

**A COMPARATIVE INVESTIGATION INTO THE
SOCIO-ECONOMIC AND CULTURAL SURVIVAL
STRATEGIES OF BLACK PEOPLE
WITHIN THE AFRICAN CONTINENT AND
THOSE IN THE AFRICAN DIASPORA:
THE CASE OF AFRICANS IN SOUTH AFRICA
AND PEOPLE OF AFRICAN ORIGIN IN BRAZIL**



MOTHEO KOITSIWE

2006

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by

MOTHEO THOMAS KOITSIWE

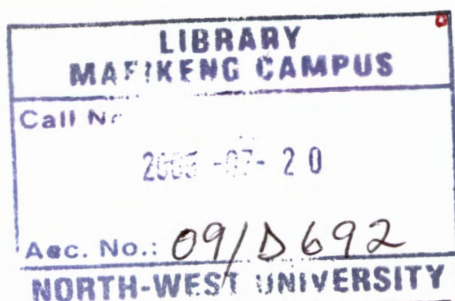
**Mini - Dissertation Submitted in Partial Fulfillment
of Masters of Arts Degree
in**

Indigenous Knowledge Systems

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Supervisor: Prof H.O. Kaya



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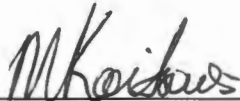
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DECLARATION

I Motheo Thomas Koitsiwe declare that the Mini Dissertation for the Masters of Arts in Indigenous Knowledge Systems at the North West University (Mafikeng Campus) hereby submitted has not been previously submitted by me at this or any other University, that is my work in design and execution and that all the materials contained herein has been duly acknowledged by means of complete reference.

Signed.



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ABSTRACT

The study examined the Socio-Economic and Cultural Survival Strategies of Black People within the African Continent and those in the Diaspora: The Case of Africans in South Africa and People of African Origin in Brazil. The following were the findings:

- As a result of historical circumstances including forceful removals, the black people of African origin in Brazil have experienced various changes in their lives including westernization. This has impacted on their relationship and attitudes towards their relation with Africa.
- The increasing awareness of the importance of Africans in the continent and those in the Diaspora to work together towards the socio – economic, cultural and scientific development of Africa.
- The black people of African origin in Brazil have expressed the desire to benefit from the South Africa and Brazil bilateral relation and to reaffirm the cultural, historical bonds between Africans in the continent and those in the Diaspora.

The study recommends the following:

- The need to document the contribution of Africans within the continent and in the Diaspora especially in issues of science and technology. This information should be made accessible to people through various channels including its incorporation into the school curriculum;

- The need to and acknowledge the contributions of Africans in the continent and in the Diaspora in the field of science and technology, this will assist in eradication of the myth that regions outside Europe contributed nothing to the development of science and technology.
- As part of the South Africa-Brazil bilateral and south-south cooperation, the governments of both countries should facilitate the establishment of joint programmes and projects that will enable cooperation and contact among the people of the two countries.
- There is a need for more research on cultural and historical bonds between Africans in the continent and those in the Diaspora.

LIST OF AGRONYMS

AHEAD - Association for Higher Education and Development

AU - African Union

B. C. - Before Christ

CIAD – Conference of Intellectuals from Africa and the Diaspora

ECA - Economic Commission for Africa

IBSA - India, Brazil and South Africa

IDRC - International Development Research Centre

IK- Indigenous Knowledge

IKS - Indigenous Knowledge Systems

MERCOSUR - Mercado Comun del Sur

NEPAD - New Partnership for Africa's Development

NGOs - Non-Governmental Organizations

NRF - National Research Foundation

OAU - Organization of Africa Unity

SACU - South African Customs Union

SADC - Southern African Development Community

SANSA - South African Network of Skills Abroad

WHADN - Western Hemisphere, African Diaspora Network

CHAPTER ONE

INTRODUCTION

1.1 Background

There is an increasing awareness among Africans within the continent and those in the Diaspora for the need to promote linkages and cooperation on issues of mutual interest for the development of people of African origin. Tchameni (2005) posits that the spirit and philosophy of African renaissance has sparked new hopes for the future of Africans within the continent and those in the African Diaspora. This is based on the desire to reaffirm the cultural, historical bonds between Africa and the African Diaspora based on shared experiences, enslavement, colonialism and apartheid.

It is imperative for South Africa and Brazil to develop joint exchange programmes that can use and promote African Indigenous Knowledge Systems (AIKS) as an important instrument of implementation of the African Renaissance Philosophy and the objectives of the New Partnership for Africa's Development (NEPAD). The contribution of Africans within the continent and those in the Diaspora to world civilization, especially on issues of Science and Technology has previously been ignored by world large scientific bodies. Actually, Africans have experienced many Diaspora's, the first when early humans migrated out of Africa two million years ago. Each diaspora had a great impact, the populating of the earth and the seeding of civilization and culture.

The most significant diaspora being that of homo sapiens sapiens migrating out of the Africa 200,000 years ago. The second being the enslavement of Africans being shipped to the New World by the Europeans and to the far east by the Arabs. African Diaspora, includes the Dalits of India, the Quarry (aborigines) of Australia, the Hawaaians and people of African descent in the Americans and Europe ect.

The contribution of Africans should not be confined to cultural aspects such as music, eating habits, folklore, religion, dance etc. Moreover, it is important to facilitate the incorporation of African indigenous knowledge systems and contributions to development of world civilization and innovations in the school curriculum.

Karioki (2006) states that the ultimate agenda for the African Union is to search for ways in which Africa, and its African Diaspora can work cooperatively to uplift the continent and to highlight the achievements and plight facing African descendants worldwide. It is important that interested governments, intellectuals and civil society are seized and lobbied in this matter.

The more important in historical context is the India, Brazil and South Africa (IBSA) bilateral relationship and the African Diaspora conference hosted by Brazil in Salvador in mid July 2006. South African President Thabo Mbeki suggested the IBSA dialogue forum as an important South - South axis in 2003 when Luiz Inacio Lula da Silva was democratically elected as president in

Brasilia. It has been identified that fortunately, India, Brazil and South Africa have common hopes and varied challenges. IBSA can be seen as a platform for deepening cooperation and economic integration. The forging of strategic alliances between Africa and the African Diaspora is imperative.

There has been tangible progress and commitment within the AU to recognize and acknowledge African Diaspora as part of Africa and its rebirth. For instance, there is commitment by Brazil and African Union to set up a sustainable mechanism to push forward African Diaspora engagement.

The recent African and Diasporan intellectuals' conference provided evidence that the black majority in Brazil have maintained much of their African traditions and cultural values. Hence, the conference can also be regarded as a stepping-stone to ensure deeper cooperation and create a platform for Africans to express their culture and embrace their knowledge systems.

Seligman (2006) states that the first India, Brazil, South Africa (IBSA) summit ended in Brasilia with optimism expressed by the leaders regarding ambitious active cooperation plans among these emerging powers of the developing South and promises for future initiatives in economic and cultural complementation.

The South – South axis is fundamental in overcoming historical, geographic, cultural and mental barriers that have always made us look to the North rather than the South. IBSA is a necessary response to the current socio – economic and

cultural challenges and its purpose and objectives are more relevant. The bilateral relations and strategic alliances between South Africa and Brazil would unlock vast socio – economic and cultural opportunities that will ensure sustainable development.

South Africa, Brazil and India agreed on the sharing of alternative technologies, increased business prospects, but most importantly to review the role of intellectuals, other sectors of society, civil society to ensure sustainable development.

Thakurta (2006) argues that the proposed agreement would not just be among the three countries but involve regional groupings, that is, SACU or the South African Customs Union (comprising South Africa, Botswana, Lesotho, Swaziland and Namibia) and MERCOSUR or Mercado Común del Sur (comprising Brazil, Argentina, Uruguay, Paraguay and Venezuela with Bolivia expected to join in).

The interest in the study of Brazil and South Africa is based on numerous facts, which include that the idea of “Olodum”, which generally means, a call for Afro – Brazilians cultural renaissance is gaining momentum in Brazil. For instance, Brazil is the second most populous black nation in the world after, Nigeria and has embarked on implementing the affirmative action to promote the socio – economic development of Afro – Brazilians.

The spirit of Afro - Brazilian rebirth is being reflected in their artwork, music, clothes, drums, religious items and a variety of cultural items that reflect the African origin and style. This is a phenomenon that does not only occur in Brazil, but the African Diaspora at large.

The pre-Columbian indigenous Indian population in Brazil was widely scattered and probably numbered no more than 1 million before conquest by the Portuguese. Because of the great demand for sugar in Europe, the first major economic cycle in Brazil was based upon the sugarcane, grown in plantations along the northeast coast.

When the Indians proved insufficient in numbers, or unable to withstand the hard labor, depending upon the story, the importation of millions of slaves from Africa began. Another interesting fact from this period was founding of the Quilombos by slaves who escaped from the plantations. The Quilombos were built in remote areas, and could have hundreds.

Quilombos are rural Afro-Brazilian communities that originated in the 17th century with the rebellion of African slaves in Brazil. Today there are still more than 1,000 of these groups throughout the country. Quilombos means a settlement. Quilombos are rural Afro-Brazilian communities that distinguish themselves from other sectors of the population because of their customs, traditions, culture, social and economic conditions.

These communities are ethnic territories that originated principally in the seventeenth century with the rebellion of African slaves in Brazil. They emerged in colonial Brazil as a form of organization and resistance against the institution of slavery.

Secondly, both Brazil and South Africa are developing, free nations with cultural diversity and the youngest democratic countries with the challenge of creating opportunities to improve the situation of the majority of marginalized black people. Thirdly, it is important to submit that black people as a human family has developed, preserved for centuries valuable knowledge systems and experiences for socio – economic and cultural survival.

Furthermore, in recent years, there has been a dramatic increase in interest in the role that African Indigenous Knowledge and technology can play in sustainable development agendas. The New Partnership for Africa's Development has also identified IKS as one of its flagship areas in science and technology in promoting sustainable development.

Ramos (2006) indicates that even though slavery was officially abolished, blacks in Brazil are still stigmatized by ignorance, condemned to material poverty, unequal distribution of income and wealth that provide the white affirmative action with subsistence.

Blacks in Brazil and South Africa (especially rural women and youths) are rarely seen or participate in the mainstream economy and knowledge production.

South African Network of Skills Abroad or SANSA (2005) has established a network linking skilled people living in the Diaspora or abroad who wish to make a valuable contribution to South Africa 's economic, cultural and social development and connects them with local experts and projects.

It is recorded by SANSA that the qualifications of members are very high, as evidenced by the number of advanced degrees and their skills levels, job experience and socio - professional networks are extensive. The National Research Foundation (NRF) has been responsible for the development of the SANSA project including the gathering of basic information about the Diaspora members and their potential.

This is part and parcel of reinforcing international human understanding, cooperation for creating better opportunities both in black poor people in rural and urban areas. It has been recognized that diverse African cultural heritage and African indigenous knowledge systems is a mainspring for sustainable livelihoods communities. Members of SANSA are strongly motivated to contribute to the development of South Africa as an important role player in the global economy.

The South Africa, Brazil and Africa Diaspora engagements have to promote the sustainable socio – economic and cultural developments of black people and a more collective approach in addressing continental challenges in issues of health, nutrition, environment, natural resource management, science and technology. The role of black people in Africa and in the Diaspora at large is imperative for reconstruction of Africa and eradication of all its impediments.

Blacks in this context refer to people of African descent. Barton (2002) indicates that ancestors of Afro – Brazilians also came from parts of East Africa and Southern Africa. It is also noted that black Brazilians are also strengthening and have retained their African heritage, culture, and also support the initiative of African Unity and Pan Africanism. Many African traditions, religion, language and culture are preserved, respected in Brazil and the African Diaspora at large. African religion found among the Afro – Brazilians include Mbanda, Condomble or the Orisha tradition.

These are the unique connections that bonds Afro - Brazilians to their African heritage, traditions, religion and culture. The “Capoeira”, is the martial art that originally developed in Angola and was used by the Brazil slaves as a survival strategy or self-defense against the Portuguese and Dutch slave masters. Black people in the Diaspora have retained many aspects of African culture and heritage from the very beginning of colonial history.

The majority of blacks in South Africa and Brazil are encountering serious difficulties in the development of science and technology, poverty eradication and migration of skilled people to developed countries.

President Thabo Mbeki indicated that the bilateral relationship between India, Brazil and South Africa (IBSA) is an important step, because we all have common hopes, aspiration, challenges that include unemployment, poverty and underdevelopment.

To speak of African Diaspora evokes many interrelated ideas such as slave trade, African cultural heritage, Pan - Africanism, nationalism, colonialism, repatriation and reparation and globalization among them. The slave trade claimed over ten million people who were forcefully removed from Africa to develop the Americas, using the islands of Gore in Dakar, Senegal as the main gateway.

The mutual cooperation, socio – economic and cultural relations between Africa and Brazil (including the African Diaspora at large) has surely become the paradigmatic case for the twenty first century. The implementation of philosophy of African renaissance, poverty eradication and sustainable livelihoods lies within Africans themselves. The notion of long-term sustainable development will not come to as a gift from heaven. Black peoples in the Diaspora have much respect for African cultural values, heritage food, music, songs, deities, rich and diverse history.

Pierson (1988) states that the African Diaspora studies have historically emphasized the exile, migration from the homeland and the longing for return (repatriation). Establishing networks of Africans and African Diaspora intellectual linkages is imperative to the larger project of analyzing African Diaspora and its role in sustainable development of Africa.

Gurr (1993) and Hitchcock (1994) states that there is a growing concern about the African socio – economic and cultural survival strategies that has also expanded as a result of the rising numbers of reports of violations of civil, political, cultural and socio - economic rights. Community survival strategies have to be interrogated both in the context for long - term sustainable rural development as well as the missing link in policies and legislation for long-term sustainable rural development.

For instance, music is one of the cultural discourses, which has been taken as the ultimate embodiment of African and African diasporic cultural values and as evidence of deep cultural connections among all peoples of African descent.

It is noted that, there are as many community survival strategies as there are cultures around the world. But the question is what are African community survival strategies?

This strategies or techniques are, passed down from generation to generation. Some of the survival strategies eventually become part of the common consciousness, however many are preserved within their culture of origin, there for the sharing.

