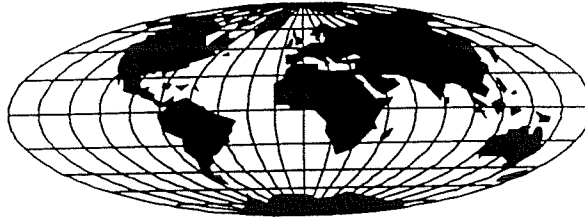


The African American Future Society



Scenarios for Sustainable Development for Africa's Future

A paradigm for future analysis

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WORLD SUMMIT
FOR SOCIAL
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INTRODUCTION

For more than 75 years African Americans have questioned the progress and development of their social condition and their leaders. As early as 1918 we find evidence of public debate in news clippings.

"Negro leaders like Dr. W.E.B. DuBois, Kelly Miller, William Pickens, Archibald Grimke, James W. Johnson, Robert Russa Moton, Fred R. Moore., Wm H Lewis and Chas. W. Anderson are a discredit to Negroes and the laughing stock among whites...Nineteen hundred and thirty-one has been a bad year for the world. Is it merely a readjustment from convulsion of the World War?...The Negro has been the incidental but inevitable victim of untoward world conditions. The bottom layer is always pressed thinnest by the weight superincumbent upon it...There are over a million unemployed among us whom we have little or no power within ourselves to employ or to give substantial relief...Our public and private institutions have been keeping school and hearing lessons, without any constructive program for employment or self-help for the product of their tuition...Our oldest and most boasted and boastful denomination, in the language of the stock market, reached 'new lows'. The churches have lost their militancy. Our youth no longer look to the church for moral guidance...We stand appalled at the redivivus of lynching, like the man with the nightmare who cannot even move or scream at the imminence of danger.¹

Our present day finds African Americans challenged to defend their loyalties not only to each other but to the fundamental ideologies of continuing the "struggle" and the pathways to economic empowerment. What was said of the early nineteenth century holds true for the twentieth century and is leading indicators for the twenty first century, lack of access to jobs, education, housing, equal protection under the law - basic human rights. Substitute the names of Jessie Jackson, Minister Louis Farrakhan, and others, change "lynching" to gun related death and it becomes difficult to tell which period in history is being debated. African Americans of the 1990's also question their fate in the world.

As human rights are not protected, the youth of today are arming themselves for protection and we see the comparative situations manifesting themselves in the Harlems of America, South Africa, Europe, Russia and other emerging democracies where there are black people. The rampant usage of guns, the willingness to revert to violence to combat our ills makes the world a tougher reality than we would like. We find the African American youth conditions of today no different than those African youth conditions in Africa, Asia Europe or even Russia. Since the beginning of slavery Blacks have been victimized by racism, oppression and adverse economic policies. Over the past three hundred years the conditions of Africans the world over have resulted in a cornucopia of challenges facing African American leadership which today forces a re-examination and development of alternative futures.

¹ Theodore G. Vincent, *Voices of a Black Nation, Political Journalism in the Harlem Renaissance*, Africa World Press, Inc., P.O. Box 1892, Trenton, NJ 08607 Pages 48, 57-58 1973

The year 2000 is six years away. Africa's path to a democratic future is not as clearly supported as the support shown for Russia, Europe or the Arab States. The United States has reduced operations concerned with Africa¹ and the result of minimal intelligence gathering for US activities, develops into situations like Somalia. The World Bank posted a record \$18 billion in aid, and aid to Africa decreased by \$1 Billion². Somalia situations throughout Africa will adversely affect international aid programs and may result in a continued decline in aid lending. As the world governments adjust to a new global order, what does the future of Africa look like, and what are the consequences? The African American Future Society (AAFS) uses a scientific approach in the futures analysis of national and transnational change, including regional conflict and the impact on growth and development. An AAFS analysis develops scenarios that lead to global strategies for Peace³ and sustainable development. Some scenarios that may appear as a result of the free elections to be held in South Africa, and the impact on the African continent may include the following.

Scenario I:

The future of Africa may conclude that the potential for conflict emerges in over 20 African nations over the next few years as Africa treads the road to democracy⁴, and the rates of poverty, AIDS, war, famine, disease, infant mortality, ethnicity, nationalism, and inflation are likely to climb as a result. The increase of conflict in many parts of Africa worsens economic conditions and increases hemispheric migration, and as a result migration to sub-saharan Africa increases. The inability of the United Nations to keep peace in Africa result in an increase of failed aid programs in Africa. The atrocities on women and children increase as well as the inability to carry out immunization and food aid programs, which adds to the death tolls. Africa continues to lose aid and total aid loss for Africa may reach \$4 billion.

The free elections of 1994, result in a new vote of confidence for the region. The former South African colonies unite under one free trade zone, and lead to the creation of the South African Free Trade Agreement (SAFTA). SAFTA encourages hemispheric migration to the region as Africans and non-Africans seek employment and markets of economic prosperity. Many regions of Africa exhibit a high percentage of migration by non-Africans to Africa. The Horn of Africa, which has all but been deserted, is now populated by an increasing percentage of Arabs, Syrians, and Israelis.

