



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 (Type: Working Paper)

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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 genuin 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."¹ The *Nigerian*

¹ Francis B. Nyamnjoh. "Review of Charles C. Okigbo and Festus Eribo, eds, *Development and Communication in Africa*." In: *H-Africa*, H-Net Reviews, August, 2005. H-Net. September 22, 2007.
<<http://www.h-net.org/reviews/showrev.cgi?path=256551136823771>>

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 colonized 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 On 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.⁸ The Niger-Congo language family is the widest among them. African languages are limited in terms of their value as languages for specific

² NCC. Nigerian Communications Commission. Retrieved September 22, 2007.

<http://www.ncc.gov.ng/index1_e.htm>

³ McGee, Michael Calvin; Corbin, Carol; Klinger, Geoffrey. "Service Guarantees Citizenship": The Generation of Criticism in a Postmodern Public Sphere. In: ACJ. Vol. 6, Issue 4, Summer 2003. Retrieved June 26, 2007.

<<http://www.acjournal.org/holdings/vol6/iss4/articles/mck.htm>>

⁴ Kwame Boafo, S. T. Participatory Development Communication: An African Perspective. International Development Research Centre. Retrieved June 26, 2007.

<http://www.idrc.ca/es/ev-104968-201-1-DO_TOPIC.html>

⁵ Agatucci, Cora. African Storytelling. Central Oregon Community College. Retrieved June 26, 2007.

<<http://www.cocc.edu/cagatucci/classes/hum211/afrstory.htm>>

⁶ Africa. Ethnologue. Retrieved June 26, 2007.

<<http://www.sil.org/ethnologue/countries/Africa.html>>

⁷ Cf. also: African Languages. HighBeam Encyclopedia. Retrieved June 26, 2007.

<<http://www.encyclopedia.com/doc/1E1-Africanlng.html>>

African Languages. Columbia Encyclopedia. June 26, 2007.

<<http://www.columbia.thefreedictionary.com/African+languages>>

⁸ Cf. UNESCO World Report. Retrieved June 26, 2007.

<http://portal.unesco.org/education/en/ev.php-URL_ID=43052&URL_DO=DO_TOPIC&URL_SECTION=201.html>

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.⁹ 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."¹⁰ 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."¹¹ 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.¹² Vai, a language belonging to the Mande subdivision of Niger-Congo, employs an indigenous script developed in the 19th century.¹³

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-asiatic language of Middle East origin while the Swahili is an African language of East African origin. Reciprocal communication in Arabic is إتصال. In Arabic derived مواصل is also communication. شافه is to communicate verbally. خبر is to notify and communicate. بلغ is to communicate and convey. فضائى is communication as announcement. مراسل is correspondence as communication. اتصال is contact serving as communication. انتقال is transfer as communication. موافا is arrival as communication. مذيع is a transmitter. رسال is letter, communication, and dissertation.¹⁴ A piece of information given is

⁹ Taylor, Conrad. Typesetting African Languages. Ideography. Retrieved June 26, 2007.

<<http://www.ideography.co.uk/library/afrolingua.html>>

¹⁰ Science and Culture UNESCO – Europarat: Projekt "Linguistic Diversity and Literacy in a global perspective. A comparative look at practice in Europe and Africa 2004-2006" (www.ecml.at) in Zusammenarbeit mit dem BMBWK und der Österreichischen UNESCO-Kommission. Bundesministerium für Bildung, Wissenschaft und Kultur. Austrian Federal Ministry of Education. June 26, 2007.

<<http://www.bmukk.gv.at/medienpool/12418/aen41.pdf>>

¹¹ Science and Culture UNESCO – Europarat: Projekt "Linguistic Diversity and Literacy in a global perspective. A comparative look at practice in Europe and Africa 2004-2006" (www.ecml.at) in Zusammenarbeit mit dem BMBWK und der Österreichischen UNESCO-Kommission. Bundesministerium für Bildung, Wissenschaft und Kultur. Austrian Federal Ministry of Education. Retrieved June 26, 2007.