Proctor (2004) states that today's descendents of these African slaves, living in isolated villages in the interior of Suriname, are also called Maroons. They have strong historical consciousness, and many of them have remained faithful to cultural traditions that have their roots back to Africa. Their survival strategy is based on indigenous knowledge, collectivity, expressiveness, and personal life style, a daily life that is pervaded by play, creativity and humanity. African Indigenous knowledge is rich and varied and is generally characterized by a deep respect of the earth and the environment.

1.2 Statement of the Problem

1. What are the socio – economic and political factors that have influenced survival strategies of black people of African origin in Brazil and South Africa?
2. What are the socio – economic and cultural factors among black people in Brazil that reflect their African origin? and
3. What can people of African origin in Brazil and South Africa learn from each other for sustainable livelihoods and the implementation of African Renaissance and in the promotion of international human understanding?

1.3 Rationale of the Study

There is an increasing awareness among Africans within the continent and those in the Diaspora for the need to promote linkages and cooperation on issues of mutual interest for the development of people of African origin. The study was motivated by the strategic vision and mission of the African Union Commission that seeks to create a dynamic and prosperous union driven by African peoples within the continent and those in the Diaspora.

The desire to assign a critical role to African intellectuals in this process has historical roots. Black African intellectuals, within the continent and in the Diaspora, have played a decisive role in world civilizations especially in the field of science and technology and this contribution needs to be acknowledged and documented.

Furthermore, the study was motivated by the fact that Brazil is the nation that is leading black renaissance and a radical socio – economic change in Latin America, where black culture, music, religion, art, language, food and other cultural items that reflect African origin are preserved since colonial times. About 400 years ago a large number of Africans were transported as slaves to Brazil. Currently, people of African origin constitute about 50% of the Brazilian population. In spite of their numerical number and contribution to the development of Brazil over the years, Africans in Brazil remain a marginalized group in the country.

Similar parallels are found in South Africa, where black people constitute the majority of the population and have contributed greatly to the socio-economic development of South Africa. In spite of this, due to colonization and apartheid, they still remain a marginalized group, especially in the economic sphere. Blacks in Africa and the Diaspora are holding on to their cultures, languages, philosophy, music, songs, traditions and most important their valuable African indigenous knowledge systems.

There is, however, an increasing realization to reaffirm the cultural, historical bonds between Africa and the African Diaspora based on shared experiences enslavement, colonialism and apartheid. Furthermore, it is important to develop programmes that can use and promote African Indigenous Knowledge Systems as an important instrument of implementation African Renaissance Philosophy and the objectives of the New Partnership for Africa's Development (NEPAD). The need to facilitate the incorporation of African indigenous systems and contributions to development of world civilization and innovations in the school curriculum also motivates the study.

1.4 Aim of the Study

To make a comparative investigation into the Socio-economic and cultural survival strategies of black people within the African continent and those in the Diaspora, with special reference to Africans in South Africa and people of African origin in Brazil.

1.5 Objectives of the Study

The study investigated the following aspects:

- The comparative historical socio – economic, cultural and political factors that have influenced survival strategies of black peoples of African origin in Brazil and South Africa.
- The socio – economic and cultural values among black people in Brazil that reflect their African origin.
- The lessons that black people in South Africa and Brazilians of African origin can learn from each other for sustainable livelihoods, implementation of African renaissance and promotion of the international human understanding.

1.6 Literature Review and Theoretical Perspectives

1.6.1 Literature Review

A review of literature involves tracing, identifying and analyzing documents containing information relating to the research problem. A literature study can highlight previous investigations pertinent (relevant) to the research topic and indicate how other researchers have dealt with similar research problems in similar situations. Literature review stimulates new ideas and approaches.

Struwig and Stead (2001) posits that literature review can provide a framework for the evaluation and assessment of future work. Mouton (2001) adds that there are practical reasons for literature review that includes ensuring that one does not

duplicate a previous study and to find out what the most widely empirical findings in the field of study are.

Brazil is not perfect, it has its own strengths and challenges, but what country is? It is certainly one of the most unique, diverse and interesting nations on the planet and furthermore it is the second black populous black nation in the world after Nigeria. The capital city of Brazil is Brasilia.

” The Native American peoples who were the original inhabitants of what is now Brazil included the Arawak and Carib groups in the north, the Tupí-Guaraní of the east coast and the Amazon River valley, the Ge of eastern and southern Brazil, and the Pano in the west. For the most part these groups were essentially seminomadic peoples, who survived by hunting and gathering and simple agriculture. Those groups in the more remote areas of the interior maintained their traditional way of life until the late 20th century, when their existence was threatened by the advancing frontier” (Microsoft Encarta, 1997).

The social, historical and economic development of Brazil is unique and this make it a great country, because it is one of the largest, most populous and, by any account, in its early stages of development such as South Africa.

A history of Brazil and a list of influential people are very important such as the history of soccer, slave trade, including, music, dance and art, culture and the languages.

Rosenberg (2006) indicates that Brazil is the fifth largest country in the world, in terms of population (186 million in 2005) as well as land area. It is the economic leader of South America, with the ninth largest economy in the world, and a large iron and aluminum ore reserve.

The territory of Brazil has been inhabited for at least 8,000 years. The origins of the first indigenous peoples Brazilians, which were called "Indians" (indios) by the Portuguese, are still a matter of dispute among archaeologists (Wikipedia Foundation, 2006).

Bower (2000) points that, human skulls unearthed in Brazil and ranging in age from about 8,000 to 11,000 years look more like modern Africans and Australian aborigines than like modern Asians or Native Americans. Instead, African migrants actually may have been the first to take this northern route into the Americas, theorizes Neves, who directed the Brazilian excavation and fossil analysis.

The traditional view is that they were part of the first wave of migrant hunters who came into the Americas from Siberia, across the Bering Strait. The Portuguese colonial economy was initially based on slavery and exploitation of primary products. Portugal established plantations in Brazil and brought slaves from Africa and these raise interest on the history of Afro – Brazilians and their Africa origin.

By the time the first European explorers arrived, all parts of the territory were inhabited by semi-nomadic Indian tribes, who developed survival techniques and survived on a combination of hunting, fishing, gathering, and agriculture. Although many Brazilian Indians succumbed to massacres, diseases, and the hardships of slavery and displacement, many were absorbed into the Brazilian population.

Klein (2002) provides information on slave trade to Rio de Janeiro from 1795-1811, specifically, the data file contains information on the ship's point of departure in Africa, date of arrival in Rio de Janeiro, number of slaves carried, number of children of slaves, number of slaves in crew, total number of slaves landed, slave mortality during voyage, slave mortality upon landing, and type of slave ship (vessel).

Slavery was finally abolished in 1888. And today racism is banned by the Constitution and punishable by imprisonment as human right violation. However black people in Brazil are far from having their human rights respected. There are numerous cases of violent racist attacks as an every day event.

Teodoro (1991) indicates that the majority of 595 'suspects' shot dead by Sao Paulo police in 1990 allegedly in self-defense, were black, so too did 'extermination gangs' in the state of Rio blow most of nearly 500 teenage 'street children' to pieces in 1990.

Presently, Brazil's most severe problem is arguably its highly unequal distribution of wealth and income, underdevelopment and poverty. Many criticisms argued that Brazil remained subdued on Pan - African issues. Karioki (2006) posits that, the pinnacle of the recent African Diaspora conference in Brazil was the commitment by Brazil and the African Union to set up a mechanism to push forward African Diaspora engagements. This implies the significant role that Brazil is playing on issues of redevelopment of Africa and promoting international human understanding.

Asante (2006) indicates that at the recent conference on African and Diaspora intellectuals in Salvador, Brazil, we saw evidence that black majority, have retained much of their African tradition. Afro – Brazilian religion, folklore and art became safe areas of interest.

Candomble , practiced primarily in the northeastern state of bahia and perhaps the purest of African Rituals, could be seen as a quaint remnant from the past while other cults , mostly notably,"Umbana", combining elements of Indian, African and European religion , have been taken to demonstrate the happy fusion of cultures. There are African priests who travel to Brazil to learn about their own religion.

Fernandez (2007) states that this is an extraordinary example of cultural survival and the development of traditions that were thought to have been killed by the slave trade. Yorubas, Dahomeyans, Ashantis, Bantus have all contributed to Afro - Brazilian religion and have introduced different rituals.

Over a period of almost four centuries, millions of Africans were carried beyond the sea against their will to North America and the Caribbean Islands through the rigorous Atlantic slave trade. Captured from their homeland and separated from their tribes, communities and families were enslaved in a new, foreign world, where all familiar customs, survival strategies and culture were absent.

African Diaspora is the forced and brutal displacement of black Africans into foreign lands. The African Slave Trade created the African Diaspora that can be generally defined as the global community of Africans and their descendants living outside the African continent.

“The African Diaspora is the story of how Africans, through scattered dispersed, managed to retain their traditions, reform their identities and used various socio – economic and cultural survival strategies in a new world. Much of the African diaspora is descended from people sold into slavery during the transatlantic slave trade, with the largest population living in Brazil” (Larson, 1999).

More broadly, the African diaspora comprises the indigenous peoples of Africa and their descendants, wherever they are in the world. Historically, black African peoples in the 'New Foreign World' have traced memories of an African homeland, cultural heritage through the political trauma of the history of slavery and through ideologies of struggle, survival strategies and resistance.

The majority of the African Diaspora is descendants from people taken into slavery, with the largest population living in Brazil. In recent years they include a rising number of voluntary emigrants and asylum - seekers as well. Elements of African culture such as religion, language, and folklore, music, arts, eating habits, and survival strategies endured and were their links to their past lives.

Africans in Diaspora blended old survival strategies or old style with new when cooking, smithing, woodcarving, storytelling, cultural heritage and gospel singing traditions. Slave owners were also influenced by African cooking styles that are an example of the blending of the cultures. Africans in Diaspora preserved their knowledge systems, culture and have relentlessly criticized European educations much as those in South Africa against Bantu and Christian education. Songs that began in the fields of the plantations to pass the workday evolved into a new type of music, gospel, this is where Africans participated in what can be called spiritual activities. Gospel music combined the themes of salvation and freedom of Christianity with a native style of singing and dancing. These examples show the integration of native culture with traditional European culture.

The African survival strategies are an illustration of the use of indigenous knowledge in cost-effective and sustainable strategies that may help poor people in their daily struggle for survival.

Water harvesting can be traced back through human history almost as far as the origins of agriculture. Water harvesting is defined as the redirection and productive use of rainfall. This ancient strategy sustained populations when conditions would have otherwise totally prevented agricultural activities, and many peoples in the world have continued to rely on water harvesting.

Harvested water is used for drinking (although this is less common now, since even rain water is of less safe quality), irrigation, livestock drinking water and groundwater recharge. Niemeijer (1998) states that the indigenous teras water harvesting system offers greater production security, but its major benefit is that it raises the nutrient-limited yield from some 150-250 kg ha⁻¹ to some 650 kg ha⁻¹ through its nutrient harvesting effects.

In the Southern African region, it is noted that, centuries ago, the San people devised ways and strategies to access and protect water, without depleting its scarce reserves. They had the power to survive outside the western European system. When European settlers appeared with their livestock, the fragile balance the San had established with their environment was destroyed ironically and their custom of sharing dispossessed them.

New settlers introduced new technologies and strategies, such as boreholes, to pump water from deep within the ground, and the ever-increasing livestock herds depleted water and food resources. Finally, the San were dispossessed from their land, designated as nomadic, no land or services were allocated to them.

It is important to note that , both Brazil and South Africa share some common characteristics that relates to the history of colonization, implementation of democracy and the challenge to enhance affirmative action measures to address the injustices of the past and ensure socio economic and cultural reform for the black masses.

Centuries of slavery have left their legacy in Brazil as much as the apartheid legacy in South Africa. Hull and Jacobi (2001) points that although the practice of slavery ended in 1888, many young Brazilians of color still feel the suffering, exploitation and marginalization. As much as in South Africa, black peoples are fighting to make a better live and still, many youth have hope for their country and their futures. Most Brazilians take pride in their nation's mixed cultural identity, but many young people said that this does not prevent discrimination, prejudice and unequal distribution of wealth.

The majority is still very poor. As much as in South Africa, The white minority people still control most of the resources and the economy of the both countries.

This means that the white minority have very (much) money, they discriminate (against) the black people. In Salvador, the rich is white and the poor is black. The very same situation reflects in South Africa, however, there is also a growing middle class emerging.

Daniel Strand, 17, is president of Free the Children Brazil, a part of the international Free the Children organization that works to end child labor and exploitation around the world. On the issue of discrimination, he explained, (In Brazil) the white get the opportunities first. The black become like slaves. It's history. It's a fact.

A perfect example of this is Brazil's school system. When describing schools in Salvador, there is a wide difference between public and private schools. The illiteracy rate for Afro-Brazilians is very high and lower for the light-skinned Brazilians. This lack of equality carries over to higher education. It is important to emphasize that both in Brazil and South Africa opportunities are for the few.

There is no education for everybody in both countries. Some Afro-Brazilian youth in Salvador have reported discrimination overtime. The current move by South Africa, Brazil and India to ensure Africa and African Diaspora engagements in order to ensure sustainable development and economic growth is vital.

President Lula Da Silva of Brazil, was quoted by Karioki (2006), that the president, challenged fellow Brazilians and intellectuals to seriously implement affirmative action measures to promote socio – economic standing of Afro Brazilians.

The seriousness and ongoing interest of Africa and African Diaspora engagements is not only the story of South Africa. At presidential and intellectual level, countries such as Botswana, Cape Verde, Equatorial Guinea, Ghana and Senegal also embrace this initiative.

It is important to note that South Africa, Brazil and African Diaspora at large need to be probably oblivious to their rich and diverse African Heritage. With the help of the African Union, the need to establish Africa and African Diaspora engagements, promotion of international human understanding, implementation of African Renaissance philosophy, ensuring sustainable livelihoods of communities has to be stresses.

It is important for Africans to regain total control over Africa. As much as in Jamaica and Venezuela, there is a strong African presence due to large number of African slaves during the slave trade and the back to Africa principles is still rife among them. The African influence can be reflected in their food, language, historical and cultural link and musical instruments such as drums.

Katz (2001) indicates that at the famous Congress of Angostura in 1819, liberator Simon Bolivar was elected President of Venezuela and planned a military course that would eventually free the Americas of foreign rule. Jamaica is composed of people of mixed heritage, but there is still a population of Afro – Jamaicans who trace their origin in Africa. Though a small nation, Jamaica is rich in culture, and has a strong global presence.