1 Constituency for Africa, Policy Paper U.S. Policy toward Africa An African-American Agenda, Constituency for Africa, Policy Paper #1, Africare House 440 R Street N.W. Washington, DC 20001 1993

2 The Economist, Vol. 328 No. 7830 P. 49 Less AID For Africa, September 25, 1993

3 Boutros Boutros-Ghali, An Agenda for Peace Preventive Diplomacy, Peacemaking and Peace-Keeping United Nations-New York 1992

4 Regional Conflicts: Threats to World Peace and Progress Final Report, DPI/NGO Annual Conference, United Nations Department of Public Information, 9-11 September 1992

Scenario II:

Scenario II may lead to another alternative which may be different than scenario I. Conflict in Africa will rise over the next few years as a result of Africa's democratization efforts. The free elections of South Africa in 1994 leads to the creation of SAFTA. The stability of SAFTA leads to an increase of peaceful free elections throughout Africa. Peace throughout Africa leads to increased aid and nation building initiatives. The former colonies of South Africa reunite to form one of three region parliamentary governments; the other two are: The Republic of Central West Africa, and the United Arab States which includes East Africa. The new parliamentary government of Africa creates the Western Hemisphere Trilateral free trading zone. New oil leases are on the rise in the Horn region. As a result of new discoveries of oil reserves, investment in the Horn brings short term benefit to East Africa, since the increase of carbons in the air escalate ozone depletion and increases global warming. The world court on Global Environmental Control orders the discontinuance of oil as an energy resource and declares the 22nd century as the century of the sun. The action taken by the World Environmental Court is too late and edible sea life in the waters that surround Africa has all but been depleted. Man made agri-businesses and aqua-farming are the two major food producing resources for the country.

Scenario III:

This last scenario may look completely different than either I or II. In the year 2015 Africa's zero population growth results in a more highly skilled and educated work force. Many parts of Africa now populated by a non-African skilled labor force are the result of previous conflict, and hemispheric migration by Africans and non-Africans in search of economic prosperity and employment.

The successes of SAFTA have lead to achievable levels of sustainable development for the region as successful paradigms are spreading throughout the continent. SAFTA has also supported the international aid lending programs targeted towards women, which calls for the education and inclusion of women in all levels of the African work force, including government.

The economic conditions of the 21st century forces the development of new paradigms for Africa which includes African Americans. African Americans share in the prosperity of a new Africa and dual citizenship. Africa having been one of the last regions to prosper under democracy is also one of a handful of locations on the planet that still maintain wilderness zones for those who have leisure time to enjoy vacations.

These scenarios may or may not happen by the year 2000. Investigation by Africans and African Americans, and their input in global discussions of a new world order are necessary to develop new structures that lead to a sustainable future. National and transnational change influences the future of all who live on the earth, including Africans and African Americans. Alternative futures, positive or negative, affect all who live on the planet. Now is the time for Africans and African Americans to study the future.

FUTURE ANALYSIS

"Economic conditions in Africa including hemispheric migration will test the limits of chaos theory. The results of which will result in a new dynamic for Africa"

Future analysis has resulted in a panacea of paradigms describing events most likely to occur at some point in time. Present paradigms, which rely heavily on straight line projections which project past trends into the future, have ignored the consideration of the alternative futures of African Americans and the "what if" scenario.

Alternative futures are useful and serve as a guide for making difficult decisions in the present where "hard data" is not available. Detailed alternative futures make the "what if" scenario plausible.

Our paradigm for the study of the future has global applicability and can be used in education, business, and government.

JOINT APPLICATION DEVELOPMENT (JAD)

Our paradigm for the study of the future starts with the Joint Application Development Session. JAD sessions are concentrated futures workshops which identify alternative futures and produce a list of "what ifs". An example of a future workshop JAD session may produce alternative futures that may indicate:

Global financial institutions deliberately devalue the African monetary system;

Africa's inflation rises 1000 percent, Millions of Africans die of starvation, Africa's infrastructure collapses, and AIDS kills over half of Africa's population;

America strengthens its position in Africa through military aid and food assistance, and South Africa extends its borders and reclaims black townships;

African Americans boycott all companies conducting unfair business practices in Africa and increase political pressure on US businesses on Africa's behalf; and

Africa's governments combine to form one national government, and redraw colonialist borders which increases peace and development on the continent.

THE DELPHI QUESTIONNAIRE

Having generated alternative futures, the next step is to focus on those "what ifs" that are high in probability of occurrence and are most plausible. We rate the likelihood and extent of impact for each alternative future generated from the JAD sessions by using a Delphi Questionnaire (see diagram II).

To develop a more comprehensive view of the consequences of each alternative future the Society utilizes the Futures Wheel.