<<http://www.bmukk.gv.at/medienpool/12418/aen41.pdf>>

¹² Dalby, David. An Inspired Invention. Hieroglyphic Writing in Africa. UNESCO Courier, April, 1995. Retrieved June 26, 2007.

<http://findarticles.com/p/articles/mi_m1310/is_1995_April/ai_16920767>

¹³ African Languages. The Columbia Encyclopedia, Sixth Edition. 2001-05. Retrieved June 26, 2007.

<<http://www.bartleby.com/65/af/Africanlng.html>>

¹⁴ Indexed Arabic Newspapers Archive Resource. New Mexico State University. [2.2.2007].

<<http://crl.nmsu.edu/~ahmed/test/news/index1.html>>

in Arabic بِلَاغ مَعْلُومَةٍ. Prior to the coming of Western education another system of education was introduced into West African life: The educational system of Islam.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 root *zungumza* 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 *wanasema* derived from the root -*sema*. *Msemaji* is a speaker and a political spokesperson. *Nasema* comprises the verbs say and speak. 'Communicate' is the verb *tangaza* with the alternative meanings publish abroad, announce, communicate, and advertise. *Utangazaji* is publicity, advertising, and broadcasting. *Wasiliana* is a verb for communicating.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.¹⁷ Swahili had Arabic written form before the European conquest of Africa.¹⁸ The language is written in a form of the Arabic alphabet.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.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 not 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

¹⁵ Doi, A. Rahman. Spread of Islam in West Africa. Al-Islaah Publications. Retrieved June 26, 2007.

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

¹⁶ Swahili - English Dictionary. African Languages. Retrieved June 26, 2007.

<<http://africanlanguages.com/swahili/index.php?l=en>>

¹⁷ Hooker, Richard. Civilisations in Africa. The Swahili Kingdoms. World Cultures Home Page. Washington State University. Retrieved June 26, 2007.

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

¹⁸ Hooker, Richard. Civilisations in Africa. The Swahili Kingdoms. World Cultures Home Page. Washington State University. Retrieved June 26, 2007.

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

¹⁹ Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. Retrieved June 26, 2007.

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

²⁰ The Swahili-English Dictionary. Yale University. Retrieved June 26, 2007.

<<http://www.yale.edu/swahili/>>

Swahili are urbanised African Muslims.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 '*piga domo*', talk deliriously '*ewedeka*', and to talk big '*fedhulika*' or '*fezulika*'. A serious talk is in Swahili '*lumba*', foolish talk causing amusement or provoking ridicule is in Swahili '*majinuni*'. 'To talk silly' causing amusement is in Swahili called '*majununi*'. The noun 'idle talk' is in Swahili '*mnong'ono*'. The basic noun 'talk' in Swahili is '*nena*' and '*ongea*'. 'To talk nonsense' is in Swahili '*lopoka*'. The verb 'talk uselessly' is in Swahili '*piga mdomo*'. The verb 'to force someone to talk' is in Swahili '*nyenga*'. Other verbs describing special modes of conversation are 'to talk someone into something' (*nyenya*), 'to be talked into something' (*nyenyeka*), 'to be the talk of the town' (*vuma*), and 'to cause to be talked about' (*vumisha*). A confused speech is in Swahili called *chachawi*. A person with a speech-defect is called a *gugumizi*. Speech in Swahili is called 'hotuba' and 'to give a speech' in Swahili is '*hutubu*'. Speech in a Swahili noun derived from Arabic is '*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 *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."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 *oron fo*, which means 'good word' or 'genuine word'. The Itsekiri recognize *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 *iyen*, is that receiver's viewpoint; "someone told me."²³ Contemporary Nigerian proverbs on communication say:

*A drunkard's words are sober man's reflections.
A rumor goes in one ear and out many mouths.
Words should be weighed, not counted.
Deeds are fruits; words leaves.
If conversation does the cooking, it cooks bad food.*²⁴

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

²¹ Swahili Culture. UNESCO. Retrieved June 26, 2007.

