

African Voices

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Editorial

U. C. Obodo

Hello everyone and a very belated welcome to everyone, especially our new first year. This year promises to be a very exciting year for Afrika!.

We have had a new burst of energy this year with the incoming first years. They have proven themselves to be spirited and passionate Africans. Hopefully, we can keep this passion alive into the rest of the school year and from year to year.

So far, everyone has been very supportive of the newsletter. Thank you to everyone who submitted articles for this issue! To liven up the newsletter, I have introduced a section called 'fun stuff.' Please, feel free to send suggestions for this section, including a title for the section!

I hope your semester has been going great and I hope that you enjoy this issue!



Somalia: Peoples and Culture

By: **Said Guled**

Until recently, for more than a decade and a half Somalia has been a lawless state, a place where pirates and warlords roamed free, and definitely the cradle of wars. You might find it very surprising, but almost all Somalis have a dark African complexion and are devoted Sunni Muslims. What on earth, then, causes these people to fight? Believe it or not, many ponder over this question, even Somalis themselves. The key to understanding this perplexity is to search deeper into the nature of society in Somalia. The peoples and cultures of Somalia are diverse and much interwoven. As such, one must re-examine broad similarities, while picking out the subtle differences between the Somali people, which is the primary focus of this article.

The word Somali has its roots in the forefathers of this nation. Samaale is a mythical ancestor of the Somali people. The Drod, Dir, Hawi-

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Africa's Democracy: How Deep is it?

By Jimmy Longun

Africa's democracy has always been viewed with respect to that in the western world. It has almost become a norm— in the sense that— whenever an African country is holding presidential elections, there are always representatives from Western Countries like Britain, France or Belgium— who come with the sole purpose of monitoring the elections. And it has not eluded most of us to notice that the quality of the elections is but determined by these so called representatives. It usually happens that when these representatives—sent to monitor the elections- declare that the elections are not free and fair, their report is final: the elections will henceforth be declared by western countries as '*nonsensical*' and the country holding the elections will be considered backward as far as the definition of democracy is concerned. But the question now is —is it really fair that Africa's democratic credentials have to be determined by other people?

The question of whether or not it's legitimately acceptable for Africa's democratic credentials to be determined by countries from the so called developed world-is undoubtedly disputable. But the fact remains that- to send a quartet of representatives to Africa for about a week [the climax of the election period] and then using their superficial findings to determine the direction of the African continent is gruesomely misleading. Most African countries have spent decades trailing the Western capitalist nations in the wake of democracy. Despite the sometimes damaging accusations from Western countries questioning Africa's commitment to upholding the ideals of democracy-many African countries have unreservedly embraced the ideals of democracy with unrelenting dedication.

I don't deny the fact that democracy in Africa is in no way comparable to that in the western capitalist nations. But the mistake that can be made —if any—is to compare the two on the same scale. If I can testify-- I would simply say that Africa has but gained significant ground in the path of

democracy. Africa deserves more acclaim than it has received. We don't really define success in democracy by what is being practiced on the ground- neither should it be defined by the degree of deviation from the expected path-but by how far one has gone under the constraint of one's societal limitations. Nonetheless, I really think that if democracy in the West and that in Africa are to be measured on the same scale, then certain variables have to be controlled for: for that, I mean, social, economic and social-cultural limitations. One thing for certain is that, this sometimes puzzling system of governance called '*democracy*' was introduced to people who had no idea about it. But despite the intricacies in its fundamentals, many African leaders have had no problems embracing its definitive features.

In order to understand democracy in the African context, to be honest, is no easy thing. By this, I mean that, seeing Africa's democracy from a totally objective point of view as many western countries have done- does not at all reflect the actual picture. In order to portray the true picture, you have to enter the minds of the people. By the definition of democracy: democracy is the government of the *people*, for the *people* and by the *people*. To me, it seems that many of the democratic fundamentals are in fact interwoven in the people themselves rather than in the system itself. Now the questions is--how are we supposed to uphold the ideals of democracy to the fullest when many of our *people* living in rural areas have little or even no education at all--and even more perplexing, they don't have adequate access to the media?

