

***University of Wisconsin-Extension  
“Department of Youth Development”***

***Informational Paper***

***The African Diaspora Leadership Program***

***By***

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## **ABSTRACT**

The African Diaspora Leadership Development program's aim is to prepare high school students to acquire a global understanding about world politics as it relates to Africa and gain insight in resolving problems faced by many African people around the globe. It is a culturally tailored program designed to increase the pool of cultural competency among disadvantaged students in public education in order to help them succeed academically, and socially. The program fosters greater awareness of a cultural lifestyle in order to increase student's self-knowledge, confidence and esteem. The purpose is to provide a synthesis for maximizing positive behaviors and offer opportunities to make informed conscious decisions about the construction of one's realities and experiences. The program engages students in a process of transcending thoughts, emotions and actions so that transformation takes place and a commitment to educational enrichment becomes a reality.

## **SITUATION**

According to the book *The United States and Africa; A Post-Cold War Perspective* (Gordon & Miller, 1998), most people in the United States (U.S.) have received negative impressions about Africa. As a consequence U.S. policies toward Africa have lacked a fair assessment of opportunities. These policies have discouraged and stifled the educational and economic opportunities of young people of African origin regarding the study of Africa. The U.S. media often portrays only the tragedies in Africa and view it as little more than a continental basket case. The U.S. media seldom present an impressive picture of

progress being made after colonialism and the leadership that takes place in many countries in Africa. Deep seated stereotypes and negative images, heightened by the tendency of the media to see “good news” as “no news”, have operated to filter out stories of African reform and renewal. Many high school and university students have a limited concept of Africa and often are not cognizant of their counterparts in other parts of the world. Many students this faculty member work with initially despise the study of Africa due to ignorance and a bleak image of Africa being uncivilized. Many acknowledge that Africa is known as the Dark Continent, implying that it is a place where nothing of any value exists, therefore turning many students of color off from pursuing further investment. Given the challenges facing the international community, learning about the world and its inhabitants outside of the United States is more essential for America’s students than ever before. Unfortunately, many educational systems are woefully inadequate in providing the body of knowledge and the skill set necessary to prepare students to fully engage in global politics particularly as it pertains to Africa.

National Search Institute’s (1999) *Do Assets Make A Difference?* shows that only 25 percent of students reported having a caring school climate (asset #24). Twenty-four percent said they read for pleasure (asset #25), and less than one-third said their parents are involved in their schooling (asset #6). Students of color have had minimal involvement in school leadership organizations and are under-represented in advance placement, college bound courses. According to the *National Center of Educational Statistics* (NCES, 2001) the achievement gap

between Black and White students is present from grades 4-12 and that Black students generally acquire fewer reading skills than White student, even when they start with similar achievement levels. As a faculty member this suggests that the current educational system is terribly off-track with its methodology to provide students after 3<sup>rd</sup> grade with cognition of ones culture to continue to develop their reading skills. Everyone has a culture, but often individuals are not aware of the behaviors, habits, and customs that are culturally based (Althen, 1994). For many disadvantaged children it becomes a real challenge the contrast between school and home life. The current student achievement records across the country also reveal low graduation rates especially among disadvantaged students of color. A factor that plays a role is the failure of school communities to teach culturally based material that is inclusive and diverse in its presentation and style.

### **GOAL**

The overarching goal of the African Diaspora Leadership Program is to introduce an integrated approach to teaching about Africa (that can be adapted to other regions of the world) and to help students to understand diplomacy and democracy in order to create moral order, inspiration and motivation. Through a multiphase program, students' level of expertise improves as does the understanding of administrators, educators and teachers alike. Through the program students have exposure to new opportunities in the cultures of 54 countries comprising the continent of Africa. In addition, students learn to extrapolate information learned to make decisions regarding world politics and

conflict regarding Africa. Students gain leadership skills and along with teachers and administrators are able to sustain an African centered consciousness by continuing the implementation of the program for selected freshman and sophomore students on a continual basis.

