

# ETHIOPIA AFRICA BLACK INTERNATIONAL CONGRESS MIAMI BRANCH

**46 TH  
ANNIVERSARY  
CELEBRATION**



**AFRICAN  
LIBERATION  
DAY**

**MAY 25TH 1963-  
MAY 25TH 2009**



**AFRICA HAL  
ADDIS ABABA  
ETHIOPIA**



*(O.A.U. SUMMIT MAY 25<sup>th</sup> 1963 ADDIS ABABA, ETHIOPIA)*



## **HISTORY OF AFRICAN LIBERATION DAY**

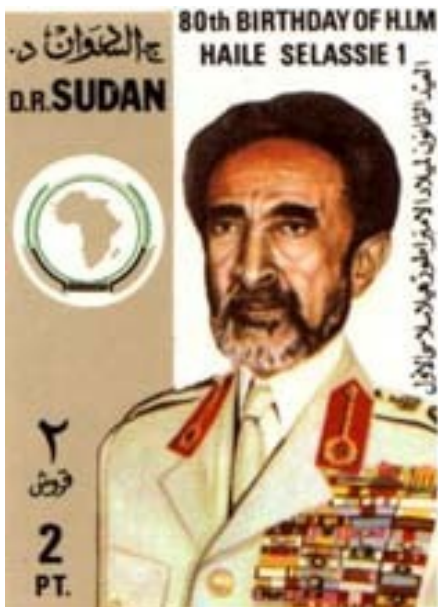


On April 15, 1958, in the city of Accra Ghana, African leaders and political activists gathered at the first Conference of Independent African States. It was attended by representatives of the governments of Ethiopia, Ghana, Liberia, Libya, Morocco, Sudan, Tunisia, The United Arab Republic (which was the federation of Egypt and Syria) and representatives of the National Liberation Front of Algeria and the Union of Cameroonian Peoples. This conference was significant in that it represented the first Pan-African Conference held on African soil. It was also significant in that it represented the collective expression of African People's disgust with the system of colonialism and imperialism, which brought so much suffering to African People. Further, it represented the collective will to see the system of colonialism permanently done away with.

After 500 years of the most brutal suffering known to humanity, the rape of Africa and the subsequent slave trade, which cost Africa in excess of 100,000,000 of her children, the masses of African People singularly, separately, individually, in small disconnected groupings for centuries had said, “enough”! But in 1958, at the Accra Conference, it was being said in ways that emphasized joint, coordinated and unified action. This conference gave sharp clarity and definition to the Pan-African Movement, the total liberation and unification of Africa under collective security. The conference as well laid the foundation and the strategy for the further intensification and coordination of the next stage of the African Redemption, for the liberation of the rest of Africa, and eventual and complete unification.

The Conference called for the founding of African Freedom Day, a day to, “mark each year the onward progress of the liberation movement, and to symbolize the determination of the People of Africa to free themselves from foreign domination and exploitation.”

Five years later after the First Conference of Independent African States in the city of Addis Ababa, Ethiopia another historical meeting occurred. On May 25, 1963, leaders of thirty-two independent African States met to form the Organization of African Unity (OAU) the brain child of H.I.M. Emperor Haile Selassie I.



By then more than two thirds of the continent had achieved independence from colonial rule. At this historic meeting the date of Africa Freedom Day was changed from April 15th to May 25<sup>th</sup> and Africa Freedom Day was declared African Liberation Day (ALD). African Liberation Day has been held on May 25th in every corner of the world since.

African Liberation Day has contributed to the struggle to raise the level of political awareness and organization in African communities worldwide. It has further been used as a tool to provide a platform for many African and other oppressed peoples to

inform the African masses about their respective struggles for true liberation and development.

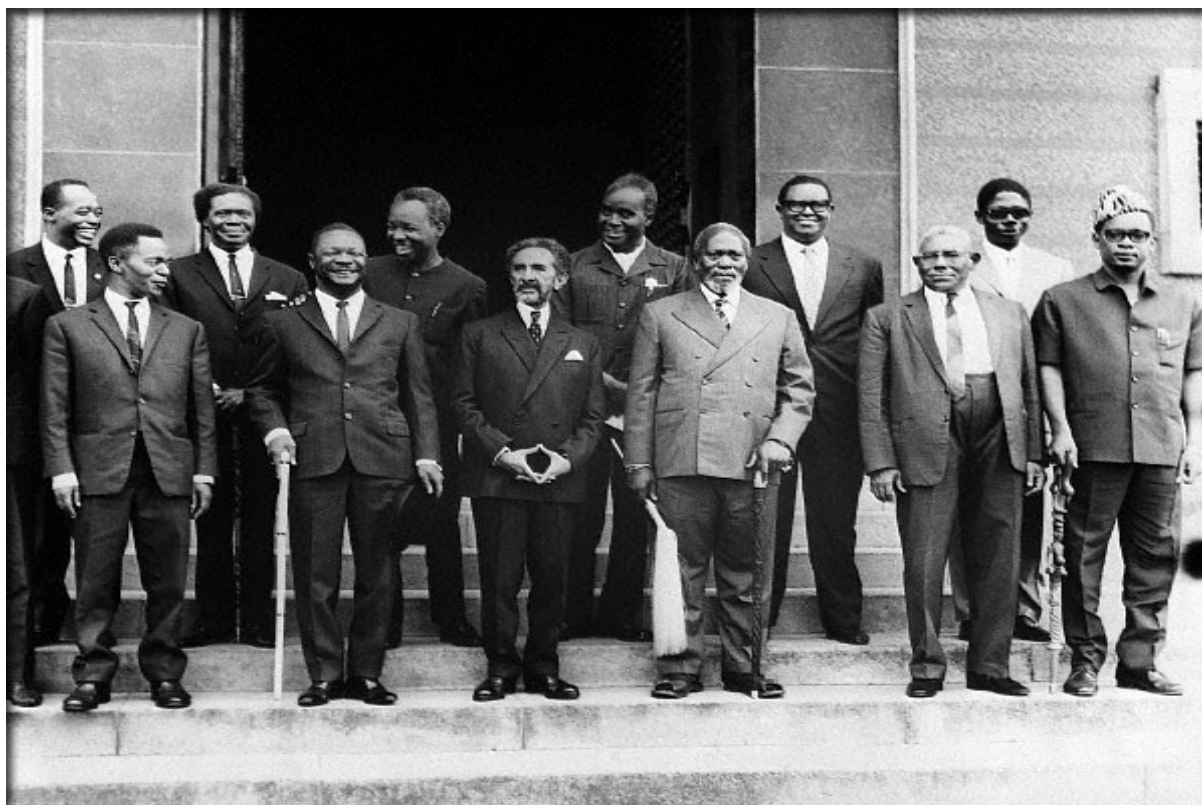
Particularly for Southern Africa, African Liberation Day played a critical role in the defeat of colonialism and apartheid. It inspired others to support through various progressive organizations, liberation committees and movements both in Africa and the socialist countries around the world, the building of anti-colonial and national liberation movements by generating arms for the

freedom fighters, offering a platform where the world could receive political education on the nature of the struggle, and providing a mass assembly where the spirit and moral of the freedom fighters could be reinvigorated.

African Liberation Day has helped to expose U.S. led imperialism, Zionism and colonialism as enemies of Africa. Imperialists for decades have attempted to distance African Liberation Day (and the African Revolution in general) from the struggle for socialism. Remember that it was, and is, capitalist Europe, and not the Soviet Union, Cuba, North Korea, China or Vietnam which occupied, colonized and exploited Africa. Several states in Africa today stand independent because of military and other assistance from socialist countries.

From the first ALD held in Accra, Ghana where Osagyefo Kwame Nkrumah planted the first seed to the hundreds of African Liberation Day observances which have occurred all over the world. African Liberation Day stands committed to the struggle for national independence, African redemption, African liberation, African unification and scientific socialism.

Today African Liberation Day activities are being organized throughout Africa and all over the world where African people are living and struggling. The journey down the Redemption path can only be accomplished by joining a African Diaspora organization (i.e.- E.A.B.I.C.) working for the people. The freedom of Africa and African people demands revolutionary action through international organization.



**(FOUNDING FATHERS OF THE ORGANIZATION OF AFRICAN UNITY)  
(O.A.U. / A.U))**

## **His Imperial Majesty Haile Selassie I**

### **STATEMENT ON ARFICA DAY 1963**

*"It has been five years since every year this day of April 15, was decreed to be celebrated as Africa's Independence Day. This day is celebrated throughout Africa. It reminds Us of the struggles for independence during the last twelve months and of our African brothers that are still engaged in the fight for freedom.*

"For several years in the past, as must be remembered, a large part of the African continent was under colonial rule. In the course of that time, colonialists have stripped the Africans of their freedom and natural rights, and used their resources for the benefit and prosperity of their own country. Even today, colonial masters speak ill of Africans by exaggerating their poverty in the press. Africans are also blamed for the aid they receive. This aid cannot fill the needs of their peoples overnight. From under such humiliation, Africans rose up to safeguard their right and started to struggle to obtain their independence. This struggle began to bear fruit after World War II.

"The first African Independent States Conference was held in Africa in 1958. The independent states at that time were only eight. Nevertheless, the freedom fight in Africa continued with more vigour and fervour and today the number of independent states has reached 32. This is four times the size of those independent countries which participated in the Accra Conference. Last year alone Rwanda, Burundi, Uganda, and Algeria achieved their independence and became members of the Independent African states. Although it had been duly extended at the appropriate time, we will again venture to express our congratulations to these friendly countries.