I would like to use Uganda, as a good example of a country where the true meaning of democracy is but obscured. Five years ago, Uganda was hailed by Western countries as one of the elect African countries with the right kind of leaders, referred to as '*the current breed of African leaders*'. Characterized with exuberant euphoria, many Western countries especially Britain were excitedly involved in publishing numerous articles about Uganda's success in democracy and how it had outclassed it's fellow African states. The then leader of Uganda, Yoweri Kaguta Museveni,

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was vociferously recognized as belonging to *'the new breed of African leaders'*—on whose shoulders the mighty continent of Africa lay. Some of us might be tempted to wonder whether this coroneted image about Uganda is still upheld by the Western countries until this day. To be honest, this in fact is not the case because five years later, many western countries had long withdrawn their esteem for Uganda—and forgetting about Yoweri Museveni's stunning credentials in democracy—he is now branded as a *'fallen angel'*. Fed up by the alleged intimidation of political opponents by the armed forces, the gradual erosion of freedom of expression and the lack of a level political playing ground during the election period; most western countries became increasingly baffled by the occurrence of these events and were therefore worried about the direction in which Uganda was heading towards. It was not surprising though, because Sweden and Britain, without further consultation, went ahead to cut the amount of direct aid to Uganda; hoping that it would inflict a tremendous blow to their aid dependent puppets. But why are western countries characterized by such a bewilderingly wavering perspective when it comes to determining the direction in which the African continent is heading towards?

Having rambled so much on foreign interference in Africa's democracy— I would now astutely explore what exactly is happening on the ground. When Western countries try to explain the extent to which Africa's democracy has prospered, they are either anxious to hear about the percolating roots of democracy on the African continent or they are missing the point altogether. One of the major fundamentals of democracy is that the citizens of a country should be given the freedom to choose their own leaders without any interference: What I mean is that the conscience to choose the leader of one's choice should not be influenced by bribery, tribal affiliation, religion, violence etc. For the case of Africa, where a huge percentage of it's population live in poverty, cases of bribery or the so called *'cash for ballots strategy'* are worryingly rampant. It usually happens that many presidential candidates, especially the incumbents, promise people material

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Mathematical Africa

By Ernesto Nunes

Oh my Africa, Oh my mother
The curves in your face
Smooth as the exponential curve

As my eyes approach your face
Your beauty approaches infinity

On the edge of your mountains
I experience an endless degree
Of freedom

Your set of natural beauty attracts
2 to the power "n" opinions
All of them deepened in the heart
Of those
Who love
You

The drums played by your children
Give perfect bits
As periodical as
The sinusoidal curve
At the same time
As random as fractals

Tangent to our hearts Mother
Is the love
And courage
Of your people
Those who even in pain
Have a smile
In the face

I will always celebrate you

The theorems
Lemmas
And corollaries
Of your ways
Delivered to us by the elderly wisdom
Graph our path into life
Thus where-so-ever
We are mother,
People know we are your children

I could go endlessly

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Africa's Democracy: How Deep is it? *Continued from Page 3*

reward in exchange for votes. This, I affirm, cannot be blamed on African leaders- neither should they be regarded as selfish and power hungry. The point here is that politics, whether in Africa, Europe, or America, has always been regarded as a dirty game: the best players always win. For the case of Africa, the economic status of the society makes it possible for politicians to exploit these loopholes- making the majority of the population susceptible to bribery and deceit. When you consider politics in Western countries, politicians try as much as possible to concentrate on areas where they think will win them votes. No politician-and I mean none-will base their manifesto on areas where they think they are not likely to get votes. At the end of the day, the more convincing one wins.

Another area of weakness when it comes to choosing leaders in Africa- is the intention to vote for someone from a similar background. The point is simple- most people associate power with wealth, and therefore they believe that having a leader from a similar background will uplift the economic status of the society from which they come from. If the majority of the population were to be above the poverty line, the need for survival will not be as burning as it is- which means that citizens will be able to choose leaders based on competence and other presumed qualities rather than because of affiliated links. The point here is that politicians in Africa, actually use the same game tactics as those in western countries- only that in Africa- there are more weakness to take advantage of: economic, social and social-cultural, among others.

