

Chapter 1 : African People and Culture

People. Africa is now widely recognized as the birthplace of the Hominidae, the taxonomic family to which modern humans belong. Geological evidence indicates that the continent has been inhabited by humans and their forebears for some 4, years or more.

Mar 30, Answer: It caused mass African migration, African populations to grow, African empires to topple, and racism against slaves to emerge. The Columbian Exchange caused many things including new crops and raw resources to spread to Europe. This also caused them to find new fertile and sunny lands near the equator since most of the land in Europe sucked since Europe was pretty far north of the equator. Because of this, the Europeans used Native Americans mostly in Latin America to work their plantations in order to get rich due to the newer concept of capitalism. However, diseases from Europeans to Natives since Europeans lived in cramped areas with dirty animals, the Native American slave population began dying off. The Europeans then turned to Africa to buy slaves due to their large slave export industry especially in kingdoms like Mali. So then a large amount of slaves were bought from these African kingdoms. However, so many were bought that the kingdoms were beginning to run out of slaves or were beginning to question the morality of this mass deportation. So then the European merchants mainly consisting of the Portuguese began to sell a lot of guns and materials to small tribes so that they could catch a few slaves. Then the gun-wielding Africans easily defeated and enslaved many other villages without guns. They also toppled large kingdoms- especially the Swahili coastal states. So many Africans were forced into slavery and sold to the Europeans. Then they were forced to migrate to the Americas where they worked in plantations for the rest of their lives. This looks like the population will decline, right? Although slave export was extremely high, what was higher was the birth rate and life expectancy of an African due to new American crops introduced by the Columbian exchange that were part of the exchange for slaves. Because of this, the African population jumped by the millions, but without a centralized government and only tribes. Now moving onto the Americas. Having a dark skin color was easier to identify as a slave since all Africans had really dark skin and most were slaves. Because of this, the concept of skin color and slavery began to merge into the concept of racism. This was supported by the theory of social Darwinism, where the most "fit" socially will naturally dominate the more primitive. Apr 2, Answer: The Columbian Exchange changed the culture of many African people to an agricultural economy based on the cultivation of maize. Maize was an invention of the PreColumbian Americans. After Maize was brought back to Europe it quickly found a home in Africa. The Bantu People of West Africa using the cultivation of Maize and superior steel weapons spread rapidly across Africa. When Europeans reached South Africa they found that the cultivation of maize had preceded them.

Chapter 2 : Demographics of Africa - Wikipedia

The Malagasy people of Madagascar are Austronesian people and native African people, but those along the coast are generally mixed with Bantu, Arab, Indian and European origins. Malay and Indian ancestries are also important components in the group of people known in South Africa as Cape Coloureds (people with origins in two or more races and.

Print this Why Africana History? This condition started in the 15th and the 16th centuries with the beginning of the slave trade system. The Europeans not only colonialized most of the world, they began to colonialize information about the world and its people. In order to do this, they had to forget, or pretend to forget, all they had previously known about the Africans. They were not meeting them for the first time; there had been another meeting during Greek and Roman times. At that time they complemented each other. The people and the cultures of what is known as Africa are older than the word "Africa. The people now called Africans not only influenced the Greeks and the Romans, they influenced the early world before there was a place called Europe. When the early Europeans first met Africans, at the crossroads of history, it was a respectful meeting and the Africans were not slaves. Their nations were old before Europe was born. In this period of history, what was to be later known as "Africa" was an unknown place to the people who would someday be called, "Europeans. After the rise and decline of Greek civilization and the Roman destruction of the city of Carthage, they made the conquered territories into a province which they called Africa, a word derived from "afri" and the name of a group of people about whom little is known. At first the word applied only to the Roman colonies in North Africa. There has long been an attempt on the part of some European "scholars" to deny that Egypt was a part of Africa. To do this they had to ignore the great masterpieces on Egyptian history written by European writers such as, Ancient Egypt. Light of the World, Vols. The distorters of African history also had to ignore the fact that the people of the ancient land which would later be called Egypt, never called their country by that name. The ancient Hebrews called it Mizrain. Later the Moslem Arabs used the same term but later discarded it. Thus the word we know as Egypt is of Greek Origin. Until recent times most Western scholars have been reluctant to call attention to the fact that the Nile River is 4, miles long. It starts in the south, in the heart of Africa, and flows to the north. Thus Egypt was a composite of many African cultures. This information is not new. When rebel European scholars were saying this years ago, and proving it, they were not taken seriously. It is unfortunate that so much of the history of Africa has been written by conquerors, foreigners, missionaries and adventurers. The Egyptians left the best record of their history written by local writers. It was not until near the end of the 18th century when a few European scholars learned to decipher their writing that this was understood. The Greek traveler, Herodotus, was in Africa about B. His eyewitness account is still a revelation. He witnessed African civilization in decline and partly in ruins, after many invasions. However, he could still see the indications of the greatness that it had been. In this period in history, the Nile Valley civilization of Africa had already brought forth two "Golden Ages" of achievement and had left its mark for all the world to see. Slavery and colonialism strained, but did not completely break, the cultural umbilical cord between the Africans in Africa and those who, by forced migration, now live in what is called the Western World. A small group of African-American and Caribbean writers, teachers and preachers, collectively developed the basis of what would be an African Consciousness movement over years ago. Their concern was with African, in general, Egypt and Ethiopia, and what we now call the Nile Valley. In approaching this subject, I have given preference to writers of African descent who are generally neglected. I maintain that the African is the final authority on Africa. In this regard I have reconsidered the writings of W. Huggins, and his most outstanding living student, John G. I have also re-read the manuscripts of some of the unpublished books of Charles C. Seifert, especially manuscripts of his last completed book, Who Are The Ethiopians? Among Caribbean scholars, like Charles C. Rogers from Jamaica is the best known and the most prolific. Over 50 years of his life was devoted to documenting the role of African personalities in world history. Among the present-day scholars writing about African history, culture and politics, Dr. I have drawn heavily on his research in the preparation of this article. He belongs to the main cultural branch of the African world, having been born in