THE FUTURES WHEEL

Let us assume that one of the alternative futures on our Delphi Questionnaire exhibited a high probability that: Africa's governments combine to form a national government, and redraw colonialist borders which increases peace and development.

The Futures Wheel with the identified alternative future at the center showing four consequences may look like diagram I.

THE CROSS IMPACT MATRIX

After completing Futures Wheels for each of the alternative futures identified as important and high in probability of occurrence, we construct a matrix with each of the consequences derived from our Futures Wheel and summarize the results. Our example involves only four of the consequences taken from our Futures Wheel diagram (see diagram III).

SCENARIO DEVELOPMENT

To summarize our results in a useful way, we use the results of the Cross Impact Matrix (see diagram III).

Using the results of our matrix we write three scenarios for each of the alternative futures located at the center of the Futures Wheel. An example scenario can be that: Africa's governments combine to form one national government, and redraw colonialist borders which increases peace and development on the continent. Based on the results of the newly formed government, Africa moves to nationalize all mineral rights, lands and

waterways. The creation of the African stock exchange is a high probability and increases Africa's position on the world commodities exchanges, as a result, the impact on national labor laws stabilizes and creates the African minimum wage. The results of all developments in Africa's government restructuring has high impact on the development of a national educational plan.

THE VALUE OF FUTURE ANALYSIS

The Paradigm described is one which the Society uses to explore alternative futures for our members and those seeking answers and in need of solutions. This paradigm is a useful tool for developing scenarios to understand the alternative futures of a trend or a set of events that might occur. Paradigms do not predict the future, they however display consequences of various interactions of alternative futures which may take place. The scenarios developed through futures analysis allows for early detection of negative alternative futures and time for corrections and adjustments which lead to the positive alternative future.

SUB-SAHARAN AFRICA

WORLD BANK STRUCTURAL ADJUSTMENT POLICIES

The African situation is exceptionally worrisome and it is dangerous to generalize when Lesotho had a 7% rate of growth last year while Cote d'Ivoire had a minus 6% growth. The 80's GDP per capita growth in Africa was lower than population growth, which meant that per capita income was dropping. Two thirds of Africans have lower real income today than 15 years ago. The World Bank is one of the key institutions of current ideology, and yet we are seeing so much of humanity suffering when there is so much incredible potential, deprived of the opportunity to take advantage of that potential. We are living in a time of scientific and technological change if Africans and others of the developing world do not get on the band wagon the gap will grow and grow, and dependence will be the key of that relationship of those countries to the developed countries.

Richer donor countries through the World Bank, the International Monetary Fund (IMF) and bilateral aid institutions come to Africa and say your problem is, poor policies, poor institutions, corruption, tribalism, and all these things prevent you from getting on the road to a better life. As Africa cries foul to structural adjustments, the donor countries point to high performing East Asian countries and say "you cannot blame international conditions when these countries are growing at an exceptional rate" while Africa is stagnant. The East Asian high performance rate may be traced to the wars of Korea and Viet Nam, which poured hundreds of billions of dollars in that part of the world, and when the Americans got out, the Japanese went in. They have had an incredible infusion not only of capital but of technological transfer through Japanese joint ventures. Telling the Africans that they ought to look to East Asia and suggesting that it is because they have adopted a laissez-fair or market or export oriented approach is a loosery. None of these countries that have been high performers, with the exception of the economies of Hong Kong or Singapore are laissez-affair economies the government is in their right up to its eyeballs. They have of course taken steps to encourage the import of capital but basically they have decreed that the government has to be in there to give a thrust to push them in the right direction.

What has been happening is that the ideological approach of the donors has been to say what you must do is adopt good sound policies. Now this has an implicit development concept of how you move ahead. By good policies they mean open yourself up to the world economy. Opening yourselves up yourself up to the world economy effectively when you are in a disadvantaged position is to lead to the old syndrome of the poor getting poorer and the rich getting richer or as we used to say "the poor getting children" which happens to be an element because children are social security for people of the agricultural sectors.

In the way the world is presently positioned the rich are advising the poor to open up and they are going in with structural adjustments. In Africa in the 1980's twenty nine African countries adopted structural adjustment policies on the basis of getting loans from the World Bank, or IDA grants which is soft money and the prescription is a standard one, the formula for success in a case of structural adjustment loans is to liberalize trade, deregulate markets , privatize public entities and conduct general policies which relate to the financial and other sectors that open markets up for private investment from abroad or within the country. Globalism is manifesting itself, open up to globalization, become export oriented and the pathway to development.

