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Synchronic Comparative Case Studies of Variations and Conditions of a Mind Concept in Contemporary Multi-Lingual and Ethnic Societies of Africa

A Topographic Example for an Accumulation Process of Diversity of Means and Meanings Used for Communication

Abstract

Methods and Object of Study:
Methodologically, from a diachronic linguistics perspective regarding the language change we compare meanings a) historically in the local language and b) compared to the meanings of the English language for equivalent terms.

Argumentation:
Based upon the set of meanings found in the local language and the compared to the set of meanings we will argue for a variety of meanings as sets associated to a term in a language that shows a certain degree of uniqueness compared to equivalent terms in another language with another set of specific meanings.

Conclusions:
Observed changes in the particular local languages show the continuity of the local set of meanings. Multi-lingual communities rather tend to integrate new words in order to increase the thesaurus with new meanings than to change the set of previous existing meanings in the languages. English as a second language is a typical example for such a language that serves as a tool to implement new meanings and replaces local languages.

We will show that among the African cultures the concept of communication has developed a variety of expressions with fine nuances. The concept is not genuine African, but the contributions from African cultures show similarities to European ones; especially the aspect of oral communication has developed a rich vocabulary. Since in North Africa Arabic is the most prominent language, here the Arabic words are used for communication. A specific situation for communications in general has to be considered for Africa with its rural and urban parts. Contrary to recent claims that specific social categories for communication exist, terms from a range of African societies are reviewed. Both major families of languages are as sets of terms for communication discussed along with the problem of interpreting absence of evidence of lexemes and multiple meanings of lexems. Based upon the vocabulary of African languages and languages spoken in Africa we will argue that communication not only varies depending on the technical tools and facilities, but as a linguistic condition the concept is in every culture connoted with the terminology of its language and associated with specific values for this culture.

On Research of Africa and African Communication Concept – Literacy and Orality - About Contemporary African Communication Conditions
Communication standards in Africa depend highly of the cultural context, the language, and the technical development. Francis B. Nyamnjoh reviewing Charles C. Okigbo’s and Festus Eribo ‘s. Development and Communication in Africa wrote: “If Africa's development has stalled due to the poverty of communication capacity among Africans, their institutions and governments have been much more to blame than the lack of resources.”

Communications Commission is the independent national regulatory authority for the telecommunications industry in Nigeria. This commission is responsible for creating an enabling environment for competition among operators in the industry as well as ensuring the provision of qualitative and efficient telecommunications services throughout the country. The Commission has initiated several programs such as State Accelerated Broadband Initiative (SABI) and Wire Nigeria Project (WIN) to help stimulate demand and accelerate the uptake of ICT tools and services necessary for the enthronement of a knowledge society in Nigeria. An aim of the organization is an information rich environment, comparable globally in quality telecom service provision, regulated by a responsive, world-class organization.2


McGee, Corbin, and Klinger use the term ‘trans-generational communication’ for the transmission of historical knowledge from one to another generation: “In the historical approach, the key to trans-generational communication lies in telling a history and imposing that history on younger generations, feeding it to them as part of their schooling, giving it to them as a premise that cannot be denied, giving it to them as a certainty that is irrefutable.”3 After their independence the colonialized countries established a national constitution and in most cases they imply statements and rights regarding communication. These rights have their framework in the international forms of constitutions or laws. In Participatory Development Communication: An African Perspective was mentioned as conclusions by Boafo: “Communication and information have significant functions to fulfill in supporting and fostering socio-economic, cultural and political development and transformation in African countries.”4 If we take a look at African communication conditions, we find there an extraordinary situation: Most of the world’s languages exist in Africa. On the one hand the traditional mouth to mouth story telling is part of the oral culture on this continent. African Storytelling is an introduction done by Agatucci. Here Agatucci wrote about the oral tradition in Africa: “Ancient writing traditions do exist on the African continent, but most Africans today, as in the past, are primarily oral peoples, and their art forms are oral rather than literary. In contrast to written "literature," African "orature" (to use Kenyan novelist and critic Ngugi wa Thiong’o’s phrase) is orally composed and transmitted, and often created to be verbally and communally performed as an integral part of dance and music.”5 One the other hand there is a lack of mass communication and European languages or derived Pidgin serve for administrative and political communication since the colonial time. In other words: In Africa there is a very low tradition of literary communication. Pidgin languages served as linguae francae. In the 21st century more than 1000 languages are spoken in Africa.6 The principal linguistic families of Africa are Afroasiatic, Niger-Kordofanian including Niger-Congo, Nilo-Saharan, and Khoisan.7 The Afro-Asiatic language family includes 372 languages spoken in African countries.6 The Niger-Congo language family is the widest among them. African languages are limited in terms of their value as languages for specific