Ethiopia, growing to early manhood in the Caribbean Islands and having lived in the African-American community of the United States for over 20 years. His major books on African history are: *Black Man of the Nile*, , *Africa: Our own great historian*, W. DuBois tells us, "Always Africa is giving us something new. On its black bosom arose one of the earliest, if not the earliest, of self-protecting civilizations, and grew so mightily that it still furnishes superlatives to thinking and speaking men. Out of its darker and more remote forest vastness came, if we may credit many recent scientists, the first welding of iron, and we know that agriculture and trade flourished there when Europe was a wilderness. DuBois tells us further that, "Nearly every human empire that has arisen in the world, material and spiritual, has found some of its greatest crises on this continent of Africa. It was through Africa that Christianity became the religion of the world. It was through Africa that Islam came to play its great role of conqueror and civilizer. Egypt gave birth to what later would become known as "Western Civilization," long before the greatness of Greece and Rome. This is a part of the African story, and in the distance it is a part of the African-American story. It is difficult for depressed African-Americans to know that they are a part of the larger story of the history of the world. The history of the modern world was made, in the main, by what was taken from African people. Europeans emerged from what they call their "Middle-Ages," people-poor, land-poor and resources-poor. And to a great extent, culture-poor. They raided and raped the cultures of the world, mostly Africa, and filled their homes and museums with treasures, then they called the people primitive. The Europeans did not understand the cultures of non-Western people then; they do not understand them now. History, I have often said, is a clock that people use to tell their political time of day. It is also a compass that people use to find themselves on the map of human geography. History tells a people where they have been and what they have been. It also tells a people where they are and what they are. Most importantly, history tells a people where they still must go and what they still must be. There is no way to go directly to the history of African-Americans without taking a broader view of African world history. In his book, *Tom-Tom*, the writer John W. Vandercook makes this meaningful statement: A race is like a man. Until it uses its own talents, takes pride in its own history, and loves its own memories, it can never fulfill itself completely. The phrase African-American or African-American History Month, taken at face value and without serious thought, appears to be incongruous. Why is there a need for an African-American History Month when there is no similar month for the other minority groups in the United States. The history of the United States, in total, consists of the collective histories of minority groups. The African-Americans are the least integrated and the most neglected of these groups in the historical interpretation of the American experience. This neglect has made African-American History Month a necessity. Most of the large ethnic groups in the United States have had, and still have, their historical associations. Wesley tells us that, "Historical societies were organized in the United States with the special purpose in view of preserving and maintaining the heritage of the American nation. For African-Americans, Carter G. The acceptance of the facts of African-American history and the African-American historian as a legitimate part of the academic community did not come easily. Slavery ended and left its false images of Black people intact. Theoretically, these men found it hard to imagine a society where Negroes were of equal status to whites. Thomas Jefferson, third President of the United States, who was far more liberal than the run of his contemporaries, was never the less certain that "the two races, equally free, cannot live in the same government. This preface is essential to every meaningful discussion of the role of the African-American in every aspect of American life, past and present. I want to make it clear that the Black race did not come to the United States culturally empty-handed. The role and importance of ethnic history is in how well it teaches a people to use their own talents, take pride in their own history and love their own memories. In order to fulfill themselves completely, in all of their honorable endeavors it is important that the teacher of history of the Black race find a definition of the subject, and a frame of reference that can be understood by students who have no prior knowledge of the subject. Heritage, in essence, is how a people have used their talent to created a history that gives them memories that they can respect, and use to command the respect of other people. History is a clock that people use to tell their time of day. It is a compass that they use to find themselves on the map of human geography. It also tells them where they are, and what they are. Most importantly, an understanding of history tells a people where they still must go, and

what they still must be. Early white American historians did not accord African people anywhere a respectful place in their commentaries on the history of man. Benjamin Quarles observed that "as early as this desire to bring to public attention the untapped material on the Negro prompted George Washington Williams to publish his two-volume *History of The Negro Race in America from 1619 to 1880*. The first formally trained African-American historian was W. E. B. DuBois.

African People & Wildlife (APW) works to ensure a future where humans and wild animals thrive living side by side. We partner with local communities to create effective, sustainable solutions that improve the lives of rural Africans while protecting the natural world.