"In our neighbour country, Kenya, a new political trend is taking shape and elections are expected to be held soon. It is our earnest wish that Kenya achieves independence immediately after the conclusion of a successful election. That Kenya obtains her independence without the dismemberment of her regions is the policy that Ethiopia strongly supports. Ethiopia opposes all those who try to dismember Kenya under the claim of tribalism.

"Congo has been in turmoil after independence. It has been gratifying to Us to see Katanga reintegrated last year into the central government to form a united Congo Republic. We are especially pleased, because Ethiopia has sent her troops to Congo in the name of the United Nations and made substantial contribution to the unity of that country.

"In Central Africa too, political movement is quite encouraging. Under the eminent leadership of Dr. Kamuza Banda, Nyasaland achieved local

government under its nationals and the day of her independence is anxiously being awaited in the very near future. It has also been made clear in a recent London Conference that Northern Rhodesia has secured its right of secession from the colonialist-run Federation, and it is fast marching towards independence.



"Meanwhile, the fate of Africans in Southern Rhodesia is in a precarious situation. Many Africans and their leaders are found arbitrarily imprisoned and consequently, the country is in chaos, We will not hesitate to remind the British Government to make use of its responsibility to hand over authority to the African majority so that Southern Rhodesia will also be independent. Until now the British Government has shown wisdom and sound judgment in providing independence for Africans, in a manner constructive and objective.

"The South African racial government apartheid policy has deteriorated instead of effecting leniency and improvement. A large number of Africans, fighting for their freedom, are from day-to-day hauled into jails without due process of law, and are made to suffer under severe conditions. Defying world opinion, breaking international laws and disrespecting the United Nations Charter, the South African government continues practicing its atrocious and odious policy. Nevertheless, Ethiopia will not deny assistance to our brother Africans who live in that unfortunate country.

"We shall not pass without expressing our regret to the Portuguese Government, that the fate of Africans in its colonies has not been up to now improved so as to have prepared them for independence. What We would

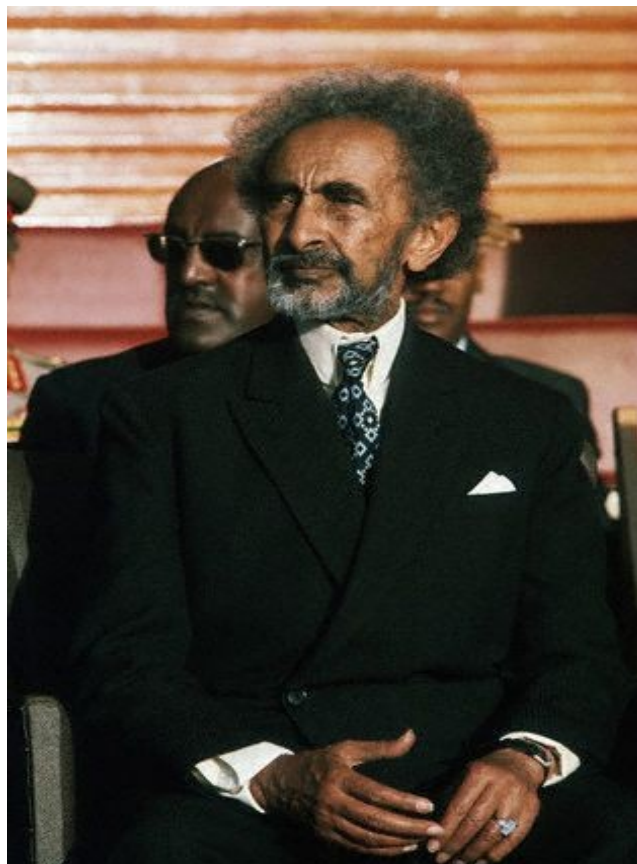
again remind the Portuguese Government, is to prepare Africans in its colonial territories for self-government in order to curtail heavy blood-shed. Ethiopia will not refrain from endeavouring to assist in finding solutions by which Africans under Portuguese colonies will obtain independence.

"In general, We extend our good will greetings to all our African brethren who are still under the yoke of foreign rule, and wish that their struggle for freedom will bear fruit so that they would be masters of their own fate. Our help will also reach them.

"Finally, We would like to speak about the May Conference of African Heads of State to be held here in Addis Ababa. All the 32 heads of state in the entire continent have accepted our invitation and expressed their willingness to participate in the Conference. We are specially pleased by the response and cooperation shown by our neighbour sister, Somalia, for her reconsideration to take part in the conference following our recommendation and advice.

"The purpose of this conference is to strengthen African unity. Since Ethiopia's hospitality is historically known, it is the voluntary duty of every individual Ethiopian to extend the usual courtesies to our distinguished guests who will come for the conference. We entrust, therefore, to you all that each one of you extend the best reception to our honourable guests.

"Let Almighty God help us in the fulfillment of our wishes."





## **North African – Independence**

### **Algeria**

Independence from France: 1962

French conquest of Algeria began in 1830 and by the end of the century French settlers had taken most of the best land. War was declared against the colonial administration by the National Liberation Front in 1954. In 1962 a cease-fire was agreed between the two groups and independence declared.

### **Egypt**

Independence from Britain: 1936

With the arrival of Alexander the Great, Egypt began an extended period of foreign domination: Ptolemaic Greeks (330-32 BCE), Romans (32 BCE-395 CE), Byzantines (395-640), Arabs (642-1251), Mamelukes (1260-1571), Ottoman Turks (1517-1798), French (1789-1801). There followed a brief interlude until the British arrived (1882-1922). Independence was achieved in 1936. In 1952 Lieutenant-Colonel Nasser seized power. A year later General Neguib was proclaimed president of the Republic of Egypt, only to be deposed by Nasser in 1954.

### **Libya**

Independence from Italy: 1951

This region was once a Roman province, and had been colonized along the coast by the Vandals in ancient times. It was also invaded by the Byzantines and then absorbed into the Ottoman Empire. In 1911 the Turks were expelled when the country was annexed by Italy. An independent monarchy, under King Idris, was created in 1951, with help from the UN, but the monarchy was abolished when Gaddafi took power in 1969.

### **Morocco**

Independence from France: 1956

The region was conquered by the Almoravids in the second half of the eleventh century and a capital founded at Marrakech. They eventually had an empire which included Algeria, Ghana and much of Spain. In the second part of the twelfth century the region was conquered in turn by the Almohads, also Berber Muslims, who took over the empire, and extended it to the west as far as Tripoli. From the fifteenth century, Portuguese and Spanish attempted to invade coastal areas, taking several ports, including Ceuta -- they met strong resistance. In the sixteenth century, Ahmad Al-Mansur, overthrew the Songhai Empire to the south and retook coastal areas from the Spanish. The region became a major destination for trans-Saharan slave trade despite internal conflict over whether free men could be made slaves under Islamic law. (Slavery of Christians was "abolished" by Sidi

Muhammed in 1777.) France incorporated Morocco into its Trans-Saharan empire in the 1890's after a long struggle to remain independent. It finally achieved independence from France in 1956.

### **Tunisia**

Independence from France: 1956

Home of the Zenata Berbers for many centuries, Tunisia is linked to all the North African/Mediterranean empires: Phoenician, Roman, Byzantine, Arab, Ottoman and finally the French. Tunisia became a French protectorate in 1883. It was invaded by the Axis during the Second World War, but was returned to French rule when the Axis was defeated. Independence was achieved in 1956.

## **West African – Independence**

### **Benin**

Independence from France: 1960

In 1625 indigenous slave traders, known as the Fon, founded the kingdom of Dahomey. They subsequently conquered the neighboring kingdoms of Dan and Allada and extended their kingdom to the coast near Porto Novo. A trading post was set up in 1857 by the French at Grand-Popo. The Dahomey King, Behanzin, was defeated by the French when conflict broke out following dispute by the French against continued Dahomey slavery. In 1892 Dahomey became a French protectorate and was absorbed into French West Africa in 1904. Independence from the French was gained in 1960 and the country was renamed Benin in 1975.

### **Burkina**

Independence from France: 1960

From the 16th to the early 19th century this was the kingdom of Ouagadougou, one of the Mossi Empire. In the early 19th century the Mossi Empire broke down and was subject to almost uninterrupted war for 50 years prior to the arrival of the French. At the end of the 19th century the great Dioula warlord, Samori Ture, was expelled by the French and it became part of French West Africa. Independence from the French was achieved in 1960 and the country was named Upper Volta and was renamed Burkina in 1984.

### **Cape Verde**

Independence from Portugal: 1975

The archipelago of Cape Verde became a Portuguese colony in 1462. A joint struggle for the liberation of Cape Verde and the mainland colony of Portuguese Guinea (now Guinea-Bissau)

began. Independence was achieved in 1975 with proposed union to the new state of Guinea-Bissau. In 1981 Cape Verde finally split away to form an independent republic.

## **Gambia**

Independence from Britain: 1965

The region came under the influence of Islam in the 13th century. During the 18th and 19th century, the region attracted the attention of both the French and the British. It finally became a British colony in 1888. Independence was achieved in 1965.

## **Ghana**

Independence from Britain: 1957

The two year war between the British and the Ashanti was brought to an end in 1874 when the defeated King, Asantehene, signed a treaty with the British. The Gold Coast colony was created. Independence was achieved in 1957.