In conclusion, I would say that Africa has indeed taken a gargantuan step in the path of democracy. The only problem is that Western countries are not patient enough- neither do they appreciate the positive direction in our motherland is moving. We are being judged too harshly- and the increasing pressure mounted on African leaders simply robs them of their own freedom- making them prone to mistakes. The Western countries use their power in the global market to impose their views on developing countries. By imposing their views on developing countries, they themselves have already violated one of the fundamentals of democracy: the freedom to exercise one's civil liberties. It always happens that whenever presidential elections are being held in Africa, Western countries are keen to cast their opinions on the election results- and it's sad to notice that their opinions vary- depending on whether or not the victorious candidate is anti-America or Anti-Britain. If the victorious candidate is pro-America or Pro-Britain, western countries will always endorse the election as free and fair. On the contrary, if the victorious candidate is Anti-America or Anti-Britain, the election results will be considered flawed no matter what. A very good example of such a sadistic phenomenon was about two ago- when Zimbabwe held its presidential elections. Despite the fact that Robert Mugabe won by a startling 60 % majority, Western countries still had the guts to dismiss the results as- 'outrageous'- while citing massive rigging, tremendous violence and ghost voters. If Africa were to have the power to judge developed countries on issues regarding democracy- we would surely be harsh too. At the end of the day, you realize find that no country is perfect- not even America- because when you look at America's democratic credentials in the last five years, they have not been that spackling. If success in democracy is a matter of opinion- then be it.

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NIGERIA: NIGHTMARE TO MANY, MY HOME AND HAVEN

In my two years at an international College in Canada and my two years, so far, at Macalester, I have been constantly reminded of the fact that my birth and home country, Nigeria, has a negative reputation for poverty, corruption, political and religious instabilities, among other things.

People who know me know that I love my heritage and that I will actively and passionately come to the defense of my country anytime. Perhaps, the above statement explains why most of the people who approach me about these issues present them jokingly. The truth, though, is that, there is usually an element of seriousness in such jokes and the hurt that I feel in such situations runs deep.

What I feel at this point, however, does not matter. What matters now is that I am using this wonderful
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BOYZ NIGHT

By Jimmy Longun

As the last rays of dusk vanish in the twilight
Darkness rests upon the glamorous campus
The traditional party surgeons rush to and fro
They stamp foot on snelling with bags on back
They pack. They park. They unpack. They mix
They dress it with charming colors: Tsavo house

With expectant faces of glees, the lads ride in
Like merchants, they smell of western cologne
Their dress is flamboyant; with exotic decorum

With deafening decibels, they praise forefathers
They haphazardly scamper in dire need of liquor
The ubiquity of red cups shocks the eye with awe
Like hungry wolves they gulp the blood of night
Ready to unleash their red spear in the faint light

The reverberation of melody music pierces the ear
2 Pac, 50 Cent, Jay Z, Ludacris, Rick Ross, DMX
In the comradeship of veterans they execute rituals
They avow the tradition of men forever and ever
While in the uproar of voices the party gathers pace.
Party-goers dash to and fro like alpine butterflies
They enter just in time for the last embers of rituals
In the pale light home boy catches a glimpse of her
The clock ticks away as the boys ride it to the apex

In the tardy hours of the night, the party dies down.
The buzz in the air escorts the party to grinding halt
Fatigued eyes gaze out fervently into the silent dark
The majestic walls stand shrouded with thick thoughts
At sunrise they rise to reminisce on the ebbing episode

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ye, Isaaq and Rahanweyn clans are classified as Samaale because they are believed to be descendants of this mythical patriarch. Other clans include: Tumaal, Madhibaan, Yibir, Eeyle and Yaxar. However, two clans, the Dir and Hawiye are said to trace their descent directly from Samaale. A clan in this case is merely a grouping of Somali people. A clan is traced only through the male line, i.e, it is patrilineal. The clans are further divided into sub-clans, which in turn are divided into many subdivisions. In most cases, one should be able to trace the names of their ancestors through their names all the way to the sub-clan and even to the clan.

The clans that are not ancestors of Samaale are considered by most Somalis as occupational clans. People in these clans are considered unclean like the untouchables in India. They could only marry among themselves and they lived in their own settlements. In traditional Somali society, marriage could only occur between people of different tribes, what is termed exogamy, however, during the civil war it seems this tradition has been ruled out.

The Hawiye clan is the largest clan in Somalia. Its peoples comprise 25% of Somalia's population and inhabit the central and southern parts of the country. The population of this clan also stretches out into parts of Kenya and Ethiopia. The Darood population resides throughout the northeastern region, the Jubba Valley and Southwestern Somalia. This clan's population stretches out into northern Kenya, and Ethiopia's Ogaden region.