Bring fact-checked results to the top of your browser search. People Africa is now widely recognized as the birthplace of the Hominidae , the taxonomic family to which modern humans belong. Archaeological evidence indicates that the continent has been inhabited by humans and their forebears for some 4., years or more. Anatomically modern humans are believed to have appeared as early as , years ago in the eastern region of sub-Saharan Africa. Somewhat later those early humans spread into northern Africa and the Middle East and, ultimately, to the rest of the world. As a consequence, the cultures and the physical variations of the peoples reflect adaptation to both hot, dry climates and hot, wet climates. Dark skin is the dominant characteristic of indigenous African peoples, but skin colour is not uniform. Skin colour shows a clinal variation from a light or tan colour in the northern fringe of the continent, which has a Mediterranean climate , to very dark skin in certain Sudanic regions in western and East Africa, where radiation from the Sun has been most intense. Africa has the most physically varied populations in the world, from the tallest peoples to the shortest; body form and facial and other morphological features also vary widely. It is the continent with the greatest human genetic variation, reflecting its evolutionary role as the source of all human DNA. Throughout human history there have been movements of peoples see human migration within, into, and out of Africa along its northern coasts, across the Sinai Peninsula , along the Red Sea , and especially in the Horn of Africa and coastal areas as far south as Southern Africa. North Africa from the Strait of Gibraltar to the Nile River delta has been the site of conquests and movements of peoples for thousands of years. Along the east coast, trading cities arose and fell, cities that had overseas contacts during the past two millennia with peoples of southern Arabia and as far east as India and Indonesia. Internal movements during that time contributed to the heterogeneity and complexity of native African societies. The greatest movement of peoples out of the continent was a result of the Atlantic slave trade that lasted from the 16th to the 19th century and involved the transport of an estimated 10., people to the New World. Such a loss of people, together with the devastating warfare and raiding associated with it, was the major cause of the subsequent weakness and decline of African societies. Dutch settlers first arrived in South Africa in ; their descendants now constitute the main Afrikaner, or Boer , population. Attendant, but unassociated, with the scramble, French and Italian settlers also established new communities in North Africa and, to some extent, western Africa. Much earlier, in several waves of migrations beginning in the 7th century, Arabs spread across northern Africa and, to a lesser extent, into western Africa, bringing a new religion Islam and a new language Arabic , along with some new cultural and political institutions. They also spread Islam southward along the east coast, largely through trading and kinship relationships. The colonial era began to disintegrate in the s. Culture areas Although the precise number is unknown, there are several thousand different societies or ethnic groups in Africa. They are identified by their recognition of a common culture , language, religion, and history. But in some areas the boundaries among ethnic groups and communities villages, towns, farm areas may not always be clear to the outsider. Most Africans speak more than one language, and frequent migrations and interactions, including intermarriage, with other peoples have often blurred ethnic distinctions. There are an estimated to 1, different languages, but many distinct political units share a common or similar language as among the Yoruba , Hausa , and Swahili -speaking peoples. Ethnic cultural identities in modern times have often been heightened, exacerbated , or muted for political reasons. In their attempts to comprehend such a huge heterogeneous continent, scholars have often tried to divide it into culture areas that represent important geographical and ecological circumstances. Those areas reflect differences in the cultural adaptation of traditional societies to varying natural habitats. For the purposes of this discussion, the principal regions are northern, western, west-central, eastern, and Central and Southern Africa; Madagascar is also included. Northern Africa Africa north of the Sahara is differentiated from the rest of the continent by its Mediterranean climate and by its long history of

political and cultural contacts with peoples outside of Africa. It is physically separated from the rest of the continent by the Atlas Mountains and is inhabited primarily by peoples who speak languages that belong to the Afro-Asiatic group. The Berbers are most numerous in Morocco and least in Tunisia, where, as a result of culture contact and intermarriage, they have become largely assimilated with Arabs, who speak a Semitic language. The Arabs migrated into North Africa from Arabia in a number of waves; the first of those waves occurred in the 7th century ce. The distinctive nature of Maghrebian, or western Arab, culture resulted from that admixture. In the Sahara such Arab peoples as the Shuwa live side by side with such Berber peoples as the Tuareg. See also Islamic world. It can be divided into two zones, the Sudanic savanna and the Guinea Coast. The savanna area stretches for some 3, miles 4, km east to west along the southern Saharan borderland. Its vegetation consists of extensive grasslands and few forests, and little rain falls there. The savanna supports pastoralism and horticultural economies dependent on grain. In contrast, the Guinea Coast experiences heavy rainfall and is characterized by hardwood tropical forests and dense foliage. It produces primarily root crops various yams. Malinke village Malinke village near Tambacounda, Senegal. Throughout the region live the many groups of the Fulani, a cattle-keeping Muslim people who either have conquered indigenous peoples such as the numerous Hausa or live in a symbiotic relationship with agricultural peoples. Many of the kingdoms are successor states to those of Ghana and Mali. The larger societies in the coastal zone are also mostly kingdoms. In Nigeria are the Igbo and Ibibio, organized into many autonomous polities; the Tiv; the Edo; and the several powerful kingdoms of the Yoruba. West-central Africa West-central Africa may be considered as an eastern extension of western Africa: The Congo area, in the centre of the continent, is an extension of the wet forestlands of the Guinea Coast; it extends to the lacustrine area of eastern Africa. That region is the largest area of secondary tropical forest in the world; only South America has more primary i. The vast majority of peoples speak related languages of the Bantu family. The Bambuti Pygmy peoples live in the eastern forests, and smaller groups of Pygmy peoples live in the western forests of Gabon. The Efe are one of the Bambuti Pygmy peoples of west-central Africa. Bailey Eastern Africa Eastern Africa can also be divided into several regions. In the east is the arid Somali desert. The coastal area extends from Kenya to Southern Africa, where numerous trading cities arose beginning in the 10th century. The region, particularly the areas of the East African lakes—Victoria, Albert, Tanganyika, and Nyasa Malawi—contains some of the most fertile land in Africa, and during the colonial period it attracted settlers from Europe and Asia. Vast areas of savanna support pastoralists and peoples with mixed economies. Maasai men Maasai men in traditional attire, Kenya, East Africa. In Ethiopia also are the Amhara, Tigre, and others who speak Semitic languages. Most of the remaining peoples of the region are Bantu speakers who, although they vary widely in other ways, are all subsistence farmers. In the highlands of Kenya are the Kikuyu, Luhya, and others. On the coast are the various Swahili-speaking tribes, while in Tanzania are the Bantu-speaking Chaga Chagga, Nyamwezi, Sukuma, and many more. There are also remnants of other groups: And on the coast are the remnants of the once politically powerful Arabs, formerly based on the island of Zanzibar. Central and Southern Africa Central and Southern Africa may be considered as a single large culture area. Most of it consists of open and dry savanna grasslands: San Two San men in Botswana demonstrating the traditional method of starting a fire. Ian Sewell The region was once populated by Khoisan-speaking peoples. The San are today restricted to the arid areas of southwestern Africa and Botswana, and most of the Khoekhoe are found in the Cape region of South Africa. The other indigenous groups are all Bantu-speaking peoples, originally from the area of Cameroon, who dispersed across the region some 2, years ago. The vanguard, known linguistically as the Southern Bantu, drove the Khoekhoe and San before them and adopted some of the typically Khoisan click sounds into their own languages. Over the past several hundred years, Bantu-speaking people who had mixed economies with large numbers of cattle began massive movements, mostly northward. A major cause of that displacement of peoples which together with a series of related wars is known as the Mfecane was the search for new grazing lands. A number of conquests resulted in the establishment of the states of the Zulu, Swazi, Tswana, Ndebele, Sotho, and others. Madagascar The island of Madagascar forms a distinct culture area. The various Malagasy ethnic groups, of which the politically most important is the Merina, are mainly of Indonesian origin, following migrations across the Indian Ocean probably during the