<http://www.unesco.org/whc/exhibits/afr_rev/africa-k.htm>

²² Jenkins, Orville Boyd. Orality and the Post-Literate West. Strategy Leader. Retrieved June 26, 2007..

<<http://strategyleader.org/articles/postliterate.html>>

²³ Jenkins, Orville Boyd. Orality and the Post-Literate West. Strategy Leader. Retrieved June 26, 2007.

<<http://strategyleader.org/articles/postliterate.html>>

²⁴ Nigerian Proverbs: Nigerian Wise Sayings. Nigerianet. Retrieved September 22, 2007.

<<http://www.nigeriannet.com/proverbs/>>

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."²⁵ Here the use of a proverb means to act accordingly. In general words are seen with precautionousness. *Ko ju ma ri bi. Ese lo gun e* means *If you don't want to see evil, talk to your legs*.²⁶ Yoruba say: *What an old man sees while lying down, a young man can never see even when he climbs up in a tree*.²⁷ Igbo have the proverbs *Seeing is better than hearing* and *Fine words do not produce food*.²⁸ 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 (*ukabuilu*) has "elevated the language to the status of a living art of popular communication".²⁹ 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 isoro* or *ayafo*.³⁰ Discuss is *sorolelori, foroworo, so, kinikini, wadi, and jiroro*. Discussion is *ijiroro, isorolelori, iwadii, iforoworo, asogba, and oro*.³¹ In Yoruba society an elaborate code of unwritten rules exists.³² It prescribes how one can sustain correct relations throughout the visible and invisible world.³³ 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*.³⁴ 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

²⁵ Nigerian Proverbs: Nigerian Wise Sayings. Retrieved September 22, 2007.

<<http://www.nigeriannet.com/proverbs/>>

²⁶ Nigerian Proverbs (in English). Retrieved September 22, 2007.

<<http://www.nairaland.com/nigeria/topic-1450.0.html>>

²⁷ Some Nigerian Proverbs. African Studies Center. Boston University. Retrieved September 22, 2007.

<<http://www.bu.edu/africa/outreach/materials/handouts/np.html>>

²⁸ Some Nigerian Proverbs. African Studies Center. Boston University . Retrieved September 22, 2007.

<<http://www.bu.edu/africa/outreach/materials/handouts/np.html>>

²⁹ Ene, M. O. Akpaalaokwu. "Igbo idioms". Retrieved September 22, 2007.

<<http://www.kwenu.com/igbo/idioms/intro.htm>>

³⁰ Yoruba Dictionary. Retrieved June 26, 2007.

<<http://www.yorubadictionary.com/b.htm>>

³¹ Yoruba Dictionary. Retrieved June 26, 2007.

<<http://www.yorubadictionary.com/b.htm>>

³² Odùduwà, Yorùbá Omo. Papers on Yoruba People, Language, and Culture. By Yoruba Language Program Students. University of Georgia. Compiled and Previewed by Akinloye Ojo. The University of Georgia. [2.2.2007].

<<http://www.uga.edu/aflang/yoruba/oduduwa.htm>>

³³ Ellis, Alfred Burdon. Yoruba-speaking People of the Slave Coast of West Africa. Sacred Texts. June 26, 2007.

<<http://www.sacred-texts.com/afr/yor/index.htm>>

³⁴ Weiss Thompson, LaNette. The Non-Literate and the Transfer of Knowledge in West Africa. Chronological Bible Studies. June 26, 2007.