terminologies. The terminologies of vernacular African languages reflect the boundaries of its society. In the Horn of Africa the languages of Tigré, Tigrinya, and Amharic are written in the ancient Ethiopic script. Character set of 18 African languages including special letterforms exist. For the project Linguistic Diversity and Literacy in a Global Perspective. A Comparative Look at Practice in Europe and Africa 2004-2006 was written by UNESCO regarding Africa’s multilingualism: “At issue is the question of how to preserve Africa’s multilingualism and how to put it in the service of the African continent’s sustainable development.” Furthermore, the linguistic situation in Africa is described as uninfluenced by foreign changes on the level of native communities: “Although literacy education in Africa – formal and informal and at adult and child levels – has been the focus of discussion for decades, little progress has been made in establishing habits and practices that root (multi)literacy development meaningfully into the day to day activities of many African language speaking communities.” In Africa large parts of the continent had never known any form of literacy. That is why this continent represents oral cultures. African countries have – since there is no written documents – oral or visual communication systems that preserves colloquial oral traditions. Writing systems developed early in places like Egypt and Ethiopia. Nsibidi script is a writing system of the Ejagham people of Nigeria. Nsibidi is a complex system of pictograms and ideograms. Vai, a language belonging to the Manden subdivision of Niger-Congo, employs an indigenous script developed in the 19th century.

Languages of Africa and Their Communication Concept
A specific situation for communication in general has to be considered for Africa with its rural and urban areas and multicultural diversity. The concept 'communication' is not genuine African, but the contributions from African cultures show similarities to European ones; especially the aspect of oral communication and spirituality has developed a rich vocabulary. The most commonly spoken language in Africa is the Arabic with approximately 150 millions speakers in 2005. It is spoken in the whole region of North Africa and regions neighboring the Sahara desert. The second most commonly spoken language in Africa is the Swahili (Kiswahili) with approximately 100 millions speakers in 2005. Swahili is spoken in East and Central Africa. The Arabic is an Afro-asianic language of Middle East origin while the Swahili is an African language of East African origin. Reciprocal communication in Arabic is تواصل is also communication. خبر is to communicate verbally. بيان is communication as announcement. تماس is correspondence as communication. نقل is transfer as communication. مواصلة is arrival as communication. مبادئ is communication as announcement. RSVP is letter, communication, and dissertation. A piece of information given is

in Arabic بَلاغ مَعْلومَةَ. Prior to the coming of Western education another system of education was introduced into West African life: The educational system of Islam.\(^\text{15}\)