5th and 6th centuries ce. Cultural patterns Languages The knowledge of most of the individual languages of Africa is still very incomplete, but there are known to be in excess of 1, distinct languages. One of the more recent attempts to classify all the African languages, prepared by the American linguist Joseph Greenberg , is based on the principles of linguistic analysis used for Indo-European languages rather than on geographic, ethnic, or other nonlinguistic criteria. The four main language families, or phyla, of the continent are now considered to be Niger-Congo , Nilo-Saharan , Afro-Asiatic , and Khoisan. Niger-Congo is the most widespread family and consists of nine branches: Those languages cover most of Central and Southern Africa; they are found from Senegal to the Cape of Good Hope, with a geographically widespread extension due to relatively recent migrations. Kordofanian includes subgroups all spoken within a small area of southern Sudan. The most original point in that classification is the group called Benue-Congo , which linguistically subsumes all the Bantu languages found dispersed over most of eastern, Central, and Southern Africa. That dispersal is attributable to the rapid expansion of people from the area of the Bight of Benin from the beginning of the 2nd millennium ce onward: The close linguistic similarity among the Bantu languages points to the speed of that vast migration. Swahili , grammatically Bantu but with much Arabic in its vocabulary, is widely used as a lingua franca in eastern Africa; as the language of the people of Zanzibar and the east coast, it was spread by 19th-century Arab slavers in the hinterland as far as what is now the Democratic Republic of the Congo. Fula, an Atlantic language of the Niger-Congo family, also is used as a lingua franca in West Africa. The Nilo-Saharan family classification is perhaps the most controversialâ€”because of inadequate researchâ€”and the family is the most scattered. It comprises languages spoken along the savanna zone south of the Sahara from the middle Niger River to the Nile, with outlying groups among the pastoralists of eastern Africa. It is found over much of northern Africa and eastward to the Horn of Africa. Arabic is both an official and an unofficial language in states north of the Sahara, as well as in Sudan. In many other countries it is the language of Islam. Amharic is one of the two principal languages of Ethiopia. Hausa also is spoken widely as a lingua franca along the northern fringe of sub-Saharan western Africa, a wide area that encompasses many ethnic and political boundaries. The Khoisan family comprises the languages of the aboriginal peoples of Southern Africa, who now are limited largely to the arid parts of southwestern Africa, and perhaps of the outlying Hadza and Sandawe peoples of northern Tanzania. The Austronesian language family is represented by the various languages of Malagasy in Madagascar. There are many widespread trade languages and lingua francas in addition to those mentioned above.

Chapter 4 : Why Africana History? by Dr. John Henrik Clarke â€™ Hunter College

Africa was the birthplace of the human species between 8 million and 5 million years ago. Today, the vast majority of its inhabitants are of indigenous origin. People across the continent are remarkably diverse by just about any measure: They speak a vast number of different languages, practice hundreds of distinct religions, live in a variety.

The idea was first set out in the Abuja Treaty , which was endorsed in at the establishment of the African Economic Community. It regards the freedom to travel or move goods across the continent as likely to boost the economic integration of Africa. There are several reasons why the protocol is an important development. First, it will directly affect ordinary people. Second, it moves the AU closer to the progress that sub-regional groupings have made on migration. This is a passport with digital identification features. Lastly, free movement of people in other regions has been beneficial. And according to the International Monetary Fund, free movement has resulted in better institutions and better economic management in Eastern Europe. Free movement in Africa can be expected to enhance business and investment as the EU example has shown. By , thanks to increased revenues, it had become a high income country with thriving real estate, aviation and service industries. This is evidence that free movement of labour and capital, boosts economic activity. For instance, it should choose a biometric African identification card rather than an African passport. A biometric ID is cheaper to produce than a passport and could be based on existing designs of national IDs instead of brand new documents. This could help overcome resistance to the passport on the grounds of cost. The biometric ID could be introduced alongside existing national IDs. It could be rolled out in instalments and, for example, issued to diplomats, business people and students to begin with. The ID would accompany ordinary sub-regional passports and exempt the bearers from visa requirements. It is instructive to note that national IDs can and do facilitate free movement too. Kenya, Uganda and Rwanda have an agreement to use national IDs for travel within the three countries. Finally, there are some overlaps between the protocol and other African Union instruments such as the Refugee Convention , which recognises the special needs of vulnerable groups. Rather than restate the provisions of the convention, the protocol should be refined to provide unique protections for these special groups. Security issues and xenophobia Free movement does not have to become a security threat for individual member states. The protocol does not encourage undetected movement. Rather, it requires stricter security controls at ports of entry. This means that blacklisted individuals who could be a threat to national security can be kept out. Xenophobia is also a legitimate concern when it comes to free movement. Gains to be made The protocol is poised to deliver significant gains for Africa. It embodies the spirit of African integration and marks progress in regional partnerships. It promises great investment and trade opportunities, as well as the possibility to boost physical infrastructure such as roads, as has been the case in America and Asia. However, various state and non-state actors must sensitise domestic populations on the benefits of free movement in order to avoid a surge of nationalism, anti-immigrant hysteria and the kind of right wing politics that has swept across Europe and America over the past four years.

Chapter 5 : 17 African Cultural Values (To Know Before You Travel to Africa)

A History of the African People, 5/E surveys Africa's history from its earliest beginnings to the present day, exploring themes that cut across time and place to furnish their own unity and consistency: the migrations of peoples, the power of religion, the enduring impact of Africa's climate, and Africa's relationship with the wider world that.