## **Guinea**

Independence from France: 1959

Despite opposition by the resident Muslim empire, France made Guinea a colony in 1890 -- part of the trade-off between France and Britain over African territories. Independence was achieved in 1959. (A Portuguese backed coup failed in 1970.)

## **Ivory Coast**

Independence from France: 1960

Originally one of the great trading empires of West Africa, the region was made the French colony of Côte d'Ivoire in 1893. The Malinke Empire of the interior resisted the French until 1918. Towards the end of the 1940's French rule became excessively oppressive. In 1958 it became a French Republic and in 1960 it achieved independence.

## **Liberia**

Never a colonial territory

The residence of over 22,000 slaves liberated (hence the name) from the USA during the 19th century, Liberia was established as an independent republic in 1847.

## **Mali**

Independence from France: 1960

Once the home of a major trans-Saharan empire based on the trade of salt and gold, this area was colonized by the French in the 1880's. Independence was achieved in 1960.

## **Mauritania**

Independence from France: 1960

At the end of the first millennium this region was the western extreme of the trade routes across the Sahara and was populated by the Adrar, famous for their date plantations. By the time the empire of Mali was prospering, the coastal regions were home to nomadic Berber and eventually became part of the Islamic Almoravid state. Portuguese explorers visited and documented the area but decided to travel on. Portuguese raiders however obtained slaves from

the area from the fifteenth century. Mauritania became a French colony in 1814. Independence was achieved in 1960.

## **Niger**

Independence from France: 1960

Part of the once powerful Islamic Sokoto Empire it was annexed by France at the end of the nineteenth century. It was created an autonomous republic within a greater French community in 1958, and independence followed in 1960.

## **Nigeria**

Independence from Britain: 1960

Originally a collection of African states whose wealth came from trans-Saharan (and trans-Atlantic) trade. It became a British colony in 1861 and was handed over to the Royal Niger Company (RNC). The RNC's charter was revoked in 1898 and the area was divided into two British Protectorates. These were merged in 1914 to form the colony of Nigeria. A federal system of government was created in 1954 and independence achieved in 1960.

## **Senegal**

Independence from France: 1960

The region of Senegambia (formed by the combined basins of the Senegal and Gambia rivers) was a dependency of the states of the Sudan (the historical state not the modern republic) and Sahara. The arrival of Portuguese traders diverted the traditional trade commodities of gold, ivory, and slaves to the coast rather than inland -- which contributed to the collapse of existing kingdoms. European influence resulted in a proliferation of *ceddo* or warlord regimes, which were brought to a peak when the local Islamic groups took up arms in the *Marabout War*. Senegal was colonized by the French in 1890, with the Gambia split off as a British enclave. Independence was achieved in 1960 under the socialist president Leopold Senghor (he declared one-party state in 1966, which lasted for another 10 years before a return to partial multi-partyism).

## **Sierra Leone**

Independence from Britain: 1961

First colonized in 1787 when the British founded Freetown (now the capital) as a settlement for Africans freed from slavery. The coastal region became a British colony in 1808, with the interior annexed in 1896. Independence was achieved in 1961.

## **Togo**

Independence from France: 1960

After initially being colonized by Germany in 1894, the larger region of Togoland was divided between the French and British in 1914. At independence, the eastern half of French Togoland became Togo while western British Togoland became part of Ghana.

## **Central African – Independence**

### **Cameroon**

Independence from France and Britain:  
1960/61

The region was inhabited by north-western Bantu societies and was typified by the Dioula who had established themselves as a centralized state in the 18th century. It was under the nominal influence of the British until it was annexed by Germany in 1884. In 1919, following the First World War, Cameroon was divided between the French and the British. In 1955 the French killed 10,000 locals during a revolt, and the continued disturbances resulted in the French sector declaring independence in 1960. The British southern sector joined Cameroon in 1961 whilst the northern sector voted to join Nigeria.

### **Central African Republic**

Independence from France: 1960

As part of French Equatorial Africa the colony of Ubangi-Shari was established in 1905. It gained autonomy as the Central African Republic in 1958, and full independence in 1960.

### **Chad**

Independence from France: 1960

Chad came under Arab domination during the expansion of Islam through the Northern Africa. French colonial interests resulted in the deposition of the last Arab ruler in 1900. Independence from France was achieved in 1960.

### **Congo**

Independence from France: 1960

The region was first inhabited by Bantu speaking peoples in the 15th century. When the French annexed the area in the 1880's, the two kingdoms of Teke and Loango were incorporated into the Middle Congo which formed part of French Equatorial Africa. Independence was achieved in 1960.

### **Democratic Republic of the Congo**

Independence from Belgium: 1960

Once the home of the powerful Kongo kingdom, Belgium's King Leopold II claimed most of the Congo basin from 1876. Rather than a Belgium colony, it became King Leopold's private resource under the name Congo Free State. (This is considered to be the most brutal and shocking of all European colonial experiments.) After international outcry, Belgium officially took over in 1908 and renamed it the Belgian Congo. Independence was achieved in 1960 through the help of Patrice Lumumba and the country was renamed Congo-Kinshasa. In 1965 General Mobutu betrayed Lumumba and seized power, he formed a one-party state (Popular Revolutionary Movement (MPR) and was elected President. In 1971 the country was renamed Zaire. In 1997, after an attempt to introduce

multiparty rule, the country was renamed the Democratic Republic of the Congo (or DRG).

### **Equatorial Guinea**

Independence from Spain: 1968

A colony of Spain for 190 years, the country achieved independence in 1968.

### **Gabon**

Independence from France: 1960

Annexed as part of French Equatorial Africa in 1886, Gabon finally achieved independence in 1960.

### **Sao Tome & Principe**

Independence from Portugal: 1975

The islands were claimed to be uninhabited when Portuguese colonists arrived. The very fertile soil was used for cocoa plantations. In 1972 a liberation movement was recognized by the UN, and independence was reached in 1975.

## **East African – Independence**

### **Burundi**

Independence in 1962

From the 16th century Burundi was ruled by the minority Tutsi with the majority Hutu as their serfs. It was merged with Rwanda and controlled by Germany from 1884 and then transferred to Belgium in 1919. In 1946 it became a UN trust territory, split from Rwanda in 1959 and gained full independence in 1962.

### **Djibouti**

Independence from French: 1977

What was once the Islamic State of Adal was made the capital of French Somaliland in 1896. In 1946 the French gave it Overseas Territorial status and in 1967 it was renamed the French Territory of the Afars and Issas. Independence was achieved in 1977.

### **Eritrea**

Independence from Ethiopia: 1991/93

Italian rule was replaced by British following the Second World War in 1944. In 1952 it was incorporated into Ethiopia. An armed struggle started in the 60's and after 30 years of war, independence was achieved in 1991.

### **Ethiopia**

Sovereignty Reigns!!

Brief Italian occupation 1936-1941. Yet the Conquering Lion Prevails!

### **Kenya**

Independence from Britain: 1963

The coastal areas were colonized by Arab coastal traders from the 10th century. The British created the British East African Protectorate along the coast in 1895 in order to gain access to Uganda. The interior became a British colony in 1920. From 1952-56 the Mau Mau waged a violent campaign against the British resulting in a State of Emergency. This was dropped in 1960

and full independence achieved in 1963.

## **Rwanda**

Independence from Germany/Belgium: 1962

The region was first colonized by the Hutu in the fourteenth century and arrival of the Tutsi in the fifteenth century resulted in a Tutsi lord/Hutu serf society. This Tutsi domination was reinforced by German/Belgian colonization from 1890. Independence obtained in 1962

## **Somalia**

Independence from Italy and Britain: 1960

Somaliland became British/Italian colonies in the 1880's; it was ruled solely by the British from 1941 to 1950. In 1960, Italian Somaliland and British Somaliland were united to form an independent Somalia.

## **Sudan**

Independence from Britain and Egypt: 1956

Northern Sudan was taken by Egypt in 1821 and Southern Sudan by the British in 1877. In 1883 a revolt was started by the Muslim leader Muhammad Ahmed. Conflict continued for fifteen years until the Mahdists were defeated in 1898. An Anglo-Egyptian condominium was created. Since independence from British/Egyptian rule in 1956 the country has experienced little relief from civil war between the Arab, Islamic north and African south.

## **Tanzania**

Independence from Germany/Britain: 1961/1963

The mainland of Tanzania became a German colony called Tanganyika in 1884 whilst the Sultanate of Zanzibar became a British Protectorate in 1890. Tanganyika became a British mandated territory in 1918 and achieved independence in 1961. In 1963 Zanzibar achieved independence, and a year later formed a union with Tanganyika under the new name of Tanzania.

## **Uganda**

Independence from Britain: 1962

Various ancient kingdoms were combined to form a British protectorate in 1893.

Independence was achieved in 1962.

## **South African – Independence**

### **Angola**

Independence from Portugal: 1975

Forts were established by the Portuguese along the Angolan coast in 1482. The Marxist MPLA, founded in 1956, began its guerrilla-based liberation struggle in 1961. Independence from Portugal was achieved in 1975.

### **Botswana**

Independence from Britain: 1966

From around 1600 the indigenous San peoples were displaced by the migrating Tswana. The Bechuanaland Protectorate was set up by the

British in 1885 with the urging of Cecil Rhodes, to protect it from incursions by the Boers and the Germans. Independence from the British was achieved in 1966.

### **Comoros**

Independence from France: 1975 (except for the island of Mayotte)

Under Arab control until it became a French Protectorate in 1880. Proclaimed as a French colony in 1912. Achieved self-government in 1961 and independence in 1975.