<http://www.chronologicalbiblestorying.com/articles/non-literate_chapter_3.htm>

angewendet wird.”³⁵ 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.*³⁶

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*).³⁷ 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.³⁸ For the Hausa language *maalamai* (scribes) use Arabic characters.³⁹ In Hausa communication is *hulda*, message *faakarwa*. A message is *jawabi*, *labari*, *manzanci*, *sanarwa*, *sallahu*, and *sako*; a good message is *bishara*.⁴⁰ 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*, *cakaaniiyaa*, 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.⁴¹ 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. Address speech is *sako*. *Lacca* is political speech. *Harigido* is angry speech.⁴² Christian missionaries accelerated the importation of Western education into Nigeria during the 19th century. In Zulu for

³⁵ Nadine Siegert. Annäherungen an den Tanz. In: Das Ntama - Internet Journal for African Music and Popular Culture ist ein Projekt des Archivs für die Musik Afrikas. Institut für Ethnologie und Afrikastudien. Johannes Gutenberg-Universität Mainz. Retrieved September 22, 2007.

<<http://ntama.uni-mainz.de/ama/content/view/72/35/1/6/>>

³⁶ Yoruba Praise of Meningitis. Matt's Poetry Pocketbook. Retrieved June 26, 2007.

<<http://www.poetropical.co.uk/66.html>>

³⁷ LeBaron, Michelle. Culture-Based Negotiation Styles. Beyond Intractability. Retrieved June 26, 2007.

<http://www.beyondintractability.org/essay/culture_negotiation/>

³⁸ Shaihua, Maalam. Hausa Folklore. Translated by R. Sutherland Rattray. Clarendon Press. Sacred Texts. Retrieved June 26, 2007.

<<http://www.sacred-texts.com/afr/hausa/index.htm>>

³⁹ Bleek, Wilhelm Heinrich Immanuel; Lloyd, Lucy C. Specimen of Bushmen Folklore. Sacred Texts. Retrieved June 26, 2007.

<<http://www.sacred-texts.com/afr/sbf/index.htm>>

⁴⁰ English-to-Hausa Query by Franz Stoiber 2001. Retrieved June 26, 2007.

<<http://www.univie.ac.at/Hausa/oracle/sql.cgi>>

⁴¹ Franz Stoiber. English-to-Hausa. University Vienna. Retrieved June 26, 2007.

<<http://www.univie.ac.at/Hausa/oracle/sql.cgi>>

⁴² Franz Stoiber. English-to-Hausa. University Vienna. Retrieved September 22, 2007.

<<http://www.univie.ac.at/Hausa/oracle/sql.cgi>>

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.”⁴³ 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.*⁴⁴

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.⁴⁵ These societies have made only minor developments regarding written expression.⁴⁶ Oral African storytelling is essentially a communal event.⁴⁷ 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.⁴⁸ 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.⁴⁹ There are elements of writing in a mainly oral tradition and elements of orality in a mainly literate tradition.⁵⁰ The term griot refers to traditional

⁴³ Nyamnjoh, Francis B. *Changing Communication Dynamics in Africa*. WACC. Retrieved June 26, 2007.
<http://www.wacc.org.uk/wacc/regional_associations/africa/african_articles/changing_communication_dynamic_s_in_africa>

⁴⁴ Nyamnjoh, Francis B. *Changing Communication Dynamics in Africa*. WACC. Retrieved June 26, 2007.
<http://www.wacc.org.uk/wacc/regional_associations/africa/african_articles/changing_communication_dynamic_s_in_africa>

⁴⁵ Diaye, Raphaël. 65th IFLA Council and General Conference. Bangkok, Thailand, August 20 - August 28, 1999. Oral tradition: From Collection to Digitization. Retrieved June 26, 2007..
<<http://www.ifla.org/IV/ifla65/65rn-e.htm>>

⁴⁶ Boni, Stefano. Contents and Contexts. The Rhetoric of Oral Traditions in the (O)man of Sefwi Wiawso, Ghana. In: *Africa*. Vol. 70. 4 (2000). Pp. 568-595.

⁴⁷ Cf. Biakolo, Emevwo A. “On the Theoretical Foundations of Orality and Literacy.” In: *Research in African Literatures*. Vol. 30. 2 (1999). Pp.42-65

⁴⁸ Aguessi, Honorat. *La Tradition Orale, Modèle de Culture. La Tradition Orale, Source de la Littérature Contemporaine en Afrique*. Dakar: Nouvelles Editions Africaines 1984. Pp. 44-54.