ESTABLISHING FINANCIAL INSTITUTIONS

As we move towards a new South Africa, some of the things that affect African Americans have the potential to affect the nation of Africa. Free elections in South Africa will result in millions of people who will require housing, schools, hospitals, and education. Who will provide the capital to finance these needs and services? The United States Congress is looking at the Community Reinvestment Act (CRA) as a tool for capital finance for community development. CRA stipulates that if a financial institution is taking deposits from an inner city community, CRA is a tool to rate the bank on level of loans made in that community for housing, small business, and the level of services offered in that community and the investments being made in that community. More often these communities are affected by the transfer of capital. For an example of the transfer of capital let's use Nations bank. Nations bank is located in community X. All the people in community X put their deposits in Nations bank. When Nations bank closes, community X's deposits are loaned in community B, while community X is starving for capital. CRA may be used to halt the transfer of capital. The transfer of capital is occurring in Africa.

The opportunity to establish financial institutions in Africa that might be owned and operated by Africans exists mainly in Trust Funds. Trust Funds are similar to mutual savings associations (also referred to as a mutual institution) in America. A mutual institution, is where we take all our dollars and put it into a bowl, and every Friday we meet to decide who's going to burrow the money to build a house. Most of the Savings and Loans in this country started out as mutual institutions. Almost 80% of the African American institutions here in America are mutual institutions. The Asian institutions are stock institutions, and most of the hispanic institutions are stock institutions. As the national base of accord capital requirements increases, the Asian institutions and the Hispanic institutions are in a position to sell more stock, raise more capital, meet the standards and stay around. Unfortunately for some of the African American institutions that are still mutual, it doesn't allow them that opportunity to raise capital in a speedy and efficient manner so that they meet those capital standards and stay around. The base of accord may be extended to those financial institutions in Africa and especially South

GLOBAL CONDITIONS OF WOMEN AND CHILDREN

STRENGTHENING FEMALE HEADED HOUSEHOLDS

African American children reared in a female headed household, that is to say the father and mother were not together from the time the child was born and finishes primary and secondary education, shapes the psyche, outlook and attitude towards his/her place within the community, the family and certainly as to how he/she sees the world community.

A program in Washington, DC concerning Black men in partnership with the March of Dimes coordinated a male involvement program. These men volunteered their time and went into the African American community, to churches, to receiving homes, and to schools to talk with groups of young African American males about fatherhood, being sexual active and particularly the concept of self manhood. The program results exhibited a high percentage of African American males who felt powerless and the only thing that tended to empower them or at least felt empowering was the whole idea of procreation. African American women felt that there is a void in terms of emotional give and take and a lot of them have babies young because for them the idea was that the baby would be dependent upon them and love them. Considering the social and physical environments these young African Americans, one can see how these ideas can develop. The participants of the program did not mention spiritual enrichment as a way to lift them up or a way to feel empowered.

Children from single headed households whose formative years develop without input from a male require additional social support. A man alone cannot teach a woman about womanhood/being a mother and a woman alone cannot teach a man about manhood/Fatherhood. Manhood and Womanhood is the sum total of people who impart their experiences and ideas in the extended family who prepare him/her for the decisions ahead. A high priority for 21st century leaders will be the reestablishment and definition of family.

GLOBAL CONDITIONS OF BLACK WOMEN

Education in the United States for Black America is very poor, but education is not enough. Dr. W.E.B. Dubois while in Uzbekistan in 1958 at one of the first conferences for African writers thought that if ten percent of Blacks in America were educated, the "Talented Ten", the rest would be saved. He changed his mind later; however, the conclusion leads to a future of Black America where Black Women will play larger roles.

In Black American families many kids don't have fathers in the home. Mothers are playing a very big role in the family, and educate the children. Globally what is going on with the Black race in America is going on everywhere you find Black people. Mothers are the ones in the family trying to educate their children and yet they themselves are not educated.

In 1974 the United Nations announced the "Year of Women", the first Russian woman, Valentina Tereshkova went into space, and the Society of Russian Women was founded with the help of Dr. Lily Golden. These women spoke about the problems of Russian women and also about the problems of women in Africa. To understand the roles of the Black women in the family, go to the far off places where the wars are now, before foreigners were allowed to travel there, to the shores of the Black Sea, a place close to Caucasus Mountain. Why are White people called caucasians? In the Caucasus you will not find white people, it is filled with Armenians, Azerbaijanians, and Georgians, where people are lightly colored, but not white.

It is interesting to see how women live there, they have lived there for 300 hundred years, brought by Turkish slave traders, beginning from the 15th century to almost the 19th century. Those women slaves married all those caucasian people who are Armenians, Georgians and so on and their way of living was like that in Africa. Even in those places that are isolated from the world, from Africa, from Black America, Black women have the same problems.

As African America women have sustained the Black race in America, there are paradigms to be explored as to what and how Black women contribute to sustainable development for Black people around the world. As a result of the Turkish slave trade there are Black people in India, Turkey, Iran, Iraq, and other places, and there are the same problems. There must be a special concern of Black women around the world.