The Rahanweyn are distinct from other Somali clans in minor linguistic alternations. When one says "mahaa tiri" then you know they are not Rahanweyn, but if they say "mai terreh" they belong to this group. The population of this group constitutes about 20% of the Somali population. They are settled mainly in Southern Somalia in the region of the capital city, Mogadishu, the Upper and Lower Jubba areas, the Lower Shabelle and most parts of Middle Jubba regions. Their population also extends out into parts of Kenya and Ethiopia.

The Dir clan occupies most of Somalia's northern region in Puntland and Somaliland. This clan is made up of six main sub-clans and its population stretches out into Ethiopia and the Djibouti Republic.

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The Begging Business in Addis

By Kassahun Haileyesus

For some people living outside of Africa, traveling to Africa is an awakening experience. Many people, even those who have been to Africa before, find their perspective on life altered for the better after their stay in the land of many wonders. I had the same experience when I went home last year. Last winter break I went back to Ethiopia to visit my relatives and friends whom I had not seen since I came to Macalester. It had been a long time, nearly two and a half years, but many of the memories I had of my hometown were intact. My brother came with a neighbor to pick me up from the airport. On the way home, I was taken aback by how much things had changed. Each side of the road was replete with new houses, shops, and lots of new construction. On the other hand, some things hadn't changed much since I left - like the rampant blue and white taxis that roam around in every direction. It makes you wonder if there are more taxis than people. Many of the things I now saw with excitement were part of my day-to-day experience. I had taken them for granted and seeing them all over again filled me with a spectrum of emotions from exaltation to sadness. What I found the most noticeable, and even more striking than the taxis was the site of beggars at nearly every corner of the city. There were a lot of beggars even back then, but I don't remember the number being so big that it felt like there was a beggar for every one person. I started pondering if poverty and unemployment had gotten so bad that the only employment left was begging, or if there is something else exacerbating the problem.

The population of Ethiopia is a largely Orthodox Christian and Muslim, and much of the country's cultures and customs are closely tied with religious teachings. Among other things, giving to the poor is not only a moral obligation, but also a religious duty. On several occasions like religious holidays, weddings, funerals...you name it; the custom is to prepare lots of food to share with friends, relatives, and the poor. As in most other cultures, philanthropy and generosity are rewarded with respect and high regard from members of the community

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But what for Mo,
If your power speaks for you

I will always celebrate you
And I if don't
Shame on me
Because then I will have wasted
The milk in your breast

Sempre te amarei minha
Africa cheia de Matematica

A me ndokusole Africa

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Especially giving to churches and mosques is something every person should do not matter how little their gift might be. In the middle of the poorest neighborhoods, it is common to see magnificently built and beautifully ornamented churches and mosques built entirely out of money from contributions. People reach out to the poor and give money to churches or mosques for various reasons but mainly they do it for spiritual satisfaction, expecting nothing in return except the blessing of God. In short, sharing with the poor is a custom deeply rooted in the Ethiopian culture.

On the other hand, society has never disappointed the generous people by not having the receiving end. This is especially the case in urban areas. The culture of sharing is common in rural areas, but the economic status of rural dwellers is relatively homogeneous which means there aren't as many beggars. Not surprisingly, urban areas are where you find the highest density of destitute people. Most of these people migrated to the cities in search of a better life. To begin, there is a widespread misconception in the rural areas about life in the cities. They think that people in the cities have it easy. They only hear the few good things about living in the city, which serve to create an image of the good life in the cities; if you live in the cities your kids will go to good schools, you will dress better and live in a nice house that has electricity and running water. Lured by the promise of better life in the cities and fed up with the stagnant life in the countryside, many decide to go to the cities with nothing in their hands and no one they know in the cities. Once there, they find themselves in the worst of situations with no place to sleep, no job and no food. Ashamed to go back to the countryside empty handed, many find sticking around as the only way forward. Others could not go back even if they wanted to because they have no money for the bus ticket. All of these people now throw themselves at the mercy of the city dwellers for food and clothing. Thousands of people migrate to the cities each year for numerous reasons. A few might make it, but most will end up begging just to get by.