### **OBJECTIVES**

- ***Urban Youth will strengthen their cultural identity and exposure to world politics and as a result display positive behaviors toward education.***
- ***Urban Youth will demonstrate effective decision making and problem solving skills that contribute to successful academic leadership and performance.***

### **PLANNING THE PILOT**

Milwaukee County is the largest county in the State of Wisconsin, where disadvantaged youth of color face difficulties with academic achievement and youth delinquency issues at disproportionate levels. The Youth Development faculty member working in Milwaukee County decided that it was imperative to continue development of an idea to create a culturally appropriate approach to encourage disadvantaged youth to learn about the conditions of African people throughout the world and start to develop strategies to address these common issues. The African Diaspora Leadership Training was created to provide students an opportunity to explore history from an African context, while they gain valuable knowledge of African and African American culture. The program training allows students to create meaning and a purpose to develop leadership skills and cultural knowledge. The program relates the common realities of

disadvantaged people through literature, history and current events, music, lectures, ritual behaviors, film and interactive discussions.

The fact that many disadvantaged children have disproportionate exposure to leadership opportunities (foreign exchange, Model United Nations, National Honor Society, and internships) suggests that practical leadership development programs are limited for this group. The outreach work done in high schools showed that students of color have the ability to learn in school but lack the desire, discipline and motivation. This left this faculty member to believe that if students were part of a culturally appropriate leadership program that provides a common language and is sensitive to their developmental needs, disadvantaged students of color would be motivated to learn in school.

The program works with freshman and sophomore students once a week during the students' study hall and over the lunch hour. The program provides incentives each week by offering nutritious culturally appropriate lunches for the students. Students enrolled in the program complete 16 weeks of intense leadership training and if agreed upon by the school, students receive a ½ credit for their successful completion. The program includes forming relationships with UW-Continuing Education and World Affairs departments, to provide training in study skills and unity Nations program. The pilot provides constructive feedback of the program content and its methodology while partners (students, parents, teachers and advisory committee) determine if the program has merit and should be implemented on a larger scale.

## **METHODS**

This faculty member's first order was to form an advisory committee of mentor scholars to provide advice on delivery of the program content to help inform parents and teachers. The committee has African scholars, principals, parents and teachers as part of the committee. A partnership was developed with a community agency and a high school for the purpose of establishing, recruiting and implementing the program. The first month of the implementation focuses on recruitment and building relationships in the community—whether student body, parents, teachers, administration and mentor scholars. Program information is provided by this faculty member in the form of brochures and presentations. Once the relationships with stakeholders are built the faculty member provides the teachers with program materials and the student's names that were selected to participate in the program. The teachers then inform the students of their selection into the African Diaspora Leadership Program. A written letter is mailed to each student's parents introducing them to the program and their potential enrollment in the program.

The goal of the program is to enroll 30, 9 thru 11 grade students from the community agency and the high school as participants. Once 30 or more students are enrolled an orientation is held by this faculty member at the school. The orientation is a total overview of the program, student expectations and program rules and guidelines. The orientation involves the students, their parents, and teachers. In addition, planning strategies for implementing program

curriculum are discussed. All attendees receive a weekly calendar, program booklet (Africa Not a Country it's a Continent) and the scheduled activities. The orientation includes ways for parents to be involved in the program. Parents are informed of the need to support and encourage student participation by attending class sessions and activities. Parents are asked to help their student understand their family history and explain the origin of their child's name. The orientation concludes by each student signing an agreement that states their willingness to participate in all weekly sessions through the conclusion of the 16 week program. Parents are also asked to sign the agreement.

The implementation of the program is held in three phases. In the first phase, students select an African country to do research on while learning about African and African American history, culture and lifestyle. Students explore ritual behaviors through a rite of passage process while learning developmental stages, and personality traits. This learning process takes place in the form of read together, short lectures by instructors/elders and class discussions. The students develop their identity through the adopting of Adinkra Symbols (See Appendix 2).