⁴⁹ Myth - Creation - Africa. Ancient History. About. Retrieved June 26, 2007.

<http://ancienthistory.about.com/library/bl/bl_myth_creation_african.htm>

Myth - Africa Index. Encyclopedias. About. Retrieved June 26, 2007.

<http://ancienthistory.about.com/library/bl/bl_myth_africa_index.htm>

African Myths. Mythic Crossroads. Retrieved June 26, 2007.

<<http://www.mythiccrossroads.com/africa.htm>>

⁵⁰ Cf. The term ‘negro writing’ is used in:

recitators throughout Western Africa. African griots serve as historians, storytellers, traditional praise singers, and musicians.⁵¹ Occult powers and primal energies of creation and destruction are called *nyama* by Mande peoples of Western Africa.⁵² The *jeli* or griots are a subgroup of the artisan professions that the Mande designate *nyamakalaw*, or *nyama*-handlers.⁵³ Article 9 of the *Cultural Charta for Africa* by the Organisation of African Unity (Organisation de l'Unité Africain) (1976) stated:

*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).*⁵⁴

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 '*Muvumbo wa kañonyi ye witubula kajo ko aja*' ('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 '*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 '*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.'⁵⁵ The Akan and Ewe proverb '*Nunya, adidoe, asi metunee o.*' means 'Wisdom is like a baobab tree; no one individual can embrace it'.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:

*The keen ear is not as big as an umbrella.
A large eye does not mean keen vision.*⁵⁷

Even after written language developed, many societies rejected writing for religious or cultural reasons.⁵⁸ Griots can alternate between a fixed text and improvisation of themes.

Within the Circle. An Anthology of African American Literary Criticism from the Harlem Renaissance to the Present. Ed. by Angelyn Mitchell. London: Durham 1994.

Cf. Greenberg, Joseph H. "African Languages, African Tongues and Tribes." In: Greenberg, Joseph H. Language, Culture and Communication. Stanford: University Press 1971. Pp. 126-136; Pp. 137-142

⁵¹ Sage, Bethany. West African Storytellers. Griots and Griottes. Chatham College. Retrieved June 26, 2007.

<<http://www.chatham.edu/pti/2004%20units/Introduction%20to%20Folktales/Sage%20unit.pdf>>

⁵² Agatucci, Cora. African Storytelling. An Introduction, with Works Cited and Source for Further Study. Central Oregon Community College. Retrieved June 26, 2007.

<<http://www.cocc.edu/cagatucci/classes/hum211/afstory.htm>>

⁵³ Cf. Agatucci, Cora. African Storytelling. An Introduction, with Works Cited & Source for Further Study. Central Oregon Community College. Retrieved June 26, 2007.

<<http://www.cocc.edu/cagatucci/classes/hum211/afstory.htm>>

⁵⁴ Cultural Charta for Africa. Organisation of African Unity Organisation de l'Unité Africain. Retrieved June 26, 2007.

<http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf>

⁵⁵ African Proverbs. African Proverbs, Sayings and Stories. CNET Global Inc. Retrieved June 26, 2007.

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

⁵⁶ African Proverbs, Sayings and Stories. CNETGlobal Inc. Retrieved June 26, 2007.

<<http://www.afriprov.org/cal03/jan03.htm>>

⁵⁷ Alagoa, Ebiegberi Joe. An African Philosophy of History. Nigerdelta Congress. Retrieved June 26, 2007.

