

Sons and Daughters of the African Soil_ Democracy +Development = Africanism_ An Advanced Research Saga & A Deemed Thesis

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Abstract

Soil Recognition outside the scientific and agricultural laboratories is an aspect of human beings acquiring prominence by showing leading ways to the human beings on the soil other than and otherwise unknown to them. In the process, there develops in letter and spirit, a value connoting the set of associations implied by human beings in this social-science-world, as the sons and daughters on the soil with logical set of attributes/intensions posturizing the relevance of sons and daughters of a soil in terms of wholesome denomination and issues of chastity. For example, America is worthwhile under the leadership of H.E. Donald Trump, who made his way to the White House by promulgating the single pointed missile of 'America First' in the electoral democracy of the United States loaded with the fuel of 'Americans lead Americanism '!The uniqueness and national population identification acquire an incremental worth day-by-day in today's world through the people-to-people educational Universities, innovative Science, tourism and diplomatic missions of dignity and honor for the populations and armies on the respective soils.

In the same vein, the sons and daughters of the African Soil are pro-democracy and development-oriented making headlights of Africanism, i.e., their uniqueness and national population identification of the African Solidarity, African Union and African Continent.

As a student-researcher into Africanism at the moment formulated as "Democracy + Development = Africanism", my deemed research thesis justifies the various forward passes attained by the sons and daughters of the African soil in sustainable configurations from spreading democracy to appraising credibility of the African States *per se* personified with woman-laborer reforms in African Societies and less tangible African military.

Keywords: Africa, Africanism, Daughters, Democracy, Development, Soil, Sons, Reforms.

1. Introduction

Africa is known as the motherland of human race. Its global reputation is not limited to this place of birth of the very first human being situated in Ethiopia , a location in the Horn of Africa protruding into the Arabian Sea , as per the scientifically unchallenged discovery of pure fact without cinematic fiction whatsoever, at last and of late. It does not necessarily and should not essentially mean that the native Africans as human beings are a kind of born-raw-material-content-beings with merely human form /shape with a dark-blackish-skin-complexion present in the Nature. Neither has it meant that the opposite skin-complexions such as the White/Red/Purple/Yellow/Brown are indicators of a kind of processed / finished /refined products of human beings surviving elsewhere in Nature outside Africa. The universal truth is that the Africans do not lack in any of the natural properties attributable to human beings commonly everywhere on the Planet earth. It may be our mental and general weakness with recourse to opine without resorting to the balancing mechanism of thoughts and

thinking processes and actions thereof that something like the black to look at or to feel about has no magnetic-like affinity or core attraction in our hearts and minds.

I say that Africa is synonymous with the human race which began with Neanderthals who are equivalent in connotation with the generally believed and trusted for divinity-sake Eves or Adams! The proof with evidence is contained in the following New Study at the University of York, Great Briton. Scientific findings suggest that Neanderthals did not think in terms of whether others might repay their efforts; they just responded to their feelings about seeing their loved ones suffering. It is well known that Neanderthals sometimes provided care for the injured; they were genuinely caring of their peers, regardless of the level of illness or injury, rather than helping others out of self-interest. Neanderthals may have an unwarranted image as brutish and uncaring, say scientists who claim that the archaic African humans were compassionate beings who could provide knowledgeable response to injury and illness.



fig. Africa –Motherland, Heartland ,Virgin Continent

New study says Neanderthals were compassionate beings

London, March 14: Neanderthal may have an unwarranted image as brutish and uncaring, say scientists who claim that the archaic humans were compassionate beings who could provide knowledgeable response to injury and illness. The study by the University of York in the UK, shows that Neanderthal health care was uncalculated and highly effective — challenging our notions that they were brutish compared to modern humans.



lished in the journal *World Archaeology* suggests that they were genuinely caring of their peers, regardless of the level of illness or injury, rather than helping others out of self-interest.

Penny Spikins, University of York – Human Origins

The care provided was widespread and should be seen as a “compassionate and knowledgeable response to injury and illness,” researchers said. It is well known that Neanderthals sometimes provided care for the injured.

However, the study pub-

“Our findings suggest Neanderthals didn't think in terms of whether others might repay their efforts, they just responded to their feelings about seeing their loved ones suffering,” said Penny Spikins, senior lecturer at the University of York. —PTI



fig . Press Trust of India Report-2018

According to Penny Spikins, Senior Lecturer in the Archaeology of Human Origins at the York University, there were the typical evolutionary phases of social emotions embedded in the significance of care for the vulnerable in human origins from Neanderthal childhood.

Sometime after 100,000 years ago, the humans went from being limited to particular regions to rapidly colonizing the whole world. People spread against the odds and moving quickly out of Africa, at around 1km per year, crossing daunting barriers like major deserts, spreading from the north to the very south of the Americas and even across at least 60km of sea to Australia. Emotional commitments made modern hunter-gatherers fall out with one another, find friends and make allies and move somewhere new from everywhere old, creating their physical presence's smell felt from stretch to stretch and furlong to furlong resulting in their global expansion eventually.

2. Characterization

Reading the covers of the History of the World is certainly a great quality from any academically researching endeavors on the various true colors of Africa which is the origin of Homo sapiens! Africa should get its due global credit and popularity from the international community without exceptions since Modern Man has evolved from Ethiopia (Africa) as per the established Science. This fact will help make the populations of the remaining five Continents of the man-made World feel absolutely that they too are belonging to Africa and Africa only! Not any different origin or region or locality or horizon!

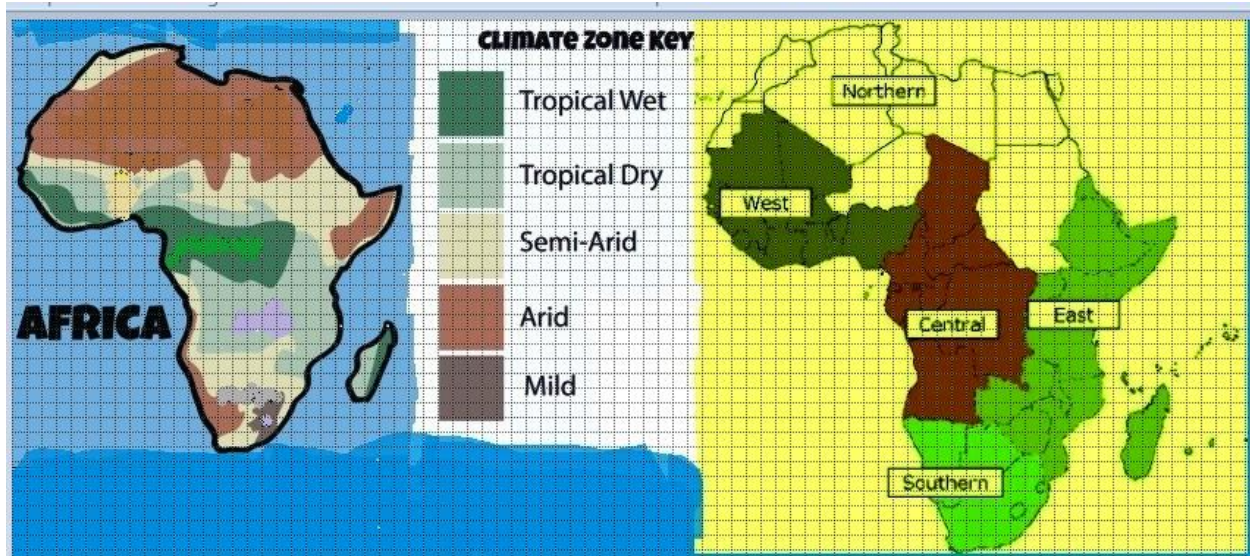


fig. African geo-climatic graph

The above is significant to the whole of Indians as well as whole of Africans as brothers and sisters once-upon-a-time on the geological time-scale for the Earth itself is changing continually while Continents broken up drifted by plate tectonics. The pre-tectonic movements created a southern super-continent by name the “Gond-Wana-Land” made up of Africa and India as a consolidated geographical unit, 225 million years ago. The post-tectonic movements again broke Africa and India into separate geographical units, some 40 million years ago. That's how emergence of separated Africa from India. Human genetics proved that, 50,000 years ago, Africans came to the Deep South in India. Called African Ancestors!

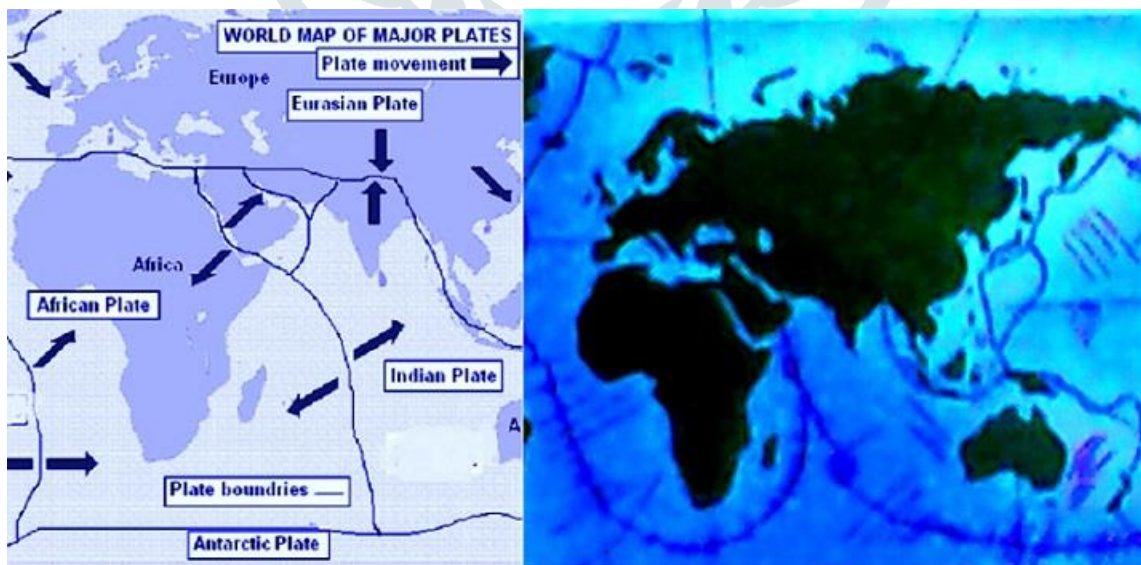


fig. Tectonic plate drifts separated Africa from India

Thus, modern humans arrived in India because of an early coastal migration from Africa. Credit goes to the Africans for ushering in the Early Old Stone Age to otherwise dullard India. Also, known as the Negrito arrival from Africa, they were pitch black in skin coloration besides food-gathering and storing artful. Volumes galore--the super-natural powers / Gods & Goddesses--influences consolidating Africa’s Ghana and Africa’s Nigeria with

Asia's India vide spiritual sutras & recitals of power-hoods and power-heads in addition to Nature's hybridization reproductive tactics and psychoanal tendencies among folk-high-breeds genetically attracting to one another called linga pipasane (genitalia purification) in the presence of Fire God ! For that matter , the South Indian God & Goddess called Balaji , Ammaji , Mataji and Devi Kalika are all in frightening-diamond black in coloration . The Indian God Krishna is known to have a wife by name Zambian or Zambawathi (resemblance to modern Zimbabwe) besides the Indian God Balaji was said to have a 3rd wife of an African-Islamic-roots namely, Bibi-Nonchar-amma . Daily used words in India like Barber (meaning hair-cutter professional) and Barabar (meaning equal to) point to the existence of the similar sounding 'Berber' Tribe of Africans domiciled as Indian natives.

Also, the ancient India had a Republic called ' Gana ' Nation (current Africa's Ghana) which on translation into English proved made up of tribals who could be identified even now with strange curly hairs' locks of shortest and interwoven dense scalp-thick-hairs as at times spotted in present day India. The beliefs in Gold , Gods & precious metal mines as well as related ghosts/witches/crafts/ceremonies/devils' promises / soul's invitations / pregnant-women's venom / reborn's vengeance / wrist-threads / finger-planetary-rings /bracelets / nose-holing/metallic rings stitched into vaginal lips or secret-private- parts of women or on even tongues with endless and limitless traditional customs and dogmatic practices are indeed prevalent in Indian traditional practices and instances too just like those of Africa's Ghana . The power of God is absolute. We cast a spiritual fence around the territory by the power of the Holy Spirit, in Jesus' name. This blessing of the shafts ritual replaced the annual libations and blood sacrifices made at the shafts by local prominent traditional authorities and their priests and priestesses. Gold occupies a pivotal place in Akan cosmology. It is held to be at once a sacred symbol and a manifestation of Onyame, the supreme creator (Absolute Consciousness of Being and Wisdom); in turn, powerful divine spirit governs gold. Surprisingly, there is the Indian -Telugu-Language word "Onama" with the similar meaning of the supreme creator (Absolute Consciousness of Being and Wisdom) administered in childhood at the time of learning the Alphabets during the Ceremonial Function called "Akshara Abhyasamu" in the Indian Telugu language.

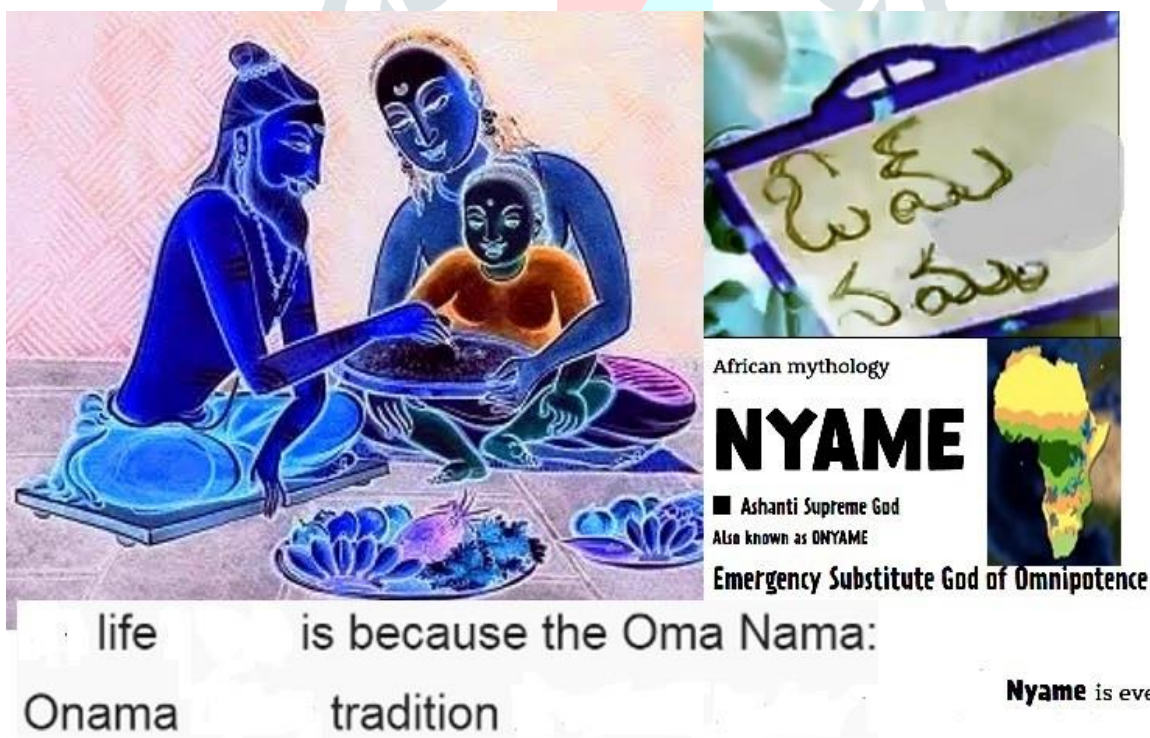


fig. The Indian Onama & the African Onyame(www.godchecker.com) supreme God

3. Elaboration

Recent researches in history and Archeological studies have suggested that quite complex African civilizations did exist. For example, Mali situated in French West Africa is named after the 13th century African Empire. The African world is also female-dominated as per the Continents' royal history of intelligent African Queens & powerful African Queendoms. This shows the primary interest in human thought processes focusing on phases of intelligence without gender inequalities between males and females. However, development has entered the African mind in particular and the world in general with two of its accomplices--modern science and colonialization. From science, development has inherited the belief that Africa can go on increasing the power of Africans. The modern man has evolved from the lap of Africa as per the science which confirms that the world has enough resources to meet not only the needs but also the greed of all humans inside and outside Africa. As of colonialization, development has inherited faith that there is a duty toward one another harmoniously shaping the walks of life for the reason that the origin of human beings is traced to Africa.