The nomadic Tuaregs were the first inhabitants in the Sahara region. The nomadic Tuaregs share little affinity with the black African majority of Niger and have their own script Tifinagh used by some Berbers to write their language. Swahili is one of the most important linguae francae in Africa. In Swahili mawasiliano is communication. 'Talk' is mazungumzo derived from the rootzungumza also comprising conversation, talk, chitchat, and discussion. The verb -ongea comprises talk, chat, and converse. The verb -zungumza comprises converse, engage in conversation, and talk. Zungumza mtandoni stands for computer chat. 'Speech' in Swahili is hotuba comprising the meanings speech, lecture, homily, sermon, and address. Risala is message and speech. 'Speak' is wasenama derived from the root –sena. Msemaji is a speaker and a political spokesperson. Nasema comprises the verbs say and speak. 'Communicate' is the verb tanga zaze with the alternative manings publish abroad, announce, communicate, and advertise. Utangazaji is publicity, advertising, and broadcasting. Wasiliana is a verb for communicating.\(^\text{16}\) Swahili serving as a lingua franca is an African language used on the African continent mainly in Tanzania, Kenya, Congo, Burundi, and Uganda. The Swahili terminology is basically of Bantu origin, but it has borrowed words from other languages such as Arabic and Persian, and Portuguese, English, and German.\(^\text{17}\) Swahili had Arabic written form before the European conquest of Africa.\(^\text{18}\) The language is written in a form of the Arabic alphabet.\(^\text{19}\) Christian missionaries introduced the Roman alphabet for recording Swahili. The Niger-Congo family features languages of Africa south of the Sahara. The large number of participants in African languages include Swahili, Shona, Xhosa, and Zulu. In Swahili we find a detailed terminology for communication. Communication in Swahili is hubiri (pl. mahubiri), an expression derived from habari. Communication in Swahili is also mawasiliano derived from wasiliana. Another expression for communication in Swahili is njama (njama). For communication in Swahili also usafiri and usafirisha and upashanaji habari can be used.\(^\text{20}\) Confused speech in Swahili is chachawi. A person with a speech-defect or stutterer is called gugumizi. A speech in Swahili is hotuba. The act of giving a speech in Swahili is hutubu. Swahili as a language of traders has been influenced by Arabic words. Early colonisation in the extreme north of Africa has resulted in considerable Arabic and Islamic influence. For example speech is also called kauli, a term derived from Arabic. A Swahili term for communication is lugha derived from the Arabic word for language. In Swahili for communication the nouns mawasiliano, njama, njama, usafiri, and usafirisha are known. Style of speech in Swahili is lafdhi, a term derived from Arabic. The style of speech is described with the noun lafudhi. A formal speech in Swahili is called lumba. In Swahili the rhetorical example is called simulia, hadithia, and hoji derived from Latin and Arabic hadith, but here nite in the context of the Quran with the simple meaning of telling a story. Speech in Swahili is matamko, a term derived from sema. Children's speech in Swahili is called nyonyo. An expression of speech in Swahili derived from local languages of the area is tamshi. For speech in Swahili the terms usemi and waadhi are also used. The magical power of a speech is called uneni. Tanzania’s languages are Swahili and English next to local languages. The

<Http://members.tripod.com/worldupdates/islamintheworld/id26.htm>


<http://www.wsu.edu/~dee/civfrica/swahili.htm>

<http://www.wsu.edu/~dee/civfrica/swahili.htm>

<http://www.ethnologue.com/>

<Http://www.yale.edu/swahili/>
Swahili are urbanised African Muslims.\textsuperscript{21} The coast of East Africa from Somalia to Mozambique and the islands of Comores and Madagascar have remains of Swahili culture. Swahili knows as words describing modes of conversation such as talk idly ‘\textit{piga domo}’, talk deliriously ‘\textit{ewedeka}’, and to talk big ‘\textit{fuduliaka}’ or ‘\textit{fezulika}’. A serious talk is in Swahili ‘\textit{lumba}’, foolish talk causing amusement or provoking ridicule is in Swahili ‘\textit{majinuni}’. ‘To talk silly’ causing amusement is in Swahili called ‘\textit{majinuni}’. The noun ‘idle talk’ is in Swahili ‘\textit{mnong’ono}’. The basic noun ‘talk’ in Swahili is ‘\textit{nena}’ and ‘\textit{ongea}’. ‘To talk nonsense’ is in Swahili ‘lopoka’. The verb ‘talk uselessly’ is in Swahili ‘\textit{piga mdomo}’. The verb ‘to force someone to talk’ is in Swahili ‘\textit{nyenga}’. Other verbs describing special modes of conversation are ‘to talk someone into something’ (\textit{nyenya}), ‘to be talked into something’ (\textit{nyenyeka}), ‘to be the talk of the town’ (\textit{vuma}), and ‘to cause to be talked about’ (\textit{vumisha}). A confused speech is in Swahili called \textit{chachawi}. A person with a speech-defect is called a \textit{gugumizi}. Speech in Swahili is called ‘\textit{hotuba}’ and ‘to give a speech’ in Swahili is ‘\textit{hutubu}’. Speech in a Swahili noun derived from Arabic is ‘\textit{kauli}’. Journalistic writing of newspapers and mass media such as radio and television news and interviews, speeches, ceremonies, and lectures also use Swahili.