<http://www.nigerdeltacongress.com/articles/an_african_philosophy_of_history.htm>

Griots create and adapt themes and motives related to the occasion.⁵⁹ 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:

*Vadzidzisi vanochema
Vanochema navakadzi
Vanogoda vamwe vei
Ivo vanavo vechikoro.*

*Teachers are grieving
They yearn for wives
But which wives again
When they have school girls
Right in their midst?*⁶⁰

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.*⁶¹

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.⁶² 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.⁶³ African Christian stories like the Christmas Story were adapted by African society. Missionaries used parables to adjust to the local oral tradition.⁶⁴ 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*. Dutch -the language Afrikaans derived from- has the terms *taal*, *aansluiting*, *bericht*,

⁵⁸ Fournier, Stephen M. A Brief History and Theory of Speaking. Website Fournier. Retrieved June 26, 2007.

<<http://stevefournier01.tripod.com/hist/hist-index.html>>

⁵⁹ Sall, Mbathio. The Importance of Oral Tradition for Children. Case of Countries of the Sahel. 65th IFLA Council and General Conference. Bangkok, Thailand, August 20 - August 28, 1999. June 26, 2007.

<<http://www.ifla.org/IV/ifla65/65mb-e.htm>>

⁶⁰ Poem cited from: Hove, Chenjerai. The Place of Oral Traditions in Indigenous Communications: Effect of Modern Mass Media and New Technologies of Communication. WAC. Retrieved June 26, 2007.

<http://www.wacc.org.uk/wacc/publications/media_development/archive/1997_3>

⁶¹ The Asmara Declaration on African Languages and Literatures. Retrieved About. June 26, 2007.

<<http://poetry.about.com/library/weekly/aa020100a.htm>>

⁶² Hurskainen, Arvi. The Role of African Languages in Communication. Swahili-seminaari, Kaapelitehdas. University Helsinki. Retrieved June 26, 2007.

<<http://www.helsinki.fi/hum/aakkl/documents/communication.pdf>>

⁶³ Cultural Charta for Africa. Organisation of African Unity Organisation de l' Unite Africain. June 26, 2007.

<http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf>

⁶⁴ Cf. Healey, Joseph G. Eight Mission Stories and Anecdotes. Parish Without Borders. Retrieved June 26, 2007.

<<http://www.parish-without-borders.net/afristories.htm>>

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.⁶⁵ 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.⁶⁶ 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:

<i>Masa, a wan wohk o!</i>	<i>'Master, I want work.'</i>
<i>na wohk dis o!</i>	<i>'This is work.'</i>
<i>masa, yu wan wohk o!</i>	<i>'Master, you want work.'</i>
<i>na wohk dis o!</i>	<i>'This is work.'</i>
<i>o ya ya!</i>	<i>'Always killing work.'</i>
<i>soso dai wohk o!</i>	<i>'There's no money.'</i>
<i>mohni no dei o!</i>	<i>'There's no money.'</i>
<i>o ya ya!</i>	<i>'There are no women.'</i>
<i>mohni no dei o!</i>	<i>'Only killing work.'</i>
<i>wuman no dei o!</i>	<i>'This is work.'</i> ⁶⁷
<i>o ya ya!</i>	
<i>daso dai wohk o!</i>	
<i>na wohk dis o!</i>	
<i>o ya ya!</i>	

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.*⁶⁸

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's confirmation that he is a part of them:

⁶⁵ Cf. Sebba, Mark. *Contact Languages: Pidgins and Creoles*. Basingstoke: MacMillan 1997.

⁶⁶ Todd, Loreto. *Kamtok (Cameroon Pidgin)*. University of New England. Retrieved June 26, 2007.
 <<http://www.une.edu.au/langnet/definitions/cameroon.html>>

⁶⁷ Todd, Loreto. *Kamtok (Cameroon Pidgin)*. University of BNew England. Retrieved June 26, 2007.
 <<http://www.une.edu.au/langnet/cameroon.htm>>

⁶⁸ Dan Reboussin. *Africana Collection*, George A. Smathers Libraries, University of Florida. Joachim, Paulin. Retrieved June 26, 2007.
 <<http://web.uflib.ufl.edu/cm/africana/joachim.htm>>

*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 communalism*, for the predominant prospective form of politics in Africa:

*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 communalism.*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:

The Battle Hymn of Africa

*Africa's sun is shining above the horizon clear,
The day for us is rising, for black men far and near;
Our God is in the front line, the heav'nly batallion leads,
Onward, make your banners shine, ye men of noble deeds.*⁷²

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.