NOURISHING OUR CHILDREN

Learning from the mistakes of our elders, and understanding the educational level of African American communities, there should be praise for high achievement from and within the Black community. We don't nourish our children in our communities. As a generation we have let them down, we have walked away from them in order that we might have a real nice job and some things

A Church in Virginia put aside \$500 thousand dollars for the poorest part of Washington, DC. The program provides tutorial services as well as moral support, and when these African Americans graduate from high school college is paid for. Forty percent of the program participants are receiving full time college sponsored scholarships, and two have won city wide science fairs. We have to nourish our children.

At a youth forum in Washington, DC children in the sixth grade had a special program that they wanted to do "What I want you to bury me in if I get killed going to school", that's Bosnia. African American youth are under the same types of mental pressures. If you run across the street in Bosnia you'll get shot and if you run across the streets in Washington, DC you will get shot. We have to give the children relief.

Globally looking back on the 20th century, will not be the horrors we remember, it will be the silence that we did not speak out. We should be speaking out against violence in Africa and other parts of the world, as we move towards the future we must take responsibility and be responsible for disciplining our own.

POWER AND INFLUENCE

SOCIO-ECONOMICS

Social problems are very difficult whether in this country or in a war torn country. People have simple answers for complex problems, a social problem is not easy to answer, i.e. minorities, discrimination and human rights issues are not easy to answer. Based on African American experiences we know economics is an issue. If it is advantageous for a country or government, or a people not to discriminate and to have human rights and give everybody a good life and money can be made, the social problems would go away just like that.

Looking at the African countries in comparison to African Americans in the United States why they are successful in certain areas is their access to technology, its information, its our Internal Revenue Service, its being able to take information and utilize it on the stock market, in medical services and the development of programs. Black people in America and blacks abroad face issues of economics, crime and family disintegration. Take a young man regardless of his race and give him an opportunity, some respect point him in the right direction and he'll go there eighty to ninety percent of the time. It is a horrible world where people grow up and they want to work, they want to take care of their families, and they don't have the opportunities.

The World Bank, the International Monetary Fund (IMF) and other development aid organizations that generate funds for the Third World, must ensure that the money goes to the people, and a way to control that is through technology. The price of computer hardware has dropped considerably, software can be integrated, information can be generated about farming about banking and about accounting and that is a medium that should be explored.

There are two philosophies that influence economics today. The money and the opportunity in the hands of a few will benefit all, and the other is to give the opportunity to the masses regardless of whether they are black or white, give them a chance to work, they will spend the money, educate the children, and create the economy, they will make it grow.

AFRICAN AFRICAN AMERICAN HUMAN RESOURCE POWER

Carl Stokes, the first Black Mayor of a major US City, Cleveland, Ohio said "don't try to change the system, you finally have somebody who has learned how the system works, work with me to make the system work for us".

Over the years African American have served as advisors to the US government, trade sanctions in South Africa, the development of the General Agreement of Tariffs and Trade, the North American Free Trade Agreement, and the issues in Haiti as well. And discovering in the process of providing constructive advice that people are looking for well organized systems to understand the new world order. The power of access to information and the power that will come out of Southern Africa once it is in Black hands is waiting to be used and available to the World's African community.

There are hundreds and thousands of well trained black and colored South Africans who are ready to lead once the government changes, as the administration of many corporations in Southern Africa are already changing. There is a gateway of opportunity for all of Africa, not just Sub-Saharan Africa. There is a gateway of opportunity for African Americans from one pole to the other. There is a gateway of opportunity for African Europeans. There is a rich resource, not just of natural resources but of a trainable workforce, a network infrastructure of roads, bridges, computer systems and all of the things that are needed to make an economy work.

Carl Stokes and other African American elected Mayors of major U.S. cities have first hand experience in the infrastructure management of economic power. If that can happen on a small scale in Cleveland, in Atlanta, in Newark, in Los Angeles, imagine what can happen on a world wide scale when Africans and African Americans plug into the hub of the network in Southern Africa, and develop a stop on the information highway for people of African decent world wide.

CONCLUSION

The United Nations is approaching its fiftieth Anniversary in 1995, and recent world events have raised the concern of Africans and African Americans over the world's shift in attention from Africa to Europe. Africans, African Americans and others have joined the African American Future Society to share their views and research findings on the Future of Africans and African Americans and to investigate current trends of Africans and African Americans around the world.

African Americans are establishing linkages with Africa, through business and trade missions; however, the need to increase the participation of Africans and African Americans in United Nations Organizations and NGO discussions is ever present. Four experts have been convened to share their positions and thoughts on the future of Africa.

The future of human rights, global governance, and the strength of the United Nations will depend on the participation of Africans and African Americans. Africa 2000 looks at the possibilities and the target areas for participation and action. The research findings presented, along with debate, questions and answers have resulted in key actions recommended for adoption by Africans, African Americans, and others to work with United Nations Organizations for a peaceful development to the future.

The Spirit of the new Negro.