The southern part of Africa is well-known for being incredibly dry and arid, with much desert and grassland. However, it is here you will find a unique species of flora called Fynbos. While the wildlife is, generally speaking, very diverse in Africa, some of the most well-known animals are record breakers. There Are Believed to Be around 3, Different African Tribes However, some people think this figure might be a gross underestimation, with the real number much, much higher! The oldest tribe in the country is believed to be the San who live in the Kalahari Desert and are now a farming tribe. Probably the most well-known and recognizable tribe is the Tutsi. This tribe is the second largest caste in Rwanda and Burundi. It is believed that African people were among the first to mummify the corpses of their dead – almost 9, years ago. This fact was discovered when the mummified body of an infant child was found in Uan Muhuggiag in southern Libya. Human remains found in Ethiopia were dated back to at least , years ago. The oldest known ancestral type of pre-human skeleton found on the continent is called australopithecus ramidus, and these ancestors were known to exist around 4. Before humans inhabited the continent, it was joined to what would later become four other present day continents – South America, India, Antarctica and Australia. These future continents all made up one giant landmass called Pangaea. Over millions of years this mass of land eventually broke apart into the various continents we know today – with their wildly varying climates. We call this phenomena continental drift and the term was established in by Alfred Weneger. It measures some 3. It is found in the northern half of the country and actually covers huge sections of the following countries: The River Nile is a staggering 4, miles in length. Most people associate this famous river with Egypt. It is located at around feet meters below sea level. It is thought that the concentration of salt there is 10 times stronger than it generally is in the sea. Around 25, years ago the most basic form of arithmetic was pioneered in Africa. In actual fact we can be fairly precise about the exact location in which this took place – a tool called the Ishango bone was found in the Congo. It is a very basic piece of equipment with notches carved into it that can be used to help with basic multiplication, addition and subtraction techniques. Male hippos are incredibly territorial and will attack anyone who interferes with their space. Females of the species are also notoriously protective of their young and will make moves to attack anyone they feel is a threat to them or their offspring. Both male and female hippos have incredibly sharp teeth and huge canine jaws. Between them, these features can pack a mighty punch and can cause serious injury. Over half the people in Africa are under 25, and life expectancy is generally low, due to poor health care and poor infrastructure in many nations. It was around this time that Alexander the Great first founded Alexandria. After this, the Roman Empire began to try and integrate and include a great proportion of the Mediterranean coastline of northern Africa into their empire. Some African people are very superstitious, and believe that giving anyone the evil eye can cause great harm, or even sickness and death. In Morocco, for example, some men paint or embroider red eyes onto the back of their clothes to effectively counteract the potential danger of evil eyes. At this time, many of the countries within Africa sought to gain freedom from imperial rule and Libya was the first to manage to achieve this. This fight for freedom inspired the US Civil Rights movement and made people like Malcolm X famous for wanting to push for further rights and freedoms in their own countries. Africa Facts – Facts about Africa Summary Facts about Africa tell us that the country was first explored by humans in BC, and that we can actually trace the origins of human life back to Ethiopia, millions of years ago. The Africans were the first people to mummify their dead.

20 Exceptional Pictures of African People Africa is a very diverse continent with some of the most colorful cultures, traditions and people. The continent has gone through eons of years and often times leaving just a few clues to decipher its past.

The Colonization of Africa Ehiedu E. Iweriebor â€” Hunter College Between the s and , Africa faced European imperialist aggression, diplomatic pressures, military invasions, and eventual conquest and colonization. At the same time, African societies put up various forms of resistance against the attempt to colonize their countries and impose foreign domination. By the early twentieth century, however, much of Africa, except Ethiopia and Liberia, had been colonized by European powers. The European imperialist push into Africa was motivated by three main factors, economic, political, and social. It developed in the nineteenth century following the collapse of the profitability of the slave trade, its abolition and suppression, as well as the expansion of the European capitalist Industrial Revolution. The imperatives of capitalist industrializationâ€”including the demand for assured sources of raw materials, the search for guaranteed markets and profitable investment outletsâ€”spurred the European scramble and the partition and eventual conquest of Africa. Thus the primary motivation for European intrusion was economic. The Scramble for Africa But other factors played an important role in the process. The political impetus derived from the impact of inter-European power struggles and competition for preeminence. One way to demonstrate national preeminence was through the acquisition of territories around the world, including Africa. The social factor was the third major element. As a result of industrialization, major social problems grew in Europe: These social problems developed partly because not all people could be absorbed by the new capitalist industries. One way to resolve this problem was to acquire colonies and export this "surplus population. Eventually the overriding economic factors led to the colonization of other parts of Africa. Thus it was the interplay of these economic, political, and social factors and forces that led to the scramble for Africa and the frenzied attempts by European commercial, military, and political agents to declare and establish a stake in different parts of the continent through inter-imperialist commercial competition, the declaration of exclusive claims to particular territories for trade, the imposition of tariffs against other European traders, and claims to exclusive control of waterways and commercial routes in different parts of Africa. This scramble was so intense that there were fears that it could lead to inter-imperialist conflicts and even wars. To prevent this, the German chancellor Otto von Bismarck convened a diplomatic summit of European powers in the late nineteenth century. This was the famous Berlin West African conference more generally known as the Berlin Conference , held from November to February The conference produced a treaty known as the Berlin Act, with provisions to guide the conduct of the European inter-imperialist competition in Africa. Some of its major articles were as follows: The Principle of Notification Notifying other powers of a territorial annexation The Principle of Effective Occupation to validate the annexations Freedom of Trade in the Congo Basin Freedom of Navigation on the Niger and Congo Rivers Freedom of Trade to all nations Suppression of the Slave Trade by land and sea This treaty, drawn up without African participation, provided the basis for the subsequent partition, invasion, and colonization of Africa by various European powers. The African Resistance The European imperialist designs and pressures of the late nineteenth century provoked African political and diplomatic responses and eventually military resistance. During and after the Berlin Conference various European countries sent out agents to sign so-called treaties of protection with the leaders of African societies, states, kingdoms, decentralized societies, and empires. The differential interpretation of these treaties by the contending forces often led to conflict between both parties and eventually to military encounters. For Europeans, these treaties meant that Africans had signed away their sovereignties to European powers; but for Africans, the treaties were merely diplomatic and commercial friendship treaties. After discovering that they had in effect been defrauded and that the European powers now wanted to impose and exercise political authority in their lands, African rulers organized militarily to resist the seizure of their lands and the imposition of colonial domination. This situation was compounded by commercial conflicts between