**Nigerian African Culture: Communication …. More Than Words**

In many African nations other languages are used, primarily English and in some cases French, as a national language in order to avoid privileging one particular spoken language or dialect. Legends and myths are important parts of the education process. Alfred Opubor in \textit{What My Grandmother Taught Me About Communication: Perspectives From African Cultural Values} mentioned: “Since the human being is the communication animal, all human societies are endowed with a legacy of communication theory and practice. And because communication is the social mechanism for building society, all communication is rule-governed, providing the basis for expectations and predictions of what others will say and do. The rules of communication-in-society also provide a basis for evaluation of what is correct or right or good, i.e., for making ethical and moral judgments about communication practice and communication acts.”\textsuperscript{22} Opubor gives examples for the African understanding of terms such as ‘truth’ and ‘news’: Statements based on experience and verifiable facts are accepted as true. In this sense, truth is based on inter-subjective validation. The Itsekiri word for truth is \textit{oron fo}, which means ‘good word’ or ‘genuine word’. The Itsekiri recognize \textit{iyen}, as a report of an event by someone else. The hearer did not witness or experience the event; and the teller may or may not have witnessed or experienced it. But the point of view for defining something as \textit{iyen}, is that receiver’s viewpoint; “someone told me.”\textsuperscript{23} Contemporary Nigerian proverbs on communication say:

\begin{quote}
\textit{A drunkard’s words are sober man’s reflections.}
\textit{A rumor goes in one ear and out many mouths.}
\textit{Words should be weighed, not counted.}
\textit{Deeds are fruits; words leaves.}
\textit{If conversation does the cooking, it cooks bad food.}\textsuperscript{24}
\end{quote}

Communication as talk in these proverbs is considered of lower value than actions and the value of words have to be examined. Nigeria has three native local official languages plus English. Igbo belongs to the Benue-Congo branch of the Niger-Congo family primarily spoken by 20 million Igbo people of southeastern Nigeria. Yoruba is spoken in Togo, Nigeria, and Benin by more than 20 million people in the southwest region of Nigeria. It is also spoken

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in parts of Benin and Togo. Traditionally visual and oral communication channels are conjunct in all Nigerian languages. Some languages such as Yoruba are so full of metaphors that normal speech often is received like prose. Disputes are lodged with the appropriate official who varies from the oldest male of the family up to the King. Speakers are expected to show respect to the magistrate and to use ceremonial modes of address when speaking Yoruba. Proverbs in Nigeria have more than an educational purpose. A Nigerian proverb added by Uzodinma says: “My grandfather said that when something happens that calls for a proverb then you use a proverb.” Here the use of a proverb means to act accordingly. In general words are seen with precautiousness. Ko ju ma ri bi. Ese lo gun e means If you don't want to see evil, talk to your legs. Yoruba say: What an old man sees while lying down, a young man can never see even when he climbs up in a tree. Igbo have the proverbs Seeing is better than hearing and Fine words do not produce food. Ene wrote that Igbo proverbs are the ‘salt with which words are eaten’. Igbo proverbs are not only central to the propagation of Igbo culture in all its ramifications. For Ene they are “the foremost factor in formal and familiar speeches and in other forms of popular communication”. Use of Igbo idioms (akpaalaokwu), proverbs (ilu) and parables (ukabuiwu) has “elevated the language to the status of a living art of popular communication”. In Yoruba communicate is so-fun, fi-han, fi-fun, jumo, bayepokowe. Communication is oroififunikowe. The verb speak is wisosorofohun. A speaker is an ero ìsoro or ayafo. Discuss is soroelori, foroworo, so, kinikini, wadi, and jiroro. Discussion is ijiroro, isoroelori, iwadii, iforoworo, asogba, and oro. In Yoruba society an elaborate code of unwritten rules exists. It prescribes how one can sustain correct relations throughout the visible and invisible world. The Yoruba language specifies two learning methods. Learning by imitation of older youth and adults is termed awoko. Learning by active instruction of adults is termed ifiye. In Yoruba communicate is so-fun, fi-han, fi-fun, jumo, and bayeokowe. Communication is oroififunikowe.