To our way of thinking the New Negro, if there is such, is dependent upon himself for his food and thinking a Negro who has the ideal spiritually and economically independent group working in harmony with and being a part of the larger American group. The New Negro is possessed of a new spirit. First, he believes in self-support. He supports his family; and helps to build a foundation for racial self-support. To do this, he believes it is not only necessary to talk 'race pride' but to act it. Hence he buys from a Negro grocer wherever he can; he goes to a Negro church; he has insurance in a Negro insurance company; he puts his money in a Negro bank; he acts race pride.

Second, the New Negro is a prisoner for his people. The New Negro launches out into business. (He may fail and the 'old Negro may laugh at him.) The New Negro encourages the prisoner in other lines. He is willing to 'take a chance' to build for the future.

Third, the New Negro thinks straight. Because he is born of a new spirit of freedom, he is determined to have freedom in all phases. He is willing to bear all its responsibilities. He wants all of its privileges. He refuses to believe he is different or inferior to any of God's children. But we is not raising too big a row about it.

The New Negro believes in God. he may be gradually changing his theology. It is perhaps wise that he should. But he believes in God. A hundred years ago a New Negro walked out of St. George's Church, Philadelphia, and preferred to worship in an old blacksmith shop which was brought by black people than in a fine house for which he did

not pay. He believes that self-support is of God.

The New Negro has a new spirit, not necessarily a diploma, a white collar, a salary from charity organizations - he believes in God and himself and his future and is hard at work².

African Americans of the 21st century exhibit a new spirit inspired by the elections in South Africa and the continued search for knowledge of the black condition the world over.

2 Theodore G. Vincent, *Voices of a Black Nation, Political Journalism in the Harlem Renaissance*, Africa World Press, Inc., P.O. Box 1892, Trenton, NJ 08607 Pages 74-75
1973

QUESTIONS AND ANSWERS

The questions and answers are derived from in depth discussion and future analysis following the introduction of the AAFS paradigm at various international conferences.

Q. Black community organizations face the challenge of overcoming disorganization, how do we overcome this.

A. Two conflicting philosophies, field slaves and house slaves. We may never have one organization to speak for all of us but there may be some agreement. Unity in the Black Community based on hatred and prejudice is not unity. How can anybody that has been discriminated against and persecuted down through the centuries suddenly turn around and be discriminatory against other people. The only way we can get something going for our people whether its in Africa or for our own people in America is to work together in love and truth as Dr. King did. If we are going to start with hatred on one hand we are going to get hatred on the other.

What surprises me here is that people are very open and "strip tease" themselves and say many things that we would not say to our mothers. There will always be divisions, which surprises Africans abroad in Russia, Europe and Africa, we thought all black people were united and would go and vote for Jessie Jackson and he would be President, now we understand we were naive. We should not speak about those things which divides, if you are a black muslim than be a black muslim, but don't say that your are better than a Christian, be every thing that you want but you must look at what unites, you must finish with this strip tease.

For all those African American organizations out there is a big enough problem to carve out a niche, but what could help is better communication, and a look at how their opinions and philosophies are presented to the world community. We must use our African American press and communication system. When we hear a newsbite we hear things out of context and its a knee jerk reaction. When you hear the information after the fact there is a greater need for damage control "well it was taken out of context". We need to be able to anticipate the back lash.

And there must be a discontinuance of keeping African Americans separated by telling them that they are different, as long as they believe they are so different that they cannot relate to being part of the whole, we need to celebrate all of our gifts, globally as well.

Q. Who is listening to our baby busters?

A. We spend a lot of time in this country talking about our seniors, and builders and boomers. There is a generation that is invisible that we don't talk about allot and that's known as our baby busters. If we are going to chart a pattern for the future order of our black Americans in this country, there has to be some inclusion of our baby busters, the question is anybody listening to what they are saying to us. They have begun to set their own policies in terms of the black church, one of the first challenges that we have to embark upon is spiritual enrichment. The black church for me has got to set that particular thesis, in terms of how do we relate again, how do we make another paradigm shift to include our baby busters, how do we hear what they are saying in terms of policy making configurations that somehow give shape form and validity as to who we are and what we are.

Now we got to begin with a concept and out of that concept we got to visualize what we want, once we visualize what it is we want we have to develop our action plan. A mission design is nothing more than a process and product and that is what we have to come up with.

Yogi Berra is credited with saying "if you don't know where you are going any road will take you there", and I am afraid that we are going on a merry go round, we are complacent, we are comfortable in the zone, which has given us the right to be who we are in leading our soul from all else. My concern is who is talking to our baby busters, is anybody listening to them. They have already come to a conclusion as to what their dream church, the black church is going to look like in the year 2000, they don't want to be a part of existing congregations simply because they are not willing to adapt and be flexible to the needs of our time. Under god our time has come to act. Hellen Keller said "there is only one thing worse than being blind and that is to have sight with no vision".

Q. Why is that we see more white people working with our children?

Black Americans have become afraid of their own and would rather give money than to work with their own children. Blacks would prefer to live among whites and be harassed by whites than work with our own and when our children acknowledge and praise whites first, Blacks begin to ask "why are all these whites with our children", the answer "you're not"!