Fig. African Queens : Aminatu, Makeda, Nefertiti (Top row , left to right) , Ranavalona, Cleopatra, Nandi , Asantewa (Middle row , left to right) & Al-kahina

The dark ages of Africa in the 18th and 19th centuries have obscured much of an earlier civilization in integration processes of the ethnically torn plural territories that led to odd creations of later time's colonial settings and settlements within Africa. Africa is back on the map of civilization with the implication that collectivism of the land, sea and desert that make up the Africans is as permanent as the Humane Oxygen! Research has shown that the African is not a primitive helpless person or incapable of understanding others' minds. The African mind, according to me, is a balance of power that can expose the wrong doings of quite complex non-African civilizations elsewhere on the planet with over-dosed-self-confidence in mental makeup that they are non-African for the time being.

4. Flashback

Gone are the days of fateful destiny in the nature of pre-colonial , colonial , post-colonial , first world war , second world war , pre-cold-war , cold war , non-alignment post-cold-war , bi-polar , multi-polar and uni-polar times of the World's and Africa's transformational phases into the stories of History Chapters for partial and impartial Historians to variously interpret in light of evidences or in their absence through their authored and co-authored writings. African independence and uplift on a worldwide dimension have been the well-known truths. It is no exaggeration to say that Africans are regenerated in America and on the African Continent or wherever they may be but certainly is a 100% contradiction opposing the laymen's popular and non-academic perception "Why are Africa and African people at the bottom of the world order, when they gave the world its first civilization, created the first religion, science and all of the high technology now in use". Therefore, all of the African peoples are no more functioning at the mercy of whites all over the World even in the odd sense of somewhat racially partial thinkers on the Globe. Those familiar with the Harold Cruse's Crisis of the Negro Intellectual will harbor no surprise that at this moment in our history An African Answer as the key to global productivity is being presented at this moment not by a well-known astrologer or soothsayer but by millions , billions and trillions of new breed of African thinkers with special exposure to and involvement with the ripe and flourishing Continent of African States numbering as the 54 active populous units as well as the gargantuan corporate structures that populate America and the West . In the current 21st century, the African States' emergence on the world stage holds the key to a more benign enhancement of corporate and political life the world over. Africa's world leadership is guaranteed by the Sciences which have proven facts beyond rectification such as the following ones.

Fact One: Dr. Elso S. Barghoorn , a Harvard University's Paleontologist ,discovered microscopic one-celled microfossils that are 4.6 billion years old embedded in rocks in South Africa . This discovery pushes back the age of the oldest known evidence of life by 100 million years .

Fact Two: Anthropologist Timothy White at the University of California at Berkeley has completed an analysis of skeletal remains of four million-year-old fossils that were found on the banks of an African river. These fossils predate by a million years the famous three million-year-old "Lucy "skeleton found in Ethiopia in 1974.

Fact Three: Allan Wilson, a professor of biochemistry at the University of California at Berkeley, has discovered in his DNA research that all of today's humans descended from one woman who lived in Africa from 140,000-280,000 years ago. This was based on the estimated rate of mutation of DNA in human cells. Wilson's conclusion bolsters the contention that Africa is the sole nursery foe ancestors of modern Homo sapiens.

Fact Four: A recent Study called a New Study says that Neanderthals or the archaic humans (Africans) were compassionate beings as per the University of York in the United Kingdom challenging our notions that they were brutish compared to modern humans.

Fact Five: The Journal of World Archaeology in its Research favorably argues that not helping others out of self-interest is their (refer to Fact Four above) attribute. A Senior Lecturer, Mr. Penny at the University of York confirms that they knew psychologies like feelings, love, suffering, efforts and non-expectations of reciprocity beforehand.

Fact Six: The worldly African and European participants had travelled great distances, spoke multiple languages, absorbed various forms of structural and directly-transacted violence's results and together negotiated the complex roles of rescuer and refugee.

Fact Seven: Most of the historians know practically nothing about the Africans prior to their enslavement. Scholars in large numbers have not shown keen interest to study the African scientifically in the direction of human family and early civilization just like that of the primitive Greeks or early Romans.

Fact Eight: In Art & Architecture, Africans had advanced far beyond the primitive stage even with the limited evidence available with the Archaeologists for sure as made available. The everlasting Architecture still exists, though in ruins in Africa.

Fact Nine: The modern Area Studier's Research gave weight and confidence that the African population asserting that they were indeed an integral part of the human family of practical men & women.

Fact Ten: The African Eve or The First Mother is African or Adam & Eve of African Soil

Proteins & Genes could change over time at a steady rate and thus act as a molecular clock. Applying this technique, the African Eve Hypothesis has been coined, which gave rise in 1987 to what was popularly known as the African Eve hypothesis. Dr. Wilson and his colleagues based their research on the analysis of genetic material, mitochondrial DNA that is passed only from women to their offspring. The mitochondrion is an energy-producing organ inside every cell and contains its own complement of genes separate from the genes in the cell nucleus.

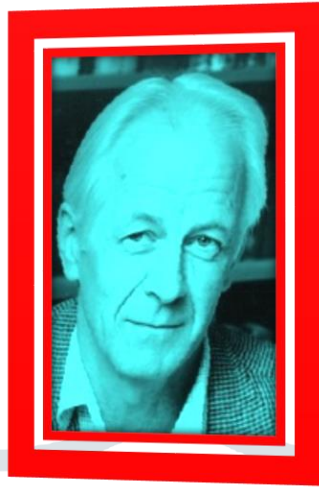


fig. Dr. Wilson (1934-1991)

After examining mitochondrial DNA from people of various races, the scientists hypothesized that all humans living today have mitochondria traceable to a common ancestor, a woman who was described as "the mother of us all." The theory also held that her descendants, the first modern humans, spread out of Africa 50,000 to 100,000 years ago. Dr. Wilson hailed from the University of California at Berkeley, America.

5. Review of Literature

My focus is on examining the academic work of earlier times for an insight into the advanced research saga. Literature review is the art of looking into available studies on Africa to build a platform for investigative purposes, interests and inspiration.

A. Grinker, R.R. and Steiner, C.B. (Ed) (1997). *Perspectives on Africa*.

“Africa - at one level, refers to an actual geological unity (the second largest continent after Asia) but at another level it refers to much more -the term “continent” implied something that holds or retains since Africa has been a powerful and fundamental force in world history long before the rise of European civilizations”.

Leopold Sedar Senghor (1948) stresses that “the indigenous wisdom of African peoples and argues that beneath the superficial cultural idiosyncrasies that distinguish one society from another, Africans are united by a profound commonality which is expressed in their democratic social structures, their religions, their work practices, their arts and in the rhythm of African life itself”.

Terence Ranger (1983) maintains that “the 1870s 1880s and 1890s were the time of the European rush into Africa and were the time of a great flowering of European invented tradition –ecclesiastical, educational, military, republican and monarchical. In Africa, therefore, the whole apparatus of invented school and professional and regimental traditions became much more starkly a matter of command and control than it was within Europe itself. Deployed in Africa, however, the new traditions took on a peculiar character, distinguishing them from both their European and Asian Imperial forms. All this is part of the history of European ideas but it is so also very much part of the history of modern Africa.”

B. Saxena, S.C. (2001). *Africa Beyond 2000*

The future of Africa in the 21st century is a hotly debated issue: Africa and the Democratic Tradition, Africa and Political Stability, Good Governance and Development as Africa’s Majors among academic scholars including economists, political scientists and sociologists all over the world (Dr. S.C. Saxena, 2001).

C. Robertson, C. (2012). **The Fastest Billion: The Story behind Africa's Economic Revolution**

Africa will rule the 21st Century and has economic, social and political development given the geo-economic structure of the world and poised to grow along at a faster pace, due to its advantages in possessing vast natural resources, huge tracts of cultivable land and a population structure in which productive youth will outnumber the elderly or the very young.

D. Cheru, F. (2008). **Africa's Development in the 21st Century: Reshaping the Research Agenda**

As Africa enters the 21st century, it faces mounting challenges as well as new opportunities. Unlike in the 1980s and the 1990s, however, the conditions for Africa's sustained growth and development are more favorable today than ever before. As a result of economic reforms the overall growth has been in excess of 4.5 percent annually since the mid-1990s. There is greater consensus among Africans now than at any previous time on what needs to be done to accelerate growth, reduce poverty and promote sustainable development. The positive response of Africa's international partners enhances the prospects for sustaining the progress. Africa is also benefiting from a commodity boom and increased investment in infrastructure and the extractive industry sector.

F. Zuma, J. (2015). **The Rise of Africa in the Twenty-First Century**

It is a fillip in discussing the rise of Africa, Jacob Zuma being the President of South Africa himself writes as the head of the government that much has been said about the rise of Africa in the twenty-first century and as home to seven of the 10 fastest growing economies in the world, the continent has in the past few years received a slew of attention from investors, commentators, developers and philosophers alike.

G. Lust, E.M. and Ndegwa, S.N (2012). **Governing Africa's Changing Societies: Dynamics of Reform**

What is the cumulative impact of the immense social, economic, and political changes that Africa has undergone in recent decades? What opportunities do those changes present to improve the lives of the continent's citizens? Countering the prevailing mood of pessimism in the face of disappointed expectations, the authors of *Governing Africa's Changing Societies* demonstrate the significance of even incomplete reforms in the areas of competitive elections and democratization, gender relations, property rights, the public sector, and privatization, among others. In the aggregate, their work reveals how seemingly small or sluggish changes are accumulating to fundamentally, and positively, transform Africa's governance environment.

H. Tim, K. (2013). **Business, Politics, and the State in Africa Challenging the Orthodoxies on Growth and Transformation.**

In recent years Africa appears to have turned a corner economically. It is posting increased growth rates and is no longer the world's slowest growing region. This book goes behind the headlines to examine the conditions necessary not just for growth in Africa but for a wider business and economic transformation.

6. *Advanced Research Methodology*

Research in a layman's language is search for knowledge. For the educated, Research is a scientific and systematic effort to search for information. Chiefly, it is an art of scientific enquiry or investigation. The term Research is made up of two words.

[Research = Re + Search]> ['Re' means again and again]> ['Search' means to find out something]

The term Research is used to collect information about a particular subject. It forms means to finding out what one does not already have on record. Hence Research records certain things or gathered evidences. It promotes movement from the known to the unknown with a learning bent of mind in letter and spirit. So, Research becomes an organized learning for own benefit of store of knowledge. This is information hitherto unknown or a fact one doesn't have. Hence, Research or Research Activity or Research Productivity. For example, a Study about '21 Century: Africa's Century'.

In the words of Professor Clifford Woody of the Michigan University (Kunzangthinley BlogSpot, 2012 & Arvind Luhar, Meghan Somani & Shital Mehta 2014, p. 11)

“Research ideally is a careful unbiased investigation of a problem.”

-- Clifford Woody

The Webster's International Dictionary defines research as the collecting of information about a particular subject (Online dictionary 1828). So, one can deduce that research is 'A careful critical examination in seeking facts or principles or diligent investigation in order to ascertain something'.

Research Tools

1. Primary Sources of Data

Organisations , People , unpublished .

2. Secondary Sources

Books , Articles ,

3. Evidences

4. Examples & Illustrations

5. Analogy and Comparison

6. Personal Experience

7. Observation

8. Interviews 9. Books. 10. Journals

11. Newspapers & Magazines & Webliography

12. Internet . 13. Statistics

14. Brainstorming to synthesize and analyse to find relationships between ideas and concepts.

15. Voluntary Consent Statements from governmental state actors and responsible non-state actors .

Research Process

Just as there are a wide variety of views as to what research consists of and great differences in actual practices as to what people research and how, so there are alternative perspectives of what the process of undertaking research should look like.

A diagrammatic representation of the research process called 'Spiral' can be seen below.



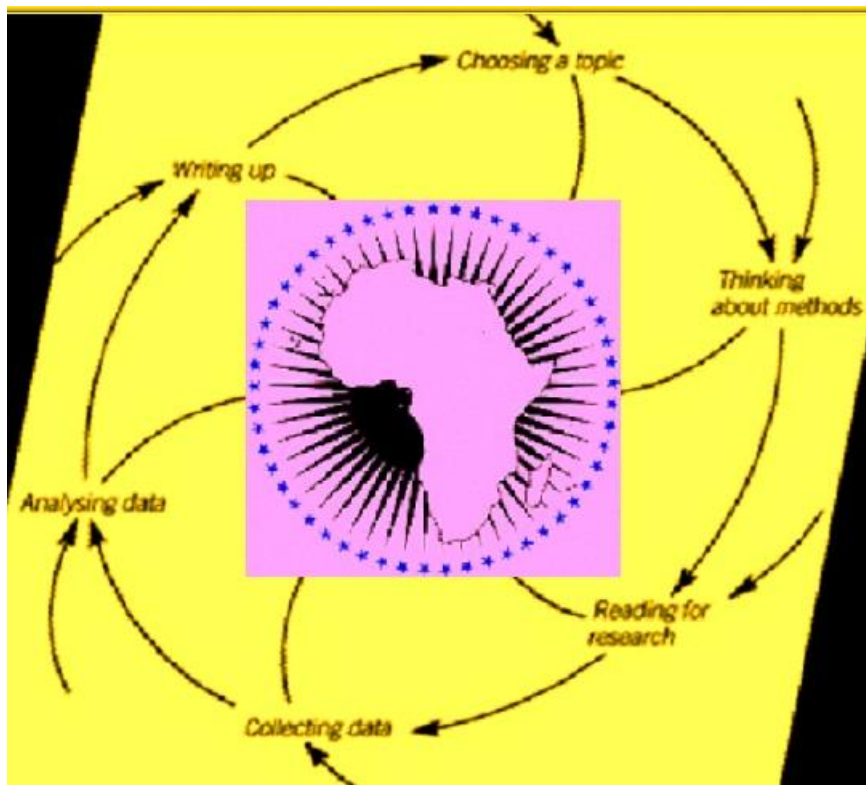


fig. A research spiral in Africology/Black Studies

Seen from the perspective of spiral, one can appreciate the intrinsic nature research has such as

- ✚ Research is cyclical
- ✚ Research is never-ending process
- ✚ Research is a cause for reconsideration of practice
- ✚ Research is a return to a different starting place or theme
- ✚ Research has an open entrance at almost any point or aspect or opinion

Research Method

Formulation of the research hypothesis is the most important aspect of the research process.

Research Hypothesis:

It is a brilliant guess about the solution of a research proposal or a leap into the dark! The word hypothesis is made up of two Greek roots. 'Hypo' means that it is some sort of 'sub-statements', for it is the presumptive statement of a proposition. 'Thesis' is about solution of a problem which the investigation seeks to prove in a specific frame of reference.

One can infer so as that "Hypo + Thesis = Hypothesis".

It might be observed that a hypothesis can arise from personal experience, past records, observations, expert discussions, cultural values, folk wisdom, intuition, dreams, the sixth sense, unconsciousness or even a coma condition like sleep walking and /or nightmare dreaming!

A hypothesis formation is not mandatory in every research. However, it should emerge as naturally as possible in the discourses of research studies in area studies such as the Africa Area Studies. Take for example-- this Paper's research that emphasizes **democracy plus development equals the Africanism**.

Research Methodology is a way to systematically solve the research problem. In it one studies various logical steps adopted by a Researcher. The implication is that the entire gamut of logical efforts is a science of doing Research constructively or scientifically. In other words, it not only involves research methods but also logic behind the method one uses in the context of Research. Also, it will be known as modus operandi of a study. Research methods and research techniques are synonymous expressions used interchangeably within the same compass of research and refer to the popular methods the researchers use. When techniques are called analytical tools, it implies that that research has sole dependence on statistical methods entirely.

The below tabulation is easier means of making explicit the scope of method and methodology.

METHOD	METHODOLOGY
1. Conduction of research	Cause of research study
2. Gives solution to a problem	Definition of research problem
3. Fixation of objects	How and why of Hypothesis
4. Information relates to solution	Information collection methodically
5. Collection of new information opposite to inadequate information	Information collected organized technically and per time-line/chronological/glotto- chronological
6. Research activities	Research results or conclusions or synopsis
7. Research techniques within the scope of method	Chosen methods are used
8. Method constitutes part of Research methodology	Methodology has many dimensions

fig. Research Method & Methodology Basics

Thus, simplified definition of research methodology is a way to systematically solve the research problem involving a logical studying with various steps in addition to knowing research method. In other words, this means to say that a researcher needs to **design** a methodology for his/her research problem solving since all problems are not one and the same in their individual scope and limitation.

Ackoff Russell in the year 1961 said that **research design** is subject to economy in procedure relevant to research purpose on hand.

Martin Bulmer in the year 1974 said that **research design** is the specification of the problems, conceptual definitions , derivation of hypotheses and defining of population to be studied .

William Zikmund in the year 1988 described **research design** as a master plan of the methods and procedures for collecting and analyzing the needed information.

Under mentioned is a sample variety of **research design** of a research topic in simple sense.