Dance is considered means of African communication. Siegert wrote: “Tanz ist in diesem Sinne also ein Kommunikationsmedium. Williams betont die Wichtigkeit solcher Medien in der heutigen Zeit, wo funktionierende Kommunikation ist in einer globalisierten Welt eine unabdingbare Voraussetzung für das Gelingen des friedlichen Miteinanders ist. Tanz kann hier, wie auch andere kulturelle Güter, ein Vermittler sein, wenn er in der richtigen Weise

The drum is considered as a tool of communication. For example contemporary Nigerian proverbs on beauty say 'The African drum speaks the language of our dead' and 'Unless a lion is dead no one dares seek after its skin to make a talking drum'. Another proverb associates words with wild birds: Words are like birds, once released they cannot be recaptured. In Yoruba praise of meningitis the illness is described:

**Praise of Meningitis**

*We are the end
We are meningitis
We are all other illnesses
We own the bit of earth behind the hut
Laughing one, there is no cure for this illness
Reveller, there is no rejoicing without us.*

Nigerian literature in English has witnessed an impressive expansion in the 20th century. The Nobel Prize for Literature was given to the black Africa's literary artist Wole Soyinka in 1986. *Things Fall Apart* is a 1958 English-language novel by Nigerian author Chinua Achebe read in schools all over Africa considered as the archetypal modern African novel in English about the life of Okonkwo, a leader and local wrestling champion. In Nigeria people are organized in extended families (*nnu*), village (*idu* or *obio*), lineage (*duk*), and lineage groups (*iman*). Western influences began affecting Nigerian literature as early as the 8th century C.E., when Arabic culture was introduced to Africa. During the 14th century written and spoken Arabic flourished in Northern Nigeria and by the 17th century, some Hausa literature had been translated into Arabic. For the Hausa language *maalamai* (scribes) use Arabic characters. In Hausa communication is *hulda*, message *faakarwa*. A message is *jawabi*, labari, manzanci, sanarwa, sallahu, and *sako*; a good message is *bishara*. Hausa separates between different forms of talk and speech. In Hausa *gana*, *jita-jita*, *kaa da baki*, *taadaa*, *zantaa*, and *zantaa* is talk. *Baatsa* is indecent talk. *Rambadaa* is talk loudly. *Ceeceekucee* is cheap talk. *Cancakwato*, *ceeceekucee*, *cakaftuu*, *cakaa-cakaa*, *cakaamiiyaa*, and *dumii* is talkativeness. *Suruutu* is noisy talkativeness. *Galaan-gwalaan* is talking in a foreign language. *Zaurancee* is talking in secret language. *Gwalaan-gwalaan* is not understandable talking. In Hausa *firicii* and *furucii* is speech. *Huduba*, *takarda*, *lafazi*, and *magana* is also speech. *Jawaabi* is an address. Derived from Arabic *kalami* means speech. *Adresss* speech is *sako*. *Lacca* is political speech. *Harigido* is angry speech. Christian missionaries accelerated the importation of Western education into Nigeria during the 19th century. In Zulu for

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communication ‘ukuzwana’ and ‘ukukhulumisana’ are used. In Zulu ‘talk’ is khuluma, and speech is inkulumo. Communication in another African language, Xhosa, is ‘uthungelwano’.

In Changing Communication Dynamics in Africa Francis B. Nyamnjoh from Cameroon gives an inside view of communication from an ethnic African perspective: “There used to be a time, so my parents said, so their parents said, going back through grandparents and great-grandparents…. There used to be a time when it was proper to dream, to hope and to yearn for a world united by a shared determination to enshrine human dignity. That was when to communicate was to reach out and celebrate difference, to appropriate the fascinating marvels of the creative diversity of our worlds. To communicate within the family and in the community was to imbue, to guide, to tend, to ensure, assure and reassure all and sundry that one person’s child is only in the womb.” Nyamnjoh describes the functions of communication as follows:

To communicate was to sow, nourish and tend the flower of conviviality and interdependence. It was to keep conflict in check, to harness creative energies in the service of humanity. To communicate was to take time to share, to listen, hear and be heard, to feel and to be felt, to see and to be seen. It was to be patient with our multiple voices, to create room for all races, genders, cultures, creeds and generations to rise and shine.