Q. What of the Somalia refugee situation?

- A. There are many Somalis in Russia now. The United Nations moved them and left them there. Russians have their own refugee problem, and now in Moscow there are two million refugees, including Russians from old republics.
- Q. What is the United Nations doing in Africa?
- A. The situation in Somalia is terrible, but there are similar situations in Mozambique, Angola, and Burundi, where the war already is almost twenty years. Where they have nothing to eat, and a lot of arms which the Russians and the Americans were pumping there. No help at all.
- Q. Why do Black Americans in public schools lack knowledge of African geography and African History?
- A. Many students are not aware of the First World War, or the international achievements of Black Americans or name the President of the first independent country in Sub-Saharan Africa. African Americans are wearing African dress, but men are wearing women's African dress and women are wearing men's African dress.
- Q. Should the direction of the new human rights, and UN Organizations be based on nationalism?
- A. Small tribal states or clan based states are not viable entities for development, the ANC is becoming white, the cartels are becoming organized and why is it that all the separatists movements in Africa are supported.
- Q. What can we do to change what took place through hundreds of years of colonialism and the tearing up of Africa?
- A. Give the African and people the chance to shape their destiny to help the African people.

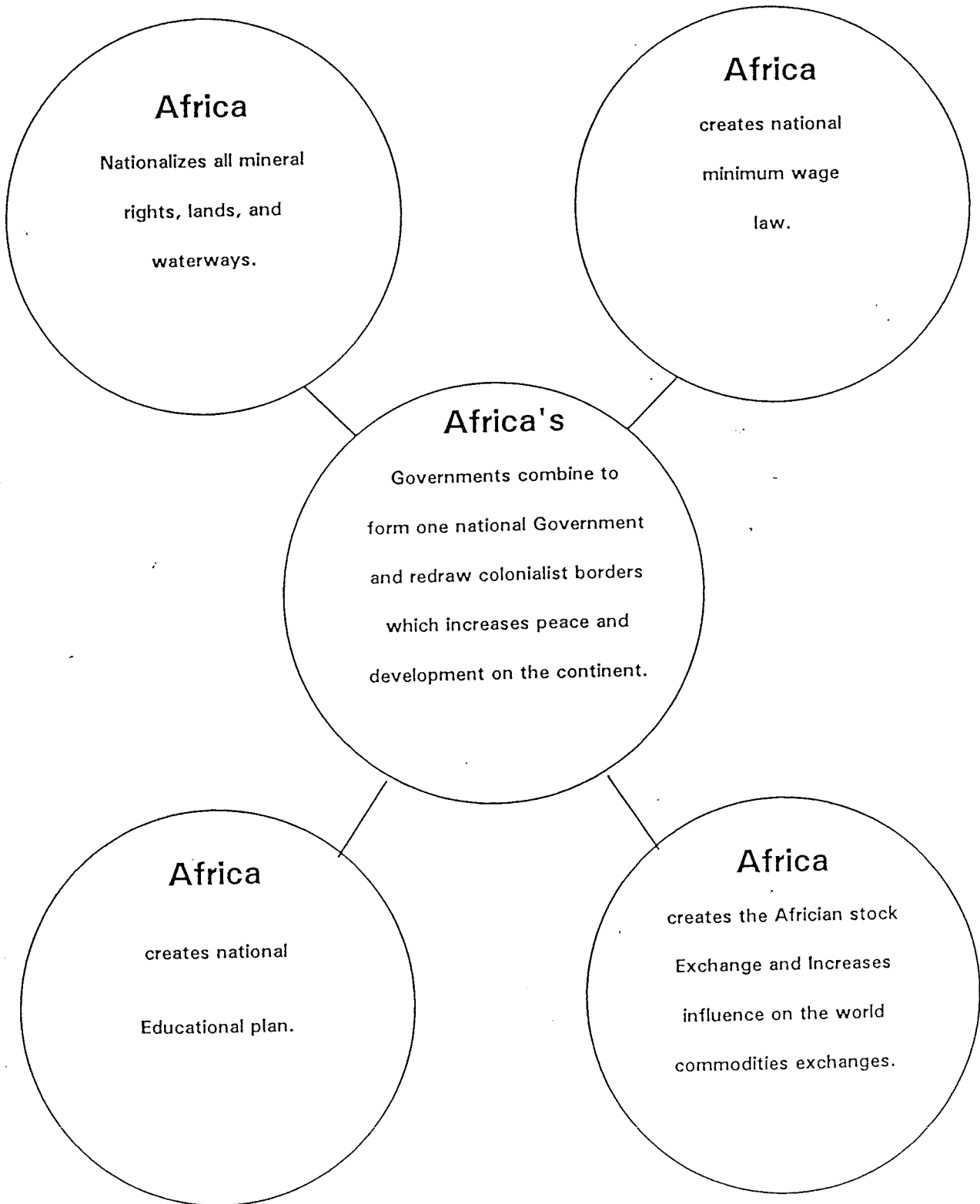
RECOMMENDATIONS

The recommendations are derived from in depth discussion and future analysis following the introduction of the AAFS paradigm at various international conferences.