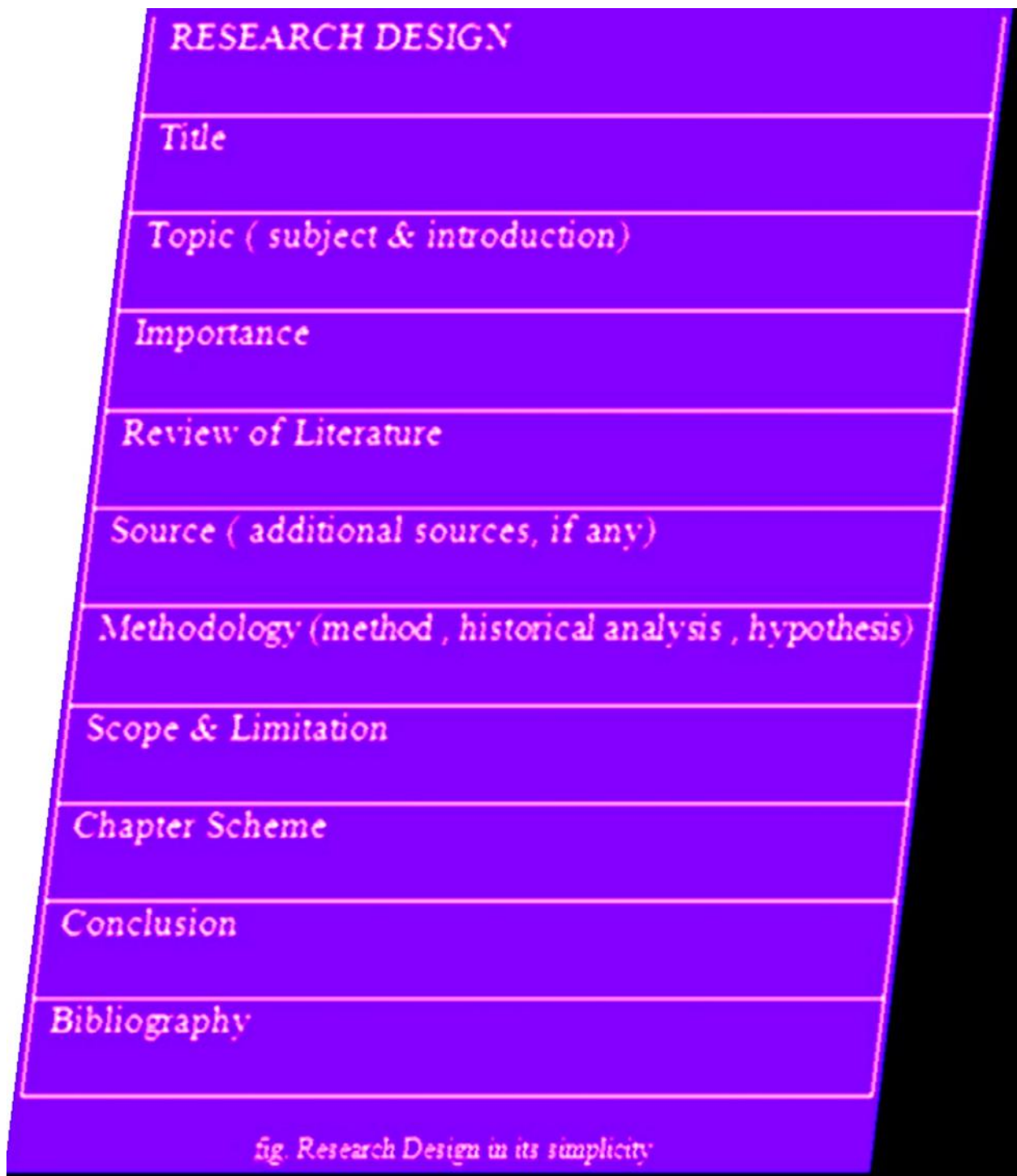


fig. Research Design

7. Research Compartmentalization

The basis for research compartmentalization is the idea that clarity and relevance within organization of my presentation of the knowledge of research--- taken for both of the input and output---survive at all times. Yet, if someone has the highest clarity of thought , certain "compartmentalized" information, identified referring to particular types of detailed information, may still be organized and coordinated to certain standardizations , be it African or global . Hence, Africanism as a sum of the democracy and development cultivated and harvested by the grown-up sons and daughters of African soil has an immense value with a maturity date to the rest of the world represented by the United Nations Organization inclusive of African Nations' membership majority. In its post-independent period, Africa has the advantage of the youngest population in the world. It plays its roles on global issues and African issues at various international and national platforms/forums conforming to the principles of development and progress on the globe.

All of this to me being a student-researcher constitutes an advanced research saga. In other words, a deemed thesis, in my estimation and assessment, pertaining to one-- the ‘human-world-of Africa ’ while the other— ‘human-mind attracting democratic plus developmental potential’ , which both at the same time in this century symbolize stable macro-characteristics of international relations and global harmony amidst prevailing geo-politics, geo-cooperation and geostrategies. The essence of research-priority here is my valuable Research Compartmentalization displayed and garnered hereunder.

Research Compartments	Sons & Daughters of African soil enable Accommodation & Reconciliation	Sons & Daughters of African Soil in politics sans sanctions	Sons & Daughters of African Soil exhort the Media Transparency
Sons & Daughters of the African Soil survived internal conflicts	Sons & Daughters of African Soil dilute border disputes	Sons & Daughters of African Soil reduce States’ debt	Sons & Daughters of African Soil look-through Women-laborer Reforms
Sons & Daughters of African Soil incurred Conflict Deaths	Sons & Daughters of African Soil promote Reconciliation	Sons & Daughters of African Soil launch Regional Integration	Research Compartments
Sons & Daughters of African Soil created war calendars	Sons & Daughters of African Soil revalue African Unity	Sons & Daughters of African Soil pro-Continental Agenda-	

Chart. Research Compartments

8. Sons & Daughters of African soil survived Internal Conflicts

This planet is made up fully by the five elements of Sky, Air, Fire, Earth & Water (SAFEW) which are the crux of Human-Life-creator accelerators with inbuilt power or force or energy or attraction that is said to be neither created nor destroyed by mankind. The bondage of territory with personal identity as if one’s birth had taken place out of layers of a specified ground-soil-underneath called underground or underworld instead of mother’s womb or in the lap of mother is a strong and positive belief prevailing all over the globe without exception of a single civilization on this planet as has been written in human history chapters.

What stands projected by the ‘first come-first serve’ precept is the basis on which a single group of human beings claims to be the original inhabitants of a certain fixed area on the earth as their universal soil conservation property appropriated to themselves exclusively permanently and wholly unconditionally.

Such several claims of ‘different-different’ multiple groups lend a transparent legitimacy to the claimants but at times with voltaic consequences leading to substantial and eloquently ethnic self-realization centered around volatics culminating into the right of might of the claimant group. This leads to preservation and propagation of ethnic and existential loyalties branding others as belonging to the outside of such ethnic perimeters. It has *ab initio* assumed illogical proportions in the human thought as an altruistic and everlasting linkage of a person to a soil or an area transformed into son of a soil or daughter of a soil and more so as a reasonable proposition of the sons and daughters of the soil and still further as an economically idealistic practice for the sake of a farther ethnic upbringing locally.

Much quiet positivism has, thus, occupied an irrefutable validity in the areas of humans’ analytical and synthetic natural processes in the think-tank of human mind but the same has exacted as a toll from time to time huge unwarranted amounts or extent of losses and destructions of life, health and properties in this man-made-world due to clashes/conflicts/ /wars/competitions for areas /regions/sub-regions/borders/boundaries. The periods from 1948 to 1983 and from 1980 to 1998 during the 20th century were of wars inside Africa .

9. Sons & Daughters of African Soil incurred Conflict Deaths

Internal conflicts of Africa increased throughout the 1990s' decade classified as genocidal and ethnically based conflict. These conflicts spread like wildfire and left behind a huge death toll, massive displacement, fear and confusion. Centrally directed and involving the virulent use of propaganda, these conflicts spread like wildfire and left behind a huge death toll, massive displacement, fear and confusion. Ethnic and genocidal fighting tends to be extremely low tech using knives, machetes and occasionally small arms. A distinguishing characteristic is the speed with which genocidal attacks take place and the high degree of central organization and planning involved.

In January 2000, half of African countries were affected causing inequality, economic decline and state collapse affecting even the non-combatants over the past decade due to inward factional fighting and violent actions of blood-spilling on the African soil with armed-conflict on the civilian population. Many deaths each year caused epidemic diseases and uprooted millions of people given the African states' borders resulting in drastic reduction in food production and supplies of provisions of life. Besides, intense human sufferings also impacted the global security environment requiring studied international cooperative-effort for conflict dilution, prevention, reduction, neutralization, resolution and reconciling-peace-builders with compromising-accommodation on the plank of survival of the African masses to break the conflict cycle . An African conflict deaths identifier looks like the below one on a time-scale.

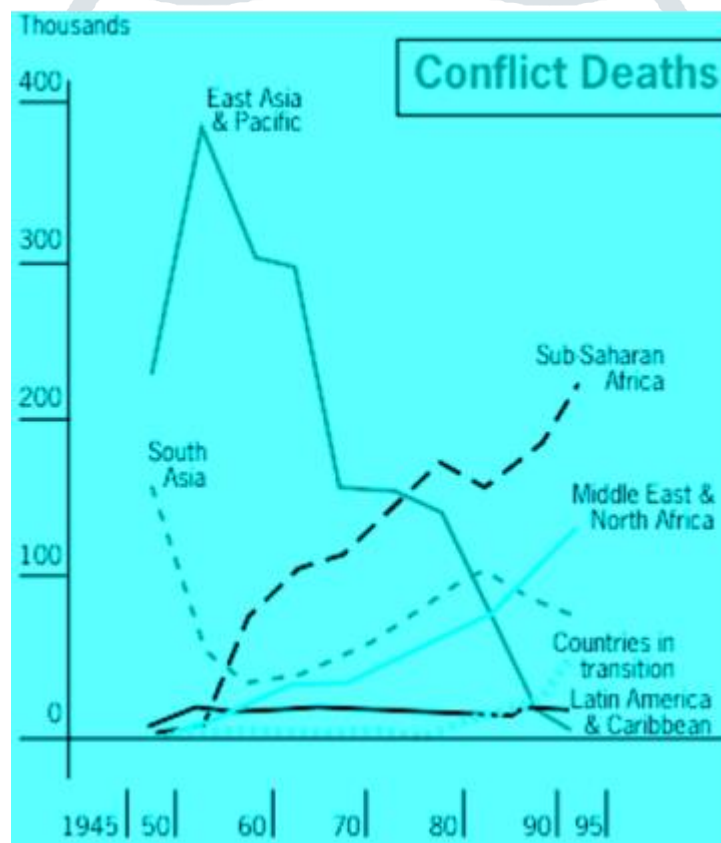


fig. African conflict deaths identifier

10. Sons & Daughters of African Soil created war calendars

Frequently these conflicts move rapidly from the original cause to revolve around the exploitation of commercial, mineral and natural resources. Factions will seek to involve, exploit and control a significant proportion of the civilian population in order to sustain the conflict.

Countries currently affected by factional warfare are Somalia, Liberia (internally), Uganda (internally), Namibia and potentially Cote D'Ivoire.

Factional wars were fluid by nature. By their character, there is rarely a defined front line and fightings were frequently opportunistic rather than strategic. Low tech warfare and pretty smaller arms were made use of as the main weapons. Such wars are not costly and can easily be sustained without external support.

Year	Country	Name of Conflict
1948–1994	South Africa	Anti Apartheid Struggle
1955–1972	Sudan	First Civil war
1960–1965	DRC (Zaire)	Post Independence War
1960–1964	Rwanda	Ethnic Strife
1961–1974	Angola	Independence war
1962–1974	Guinea Bissau	Independence war
1964–1975	Mozambique	Independence war
1965–1980	Zimbabwe	Struggle for majority rule
1966–1990	Namibia	Liberation war
1966–1969	Nigeria	Biafra civil war
1966–1996	Chad	Civil War
1966	Namibia	Caprivi strip secession
1970–1974	Burundi	Ethnic strife
1974–1991	Eritrea	War for Independence
1974–1978	Ethiopia	Revolution
1975–1991	Mozambique	War with Renamo
1976–1983	Ethiopia	Ogaden War
1977–1978	Ethiopia / Somalia	Somali war
1978–1991	Ethiopia	Civil War
1978–1979	Uganda / Tanzania	Amin invasion
1978	Ghana	Rawlings Coup
1979–1996	Central African Republic	Coups and civil strife
1980–1984	Uganda	Obote overthrow / Civil war
1982–	Senegal	Casamance
1983–	Sudan	2nd Civil war

Chart. (1948-1983)'s African calendar of inter-intra state wars

1980–1984	Uganda	Obote overthrow / Civil war
1982–	Senegal	Casamance
1983–	Sudan	2nd Civil war
1984–1989	Somalia	North West Secession
1989–1997	Liberia	Civil war
1990–1994	Rwanda	Civil War and Genocide
1990–	Sierra Leone	War with RUF
1991–	Somalia	Civil war
1992–	Angola	2nd War with UNITA
1993–	Burundi	Civil war
1997–2000	Congo (Brazzaville)	Civil war
1997	DRC	Civil war
1998–	Ethiopia – Eritrea	Border Conflict

chart. (1980-1998)'s African calendar of inter-intra state wars

One can peep into the data and map of the name-denoting areas of the African Continent full of suffering from rivalries and consequent sufferings just right below.



Chart. classified conflicts quantified

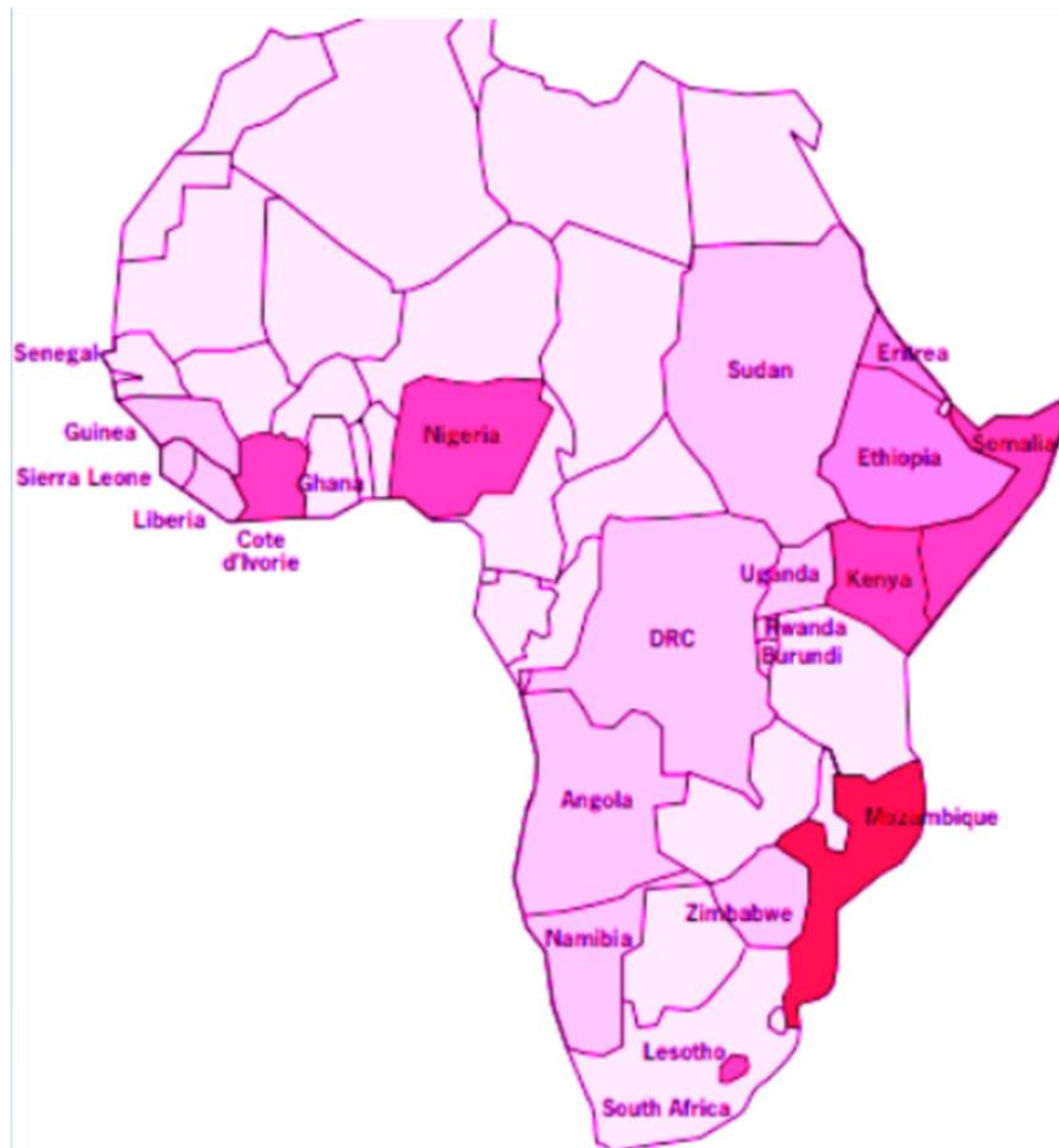


fig : Africa's inter-state borders

Before the year of 2000, the inter-state was embedded in one-to-one communal hatreds and armed-clashes of branded area-genocides despite Africa, African society, African citizenry, customs, norms and traditions had been the major aspects of thwarting domestic wars and infightings to secure the nature of continental African unity, their society, institutions and cultural freedoms . Yet, by the year of 2000, over half the countries in Africa and 20% of the population were affected by conflict. There were eleven major conflicts with more than a thousand war related deaths a year. The extent of conflict was greater than in any other region in the world. A large swathe of Africa from Sudan to Angola, passing through the Great Lakes and the Congo Republic is caught up in a series of multiple and interlocking conflicts. The duration of conflict therefore increases with the complexity of regional intervention and the interrelationship of one conflict with another.