This is the story we are most familiar with when it comes to the question of what is aggravating the problem of begging in the cities. What we probably do not know as much about is how begging has become an increasingly lucrative business. I have heard some disturbing stories about a beggar who passed away, and when people were preparing him for burial, they found thousands of birr (Ethiopian currency) hidden under his patched up cloths. He had been saving all the money he got from begging. With practically no cost of living, the money was pilling up. Another time my friend pointed out to me a person who used to be a beggar and now owns a house and a small business, but he still begs. It seems like once people start begging, there is something that keeps them from stopping even though they have enough money in their pockets to start a different life. Apparent in the increasing popularity of begging is how the nature and purpose of begging has evolved over the years. In the not too distant past, beggars begged mainly for food and they got food. These days there is an additional focus on money. The traditional way of begging was to go door to door asking people for food, or to go sit outside a church or a mosque and wait for people to bring food. Now beggars also frequent cross roads and shops where there is less chances of getting food and more chances of getting money. After all, there is only so much one can eat in a given day and with no means of storage, excess food will be useless. One the other hand, one cannot say that I've had enough of money for today.

Ordinary people are growing increasingly aware and frustrated on how begging is becoming the laziest, simplest way to make money. Although many people still give, they are becoming selective on who they give their money to. Most people now have set preferences all in the hope of discouraging begging. Beggars who are nursing mothers, physically disabled, or too old to work for living get priorities over able-bodied beggars. However, far from curbing the problem, this selective giving scheme is forcing the able-bodied beggars to be creative about how they conduct their begging. I'll share a story my sister told me about an incident she witnessed one rainy afternoon. She was waiting to catch a bus when the sky started pouring. Everyone was running for cover when a beggar who looked as if he didn't have a leg suddenly grew the missing leg and joined the rest of the people to seek shelter. There are many ways to deceive the unsuspecting passer by: faking blindness, amputated

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limbs, twisted waist, etc. Other ways of circumventing the selective giving are more disturbing and less amusing. More and more children are being abducted and deliberately blinded or defaced to be used for begging. Most of these children are taken away from their parents in the rural areas by well-dressed people who promise to provide the kids with education and a better future.

Some people blame the culture of giving for the ever-increasing malaise in society. They claim that abolishing the whole custom of giving money to the poor is the only way to stop more people from begging. There is some truth to this claim, but trying anything even remotely close to telling the people to go against their religious beliefs and values will not go far. One thing that should be kept in mind is that begging is regarded as the lowest of activities next to crime. Ethiopians are proud people and you often hear ordinary people say that they would rather die than beg for a living. The problem that is pushing people over the precipice to beggary is a grave one, too grave to convince people that the only way to help is to not help.

After pondering like this for a while, I was frustrated by my inability to come up with any practical solutions. The problem with beggary is too complex to be avoided even in rich countries and in cultures that do not have a strong tradition of giving money to the poor. Any solution has to address the root causes of beggary. Beggary in Ethiopia seems to be directly related to problems in the rural areas. Improving the life of people in the rural areas should certainly take priority. Of course, that is easier said than done but if we are to start somewhere that has to be the one. For the beggars who are already in the cities, it will be a while before any noticeable progress can be seen in terms of making them proud, self-sufficient citizens. It is a long shot but I think promoting and investing in programs that generate income with low-level skill training should be the focus of the government as well as the NGOs.

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Brain Drain and the Challenges Facing the African Diaspora

By **Said Guled**

The topic of discussion on Tuesday the 10th was on the African Diaspora. Mr. Co chair Kassa, defined the meaning of Diaspora earlier in the discussion. If I remember correctly, I believe he defined it as the "recent - after the slavery era - dispersion" of Africans from the African continent. Now, the question was, what does the African Diaspora owe, if anything Africa?

I feel that the discussion took on a slow start, but it reached a much heightened state. From what I understood, things convened around monetary issues, i.e., sending money back home to feed and educate the people of Africa. This monetary issue has also brought about immediate and cataclysmic consequences for Africa. I can almost say that every problem that Africa has is a resultant of this issue. Corruption, blood diamonds, and endless wars - some Africans can afford to kill their fellow brothers with expensive AK 47s, but can't afford to educate or feed their families.

AND then, there is the problem of BRAIN DRAIN. The way I see it, this is well educated Africans chasing the fat paychecks. Of course we all know that fat paychecks are not in the African continent. The one thing you should be ready for in Africa is the survival of the fittest. Don't get me wrong here, but I speak from what I've experienced and seen. In Africa today, a well educated man is pushing a wheelbarrow overloaded with cassava, hurling bags of rice or flipping chapattis on busy market streets. Why?