Orality as Tool for Communication

The oral tradition developed in the oral societies of sub-Saharan Africa and particularly in West Africa, to which this communication primarily refers. The oral tradition continued to live on in pre-literate societies or within those societies. These societies have made only minor developments regarding written expression. Oral African storytelling is essentially a communal event. Different ways of African oral tradition can be mentioned. Myths and cultural elements contained in the religious tales and rituals have the language of the cultural drums and the ritual. The myth in Africa is a traditional way of narration, which is object of strong belief and occultism. Proverbs in Africa show guidelines for ethical behaviour and wisdom. The tale is as an illustration, when the storytellers say a proverb before developing its meaning with the help of the tale. There are elements of writing in a mainly oral tradition and elements of orality in a mainly literate tradition. The term griot refers to traditional

50 Cf. The term ‘negro writing’ is used in:
recitators throughout Western Africa. African griots serve as historians, storytellers, traditional praise singers, and musicians.\textsuperscript{51} Occult powers and primal energies of creation and destruction are called \textit{nyama} by Mande peoples of Western Africa.\textsuperscript{52} The \textit{jeli} or griots are a subgroup of the artisan professions that the Mande designate \textit{nyamakalaw}, or \textit{nyama-handlers}.\textsuperscript{53} Article 9 of the \textit{Cultural Charta for Africa} by the Organisation of African Unity (Organisation de l’\ Unite Africain) (1976) stated:

\begin{quote}
The African States agree to undertake the following:-(a) create conditions which will enable their peoples to participate to the full in the development and implementation of cultural policies; (b) defend and develop the peoples’ culture; (c) implement a cultural policy providing for the advancement of creative artists; (d) to, whenever necessary, abolish the caste system and rehabilitate the functions of artist and craftsman (griots and craftsmen).\textsuperscript{54}
\end{quote}

Oral histories are also handed down from elders to the younger generations. The communicative function of the griots gave them an important role in the community. The proverb is a tool of teaching. Here we find rules for personal communication. The African proverb ‘\textit{Muvumbo wa ka\'onyi ye witubula kajo ko ka ja}’ (‘The beak of the bird is what tells us the things it eats’) has the meaning that someone’s words show what kind of person he/she is. The proverb ‘\textit{Kipungulu wapakalala ka, ami napakalala byambo}.’ (‘Owl, why are you so quiet? I am quiet because of words’) has the meaning that when one is quiet, it is usually because something is on his mind. The proverb ‘\textit{Akamwa komuntu: si ka nte}’ (‘A man’s mouth is not a cow’s mouth which ruminates’) has the meaning that the one who is guilty is the one that has much to say. The Ashanti proverb ‘Words are sweet, but they never take the place of food.’ shows the relative importance of words, A Kiha proverb from Tanzania says: ‘A lazy person talks for so long, a determinant does.’\textsuperscript{55} The Akan and Ewe proverb ‘\textit{Nunya, ad\'\textit{\^o}doe, asi metunee o.}’ means ‘Wisdom is like a baobab tree; no one individual can embrace it.’\textsuperscript{56} Proverbs as contested texts make them appropriate material for the discussion of an African philosophy of history. The Ikwerre of the Niger Delta did so in two proverbs:

\begin{quote}
\textit{The keen ear is not as big as an umbrella.}
\textit{A large eye does not mean keen vision.}\textsuperscript{57}
\end{quote}

Even after written language developed, many societies rejected writing for religious or cultural reasons.\textsuperscript{58} Griots can alternately be viewed as a fixed text and improvisation of themes.
Griots create and adapt themes and motives related to the occasion. As shamans they practice magic such as healing or finding lost or stolen objects. At a wedding in the 1960s a wandering story teller used the occasion to accuse male school teachers who were infamous for their affairs with school girls:

\[
\begin{align*}
\text{Vadzidzisi vanochema} \\
\text{Vanochema navakadzi} \\
\text{Vanogoda vanwe vei} \\
\text{Ivo vanavo vechikoro.}
\end{align*}
\]

Teachers are grieving
They yearn for wives
But which wives again
When they have school girls
Right in their midst?

In the *Asmara Declaration on African Languages and Literatures* the following statement was made:

*We noted with pride that despite all the odds against them, African languages as vehicles of communication and knowledge survive and have a written continuity of thousands of years. Colonialism created some of the most serious obstacles against African languages and literatures.*