Essix (2003) states that prior to the arrival of Columbus in 1494, Jamaica was inhabited by Arawaks, living in simple communities based on fishing, hunting, and small-scale cultivation of cassava. The impact of the contact with the Spanish was traumatic, and these communities disappeared in 70-80 years.

The musical genres reggae, ska, mento, rock steady, dub and more recently, dancehall and ragga all originated in the island's vibrant popular urban recording industry. The genre jungle emerged from London's Jamaican Diaspora. The birth of hip hop in New York also owed much to the city's Jamaican community. This were also part and parcel of the survival strategies of black peoples in the African Diaspora.

The Rastafari movement is also linked to Jamaica and other parts of the world, however, its origins and roots are traced back to Africa.

This Back to Africa movement traces its origins in Africa and has strong attachments to Ethiopia and Ghana. However, the Rastafari movement is universal and its proponents include Marcus Mosia Garvey and Emperor Haile Sellasie.

The name Rastafari, which is derived from Ras, is the title given to Amharic Royalty in Ethiopia and Tafari, which is the pre-coronation name of His Imperial Majesty (HIM) Emperor Haile Sellasie of Ethiopia (1898 – 1975).

The American film *Cocktail*, starring Tom Cruise, is one of the most popular films to depict the history of Jamaica. A fascinating look at disturbed, godless youth in Jamaica is presented in the 1970s cops-and-robbers musical film “The Harder They Come”, starring Jimmy Cliff as a frustrated reggae - musician who gets caught up in crime.

Slavery in Brazil, like in other parts of the Americas and Africa, was not the same but terrible, humiliating and brutal historical process. As an act of resistance to forced labor, mistreatment and survival strategy, slaves who fled plantations and mines established liberated communities, known as quilombos. Afro-Brazilians have a strong tradition of political mobilization that dates back to periods of oppression, which has helped them develop their own identity and developed socio – economic and political survival strategies to combat white oppression and discrimination. Brazil formally and legally abolished slavery in 1888.

Blacks no longer had to run for their lives, hide and subjected to forced labor. It has been noted that Brazil, is the last country in the Americas to end the legacy of slavery. Although black people are free from forced Labour, their descendants have been condemned to the bottom of the wage hierarchy and poverty.

Mikevis and Flynn (2006) indicates that most of the employed are domestic servants in the homes of Brazil's wealthy, middle class and even working class, or they suffer as poor farmers and manual laborers in the countryside. The majority of blacks are found in northeast and northern Brazil, the poorest area of the country and the very same one where colonial exploitation of slave labor was the most severe.

While many Brazilians attempt to trace back their origin to Africa and faced with the challenge of poverty eradication, government strategies and mechanisms fail them. Almost one third of the population is living under the official poverty line, and blacks account for 70% of the poor, according to the Federal Research Institute (IPEA). Work by economist Marcelo Paixão reveals that the Human Development Index for blacks is 20% lower than it is for whites. "Poverty has a color in Brazil, and that is our color," says Wania Sant' Anna, a professor at the Federal University of Rio de Janeiro and ex-secretary of state in Rio de Janeiro.

It is necessary for this study to look at basic notions and concept such as African renaissance. African renaissance as a concept needs to be clearly defined, and its relevance should be addressed as well as the strategy for its implementation.

It is important to provide the historical background, reference and geography of the African renaissance.

The African renaissance philosophy brings a historical moment in the history of Africa in order to celebrate in victory or lamentation the role those African leaders, intellectuals and the people of Africa and in the Diaspora has played in the liberation of this continent and its people from colonial forces.

The African renaissance is a public narrative expression that was coined by the President of South Africa, the honorable Mr. Thabo Mbeki. The African renaissance proposes that the vast diverse people of this continent has the capacity and potential to be the arbiters of their own destiny, with an optimism based on the principles of self reliance and collective, integrated approach towards social and economic improvement of the majority of impoverished Africans.

Asante (2006) posits that President Abdoulaye Wade and other African leaders have sought to activate the large African Diaspora to spur African progress and unity African renaissance is a cultural and economic rebirth of the continent based on Africa 's extraordinary history of past experience. Most importantly is the feasibility, implementation conditions, contents and strategies to African renaissance. Brazil has retained many aspects of African culture from the very beginning of its colonial history and it is leading the black renaissance in the Americas.

Afro – Brazilians came from a number of recognized African kingdoms and empires which included the Mende group from the Guinea region of West Africa, the Yorubas from Benin and Nigeria, the Tiv and Ashanti from Ghana, the Congo region people, the Angolans from the Angola Kingdom, Africans from the Mozambique and Swahili regions, Sudanese and East Africans. Many African religions, language and festivals such as ‘Carnaval’ or ‘the Feast of Osirus’ and culture thrive in Brazil and the African Diaspora at large.

Over the past many years, the idea of Olodum, a call for Afro-Brazilian ‘Cultural Renaissance’, has gained a foothold in the consciousness of black Brazil. Black consciousness movement in Brazil is growing to such an extent that those Brazilians who are mixed are refusing to let the Portuguese, German and European elite divide them.

Afro-Brazilian rebirth includes the return to creating masterpieces of artwork using the African style. Musical instruments, carvings, paintings, drums, clothing, hats, religious items, and a large variety of cultural items are being created daily by Afro-Brazilians. Barton (2002) posits that this is a phenomenon that is also occurring all over the Caribbean, where local arts, crafts, and industries of a traditional type such as wood carving and pottery making is adding to the economy.

Currently in Brazil at the opening of the second Conference of Intellectuals from Africa and the Diaspora (CIAD II), it was highlighted that African renaissance requires a comprehensive, flexible strategy and actions in order to create a new Africa of work, solidarity, justice, peace, good governance, respect for the rule of law, freedoms and sustainable livelihoods.

Neto (2006) argues that the African Union (AU) Commission Chairperson, Alpha Oumar Konaré (former president of Mali), has challenged intellectuals from Africa and the Diaspora to contribute to the promotion of African renaissance. "Africa and its Diaspora should mark their presence in a coherent manner in order to face the reality of geopolitical challenges and guarantee dialogue between civilizations probably sharing, each with its own specificity, the same universal values."

Africans including those in the Diaspora has to move away from mere ethno-belief systems to the path of self confidence and preservation of our African indigenous knowledge systems. There is a need of a dynamic approach to African renaissance that will ensure the environment for creativity and innovations. Although they are separated, Africans from the continent and those in the Diaspora share the same values, systems, institutions and culture.

There is a growing consensus and belief that Africa's renaissance cannot be realized without the contribution of intellectuals from Africa and the Diaspora. This means that Africans on the basis of an "African programme developed by Africans and implemented by Africans will transform the continent's fate.

The theoretical approaches well established by authors such, as Cheikh Anta Diop needs to be taken into consideration as the philosophical basis of a new and revived African renaissance. African renaissance has to interrogate and expose the one-sided paradigms or monologue which does not take into consideration the role of poor rural women and their contribution in the African rebirth.

However, the discourse on African renaissance should be put in the Africa context. African renaissance philosophy suggest more than affirmative action that adds women, but to spearhead the struggle that leads towards total emancipation of women to become active participants in sustainable development. It is the African renaissance that will ensure that the knowledge systems of Africa do not disappear but are preserved, conserved and shared in the continent.

Psychological renaissance which Ngugi Wa Thiongo (1981) in the Kenyan context described as the "decolonizing the mind" is the most difficult to achieve. African leaders in this context are warned to simply enter into the shoes or positions vacated by the former slave driver (former oppressors).

Psychological rebirth is most important because it ensures mental growth. Historical awareness, mental freedom should lead to the path towards affirmation of African life, values and history that will ensure and enhance our level of self awareness.

The spirit and philosophy of African renaissance should not only be institutionalized in the New Partnership for Africa's Development (NEPAD), Africa Union (AU), or its parliament and at philosophical level. African renaissance should be the restoration of African pride and practically address the social ills such as poverty and underdevelopment at grassroots level.

African renaissance should be part of the process of creating an African self understanding that can place Africa in the global picture, not as a 'dependent' but as a full partner who is proud of its human and natural heritage.

The essence of Harlem renaissance was a resistance against enslavement and colonization of Africa, which dates back to the fifteenth and sixteenth centuries. It was a clash between violent, racist, imperialist Europe, on the one hand, and a peaceful resistant African on the other hand.

Profound people like Marcus Mosia Garvey were very much influential in the struggle. "In the early 1900s, particularly in the 1920s, African-American literature, art, music, dance, and social commentary began to flourish in Harlem, a

section of New York City. This African-American cultural movement became known as "The New Negro Movement" and later as the Harlem renaissance.

More than a literary movement, the Harlem renaissance exalted the unique culture of African-Americans and redefined African-American expression. African-Americans were encouraged to celebrate their heritage" (Johnson, 2007). The main factors contributing to the development of the Harlem renaissance were African-American urban migration, trends toward experimentation throughout the country, and the rise of radical African-American intellectuals.

The principle of One God, One Aim and One Destiny as well as the Back to Africa principle was rife among movement of the black masses. Masolo (1994:11) argues that these two formed a thesis and antithesis Vis- a Vis the other. It has been noted that this movement became the cornerstone of an African philosophy that sought to regain the Egyptian philosophy emulated by European philosophers such as Pythagoras and others.

Rice (1997:201) posits that although scholars run to Greco – Roman heritage as Europe `s heritage, few realize its sources which the Africa message carried to them through its hieroglyphic writings and artwork as well as its pyramids. There is a growing awareness among the African Diaspora of its moral, intellectual, and social responsibility to contribute to Africa's long-term sustainable development efforts and the implementation of African renaissance.

In 2003, the AU amended its Charter so as to encourage the full participation of the African Diaspora as an important part of the continent. Moreover, the AU has formally included the African Diaspora as the 6th region of the AU.

The African union in partnership with the African Diaspora has created the Western Hemisphere, African Diaspora Network (WHADN) as the coordinating mechanism of the AU 6th region. African Diaspora organization has applauded the initiatives such as in Jamaica, Venezuela, Brazil and London. This highlights the important role of African Diaspora in the continent's long- term sustainable development.

Lawal (2005) states that an important NEPAD priority is to develop Africa 's human resource and reverse the brain drain. 'Brain Drain' generally refers to a situation whereby a country becomes short of skills as people with such expertise emigrate. The lack of highly skilled people in South Africa and elsewhere in Africa is a major constraint to the country's sustainable development. The human resources of the African Diaspora could contribute significantly to the achievement of South Africa's cultural, social and economic growth.

South African Network of Skills Abroad (SANSA, 2005) has established a network linking skilled people living abroad who wish to make a contribution to South Africa's economic, cultural and social development and connects them with local experts and projects.

It is recorded by SANSA that the qualifications of members are very high, as evidenced by the number of advanced degrees and their skills levels, job experience and socio -professional networks are extensive.

Members of SANSA are strongly motivated to contribute to the development of South Africa as an important role player in the global economy. The National Research Foundation (NRF) has been responsible for the development of the SANSA project. The gathering of basic information about the Diaspora members and their potential contribution is the starting point for the network.

Repatriation (from Late Latin 'repatriare ') means to restore someone to his / her homeland. This is the term that is used to describe the process of return of black Africans who were forcefully taken away from their mother continent, most notably following the slave trade. Debates over repatriation have been some of the most heatedly - debated political topics of the 20th and 21st centuries.

Cultural or art repatriation is the return of cultural objects or works of art to their country of origin (usually referring to esoteric / ancient art), or (for looted material) its former owners. This includes African cultural items, human remains (story of Saartjie Bartman), funerary objects, sacred objects, and objects of cultural patrimony to the African descendants. It is imperative to note that intellectual repatriation is also a must for the redevelopment of Africa.

There are many black African intellectual in Brazil, Jamaica, Venezuela and the Diaspora at large who has to repatriate their skills, knowledge, intelligence and expertise back to Africa.

Tebeje (2005) states that in 25 years, Africa will be empty of brains.” That dire warning, from Dr Lalla Ben Barka of the United Nations Economic Commission for Africa (ECA), reflects the growing alarm over Africa’s increasing exodus of human capital. Data on brain drain in Africa is scarce and inconsistent, however, statistics show a continent losing the very people it needs most for economic, social, scientific, and technological progress.

In order to stop Africa from dying a slow death of brain drain, repatriation has to be encouraged as opposed to emigration of African professionals (such as health professionals) to the West which is one the greatest obstacles to Africa’s development. As an attempt to close the human resource gap created by brain drain, repatriation has to be encouraged. For this to happen, it was pointed that there has to be honesty and trust between African Diaspora and the governments involved.

Efforts to halt Africa’s brain drain focusing on repatriation strategies needs to be revisited and re - in enforced. Studies have shown that repatriation will not work so long as African governments fail to address the pull and push factors that influence emigration.

'A recent study, *Semantics Aside: The Role of the African Diaspora in Africa's Capacity Building Efforts*, revealed emerging Diaspora efforts to assume a more active role in Africa's development" (Teferi, 1999).

The International Development Research Centre (IDRC) funded the study, 'conducted by the Association for Higher Education and Development (AHEAD), a Diaspora group based in Canada. This continuous outflow of skilled Labour contributes to a widening gap in science and technology between Africa and other continents. There are more African scientists and engineers in the USA than in the entire continent.

Lawal (2005) points that it is estimated that 30 000 Africans are currently working outside Africa, while more than 20 000 are still emigrating every year. The return to motherland should not be perceived as the threat to local elite, it should rather be taken as a reinforcement of the efforts to sustainable livelihoods and the efforts that has already been taken at grassroots level or locally.

World trends indicate that the issue of reparation and repatriation for descendants of African enslavement will become the international human rights issue of the new millennium. Hannah (2006) posits that the call for repatriation and reparations was the earliest mission statement of the Rastafari movement from its beginnings in the mid-1930s in Jamaica.

It has been noted that the Rastafari movement is one of the best – suited movement to lead this international call for reparations and repatriations of Black people to the motherland. From its position as a new world movement with members to be found in all countries, the Rastafari movement has a historical foundation which is globally known and respected, as well as an international network of members united by a common Afro-cultural philosophy.

Long before Haile Sellasie and the establishment of Organization of African Unity (OAU), the people called by his name – the Rastafari, have cried out for repatriation, to return the descendants of Africa who were taken in captivity to the west. Land in Shashemane, Ethiopia, was even granted to Black people of the west as early as 1931, and many people, mostly members of the Rastafari and Jamaican communities began to settle there until today. Beyond reasonable doubt, from that time to the present, Rastafari people have done more to promote African Unity and Repatriation than any group of Africans abroad.