Europeans and Africans. During the early phase of the rise of primary commodity commerce erroneously referred to in the literature as "Legitimate Trade or Commerce" , Europeans got their supplies of trade goods like palm oil, cotton, palm kernel, rubber, and groundnut from African intermediaries, but as the scramble intensified, they wanted to bypass the African intermediaries and trade directly with sources of the trade goods. Naturally Africans resisted and insisted on the maintenance of a system of commercial interaction with foreigners which expressed their sovereignties as autonomous political and economic entities and actors. For their part, the European merchants and trading companies called on their home governments to intervene and impose "free trade," by force if necessary. It was these political, diplomatic, and commercial factors and contentions that led to the military conflicts and organized African resistance to European imperialism. African military resistance took two main forms: While these were used as needed by African forces, the dominant type used depended on the political, social, and military organizations of the societies concerned. In general, small-scale societies, the decentralized societies erroneously known as "stateless" societies , used guerrilla warfare because of their size and the absence of standing or professional armies. Instead of professional soldiers, small groups of organized fighters with a mastery of the terrain mounted resistance by using the classical guerrilla tactic of hit-and-run raids against stationary enemy forces. This was the approach used by the Igbo of southeastern Nigeria against the British. Even though the British imperialists swept through Igboland in three years, between and , and despite the small scale of the societies, the Igbo put up protracted resistance. The resistance was diffuse and piecemeal, and therefore it was difficult to conquer them completely and declare absolute victory. Long after the British formally colonized Igboland, they had not fully mastered the territory. Direct military engagement was most commonly organized by the centralized state systems, such as chiefdoms, city-states, kingdoms, and empires, which often had standing or professional armies and could therefore tackle the European forces with massed troops. This was the case with the resistance actions of the Ethiopians, the Zulu, the Mandinka leadership, and numerous other centralized states. In the case of Ethiopia, the imperialist intruder was Italy. It confronted a determined and sagacious military leader in the Ethiopian emperor Menelik II. As Italy intensified pressure in the s to impose its rule over Ethiopia, the Ethiopians organized to resist. In the famous battle of Adwa in , one hundred thousand Ethiopian troops confronted the Italians and inflicted a decisive defeat. Thereafter, Ethiopia was able to maintain its independence for much of the colonial period, except for a brief interlude of Italian oversight between and . This brought the parties into conflict. During this sixteen-year period, he used a variety of strategies, including guerrilla warfare, scorched-earth programs, and direct military engagement. For this last tactic he acquired arms, especially quick-firing rifles, from European merchant and traders in Sierra Leone and Senegal. He also established engineering workshops where weapons were repaired and parts were fabricated. With these resources and his well-trained forces and the motivation of national defense he provided his protracted resistance to the French. Eventually he was captured and, in , exiled to Gabon, where he died in .

A Period of Change It is quite clear that most African societies fought fiercely and bravely to retain control over their countries and societies against European imperialist designs and military invasions. But the African societies eventually lost out. This was partly for political and technological reasons. The nineteenth century was a period of profound and even revolutionary changes in the political geography of Africa, characterized by the demise of old African kingdoms and empires and their reconfiguration into different political entities. Some of the old societies were reconstructed and new African societies were founded on different ideological and social premises. Consequently, African societies were in a state of flux, and many were organizationally weak and politically unstable. They were therefore unable to put up effective resistance against the European invaders. The technological factor was expressed in the radical disparity between the technologies of warfare deployed by the contending European and African forces. African forces in general fought with bows, arrows, spears, swords, old rifles, and cavalries; the European forces, beneficiaries of the technical fruits of the Industrial Revolution, fought with more deadly firearms, machines guns, new rifles, and artillery guns. Thus in direct encounters European forces often won the day. But as the length of some resistance struggles amply demonstrates, Africans put up the best resistance with the resources they had. After the conquest of African decentralized and centralized states, the European powers set about establishing colonial state systems. The