### **Lesotho**

Independence from Britain: 1966

After defeat by the Boers in 1843, King Moshoeshoe I looked to the British for aid. In 1884 a British Crown colony was formed.

Independence was achieved in 1966.

### **Madagascar**

Independence from France: 1960

After increasing contact with Europeans from the 15th century, Madagascar became a French colony in 1895. Following the Second World War there was increasing tension in the country, with civil uprisings resulting in French troops killing thousands. Independence was achieved in 1960.

### **Malawi**

Independence from Britain: 1964

Livingstone's former "hunting ground" was under threat from the Portuguese and Arab slavers in the late 1880's when the resident Scottish missionaries and the African Lakes Company called on Rhodes for support. The region became the British colony of Nyasaland after aggressive diplomatic conflict with Germany in 1890. In 1964, as part of the program to dilute the power of white racists in Rhodesia, Britain released the colony and it became Malawi.

### **Mozambique**

Independence from Portugal: 1976

From the sixteenth century the Portuguese traded along the coast for gold, ivory, and slaves. Mozambique was made a Portuguese colony in 1752, with large tracts of land run by private companies. A war for liberation was started by FRELIMO in 1964 which ultimately led to independence in 1975. The civil war, however, continued into the 1990's.

### **Namibia**

Independence from South Africa: 1990

The German mandated territory of South West Africa was given to South Africa in 1915 by the League of Nations. In 1950 South Africa refused a UN request to give up the territory. It was renamed Namibia in 1968 (although South Africa continued to call it South West Africa). In 1990 Namibia became the forty-seventh African colony to gain independence. Walvis Bay was given up in 1993.

### **South Africa**

Independence from Britain: 1934

Independence from white minority rule: 1994  
 In 1652 Dutch settlers arrived at the Cape and set up a refreshment post for the journey to the Dutch East Indies. The Dutch started to move inland and colonize the Bantu speaking groups and Bushmen. The arrival of the British in the eighteenth century accelerated the process. The Cape colony was ceded to the British in 1814. In 1816, Shaka kaSenzangakhona became Zulu ruler, to be assassinated by Dingane in 1828. The Great Trek of the Boers moving away from the British in the Cape started in 1836 -- leading to the founding of the Republic of Natal in 1838 and the Orange Free State in 1854. Britain took Natal from the Boers in 1843. The Transvaal was recognized as an independent state by the British in 1852 and the Cape Colony was granted self-government in 1872. A Zulu War and two Anglo-Boer wars followed, and the country was unified under British dominion in 1910. Independence for white minority rule came in 1934. In 1958 Dr. Hendrik Verwoerd, the Prime Minister, introduced the "Grand Apartheid" policy. The African National Congress, formed in 1912, finally came into power in 1994 when the first multiracial, multiparty elections were held.

### Swaziland

Independence from Britain: 1968  
 This little state was made a protectorate of the Transvaal in 1894 and a British protectorate in 1903. It achieved independence in 1968 after four years of limited self-government under King Sobhuza.

### Zambia

Independence from Britain: 1964  
 Formally the British colony of Northern Rhodesia, the country was developed purely for its vast copper resources. It was grouped with Southern Rhodesia (Zimbabwe) and Nyasaland (Malawi) as part of a federation in 1953. Independence from Britain was achieved in 1964 as part of the program to dilute the power of white racists in Southern Rhodesia.

### Zimbabwe

Independence from Britain: 1965  
 Independence from minority white rule: 1980  
 The British colony of Southern Rhodesia became part of the Federation of Rhodesia and Nyasaland in 1953. The Zimbabwe African People's Union, ZAPU, was banned in 1962. The racially segregationist Rhodesian Front (RF) was elected into power that same year. In 1963 Northern Rhodesia and Nyasaland pulled out of the Federation, citing the extreme conditions in the Southern Rhodesia, whilst Robert Mugabe and the Reverend Sithole formed the Zimbabwe African National Union, ZANU, as an offshoot of ZAPU. In 1964, Ian Smith the new Prime Minister, banned ZANU and rejected the British conditions for independence of multiparty, multiracial rule. (Northern Rhodesia and Nyasaland were successful in achieving independence.) In 1965 Smith made a Unilateral Declaration of

Independence and declared a state of emergency (which was renewed every year until 1990). Negotiations between Britain and the RF started in 1975 in the hope of reaching a satisfactory, non-racist constitution. In 1976 ZANU and ZAPU merged to form the Patriotic Front (PF). A new constitution was finally agreed by all parties in 1979 and independence achieved in 1980..



## First Conference of Independent African States 1958

### His Imperial Majesty Speaks Ghana - April 15, 1958

The convening of the *Conference of Independent African States* in Ghana, where responsible statesmen representing a free government are gathering to consider common problems, is a great and momentous event. As an integral part of the African Continent, Ethiopia looks back with pride to the role which she has played in the history of the development of Africa, and looks forward with confidence to the future of this great continent.



*HIM with leaders of East and Central Africa*

In her long and glorious history, Ethiopia, has time and again, had to struggle against overwhelming odds to preserve intact her traditional freedom and independence and to guarantee from generation to generation the right of freemen to work out their own destiny without interference or hindrance. The world is only now coming to realize what Ethiopia and Africa have long recognized, that *peace, independence and the prosperity of mankind can be achieved and assured only by the collective and united efforts of free men who are prepared to maintain eternal vigilance and labor unceasingly to protect these most precious of God's gifts.* The sympathy and support which Ethiopia received from other African peoples when she was invaded twenty-three years ago is ample testimony of the strong sentiments which unite all free African countries.

In our own lifetime the world has undergone changes more sweeping and striking than those seen during any similar period in history. Technical and scientific advances have combined to raise mankind to a level of material achievement never before realized. It is the duty and responsibility of the Independent African States to further this development and to bring the benefits of modern civilization to increasingly large numbers of people in Africa. However, as man's capacity to improve his own lot has grown, so has his power to spread havoc and destruction correspondingly increased. The Independent African States must assure that the growing weight of Africa is enlisted on the side of peace and justice to the end of avoiding a third holocaust which could well engulf the entire world and result in the total destruction of mankind.

But dwarfing even man's material achievements in the twentieth century has been the emergence of peoples all over the world into freedom and independence. Today, for the first time, men everywhere to whom freedom and independence were, but a short time ago, only words, and for whom economic and political self-determination

were no more than far-distant goals, have achieved the status of free men and are directing their efforts and energies to their own advancement. We are particularly gratified and proud that this development has been so marked and widespread on the great continent of Africa. Africa will no longer be the "unknown continent", for its human and material resources are beyond measure, and this great continent now stands on the verge of an economic, political and cultural development which, when realized, will be without parallel in history.

### **Ethiopia's Part**

In this development, Ethiopia will have its own particular, and we feel, important role to play. It is for this reason that we have charged Our beloved Son Prince Sahle Selassie with the high mission to be Our personal representative and the head of the Ethiopian Delegation to the Conference of Independent African States. *Ethiopia knows how hard-won is independence and how vital it is that men be jealous of their freedom and be ever prepared to defend it.*



*HIM during Italian Invasion*

Ethiopia knows, as her history has taught her, that the world is small, and that cooperation among all nations of the world, East and West alike, is not only possible and desirable, but indispensable for the welfare of mankind. Ethiopia knows that the willingness of the Independent States of Africa to cooperate and work together in solving their common problems and achieving their common goals is essential to the continued progress of the African peoples. It is a propitious omen for the future that at this very moment the free nations of Africa are giving tangible evidence of their determination to work together not only for their own good but for the good of Africa and the entire world. The task is great. It demands *wise judgment* and statesmanship of the highest order. It requires *unceasing labor, a dedication* to fundamental principles and objectives and a determination to overcome all obstacles, however large. He who suffers conquers, and in the final resort, wins the crown of victory. We pray that Almighty God will bless the Conference with strength and wisdom and crown its efforts with success.

- HIM Haile Selassie



**ORGANIZATION  
OF AFRICAN UNITY  
CHARTER OF  
AFRICAN UNITY  
1963**



We, the Heads of African States and Governments assembled in the  
City of Addis Ababa, Ethiopia

**Convinced** that it is the inalienable right of all people to control their own destiny,

**Conscious** of the fact that freedom, equality, justice and dignity are essential  
objectives for the achievement of the legitimate aspirations of the African peoples,

**Conscious** of our responsibility to harness the natural and human resources of our  
continent for the total advancement of our peoples in all spheres of human  
endeavour,

**Inspired** by a common determination to promote understanding among our  
peoples and cooperation among our states in response to the aspirations of our  
peoples for brother-hood and solidarity, in a larger unity transcending ethnic and  
national differences,

**Convinced** that, in order to translate this determination into a dynamic force in the  
cause of human progress, conditions for peace and security must be established  
and maintained,

**Determined** to safeguard and consolidate the hard-won independence as well as  
the sovereignty and territorial integrity of our states, and to fight against  
neocolonialism  
in all its forms,

**Dedicated** to the general progress of Africa,

**Persuaded** that the Charter of the United Nations and the Universal Declaration of  
Human Rights, to the Principles of which we reaffirm our adherence, provide a solid  
foundation for peaceful and positive cooperation among States,

**Desirous** that all African States should henceforth unite so that the welfare and  
well-being of their peoples can be assured,

**Resolved** to reinforce the links between our states by establishing and  
strengthening common institutions,

Have agreed to the present Charter.