- 1) Reduce gun related injuries and deaths. Work within the school system to deliver messages. Develop curriculums, and forums.
- 2) Establish world family community of all Africans.
- 3) Develop global economic development plan.
- 4) Reduce or eliminate the dependence on public welfare system.
- 5) Encourage self-development by giving the human condition high priority.
- 6) Develop spiritual environment and encouragement.
- 7) Establish linkages with agencies like the March of Dimes and develop programs that foster fatherhood and self-manhood.
- 8) Establish linkages with agencies like the March of Dimes and develop programs that foster mother hood and self-womanhood.
- 9) Re-establish the black family as the center of our community.
- 10) Encourage male to female relationships and understanding.
- 11) Encourage greater use of African American press.
- 12) Give advice to the United Nations on strategies for working in Africa.
- 13) Encourage Black American professionals to work in Africa and give Africa something.
- 14) Advocate for the inclusion of international achievements of Black Americans in public school education.
- 15) Advocate peace development through arms embargoes.
- 16) Develop local level technology rather than export oriented import dependency.
- 17) Put a tax on money transfers as a way to fund the Third World.
- 18) Emphasize development that advances management skills training under

local leadership.

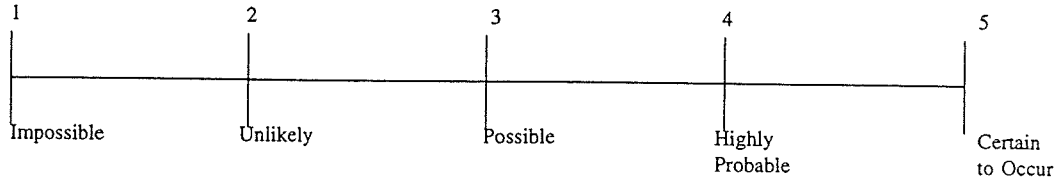
- 19) Develop the Southern Africa Free Trade Agreement (SAFTA).
- 20) Develop Base of Accord Standards for financial institutions in Africa.
- 21) Strengthen African and African American University relations.
- 22) Advocate for African American and African organizations to speak out against human rights violations in Africa, the United States and other parts of the world.
- 23) Establish and identify the contributions and roles of African and African American women in sustainable development for emerging communities and governments.
- 24) Establish and identify international credit need standards as it relates to international banking and aid lending policies for economic development, and emerging democracies.
- 25) Advocate for United Nations organizations to defend human rights of all people including Africans, African Americans and protest against racism, sexism and ethnic cleansing.
- 26) Increase greater participation of Africans and African Americans in the planning, developing and conceptualization of international policies and United Nations organizations.
- 27) Establish and identify the definition of the word "minority" as expressed in the United Nations agenda for peace
- 28) Reverse the adverse media attention on Africans and African Americans and focus on the positive achievements to develop balanced reporting.
- 29) Increase telecommunications availability for Africans and African Americans around the world to support and advocate for human rights.
- 30) Advocate, protect and develop African and African American youth initiatives that promote and stimulate intellectual understanding, skills and growth.
- 31) Ensure the protection of Africans and African Americans around the globe by the United Nations organizations.
- 32) Call for the first World Summit on the Future of Africans and African Americans.



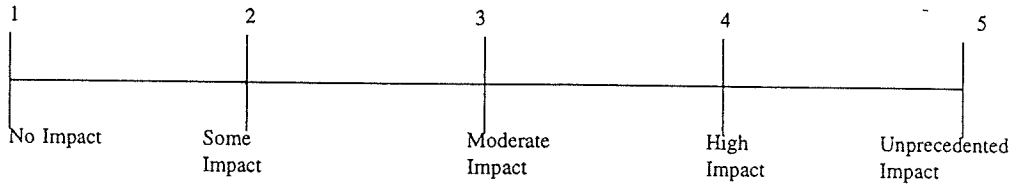
DELPHI QUESTIONNAIRE
Sample Question

DIAGRAM II

1) How likely is this alternative future to occur within the next 20 years?



2) If this alternative future were to occur, how extensive would its impact be on Africa's Government and Development?



CROSS IMPACT MATRIX

DIAGRAM III

If the X alternative future occurs, will it make the Y alternative future highly probable (**), probable (*), less probable (-), or highly improbable (--).

	Africa nationalizes all mineral rights, land and waterways.	Africa creates national educational plan.	Africa creates African stock exchange and increases influence on world commodities exchanges.	Africa creates national minimum wage law.
Africa nationalizes all mineral rights, lands and waterways.	**	--	--	-
Africa creates national educational plan.	--	**	--	-
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TOTALS	**	**	**	**

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