colonial state was the machinery of administrative domination established to facilitate effective control and exploitation of the colonized societies. Partly as a result of their origins in military conquest and partly because of the racist ideology of the imperialist enterprise, the colonial states were authoritarian, bureaucratic systems. Because they were imposed and maintained by force, without the consent of the governed, the colonial states never had the effective legitimacy of normal governments. Second, they were bureaucratic because they were administered by military officers and civil servants who were appointees of the colonial power. While they were all authoritarian, bureaucratic state systems, their forms of administration varied, partly due to the different national administrative traditions and specific imperialist ideologies of the colonizers and partly because of the political conditions in the various territories that they conquered. There was usually a governor or governor-general in the colonial capital who governed along with an appointed executive council and a legislative council of appointed and selected local and foreign members. The governor was responsible to the colonial office and the colonial secretary in London, from whom laws, policies, and programs were received. He made some local laws and policies, however. Colonial policies and directives were implemented through a central administrative organization or a colonial secretariat, with officers responsible for different departments such as Revenue, Agriculture, Trade, Transport, Health, Education, Police, Prison, and so on. The British colonies were often subdivided into provinces headed by provincial commissioners or residents, and then into districts headed by district officers or district commissioners. Laws and policies on taxation, public works, forced labor, mining, agricultural production, and other matters were made in London or in the colonial capital and then passed down to the lower administrative levels for enforcement. At the provincial and district levels the British established the system of local administration popularly known as indirect rule. This system operated in alliance with preexisting political leaderships and institutions. The theory and practice of indirect rule is commonly associated with Lord Lugard, who was first the British high commissioner for northern Nigeria and later governor-general of Nigeria. Lugard simply and wisely adapted it to his ends. It was cheap and convenient. Despite attempts to portray the use of indirect rule as an expression of British administrative genius, it was nothing of the sort. It was a pragmatic and parsimonious choice based partly on using existing functional institutions. Instead, it developed the perverse view that the colonized should pay for their colonial domination. Hence, the choice of indirect rule. The system had three major institutions: In general, indirect rule worked fairly well in areas that had long-established centralized state systems such as chiefdoms, city-states, kingdoms, and empires, with their functional administrative and judicial systems of government. But even here the fact that the ultimate authority was the British officials meant that the African leaders had been vassalized and exercised "authority" at the mercy of European colonial officials. Thus the political and social umbilical cords that tied them to their people in the old system had been broken. Some astute African leaders maneuvered and ruled as best they could, while others used the new colonial setting to become tyrants and oppressors, as they were responsible to British officials ultimately. In the decentralized societies, the system of indirect rule worked less well, as they did not have single rulers. The British colonizers, unfamiliar with these novel and unique political systems and insisting that African "natives" must have chiefs, often appointed licensed leaders called warrant chiefs, as in Igboland, for example. Assimilation The French, for their part, established a highly centralized administrative system that was influenced by their ideology of colonialism and their national tradition of extreme administrative centralism. Their colonial ideology explicitly claimed that they were on a "civilizing mission" to lift the benighted "natives" out of backwardness to the new status of civilized French Africans. To achieve this, the French used the policy of assimilation, whereby through acculturation and education and the fulfillment of some formal conditions, some "natives" would become evolved and civilized French Africans. In practice, the stringent conditions set for citizenship made it virtually impossible for most colonial subjects to become French citizens. For example, potential citizens were supposed to speak French fluently, to have served the French meritoriously, to have won an award, and so on. However, since France would not provide the educational system to train all its colonized subjects to speak French and would not establish administrative and social systems to employ all its subjects, assimilation was more an imperialist political and ideological posture than a serious political objective.

Chapter 7 : African Americans - Wikipedia

The ethnic groups of Africa number in the thousands, with each population generally having its own language (or dialect of a language) and calendrierdelascience.com ethnolinguistic groups include various Afroasiatic, Khoisan, Niger-Congo and Nilo-Saharan populations.

The Atlantic Slave Trade was likely the most costly in human life of all of long-distance global migrations. The first Africans forced to work in the New World left from Europe at the beginning of the sixteenth century, not from Africa. The first slave voyage direct from Africa to the Americas probably sailed in 1482. The volume of slaves carried off from Africa reached thirty thousand per year in the 1500s and eighty-five thousand per year a century later. More than eight out of ten Africans forced into the slave trade made their journeys in the century and a half after 1500. By 1600, nearly four Africans for every one European had crossed the Atlantic. About four out of every five females that traversed the Atlantic were from Africa. The majority of enslaved Africans were brought to British North America between 1600 and 1700. The decade to still saw over 80,000 people a year leaving Africa in slave ships. Well over a million more — one tenth of the volume carried off in the slave trade era — followed within the next twenty years. Africans carried to Brazil came overwhelmingly from Angola. Well over 90 percent of enslaved Africans were imported into the Caribbean and South America. Only about 6 percent of African captives were sent directly to British North America. Yet by 1700, the US had a quarter of blacks in the New World. The Middle Passage was dangerous and miserable for African slaves. The sexes were separated, kept naked, packed close together, and the men were chained for long periods. About twelve percent of those who embarked did not survive the voyage. In the Caribbean, slaves were held on much larger units, with many plantations holding slaves or more. In the American South, in contrast, only one slaveholder held as many as a thousand slaves, and just had over slaves. In the Caribbean, Dutch Guiana, and Brazil, the slave death rate was so high and the birth rate so low that they could not sustain their population without importations from Africa. Rates of natural decrease ran as high as 5 percent a year. While the death rate of US slaves was about the same as that of Jamaican slaves, the fertility rate was more than 80 percent higher in the United States. US slaves were more generations removed from Africa than those in the Caribbean. In the nineteenth century, the majority of slaves in the British Caribbean and Brazil were born in Africa. In contrast, by 1800, most US slaves were third-, fourth-, or fifth generation Americans. Slavery in the US was distinctive in the near balance of the sexes and the ability of the slave population to increase its numbers by natural reproduction. Unlike any other slave society, the US had a high and sustained natural increase in the slave population for a more than a century and a half. Even during the last week before childbirth, pregnant women on average picked three-quarters or more of the amount normal for women. Infant and child mortality rates were twice as high among slave children as among southern white children. Half of all slave infants died in their first year of life. A major contributor to the high infant and child death rate was chronic undernourishment. The average birth weight of slave infants was less than 5 pounds. Most infants of enslaved mothers were weaned within three or four months. Even in the eighteenth century, the earliest weaning age advised by doctors was eight months. After weaning, slave infants were fed a starch-based diet, consisting of foods such as gruel, which lacked sufficient nutrients for health and growth. Common symptoms among enslaved populations included: Diarrhea, dysentery, whooping cough, and respiratory diseases as well as worms pushed the infant and early childhood death rate of slaves to twice that experienced by white infants and children. Though Congress outlawed the African slave trade in 1808, domestic slave trade flourished, and the slave population in the US nearly tripled over the next 50 years. The domestic trade continued into the 1850s and displaced approximately 1 million slaves. To be "sold down the river" was one of the most dreaded prospects of the enslaved population. Some destinations, particularly the Louisiana sugar plantations, had especially grim reputations. But it was the destruction of family that made the domestic slave trade so terrifying. Even considering the relative expense of owning and keeping a slave, slavery was profitable. In order to ensure the profitability of slaves, and to produce maximum "return on investment," slave owners generally supplied only the minimum food and shelter needed for survival, and forced their slaves to

work from sunrise to sunset. Although young adult men had the highest expected levels of output, young adult women had value over and above their ability to work in the fields; they were able to have children who by law were also slaves of the owner of the mother. Therefore, the average price of female slaves was higher than their male counterparts up to puberty age. Men around the age of years-old were the most "valuable. The fraction of households owning slaves fell from 36 percent in to 25 percent in During the Civil War, roughly , black men served in the Union Army, and another 29, served in the Navy. Three-fifths of all black troops were former slaves.