The second phase helps students develop a mission statement and be part of a cultural leadership development process that includes learning survival words in two African languages (Wolof and Swahili). The students go through a naming ceremony and received their African cosmic names adopted from the Akan nation. (See Appendix 3) Students explore and learn their cultural connections to Africa as it relates to them in the United States. They are taught leadership and

team building skills through an African consensus building method called (Agynatu) COVISE Process. (See Appendix 4) Students explore African history, culture and philosophies while expanding their worldview of social and political situations.

The third phase is a diplomacy and negotiation training process. In this phase students learn how to use the internet for doing research. (See Appendix 5) After which, the students begin researching specific issues around schooling, family structure, economy and health in their selected countries. Students learn how to write resolution statements aimed at solving international conflicts through consensus among assigned regions based on location of student's countries.

The resolution statement addresses the need for greater education and exposure to resources. The students learn how to negotiate their issues and make decisions that would benefit the entire African community throughout the world.

The final phase of the project is a model African Unity Simulation Conference.

Students learn about the Organization of African Unity, its mission and purpose.

They plan and facilitate a model simulation African Unity conference whereby the students are supported by the instructors and mentor scholars. The student's roles in the simulation are as "head of states" and "local ministries". This model simulation conference reflects the proceedings of the Organization of African Unity. (See Appendix 6)

Students present on their countries issues and the strategies developed in their regions. Students learn about diplomacy and how to negotiate their concerns during the simulation conference. They engage in prioritizing the essential issues

discovered during their research while deciding as a region which issues will be addressed by the assembly. The head of states and local ministries take a vote on the resolutions that will be moved forward by the assembly. The African Unity general assembly is tasked to select one resolution to support during the year.

An additional phase is being offered to teachers in order to support the program and other disadvantage children. This phase will be facilitated by one of the African mentor scholars. The teacher-training process is designed to strengthen the teachers understanding of African diplomacy and the parallels of Africans living throughout the world. Teachers, parents, and community professionals will then be prepared to assist the students in their understanding of African politics and cultures.

### **Teaching Outline**

1. Orientation
2. Bonding the group
  - a. Develop Mission Statement (Personal and Group)
  - b. CONWISE Adinkra symbols
  - c. Learning the meaning of names (Cosmic Names)
  - d. Ages and stages of Development
3. Leadership Rites of Passage
  - a. West African Culture \*(Self-identity)
  - b. African Philosophies and \*Value system
  - c. Learning WOLOF AND SWAHILI (Survival words)
  - d. Conflict Management / Problem Solving

4. Research Countries
  - a. Cultural Gram
  - b. Computer research
5. Diplomacy and Negotiation Team Presentation
  - a. Resolution statement
  - b. Prepare research
6. Model Organization of African Unity Preparation
  - a. Model African Unity Simulation Process
    - i. Prioritize research project
    - ii. Proposals to the World Bank

*“What lies behind us and what lies before us are tiny matters compared to what lies within us.”*  
*Oliver Wendell Holmes*

### **Evaluation Process**

The evaluation consists of a set of best strategies for students and educators answering the following five questions:

- (1) Did the content, materials and activities provide a change in academics and behaviors?
- (2) Did students attend classes on a regular basis?
- (3) What were the program context and baseline indicators of the participants (Faculty scholars and students)?
- (4) To what extent were program strategies and activities implemented with participants in the US and abroad and what was the impact?

(5) To what extent did the participants' knowledge, awareness, attitudes and behaviors change because of the experience in the program?

Finding answers to these questions requires that data and information is being collected at the three levels. (a) 'Formative' evaluation of baseline status or pre-departure characteristics on all elements important to the planning of the activities related to the African Diaspora project. (b) 'Process' evaluation, which describes the actual activities implemented in the project, the length of time spent and what participants were exposed to including dynamics or problems associated with implementing the program. (c) 'Outcome' evaluation of intermediate indicators to assess the impact of the program on knowledge, attitude, awareness, behavior, and involvement.