The Maroons or runaway Africans whose determination to escape the shackles of slavery caused them to fight the British in search of their freedom, and the extent of their rebellion was inspired by the desire to return to Africa. It is imperative for our generation to rediscover our roots through the history of our Mother Continent. Hence, every fig must find its own tree.

The African World Reparations and Repatriation Truth Commission has noted that all those in the Diaspora, who want to return and settle in Africa, should be allowed to do so and that those who enslaved and colonized Africa should provide seaworthy vessels and aircraft for such repatriation.

Between 1450 and 1850, it is estimated that at least 12 million Africans and probably many more were shipped from Africa across the Atlantic Ocean, primarily to colonies in North America, South America, and the West Indies (BBC News, 1999).

1.6.2 Theoretical Perspectives

Different theories explain about the relations between Africans within the continent and those in the Diaspora. Vinson (2006) posits that the terms "African Diaspora" and "Black Diaspora" have become almost commonplace in scholarly discourse, emerging out of relative obscurity from their roots in the politically inspired Pan-Africanist and Civil Rights discourses of the 1950s and '60s.

Critiques of Africa's contribution to world civilization have fueled new and important discussions that have touched fields and sub fields well beyond the traditional boundaries of African Studies. The etymology of the word 'theory' derives from the Greek 'therein', which means 'to look at'.

According to some sources, it was used frequently in terms of 'looking at' a theatre stage, which may explain why sometimes the word 'theory' is used as something provisional or not completely resembling real (<http://en.wikipedia.org/wiki/Theory>) .

The word theory has a number of distinct meanings in different fields of knowledge, depending on their methodologies and the context of discussion. Theories exist not only in the so-called hard sciences, but in all diverse fields of academic study, from philosophy to arts to literature.

Theory can be defined as a well-substantiated explanation of some aspect of the natural world, an organized system of accepted knowledge that applies in a variety of circumstances to explain a specific set of phenomena. It can also mean a closely reasoned set of propositions, derived from and supported by established evidence and intended to explain certain phenomenon.

(iws.ccccd.edu/tsmith/glossary.htm).

Sarantakos (1988) states that the theoretical perspectives that have influenced the structure, process and direction of social research are many and diverse. However, perspectives those are more dominant and provide a theoretical basis in social science research includes positivism, system theory, interpretative social science and critical theory. As Schrag (1992:6) put it, despite the attacks leveled against it, the positivist paradigm is hard to avoid.

The critical social science theory was developed out of the work of Karl Marx (1818 – 1883). In the humanities and social sciences, critical theory is a general term for new theoretical developments (roughly since the 1960s) in a variety of fields, informed by structuralism, post-structuralism, deconstruction, Marxist theory, and several other areas of thought. ([en.wikipedia.org/wiki/Critical theory](https://en.wikipedia.org/wiki/Critical_theory)).

Critical theory, in sociology and philosophy, is based on radical social change, in contradistinction to "traditional theory," i.e. theory in the positivistic, scientific, or purely ([en.wikipedia.org/wiki/Critical theory](https://en.wikipedia.org/wiki/Critical_theory), Frankfurt School).

Systems theory sees our world in terms of 'systems', where each system is a 'whole' that is more than the sum of its parts, but also itself a 'part' of larger systems. For example, an African family and community can both be seen as 'systems' where people are interdependent on each other and based on communal values as opposed to individualism.

Systems theory stresses the interdependent and interactional nature of the relationships that exist among all components of a system. The family, for example, is viewed as consisting of subsystems (parents, siblings, grandparents) in which events affecting any one member will have an impact on all family members.

Systems theory was founded by Ludwig von Bertalanffy, William Ross Ashby and others between the 1940s and the 1970s on principles from physics, biology and engineering and later grew into numerous fields including philosophy and sociology, psychotherapy (within family systems therapy) and economics among others.

Positivism is linked to the works of Auguste Comte (1798 – 1857), and Emile Durkheim (1858 – 1917) and was expanded later by other theorists. It is a position that holds that the goal of knowledge is simply to describe the phenomena that we experience. The interpretative perspective is linked with the works of Giovanni Batista Vico (1668 – 1744) and most of all Weber (1864 – 1920).

As a field of study, the African Diaspora has gathered momentum in recent times. This is reflected in the proliferating conferences, courses, PhD programs, faculty positions, and the number of Afrocentric scholars.

Although the concept “African Diaspora” has been around since the 19th century and the term has been used since the 1960s, if not earlier, however, no one has really attempted a systematic and comprehensive description of the contributions of Africans within the continent and those in the Diaspora to world civilizations, especially in the fields of science and technology.

Different theoretical perspectives explain how the connections between the African and African diasporic communities reflect the dynamics of their forced or voluntary migration, their interactions and relations with other societies and/or among each other, their survival strategies, transformation of African cultural, social institutions and their contributions to world civilizations. Different theories provide an overview on the different ways in which the concept of the African Diaspora is being created, constructed, deployed, criticized, praised and deconstructed.

1.6.3. African Philosophy

African philosophy is a disputed term, used in different ways by different philosophers (Wikipedia, 2006). Although African philosophers spend their time doing work and debate concerning the nature of African philosophy itself. African philosophy is often criticised as being sterile and self-absorbed, it can nevertheless provide useful insights into the nature of philosophy in general. The Kenyan philosopher Odera Oruka (1990) distinguishes what he calls four trends in African philosophy: ethno philosophy, philosophic sagacity, nationalistic – ideological philosophy and professional philosophy.

Agrawal (1998:153) indicates that in African thought it is through the immersion in the community that one comes to acquire the human conceptual framework of thought. The foundations of the African philosophy rest upon the basic African worldview of the people's participation with common interests and integration.

The emergence and the development of the discipline of African philosophy and western philosophy in recent decades seem to have resulted in situation subjecting the two fields into critical scrutiny. Such scrutiny is important because in both cases the concept of “Ubuntu” is very much different from the western philosophical foundation.

Leew (2001) argues that now is the time for us to transfer our pre-occupation with African religion and African philosophy to the roots of the African heritage, as it exists in the form of indigenous knowledge systems. This will enable us to decolonize the mind of the African masses and to persuade among them and instill African world of ideas, historical and cultural values.

In this regard our main task in the investigation and study of African philosophy within the confines of African indigenous knowledge systems will be to enquire in to the roots, origin and practical expressions as well as the nature of this philosophical tradition.

In the past western philosophers do not acknowledge the existence, value of African indigenous knowledge system as the basis for which one can determine whether there is such reality as African philosophy. It is against this backdrop that the study of and scholarship on African indigenous knowledge systems has to be promoted simultaneously with what is the relationship between African

indigenous philosophy and western philosophy as necessary pre-conditions for the Africa's rebirth.

African thought differs from the western views of understanding man and his relationship to nature as well as the relationship between man and man. In terms of the African philosophy the concept of man and nature is interrelated, interdependent, cannot be separated, have a very much complex, dynamic and symbiotic relationship. "Ubuntu, pronounced /ùbùntú/, is a sub-Saharan African ethic or ideology focusing on people's allegiances and relations with each other. The word has its origin in the Bantu languages of Southern Africa. Ubuntu is seen as a traditional African concept" (Wikipedia, 2007).

Louw (1998) suggests that the concept of ubuntu defines the individual in terms of their several relationships with others, and stresses the importance of ubuntu as a religious concept. He states that while the Zulu maxim *umuntu ngumuntu ngabantu* ("a person is a person through other persons") may have no apparent religious connotations in the context of Western society, in an African context it suggests that the person one is to become by behaving with humanity is an ancestor worthy of respect or veneration. Those who uphold the principle of ubuntu throughout their lives will, in death, achieve a unity with those still living.

Therefore, every man, woman or child in a society is expected to behave in particular ways as part of their distinguished roles and responsibilities that promotes harmony in society. This African view of the self (man) is summed up in J.S Mbiti's (1969) famous statement: "I am because we are, and since we are, therefore I am".

Africans also knows that there is an interaction between man and man, man and the animals (nature), man and the intermediaries (ancestors), man and God. God is the superior one who communicates or interacts with man through the intermediaries and there are ritual, festivals and ceremonies conducted during this process. To have total peace and harmony all the forces of nature including the interactions between man and the higher forces must be balanced.

One of the roles and responsibility of man in a broader society is to take care and use the environment sustainable because his or her life depends on nature. African philosophical foundations views nature as the global village for all forms of life forces and mankind.

Therefore, man was not just only part of the society, but he or she was also part and parcel of nature and holistically the broader communal world. Although man is an individual, his or her action has consequences in a broader society and the environment that is around him or her.

An attempt at a longer definition has been made by Desmond Tutu (1999): a person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.

Totemisms in Africa and in the Diaspora demonstrate how African communities' value and have a physical and spiritual link with nature (plants and animals). In Totemism, the name of the animal is important, as well as the location and the characteristics of the animal and what it represents in a particular community. Varied animals can be used as a token of a particular clan. Hence, there can be praise poems for such an animal and folklore about the animal in a particular community.

Totemism general refers to a symbolic association between a social group (eg, a lineage or clan) and a kind of bird, plant, or natural phenomenon. In "classic" forms, a member of the social group has some special religious relationship (eg, a food taboo) toward members of the natural species.

(www.modernhumanorigins.com/t/html).

A totem is an n animal, plant, or natural object serving among certain tribal or traditional peoples as the emblem of a clan or family and sometimes revered as its founder, ancestor, or guardian. It is important, however, to note that African philosophy is the result of the pooling together over a considerable length of time of the relationship between man and nature, man and man, man and the creator. It is imperative to note that; we ought to acknowledge philosophies couched in the west that is mindful of the existence and value of African philosophy.

The teaching and promotion of African indigenous knowledge system needs to focus on the point that African philosophy is too significant a mode of innovation in the African indigenous worldview. Up until presently there is few documented record that is accessible that present African philosophy in its own right as an independent system.

The philosophy of “Ubuntu” is what brings or binds communities together and to maintain social cohesion and stability. The concept of man is very unique and complex in African philosophical foundations. For instance every child is taught from childhood that every man or woman in the village is an elder, parents and deserves respect as much as your biological parents.

The philosophy of “Ubuntu” is the backbone of African people because it gives value and dignity to every man in the society whether young or old, poor or rich.

Man is man not because of his or her richness or status in the world, but man is man because of the help he or she give to or receives from other man and how he/she treats or live with others (“motho ke motho ka batho”,’I am because we are.... since we are, therefore I am”).

The notion of the rainbow nation and nation building is are important aspect and ideal of African culture of living together, interacting and coexisting with other people in peace and harmony as opposed to the ideal of the European culture of conquest of nature and man as well as superiority.

The relationship between man and man is very important among African indigenous peoples. The concept of “Letsema” is one of the indigenous philosophies of collective work and participation with the common vision achieving a particular goal. Man is interdependent towards each other and there is integration from the family, society to the tribal authority.

Man, communities and institutions are tied and bonded together by solidarity, communality and social integration (“bana ba motho ba kgaogana tlhogo ya tsie, which literally means “we all share the piece of bread no matter how small it is”). The family is very much important aspect of human life because it is the basis and backbone of one’s existence. For instance, African family life, practices different rituals and ceremonies that is organized for the birth or naming of the baby. The baby from the youngest age gets immersed in the collective culture.

This is important because it raises the child 's consciousness as a member of the family, of the community at large and cultural identity or a sense of belonging.

“Ujamaa” comes from the Swahili word for "extended family" or "familyhood" and is distinguished by several key characteristics, namely that a person becomes a person through the people or community. For Nyerere, an African "extended family" means that every individual is in the service of the community.

“Thus, Ujamaa is characterized by a community where co-operation and collective advancement are the rationale of every individual's existence. According to Ujamaa, personal acquisitiveness is prohibited, thus allowing the distribution of wealth through society horizontally rather than vertically” (Wikipedia, 2006).

“Harambee” is Kenyan tradition of community self-help events, eg.fundraising or community development activities. “Following Kenya's independence in 1963, the first Prime Minister and later first President of Kenya Jomo Kenyatta adopted "Harambee" as a concept of pulling the country together to build a new nation.Communities were encouraged to work together to raise funds for all sorts of local projects, pledging that the government would provide their startup costs”(Wikipedia, 2007).

The concept of life and time is what everybody aspires and values in African communities. As noted earlier, time exists in African and is perceived differently from European culture. Life and death also symbolizes time in the African way of looking at the world. That means that, man must learn to value the time he or she lives on earth so as they can realize their potential and responsibilities as well as integration between man and man. Time is immeasurable and time is not money but life among various African indigenous peoples.

“Future” is a word that both Westerners and Africans know. I have learnt from the African philosopher John S. Mbiti (*African Religions and Philosophy*, London: Heinemann, 1969) how the African "future" differs from the Western one. Mbiti successfully explained it to me in his book that in the western world time is a question of hours, minutes, seconds, and so on”.

However, in the African worldview, time is more like a journey and Africans have no unshakeable belief in the future. Instead of hours and numerical dates, Africans traditionally rely on emotional marks of time, like when you were born, when you married, when you had your first child, when there was a war.

According to the African communitarianism the human person is viewed not as an atomic individual emphasizing his or her rights but as a communal being with particular roles and responsibility in a web of interdependence.

Collective participation of man is viewed and observed in rituals that are significant to communal contextual members of the community know the rituals by the name, procedures and same forms and are expected to participate in them.

Alagoa (2005) posits that Temples formulated a Bantu philosophy, from the implicit folk philosophy of the oral tradition of the Bantu, similarly, Alexis Kagame formulated a philosophy of being from the Bantu languages of Rwanda.

It is imperative to uphold various aspects of philosophy such as medicine and metaphysics that were taught in Africa. We need to acknowledge ancient African philosophers such as father Imhotep, Marikare and Amenhotep were the most ancient Kemetic philosophers. All these philosophers were hundreds of years before any Greek philosopher such as Pythagoras, Thales and Hippocrates.

Asante (2005) posits that, indeed, the first Greek to write something that was intelligible lived around 800bc. But he was not a philosopher. He traveled and studied in Africa. Brown (1993: 11) points that the individual is capable of exercising freewill and that capacity to make choices is central in defining what is to be human or to be an individual. Western philosophy portrays and understands the community only as the mere collection of individuals who exercise personal freewill, have individual autonomy and private lives.

In this case it is the individual who shapes and controls the community not vice-versa and what matters here is the individual and his choices. This view is very dangerous and problematic because their implication is that it undermines the community that is crucial in the whole process of the development of the self and his capacity to make informed choices.

