Dade County Public School's (M-DCPS) social sciences department, which includes operation of all digital materials.

For more information about *Adopt the World: learn about it*,® please visit www.MiGlobe.org

What is MiGlobe?

M = Miami, University of
 i = Initiative: to take action
 Globe = represents IGS/MAIA;
 commitment to world affairs and
 interdisciplinary global studies
 E = signifies, enrichment, entrepreneurship,
 engagement, education in both
 tertiary and secondary levels



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