### **SUMMARY**

Participation in the African Diaspora Project Leadership Program offers students the opportunity to explore political issues worldwide; it hones their critical thinking skills as they engage in discussions on relevant issues. The program reflects academic enrichment and development as a result of the culturally appropriate leadership capacity that is built throughout the program. Students are encouraged to participate in other community and college offerings through the county, state and national leadership conferences. This initiative serves as a vehicle to introduce students from culturally disadvantaged backgrounds to opportunities that prepare them for future leadership opportunities that include diplomatic engagement and international careers.

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## Appendix 1: DEFINITION: AFRICAN DIASPORA


**The spreading or dispersing of Africans and their descendants is known as the African Diaspora.** Beginning in the fifteenth century Europe began to exert more power over Africa. Africans were being taken as enslaved prisoners to the New World. By the 19<sup>th</sup> Century, European countries had established what was known as the Berlin Conference, to carve up all of Africa which they did with the exception for Ethiopia, into colonies of their own. One reason why the African kingdoms fell is that the Sahara desert began to expand southward. Another is that the West African kingdoms fought many wars with each other making them weak and easy targets for invaders. One of the main reasons for this warfare was the slave trade. Africans were taken from all over the African continent. They were gathered at points along the Western coast to be shipped across the Atlantic Ocean. Europe began trading with Africa in the fifteenth century. They exchanged guns, textiles and rum for slaves. Slaves were obtained by the African kings in war. They were captives, prisoners, taken in war. As the slave trade grew, many wars were fought simply to obtain captives for trade. The destruction caused by these conflicts badly weakened the societies of Africa. There were approximately 20 million Africans enslaved between 1450 thru 1850, 400 years of Africans taken to a foreign western land as captives. Some of the enslaved Africans were taken to Europe, particularly Spain and Portugal, but most were taken to the New World. Today there are over 100 million descendants of these enslaved Africans living in North America, South America, Central America and the Caribbean




## Appendix 2 Adinkra Symbols

West African Adinkra is one of the highly valued hand-printed and hand-embroidered cloths. Its origin is traced to the Asante people of Ghana and the Gyaman people of Cote'd'Ivoire. Adinkra symbols are used for a wide range of social activities. Each of the motifs that make up the corpus of Adinkra Symbolism has a name and meaning derived either form a proverb, a historical event, human attitude, animal behavior, plant life, forms and shapes of inanimate and man-made objects. These are graphically rendered in stylized geometric shapes.

	<b><u>ADINKRAHENE</u></b>	"chief of adinkra symbols"	greatness, charisma, leadership
	<b><u>AKOBEN</u></b>	"war horn"	vigilance, wariness
	<b><u>AKOFENA</u></b>	"sword of war"	courage, valor
	<b><u>AKOKONAN</u></b>	"the leg of a hen"	mercy, nurturing
	<b><u>AKOMA</u></b>	"the heart"	patience & tolerance
	<b><u>AKOMA NTOSO</u></b>	"linked hearts"	understanding, agreement
	<b><u>ANANSE NTONTAN</u></b>	"spider's web"	wisdom, creativity

	<b><u>ASASE YE DURU</u></b>	"the Earth has weight"	divinity of Mother Earth
	<b><u>AYA</u></b>	"fern"	endurance, resourcefulness
	<b><u>BESE SAKA</u></b>	"sack of cola nuts"	affluence, abundance, unity
	<b><u>BI NKA BI</u></b>	"no one should bite the other"	peace, harmony
	<b><u>BOA ME NA ME MMOA WO</u></b>	"help me and let me help you"	cooperation, interdependence