The idea of excessive, extreme or possessive individualism is rooted in conceptions of capitalism and democratic principles that emphasizes rights based on modern liberal theoretic foundations that undermines African communitarism that is based on common interests, roles and responsibilities.

The western philosophy believes that the individual does not have an obligation to participate in the substance of the community he / she may only do so only when this it is to his personal advantage or benefit. This means that the responsibility of individuals to maintain societal and family life is only acceptable if they, as individuals, consent it.

1.6.4 African Indigenous Knowledge Systems

People at times confuse indigenous and traditional knowledge; others use the two without differentiation. Ntsoane (2005) states that indigenous knowledge is that Knowledge developed from ethno-scientific knowledge and or preparation of local people on the values and relationships that exist between the people their

Vegetation, animals and soils. A larger part of this knowledge has developed over many generations and is tied within peoples `s culture and traditions.

Indigenous Knowledge Systems (IKS) is a body of knowledge which indigenous people has accumulated over time, which allows them to live in balance with their environment. It can also be considered an applied science, as it is generated and transformed through a systematic process of observation, experimentation and adaptation.

Bank (2004) indicates that indigenous knowledge is an embodiment of a different and specifically African mode of thought, an African epistemology and therefore a means for thinking about development methods in areas like health, agriculture and natural resource management.

Decolonizing the African philosophy does not imply forcing philosophical unanimity upon the diverse peoples of Africa. African indigenous knowledge systems has to be seen as a strategy likely to help erase the impression fostered in colonial and neocolonial inspired treatments that Africa is lacking in individual thinkers of philosophic originality and scientific innovations. There is a need to correct any misrepresentation or misapprehension of a colonial origin about African philosophy. It is imperative to conduct a detailed explorative investigation or research into particular African indigenous knowledge systems, cultures and their relevance in ensuring sustainable development.

However, there are challenges in this process of decolonization. It is imperative to decolonize research methodology in order to ensure a true picture of African indigenous knowledge systems by avoiding Eurocentric methods of collecting and validation of data.

Seepe (2000) posits that the relevance of and revitalization of African indigenous knowledge systems is necessary for the generation of new knowledge and thereby to elevate Africa's place within the universe of research through the formation of new knowledge, education and information. African indigenous knowledge systems have the potential to unleash a better understanding of scientific research because it is a science in its own right.

There is a call not to impose western research methodology onto the indigenous research agenda. Sillitoe (1998) states that participatory approaches seek a more systematic accommodation of indigenous knowledge in research on technological interventions. "This is no straightforward endeavor involving the import tried and tested approaches from ethnographic method, sample surveys, and case histories" (Ellen, 1984; Pelto and Pelto, 1978; Werner and Schoepfle, 1987a, b).

The discourse on knowledge production and the discipline of philosophy questions the dominance of one set of knowledge or philosophy over others and seeks to provide a space for the production, affirmation of all knowledge systems

and worldviews. This is a challenge for institutions of knowledge production so that all knowledge and worldviews can assert themselves.

In this way major strides and efforts can be made not only in promoting the recognition and nurturing indigenous practices but also in reclaiming the essential elements that sustained communities together in order to decolonize the African philosophy.

The intent of African indigenous knowledge systems is to demystify the European myth that Africa was a dark continent that Africa is inferior to Europe. African indigenous knowledge systems help us to realize that we as Africans we have knowledge systems, cultures, values, traditions that we need to cherish and it liberates us from mental slavery. It liberates us from the dogma used to brainwash and brain drain us into believing that we know nothing except what the colonial masters has taught us in schools and churches.

African indigenous knowledge systems teaches us that indeed we are not the secondary people and that is no need to be ashamed of ourselves, because, Africa is the cradle of human kind and civilization. Therefore, we are not secondary, even third or fourth class. African indigenous knowledge systems destroy the hopelessness, inferiority, insecurity superimposed by the colonizers upon African mind that can be called "falsification of the African consciousness.

Gerdes (1999) indicates that geometrical ideas in African cultures, as manifested in the work of wood and ivory carvers, potters, painters, weavers, mat and basket makers, and of so many other laborious and creative African men and women alike illustrates some examples of how Africans had their own though patterns that were highly rational and tangible.

For instance, “the symmetrical wall decoration in Lesotho and South Africa; house building in Mozambique and Liberia; weaving pyramidal baskets in Congo/Zaire, Mozambique and Tanzania; plaited strip patterns from Guinea, Mozambique, Senegal and Uganda; finite geometrical designs from the Lower Congo region, a hexagonal basket weaving technique from Cameroon to Kenya, Congo to Mozambique, the geometry of the Southern-central African sand drawing tradition, the drawings are called SONA in the Chokwe language (Northeast Angola).

All these are relevant examples that illustrates that indeed African have a rational philosophy that can be taught in universities and across the discipline. The African Mathematical Union based in Mozambique has listed innumerable sources of information on the history of Mathematics in Africa. African indigenous knowledge systems and its pioneers wish to dispel the European myth that Africa was a dark continent.

Graness and Kresse (1997) posits that their main concern should not be simply to praise the past, but to use their scientific and philosophic knowledge to better things, for instance, to define and help bring a society of plenty, of social harmony and dignity. African indigenous knowledge systems needs to be promoted, developed and documented in order to correct the misconception of writers and scholars (such as Father Placide Temples & John Mbiti) who preach the myth and wisdom of traditional African society and parade them as “African Philosophy’.

1.6.5 Nationalism and Patriotism

Zuelow (2002) points that nationalists argue that nations are timeless phenomena. When man climbed out of the primordial slime, he immediately set about creating nations. The next major school of thought is that of the perennialists who argue that nations have been around for a very long time, though they take different shapes at different points in history.

While postmodernists and Marxists also play in the larger debates surrounding this topic, the modernization school is perhaps the most prevalent scholarly argument at the moment. These scholars see nations as entirely modern and constructed.

Finally, many of the original "classic" texts on nationalism have focused on European nationalism at the expense of non-western experiences. This has sparked a debate about whether nationalism developed on its own in places like China, or whether it merely spread to non-western countries from Europe.

National identity is a precious gift. Nationalism means the belief that groups of people are bound together by territorial, cultural and (sometimes) ethnic links. Without a sense of belonging to a particular people, we feel rootless, unsure of who we are, and vulnerable to exploitation by outsiders.

Lack of knowledge of one self is like the smoke that is driven away by wind. Knowledge about our cultures, traditions, heritage and philosophy is imperative for the future. The consciousness of being part of a nation and subscribing to its cherished cultural values can inspire the best that is in human nature, generous service or outstanding self-sacrifice. Yet nationalism can become not a gift but a curse.

Nationalism can set nation against nation, person against person. It can inspire not the best, but the worst, in human nature. So what distinguishes a healthy sense of national identity or patriotism, the love of the land of our mothers and fathers, from the nationalism that fosters ethnic hatred and violence? .

Patriotism is when love of your own people comes first and nationalism, when hate for people other than your own comes first. Patriotism is love of one's country and willingness to sacrifice for it. Patriotism is the love of one's birthplace or country of origin.

Although the term 'nationalism' has a variety of meanings, it centrally encompasses the two phenomena noted at the outset. Firstly, the attitude that the members of a nation have when they care about their identity as members of that nation and secondly, the actions that the members of a nation take in seeking to achieve (or sustain) some form of political sovereignty (Nielsen, 1998). Each of these aspects requires elaboration. Nations and national identity may be defined in terms of common origin, ethnicity, or cultural ties, and while an individual's membership in the nation is often regarded as involuntary, it is sometimes regarded as voluntary.

"The degree of care for one's nation that is required by nationalists is often, but not always, taken to be very high: on such views one's nation's claims have supremacy in competition with rival contenders for authority and loyalty" (Berlin: 1979; Smith:1991; Levy: 2000).

The abolishment of slavery gave rise to a new wave of degradation in the form of colonization of African countries that substituted abduction to foreign lands with subjection of our people in their own lands.

This further thwarted the development of the continent of Africa along principles that were in line with the value systems of its people. Colonialism that can be generally defined as the "dehumanisation of the continent of Africa" has taken over the last century.

Countries from Europe in a scramble to own a piece of Africa demarcated and segregated the continent creating politico-economic boundaries in places where none existed previously. The homogeneity of Africa was thus thoroughly undermined and the continent was cut into small pieces that divided tribes, clans and at times, even family disintegration.

These boundaries totally and deliberately ignored the role played by social structures in any civil society and ensured their destruction. Highly developed forms of administration were systematically destroyed, and Africa was administered and owned by distant lands.

In 1963, the Organization of African Unity (OAU) was founded to promote unity and cooperation among all African states and to bring an end to colonialism. Initially it had 53 members by 1995. The OAU struggled with intra rival disputes and outside influences.

One of its longest commitment and greatest achievement was the end of apartheid regime and the establishment of majority rule in South Africa. Efforts to promote even greater African economic, social and political integration led to the establishment of African Union (AU) in 2001.

1.6.6 Pan Africanism

“Pan Africanism literally means 'all Africanism'. It is a socio-political world-view, as well as a movement, which seeks to unify and uplift both native Africans and those of the African Diaspora, as part of a "global African community”(Wikipedia, 2006). Pan Africanism as a general term for various movements in Africa and African Diaspora that have as a common goal the unity of Africans and the elimination of colonialism and white supremacy from the continent. Pan Africanism as an intergovernmental movement was launched in 1958 with the first conference of Independent African States in Accra, Ghana. Ghana and Liberia were the only sub Saharan countries represented.

As noted above, a greater part of Africa has got rid of colonial rule. But colonialism has left behind various problems. It has fostered tribal, religious and linguistic differences with the deliberate intention of preoccupying African States with crisis among themselves, obstructing their development programs and thus creating conditions for neocolonialism to thrive.



The Africans have advanced the concept of Pan-Africanism as the best method of resolving African problems and of further strengthening African independence and unity. Ethiopia has fully identified herself with the Pan-African Movement.

A fourth strategy in the fight against that dependency is the strategy of horizontal interpenetration and regional integration that involves not only continental integration within Africa but also South-South integration and the African Diaspora as well. Pan-Africanism therefore becomes an instrument of horizontal southern integration, and Pan-Africanism is partly rooted in cultural and racial identification.' Both forms of Pan-African cultural nationalism were a response to European imperialism and its cultural arrogance. Europeans said that Africans were simple, unskilled, invented nothing and uncivilized.

Mazurui (1993) indicates that Pan-Africanism of economic integration will be led by Southern Africa with the new community that has added South Africa to the old SADC fraternity. The success of this economic sub-regional integration will be partly because one member of the new economic fraternity (Southern African Development Community - SADC) is more equal than the others, the Republic of South Africa. A pivotal state (a technological vanguard) often helps to assure the success of regional integration.

However, a shared sense of Afrocentricity will also be needed to sustain SADC. The culture of identity needs to be allied to political stratification in the quest for economic development. Pan-Africanism of lingo-cultural integration will probably be led by East Africa with its good fortune of a region-wide indigenous language - the role of Kiswahili binding Tanzania, Kenya, to some extent Uganda, Somalia, and potentially Rwanda, Burundi, and Eastern Zaire. Northern Mozambique and Malawi are also feeling Swahili influence.

More people than any other indigenous language of Africa speak Kiswahili. It will hit its first 100 million people early in the 21st Century if not sooner. Kiswahili is expanding more rapidly than any other lingua franca in the continent. Is it also becoming the first East African language to bear the burden of a scientific vocabulary? .

Pan-Africanism of political integration will probably be led by North Africa. There is (in good times) already a kind of economic cooperation fraternity binding five countries - Libya, Tunisia, Algeria, Morocco and Mauritania. The economic cooperation has been limping along. However, Egypt has sometimes expressed an interest in joining this movement towards greater North African regional integration.

The sub-region is still a long way from political integration, but it is the best placed in Africa for such an adventure - since it shares a religion (Islam), a language (Arabic), a culture (Arabo -Berber) and a substantial shared history across centuries.

1.7 Hypothesis

- The socio – economic and cultural values among black peoples in Brazil tend to reflect their African origin.
- There are a number of lessons that black people in South Africa and those in Brazil can learn from each other for sustainable livelihoods, implementation of African Renaissance and promoting international human understanding.

1.8 Significance of the Study

A study of the comparative investigation into the socio – economic and cultural survival strategies among black peoples in South Africa and Brazilians of African origin will contribute to:

Revive, situate and harness the contribution of Black African intellectuals in the continent and in the Diaspora in world civilization especially in the field of science and technology. To encourage network, linkages of black people in Africa and the Diaspora through exchange programmes and joint projects to achieve these objectives.

It will also contribute to the solutions with regard to policy challenges that seek to promote cooperation between South Africa and the African Diaspora that is currently an African Union priority.

1.9 Methodology

This was a comparative investigation into the socio – economic and cultural survival strategies of black people within Africa and those in the African Diaspora with special reference to South Africa and Brazil. A comparative case study approach was used in order to have an in-depth understanding of the issues associated with the research problem.

Bless and Higson – Smith (2000) posits that a case study is a way of organizing social data and looking at the objects of the studied as a whole. Through a case study, the researcher will be able to make follow up on further development of the study in future. “Case study research involves studying individual cases, often in their natural environment, and for a long period of time and employs a number of methods of data collection and analysis” (Kromrey, 1986:320).

1.9. 1 Scope of the Study

The study concentrated on blacks in South Africa and in Brazilians of African origin because of the increasing bilateral cooperation between the two countries. About 400 years ago a large number of Africans were transported to Brazil as slaves.

Currently, people of African origin constitute about 50% of the Brazilian population. In spite of their numerical number and contribution to the development of Brazil over the years, Africans in Brazil remain a marginalized group in the country. Similar parallels are found in South Africa, where black people constitute the majority of the population and have contributed greatly to the socio-economic development of South Africa. In spite of this, due to colonization and apartheid racial discriminatory policies, they still remain a marginalized group, especially in the economic sphere. Their contributions have not been acknowledged.

1.9.2 Subjects

The following constituted the sources of information for the study:

- Key persons in South Africa associated with the development of the bilateral cooperation between South Africa and Brazil. These included government officials in South Africa and Brazilian Embassy in South Africa;
- Secondary sources relevant to the socio-economic and cultural life of blacks in South Africa and Brazilians of African origin including other blacks in the Diaspora. These included Internet sources, journal articles, newspapers, documentaries, conference proceedings, etc.
- A purposive sample of 20 respondents from both countries involved in cultural activities which reflect the comparative life of Africans in South Africa and those in Brazil.