**European Languages in Africa and Self-Definition of Africa: Colonization and the Language Concept in Africa**

Hurskainen wrote that Africa is a peculiar continent in that although it has for several thousands years communicated with indigenous languages for Africa- its ‘dominant languages’ since the postcolonial era are not African in origin. With Islamisation Christianity disappeared in North Africa except in Egypt, Upper Nubia, and Ethiopia. Both religions brought literacy to Africa. In the 19th century Christian missionaries taught illiterate Africans reading and created written forms for native languages. The entire education system in Africa is based on adopted languages. African Christian stories like the Christmas Story were adapted by African society. Missionaries used parables to adjust to the local oral tradition. Indo-European languages used in Africa include Afrikaans and English in the Republic of South Africa and Zimbabwe. South African Afrikaans was influenced by Dutch and has the term *taal* for communication next to the *bekendmaking*, *berig*, *kennisgewing*.


communicatie, communiqué, gemeenschap, mededeling, tijding, verbinding and verwittiging for communication processes. Afrikaans in South Africa had emerged as a distinctive language by the mid-18th century. West African Pidgin English includes Pidgin English of Gambia, Sierra Leone, Liberia, Ghanaia, Nigeria, and Cameroon. Krio is an English-based Creole similar in many respects to Nigerian Pidgin English and Cameroonian Pidgin English. Krio uses the Latin Alphabet. There are shifts of vowels like in jomp for 'jump'. West African Pidgin English spoken in Ghana survives in mixed-tribe schools and among lower-class people. Kamtok, Cameroon Pidgin, is the pidginised English of Cameroon since at least the 1880s used next to French and English. Examples are put han (from put plus hand 'help'), the word aidiaz coming from the European mind concept meaning 'ideas', and advaisis meaning 'pieces of advice'. Kamtok has been used for the purposes of religious education. The Catholic Church was the first organisation using Kamtok as a medium of communication and as a written language. Songs occupy an important place in African oral literature. Songs are used in all moments of life, especially on occasion of ritual ceremonies. In a work song in Kamtok the conversation between master and worker longing for entertainment expressed:

Masa, a wan wohk o!
na wohk dis o!
masa, yu wan wohk o!
na wohk dis o!
o ya ya!
soso dai wohk o!
mohni no dei o!
o ya ya!
mohni no dei o!
wuman no dei o!
o ya ya!
daso dai wohk o!
na wohk dis o!
o ya ya!

'Master, I want work.'
'This is work.'
'Master, you want work.'
'This is work.'
'Always killing work.'
'There's no money.'
'There's no money.'
'There are no women.'
'Only killing work.'
'This is work.'

Paulin Joachim from Benin wrote the poem Anti-grace, an example of post-colonial cultural mélange of associations:

anti-grace
a life dismal and congealed
like an enormous hernia drooping from a tripe-stall
I call anti-grace
that epileptic pendulum sprung from the Angel's malice
swinging back and forth
passing into the sun and passing into the shade
powerless to shatter History
and to reach the privileged rock where the Spirit has set
his seed which binds and loosens
powerless to rise from its offense.

The speech I Am an African by Thabo Mbeki, the Deputy President of the Republic of South Africa, contains a descriptions of the peoples of South Africa and Mbeki’ confirmation that he is a part of them:

Being part of all these people, and in the knowledge that none dare contest that assertion, I shall claim that - I am an African.\(^{69}\)

Biko in a speech created a new word, black communialism, for the predominant prospective form of politics in Africa:

\[\text{The Black Consciousness movement does not want to accept the dilemma of capitalism versus communism. It opts for a socialist solution that is an authentic expression of black communialism.}\] \(^{70}\)

**Communication in Post-Colonial African Countries – Communication Laws and Technical Communications**

The course African Languages offered by the School of Language and Literary Studies in South Africa are taught as communication subjects focusing on article, report, correspondence, comprehension test, paraphrasing, summarising, expansion, documentation and procedures for meetings, language usage, oral communication, the media and theory of communication. Communication courses are offered in Xitsonga, in Setswana, in IsiXhosa, and in IsiZulu.\(^{71}\) As an effect of the colonisation in contemporary Africa two types of languages exist: The languages of the original inhabitants and the languages from the colonial countries. Marcus Mosiah Garvey, national hero of Jamaica (1887–1940), was a publisher, journalist, entrepreneur, black nationalist, and founder of the Universal Negro Improvement Association and African Communities League (UNIA-ACL). Marcus Garvey's *The Battle Hymn of Africa* describes the idea of a unified Africa:

\[\text{The Battle Hymn of Africa}\]

\[\begin{align*}
\text{Africa's sun is shining above the horizon clear,} \\
\text{The day for us is rising, for black men far and near;} \\
\text{Our God is in the front line, the heav'nly battlion leads,} \\
\text{Onward, make your banners shine, ye men of noble deeds.}\]
\]

The constitution of Congo has three articles regarding freedom of expression and communication:

**Article 27 (Expression, Media, Information)**

(1) Every citizen shall have the right to freely express and diffuse his opinion by speech, by writing, and by image.