## **E s t a b l i s h m e n t**

### **Article I**

1. The High Contracting Parties do by the present Charter establish an Organization to be known as the ORGANIZATION OF AFRICAN UNITY.

### **P u r p o s e**

#### **Article II**

1. The Organization shall have the following purposes:

(a) To promote the unity and solidarity of the African States;

(b) To coordinate and intensify their cooperation and efforts to achieve a better life for the peoples of Africa;

(c) To defend their sovereignty, their territorial integrity and independence;

(d) To eradicate all forms of colonialism from Africa; and

(e) To promote international cooperation, having due regard to the Charter of the United Nations and the Universal Declaration of Human Rights.

2. To these ends, the Member States shall coordinate and harmonize their general policies, especially in the following fields:

a) Political and diplomatic

cooperation;  
b) Economic cooperation, including transport and communications;

(c) Educational and cultural cooperation;

(d) Health, sanitation and nutritional cooperation;

(e) Scientific and technical cooperation; and

(f) Cooperation for defense and security.

### **P r i n c i p l e s**

#### **Article III**

The Member States, in pursuit of the purposes stated in Article II solemnly affirm and declare their adherence to the following principles:

1. The sovereign equality of all Member States.

2. Non-interference in the internal affairs of States.

3. Respect for the sovereignty and territorial integrity of each State and for its inalienable right to independent existence.

4. Peaceful settlement of disputes by negotiation, mediation, conciliation or arbitration.

5. Unreserved condemnation, in all its forms, of political assassination as well as of subversive activities on the part of neighboring States or any

other States.

6. Absolute dedication to the total emancipation of the African territories which are still dependent.

7. Affirmation of a policy of non-alignment with regard to all blocs.

### **M e m b e r s h i p**

#### **Article IV**

Each independent sovereign African State shall be entitled to become Member of the Organization.

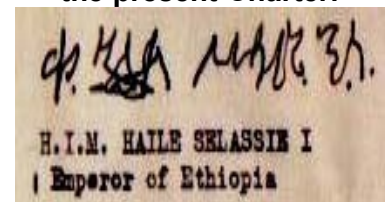
### **R i g h t s a n d D u t i e s o f M e m b e r S t a t e s**

#### **Article V**

All Member States shall enjoy equal rights and have equal duties.

#### **Article VI**

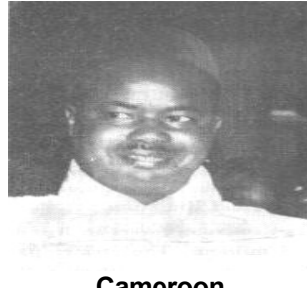
The Member States pledge themselves to observe scrupulously the principles enumerated in Article III of the present Charter.



### **The O. A. U. Participating Heads of State 1963**



**Algeria  
President  
Ahmed Ben Bella**



**Cameroon  
President  
Ahamadou Ahidjo**



**Egypt  
President  
Gamal Abdel  
Nasser**



**Benin  
Foreign Minister  
Hubert Maga**



**Central African  
Repub.  
President  
David Dacko**



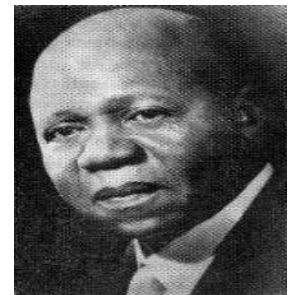
**Ethiopia  
*His Imperial Majesty*  
Haile Selassie**



**Burkina Faso  
President  
H.E. Maurice  
Yameogo**



**Chad  
President  
Francois Tombalbaye**



**Gabon  
President  
Leon M'Ba**



**Burundi  
President  
Mwami Mwambusta**



**Republic of the  
Congo  
President  
Fulbert Youlou**



**Ghana  
President  
Kwame Nkrumah**



**Guinea  
President  
Sekou Toure**



**Malagasy  
Republic  
President  
Philibert Tsiranana**



**Niger  
President  
Hamani Diori**



**Cote D'Ivoire  
President  
Houphouet-Boigny**



**Mali  
President  
Modibo Keita**



**Nigeria  
Governor-General  
Nnamdi Azikiwe**



**Liberia  
President  
William Tubman**



**Mauritania  
First Premier  
Mokhtar Daddah**



**Nigeria  
Prime Minister  
Alhaji Sir A. Balewa**



**Libya  
His Majesty  
King Idris I**



**Morocco  
King Hassan II**



**Rwanda  
President  
Groire Kayibanda**



**Senegal  
President  
Leopold Senghor**



**Tanzania  
President  
Julius Nyerere**



*Africa Hall, Addis Ababa*

**Meeting of the  
Minds**



**Sierra Leone  
President  
Milton Margai**



**Tunisia  
President  
Habib Bourguiba**

*HIM giving speech at OAU*



*HIM with Sekou Toure of Guinea*



**Somalia  
President  
Abdella Osman**



**Togo  
President  
Sylvanus Olympio**

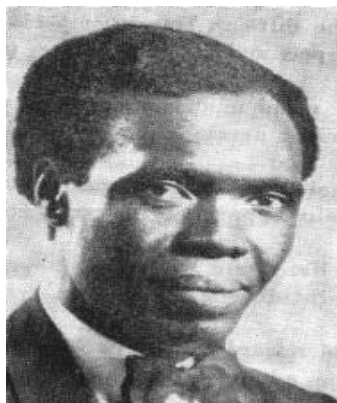


*HIM meeting with Foreign  
Minister*

*Ketema Yifru who was very  
instrumental in the organization  
process of the first OAU meeti*



**Sudan  
President  
Marshal Abboud**



**Uganda  
Prime Minister  
Obote**

DEFINING AFRICAN LIBERATION DAY:  
CELEBRATING THRU STRUGGLE AND LIVING PRACTICE

Los Angeles Sentinel, 05-24-07, p. A-7

DR. MAULANA KARENGA

In the context and currents of human history, African liberation is an awesome ongoing historical project and a living practice of daily life. It is that long, hard and heroic struggle Black people wage everywhere to resist and radically reject the imposition of White supremacy in all its savage and subtle forms, and to secure freedom, justice, power, peace and serious and sustained progress in our lives and the world. And it is the daily personal and social practices we engage in to end oppression, avoid social seduction and cultural entrapment, and create and sustain free space to be our African selves, live lives of dignity, decency and meaning and aid the overall struggle for liberation and ever higher levels of human life.

In a larger sense, African liberation is part of the overall struggle for human liberation and we are, as Amilcar Cabral taught, “anonymous soldiers” for the whole of humanity. For every inch, acre, kilometer and mile, country, region or continent we free or help free expands the realm of human freedom and flourishing in the world. We are a world African community and as the Hon. Marcus Garvey taught us, the whole world must be our area of attention and activity where Africans are concerned. Thus, in Darfur, the Niger Delta, Haiti, Venezuela, Colombia, Brazil, Cuba and elsewhere we must stand in solidarity with our people, and aid them in any way we can. And we must stand in solidarity with all oppressed, struggling and progressive people, and be in the vanguard of all just causes.

As Cabral noted, our primary duty is the liberation of our immediate people, nation and country. But as he, Malcolm, Kwame Nkrumah and Mary McLeod Bethune informed us, unless we link our struggles to other peoples of the world, we isolate ourselves, fail to achieve needed strength, leave more passive or active allies for our oppressor and ultimately hinder and hurt our just cause.

Since the Sixties our organization Us has taught that at the core of our struggle must be a clear philosophy and at the heart of our practice, compelling principles. Our philosophy is Kawaida, an ongoing synthesis of the best of African thought and practice in constant exchange with the world. Our fundamental principles are the Nguzo Saba (The Seven Principles) which is a value system that establishes standards and priorities which in turn offers possibilities, pointing toward the victory for the struggle we wage and toward a vision of the life we struggle to live.

On this African Liberation Day, May 25, this day of recommitment to our liberation struggles, let us recommit ourselves also to these core principles which have been embraced throughout the world African community as a path to liberation and a living practice of good in the world. The first of these principles is Umoja (Unity) which calls for our active unity, as a people in struggle, and for our feeling a deep and enduring sense of kinship with all African people, a kinship rooted in history, blood, culture and struggle. This means we must feel deeply the suffering of the sisters and brothers in Darfur and find and support ways to relieve and end it. It means also identifying with and aiding the people of Haiti whose brave and unbreakable spirit honors us all and in whose resilient humanity we recognize our own. And so it is with Africans everywhere.

DEFINING AFRICAN LIBERATION DAY: 2 CELEBRATING THRU STRUGGLE AND  
LIVING PRACTICE Los Angeles Sentinel, 05-24-07, p. A-7 DR. MAULANA  
KARENGA

The principle of Kujichagulia (Self-Determination) calls on us to constantly dialog with our culture and extract and put into motion its models of human excellence and achievement and its paradigms of possibility. It requires a radical rupture with the anti-human ideology and practical insanity of the oppressor and a relentless struggle to think and act African and free, and to create the conditions for the possibility and practice of both. Indeed, as Frantz Fanon taught, real liberation means “not only the disappearance of colonialism, but also the disappearance of the colonized man” and the colonized woman. Likewise, liberation means not only the end of enslavement and White supremacy, but the end of the enslaved-minded and white-worshipping man and woman.

As Min. Malcolm taught, “we must launch a cultural revolution . . . and recapture our heritage and our identity, if we are every to liberate ourselves from the bonds of White supremacy.” And this requires our rooting out every inch, ounce, and iota of the data of domination in us and daring to approach the world and conduct ourselves within the context of the best of our own culture.