1.9.3 Methods of Data Collection

The study was predominantly qualitative. Different methods of data collection were used to validate information from different sources. A combination of techniques was used including interviews, examination of relevant secondary sources was also widely used to answer questions and support other sources of information for the study.

1.9.4 Data Analysis

Sarantakos (1988) points that data analysis means making sense out of the information gathered and to identify the meaning the data contain. Qualitative data analysis were used which contain a minimum of quantitative measurement and mathematical techniques.

Carspecken and Apple (1992) adds that in most cases, its process brings together collection and analysis of data in such a way that identifying data leads automatically to their analysis. Data from the field study were mostly qualitative. It included opinions and attitudes of the respondents towards the research problem. Content analysis was used to analyze the data.

1.9.5 Limitations of the Study

The major limitation encountered by the researcher was his inability to travel to Brazil and conduct a field data of the actual situation of people of African origin in that country. This was basically due to lack of financial resources.

Therefore, the researcher depended mostly on secondary sources including information from key persons, especially Brazilians of African origin living in South Africa, and South Africans who have been to Brazil.

1.9.6 Ethical Consideration

Since the researcher depended on individuals as sources of information, certain ethical considerations were taken into account. Participation in the study was voluntary and the information provided by the different sources was made confidential.

1.10 Organization of Research Report

Chapter one is the introduction. It provides the background, aim and objectives, and methodology of the study

Chapter Two discusses the comparative survival strategies of black people in South Africa and Brazilians of African origin

Chapter Three examines the contribution of Black people of African origin in Brazil towards socio – economic, cultural and scientific development of Brazil

Chapter Four provides the conclusion and recommendations

CHAPTER TWO

COMPARATIVE SURVIVAL STRATEGIES OF BLACK PEOPLE IN SOUTH AFRICA AND BRAZILIANS OF AFRICAN ORIGIN

This Chapter presents the survival strategies of blacks in South Africa and those in the Diaspora with special reference to those in Brazil. Black peoples in South Africa and in the Diaspora, despite the teething challenges that inevitably confront any emergent democracy, are collectively redefining their place in the world.

The end of enforced racism, discrimination has created new opportunities that are steadily beginning to improve the livelihoods of the majority of blacks in South Africa and in the Diaspora. There is hope that the African century will afford an opportunity to collectively map our socio – economic and cultural strategies that ensures sustainable development to the masses of our continent and those Africans scattered across the world in the Diaspora.

Helmore and Singh (2001) posit that survival or adaptive strategies are defined as the changes and adjustments people make in their livelihood systems in order to cope under difficult circumstances. They are based on local knowledge that means they are specific to a particular culture, they are dynamic and sustainable. Survival strategies can be long term and short-term application.

2.1 Socio - Economic and Cultural Survival Strategies of Black People in South Africa

The rural black African and indigenous communities are the most poverty-stricken social groups in South Africa. They suffer from desperate living conditions, low schooling levels, high unemployment levels, minimal access to health services, and social and economic exclusion. Recently, however, a new vision has emerged that builds on the positive qualities of the majority of black peoples, indigenous cultures and societies. Working with local communities and NGOs, the government is contributing to the rural development projects and programmes to address the needs of these peoples and to help improve their livelihoods.

Black peoples in South Africa have developed survival or adaptive strategies in their engagement with an unpredictable natural and political environment. Socio- economic and cultural survival strategies are organized to minimize the risks of shortfalls in production and strained exchange relations.

The flexibility and characteristics of survival strategies differ and are specific for many local economies in Namibia, southern Angola and northern Botswana: (former) hunters and gatherers are opting for Labour migration to mines and commercial farms. Rich sedentary farmers invest parts of their earnings into cattle herds that they manage with the help of hired shepherds.

Pastoralists tend to engage in rainfed small-scale agriculture in order to lower their dependency on markets. The quest for key-resources has been crucial throughout the century. One of the sustainable survival strategies for poverty alleviation and income generation includes indigenous land use systems to encourage Labour-sharing arrangements among farmers.

Agriculture and livestock has remained an important part of the black peoples' subsistence strategy along with wage Labour and effective utilization of natural resources. A growing number of artisans in the rural and urban community generate a significant amount of income through the making of indigenous art and craft.

Up to the present, black peoples in South Africa could meet their physical needs by cultivating a variety of indigenous crops, raising livestock on a small scale, by collecting natural resources such as medicinal plants, wild fruits and vegetables, wood for making fire etc.

Bartering and reciprocal exchange with neighbours was an alternative and effective means of acquiring needed goods. Exchange of vegetables, foods, fruits and goods with family and community members is still common especially in rural areas." Bartering is an early system of exchange (buying and selling) where goods and services were swapped; the goods and services were used as currency (money)".

www.bankofengland.co.uk/education/poundsandpence/glossary.htm

Dixon and Valerie (1995) indicates that South Africa is one of the few countries that have experienced a relatively smooth transition to democracy. During the apartheid regime the homelands became a dumping ground for the black South African population. The black population in these areas sustained themselves through agriculture, food security strategies and devised different indigenous farming systems.

Growing food on arable patches of land in rural black populated areas is one of the survival strategies. Livelihood strategies may involve adaptations black peoples have made as they attempt to settle into new cultures or society. These could include traditional ways of bringing up children, roles, responsibilities, family systems, African burial traditions, food preparations etc.

Apart from falling back on the extended family support structures for support, care, physical and moral support, Black people have also formed solidarity groups in to deal with the pressures and hardships of the modern world. Solidarity as survival strategy was the unique thing within the African culture to help the impoverished people to cope with severe hardships collectively.

In the early days, Survival was ensured by the combined efforts of the community or local villager 's own efforts. However, with time, resources dwindled and locals overstretched. Black African communities had to intensify their efforts to sustain themselves and to preserve their cultural identity.

To this day some of the communities continue to lead a hand-to-mouth existence or subsistence living. Others, however, have moved on and pursue long-term livelihood rather than short-term survival strategies.

“In southern Sudan, self-sufficiency and sustainable livelihood in times of peace are achieved through specific practices, or “survival strategies,” which have their root in the local customs and cultural beliefs of the various southern ethnicities. Due to the population displacement provoked by the combination of constant insecurity, recurring drought, and a dwindling cattle population, these survival strategies can no longer be deployed with success. Once displaced, affected groups face even greater difficulty in surviving on their own, as long as insecurity and drought continue”(Rackley, 2007).

Black people in South Africa practice subsistence agriculture and animal husbandry, some work in the commercial farming sector either as seasonal or permanent wage laborers. A number of the black South Africans practice various forms of traditional medicine.

Some are registered with the national traditional healers'organisation as specialists in specific ailments. Black South Africans are highly reputed traditional doctors, even and their services are much in demand. Black people in South Africa, Brazil and the African Diaspora at large have developed a rich heritage, cultural identity and values that opposed the perceived materialism and individualism of the capitalist society.

This often involved reliance on community spirit and spirituality, with regular group meetings and discussions. Support was also gained from family, friends, religious and cultural networks and prayer. The poor rural communities extensively use the term 'African livelihood or survival strategy' to connote the deliberate social, cultural and economic moves.

The term strategy more often connotes a continuum of adjustments made by households in response to internal and external factors, to survive at the same level or attain upward mobility. These strategies abide by the internal power hierarchies that exist within the communities as well as the constraints posed by the larger context of external factors.

2.2 Socio - Economic and Cultural Survival Strategies of Brazilians of African Origin.

In Villages and peri urban areas, black peoples in Brazil employ a wide range of resources and survival strategies to support themselves. Black peoples in Brazil have different and complex sustainable livelihood strategies.

Chambers (1986), UNDP and Wanmali (1999) indicates that sustainable livelihoods is people centered paradigm which emphasizes the inherent capacities and knowledge of rural and urban peoples and is focused on community level actions.

Chambers (1988) adds that there is a consensus that development has to focus on the livelihood security, it is necessary to begin where the poor are, with the resources they currently control, the knowledge, skills and technology that they already have.

Given the extreme vulnerability of black peoples and absence of modern facilities it was deemed that the African peoples in the Diaspora have certain short term survival strategies of their own. Afro Brazilians use simple indigenous survival strategies such as the use roofs of thatched houses, eating stems of roots and edible plants, collect rainwater that is not very difficult, use herbs and other local substances and store food.

2.2.1 African Religion and Sciences in the Diaspora

Religion has been defined as a "propitiation or conciliation of powers superior to man," which are believed to direct and control the course of nature and human life. Kwabena (2007) posits that the bedrock of African traditional religion is faith and the presence of spirits.

Griffith et al (2006) indicates that, in so many ways the experience and the memory of slavery continue to inform the practice and meaning of black religion in the Americas. One of the mayor religions of the Afro – Atlantic Diaspora is Candomblé. In Mathematics, science and technology more than any other field of study, have we heard proclamations and statements similar to, "The Negro is incapable of succeeding".

" Ancient and present evidence contradict such statements. One of the purposes of this research is to focus on contributions and the accomplishments of the black peoples of Africa and the African Diaspora within the Mathematical Sciences, science and technology and world civilization.

The contributions of Africans in the field of science and technology and world civilization are enormous and needs to be documented. The contributions of Africans need to be incorporated in the education curriculum.

The possibilities for research in the contribution of Black people in the Diaspora and Africa in the field of science and technology are almost endless. Humans are believed to have evolved through three states of beliefs.

- The Age of Magic
- The Age of Religion
- The Age of Science

For thousands of years before religion was known, man believed in the principles of magic, and strove to put them into practice in his daily life. In the book Africa Origins of the Major Western Religions, Dr. Yosef ben-Jochannan writes:

Paganism, Voodooism, Witchcraft, Fetishism, Black Magic, Obyah, and Olodumare are just a mere sampling of the many names relegated to a few of the righteously sacred religions of solely traditional indigenous African origin.

Candomblé is a religion based on African traditions with elements derived from Christianity, practiced chiefly in Brazil. Approximately 750,000 B.C.E., and possibly before this date, the indigenous African people, the so-called Bantus, Bushmen, Pygmies, Hottentots, Negroes, and others bearing such labels of inferiority, have been honoring a 'superior force' or being prior to the recording of history. The "twa" (referred to as pygmies), recorded as being the first inhabitants of the world, had the earliest mode of worship recognizable in propitiation of the superhuman power.

What then is the foundation of African Spirituality? Our ancestors believed that man must place the utmost importance in the quest to "know thyself," as the deification of man was highly regarded. The Egyptians (Africans) taught that the soul of man, if liberated from the body, could become God-like. According to this concept, they also held that man would be among the Gods in his lifetime on earth and attain what was called the "Beautific Vision," (changed to "saints" in Christendom).

In Africa spirituality, the name ascribed to God, depended mainly on where in Egypt (Africa) a person lived. Those living in Thebes referred to God as "Ra," in Memphis as "Amon or Amen," and in Nubia as "Ptah." African spirituality was simply a holistic approach to life, possessing no one train of thought to dominate the mind.

African spirituality was based on the Osirian doctrine and the principles of Maat. In brief, the central principle of Maat is that the Gods serve humanity as humanity serves the Gods. Maat is divine harmony. It is built upon, and reflection of understanding the celestial realm. African religiosity subscribes to a God who is not limited but all embracing. John S. Mbiti's book *Concepts of God in Africa* helps us to appreciate that there is no one correct way of understanding God.

Mulrain (2007) states that to understand the nature of African religiosity in the Caribbean or Diaspora, one has to examine some of the African influenced religions and religious expressions that exist within the region. These include what have often been referred to as retentions or samples of African Traditional Religion. There is Shango, a feature of the Orisha faith in Trinidad and Tobago; Santeria in Spanish speaking Cuba; Vaudou in the French and Créole speaking republic of Haiti.

Ras Tafari is a religious phenomenon that emerged initially in the 1930s as a Jamaican cult in response to the need for persons within the diaspora to maintain an attachment to the ancestral homeland of Mother Africa. The presence of all these religions, religious expressions and sciences has added new dimensions to Caribbean or African Diaspora theological understandings.

The way the African Religion has resisted to white culture and religion is very revealing. The religion from Yoruba African tribe (Candomble) has survived all the colonial efforts to destroy and disintegrate it. For instance there are, today at Salvadore, around 1,000 Candomble temples. Salvadore is indeed, a major representation of Afro – Brazilian culture.

Spirituality is a source of personal strength, fostering both perseverance and forgiveness. Moreover, it encompasses the ability to build and concentrate on self-knowledge, self-control or discipline, without detriment to other ethnic groups. However, an equally important reason for spirituality was the transmission of group values, fostering cultural identity and the creation of mutual bonds.

African and African derivative religions are a large group of beliefs and practices based upon ancient indigenous faiths of sub-Saharan African peoples. Over the past years in Africa and Diaspora, indigenous religion has declined under the influence of slave trade, colonialism, Western acculturation and proselytizing by Islam and Christianity.

In the African Diaspora (mainly in the Americas, Caribbean, Brazil) African-derived belief systems are in a state of impressive growth such as Candomblé and others. The Brazilian Carnival is deeply influenced by African culture.

In many, if not most, cases African religion has played an important and shaped peoples' behavior in the Americas. Ancient practices brought westward by slaves became syncretized, more or less, with religious traditions of the slaves' masters. The evolution of African religion in the Americas occurred mainly in the Caribbean Islands and in Brazil, and to a perhaps lesser extent in Mexico.

As diasporic Africans, they share the history of other Africans who either voluntarily or forcibly emigrated from the African continent. The ancestors of these Africans came from Sudan, Ethiopia, Somalia, and Zanzibar (which is now part of Tanzania, Mozambique, and other adjacent areas in East Africa).

While African Indians share historical connections with African Americans, African Brazilians, African Cubans, Haitians, etc., south-Asian geo-politics, the caste system, and internal socio-historical events have fostered their remarkable and unique identities.

The South African government, civil society, Non Governmental Organizations is today using the philosophy of Ubuntu in their approach to dealing with teething challenges. This may be used as strength to reconstructing the nation, the continent and Africans scattered all over the world.

There is a majority of black peoples living in the Diaspora for instance in Guyana formerly British Guiana after becoming independent on the 26th May 1966, the name was changed to Guyana. The understanding of livelihoods strategies among the black peoples in Guyana includes codes of conduct, philosophies and doctrines that maintained an African way of life. They have maintained their African way of life, languages, knowledge of herbs and their usage.