11. Sons & Daughters of African Soil spread Democracy

Democracy is synonymous with human race all over the Globe implying no more than the world of human affairs which have wide-spread appeal gaining currency, confidence and approval of popularity instantaneously transformed into public conceptualization to include such as the social, economic and ethical dimensions making up the ideals of the rule of the people summed up as democratic political philosophy, i.e., saying, democracy is the rule of the people , by the people and for the people . African continent's democratic will-power has transformed the continent. The democratic aspiration of the African people is not only confined to the arena of political democracy of elections, and granting of civil and political rights but involves the demand for economic empowerment, better living standards, and adequate social welfare.

From the 1980s, when a new tide of global democratic change resonated in most parts of the World, the linkage between democracy and development shifted to the whole of Africa, i.e., democracy to be a means to an end and assumes a universal political product. Many incumbent parties and opposition parties as the new multi-party regimes are best understood as ‘virtual democracies’ in Africa (Richard Joseph, 1999).

The political import is that democracy is now, in the 21st century, accepted, tolerated and promoted by all the Africans. The process was actively supported by most segments of society like the labor-masses, students, market women, rural dwellers, and the lumped elements, which saw in it the prospects of reversing the trend of political despair and disillusionment that hitherto, characterized political life in Africa (Adejumobi, 1999:34).

The neutrality and naturality of the political genuity devoid of tyranny & dictatorship gave birth to clientele and beneficiaries who had have healthy effects on themselves and on the majority of the Africans. The political space was broadened, entrepreneurial creativity and ingenuity rehabilitated, and the logic of shades of differences & opinions of social pluralism, secularism, cultural divergences and identities found a place in African democracy. The opening up of the political space, thus, constituted an uncompromisable part of the democratic agenda of the African people and African Societies. For Africa it is pointed out that countries like Botswana and Mauritius with fast and stable economic growth rates have stable liberal democratic polity. Between 1965 and 1990, the rate of growth of the Gross National Product (GNP) per capita for Botswana and Mauritius was 8.4% and 3.2% respectively. For economic development to take place in a country, the state must be a developmental state. Democracy and Development for Africa as the Third World, these countries spread developmental democracy. From the early 1990s, Africa has experienced a "second liberation" that has opened up new prospects for democratic development on the continent. After 1990, most of the 48 countries in sub-Saharan Africa legalized opposition parties and held competitive, multiparty elections.

Democracy and Development in Africa spread developmental democracy. Evidently, the relationship between African democracy and societal development at the best became a very popular ideal in the 21st century.

12. Sons & Daughters of African soil enable Accommodation & Reconciliation

For this investigation , one must know the meaning of the combined or compounded usage of ‘Accommodation & Reconciliation ‘ as a matter of positioning the direction of the sense (not tense or pens !) of the user-researcher’s perception as well as that of the user-readers enabling him or her to get engrossed in appreciation of the presentation of the facts-bound information and/or datamatically wound inputs pointing toward proving the absence or expiry of the inter-state wars in the African Continent .

A handful of such meanings are submitted hereunder one after one increasing the impact of clarity of accommodation & reconciliation.

1. Accommodation is interpreted as Reconciliation or settlement of opposing views
2. Process of mutual adaptation between persons or social groups usually achieved by eliminating or reducing hostility.
3. Accommodation is ‘A Reconciliation of differences: settlement Negotiators felt that an accommodation with the union was possible.
4. Accommodation is “Adjustment, as of differences or to new circumstances; adaptation, settlement or reconciliation something fulfilling a need, want, etc. “
5. Accommodation - A settlement of differences.
6. Reconciliation: A reestablishment of friendship or harmony
7. Definition of reconciliation - the restoration of friendly relations, the action of making one view or belief compatible with another.
8. Accommodations: Adjustment of differences; reconciliation.
9. Political Sociology: A process of mutual adaptation between persons or groups usually achieved by eliminating or reducing hostility, as by compromise or arbitration.

The above provide an intrinsic sense of the importance of the absence of inter-state African wars by accommodation & reconciliation bringing in political stability as a reward to border-dispute problems in the African Continent saving populations from rivalries. In other words, the above meanings definitely provide an intrinsic sense of the importance of the absence of inter-state African wars by accommodation & reconciliation features transformed into politically contextual stable solutions to border-dispute-settlements.

13. Sons & Daughters of African Soil dilute border disputes

Here is an illustrative case study on nullified inter-state war /border dispute.

An illustrative case-study approach facilitated my research-investigation to explicitly deal with the disappeared inter-state wars in Africa springing up Africa's rise making global reality in the 21st century modern Africa.

Eritrea, Ethiopia Sign Historic Peace Deal

Lasting peace between Ethiopia and Eritrea could herald a new era in Horn of Africa



Ethiopia's Prime Minister Abiy Ahmed, background centre, is welcomed by Eritrea's President Isaias Afwerki in Asmara.

fig. African Presidents' affectionate hugging

In July, 2018 (last year's latest African achievement), the two leaders of Eritrea and Ethiopia signed a peace agreement at an unprecedented summit between themselves and their Countries to normalize relations after two decades of conflict and clashes over an inter-state border area called Badme.

The agreement , an accommodation and reconciliation for the political and economic fortunes per se , lays out a new era of cooperation in the 21st century between the (former) potential enemies, accommodating telecommunications connectivity and transport linkages and resolving their inter-state border dispute of the late 1990s through reconciliation's modus operandi for the political and economic fortunes .The state of war that existed between the two countries ended in the 21st century while the United Nations (UN) welcomed the peace agreement “ illustrative of a new wind of hope blowing across Africa ! ”



fig . Eritrea & Ethiopia ended border wars

Lasting peace between Ethiopia and Eritrea, has thus rendered imminent and assured Africa's rise during the 21st century as Africa's century and also, positioned strategically significant Africa bordering the Middle East and located along the Red Sea with command on the world's busiest shipping routes for goods and oil from Asia to Europe via the Suez Canal to secure trade routes and stop the spread of inter-national-terrorism.

14. Sons & Daughters of African Soil promote Reconciliation

The absence of inter-state wars by the politically influential Reconciliation within Africa has the gem of an example in the leading African State of South Africa ferreted out in my investigative endeavor as highlighted below.

“Philosophical interest in reconciliation as a moral and political value grew in the 1990s in response to its invocation during South Africa's dramatic transition from apartheid to democracy (National Unity and Reconciliation Act, No. 34 of 1995; South African Truth and Reconciliation Commission Final Report 1998)”.

The South African case as well as other civil conflicts of the era including the genocide in Rwanda led political and legal thinkers to define how can post-conflict societies justly make the transition to stable and democratic government given the reality of past wrongs and harms. Of overriding importance is establishing the conditions that will ensure that such abuses happen “Never Again.” In South Africa in the 1990s, ‘reconciliation’ seemed to be of crucial importance to a just transition. It was in the name of this value that the Truth and Reconciliation Commission (TRC) offered amnesty from prosecution to those guilty of politically motivated human rights abuses in return for their full and truthful testimony.”

15. Sons & Daughters of African Soil revalue African Unity

The birth of the OAU (Organization of African Unity) in 1963, in fact, heralded the beginning of Democracy and Independence Africa. At its inception, the OAU had thirty-two independent member States but now fifty-four. The OAU recognized officially the national boundaries geometrically drawn in the 19th century wishing that for Africa's stability, the boundaries' ‘as is where is ‘ should non-violated and recognized the independent States .The majority of newly independent countries defined the role of the state in development terms, seeking to harness national resources towards ensuring economic growth, the focus being on building new institutions that would not allow exploitation and mismanagement of resources.

The OAU has forged political reconciliation among the African States as a more positive version of the accommodation which encompassed the notions of equality, trust, acceptance of cultural and political differences, partnership, active friendship and mutual / joint interests as well as democratic reciprocity with deep psychological, sociological and profoundly African roots of the African solidarity. It also reflected in OAU's policy circles and hence, within the African governments and leadership of masses. Moreover, the OAU found its importance in real post-violence contexts and elements of victims, offenders, governments, individuals,

politicians, community leaders, NGOs, religious and cultural organizations. Reconciliation was urged upon the African people who were bitter and murderous enemies, victims and perpetrators of terrible human rights abuses, groups and individuals whose very self-conceptions got structured in terms of historical and often state-sanctioned relations of dominance and submission.

The current and future role of the African Union—AU, (earlier OAU) in Africa are laid down as aiming to end whatever armed conflicts in Africa by 2020 followed by a wide-ranging agenda to build towards a ‘peaceful, integrated and prosperous Africa’ by 2063 while peace and security remain a current key priority .

There emerged thus, an African leadership system based on centralization of power and patronage networks. The democratic and developmental philosophies further boosted the African identities reinvigorating the continental status and the strengths of the inherent potentials of the Africa’s Civilization as Africa is famously known as the motherland of human race.

16. Sons & Daughters of African Soil render Military less ‘fanciful & tangible’

Defined as a great power in the military context, military power is understood as the armed forces of a nation in a rational sense. The military power is important for it structures world politics. It is true that in the Global Relations as well as in the Contemporary International Relationships since the beginning of the current 21st Century, powerful military force is increasingly difficult or prohibitively costly for Independent Nations or Nation States to use and build up through the General Budget or the Common / Defence Budget (for Financial and Military Resources) of a Nation. This is so especially, since the World has been a known Organization of Groupings of the Developed Nations, Developing Nations and Under-developed Nations made up of and incorporated with singular emphasis laid on the essential-most parameter of Development of National Economies for the Social Welfare States of the Nations’ populations rather than the military prowess which does not result in individual Nation’s economic Prosperity or Social well-being of Nations.

The below graph shows the new Data from across Africa in regard to the African’s popular taste for Democratic Africa compiled by the ‘Afrobarometer’ (Afrobarometer,2016), which is a pan-African research network .

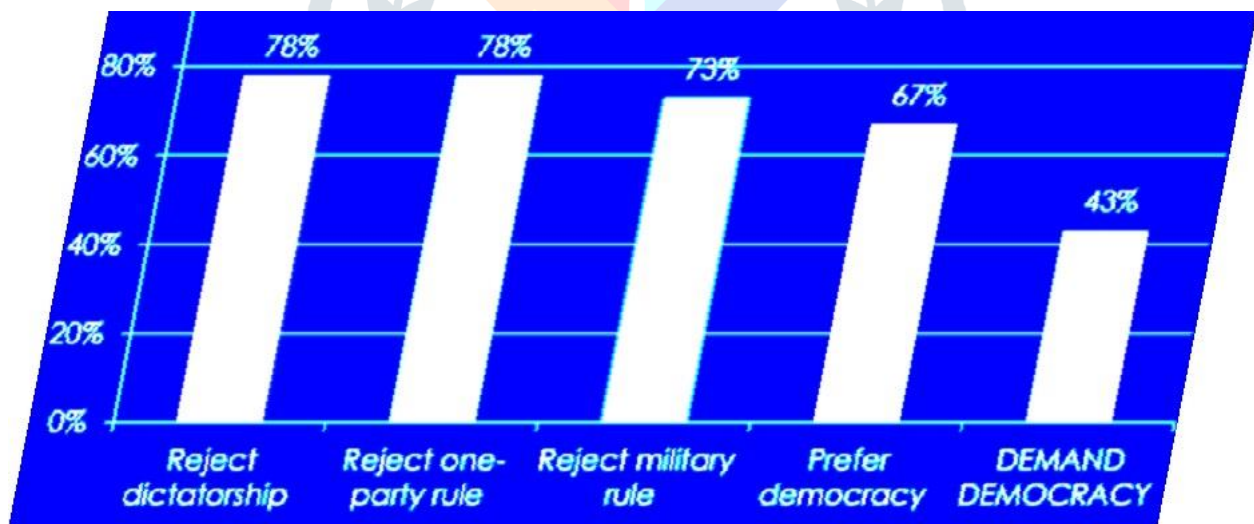


fig. Graph of African popular taste for Democracy

Available information indicates that the African Union (AU) in principle and practice has the one commitment since its 2002 inception that the AU should work increasingly active and effective in preventing and resolving conflicts in Africa, due in part to growing recognition the United Nation (UN) cannot manage crises alone single-handedly and in part to the AU’s desire to lead the African States of the entire Continent. The AU’s organizational Constitutive Act set promotion of peace, security and stability on the continent as a founding objective. To help meet it, the African Peace and Security Architecture (APSA) were created. It asserts AU’s primacy in peace and resolves to undertake peace-making and peace-building functions to nip in the bud inter and intra African States’ conflicts (International Crisis Group 2016).

Beyond its commitment to preventing and resolving conflict, the AU also aspires to promote constitutional democracy. For example, AU’s prescription of prohibition of unconstitutional changes of government has origins

in the 1990s' broad shift of the AU from one-party and military rule to multi-party democracy throughout Africa. It is the only founding principle backed by the AU's arranged military support, when faced with crises or violent coups in the African States. For example, as in Mali and Guinea Bissau (2012) and Central African Republic and Egypt (2013). African states, with their respect for national sovereignty and preference for incumbency and the AU being the unifier and guardian of democratic norms and principles, tend to lean toward democratic transitions. The AU also upholds the right of the African Union to intervene in a Nation State in respect of grave circumstances, namely, war crimes, genocides and crimes against humanity.

However indeed, Tripti Nath's (2019, p 6) confirmation from New Delhi (North India) of the star attraction is the picture-depicted Report's firm assertion below by the South African President, His Excellency, Cyril Ramaphosa on 26th January, 2019, during the context of his maiden visit to India as the Chief Guest at the Indian Republic Day Celebrations that a democratic South Africa is the dream of Africa's late Leader and President, Hon'ble Nelson Rohilal Mandela and elaborately added saying to justify that "As we as South Africans take up the non-permanent seat in the Security Council, South Africa is acutely aware of the responsibility it has been entrusted with" besides announcing that "This century is the century of Africa" and also that "We are determined to ensure that Africa is not relegated to the periphery of world affairs. We want Africa to take its place," he asserted.

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This century is the century of Africa: President Ramaphosa

MUMBAI EDITION
New Delhi

The President of South Africa, Mr Matamela Cyril Ramaphosa on Friday used his maiden two day official visit to New Delhi to announce that this century is the century of Africa. "We are determined to ensure that Africa is not relegated to the periphery of world affairs. We want Africa to take its place," he asserted while delivering the first IBSA-Mandela Memorial Freedom Lecture in the presence of the Indian Prime Minister, Narendra Modi and a distinguished gathering. The lecture was organised by the Indian Council of World Affairs.

continents."
President Ramaphosa said, "As we as South Africans take up the non-permanent seat in the Security Council, South Africa is acutely aware of the responsibility it has been entrusted with. This century is the century of Africa. We will advance our foreign policy in a manner that champions the interests of Africa and its people. India is one of the those that we count among the first that we seek cooperation and collaboration with. As a country, Africa has come a long way since 1994. We also know that we need to move ahead to remove poverty and inequality. The South Africa that Mandela and Gandhi dreamt of was a **democratic South Africa.**"

SAT, 26 JAN 19

fig.South African President Cyril Ramaphosa on Africa's Century

17. Sons & Daughters of African Soil in politics sans sanctions

UN (United Nations) Security Council began issuing sanctions in 1966.

“The suspension of aid to a developing country usually follows transgressions related to democratic practice and is intended to punish the country or to signal that its behavior is unacceptable by international norms. The target can be an entire economy, a sector, or an individual. In the context of international development, the suspension of development aid by donors is one of the most common forms of economic sanctions” (Roel Dom and Lionel Roger, 2018).

The UN sanctions are non-military penalties and can include actions such as the imposition of travel bans, arms embargoes, targeted asset freezes and even comprehensive trade restrictions. Some of these such as arms embargoes are aimed at entire countries. Others like travel bans and asset freezes are imposed directly on individuals who violate the conditions established by the sanctioning committee. As speech-related sanctions are designed to change the behavior of individuals, the accompanying punishments are also on the individual level.

