



AFS in AFRICA

Country	Population Rank & Number	OFFICIAL Languages and recognised "NATIONAL" Languages	Religion (% of Population)	GDP Rank & Billion \$	Currency	Land Mass Rank & Area (km ²)	Independence Date
Egypt	3 – 95,215,102	Arabic	Islam 90 Christianity 10	2 – 330.765	Egyptian pound	12 – 1,001,449	28 February 1922
Ghana	13 – 28,656,723	English / Akan / Dagaare/Wale / Dagbane / Dangme / Ewe / Ga / Gonja / Kasem / Nzema	Christianity 78 Islam 10 Other 12	16 – 30.296	Ghanaian cedi	32 – 238,534	6 March 1957
Kenya	7 – 48,466,928	Swahili / English	Christianity 71.2 Islam 17.6 Other 11.2	10 – 64.688	Kenyan shilling	23 – 580,367	12 December 1963
South Africa	6 – 55,436,360	English / Ndebele / Northern Sotho / Sotho / Afrikaans / Swazi / Tswana / Tsonga / Venda / Xhosa / Zulu	Christianity 79.7 Islam 1.5 Other 18.9	3 – 266.213	South African Rand	9 – 1,221,037	31 May 1910 27 April 1994
Tunisia	30 – 11,494,760	Arabic	Islam 98 Christianity 1 Other 1	4 – 165.974	Tunisian dinar	35 – 163,610	20 March 1956

How is Community Viewed in Africa?

Country	What name would you give this concept?	How is the individual seen by the community?	How is the community perceived by the individual?	In what ways does this promote a more caring approach to life? (Both family and civic.)
Egypt	Silat Al Rahim (Bond of the womb)	Members of a kin/community have responsibilities and loyalty towards the wombs that bore them and also towards those born of the same womb, thus the closest kin. Further, the marriage of a man and a woman brings together two sets of fathers and mothers, and then uncles, aunts, and other relatives drawing wider and wider circles of relationships, until everyone in the world is included.	Not only is there a responsibility and loyalty toward the nearest of kin, but there is also a responsibility to honour and sustain what was left behind.	Gratitude goes to those gone and to the ancestors, as everyone is sustained in their shadow. All family members and community members are to care for each other morally, physically, financially and socially. It is a complete social care system where no one could or should be left out.
Ghana	Nkabom	The concept of nkabom is that no individual is an island. There is a saying in twi “s3)hy3 wo y3muaa na)y3 wo dea” meaning the child belongs to you only up until the point of delivery, the baby belongs to the entire community.	It takes a community to raise an individual. The community brings about a sense of belonging.	Everyone is each other’s keeper. Life is not about “you” but about “us”.
Kenya	Harambee	The individual is seen as an important segment of the whole community thus his/her action needs to conform to community values and principles.	Individuals belong to the community and through individuals we form the community. Community is the icon of the culture.	Life is very precious at both family and civic level. Individuals are encouraged to maintain peace and love with other people as well as with nature.
South Africa	Ubuntu	In the concept of Ubuntu there is no individual, we are a collective; the community views each individual as part of a puzzle that needs each other to be complete.	The individual sees the collective of the community as their strength and support. The concept of Ubuntu is our strength as South Africans, we do not just turn a blind eye to happenings at our neighbours we do not call that nosey but “Ubuntu”.	A generation of people that are open-minded and non-judgemental, most of all there is a connectedness that makes it special. People feel the need to be responsible and carry each other’s pain and joy. Also sharing and caring for each other. The saying “it takes a village to raise a child” explains exactly what Ubuntu is.
Tunisia	“Waqfa” in Tunisian Arabic or “Ta’azur” in Standard Arabic	As a source of pride as well as a potential provider. Community allows self-realization but the individual must think of the community needs.	Both as a caring environment and as a restricting environment. N.B.: Like many modern-day African societies, Tunisian society is still mutating from an essentially tribal society to an individualistic society. Modern Tunisians live in nuclear families and like to pursue their personal dreams but still preserve strong ties with their extended families and home communities.	“Waqfa” brings security necessary for self-realisation.