The third principle Ujima (Collective Work and Responsibility) calls for the active engagement of African people in liberating ourselves and building the good world we struggle for. It is we who must fight for freedom and justice, secure the necessities of life, overthrow dictators and develop democracy, and do the ponderous work of peace. And it is the masses of African people who must protect and promote human rights, recover and reconstruct their culture and use it to imagine and bring into being a new way of being human in the world.

The fourth principle is Ujamaa (Cooperative Economics) which calls for the practice of shared work and shared wealth. It reaffirms the right of African people to their human and material resources, rejects corporate and predator-country claims of debt and their imposition of anti-people policies, supports reparations and recovery of stolen riches, and calls for an equitable distribution of each countries’ wealth in the interests of the well-being and flourishing of the masses.

The fifth principle Nia (Purpose) calls for our commitment to the collective vocation of an African renaissance, returning Africa and the world African community to their traditional greatness as self-conscious bringers of good in the world, peacemakers, protectors of the poor and vulnerable, allies in all just causes, and weighty partners in imagining and bringing into being a new history of humankind.

The sixth principle Kuumba (Creativity) calls on us to heal, repair and transform the world, doing all we can in the way we can in order to leave our communities and the world better, more beautiful and beneficial than we inherited them. And finally, the principle of Imani (Faith) calls on us to believe in ourselves and our people and in the righteousness and victory of our struggle; to hold fast and firm to our faith in the good and our capacity to create and share it and pass on to our children a future, forged and framed in freedom, justice, empowerment, progress and a just and enduring peace.

Dr. Maulana Karenga, Professor of Black Studies, California State University-Long Beach, Chair of The Organization Us, Creator of Kwanzaa, and author of Kwanzaa: A Celebration of Family, Community and Culture, [[www.Us-Organization.org](http://www.Us-Organization.org) and [www.OfficialKwanzaaWebsite.org](http://www.OfficialKwanzaaWebsite.org)].

# AFRICA IN LATIN AMERICA

## History

People of African origin probably first arrived in the Americas with the Spanish and Portuguese in the 15th and 16th centuries. For example, Pedro Alonso Niño, traditionally considered the first of many New World explorers of African descent [9] was a navigator in the 1492 Columbus expedition. Those who were directly from Africa mostly arrived in Latin America as part of the Atlantic slave trade, as agricultural, domestic, and menial laborers and as mineworkers. They were also employed in mapping and exploration (for example, Estevanico) and were even involved in conquest (for example, Juan Valiente). They were mostly brought from West Africa and Central Africa in what are now the nations of Nigeria, Ghana, Benin, Angola, and Congo, There are three major groups: the Yoruba, Akan, and the Bantu. Most of the slaves were sent to Brazil, Peru, and the Caribbean, but lesser numbers went to Colombia and Venezuela. Countries with significant black, mulatto, or zambo populations today include Brazil (86 million), Colombia (10 million), Haiti (8.7 million), Dominican Republic (4 million), Cuba (up to 4 million), and Puerto Rico (20%-46%). Recent genetic research in UPR Mayaguez has brought to light that 26.4% of Puerto Ricans have African heritage on the X chromosome and 20% on the Y chromosome, thus between 20%-46% of the Puerto Rican population has African heritage

## South America

### **Argentina**

There are approximately 52,000 Afro-Latin Americans in Argentina.

### **Bolivia**

African descendants in Bolivia account for about 3% of the population. They were brought in during the Spanish colonial times and the majority live in the Yungas.

### **Brazil**

Around 46% of Brazil's 188 million people are Afro-Brazilians (39% either African and European ancestry and African, European and Amerindian ancestry, 7% African ancestry). Around 80% of the northeast state of Bahia is of African descent.

Brazil experienced a long internal struggle over abolition of slavery and was the last Latin American country to adopt it. In 1850 it finally banned the importation of new slaves from overseas, after two decades since the first official attempts to outlaw the human traffic (in spite of illegal parties of African slaves that kept arriving till 1855). In 1864 Brazil emancipated the slaves, and on September 28, 1871, the Brazilian Congress approved the Rio Branco Law of Free Birth, which conditionally freed the children of slaves born from that day on. In 1887 army officers refused to order their troops to hunt runaway slaves, and in 1888 the Senate passed a law establishing immediate, unqualified emancipation. This law, known as Lei Áurea (Golden Law) was sanctioned by the regent Isabel, Princess Imperial of Brazil, daughter of the emperor Pedro II on May 13, 1888.[13]

One of the most famous Afro-Latin Americans is the Brazilian footballer Pelé.

### **Chile**

Chile enslaved about 6,000 blacks, about one-third of whom arrived before 1615; most were utilized in agriculture around Santiago. [13] Today there are very few Afro-Chileans, at the most, fewer than 0.1% can be estimated from the 2006 population.[11]

Mario Rojas, a Chilean musician dedicated to reviving the traditional cueca in Chile believes that this traditional dance has its roots in Africa in part for the 6/8 rhythm which passed from Arabia through to Nigeria, and also its syncopated lyrics.[14]

## **Colombia**

Available estimates range from 4.4 to 10.5 million Afro-Colombians.[15] Afro-Colombians make up approximately 21% (9,154,537) of the population, according to a projection of the National Administration Department of Statistics (DANE),[11] most of whom are concentrated on the northwest Caribbean coast and the Pacific coast in such departments as Chocó, although considerable numbers are also in Cali, Cartagena, and Barranquilla. Colombia is considered to have the third largest Black/African-descent population in the western hemisphere, following Brazil and the U.S.

It has been estimated that some 4.4 million Afro-Colombians actively recognize their own black ancestry, while many other Afro-Colombians do not, as a result of inter-racial relations with white and indigenous Colombians.[15] They have been historically absent from high level government positions. Many of their long-established settlements around the Pacific coast have remained underdeveloped.[15] In Colombia's ongoing internal conflict, Afro-Colombians are both victims of violence or displacement and members of armed factions, such as the FARC and the AUC. Afro-Colombians have played a role in contributing to the development of certain aspects of Colombian culture. For example, several of Colombia's musical genres, such as Cumbia, have African origins or influences. Some Afro-Colombians have also been successful in sports such as Faustino Asprilla. San Basilio de Palenque is a village in Colombia that is noted for maintaining many African traditions. It was declared a Masterpieces of the Oral and Intangible Heritage of Humanity by UNESCO in 2005.[16] The residents of palenque still speak Palenquero, a Spanish/African creole[17]

## **Ecuador**

In 2006 Ecuador had a population of 13,547,510 with 8%, or 1,083,801 descendants from Spanish and African people. [11] The Afro-Ecuadorian culture is found in the northwest coastal region of Ecuador and make up the majority (70%) in the province of Esmeraldas and the Chota Valley in the Imbabura Province. They can be also found in Quito and Guayaquil. The best known cultural influence known outside of Ecuador is a distinctive kind of marimba music. Bao is a fusion of native rhythms and Caribbean rhythms including candombe, salsa, merengue, reggae and calypso. From the Chota Valley there is Bomba (Ecuador) music which is very different from marimba from Esmeraldas.

## **Paraguay**

Black Paraguayans are descended from African slaves brought to Paraguay by the 16th century. They became a significant presence in the country, and made up 11% of the population in 1785. Today, there are an estimated 63,000 blacks Paraguayans, or 1% of the population.[18] Most Afro-Paraguayans established communities in towns such as Areguá, Emboscada, and Guarambaré. Many achieved their freedom during the Spanish rule. In the capital Asunción, there is a community of 300 Afro-Paraguayan families in the Fernando de la Mora municipality.

## **Peru**

Afro-Peruvians make up about 3-4% of the population (close to a million).

Afro-Peruvian music was little known even in Peru until the 1950s, when it was popularized by the performer Nicomedes Santa Cruz.[19]

## **Uruguay**

African slaves and their descendants figured prominently in the founding of Uruguay. In the late 1700s Montevideo became a major arrival port for slaves, most brought from Portuguese colonies of Africa and bound for Spanish colonies of the New World, the mines of Peru and Bolivia, and the fields of Uruguay.

In the 19th century, when Uruguay joined other colonies in fighting for independence from Spain, Uruguayan national hero Jose Artigas led an elite division of black troops against the colonists. One of his top advisors was Joaquin Lezina, known as Ansina, a freed slave who composed musical odes about his commander's exploits and is regarded by Afro-Uruguayans as an unheralded father of the nation.

## **Venezuela**

Black Venezuelans are descendants from African slaves brought to Venezuela from the 17th to the 19th century for the coffee and cocoa crops. Most of the African-Venezuelans live in the North-central Region: coastal towns in the area called Barlovento (Miranda State), Northern Yaracuy, Carabobo and Aragua States, and Eastern Vargas State; but there are areas in South Lake Maracaibo (Zulia State) and Northern Merida State in the Andes, among others with several towns and villages. They have kept their traditions and culture alive especially through music.

Venezuela is a very racially mixed nation. Research in 2001 on genetic diversity by the Venezuelan Institute of Scientific Research (Instituto Venezolano de Investigaciones Científicas, IVIC) in which the population was compared to the historical patterns of the colonial castes. Adding to this new information about genetic diseases and characteristics associated with people from Sub-Saharan Africa, Europe and Native Americans reveals that approximately 5% of the population is of African descent and 29% of the Venezuelans are mulattos (mixed African and European), but no further data about the amount of pardos (mixed black and Amerindian) is provided.[citation needed] This information reveals that at least 32% of the Venezuelan of population is, to some extent, of Afro-Venezuelan descent. [citation needed].