Candomblé is an Afro-Brazilian religion that developed in the cities and plantations of northeastern Brazil in the late eighteenth and early nineteenth centuries. Candomblé is an African Religion practiced chiefly in Brazil but also in adjacent countries.” The religion came from Africa to Brazil, carried by African priests and adherents who were brought as slaves between 1549 and 1850” (Wikipedia, 2007).

Some scholars argue that the religion is actually a phenomenon of oppressed African peoples uniting under a common blackness and similar African practices, making the religion a New World practice instead of a remnant of African practice. The name “Batugue” is also used, especially before the 19th century when Candomblé became more common. Both words are believed to derive from a Bantu -family language.

Although originally confined to the slave population, banned by the Christian churches, and even criminalized by some governments, Candomblé thrived for over four centuries, and expanded considerably after the end of slavery in late 1800s. It is now a major, established religion, with followers from all social classes and tens of thousands of temples. In recent surveys, about 2 million Brazilians (1.5% of the total population) have declared Candomblé as their religion.

However, in Brazilian culture, religions are not seen as mutually exclusive, and thus many people of other faiths participate in Candomblé rituals regularly or occasionally. Candomblé deities, rituals, and holidays are now an integral part of Brazilian folklore.

Harding (2002) indicates that it was created by enslaved Africans and their descendants, its roots are in ancient societies of West, Central and Southwest Africa among these, the Dahomey Empire, the Yoruba kingdoms of Oyo, Ketu and Oshogbo; and the Kongo and Angola nations. In addition to the African origins of Candomblé, there are some Amerindian and Catholic elements that reflect influences of the colonial society in which the religion came into being.

Candomblé is also a religion of resistance. During the period of slavery Candomblé was one of the most important means that Afro-Brazilians created to maintain their most deeply human identities, in spite of their submissive position in the larger society.

In the present-day the religion continues to serve as a way to cultivate profound connections to ancestral traditions, and to positive meanings of blackness in the midst of an often painfully racist society.

African Diaspora resulted in the spreading of African culture, religion and dances from one hemisphere to another (i.e. Haiti, Brazil, Cuba and Jamaica). This dance was originally from the Kimbundu tradition in Angola. Calypso is a social dance done at celebrations in Trinidad and Jamaica and it is very similar to Brazilian Samba.

CHAPTER THREE
CONTRIBUTION OF BLACK PEOPLE OF AFRICAN ORIGIN IN
BRAZIL TOWARDS SOCIO - ECONOMIC, CULTURAL AND
SCIENTIFIC DEVELOPMENT OF BRAZIL

It has been identified that there are prosperous and rich Brazilian blacks that have contributed in the socio – economic, cultural and scientific development of Brazil. They are not just successful soccer players and musicians. There are actually millions of them working as educators, lawyers, doctors, scientists, mathematicians, executives and business man, making up one third of the Brazilian middle class.

The intent behind this chapter is to help remedy a serious crisis, lack of knowledge common to most young black Africans in the Diaspora and Africa with regard to the role of Africans in world civilization. Despite the significant role and contributions that Africa and its Diaspora has played in the world civilization, especially in the field of science and technology, mathematics etc, Africa `s contribution has been omitted or distorted in most history books. The achievements of Africans in the innovation and scientific field that occurred in African and the Diaspora are not properly documented and acknowledged by world and international scientific councils.

This ignorance has serious implications for the self-esteem for a very important part of black population in Africa and the Diaspora. Young Africans (especially young woman) do not believe that they could also become scientists or mathematical experts because of the stereotype myths about the African continent. The rich natural science of the Kalahari bushmen, (properly called the San), could make valuable contributions to the knowledge of many of our so-called experts, most of whom do their research in "ivory towers", on all but sterile campuses, surrounded by ribbons of steel and concrete. The possibilities for research with regard to the contribution of Africans in the continent and Diaspora in the field of Science and technology are almost endless.

In the last decades much has been done by African indigenous intellectuals to combat and demystify negative views about the history of Africa and Africans, which were developed by European scholars in order to justify the Transatlantic Slave Trade and European colonial rule in Africa. In the eighteenth century such racist views were summed up by the words of the Scottish philosopher David Hume, who said, "I am apt to suspect the Negroes to be naturally inferior to the Whites. There scarcely ever was a civilized nation of that complexion, nor even any individual, eminent either in action or in speculation. No ingenious manufacture among them, no arts, no sciences".

In the nineteenth century the German philosopher Hegel simply declared 'Africa is no historical part of the world.' Hugh Trevor-Roper, Regius Professor of History at Oxford University, repeated this openly racist view, that Africa had no history, as late as 1963.

They argue that black Africans had no civilization, no written language, no science, no culture, and no history of any note before coming into contact with Europeans. However, the truth is, black people in Africa and the Diaspora had made tremendous and undocumented contributions to world civilization, especially in the field of science and technology. The contribution of Africans should not be confined to cultural aspects such as music, eating habits, folklore, drums, religion etc. Asante (1988) argues that African-Americans should look to African cultures "as a critical corrective to a displaced agency among Africans."

There is however, various activities, events for instance across London (Britain) to celebrate Black History Month in October, African, Caribbean history and culture. It has been identified that October is the one-month of the year where you are guaranteed to learn something about how people of African descent contributed to the social, political and cultural landscape of Britain, and to the shaping of the modern world.

This is more important because most of the African British youth are unwilling to accept their African heritage, due in part to the distorted images of Africa and Africans in the media, and of the systematic racial distortion of Africa throughout history. Furthermore, it is a challenge to document the contributions of African genius in the field of science and technology not only about traditions and food habits.

It has been scientifically proven in history that, it is likely that human history actually began in Africa. The oldest evidence of human existence and that of our immediate ancestors has been found in Africa. In July 2002 further evidence of the existence of early hominids in Africa was found with the discovery of the fossilized remains of what has been called *Sahelanthropus tchadensis*, thought to be between 6-7 million years old, in Chad.

The latest scientific research points to the fact that all human beings are likely to have African ancestors. That also meant that the world out there, particularly in the education sector is so strong and powerful that they denigrated the role and contributions of African Genius into world civilization. Our ancestors built the Pyramids, knowing about mathematics, architecture and astronomy before the arrival of Europeans.

3.1 African Civilizations in the Diaspora

Africa's great civilizations made an immense contribution to the world, which are still marveled and ignored at by people today. Ancient Egypt, which first developed many years ago, is one of the most notable of these esoteric civilizations and one of the first monarchies anywhere in the world.

Makward et al (2005) posits that African civilization is the inspire of ancient Greece civilization. However, even before the rise of this civilization, the earlier monarchy was founded in Nubia, in what is today the Sudan. Egypt of the pharaohs is best known for its great monuments, feats of engineering (such as the Pyramids), but it also made great advances in many other fields such as architecture and technology.

The Egyptians produced early forms of paper and a written script. They developed the calendar too and made important contributions in various branches of mathematics, such as geometry and algebra, and it seems likely that they understood and perhaps invented the use of zero.

Williams (2005) states that black Africans made tremendous contributions in astronomy, mathematics, astrophysics and cosmology. They made important contributions in mechanics, philosophy, irrigation, architecture and in medicine.

Some historians now believe that ancient Egypt had an important influence on ancient Greece, and they point to the fact that Greek scholars such as Pythagoras and Archimedes studied in Egypt, and that the work of Aristotle and Plato was largely based on earlier scholarship in Egypt. For example, the ancient Egyptians knew what is commonly known as Pythagoras' theorem, hundreds of years before Pythagoras' birth.

Some of the world's other great civilizations, such as Ghana, Mali, and Great Zimbabwe, also flourished in Africa and some major scientific advances were known in Africa long before they were known in Europe. Ndoro et al (1997) points that Great Zimbabwe is the name given to the remains of stone, sometimes referred to as the *Great Zimbabwe Ruins*, of an ancient Southern African city. Present day Zimbabwe was once the centre of a vast empire known as the Munhumutapa Empire (also called Monomotapa or Mwene Mutapa Empire).

Towards the middle of the 12th century, the north African scientist, Al Idrisi, wrote, 'What results from the opinion of philosophers, learned men and those skilled in observation of the heavenly bodies, is that the world is as round as a sphere, of which the waters are adherent and maintained upon its surface by natural equilibrium.'

Africans traveled the world long before Europeans and there is some evidence to suggest that Africans crossed the Atlantic and reached the American continent, perhaps even North America, as early as 500 BC. Africans in east and southeastern Africa also set up great civilizations that established important trading links with the kingdoms and empires of India and China long before Europeans had learned how to navigate the Atlantic Ocean.

When Europeans first sailed to Africa in the 15th century, African pilots and navigators shared with them their knowledge of trans-oceanic travel. Wandiga (2007) states that Science and technology are alive in Africa. What has hindered their broad expression is the promotion of modern Western science over African concepts of knowing and doing, which are ingrained in African Culture

African indigenous knowledge and that of the ancient world, was transmitted to Europe as a result of the North African or Moorish conquest of the Iberian peninsular in the 8th century. There were in fact several such conquests including two by the Berber dynasties in the 11th and 12th centuries.

The Muslim invasion of Europe, and the founding of the state of Cordoba, re-introduced all the learning of the ancient world as well as the various contributions made by Islamic scholars and linked Europe much more closely with north and West Africa.

Arabic numerals based on those used in India were introduced and they helped simplify mathematical calculations. Europe was also introduced to the learning of ancient world mainly through translations in Arabic of works in medicine, chemistry, astronomy, mathematics and philosophy. So important was the knowledge found in Muslim Spain, that one Christian monk - Adelard of Bath - disguised himself as a Muslim in order to study at the university at Cordoba.

Robertson et al (2001) states that there were at least three different types of arithmetic used in Arab countries in the eleventh century: a system derived from counting on the fingers with the numerals written entirely in words, this finger-reckoning arithmetic was the system used for by the business community; the sexagesimal system with numerals denoted by letters of the Arabic alphabet; and the arithmetic of the Indian numerals and fractions with the decimal place-value system.

Many historians believe that it was this knowledge, brought to Europe through Muslim Spain, which not only created the conditions for the Renaissance but also for the eventual expansion of Europe overseas in the 15th century. Before the devastation of the Transatlantic Slave Trade important diplomatic and trading partnerships had developed between the rulers of European countries and those of Africa who saw each other as equals.

Some of the earliest European visitors to Africa recognized that many African societies were as advanced or even more advanced than their own.

Dennis (2007) posits that in the early 16th century, the Portuguese trader Duarte Barboosa said of the east African city Kilwa: There were many fair houses of stone and mortar, well arranged in streets. Around it were streams and orchards with many channels of sweet water.' Of the inhabitants of Kilwa he reported, 'They were finely clad in many rich garments of gold and silk, and cotton, and the women as well; also with much gold and silver in chains and bracelets, which they wore on their legs and arms, and many jeweled earrings in their ears.'

A Dutch traveller to the kingdom of Benin in the early 17th century sent home this report of the capital.

'It looks very big when you enter it for you go into a great broad street, which, though not paved, seems to be seven or eight times broader than the Warmoes Street in Amsterdam. This street continues for about four miles and has no bend in it. At the gate where I went in on horseback, I saw a big wall, very thick and made of earth, with a deep ditch outside. Outside the gate there is a large suburb. Inside as you go along the main street, you can see other broad streets on either side, and these are also straight.

The houses in this town stand in good order, one close to the other and evenly placed beside the next, like our houses in Holland.' Africans and the African continent have made enormous contributions to human history just as other peoples and continents have especially in science and technology. It is the development of Eurocentric and racist views in Europe that have denied this fact and sought to negate the history of Africa and its peoples.

3.1.1 Nile Valley Civilization

It has been proven by numerous scientists of various disciplines that the oldest civilization known in the Americas, the Oldmec, was of Black Africoid origin. The Oldmec was the parent culture and science of the Maya, Aztec et al. Jackson (1990:p 288)) ponits that this civilization flourished at least five thousand years or beyond, Before the Christian .The Black Oldmec Civilization was ethnologically connected to Africa's Nile Valley Civilization (Ancient Kush, Nubia and Egypt, Diop, Nations, Negres et Culture, page 116). They were noted in the Americas for their high order of Mathematics, Pyramids and the Calendar.

Tyehimba (2005) posits that the context and history of Nile valley civilization has been neglected and distorted with mainstream academia. However, it is an important link to understanding and unpacking the contribution of Africans into world civilization.

The Canadian Museum of Civilization Corporation (2001) states that the Egyptian or Nile valley civilization developed, as the name suggests, along the banks of the river Nile in Egypt. The Nile Valley has been called the cradle of civilization.

True (2007) points that the first inhabitants of this area were the Ethiopians, a black skinned people whose descendants entered the valley through Nubia following the Nile River. Thebes and Moroe were among the first cities established and became the religious centers of Upper Egypt. The practice of Ammonism or the worship of the Good Ammon was the major religion (Ammon being the God of Gods).

It is said that the ancient Egyptians were a colony sent from Ethiopia by the god Osiris who was regarded as the leader of the colony. Fischer (2002) indicates that Osiris was the Egyptian god of the underworld, although he was also worshipped as a fertility, resurrection, and vegetation god.

He was married to Isis, a sky goddess. He was father to Horus, the god of sky, and protector of the dead. The Edfu text, an ancient scroll text, is another important source document on the origin of the Nile Valley.

“The inscription found at the temple of Horus at Edfu tells us that the origin of Egyptian civilization was taken from the south by a band of invaders led by King Horus” (True, 2007).

This ancient culture has been traced back to the area of Somaliland, and quite possibly had its origin on the shores of the Great Lakes in Central Africa. Ruins have been found in Somaliland similar to the buildings in early Egypt. Professor Arthur G. Brodeur asserts that the ancestors of the southern Egyptians came originally from Nubia. These earliest tribes of Egyptians were Hamites and Kushites (of Ethiopians ancestry).

Approximately 6000 years ago, the ancient Egyptians became conquerors and rulers of Upper and Lower Egypt. The first Pharaoh of Egypt was Aha Mena or Menes, whose reign, according to various Egyptologist began anywhere from 5776 B.C.E., to 3300 V.C.E.

According to the Palermo stone (an important source of historical information for the first four Egyptian dynasties, The African King Menes decisively defeated the Asian invaders and went on to unite Egypt in approximately 3100 B.C.

