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# A Brief History of Africa

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The African continent encompasses a rich mosaic of peoples, cultures, ecological settings, and historical experiences (Chazan et al. 1999: 5). There is no such thing as a typical "African" or "African way of life"; Africans are divided not only by the boundaries of countries, but also by ethnic identities, class peculiarity, urban versus rural experiences, geographical obstructions and vast distances (Asimeng-Boahen 2002:126). Also, Societies in Africa have had different conditions and experience political, social, economic and cultural, in the pre-colonial era, colonial, post-colonial and up to current existence. Against these societal peculiarities, and also within a broader context of the usage of oral history methodology in humanistic social-historical research in Africa (Plummer 2001) with a subjective ontology and a constructive epistemology (Symon and Cassell 1998), what insights and knowledge can the collection of memories and life experience of individuals in the past illuminate on African societies? To start with, Oral history enhances the development of thorough comprehension not only of the broad history of African societies, also giving insight into the personal thoughts of individuals (Thompson 2000; Hesse-Biber and Leavy 2011) inarticulate women, working, class and ruling who have been ignored by historians and other researchers who view history in terms of 'big men' and 'important' events (Okihiro 1983;43;Hoffman 1976) thereby challenging the understanding of history as a series of facts and figures. In resonance with the above statement and thus with evidence from some African societies as will be shown. Gary Okihiro contends that: The collective voice of the people once silenced has the right to be heard. Oral history is not only a tool or method for recovering history. It is also a theory of history which maintains that the common folk and the dispossessed have a history and that this history must be written! . lat the same time however, this is not to ignore the importance of elite lore and the history of the ruling class, nor does it intend to equate oral history with the working class and written document with the ruling class-instead the point is that there has been an overemphasis on the elite at the expense of the masses and that, this imbalance has resulted in the writing of mythical histories (Okihiro 1981:42-43). For example, in the Seed is mine; The life of Kas Maine, a south African sharecropper, Onselen, reaches deep into South Africa's agrarian economic history over a period of ninety years through the memories of Kas Maine (Onselen 1997; Gutkind 1998). A deep history of race and class in the south African countryside the racial relations in the share cropping economy of the south western Transvaal and the orange free state is broadly revealed (Onselen 1990). Insights from a Sotho sharecropper (agrarian labour), provides a broader picture of the evolution of all the tensions and bitter conflicts of institutionalized racism in south Africa as mirrored in his life. Most importantly and thus just a part can be found in the archives, the core understandings of south Africa disposed black peasantry and its relationship with the Native land act of 1913 is deeply brought to light in the life history of ...

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**Marcus Garvey** 

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