In international politics, universally-admitted sanctions are a tool that nations and nongovernmental agencies use to influence or to punish other nations or non-state actors. Most sanctions are economic in nature, but they may also carry the threat of diplomatic or military consequences as well. Sanctions can be unilateral, meaning they are imposed only by one nation, or bilateral, meaning a bloc of nations (such as a trade group) is imposing the penalties. Economic Sanctions, as per the Council of the Foreign Relations at the United Nations Organization (UNO) are a lower-cost, lower-risk, middle course of action between diplomacy and war.

Money is that middle course and economic sanctions are the means for punitive financial measures. In other words, Economic Sanctions are one of the foreign policy tools available to governments and take many forms: diplomatic, cultural, military, political or economic ranging from trade boycotts or restrictions, over communication and transportation restrictions or prohibitions, to financial sanctions limiting the target's access to capital markets.

The year 2018 was marked by tremendous economic and political turbulence around the world. Yet, for future historians, it may well be the year when Africa started to claim its intellectual and economic-policy independence. In quest for prosperity, African leaders and policymakers have resolved to withstand the regimes of economic sanctions, political interferences, terroristic threats, and diplomatic setbacks, if any at all and/or will be in the international political arenas from time to time concerning the identity of the African Unity in modern times.

The fact that times have changed on the part of the African countries positively for them in favor of their African independent attitudes vis-à-vis major trading powers is proved by the African governments increasingly taking a stand on a wide range of potentially controversial issues, including trade policy in East Africa, land redistribution in Southern Africa, and macroeconomic and debt management policies in North Africa for what could turn out to be a continent-wide strategic shift that has led to the rise of Africa in the 21st century. African governments' motive is not only economic but it is also about dignity, intellectual freedom, and a willingness to risk charting one's own course. More broadly, African leaders recognize that the ongoing transformation of the global economy with global commerce and distribution of roles and responsibilities across the global production system having undergone tectonic shifts, Africa has enough power to impose its strategic preferences on others thus creating the conditions for African's long-term prosperity and social stability.

18. Sons & Daughters of African Soil reduce States' debt

Africa's debt in the first decade of the 21st Century referred to as the Africa's Current Debt is the lowest it has been in decades as per the professional economist duo, the Oxford University's Professor Mthuli Ncube and the Economic Advisor of the African Development Bank, Zuzana Brixiova.

The fastest decline is exhibited by the most African indebted countries because of debt relief and accompanying prudent policies in addition to 'finance to the African Regional Development' in quality and quantity being incrementally effective in the first decade as inspired and spurred by the Monterrey Consensus of 2002 and the Doha Conference of 2008, respectively, under the aegis of the United Nations global conferences. Also, in this decade, Multilateral Debt Relief Initiative (MDRI) of the year 2005 has indeed helped thirty-five sub-Saharan African countries cancelling their \$100 billion external debt en masse. Thus, internationally coordinated Debt

Burden Relief Programmes (DBRP) managed by the World Bank, IMF and the African Development Bank have statutorily diluted Africa's debt burden. Thanks to the debt relief under the Heavily Indebted Poor Countries (HIPC) initiative and the MDRI, debt in sub-Saharan Africa was cut by two-thirds by the year 2008.

Thus, the African governments had more money to spend on developmental regional projects and continued economic growth exploring new sources of funding. For example, leading the group of emerging economies called BRICS (Brazil, Russia, India, China and South Africa), China has been investing heavily in infrastructure in Africa seduced by the continent's favorable growth outlook and promise of progressive continental development of Africa. Brazil, Russia and India are also the active investors and shareholders in Africa's present and future state of financial comfort and infrastructural advances. The Africa rising is obvious: one could simply stroll around Nairobi, Kenya's capital, or many other African capitals, and behold new shopping malls, new hotels, new solar-powered streetlights, sometimes even new Domino's pizzerias, all buoyed by what appeared to be high economic growth rates sweeping the continent and now the quality of life for many Africans improved. Hundreds of thousands of Rwandans were getting clean water and in Kenya, enrollment in public universities more than doubled from 2007 to 2012. In many African States, life expectancy increased and infant mortality decreasing.

Africa may have the fastest-growing continental economy on the planet, the freelance journalist Richard Walker writes in the Economist. Ghana, Côte d'Ivoire, the Democratic Republic of the Congo, Gabon, Namibia, Nigeria, Rwanda, Senegal and Zambia were potential beneficiaries of the bad and chronic debt write-offs plus cancellation initiatives without the risk of debt distress and economic discomfort. With reference to African States, a group of eminent economists with the World Bank insists that some countries may be borrowing too quickly but at the same time, they also specify that overall, their governments have been borrowing responsibly since receiving debt relief which symbolized the degree to which international attention has been focusing more on Africa. Also, the leaders of the world's eight richest countries (Group of G8) have maintained that the Africa Action Plan had laid a solid foundation for their future cooperation with commitments of Africa which is a virtual turning point in the debt-story of Africa for accelerated economic growth without monetary constraints for the African – resource-generation. The Paris club granted a number of African countries, including Nigeria, debt relief. This elicited widespread celebration in the capital cities of affected countries, where it was portrayed as a veritable launch-pad to Africa's development. The debt relief prospects boosted morale of Africans for a development-oriented in Africa.

Available statistics indicate that between 1970 and 2002, Africa received a total of \$540 billion in loans and paid back \$550 billion with \$10 billion more than the original loans. The African countries even though were in receipt of \$162 billion by way of debt and aid during the year of 2015, provided \$203 billion, i.e., \$41billions more of their debt-level-receipts in the same year. This shows the debt burden of African States in dilution.

19. Sons & Daughters of African Soil launch Regional Integration

Regional integration is the process of overcoming barriers that divide locally neighboring States or sub-regions within the national borders of a Country or a Continent as a whole (for example, the Africa with 54 different States) by common accord and of jointly managing shared resources/assets/liabilities.

Essentially, it is a process by which liberalizing trade, creating common markets for goods, uniting people, lending/borrowing capital and mutual facilities/services in national life.

After independence, regional integration became a pillar of Africa's developmental strategy by way of Pan-Africanism, an ideology for continental unity and strong identification with the Africa's promotion of progressive developmental agenda. It has also been called Africa's regional integration project as well as integration into the global economy of African States because Regional integration is an effective way of achieving prosperity, peace and security.

Initiatives such as the Economic Community of Central African States, the Arab Maghreb Union, and the Preferential Trade Agreement for East and Southern Africa (later the Common Market for East and Southern African States – Comesa) were inspired by this pan-Africanist vision. The power of Pan-Africanism as a guiding vision for the continent's development as an aspirational phenomenon turned into Pan-Africanism for regional integration. Thus, the profound nature of the role that the ideology of Pan-Africanism played in shaping the continent's economic transformation is best explained by Kwame Nkrumah as follows.

Africa's political unification as a prerequisite for economic transformation is the outlook engraved on the plinth of Ghana's first president, Kwame Nkrumah, outside Parliament House in Accra:

“Seek ye first the political kingdom and all other things shall be added unto you.”



fig. Ghana's Kwame Nkrumah

With its Biblical-Divination-Derivation, the injunction has come to play an equally spiritual role in African political affairs implying the underlined vision of commitment to the ideology of Pan-Africanism for regional economic integration by focusing on institutional innovations. In other words, the route of political integration as a prerequisite for economic integration vide regional integration projects was feasible despite a few isolated easy-going constraints. .

From the beginning of the 1960s, the existence of the sub-regional economic communities was the essence of Africa's development and thus, Regionalism in Africa is speeded by the Organisation of African Unity (OAU) and Economic Commission on Africa (ECA) for an African political and economic domination.

The maiden blueprint for Africa's integration, the Lagos Plan, was prepared in 1977 with the grand vision of an integrated African market by the year 2000. It was given further impetus by the Abuja Treaty which was approved in 1991 and came into force in 1994. According to this Treaty, the African Economic Community (AEC) would be in place by 2028 in the 21st Century Africa.

Listed milestones of regional integration in Africa are:

1. Strengthening of existing regional economic communities and the formation of the new ones (between 1994 and 1999).
2. Stabilization of existing tariffs and harmonization of economic sectors (1999 to 2007).
3. Establishment of a free trade area and customs union (2007 to 2017).
4. Harmonization of tariff systems across various regional economic communities (RECs) (2017 to 2019).
5. The common African market (CFA) and harmonization of monetary, financial, and fiscal policies.
6. Launching the pan-African economic and monetary union (2023 to 2028).

Intra-regional trade, agriculture, technology and the environment are among the 21st century's African initiatives of the New Economic Partnership for Africa's Development (NEPAD) facilitating the vision for the 'United States of Africa' (USA). The African strategic objective, ownership, economic reform and political modernization are embedded in the formation of the Pan-African Parliament (PAP) in March 2004. There are other initiatives that evolved outside this framework, such as the Southern African Customs Union (SACU), the Southern African Development and Coordinating Conference (and later the Southern African Development Community), and the East African Community (EAC). African governments have collaborated with international partners to strengthen local potentials and capacities for an appropriate regulatory environment toward their drive to their inter-state regional integration. Cross border cooperation then favored and enabled the advent of an integrated African scientific community. The recent successes in cross-border initiatives in pandemic control, peacekeeping, and information and communication technology have created rich and reliable African States.

Integrating Africa via regional Projects

Africa's 54 regional states are greatly benefited by the world's and locally surrounding scientific and engineering expertise for their tremendous economic, environmental and social integration.

The World Bank opined that vertiginous changes brought about by the digital revolution in the past 20 years make leapfrogging in Africa a virtual reality.

African states have developed the robust, efficient, and lasting scientific and technological capability and culture required for economic and social progress.

Transnational cooperation of Africa constitutes the most rational way to bring up the increasingly promising continent.

African educational, cultural and social development leaders have recognized that science and technology is their development priority. Today, in the 21st century of Africa, every national, regional, and continental policy document and strategic development plan has science, technology, and innovation (STI) as priority. The African Union (AU) has emphasized Science, Technology and Innovation Strategy for Africa 2024 (African Union). So far, most regional partnerships in science have been driven by scientists and engineers from the continent and their international counterparts with focus entirely on the development, transfer, and diffusion of new technologies for specific developmental issues such as

1. Integrated share of natural resources, protecting the environment, and addressing climate change among the African Border States and achieving the UN (United Nations) Sustainable Development Goals, known as Agenda 2030.
2. Promoting democratic principles and institutions, popular participation, and good governance
3. Achieving economic, trade, social, and political collaboration, coordination, and convergence for the evolution of Africa's inter-state economic integration.
4. Management of trans-boundary water resources to enhance international water laws and regional cooperation. Africa has approximately one-third of the world's major international water basins, with about eighty International River and lake basins and fifty trans-boundary aquifers. Virtually all countries share at least one international water basin, and certain countries serve as the cradles of several international rivers (e.g., Guinea, an extreme case, has twelve such rivers).
5. The continent has huge potential for energy production through hydropower, for food production, and for environmental rehabilitation, with the inter-state integration linkages between water and energy.

Example:

The link between Nile River riparian countries and riparian countries drawing from Lake Edward (Uganda, Democratic Republic of the Congo) and Lake Victoria (Kenya, Uganda) . Cross-boundary water-transfer projects, from abundant reservoirs to those in less-endowed regions, that distribute water more efficiently and cost-effectively (Congo basin–Lake Chad water transfer project; Lesotho Highlands water-transfer project).

The first major indication that Africa was taking regional economic integration seriously came with the adoption of the Tripartite Free Trade Area (TFTA) Agreement in June 2015 in Egypt. The agreement covers 26 nations with a population of 720 million people It covers the Common Market for Eastern and Southern Africa (COMESA), the East African Community (EAC), and the Southern African Development Community (SADC) economic communities. The Agreement promises to do for the continent's economic freedom what the formation of the Organization for African Unity (OAU) in May 1963 did for Africa's freedom. The agreement signaled the possibility of achieving wider continental integration.

Negotiations for the creation of the Continental Free Trade Area (CFTA) were launched immediately following the signing of the TFTA.

20. Sons & Daughters of African Soil pro-Continental Agenda-2063

Known as the Continental Agenda 2063 of the Africa We Want Aspirations of African Leaders.

Agenda 2063 is the blueprint and master plan for transforming Africa into the global powerhouse of the future that aims to deliver on Africa's goal for inclusive and sustainable development and is a concrete manifestation of the pan-African drive for unity, self-determination, freedom, progress and collective prosperity pursued under Pan-Africanism and Renaissance as depicted hereunder.

- Galvanize and unite in action all Africans and the Diaspora around the common vision of a peaceful, integrated and prosperous Africa.
- Harness the continental endowments embodied in its people, history, cultures and natural resources, geo-political position to effect equitable and people-centered growth and development.
- Build on and accelerate implementation of continental frameworks including, most notably the Lagos Plan of Action (LPA), Abuja Treaty, NEPAD, the Comprehensive Africa Agriculture Development Programme (CAADP), and other similar initiatives.
- Provide internal coherence and coordination to continental, regional and national frameworks and plans adopted by the AU, RECs and Members states plans and strategies.
- Offer policy space for individual, sectorial and collective actions to realize the continental vision.

fig: Pan-Africanism ideals

The increased unity of Africa has made it a global power to be reckoned with and capable of rallying support around its African Policies in the 21st century. The Vision and African Aspirations for Agenda 2063 is founded on the African Union (AU) Vision of "An Integrated, Prosperous, and Peaceful Africa, driven by its own citizens and representing a dynamic force in the International arena." Agenda 2063 prioritizes several flagship projects as key in accelerating Africa's growth.

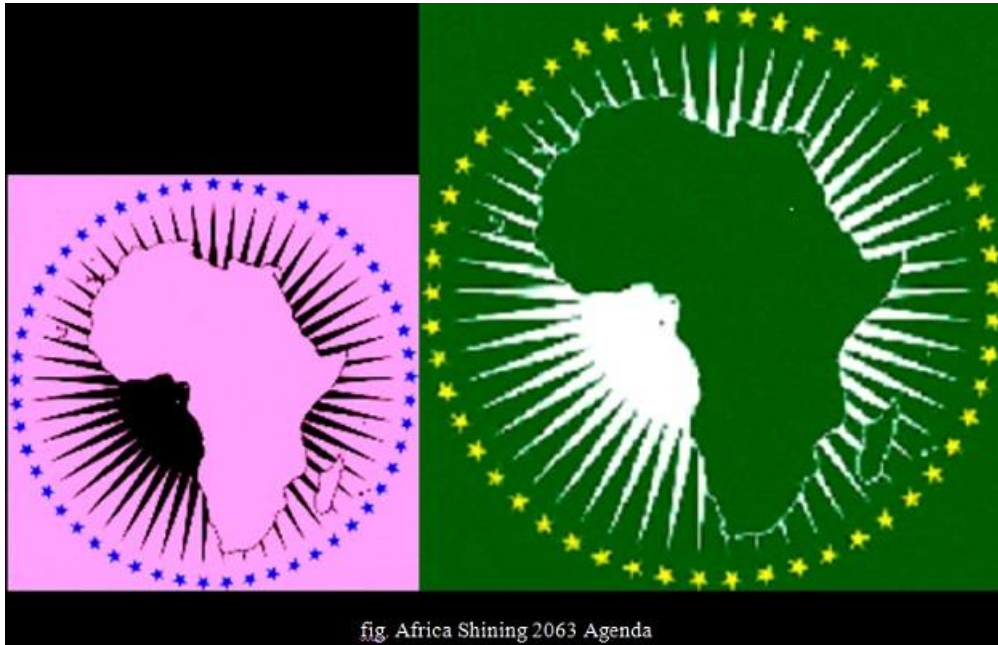


fig. Africa Shining 2063 Agenda

fig. Africa Shining 2063 Agenda

Agenda 2063's Inspiration

The need to envision a long-term, 50-year development trajectory for Africa is important as Africa needs to revise and adapt its development agenda due to ongoing structural transformations as follows.

1. Increased peace
2. Renewed economic growth and social progress.
3. The need for people-centered development
4. Global contexts- increased globalization & ICT revolution.

Long - term planning as per Agenda 2063 is unprecedented. African countries have long term plans like Uganda 2040, South Africa and Egypt 2050, Sierra Leone, Senegal and Cameroon 2035; while Malawi, Nigeria, Rwanda, Lesotho, and Cote D'Ivoire of visions ending 2020 and beyond 2050. Agenda 2063 fits within this tradition.

Agenda 2063's Seven Aspirations:--

1. A prosperous Africa based on inclusive growth and sustainable development;
2. An integrated continent, politically united based on ideals of Pan Africanism;
3. An Africa of good governance, democracy, respect for human rights, justice and the rule of law ;
4. A peaceful and secure Africa;
5. An Africa with a strong cultural identity, values and ethics;
6. An Africa where development is people-driven, relying particularly on the potential of women and youth; and
7. Africa as a strong and influential global player and partner.

chart. Seven aspirations @ Agenda 2063

Flagship Projects of Agenda 2063

The Flagship projects encompass amongst others infrastructure, education, science, technology, arts and culture as well as initiatives to secure peace on the continent.



fig. Fourteen Flagship Projects @ Agenda 2063

Agenda 2063 is developed by African stakeholders: Youth, Women, Civil Society Organizations, Diaspora, Think Tanks, Research Institutions, Government Planners, Private Sector, the Media, inter-faith leaders, the Forum for Former African Heads of State, Governments, African Island States, sectorial ministerial meetings and Regional Economic Communities.