Winston (2005) posits that essentially, the Palermo Stone is Egypt oldest history book, the stone, which has been known since 1866. In 1914 A.D., Sir Wallis Budge, late Keeper of the British Museum, stated that the earliest dates proposed by any Egyptologist are most likely correct.

The dynastic period lasted from about 6000 B.C. until 300 B.C. These dynastic periods were divided into four main groups. The Old Kingdom (Dynasties 1–4), The Middle Kingdom (Dynasties 11–14), The Empire Dynasties 18–20), and The Saite Age (Dynasty 26). In the 27th Dynasty, the country was overrun by the Persians and since that time Egypt has rarely been free of foreign rule.

Prior to the invasion of the Greeks in 325 B.C., Egypt was called Chem (kmt) or Ta-Merry. A very high level of civilization existed in Chem, the foundation of all of the arts and sciences of today were perfected at that time: astronomy, music, medicine, chemistry, geometry, calculus, art, rhetoric, etc.

The paranoia, delusions and racist denial surrounding the contribution of Africa to world civilization was responsible for the improper understanding of the nature of African civilization and the history of the link between Africans within the continent and those in the Diaspora.

Tyehimba (2005) argues that these speculative theories go against the extensive evidence that clearly shows the creators of the Nile valley civilizations as black, kinky – haired Africans who were not different from those in Sub Saharan Africa.

3.1.2 African Civilizations in Europe

It has been identified that the first Homosapiens occupied Asia, Europe and the Americas from Africa. There is enough evidence to proof that the first humanity emerged from Africa and that streams of African people have continued to flow across the world from ancient to modern times. It is therefore very important for us to address the questions of exactly where did those Africans go as part of an earnest attempt to reunite a family of people separated far too long.

European Renaissance takes back around 1400 to 1600's A.D. due to Black Moorish technological input and scientific contributions to Spain and the rest of Europe. Black Moors have contributed to European cultural development. Astrology, mechanics, chemistry, geology, early robotics, optics and many sciences are introduced by Black Moors.

Palmer (1998) indicates that the Jewish diaspora, perhaps the most widely studied, also has very ancient roots, beginning about two thousand years ago. Starting in the eighth century, Muslim peoples brought their religion and culture to various parts of Asia, Europe, and Africa, creating communities in the process. European peoples began their penetration of the African continent in the 15th century, a process that in time resulted in their dispersal in many other parts of the world, including the Americas.

Rashidi (2007) points that at the time that the twelve African Christian martyrs died in A.D. 180 there were living two great African personages: Septimius Severus, who later became Emperor of Rome and Tertullian, one of the greatest of Church leaders."

Ancient African people, sometimes called Moors, are known to have had a significant presence and influence in early Rome. African soldiers, specifically identified as Moors, were actively recruited for Roman military service and were stationed in Britain, France, Switzerland, Austria, Hungary, Poland and Romania. Many of these Africans rose to high rank. Lusius Quietus, for example, was one of Rome's greatest generals and was named by Roman Emperor Trajan (98-117 C.E.) as his successor. Quietus is described as a "man of Moorish race and considered the ablest soldier in the Roman army."

The Caucasoid type of humanity is believed to have resulted from an original Afrocid stock. Around 40,000 B.C., the Grimaldian Africoids inhabited Southwestern Eurasia (Russia). The Caucasoid type is said to have resulted from a phenomenon associated with Vitamin D metabolism. The Caucasian race is defined by the Oxford English Dictionary as, "relating to a broad division of humankind covering peoples from Europe, western Asia, Middle East, parts of India and North Africa" or "white-skinned; of European origin" or "relating to the region of the Caucasus in SE Europe."

The development of this new human stock was made possible by prolonged isolation from other human groups, leading to inbreeding within the albinoid group, which continually heightened the albinoid characteristics. Melanized skin (skin with dark pigmentation) in a tropical climate is necessary to protect the cells from the ultraviolet rays of the sun, and from the deadly effects of skin cancer.

This also means that most of the ultraviolet light that would normally go into producing Vitamin D is screened out. However, because of the intensity of the tropical sun, enough ultraviolet light penetrates the melanin barrier to produce a sufficient amount of Vitamin D for the bones. In a frigid northern climate, with many sunless days, and shorter hours of daylight, melanized (dark or black) skin becomes a liability. In a colder climate, the amount of sunlight penetrating melanized skin for the production of Vitamin D is drastically reduced.

True (2007) the fossil remains of these ancient Grimaldi Africans were discovered in a cave near Mentone, France, layers below the Cro-Magnon man, in an area called Eurasia. These were the same small Africans known as the Twa (also called Pygmies), whose descendants are in Southern Africa today, best known as the Hottentots. Other African fossil remains of a similar age have been found in Brittany, Switzerland, Central Europe, and Bulgaria.

“From around 2100 BC, Indo-European speakers are thought to have migrated from the steppes of southern Russia into the Near East and Europe. Discovering the precise origins of the Indo-Europeans is difficult. It has been assumed, from common words in various Indo-European languages, that the original Indo-Europeans were pastoral nomads, who used wheeled vehicles, and organized themselves into patriarchal clans”.

“The wheeled vehicles are important - this gave them a military advantage. They began to disperse around 2100 BC, some to Europe (Celts, Germans, Italians), others to Asia Minor (Hittites) and Greece, others to India (Sanskrit is an Indo-European language), and some to Iran (the Persians)”.

<http://www.luc.edu/faculty/ldossey/assyriansweb.htm>.

3.1.3 African Civilization in Western Asia

The concept of a diaspora is not confined to the peoples of African descent. For example, historians are familiar with the migration of Asians that resulted in the peopling of the Americas. Palmer (1998) states that sometime between 10 and 20 thousand years ago, these Asian peoples crossed the Bering Strait and settled in North and South America and the Caribbean islands.

Kreis (2006) indicates that between 9000 B.C. and the beginning of the Christian era, western civilization came into being in Egypt and in what historians call Ancient Western Asia (modern-day Cyprus, Syria, Lebanon,

Israel, Jordan, Turkey, southwestern Russia, Iraq and Iran). The earliest permanent settlements occurred between 9000-6000 B.C. and were accompanied by the domestication of plants and animals.

The most prominent and enduring kingdom of early Southeast Asia was Angkor (ca. 800-1431), located primarily in Cambodia. The builders of Angkor were an Africoid people known as Khmers--a name that loudly recalls ancient Kmt (pharaonic Egypt). Noted Harvard anthropologist Roland Burrage Dixon wrote that the Khmers were physically "marked by distinctly short stature, dark skin, curly or even frizzy hair, broad noses and thick Negroid lips."

In remote antiquity the Khmers established themselves throughout a vast area that encompassed portions of Myanmar (Burma), Thailand, Cambodia, Malaysia, Vietnam and Laos. Between 4000-3000 B.C., the first cities appeared in response to the pressures of population growth, the organizational requirements of irrigation and the demands of more complex trade patterns. According to our previous definitions, these societies of Egypt and Ancient Western Asia correspond to what we would call civilization.

"The earliest civilizations in Western Asia were the Sumerians, followed by the Akkadians, Babylonians, and Assyrians, all of them preceding the Chaldeans.

The Sumerians have been described as a black-faced people, pictured on monuments as beardless with shaven heads. There has been much confusion as to where the Sumerians original homeland was” (True, 2007). However, through much research, anthropologists have proven that they are of African heritage.

According to author, Drusilla D. Houston, two distinct races, an earlier Cushite Ethiopian race and a later Semitic race originally settled Arabia. In an article on Arabian states, written in Encyclopedia Britannica, the institutions of Yemen, Hadrabut, Oman, and adjoining districts point to an African origin. The Sumerians inhabited southern Mesopotamia from 3000-2000 B.C.

The origins of the Sumerians is unclear, what is clear is that Sumerian civilization dominated Mesopotamian law, religion, art, literature and science for nearly seven centuries. Arabia, Egypt, Sumer, and India were all colonies of the Cushite Empire. Ethiopia was the mother of them all, and her rulers under various titles were great rulers. Researchers have found traces of wealthy nations, great buildings, and accomplishment in the areas of astronomy and other sciences. The Sumerians, however, achieved a level of excellence in various arts and sciences that none of the other cultures of Mesopotamia ever rose to.

The Sumerian civilization can only be attributed to the arrival of black migrants from Africa's Nile Valley. "The Sumerian civilization emerged upon the flood plain of the lower reaches of the Tigris and Euphrates Rivers about 4000 B.C. The social structure of the Sumerians was decidedly different from other societies of that or later times. The Sumerian communities were city-states organized around a temple and ruled by priesthood"(Watkins, 2007).

According to writer Runoko Rashidi, Sumer flourished during the third millennium. In their own literature, the Sumerians referred to themselves as "blackheads." Sumer was only one of numerous Nilotic Cushite colonies implanted in the early Asia. This empire consisted of a major urban center surrounded by smaller satellite towns and villages, mostly independent states. The Sumerian city-states merge to form a powerful unified kingdom led by provincial leaders granted divine status.

Ur was the most powerful Sumerian city. This great Sumerian city lasted for nearly a century. The Sumerians architectural practice can be traced back to their ancestors of the Nile. The Sumerian Empire was quite prosperous. However, the Sumerian foundation was quite fragile. The coalition of the empire was erratic and unstable, which would imply that the Sumerians weren't concerned with the future, or long-term establishment.

“The Sumerian Empire downfall was due to northern invasions. The Indo-European and Semites invaded and destroyed the Sumerian civilization. Additionally, the agrarian resources had been severely limited which contributed to the destruction. Although it may seem that the Sumerians vanished from history, the factual reality of the archaeological and anthropological data strongly supports the Sumerians presence in eastern civilization. The Sumerians (of African heritage) planted the seeds for Mesopotamia and Babylonia, and were the pioneers and settlers of the Asian frontier” (True, 2007).

The modern African diaspora, at its core, consists of the millions of peoples of African descent living in various societies who are united by a past based significantly but not exclusively upon "racial" oppression and the struggles against it. Africans in the Diaspora despite the cultural variations and political and other divisions among them, share an emotional bond with one another and with their ancestral continent; and who also, regardless of their location, face broadly similar problems in constructing and realizing themselves

3.1.4 The Destruction of African Civilization

A great deal of information about the culture of Africa has been lost because of the destruction of ancient records. Great libraries in several African cities were destroyed, burned, looted, and their treasures stolen by foreigners or

invaders. An invading Assyrian army destroyed the library in Thebes in 661 B.C. ([John G. Jackson).

The Land of the Blacks, as it was referred to, was a vast and big world, two million square miles, not limited to the southern region. The Ethiopian Empire once extended from the Mediterranean at the north and southward, to the source of the Nile. Egypt, it should be pointed out, was the northeastern region of ancient Ethiopia.

The six cataracts of the Nile were the great watermarks in the heartland of the Blacks from whence African culture spread over the continent. This northern sector had been the object of world attention from the earliest times. Interestingly, the ancients referred to Egyptians and Nubians as Ethiopians. Nubians were later called 'Negroes' by Westerners. It was during the period of Rameses II's reign, about 1400 B.C.E., that the racial composition of the Egyptian Dynasties began to change.

Rameses II moved his capital city from Luxor to Memphis, and then finally to the Delta region, in order to keep a constant vigilance over the Assyrian and Palestinian wars that he had involvement in. "Excavations in Sudan are revealing that this area, formerly called Nubia, could have been the cradle of African civilization.

Teams of archeologists from the US, Europe and Sudan are finding antiquities that show a sophisticated and original culture that could have influenced Egypt" (Macleod, 1997). The African domination of Egypt began to diminish. The infiltration of Asian, Libyan, and other non-Black races in Egypt caused an insurrection that led to the outbreak of a civil war that lasted for 25 years. The war had turned and the non-Africans became empowered, with the Hyksos becoming the Pharaohs of Egypt.

During this same period of time, a number of other major events were transpiring around the world, many of which included Africans: Egypt was in a state of total decline; a Libyan by the name of Osorkon I ruled the throne; the "Third Golden Age" of Egypt had come to an end; large groups of people fled Egypt; Nubians retreated back southward; and many of the Africans took to the seas.

There is a natural ocean current that flows from the West Coast of Africa to the Americas (the Caribbean, South America, Mexico, etc.). It has been recorded that Africans were the first known "gods of the Olmecs" in Mexico (1400–1300 B.C.). African sculptures, pyramids, and large colossal heads still exist in Mexico that supports reports of Mexican and African relationships in the early Americas.

The disappearance or extinction of these ancient Black Africoid peoples in Europe (6,000years ago); Asia (2500 B.C.E._800B.C.E.) and the Americas (3,000B.C.E.), has come about only as a result of the mutated Aryan-White European race's barbaric assaults of genocide, against Black Africoid Civilization in those regions. Thus, many of the Black Africoid peoples who survived these barbaric assaults, after centuries or even millenniums of fighting against these invading hordes of Aryan-Whites, coming from the steppes of the Caucasus Mountains; they were forced to flee back to their ancestral Motherland Continent, Africa, for safety.

CHAPTER FOUR

CONCLUSION AND RECOMMENDATIONS

This Chapter presents the conclusion and recommendations emanating from the research study.

4.1 Conclusion

The study showed that there is an increasing awareness in Africa and in the Diaspora that indigenous knowledge, science and technology, has a key role to play in African development agendas. Furthermore, in recent years, there has been a dramatic increase in the interest in the role that African Diaspora can play in sustainable development of the continent. This interest is reflected in a myriad of activities. In spite of this realization African countries including the Diaspora are encountering difficulties in the development of science and technology, and the interfacing of indigenous knowledge systems with other knowledge.

It is on the basis of the consideration above that the South - South (South Africa and Brazil) bilateral relation was established. The bilateral relation between South Africa and Brazil has to address the continental challenges of information technology, valorization of indigenous knowledge systems and its challenges in the education system. It is important for African in the continent and Diaspora to address the digital divide and the indigenous knowledge – science divide.

4.2 Recommendations

The study recommends the following:

- The need to document the contribution of Africans within the continent and in the Diaspora especially in issues of science and technology. This information should be made accessible to people through various channels including its incorporation into the school curriculum;
- The need to and acknowledge the contributions of Africans in the continent and in the Diaspora in the field of science and technology, this will assist in eradication of the myth that regions outside Europe contributed nothing to the development of science and technology;
- As part of the South Africa-Brazil bilateral and south-south cooperation, the governments of both countries should facilitate the establishment of joint programmes and projects that will enable cooperation and contact among the people of the two countries;
- There is a need for more research on cultural and historical bonds between Africans in the continent and those in the Diaspora.

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