⁶⁹ Mbeki, Thabo. I Am an African. Statement of Deputy President TM Mbeki, on Behalf of the African National Congress, on the Occasion of the Adoption by the Constitutional Assembly of "The Republic of South Africa Constitutional Bill 1996." Cape Town, 8 May 1996. Issued by: Office of the Deputy President. ChickenBones: A Journal for Literary and Artistic African-American Themes. Retrieved June 26, 2007.

<[Http://www.nathanielturner.com/iamanafrican.htm](http://www.nathanielturner.com/iamanafrican.htm)>

⁷⁰ Biko Speaks on Africa. ChickenBones - A Journal. Retrieved June 26, 2007.

<[Http://www.nathanielturner.com/bikospeaksonafrica.htm](http://www.nathanielturner.com/bikospeaksonafrica.htm)>

⁷¹ Unisa Online. School of Languages and Literary Studies. Retrieved June 26, 2007.

<[Http://www.unisa.ac.za/default.asp?Cmd=ViewContent&ContentID=132](http://www.unisa.ac.za/default.asp?Cmd=ViewContent&ContentID=132)>

⁷² Bahamabrand Web Services. Marcus Garvey Homepage. Retrieved June 26, 2007.

<[Http://www.marcusgarvey.com/wmview.php?ArtID=37](http://www.marcusgarvey.com/wmview.php?ArtID=37)>

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.”⁷³ 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.⁷⁴ 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.*⁷⁵

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.”⁷⁶ 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.”⁷⁷ 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.⁷⁸ In *Journalism and Mass Communication in Africa* edited by Festus Eribo and Enoch 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

⁷³ Banda, Fackson. Media and Cyber-Democracy in Africa: An Introduction. Rhodes University. Retrieved June 26, 2007.

<http://eprints.ru.ac.za/460/02/Media_and_cyberdemocracy.doc>

⁷⁴ Cf. Kwame Boafo, S.T. Anglophone Africa: Progress Report. Retrieved June 26, 2007.

<<http://www.uta.fi/textbooks/angloafr.html>>

⁷⁵ Cultural Charta for Africa. Organisation of African Unity Organisation de l’ Unite Africain. Retrieved June 26, 2007.

<http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf>

⁷⁶ Cultural Charta for Africa. Organisation of African Unity Organisation de l’ Unite Africain. Retrieved June 26, 2007.

<http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf>

⁷⁷ Cultural Charta for Africa. Organisation of African Unity Organisation de l’ Unite Africain. Retrieved June 26, 2007.

<http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf>

⁷⁸ Obijiofor, Levi. Future of Communication in Africa's Development. In: *Futures*. 30. No. 2/3 (1998). Pp. 161-174. P. 163

and communication research.⁷⁹ 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.⁸⁰ 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.⁸¹

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.⁸²

⁷⁹ Journalism and Mass Communication in Africa: Cameroon. Ed. By Festus Eribo and Enoch Tanjong. New York: Lexington Books 2002.

⁸⁰ South Africa Survey 2003. Privacy International. Retrieved June 26, 2007.

<<http://www.privacyinternational.org/survey/phr2003/countries/southafrica.htm>>

⁸¹ Regulations of Interception of Communications and Provision of Communication-related Information Act. Government Gazette. No. 24286. 22 January 2003. Act No. 70, 2002. Retrieved June 26, 2007.

<<http://www.internet.org.za/ricpci.html>>

⁸² Regulations of Interception of Communications and Provision of Communication-related Information Act. Government Gazette. No. 24286. 22 January 2003. Act No. 70, 2002. Retrieved June 26, 2007.

<<http://www.internet.org.za/ricpci.html>>