By 2063, the mass out-migration of talented, educated and innovative Africans that characterized the brain-drain will change when Africa is the Centre of convergence of the world's best and brightest of the 21st century. The African Union has entered into a number of strategic partnerships such as: Africa- European Union partnership, Africa-South America partnership, Africa-China partnership, Africa-Japan partnership, Africa-US partnership, Africa-Arab League of States partnership, Africa – India partnership, Africa-Turkey partnership and Africa-Korea partnership.

The Africa of 2063 will result in the continent taking her rightful place on the global stage of the 21st century. The convergence with the rest of the world will be reflected in the wellbeing of her citizens, the dynamism of her economy, the unity of her people, the culture of good governance, democracy and respect for human rights and the rule of law that will have taken root, the peace and security enjoyed by her citizens, the status of her women, as well as the cultural renaissance that will be generalized throughout the continent making the 21st century Africa's.

21. Sons & Daughters of African Soil appraise State's credibility

This parameter of credibility rating is the newest in kind and first of its model in the World of Nations devised in Africa and on the Globe. Credibility rating amongst African States through the African Peer Review Mechanism (APRM) by evaluating the African States on their successes in a wide range of areas is called the credibility ratings of the African States.

And also, it is a unique experiment by the African Continent because it appraises the credibility of individual African States in orders to evaluate their political and economic governance in Africa and has no parallel in the remaining five Continents of Americas, Asia, Australia and Europe. Under the APRM mechanism, African States and their Leaders submit themselves to public scrutiny on the basis of the "African solutions to African problems" as the priority through which progress towards self-sustainability can be made as can be pictorially depicted and seen here.



fig. APRM's unique ideal depiction



fig. Emblem of the APRM

The African Union (AU) is a set-up that superintends the credibility ratings and in the occupation of promoting the well-being and one-upmanship of the largest African Continent entirely unlike the other larger Continents devoid of similar Annual Peer Review Mechanism.

A brief flashback of the AU with its vision and mission for peer cohesion is also incorporated hereunder since without which APRM would not have seen the light of the day primarily.

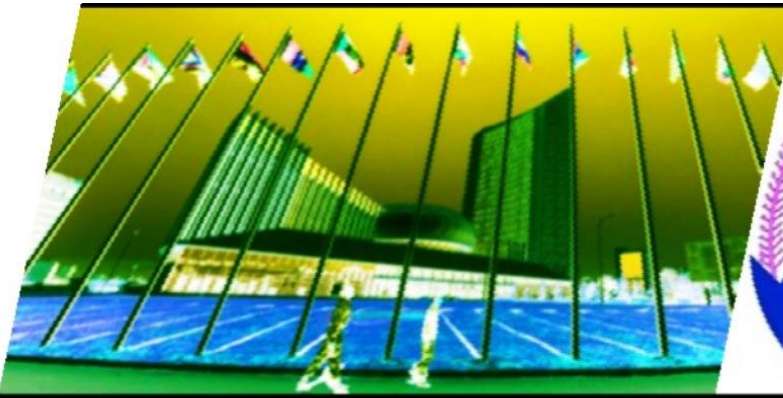


fig. AU headquarters, Ethiopia.



fig. AU's Emblem

The AU was founded on September 9, 1999 with the view to accelerate the process of integration within the continent so that it may play a more prominent role in the global economy whilst addressing social, economic and political problems.

The AU's predecessor, the Organization of African Unity (OAU) looked to create unity and solidarity among African states. It enabled member states to coordinate development and promote cooperation within the UN (United Nations) framework. Many of these remain ingrained in the AU's Mission. The AU represents 98 per cent of the countries that comprise the African continent (excluding Morocco). The just Objectives of the AU are furnished as follows.

1. To accelerate the political and socio-economic integration of the continent;
2. To encourage international cooperation, taking due account of the Charter of the United Nations and the Universal Declaration of Human Rights;
3. To promote peace, security, and stability on the continent;
4. To promote democratic principles, democratic institutions, popular participation and good governance.

For the integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in global arena, the African Union has been effective in boosting cooperation and unity within Africa, putting its efforts towards diminishing conflict and boosting democracy. According to the AU, Continental Africa is progressing not only in peace and security but is also flourishing in areas such as culture, education, trade both within and outside the continent and continuing to place importance on the empowerment of women. The UN Security Council acknowledges and praises the AU's efforts endorsing that the African Union (AU) has been proven to be successful.

The APRM focuses on Africa's Self-Assessment for Good Governance as Specialized Agency of the African Union (AU). Initiated in 2002 and established in 2003 by the African Union in the framework of the implementation of the New Partnership for Africa's Development (NEPAD), the APRM is a tool for sharing experiences, reinforcing best practices, identifying deficiencies, and assessing capacity-building needs to foster policies, standards and practices that lead to political stability, high economic growth, sustainable development and accelerated sub-regional and continental economic integration.

Member countries within the APRM undertake self-monitoring in all aspects of their governance and socio-economic development. The APRM Review Process gives member states a space for national dialogue on governance and socio-economic indicators and an opportunity to build consensus on the way forward.

The APR Forum of Heads of State and Government adopted the 2016-2020 Strategic Plan and the APRM Statute at the 25th Summit of the APR Forum held in Nairobi, Kenya. The 28th AU Assembly of Heads of States and Government further extended the APRM's mandate to include tracking of the implementation and overseeing the Continent's key governance initiatives.

The AU Assembly further extended the mandate of the APRM to include United Nations Sustainable Development Goals (SDGs), Agenda 2030 and monitoring of the implementation of the African Union (AU) Agenda 2063.

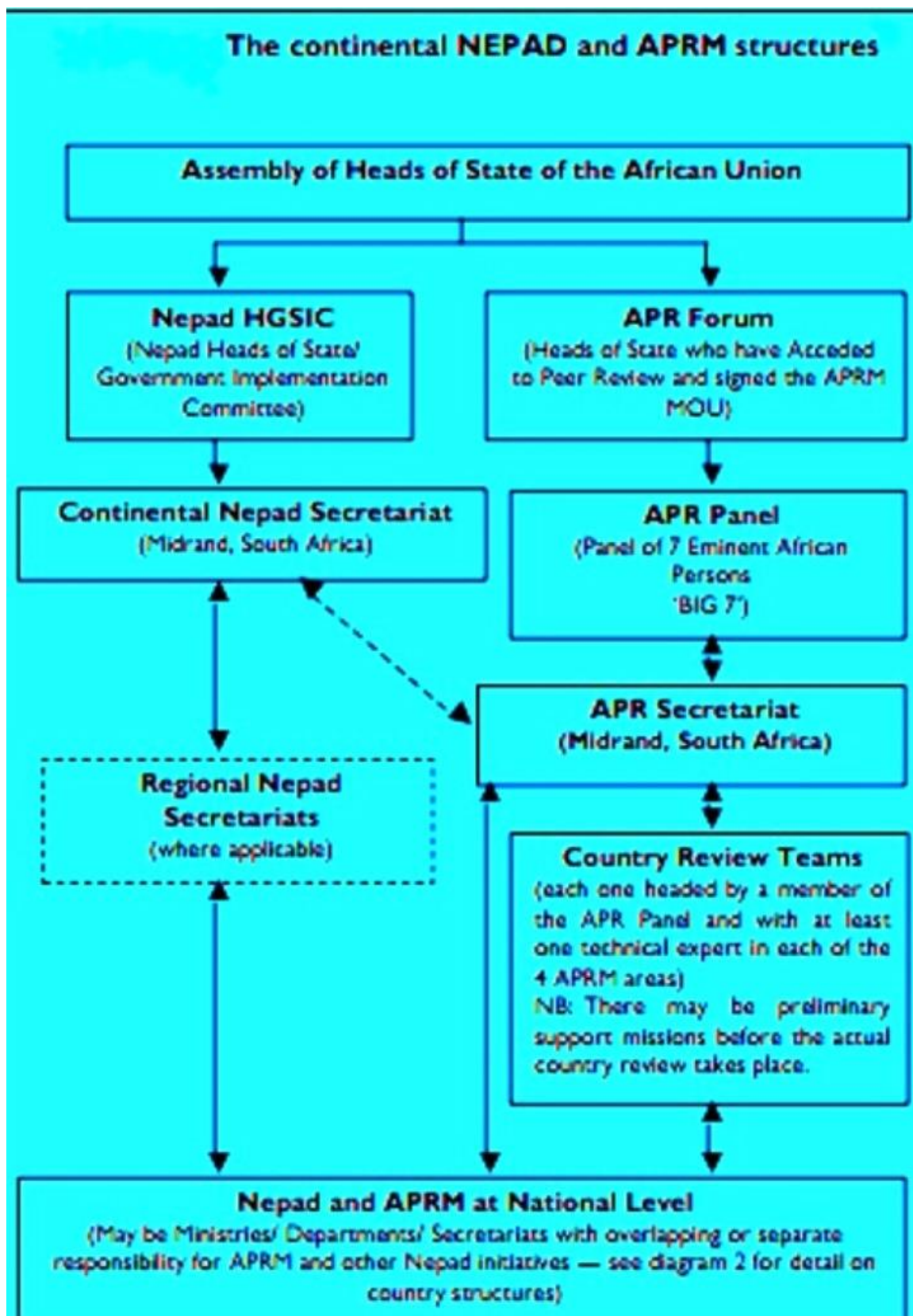


fig. chart showing NEPAD & APRM Structures

Not only Democracy and Political Governance (DPG), Economic Governance and Management (EGM), Corporate Governance (CG) but also the Broad-based Sustainable Socioeconomic Development (SED) is reviewed through the APRM. The APRM drafts a report on the Country under review and the PEER REVIEW takes place at the level of the APR Forum, using the APR Panel’s report on the team’s findings as a basis. The APR Forum discusses these recommendations with the Reviewed Country’s leadership and the FINAL REPORT

Within six months, after the peer review. The published Country Review Report must be tabled in sub-regional institutions (Pan-African Parliament, African Commission on Human and Peoples' Rights, AU Peace and Security Council, Economic, Social and Cultural Council of the African Union). The report is then made publicly available. The objective of the APRM Second Generation Review is to assess progress made in Governance and Socio-economic Development in Member States in the period since the Base Review. The specific objectives are to:

- Reinvigorate, rationalize and institutionalize the APRM in governance reforms within a Member State.
- Appraise to what extent the National Program of Action (NPOA) is implemented and its continued relevance, on the basis of which a new NPOA with a few key actions will be proposed;
- Facilitate the development of a second NPOA with greater focus and based only on key actions.
- Make the APRM Review process more relevant to citizens' needs, more cost-effective and in tune with the Agenda 2063 priorities and goals

The National Program of Action (NPOA) is divided into short-term, medium-term and long-term goals and is continuously monitored by the National Governance Commission/Governing Council, or a smaller body of state and non-state representatives. Progress Reports on implementation are presented annually to the APR Forum. The APR Secretariat follows up on commitments made, holds regional workshops to share best practice identified in the reviews, and offers technical support to fulfill APRM plans.

APRM's National Governing Council (NGC) & Strategic Partners

The National Governance Commission/National Governing Council (NGC) is the body that oversees implementation of the APRM process at the Member State level. In addition to providing guidance in terms of policy direction, the NGC ensures professionalism, credibility and independence of the national APRM self-assessment and review processes. The NGC is composed of key stakeholder groups from government, civil society and the private sector, in line with the APRM principle of broad-based participation.

The APRM has entered into special support agreements with partner institutions designated by the Forum as Strategic Partners. These are: African Capacity Building Foundation (ACBF), the African Development Bank (AfDB); Mo Ibrahim Foundation; United Nations Economic Commission for Africa (UNECA); Office of the Special Advisor on Africa (OSAA); United Nations Development Programme (UNDP) Regional Bureau for Africa.

Ghana has been the first country to operationalize the APRM.



fig.An emblem@APRM

A detailed overview of the Peer Review Process undertaken in Ghana was between March 2004 and March 2005 when Ghana presented its report to the APRM Secretariat. The Ghana government established within its Foreign Affairs Ministry, in 2003, the APRM Governing Council. The Governing Council was made up of respected non-state actors drawn from civil society, religious leaders and the public. It was set up following much public consultation with the purpose of providing leadership to the APRM process. Factors that were key to the success of the Governing Council included its independence from the government and the transparent nature and areas included:

1. Governance: Centre for Democracy and Development
2. Economic Governance: Centre for Policy Analysis
3. Corporate Governance: Private Enterprise Foundation
4. Socio-economic Development: Institute of Statistical and Economic Research.

Ghana's National Self-Assessment Report was analyzed by all stakeholders including government. The final product comprised of the Consultative Report, four major appendixes on each of the areas and a Program of Action. It gave Ghana an opportunity to presents its:

1. Program of Action
2. Priorities of implementation of the Program of Action
3. The Program for implementation
4. The Human Capacity and Institutional Needs for implementation
5. Programs to establish a monitoring program for the Program of Action.

The final stage of the APRM will be making the country report public and it was the political commitment within Ghana that made it a success and that the Review drew Ghana one step closer to achieving regional growth and development.

Ghana's local and national institutions have been mandated with the Program of Action that they will implement and develop. It was crucial to ensure that countries owned their own Programs of Action, which would inform on their development programs and implementation. The final lesson to draw from Ghana was its commitment to regional integration. It was to review the good and bad practices and to identify the best practices so that Africa as a whole could have better governance.

The essential information put in the public domain by the APRM's Secretariat in the credibility context is under the tabulated-heads shown below.



COUNTRY	DATE OF ACCESSION	PUBLICATION DATE OF PEER REVIEW	REVIEW REPORTS	PROGRESS REPORT PUBLICATION DATE	PROGRESS REPORT	WEBSITE ADDRESS
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fig. classified heads of information for member's peer review

The seven African States, viz... Algeria, Benin, Burkina Faso, Chad, Djibouti, Ethiopia and Ghana are in the tabulation @ APRM.

COUNTRY	DATE OF ACCESSION	PUBLICATION DATE OF PEER REVIEW	REVIEW REPORTS	PROGRESS REPORT PUBLICATION DATE	PROGRESS REPORT	WEBSITE ADDRESS
Algeria	9 March 2003	1 July 2007	1 st Country Review Report	31 Jan 2009 July 2012	1 st Progress Report 2 nd Progress Report	Algeria Secretariat
Benin	31 March 2004	30 Jan 2008	1 st Country Review Report	31 Jan 2009 30 June 2011	1 st Progress Report 2 nd Progress Report	Benin Secretariat
Burkina Faso	9 March 2003	25 Oct 2008	1 st Country Review Report	30 Jan 2010 30 June 2011 14 July 2012	1 st Progress Report 2 nd Progress Report	Burkina Faso Secretariat

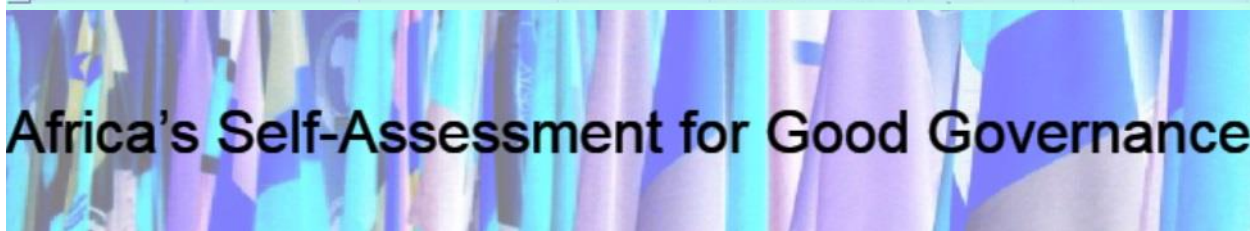


chart. APRM member's peer review

COUNTRY	DATE OF ACCESSION	PUBLICATION DATE OF PEER REVIEW	REVIEW REPORTS	PROGRESS REPORT PUBLICATION DATE	PROGRESS REPORT	WEBSITE ADDRESS
Chad	26 January 2013	28 January 2017	1 st Country Review Report	No Progress Report		Chad Secretariat
Djibouti	1st July 2007	28 January 2017	1 st Country Review Report	No Progress Report		Djibouti Secretariat
Ethiopia	9 March 2003	29 Jan 2011	1 st Country Review Report	No Progress Report		Ethiopia Secretariat
Ghana	9 March 2003	19 June 2005	1 st Country Review Report	28 Jan 2006 30 Jan 2008 31 Jan 2009 Tabled July 2012 (but no discussion)	1 st Progress Report 2 nd Progress Report 3 rd Progress Report 4 th Progress	Ghana Secretariat

chart. APRM member's peer review

The African Peer Review Mechanism in a nutshell is appreciated as follows.