**Article 28 (Secrecy of Communication)**

Secrecy of letters, correspondence, telecommunications, or any other form of communication shall not be violated except in the case prescribed by law.


For South African politics Fackson Banda stated: “Deliberative Democracy and Communitarianism: This is a variant within participatory (democratic) theory. It emphasizes the fundamental importance of consensus-oriented public deliberation to a democratic society. The stress on participation as deliberative communication or dialogue is the main distinction with earlier theories of participatory democracy.”

The World Association of Community Broadcasters (AMARC) Africa is a network of community radio stations. The Southern Africa Communications for Development (SACOD) is a network of southern African filmmakers, film and video production organisations and distributors. Sudan Organisation Against Torture (SOAT) Freedom of Expression Programme has been active in voicing and increasing awareness on the human rights situation in Sudan in local and national levels. Regarding Francophone Africa, there are 15 journalism and communication schools. In Portuguese-speaking Africa only two countries have journalism/communication schools. Various departments and schools of journalism and communication in African universities offer under-graduate and post-graduate teaching programs, but experience the local problems in their working environment.

The Cultural Charta for Africa by the Organisation of African Unity (Organisation de l’ Unite Africain) (1976) stated in Article 7:

*The African States recognize that the driving force of Africa is based more on development of the collective personality than on individual advancement and profit, and that culture cannot be considered as the privilege of an elite.*

Article 17 stated that “the African States recognize the imperative need to develop African languages which will ensure their cultural advancement and accelerate their economic and social development and to this end will endeavour to formulate a national policy in regard to languages.”

Regarding the Use of Mass Media article 20 stated that “the African States should recognize that there can be no cultural policy without corresponding policies on information and communication. Article 21 The African States should encourage the use of the information and communication media for their cultural development.”

Many African newspapers, magazines, and radio broadcasts in the 21st century employ various vernaculars. Africa’s linguistic diversity are a hindrance to mass communication, so that European languages like English and French are still widely used in the media. Communication in Africa is according to Obijiofor categorized into rural and urban forms, the urban being largely associated with Western influences. Rural communication is largely oral, with people expecting immediate feedback. Based on this premise Obijiofor sees the telephone as the ‘future’ technology as it embraces the central element of African mode of communication – orality, while the Internet is considered too impersonal.

In *Journalism and Mass Communication in Africa* edited by Festus Eribo and Enoh Tanjong, an analysis of mass communication in Cameroon within a historical framework was done explicating the development of print and electronic media, the relationship between journalists and the empowerment of the people, the growth of public relations, advertising, publishing industry

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and communication research. African communication laws and communication tools are in progress and under the regulation of the government. For example in Cameroon the main regulatory bodies are the Cameroon Media Council (CMC) and the National Communications Council (NCC). While the former is answerable to the Minister of Communication, the latter answers to the Prime Minister. Republic of South Africa’s Section 14 of the South African Constitution of 1996 states that everyone has the right to privacy, which includes the right not to have their person or home searched; their property searched; their possessions seized, or the privacy of their communications infringed. In South Africa the Government Gazette on January 22, 2003 (Act No. 70, 2002) released Regulations of Interception of Communications and Provision of Communication-related Information Act. ‘Direct communication’ means:

(a) oral communication, other than an indirect communication, between two or more persons which occurs in the immediate presence of all the persons participating in that communication or
(b) utterance by a person who is participating in an indirect communication, if the utterance is audible to another person who, at the time that the indirect communication occurs, is in the immediate presence of the person participating in the indirect communication.

In their definition ‘communication’ includes both a direct communication and an indirect communication; ‘communication-related information’ means any information relating to an indirect communication which is available in the records of a telecommunication service provider, and includes switching, dialing or signaling information that identifies the origin, destination, termination, duration, and equipment used in respect, of each indirect communication generated or received by a customer or user of any equipment, facility or service provided by such a telecommunication service provider and, where applicable, the location of the user.

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