	<b><u>DAME-DAME</u></b>	name of a board game	intelligence, ingenuity
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	<b><u>DENKYEM</u></b>	"crocodile"	Adaptability
	<b><u>DUAFE</u></b>	"wooden comb"	beauty, hygiene, feminine qualities
	<b><u>DWENNIMMEN</u></b>	"ram's horns"	humility and strength
	<b><u>EBAN</u></b>	"fence"	love, safety, security
	<b><u>EPA</u></b>	"handcuffs"	law, justice, slavery
	<b><u>ESE NE TEKREMA</u></b>	"the teeth and the tongue"	friendship, interdependence



**FAWOHODIE**

"independence"

independence, freedom, emancipation



**FIHANKRA**

"house/compound"

security, safety



**FOFO**

"a yellow-flowered plant"

jealousy, envy



**FUNTUNFUNEFU**  
**DENKYEMFUNEFU**

"siamese crocodiles"

democracy, unity in  
diversity



**GYE NYAME**

"except for God"

supremacy of God



**HWEMUDUA**

"measuring stick"

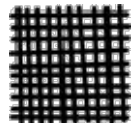
examination, quality control



**HYE WONHYE**

"that which cannot be  
burnt"

imperishability,  
endurance



**KETE PA**

"good bed"

good marriage



**KINTINKANTAN**

"puffed up extravagance"

arrogance, extravagance



**KWATAKYE ATIKO**

"hairstyle of Kwatakye, a  
war hero"

bravery, valor



**MATE MASIE**

"what I hear, I keep"

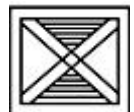
wisdom, knowledge,  
prudence



**ME WARE WO**

"I shall marry you"

commitment,  
perseverance



**MFRAMADAN**

"wind-resistant house"

fortitude, preparedness



**MMERE DANE**

"time changes"

change, life's dynamics



**MMUSUYIDEE**

"that which removes ill luck"

good fortune, sanctity



**MPATAPO**

"knot of reconciliation"

peacemaking,  
reconciliation



**MPUANNUM**

"five tufts" (of hair)

priestly office, loyalty, adroitness



**NEA ONNIM NO SUA A,  
OHU**

"he who does not know  
can know from learning"

knowledge, life-long education



**NEA OPE SE OBEDI  
HENE**

"he who wants to be king"

service, leadership



**NKONSONKONSON**

"chain links"

unity, human relations



**NYAME DUA**

"tree of god"

God's protection and presence



**NKYIMU**

the crossed divisions  
made on adinkra cloth  
before printing

skillfulness, precision



**NKYINKYIM**

"twistings"

initiative, dynamism, versatility



**NSAA**

type of hand-woven cloth

excellence, genuineness, authenticity



**NSOROMMA**

"child of the heavens"

Guardianship



**NYAME BIRIBI  
WO SORO**

"God is in the heavens"

Hope



**NYAME NNWU  
NA MAWU**

"God never dies, therefore  
I cannot die"

life after death



**NYAME NTI**

"by God's grace"

faith & trust in God



**NYAME YE OHENE**

"God is King"

majesty and supremacy of God



**NYANSAPO**

"wisdom knot"

wisdom, ingenuity, intelligence and  
patience



**ODO NNYEW  
FIE KWAN**

"love never loses its way  
home"

power of love



**OKODEE MMOWERE**

"talons of the eagle"

bravery, strength



**ONYANKOPON ADOM  
NTI BIRIBIARA BEYE  
YIE**

"By God's grace, all will be  
well"

hope, providence, faith



**OSRAM NE NSOROMMA**

"the moon and the star"

love, faithfulness, harmony



**OWO FORO ADOBE**

"snake climbing the raffia  
tree"

steadfastness, prudence, diligence



**OWUO ATWEDEE**

"the ladder of death"