Here is a hypothetical case scenario. One has just finished their O level exams and has passed the O level exam with fairly good numbers. The parents paying for his education can not afford to pay for A levels. As a result, the student takes some time off from school to make money so as to pay for further education. They decided to apply for an entry level job, filing papers at a government office. They get reject because they are not of a certain tribe, related to the director of the office or don't have the required credentials in terms of experience. The parents can no longer afford to keep up with the cost of even feeding their O level children. For this kid, the next step is to become a bus conductor or the

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crumb of the African market. Well, if you can't afford school, then you've got to survive and hustle for your daily bread. Did I say crumb? Yes indeed, the real crumb of the African market is he who is literate, but can't get that descent living that they deserve. What good is it then to be a surgeon, but the only surgery you perform is while you cut up fruit to sell on a market street or a lawyer, but all you do is con people into buying fake items. If you are a philosopher, an anthropologist or a geographer you have no place in Africa. Sorry, but its nothing but the truth, you simply belong to the market.

Our governments are infested with lowlife people who do not see the significance of these well educated people, and that is the main reason why people leave the African continent. There are no programs in place to keep people in school or for that matter programs to provide career training after a certain level of schooling. You see, there are many ways the services of this O level graduate could be utilized. They can become a primary school teacher, or make them do paid community service, restructuring roads, working in hospitals besides the nurses or how a bought educating the public on health issues. Unfortunately, the money that was going to be used to fund these great services are being embezzled into those gluttonous bellies of corrupt prime ministers and presidents.

If it weren't for the civil war in my country, I would probably be a high school teacher today. Those who were in power messed it up for my parents and their own people. Here I am today, a refugee, but also, well educated. Ask me why I don't go back, its simple, I don't see the need to waste my years of education partaking in what I think is an endless and worthless tribal conflict. Then, I am accused of contributing to the brain drain. I came here as "a no-body" in the first place, and besides, if I go back I'll work and earn well below what I'm worth. To stay and send back money, or to return and work in a market? What a dilemma!

The only way most Africans think they can help Africa is to send the money and stay over here. It is good, but only for the short term, as Jimmy Longun mentioned. We need to implement and facilitate some actions to improve the standards of living in our villages. We need to save up the money to build a school, to dig a well, to open up a clinic, to clean the river or the small stream of the village, to pay the wages of recent graduates from the area to return to the community and teach, also to pay for their further education through a scholarship program. Finally, do not to fall into the corruption trap by sharing your great ideas and resources only with those closest to you, but with your entire village, district, country and AFRICA.

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NIGERIA

opportunity, our African newsletter at Macalester, to let people know how I feel about Nigeria. I could write a lengthy essay about every issue that I want to discuss with regards to this issue, but in a few words, this is what I think about Nigeria.

In truth, Nigeria is a very poor country with a population of over 120 million people. It is also true that the country has a very high crime rate and that people will do virtually anything to get their hands on money, which is why we have gained a worldwide reputation as scammers. Although I do not agree with what my people do, I can relate to their pains and sufferings. For them, it is a matter of survival. The only problem is that some people choose the wrong solutions to their problems. There are, however, many others, including, myself who are constantly working hard for ourselves and our families, and are constantly thinking of ways to make Nigeria better.

Being away from our home, we think about it all the time, because in spite of the hustle and bustle, the constant power outages, the ethnic and religious tensions, and any other struggles that we face, Nigeria is still where our families, our homes and our lives are, and the only place where we truly feel like we belong.

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Fun Stuff

Test your knowledge about Africa with this Crossword Puzzle

Africa

ACROSS

- 4 Macalester alum and current secretary-general of the U.N.
- 8 Africa's newest independent country
- 10 African contender to succeed late Pope John Paul II in 2005
- 11 Mandela's middle name
- 12 2006 addition to world heritage list
- 13 Winner of 2004 Nobel Peace Prize
- 14 Formerly Upper Volta

DOWN

- 1 Highest Point in Africa
- 2 Largest lake in Africa
- 3 Only African country that was never ruled by a colonial power
- 5 Most populated country in Africa
- 6 Largest country by area in Africa
- 7 2006 movie with Don Cheadle
- 9 World's largest hospital is in this African city

Look for solutions in the next issue of African Voices!