Afro-Venezuelans have stood out as sportsmen, many of them in the Major League Baseball and other sports (e.g. former NBA/Houston Rockets forward Carl Herrera), however, most of them don't describe themselves as Afro-Venezuelan, but as Latinos or Hispanics or simply Venezuelans.[citation needed] Afro-Venezuelans have also stood out in arts, especially music.[citation needed] In 2006 both Miss Universe Venezuela and Miss World Venezuela were mulatto, but generally black people are rarely seen in the local media.

One of the most famous and controversial Afro-Latinos, Venezuelan President Hugo Chávez stated in an interview while visiting the United States, "When we were children, we were told that we have a motherland, and that motherland was Spain. However, we have discovered later, in our lives, that as a matter of fact, we have several motherlands. And one of the greatest motherlands of all is no doubt, Africa. We love Africa. And every day we are much more aware of the roots we have in Africa... Racism is very characteristic of imperialism. Racism is very characteristic of capitalism. Katrina is—indeed, has a lot to do with racism—no doubt about it. Hate against me has a lot to do with racism. Because of my big mouth, because of my curly hair. And I'm so proud to have this mouth and this hair, because it's African." [20]

## **Central America**

The Afro-Latin Americans of Central America mostly live in or near Caribbean coast. The blacks of Belize, Guatemala, Honduras and Nicaragua, are of Garifuna, Afro-Caribbean and/or Mestizo heritage, as well as of Miskito heritage in the latter two. Those of Costa Rica and Panama are mostly of Afro-Caribbean heritage. Many Afro-Caribbean islanders arrived in Panama to help build the Panama Canal and to Costa Rica, Honduras and Nicaragua to work in the banana plantations.

### **Belize**

Once being an extension to the country of Guatemala, the ethnic demographics in Belize are one in the same. Belizean culture is a mix of European, Mayan Indian, and African, but only 6% of the population is considered black or mulatto. The main community of African descent are the Garifuna, concentrated in Belize City and Dangriga. The rest of the community is of Afro-Caribbean stock and mulattoes. Belize City, on the Caribbean coast, is the center of African culture in Belize, with its population being of mixed African, Mayan Indian, and European.

### **Costa Rica**

Three per cent of the population is of black African descent (called Afro-Costa Ricans) and are English-speaking descendants of nineteenth century black Jamaican immigrant

workers. The indigenous population numbers around 1%, 41,338 individuals. In the Guanacaste Province, a significant portion of the population descends from a mix of local Amerindians, Africans and Spaniards. Most Afro-Costa Ricans are found in the Limón Province.

### ***El Salvador***

The declining Amerindian population influenced a Royal Ordinance issued in 1541 that gave the Spanish land owners and miners permission to import African slaves into El Salvador. The New Laws did not officially come into effect in El Salvador until 1548 when the president of the “Jurisdiction of Los Confines” (which included El Salvador) freed all Amerindian slaves in the country and recommended that more Africans be brought to El Salvador to take the place of those who had been freed. Over the next seventy-five years upwards of 10,000 Africans were brought to work on the haciendas and in the mines of El Salvador. In 1635 the town of San Vicente was established by Spanish colonists and became an important center for the indigo trade. African slaves were brought here to work on nearby plantations. Several other towns also had African communities: Zacatecoluca (south of San Salvador), Chinameca (west of San Miguel), and Ahuachapán and Sonsonate (both west of San Salvador) all had sizable African populations at one time. With the mixing of Spanish, African and Amerindians, there arose free “mulatto” and “zambo” communities in a number of towns. Zambos are persons of mixed Amerindian and African ancestry. Some slaves attempted to gain their freedom by marrying into the Amerindian population. Laws were passed by the Spanish to prevent such Afro-Amerindian unions, but the mixing of the two groups could not be prevented. Slaves continued to marry Amerindians with the idea that they might gain freedom, if not for themselves, then for their racially mixed offspring. The children of such unions were free under Spanish law. It's said that among Africans and Amerindians during the colonial period, Amerindian women would rather marry Africans than Amerindians; and neither more or less, Africans preferred to marry Amerindian women rather than African woman, so that their children will be born free. [21] This resulted in the creation of the zambo population group. Mulattoes, mestizos and zambos eventually came to mix with each other creating the so called mestizo population of today. At the end of the colonial era the mixing of the various races in the country was well on its way in creating a population that no longer had strong ethnic identities as Amerindian, African or European.

In 1625 a planned slave rebellion in San Salvador was narrowly averted. As a result, Spanish colonial authorities became more reluctant to import any more slaves into the country than absolutely necessary. Throughout all of Central America there were growing free mestizo and mulatto populations. Together with cheap native labor, fewer slaves were brought to El Salvador and Central America after 1625 than during the previous century. A process of the mixing together in El Salvador of “mulatto”, “zambo” and “mestizo” resulted in a population that was 31% of mixed ancestry by 1779. The census that year recorded “mulattos” and “mestizos” (together) as persons of mixed racial ancestry. This census reported 25,000 “mulattos and mestizos” living in the San Salvador area in that year. At the time of independence (1821), the population of El Salvador was over 50% of mixed racial ancestry. Today the figure is over 90%. There are really only various “shades of brown” in the country with few extremes in color variation.

General Maximiliano Hernández Martínez instituted race laws in 1930 that prohibited blacks from entering the country, this changed during the 1980s and the law was removed.[22] In the area of folk and popular music, the influences of Africa on El Salvador become very apparent. The national folk instrument, the marimba, has its origins in Africa and was brought to Guatemala and the rest of Central America by African slaves during colonial times. The melodies played on it show Amerindian, African and European influences in both form and style. Salvadoran popular music, as well as its social dances, show strong connections to the rhythms of western and central Africa. The most popular social dances in El Salvador are those that have been adopted from the Afro-Caribbean rhythms and

dances. The Cumbia came from Colombia, the Rumba-Bolero from Cuba and the Merengue from the Dominican Republic. No Salvadoran social event is complete without the playing of these Afro-Caribbean dances. They are so completely integrated into Salvadoran life that they are today the most typical expressions of the popular musical traditions of the country. In their Salvadoran form they take on a style that is similar, yet different, from that which they originated. [23]

Latin-American historian Hubert Herring wrote in his *History of Latin America* (1969) "In the nations of Latin America the white man, the red man, and the black man have met and merged with one another to form a new kind of people: Jose Vasconcelos called it the *raza cosmica* - the cosmic race." Perhaps in no other Latin American nation did the "merging" of these three racial groups become so complete.

### **Guatemala**

Guatemalan culture is a mix of European, Mayan Indian, and African, but only 2% of the population is considered black or mulatto. The main community of African descent are the Garifuna, concentrated in Livingston and Puerto Barrios. The rest of the community is of Afro-Caribbean stock and mulattoes. Izabal, on the Caribbean coast, is the center of African culture in Guatemala, with its population being of mixed African, Mayan Indian, and European.

Also many of African descent are located in Jutiapa, Guatemala which are primarily of European and African extractions. In this region of the country there are still many of African descent present today. Although many may not recognize most of those that are due to loss of culture in Jutiapa, Fact of the matter is that people learn in Guatemala's history that there was once slaves in Guatemala.

Many of the slaves brought from Africa came to Guatemala to work on cotton, sugar cane, tobacco, and coffee plantations. The main reason for slavery in Guatemala was because of the large sugar cane plantations and haciendas located on Guatemala's Pacific and Caribbean coasts. The national folk instrument, the marimba, has its origins in Africa and was brought to Guatemala and the rest of Central America by African slaves during colonial times. The melodies played on it show native American, African and European influences in both form and style.

### **Honduras**

The official census of Honduras indicates that 2% of the population, or about 150,000 individuals, self-identified as black during the last official census. This number is based on self-identification and does not use the American definition of blood quantum to identify "blackness" as Henry Gates does in his estimate of the black population of Honduras:

"Estimates of people of African descent in Honduras vary widely, from 100,000 to 320,000 (1.8 to 5.8 percent of the country's 5.8 million people in 1994." [24]

If one uses the blood quantum definition of blackness, then blacks came to Honduras early in the colonial period. One of the mercenaries who aided Pedro de Alvarado in his conquest of Honduras in 1536 was a black slave working as a mercenary to earn his freedom. Alvarado sent his own slaves from Guatemala to work the placer gold deposits in western Honduras as early as 1534. The earliest black slaves consigned to Honduras were part of a license granted to the Bishop Cristobal de Pedraza in 1547 to bring 300 slaves into Honduras. Certainly a large part of the modern Honduran population today identified as mestizo has at least some black ancestry, but they do not self-identify as black.

The self-identifying black population in Honduras is mostly of West Indian (Antillean origin), descendants of indentured laborers brought from Jamaica, Haiti, and other Caribbean Islands. The Garifuna (or Black Caribs), a people of mixed Amerindian and African ancestry, were expelled from the island of Saint Vincent after an uprising against the English and in 1797 and were exiled to Roatan. From there they made their way along the Caribbean coast of Belize, mainland Honduras and Nicaragua. Large Garifuna settlements in Honduras today include Trujillo, La Ceiba, and Triunfo de la Cruz. Even though they only came to Honduras in 1797, the Garifuna are one of the seven officially recognized

indigenous groups in Honduras.