Mortality



**PEMPAMSIE**

"sew in readiness"




readiness, steadfastness



**SANKOFA**

"return and get it"

learn from the past

	<b><u>SANKOFA</u></b>	(alternate version)	
	<b><u>SESA WORUBAN</u></b>	"I change or transform my life"	Transformation
	<b><u>TAMFO BEBRE</u></b>	"the enemy will stew in his own juice"	Jealousy
	<b><u>WAWA ABA</u></b>	"seed of the wawa tree"	hardiness, toughness, perseverance
	<b><u>WOFORO DUA PA A</u></b>	"when you climb a good tree"	support, cooperation
	<b><u>WO NSA DA MU A</u></b>	"if your hands are in the dish"	democracy, pluralism

### Appendix 3: Rites of Passage Program

For thousands of years, Akan people of West Africa have named their children by their weekday names. It is believed that each day of the week is governed by one of the seven spiritual forces—the seven attributes of God that enter into human affairs and guides our lives. The Akan people say that everyone is a child of God; no one is a child of the earth. Since each person is born on a day of the week, each person possesses an attribute of God that guides him/her to add to the evolution of the world. All of us then participate in creation. Accordingly, each person has a role to play regardless of how old you are—this role only he or she can and must play while existing in this life.

#### Universal / Cosmic Names

<u>Gender (Title)</u>	<u>Boy</u>	<u>Girl</u>	<u>Appellation</u>
Sunday	Kwesi	Esi	Born to lead
Monday	Kwodwo	Adwoa	Peacemaker
Tuesday	Kwabena	Abena	Inspirator
Wednesday	Kweku	Ekua	Messenger
Thursday	Kwaw	Aba	Political Leader
Friday	Kofi	Efua	Innovator
Saturday	Kwame	Ama	Defender

## Appendix 4 (Agynatu) COVISE

### **Process: Bringing the People to the table of Consensus-Building**

COVISE is a collaborative visualization and simulation environment. It is an extendable distributed learning environment to integrate simulations, post processing and visualization functionalities in a seamless manner. From the beginning COVISE was designed for collaborative working allowing engineers and scientists to spread on a network infrastructure. In COVISE an application is divided into several processing steps, which are represented by Personal Interactive numbers. These numbers, being implemented as separate processes, can be arbitrarily spread across different heterogeneous groups to create one common bond of consensus. The process like a computer module has steps that need to be taken collectively before the computer program is able to work. That is what the COVISE does with participants, it allows a collective group to come together in order to function as one working body. The Covise process helps the participants bond as one body functioning collectively in order to perform properly. The Covise process starts with each participant being assigned a number and asked to think about self and the group of participants in this space. The COVISE process first step is to ask the participants to write down on the sheet provided "Who are we?" in the form of a statement. Participants are told to use 13 words or less and to start the statement with WHO ARE WE. Next, participants will be placed in groups according to the letter of the alphabet, i.e., a) 1, 2, 3, 4; b) 5, 6, 7, 8; c) 9, 10, 11, 12; d) 13, 14, 15, 16; e) 17, 18, 19, 20. Each group will read their statement to others; than the group much put together the

best from each statement to form one statement that is a collective statement from the group. Each member of the group will need to read the group consensus statement down on the sheet provided. Next, participants will go on the First base with the new statement. Once in the new group participants listen to one another statements. This time they are to select one of the statements that best describe the group by consensus. Participants can't put the statements together and they must keep the statement selected. Participants move to the Second base as instructed with the statement chosen. The same process is performed, each participant read their statement and by consensus one statement is chosen. They are instructed to keep the statement selected. The same process at Third base is performed by participants. Once the statement is read on Third base each participant now should have the same statement.