1. What is APRM?

The African Peer Review Mechanism (APRM) is an instrument voluntarily acceded to by African Union member states meant to function as an African self-monitoring mechanism. Its primary purpose is to foster the adoption of appropriate laws, policies, standards and practices that lead to political stability, high economic growth, sustainable development, and accelerated sub-regional and continental economic integration. This goal is achieved through sharing of experiences, reinforcement of successful and best practice, as well as identifying deficiencies and assessing the needs for capacity building.

2. How are countries judged?

The APR process is designed so that countries at different levels of development and governance can join—countries will not be judged against a hard pass-fail system. Rather, the review intends to candidly assess the country's biggest problems, identify needed actions and secure commitments from the country under review for fixing those problems.

3. What are the objectives, standards & codes, questions & indicators?

To measure performance and progress, key objectives, standards, criteria and indicators have been identified in the four key areas of review: Democracy and Political Governance, Economic Governance and Management, Corporate Governance, and Socio-Economic Development.

The objectives define the essential elements of the overall goal that must be achieved in a measurable way.

The standards and codes are those approved by African countries, individually or collectively, with regard to 'how' they govern themselves and manage their societies, economies and socio-economic development. The standards and codes are meant to give guidance and reference. Countries will not be marked against whether they adhere to these or not, instead the purpose is to ascertain their familiarity with these standards and codes, and the extent of their application.

The questions serve to focus on what the country has done with regard to the objectives and the codes, how it does it and with what result.

The indicators are the type of evidence that is expected in the responses of countries. They serve to highlight aspects of the objective, standard or code that are generally recognized as measures of performance.

4. What is the Self-Assessment Questionnaire (SAQ)?

The APR questionnaire acts as a template and a guide to analyzing governance. Countries can modify it if needed. It asks whether the country under review has ratified the designated treaties and codes, and whether they have taken the requisite steps to give such agreements legal force by adopting them into national law or setting up the required institutions and systems to give the treaties effect. The SAQ is divided into four sections: Democracy and Good Political Governance, Economic Governance and Management, Corporate Governance, and Socio-Economic Governance. Each section includes a list of relevant standards, major objectives, questions under each objective and indicators, which help flesh out the intent of the questions.

5. What is the APRM Panel?

It consists of the Panel of Eminent Persons who are appointed to oversee the review process and ensure the integrity of the process, to consider review reports and to make recommendations to the APRM Forum.

6. What is the APRM Forum?

The forum is the highest decision making body in the process and is composed of the Committee of Participating Heads of State and Government.

7. What is the Country Review team?

This team made up of independent consultants and led by the Eminent Person responsible for a country's review is responsible to produce the APRM report on the country and review progress on a country's Program of Action.

8. Africa's self-assessment for what? Is it for "GOOD" (or) for "BAD"? Look here.



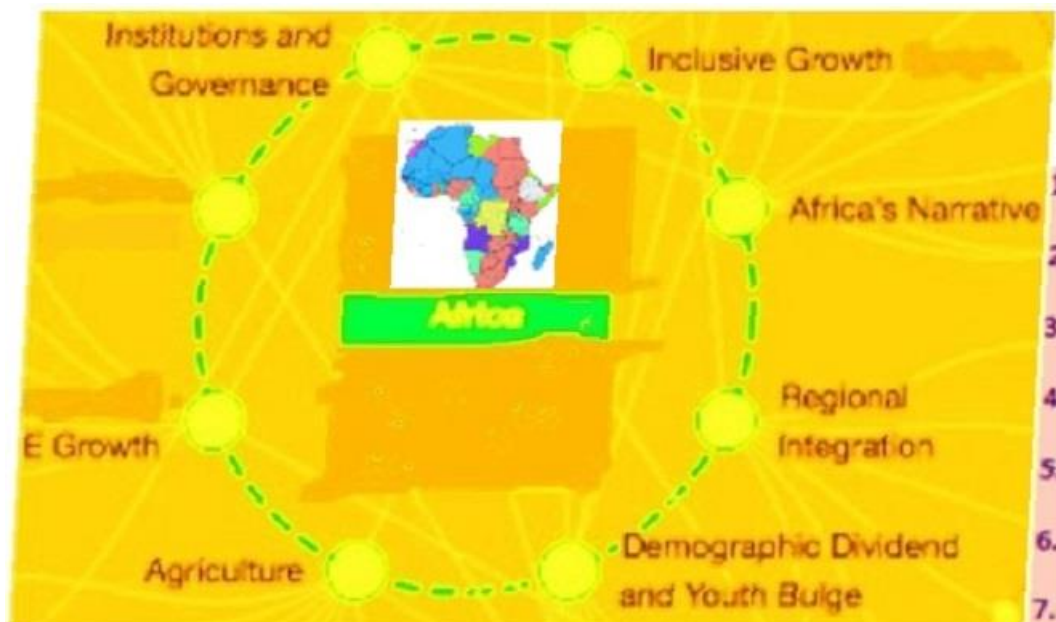


fig. Modern Africa with self-assessment for good

22. Sons & Daughters of African Soil exhort the Media Transparency

The African Media for Transparency is the social urge.

The World is now passing through the 21st Century making ventures out of the quality of its human inhabitants, chiefly, the Freedom!

Also called, the ‘Free People’ by all of the Constitutions of the Sovereign Nations on the Globe who came together and united themselves under an umbrella for the Nations, by the Nations and of the Nations known as the ‘United Nations (UN) or the United Nations Organization (UNO) .’

Therefore, the ‘CHARTER OF THE UNITED NATIONS’ at the outset, says,

“WE THE PEOPLES OF THE UNITED NATIONS DETERMINED”

“To promote social progress and better standards of life in *larger freedom*”!

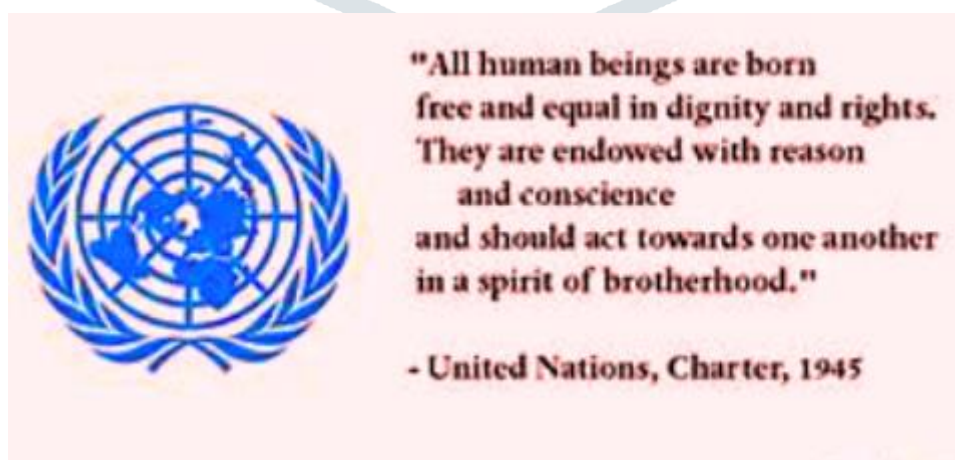


fig. United Nations Charter

Both the above two words of larger and freedom read out together as ‘larger freedom’ sounds to imply making explicit the inclusiveness of the Free Press & Journalism, Media Freedom, Media Transparency and Governance of Nation to Nation as well as the totality of the Nations globally.

At the moment, minding and reminding myself as Student-Researcher investigator, I find that it has been well said that 'Africa' is considered a Nation/Country and a Continent in the Discipline of 'Area Studies' at one and the same time or interchangeably which facilitates the ideal of my investigation in a nutshell about the African Media for Transparency.

Media Freedom, Transparency and Governance are the inseparable triad for overall wholesome well-being of the governed in our World of Information, Policies, Law & Order, Military and Civil & Health Services whereas in Africa, the African Media for Transparency has been the superior public goal for good governance everywhere and all over the Continent. To the best of my investigation and belief, the informative knowledge discloses that there exists in Africa a free and independent media too beyond any suspicion or inferiority complex complicated psychos as could be comprehended from carried forward 4-example-study of African States of Ghana, Rwanda, Kenya and South Africa.



fig. Map showing Ghana, Rwanda, Kenya & South Africa

An Example of Ghana

In Ghana, the Media are generally now perceived to have become the backbone of Ghanaian democracy and freedom, acting as watchdogs and reporting incidents of corruption and misuse of power. The effectiveness of the media is very timely and unbreakable.

Further, the following provisions in the Constitution of Ghana are the highlights.

The Ghanaian (West Africa) Constitutional Provisions for Media Transparency

The Chapter 12 of the 1992 Constitution spells out the freedom and independence of the Media, guaranteeing the freedom and independence of the media and explicitly prohibiting censorship.

1. The Constitution provides that there shall be no impediments to the establishment of private press or media; and in particular, there shall be no law requiring any person to obtain a license as a prerequisite to the establishment or operation of a newspaper, journal or other media for mass communication or information.
2. Subsequent sections assure the independence of newspaper editors from government harassment and the freedom to uphold the principles of the Constitution.
3. State-owned media are instructed to afford fair opportunities and facilities for the presentation of divergent views and dissenting opinions.

The Ghanaian Constitution also created a National Media Commission to undertake the following vital functions to

4. Promote and ensure the freedom and independence of the media for mass communication or information.
5. Take appropriate measures to ensure establishment and maintenance of the highest journalistic standards in the mass media, including the investigation, mediation and settlement of complaints made against or by other mass media insulate the state-owned media from political control.
6. Make constitutional instrument for the registration of newspapers except the regulations provide for the exercise of any direction or control over professional functions of a person engaged in the production of newspapers or other means of mass communication.
7. The Article 172 insulates the National Media Commission from the direction or control of any person or authority in the performance of its functions.
8. The National Media Commission is prohibited from exercising any control or direction over the professional functions of a person engaged in the production of newspapers or other means of communication.
9. A major punishment on the Ghanaian media and democracy has been done away with by the Ghanaian Parliament, on July 27th 2001, which has unanimously and retroactively repealed the criminal libel laws that had been used to incarcerate journalists.

Example of Kenya

Anti-corruption:-- In Kenya, for example, the press is seen as crucial whistle-blowers for corruption;

Example of Rwanda

Manipulation and Trespassing of Freedom: -- In Rwanda, the Freedom-issue is complicated by the role played by some journalists and others who masqueraded as journalists during the 1994 Rwandan Genocide.

Example of South Africa

Media Transparency Activities: -- Section 16 of the South African Constitution lays out as a right that the media should be free. In South Africa , Press & Media transparency activities galore such as the Office of the African Representative of the World Press Freedom Committee, the South African Chapter of the Media Institute of Southern Africa (MISA) and the Office of the Chairman of the Media Freedom Committee of the South Africa National Editors' Forum .

The South African Institute of International Affairs (SAIIA) is non-government think-tank and an African home for stimulating public engagement for good governance, democracy and international issues. Since 2002, SAIIA and APRM (The African Peer Review Mechanism) have promoted public debates and discourses in Africa by linking citizens and governments through print media of journals and open publications in almost 20 African Countries most freely and independently establishing media transparency.

Africa's premier governance and accountability tool, 'The African Peer Review Mechanism (APRM)' mentioned that for good governance a free and independent media is to be ensured to analyze key policy and governance issues in Africa for local public and global consumption altogether within Africa and outside Africa with freedom of expression issues coverage for the sake of the African Union (AU) and 'Good governance' required to show that the African media functioned freely.

Ghana's APRM stressed on the Media and civil society participation in governance. It elaborates that there is considerable space for civil society and media involvement in governance in Ghana. A wide array of organizations, interests and actors lying between the household and the State have, historically, evinced interest in facilitating governance in the broad sense of the word. Many have organized to resist oppressive rule, to enhance lawfulness, the rule of law and citizen participation in grass-roots democratic practice, or to build structures for fostering accountability. Others have been beholden to the state and have participated in propping up various brutal and kleptocratic regimes. Especially in recent times, however, many civil society groups have partnered with the media, challenging the legitimacy of governmental policies and actions against the yardstick of good governance. The frontiers of civil society are participation in governance and are constantly being expanded. Civil society can be seen to include non-governmental organizations; community based organizations, think-tanks, the media, and traditional leaders. Even so, civil society in Ghana is yet to mature as an effective check on the exercise of governmental power and as a partner and critical player in analyzing and solving public problems.

As finality to my investigation, let me submit the aforementioned once again to conclude as follows.

Media Freedom, Transparency and Governance are the inseparable triad for overall wholesome well-being of the governed in our World of Information, Policies, Law & Order, Military and Civil & Health Services whereas in Africa, the African Media for Transparency has been the superior public goal for good governance everywhere and all over the Continent. To the best of my investigation and belief, the informative knowledge discloses that there exists in Africa a free and independent media too beyond any suspicion or inferiority-complex complicated psychos as could be comprehended from brought forward examples such as above.

23. Sons & Daughters of African Soil look-through Women-laborer Reforms

As a research-study-strategy, the African woman-laborer reforms are gone into by me with recourse to the African Muktano (=> seminar) Flow-chart readily created by me in a short span of research-spirit and the same is presented just below. Based on the 5-informational foundations input in the flow-chart, there are developed 5-pointed or the penta-self-obvious-slide-show to put forth the essence of the reforms research.

Of the African situational (colonial/freedom/independence/democratization) and social setup's affairs and circumstances, women-laborer's progress has indeed assumed a great deal of importance as social development in the form of structured reforms. For simplicity-sake in absorbing the several kinds of factors that led to supportive reforms in the African societies, the flow-chart enjoys the slide-support-literature embedded which is self-explanatory. The set of information filaments & structures thought-out in this detecting-exploration are non-bossy and politics-proof mechanism that might serve as the infrastructure-faith. There are two applied contexts relied upon by me as a student-researcher for exploration of the women-laborer Reforms in African Societies.

The first context is that the slave trade decimated & destroyed African's Family, Society and Social System while the African women have successfully emerged into Freedom from Colonialism, Apartheid, Slavery, Human-trade, Domestication and last but not least important hidden serial African Dictatorships.

Secondly, the World of the 5-Continents is not necessarily male dominated in that the men are politically classical trouble-makers for women but, the World is also female-dominated as per the African Continents' political History of intelligent Queens & powerful Queendoms which means that the maladies of dehumanization, backwardness & social suppression of the Females (Women) are impossible in contemporary times of Educative Democracies, non-traditional dynamic Knowledge(s) & Innovative University setups too which are born out of the Rule of Law's 'Wisdom'(neither Kingdoms nor Queendoms !) . So, Reforms are understandable with an open mind for women's services like labor management, employment, public life, military & Governments in Africa. What has been development in Africa has been the transplant development carried out by Euro-American Empire & African elites.



fig. Flow-chart

Women-laborer Reforms have become important without which liberated African development cannot be realized to the fullest extent in content, quality, quantity and visionary-scope to be called by Africans, for Africans and of Africans. This is the endogenous mind of the Africans and for that matter, of the African women as well as of the women-laborer Reformers in the African Societies.



To prefacing definition of African women at the outset would set the tone for researching into many evolutionary stages. The progressive women-labourer-reforms in African Societies are in structured-curriculum-fashion of a sophomore's beginning .This defining activity paved the way to using applied contexts without standard-level hypothesizing's later-verifiability owing to a preferred heuristic analysis. However, within the reach of practical conclusion across spectrum of academic fields of researchers, methodologists and research repairs Universe! Definition of African women by simple saying that expresses practical wisdom is contained in two African proverbs to fathom. The African women can make or mar anything while power is handed down through the African mother's breast milk. That's why, long time ago, they survived the atrocious deeds like the slave-trade, partition & colonization which destroyed and decimated Family, Society and Social System. As per Efuia Graham & Wendy Davies (1989) , " Definition of "African Women " " is further explored ; they defined " There are obvious dangers in generalizing about African women – just as there would be in speaking about " European men " or " Latin American children " , and they elaborated " Consider, for a start , the enormous size of the continent and the wide range of geographical and climatic conditions it embraces . The historical and political contexts are equally diverse; it is only comparatively recently that nation-states as political entities have existed in Africa , and more recently still that any notion of shared continental identity and concerns has emerged . Although external influences tend toward the creation of a uniform materialistic culture , which is particularly evident in the cities , traditional forms of culture and social organization remain a dominant force in many communities .