Chapter 8 : The Colonization of Africa

The African Heritage Diet is a way of eating based on the healthy food traditions of people with African roots. This healthy way of eating is powerfully nutritious and delicious, and naturally meets the guidelines experts recommend for supporting good health.

If the father disagrees, however, the man might forcefully marry the woman anyway. **Khweta Ceremony** This Southern African ceremony is practiced by several tribes and is how a young boy proves his manhood. Putting a price on the bride **Lobola** is an ancient and controversial Southern African tradition in which the families of a bride and groom negotiate how much the groom must pay for the bride. All negotiations must be done in writing – never by phone or in person. The two families cannot even speak until negotiations are complete. **Spitting your blessings** Members of the Maasai tribe in Kenya and Tanzania spit as a way of blessing. Men spit on newborns and say they are bad in the belief that if they praise a baby, it will be cursed. Maasai warriors will also spit in their hands before shaking the hand of an elder. **Bull jumping** In order to prove their manhood in the Ethiopian Hamar tribe, young boys must run, jump and land on the back of a bull before then attempting to run across the backs of several bulls. They do this multiple times, and usually in the nude. In their culture, the men wear veils almost all the time. However, they can take their veils off when inside family camps or while traveling. **Women have their own houses** In the Gio tribe in Ivory Coast, each wife has her own small house that she lives in with her children until they are old enough to move out. The children never live with their fathers. Here, gifts and offerings are brought, but outsiders and all women are forbidden to attend. This is because chiefs inherit their position through matrilineal lines. **Wealth is measured by cows** In the Pokot tribe in Kenya, wealth is measured by how many cows a family has. The number of women a man can marry is determined by how many cows he has. **Living with animals** The Maasai people of Kenya and Tanzania have strict policies against killing wild animals. They keep cattle and livestock, but leave wild animals untouched. In fact, each clan is associated with a specific wild species, which they often keep close to them and treat as a clan member. **Red sun block** The Himba people of Northern Namibia cover their skin with a mixture of butter fat and ochre – a natural earth pigment containing iron oxide – to protect themselves from the sun. For that reason, the Himba people often appear to have a red skin tone. **Hunter-gatherers** The San People of Botswana, also called Bushmen, are hunter gatherers who were evicted from their ancestral land in the s. They were forbidden to hunt and forced to apply for permits to enter reserves. The San switched to farming but they continued to gather herbs for medication and plants for food. Deprived of the ability to hunt, San numbers dwindled. **Beating the suitor** The Fulani tribe live in many countries in West Africa and follow a tradition called **Sharo**. **Sharo** happens when two young men want to marry the same woman. To compete for her hand, they beat one another up. The men must suppress signs of pain and the one who takes the beating without showing signs of pain can take the wife. **A thorough cleansing** The Chewa people are one of the largest indigenous groups of Malawi but live throughout Central and Southern Africa. When a person dies, one family tradition involves taking the body into the woods, slitting the throat, and forcing water through the body to cleanse it. **Lip stretching** When a girl becomes a teenager in the Surma tribe of Southern Sudan, she begins the process of lip stretching. The girl has her bottom teeth removed to make space for a lip plate, which is increased in size annually.

Chapter 9 : African Culture – 16 most interesting traditions | Africa Facts

African History and Culture Africa is considered the birthplace of humankind and knowing its history is essential for understanding the global society that's grown around it. Here, you'll discover resources on the continent's prominent historical figures, complex racial politics, and turbulent military past.

In an effort to contextualize and be mindful of a complex mindset and worldview, here are a few African cultural values to be aware of when traveling in Africa!

Greeting – Hello and a Handshake Greeting people in Africa is one of the most important things you can do. Show Respect to Elders African cultural values are based on a foundation of the past and present, a leading reason why elders are so well respected. Always acknowledge an elder, let them ask questions, and during mealtime elders should be served first. Different ethnic groups have different ways of pointing, but the method I usually employ is poking my chin in the right direction and widening my eyes. Overhand Motion Calling Avoid motioning to call a person with an upwards palm. The preferred method is to call someone over with the palm faced down and pulling the fingers inwards.

Sole of the Foot Just like in many cultures around the world, the very bottom of your foot is the very dirtiest part of your body. Try not to directly point your foot sole towards anyone.

Eat with the Right Hand You might have heard this before, the right hand is for eating food and the left hand is reserved for the unsanitary task of what happens afterward.

Hissing and Kissing Sounds To call the attention of someone is often performed with a hissing or loud smack of the lips.

An African worldview does not focus far into the future, but dwells more on past events and whatever is happening currently.

Use Flexibility Africa will teach you to be flexible. Africans have incredible self control, being careful not to offend or shame anyone in public.

Positive Communication Positive communication is a key African cultural value. Relationships Matter With future-time a little less important, current time is of extreme value. Meeting people and spending time with others to develop lasting relationships is an aspect of African culture that is truly cherished. Serious issues are handled after the meal.

Receive a Gift With Both Hands If someone graciously gives you a gift, a non-verbal way to show extreme thankfulness is to accept it with both hands outstretched. It can be a bit frustrating to say the least remember 10, 11, and 12, and that African flexibility!

Personal Space It might seem odd or even drive you crazy when you are the only person on an empty bus and another person gets on and sits down right next to you. Imagine growing up in a single room with 10 people living together, or living with a clan of extended family; your idea of personal space might be a little different thinking in African terms.

African Cultural Values - Rwanda In the end, remember that Africans are extremely gracious and caring people, ready to go the extra mile to respect and service others. Hopefully if we can understand a bit of African cultural values when we travel to Africa, we can make a positive impression; showing respect that will leave lasting memories!