**Home Learning Base**

- A) 1      2      3      4
- B) 5      6      7      8
- C) 9      10     11     12
- D) 13     14     15     16
- E) 17     18     19     20

**First Learning Base**

- A) 2      7      12     19
- B) 6      1      9      20
- C) 10     3      8      15
- D) 14     4      5      17
- E) 18     11     13     16

**Second Learning Base**

- A) 3      5      16     6
- B) 7      9      14     18
- C) 11     17     20     2
- D) 15     12     4      13
- E) 19     1      8      10

**Third Learning Base**

- A) 4      11     6      19
- B) 8      13     18     17
- C) 12     3      9      5
- D) 16     1      15     2
- E) 20     7      14     10

## Appendix 5: **DIPLOMACY AND NEGOTIATE**

**DIPLOMACY** is the conduct by government officials of negotiations and other relations between nations.

### **KEY NEGOTIATION POINTS**

- Be an active listener
- Let the other person talk and do not interrupt
- Do not assume anything; ask for clarifications
- Rely on questions to obtain additional information
- Do not answer questions you do not understand
- Silence is a form of communication. Use it effectively—let it do the talking for you
- Negotiate—do not debate
- Devote more time to listening than to talking
- Body language conveys messages—look for clues
- Use conditional questions such as “What if... or “if ...then” in making counterproposals
- Frequently rephrase, restate and summarize key points under discussion to strengthen understanding.
- Take note of points agreed to concessions made and received and issues to be raised later on.
- Prepare key questions in advance during the preparatory phase.
- Use open questions to start the discussions and follow with more probing questions for specific information.
- Believe in what you are saying and say it with conviction.

### **MISTAKES TO AVOID IN NEGOTIATIONS**

- Making a negative impression in the opening phase.
- Talking too much and not listening sufficiently.
- Assuming that the other person understands fully what you are saying.
- Failing to ask relevant questions
- Being uncomfortable with silence
- Using idioms, colloquialisms and words with multiply meanings
- Interrupting the other person
- Failing to read body language and observe physical clues
- Failing to take notes of key points
- Not preparing a list of questions in advance of the discussion
- Being distracted
- Insufficient use of conditional offers starting with “what if... and “if...then.”
- Failing to summarize, paraphrase and restate frequently to ensure full understanding
- Retaining only what you want to hear

- Lack of first-class supporting materials.

### **USEFUL QUESTIONS WHEN NEGOTIATING**

- What do you think of our proposal?
- Yes, I understand what you are saying, however, would you be ready to consider...?
- Yes, we could meet your additional requirements, but would you be willing to...?
- Would you provide us with the additional information so that we can reconsider your proposal?
- If we modify our specifications, will you consider...?
- Can you tell me more about your organization/region/nation
- Would you be willing to review...?
- What if we agree to disagree? Would you be willing to revise...?

## Appendix 6: **Organization of African Unity**

The Organization of African Unity was established on May 25, 1963, at Addis Ababa, Ethiopia and the Charter of the Organization was signed on that occasion by Heads of States and Governments of 32 independent African States. Its purposes are to promote the unity and solidarity of the African States; defend the sovereignty of members; eradicate all forms of colonialism; promote international cooperation having due regard for the Charter of the United Nations and the Universal Declaration of Human Rights; coordinate and harmonize Member States economic, diplomatic, educational, health, welfare, scientific, and defense policies.

The Organization of African Unity is both the symbol and embodiment of age-old Pan-Africa yearnings that found remarkable expression in the 19<sup>th</sup> Century epics of scattered Africa Community all over the world.

### **Principles and Objectives**

The OAU principles and objectives are state as follows:

- To promote the Unity and Solidarity of the African States;
- To co-ordinate and intensify the cooperation and efforts to achieve a better life for the people of Africa;
- To defend their sovereignty, their territorial integrity and independence;
- To eradicate al forms of colonialism from Africa;
- To promote international cooperation having due regard to the charters of the United Nations and the Universal Declaration of Human Rights.

Agenda

Opening Statement – General Secretary

Pledge of the Community of African States

Role Call – Heads of African States

Statement / Southern Region

Statement / Western Region

Statement / Northern Region

Statement / Eastern Region

General Session (Covise Process) Selection of Resolutions

Region Committee Meeting Session

Plan Development and Assembly of Heads of State

Conciliation and Arbitration

Recommendations / Strategies – Report back to General Assembly

Final Statements from the assembly

Vote on top two reports

Adjournment