PENTASLIDE RESEARCH

- **Point 1. Comparative Approach**
- **Point 2. Labor ethics in African Societies with popular women-labor-Philosophy**
- **Point 3 . African women at the bottom of ability to work/labor vs educational opportunities in domestic Trade /Industry/Government.**
- **Point 4. Identification of women-labor-market**
- **Point 5. Case-study/Interviews/Questions/General Approach/African Area-specifics on women laborers' problems in modern households**

African women have successfully emerged into Freedom from slavery, apartheid, colonialism, human trade, domestication and last but not least important hidden serial dictatorships. In other words, the centuries-old political history of the African Soil & Continent had literally spoken and written volumes of Himalayan evidence on intelligent African Queens and powerful Queendoms that are not just figment of imagination but virtual contradiction to the general notion of male-domination by female-suppression in this World of 6-Continents (Africa, Asia , Australia, Europe, South America & North America) proving itself detrimental and destructive to the maladies of evilsome social suppressions, economic backwardness, male-bondages and dehumanization. The women-laborers in African Societies from ancient times were thus said to have evolved so as to unforget .

Women-labourer in African Societies

BACKGROUND

The slave trade decimated & destroyed African's Family, Society, and Social System.

African women emerged into Freedom from Colonialism, Apartheidism, Slavery, Human-trade & Domestication .

Our World is not necessarily male dominated but also female-dominated as per African History of Queendoms .

So, Reforms are understandable with an open mind for women's services like labor management, laborer- employment, public life, military & Governments .

Dehumanization, Backwardness & Social suppression are impossible in Educative Democracies, non-traditional dynamic Knowledge(s) & Innovative Universities .



As for the Kinds of African Societies, here too , there is very great diversity . An important general distinction can be drawn between matrilineal and patrilineal societies . In those societies where descent is reckoned in the female line , women tend to have rather more rights and freedom than they do in the patrilineal communities .In matrilineal Akan society in Ghana , for example , girls are highly valued .When an Akan woman marries she retains a considerable amount of independence and can normally rely on continuing support from mother's side of the family . She is not obliged traditionally to move in with her husband , and she can inherit property and gain access to land through her mother's family . In Ewe society , which is patrilineal , a woman is expected to move into her husband's compound when she marries , and is dependent on her husband to allow her access to land . Other factors are equally important in shaping women's lives . Political systems—from the egalitarian forms found , for example , in Eritrea and Tigre , to the repressive apartheid regime in South Africa —as well as religion and social class all have an impact on both men and women , but affect women in particular ways . “

Point 1. Comparative Approach



❑ **Women laborers & Labor Reforms through Africa Area Studies**

- ❑ We get to know conventional connectivity in Labor Reforms Evolution through Africa's relations with America , Briton, France , Germany , Europe , Russia, Dutch , Belgium , Italy , Portugeese, Asiatic China & India .

A. Labor & Labor History in Africa: A Review of the Literature

- ❑ No Subject has in recent years so intruded into the scholarly literature of Politics & Economics on Africa as the African worker.
- ❑ The workers as a class assume special political importance & the literature on African labor is thus political .
- ❑ Historical & Societal Labor Discussions present abundantly in recent African literature .

❑ **B. African workers and the Universities' Mission to Central Africa**

- ❑ Christian working communities used African women as household labor .
- ❑ Historians recorded Religious Conversions & Christian Africans .
- ❑ British Christian Societies employing slaves reformed freed slaves into skilled workers.
- ❑ Connections between *African workers* , Christian missions in late 19th century Zanzibar & Anglican-Universities' Mission to Central Africa hiring slaves are testimony .



Africa's modern development organizers, planners and reformers alike recognized as crucially important the role of African women in the socioeconomic life of Africa. Women and development is a primitive niche cast aside by women in development as contributors to the Agriculture , Industry , Education , Health , Law ,Governance , Trade , Commerce , Science , Technology , Civil Society and Democracy alongside . Further , they realized that advancement of women –laborers is in the process of conferring both female and male characteristics to all types of phenomenon such as scientific and technological careers and employment opportunities , especially which were hitherto widely regarded as the preserve of men only . In other words, Science and Technology in Africa have got to be androgynized while development understood as modernization minus dependency.

Point 2. Labor ethics in African Societies with popular Women-labor-Philosophy

Women in workforce

- Main form of ancient African employment for women was market-hawker.
 - Legal & Cultural practices with Religious & Educational conventions have restricted women as workforce .
- Scholarly literature distinguished between work & paying work .
- Examples : uncompensated household work, childcare, eldercare & family-subsistence-farming .

Labor & Globalization

- Labor Unions & International Labor Movement influenced by female gender .
- New Academicism & Activism in Labor movement proliferated in Africa .
- Trade Union(TU) Structures & Policies framed for African women.
- African Students of International Labor & TU Education produced African International Literature & Research.
- Under TU leadership, Bargaining Gender Agendas (BAGs) became Reform in African Societies .
- The TU Research Groups formed Student's Research & Development Systems .

The women from every other part of the World looked forward with legitimate demands of reforms for women-laborers in the African Societies .This arose from diverse historical and political contexts of civilian systems ranging from the egalitarian forms to the repressive apartheid and materialistic culture in Cities side by side orthodox traditions nurtured by social organizations.

Along the lines of religions and optimistic social classes, Africans united in vibrant diversity given the swallowing size of Africa as Continent being four times as large as the forty-eight contiguous states of America combined with entire China, India & Australia in magnificent area dimensions.

African Women as the women in development are none else but the women in traditional rural society, women in the role of food production, urban economy, education & health industry, interaction between the customary and received law , socioeconomic process, centre of politics & development and female ownership of land ,food & family as economic & social security.

African women-laborers are into development without the denial of African women's ability to mobilize from the grass root level upwards to the pinnacle of untapped women-laborers' leadership and philosophy. To work out to deciding on priorities and reforms themselves, laborer-confidence, laborer-strength and laborer-independence are the African woman's qualities in tremendous supply. So also for performing, transforming and reforming potential of the African national & international women-laborer-asset in the global World.

Reforms are understandable with an open mind for women's services like labor management, employment, public life, military & Governments in Africa. The timely Women-laborer Reforms have become an utmost essential , necessary and crucial indispensability in kind without which liberated African development cannot be realized to the fullest extent in content , quality , quantity and visionary-scope to be designated as African-nationalism in terms of " by the Africans , of the Africans and for the Africans" in letter and spirit .This is the obtaining African endogenous mind-set and for that matter , of all the African women as well as of the women-laborer Reformers in the African Societies.

Throughout the African times of past , present and short-middle-long termed future , the above has been the strong ground and while facing the test of time in the contemporary times of Educative , Social & Economic Democracies , Democracies by Discussions , for Discussions and of Discussions and Demand for Supply of Non-traditional dynamic Knowledge(s). Besides, innovative Universities which have been products, byproducts and sub-products have given rise to the African Peoples' Democratic Constitutions of popular Rule of Law of the African Wisdom (neither the African Kingdoms nor the African Queendoms anymore and unthinking majority no more) that 'All Africans are equal before the African Law and Ignorance of Law is no excuse forming the African edict for the substantial Women-laborer Reforms in the African Societies.

Point 4. Identification of women-labor-market

Women as Agents of Labor Participation Reform in African Societies

Research writings on pre-colonial African women proved 'Female Agency' as centrality to African Societies. African women coped up with the colonial-era-challenges .

The scholars found women exercised power & authority .

- Result of above: women-labor-participation in African Societies.

Thus , African women are subjects but not objects in the African systems - present , past & future .

Gender-analysis-of-labor-market-outcomes-in-Sub-Saharan-Africa

Globally, women are working under labor market uncertainties & gender differences in wage gaps and part-time-works .

International Labour Organization monitors global employment trends for women .

The global ETP (Employment to Population) ratio stood at 60 % .

Sub-Saharan Africa demonstrated increased ETP ratios for women implying lesser gender differentials.

Thus, women's participation in labour market is relatively high in Africa compared to the World's implying higher acceptance of women's work in African societies & better opportunities for women .



Point 5. Case-study/Interviews/Questions/General Approach/Area-specifics on women laborers' problems in modern households

□ A Case Study @ Economic Status of Cameroon Women

During pre-colonial times, Cameroon women influenced issues /decisions/tasks of domestic as well as external performance and their status was generally higher . This was called their economic super power without Honors & Status.

- Women still practice as a tradition , rudimentary methods of Agriculture to produce food for their families & for Africa at a time even when Demand for food has risen substantially.

Despite women being economic backbone in Africa , largely marginalized in African society in the modern times.

Upper & Lower class women got ignored against male interests, whether directly or indirectly, consciously or unconsciously.

□ Gender at Work in Africa: Legal Constraints and Opportunities for Reform

Globally , half of women's productive potential is unutilized .

The share of women who work full-time for an employer is below 15 % in Sub-Saharan Africa .

Women consistently more likely to work part-time than men .

- Fewer women participate in the labour force — those who participate tend to be in less secure and lower paying jobs and sectors .
- women on average earn less than their male counterparts for the same work.
- Working Women are disadvantaged relative to men on every global indicator related to economic opportunities .

It cannot be gainsaid that an African woman's might exists in the roles of mother, sister, daughter, wife , mother-in-law , nanny and grandmother .These are the domestic traditional roles.

Africa has the highest growth rate of female-owned businesses.

fig. African businesses' state

The Non-traditional roles outside African homes in the situations accompanied by man-made circumstances of global and regional shifting sands in living styles , namby-pamby cultural nationalisms , working and industrialized economies , polity, politicians, plural societies, hybrid-generations and populace embedded with the diasporas on account of the African Civics & Politics attracted African women from all walks of life bringing them out into the public panorama of Trade-Commerce-Industry's publicity with social limelight in the post-industrial evolutions in the 18th-20th century World in general and in the African Continent of 54 Nations in particular .

Slide Summary

- **What has been development in Africa has been the transplant development carried out by Euro-American empire & African elites.**
- **Women-labourer Reforms have become important without which liberated African development cannot be realized .**



Women-labourer Reforms in African Societies

24. Conclusion

Africa is known as the rising continent. This statement reflects Africa's positive moment with the enhancement of democratic and developmental achievements in terms of electoral, political, societal, economical, scientific and technological transformations. African States serves as an example among the nations of the world for qualitative democracy besides the democratic-gender-equality of population of sons and daughters of African soil in public life to serve their Continent which has gradually reached the acme of the democratic rule of African Laws ever since freedom and independence from the colonial clutches of colonial rules, policies and regulations.

In democracy, 'development is inbuilt' is the understanding of the sons and daughters of African soil with their spirit of equality of all African citizens in the democratic function of their State Governments. Africa marches ahead as a sovereign continental entity in the world. When it comes to citizens' participation in elections to local, regional and national bodies, it is rightful to think that there is no indiscrimination and even an iota of marginalization of any section of the African population to exercise free willpower without reservations and /or compulsions. This is the inherent energy of the sons and daughters of the African soil so far as democracy is concerned. The political parties are a social and democratic phenomenon in Africa with constitutional reforms. Democratic competition among political organizations prevails with multi-party-ideological frameworks to earn name and fame through selfless services in the African States within the entire continent. The overall state of democracy and developmental affairs with regard to the African legislations, legal and institutional frameworks including constitutional reforms are indicators of a progressive humanistic civilization called the sons and daughters of African soil highlighting Africanism in their actions, acts and words.

Those aspects of African civilization and contemporary life either from the disciplinary or the general point of view with understanding of the major transformations facilitating the Africanism reflected by democracy rise in this Continent provides knowledge on the interwoven dimensions of social, political and economic values. As a united Continent of 54 African States, the people of Africa came up from a very thorny social experience in the life of an entire civilization proving to the World their oneness and merit as the sons and daughters of African soil making a mark as a shining Continent. It is a far more complex human occurrence that commenced 60,000 years back when 150 people, the average size of a hunter-gatherer community, walked out of a rift valley in eastern Africa and started spreading all over the world. In 1983, a very interesting experiment was carried out on the heredity structures of people living in five distinct geographies. It revealed that all those people whose heredity was tested in those five distinct regions of the world traced their ancestry back to a common African mother. The definition of African women by the simple saying that expresses the practical wisdom is contained in the twin African proverbs to fathom that the African women can make or mar anything, firstly and power is handed over through the African mother's breast milk ultimately! The bold initiatives of the hunter-gatherers onwards, traders, preachers, conquerors and explorers of every shade and hue shaped the progress of Africans as it evolved into Africanism.

It is true in their transition from traditional to modern systems of value, in the field of democracy and development. African Solidarity's vision stretches beyond the limited frontiers of Continent.. The United Nations (UN) praises that Africa has set 'Gold Standard' for African Solidarity citing unmatched African generosity to those seeking hospitality and safe haven in Africa vide the African political and social missions of global fight to eradicate statelessness, migrants, victims of war and persecutions, refugee-protection and forcefully-displaced-persons-settlement and their rehabilitation inside Africa permanently. The World and the UN have drawn constant inspiration from African leadership, African vision and African compassion according to the UN Secretary-General Antonio Guterre's praise showered on the African Union (AU) at Addis Ababa (recently, on 10-2-2019) and unfortunately the richest Nations are not so better serving the refugee-cause like Africa and therefore,



fig. UN Secretary General Antonio Guterres

Africa has set the Gold Standard for Solidarity. Africa is the only quarter of the world where African Solidarity amidst spate of political and social missions overlooking the narrow confines of class, race, tribe and religion. In Africa, the speed of change in almost every discipline of human effort is something to comprehend and in consonance with the hallmark of fame that Africa is the motherland of the human race. That's how, the traditional focusing on value systems, social structures, economic activity and democratically affiliated formations of governance systems surface in the Africanism of the sons and daughters of African soil. Over the past decade, the growth of the African continent has been, to put it modestly, remarkable. What is more, the advances being made in Africa are not limited solely to economic growth, but have been spread across the board. The current spike in education, standard of living, health, and governance is set to keep increasing over the next 30 years and beyond. As home to seven of the 10 fastest growing economies in the world, the continent has in the past few years received a slew of attention from investors, commentators, developers and philosophers alike. With an abundant store of virtually every resource in the world (land, oceans, minerals, energy) and a population of over a billion people, the interest in Africa today is its scientific rise and from the economic perspective, Africa is now the second most attractive investment destination in the world. This positive view of Africa is due to the rising African economies attracting the World. From 2016, growth was much faster in Ethiopia, Ghana and the Democratic Republic of Congo and the African countries like Seychelles, Botswana, Mauritius, Gabon, South Africa, Gambia and Ghana all had more mobile subscriptions per inhabitant better than the European Union's average of 1231 mobile subscriptions per thousand inhabitants, for example. The internet, cable cafes and cyber-plazas have become available in Africa promoting emotional intelligence and emotional investment by African men and women. In 2014, African civil space program spending was about \$185-million compared to the global \$42.4-billion. The largest African spenders were Nigeria (\$66-million), Algeria (\$45-million), South Africa (\$31-million), and Angola (\$26-million).

Africa is the largest place on earth that it is possible, most of the time, to overlook. But, such an outlook is eternally not a wishful mindset. The practical and simple reason is in Africa's arithmetical information, which renders Africa materially relevant. According to the United Nations (UN), Africa's population will triple between 2000 and 2050 from 800 million to 2.4 billion. It will then double to 4.2 billion between 2050 and 2100. The African population has already reached almost 1.3 billion people, more than double the population of the European Union with 512 million people, at the end 2017. The same is going to matter for debates and especially, among academic scholars about the future of Africa, demographically, for Africa is expanding at a rate unmatched by any other continent just like its large endowments of natural resources becoming global attraction attributed with the fame of 'Virgin Continent Africa'.

As I said in the Abstract "America is worthwhile under the leadership of H.E. Donald Trump, who made his way to the White House by promulgating the single pointed missile of 'America First' in the electoral democracy of the United States loaded with the fuel of 'Americans lead Americanism'! The uniqueness and national population identification acquire an incremental worth day-by-day in today's world through the people-to-people educational Universities, innovative Science, tourism and diplomatic missions of dignity and honor for the populations and armies on the respective soils.



fig. H.E. Donald Trump, present USA President

In the same vein, the sons and daughters of the African Soil are pro-democracy and development-oriented making headlights of Africanism, i.e., their uniqueness and national population identification of the African Solidarity, African Union and African Continent”.

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I've passed the M.Phil. annual written examination of the University of Mumbai in October, 2018 in the first attempt with the Class-Study-Material-Course-Assignment-Seminar-Work in the Subjects of (1) Global Relations & Africa. (2) Area Studies & Contemporary International Relations. (3) Research Methodology (incl. Art of Thesis Writing).

My seven Research Papers’ original ideas in the African Studies listed below @ August-September , 2019 , are classified into singleton and multiplex research effort and value as below.

Singleton Research Value Papers : Four Published

1. Transformation of Production: Africa Redefinitive
2. Woman-laborer Reforms in African Societies
3. Global Consumerism—Award goes to Africa –History’s First Globalization
4. A Nelson Mandela Genetic Research: An Aristotelian Approach

Multiplex Research Value Papers : Three Published

5. 21st Century: Africa’s Century –An Advanced Research Saga & A Deemed Thesis
6. Africa & The Dark Side of the Moon in the 21st Century --- An Advanced Research Saga & A Deemed Thesis
7. Current Paper : Sons & Daughters of African Soil --- Democracy + Development = Africanism – Advanced Research Saga & Deemed Thesis

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