Slaves on the north coast mixed with the Miskito Indians, forming a group referred to as the Zambo Miskito. Today the Miskito consider themselves to be purely indigenous, denying this African heritage. [25] Today there are a sizable number of people in the department of Olancho (a center of gold mining and cattle ranching) that would be considered black by U.S. standards. They do not, however, identify as such but rather as mestizo. [26] The Black Creoles of the Bay Islands are today distinguished as an ethnic group for their racial difference from the mestizos and blacks, and their cultural difference as English-speaking Protestants.[27]

All these circumstances led to a denial by many Hondurans of their African heritage which reflects in the census even to this day. "Blacks were more problematic as national symbols because at the time they were neither seen to represent modernity nor autochthony, and their history of dislocation from Africa means they have no great pre-Columbian civilization in the Americas to call upon as symbols of a glorious past. Thus Latin American states often end up with a primarily "Indo-Hispanic" mestizaje where the Indian is privileged as the roots of the nation and blackness is either minimized or completely erased." [28]

### **Nicaragua**

About 9% of Nicaragua's population is black, or Afro-Nicaragüense, and mainly reside on the country's sparsely populated Caribbean coast. The black population is mostly of West Indian (Antillean) origin, the descendants of indentured laborers brought mostly from Jamaica and other Caribbean Islands when the region was a British protectorate. There is also a smaller number of Garífuna, a people of mixed Carib, Angolan, Congolese and Arawak descent. The Garífuna live along the Caribbean coast and islands. Nicaragua has the largest population of blacks in Central America.

Afro-Nicaraguans are mainly found on the autonomous regions of RAAN and RAAS on the Caribbean Coast of the country.

### **Panama**

Black laborers from the British West Indies, mainly Jamaica, arrived in Panama by the tens of thousands in the first half of the twentieth century. While most were involved in the effort to build the Panama Canal, many also came to work on Panama's banana plantations. By 1910 the Panama Canal Company employed more than 50,000 workers, three-quarters of whom were Antillean blacks. They formed the nucleus of a community separated from the larger society by race, language, religion, and culture.

### **Caribbean**

#### **Cuba**

According to a 2001 national census which surveyed 11.2 million Cubans, 1.1 million Cubans described themselves as Black, while 2.8 million considered themselves to be "mulatto" or "mestizo" or "jvao" or "moro". [29] Many Cubans still locate their origins in specific African ethnic groups or regions, particularly Yoruba, Igbo and Congo, but also Arará, Carabalí, Mandingo, Fula and others.

There is also a significant presence of black Haitian immigrants in the country. Creole language and culture first entered Cuba with the arrival of Haitian immigrants at the start of the nineteenth century. Haiti was a French colony, and the final years of the 1791-1804 Haitian Revolution brought a wave of French settlers fleeing with their Haitian slaves to Cuba. They came mainly to the east, and especially Guantanamo, where the French later introduced sugar cultivation, constructed sugar refineries and developed coffee plantations. By 1804 some 30,000 French were living in Baracoa and Maisi, the furthest eastern municipalities of the province. Later, Haitians continued to come to Cuba to work as brazeros (hand workers, from the Spanish word brazo, meaning "arm") in the fields cutting cane. Their living and working conditions were not much better than slavery. Although they planned to return to Haiti, most stayed on in Cuba. For years, many Haitians and their descendants in Cuba did not identify themselves as such or speak Creole. In the eastern part of the island many Haitians suffered discrimination. But since 1959 the Castro regime

claims that discrimination against Cubans of Haitian descent has stopped. After Spanish, Creole is the second most-spoken language in Cuba. Over 400,000 Cubans either speak it fluently, understand it but speak with difficulty, or have at least some familiarity with the language. It is mainly in those communities, where Haitians and their descendants live, that Creole is most spoken. In addition to the eastern provinces there are also communities in Ciego de Avila and Camaguey provinces where the population still maintains Creole, their mother tongue. Classes in Creole are offered in Guantanamo, Matanzas and the City of Havana. There is a Creole-language radio program.

Some of the most famous Afro-Cubanos are Salsa Legend Celia Cruz and Ibrahim Ferrer of the Buena Vista Social Club.

### ***Dominican Republic***

73% are mixed (mostly mulatto) [30 ] [31 ], 11% are Black, and 16% are White, with no fewer

than nine ethnic mixes including: mestizos, mulattoes, zambos, grifos, quadroon Indians, quadroon mulattoes, puchelas, saltaras, and cabras.

There is also a significant presence of black Haitian immigrants in the country up to a million Haitians live in the Dominican Republic. There are also immigrants from other Latin American countries including Cuba, Venezuela, and Colombia.

Dominican culture is a mixture of Taino Amerindian, African, and European origins. While Taino influences are present in many Dominican traditions, the European and African influences are the most noticeable.

### ***Haiti***

The population of Haiti is 8.7 million, of which 95% are of African descent and the remaining 5% is mulatto and white.[32]

Marabou is a term of Haitian origin denoting a Haitian of multiracial ethnicity. The term describes the offspring of a Black African/European or mulatto and an Amerindian, specifically the native Taíno, born in Haiti (formerly Saint-Domingue). The heavy population of Africans on the island established by the French and Spanish diluted the generations of so-called "marabous" over the decades and virtually all Haitians today of supposed Amerindian descent are assumed to also possess African ancestry.[citation needed]

Several other terms exist for the marabou racial mixture in other countries (see Cafuzo, Zambo).

Haiti is an Afro-Latin nation with strong African contributions to the culture as well as its language, music and religion. To a lesser degree French, Spaniard, and in rare occasions (food, art, and folk religion) Taino and Arab customs are present in society.

### ***Puerto Rico***

According to the 2000 U.S. Census taken in Puerto Rico, 80.5% of Puerto Ricans identified as White, 8% of the population as Black and 10.9% as of mixed or other race. [33] An island-wide mitochondrial DNA (mtDNA) study conducted by the University of Puerto Rico at Mayagüez revealed that 61% of Puerto Ricans have maternal Native American ancestry, 26.4% have maternal West or Central African ancestry, and 12.6% have maternal European ancestry. [34] On the other hand, the Y chromosome evidence showed Puerto Ricans' patrilineage to be approximately 75% European, 20% African, and less than 5% indigenous. The combined results reveal a mostly mestizo (Taino and European) population with important European and African elements (Demographics of Puerto Rico) These critics maintain that a majority of Puerto Ricans are racially mixed, but that they do not feel the need to identify as such. They argue, furthermore, that Puerto Ricans tend to assume that they are of African, American Indian, and European ancestry and only identify themselves as mixed if having parents "appearing" to be of separate "races". It should also be noted that Puerto Rico underwent a "whitening" process while under U.S. rule. The census-takers at the turn of the 20th Century recorded a huge disparity in the number of "black" and "white" Puerto Ricans between the 1910 and 1920 censuses. "Black" suddenly began to disappear from one census to another (within 10 years' time), possibly due to

redefinition of the term. It also appears that the "black" element within the culture was simply disappearing possibly due to the popular idea that in the U.S. one could only advance economically and socially if one were to pass for "white". [35]

Misinformation of ethnic populations within Puerto Rico also existed under Spanish rule, when the Native Amerindian (Taino) populations were recorded as being "extinct".

Biological science has now rewritten their history books. These tribes were not voluntary travelers, but have since blended into the mainstream Puerto Rican population (as all the others have been) with Taino ancestry being the common thread that binds.

Many so-called "pure" blacks in Puerto Rico are found in the coastal areas, areas traditionally associated with sugar cane plantations (especially in the towns Loiza, Guayama, Ponce, and Carolina). Although, due to the DNA evidence that is being presented by UPR at Mayaguez, many African bloodlines have been recorded in the central mountains of the island, though not written in the Spanish history books of the time. Consequently, Taino bloodlines have begun appearing in the coastal towns. All this suggesting that escaped Africans ran off to the mountains to escape the slaveowners, while some Tainos remained close to their main staple food, fish.

The Puerto Rican musical genres of bomba and plena are of African and Caribbean origin respectively and danced to during parties and African-derived festivals. Many Boricuas who claim West/Central African ancestry are descendants of enslaved Congo, Igbo and Yoruba tribes from Africa. After the abolition of slavery in 1873 and the Spanish-American War of 1898 a number of African Americans have also migrated and settled in Puerto Rico.

Two of the most famous Afro-Latin Americans are Puerto Rican Boxer Felix "Tito" Trinidad and Hall of Fame baseball player Roberto Clemente.

### **Mexico**

The vast majority of contemporary Afro-Mexicans inhabit the southern region of Mexico; those that migrated north in the colonial period assimilated into the general population, making their existence in the country less evident than other groups. Some Afro-Mexican facts:

- Mexico's second President, Vicente Guerrero, an Afro-Mexican, issued a decree abolishing slavery and emancipating all slaves in 1829, during his short term as president.
- Race is not considered for any official purpose, including the census.
- Gaspar Yanga founded the first free African township in the Americas in 1609.
- a Black man named Esteban el Negro (Steven the Black), a North African Moor from Spain, searched for the fabled city of Cíbola with Cabeza de Vaca.
- the song 'La Bamba', a traditional folk song and dance, was originally a song sung by African slaves in Veracruz as they worked. Bamba is the name of an African tribe in Angola.
- Veracruz, Campeche, Pánuco and Acapulco were the main ports for the entrance of African slaves.
- In the past, offspring of African/Amerindian mixtures were called jarocho (wild pig), chino or lobo (wolf). Today jarocho refers to all inhabitants of the state of Veracruz, without regard to ancestry.
- Madison Pettis a well-known actress mother is Mexican and her father is African American.