**A) 6.1.3.A: Malaria and poverty**

Does malaria cause poverty or is it vice versa? This topic has had its fair share of debates. However it has always remained as a case of the chicken and egg, one thing is however clear about the phenomena, that the two share one thing in common, that both of them thrive within each other.

 Malaria may rarely hit the headlines, but it is certainly one of Africa's greatest killers, claiming at least one million lives annually in the sub-Sahara region alone. Though not directly there is reason to believe that it is partly responsible for Africa’s impoverishment woes.

 Malaria is often referred to as the epidemic of the poor. While the disease is in large part determined mainly by climate and ecology, and not poverty per se, the impact of malaria takes its toll on the poorest, those least able to afford preventative measures and medical treatment.

 According to UN economists, malaria is one of the top four causes of poverty. Every year it kills 3 million people and is estimated to cost the African economy $30 billion per year. Professor Jeffrey Sachs author of “End of Poverty” says ending malaria is the most important priority in lifting Africa out of poverty.

 An example of the connection between malaria and poverty is the sale of bad drugs to poor people. According to WHO (World Health Organization) estimates, 20% of the people who die from malaria, die because they took bad drugs. Poor people may not afford proper anti-malaria medication unless the medicines are subsidized.

 The indirect costs of malaria include lost productivity or income associated with illness or death. This might be expressed as the cost of lost workdays or absenteeism from formal employment and the value of unpaid work done in the home by both men and women. In the case of death, the indirect cost includes the discounted future lifetime earnings of those who die.

The direct costs include a combination of personal and public expenditures on both prevention and treatment of the disease. Personal expenditures include individual or family spending on insecticide treated mosquito nets (ITNs), doctors' fees, anti-malarial drugs, transport to health facilities, support for the patient and sometimes an accompanying family member during hospital stays.

 If malaria could be eliminated, it would save millions of lives and eradicate the vicious cycle of poverty and disease that continues to grip the continent by saving the $30 billion per year that it loses in productivity and medical costs every year.

**B) 6.2.3.B:** *Biafra secessionist movement: challenge to colonial rule and inherited imperial boundaries*

For many Nigerians, the very mention of Biafra raises bitter memories of a brutal civil war in May, 1967, that threatened to tear the nation apart shortly after its independence from Britain. In 1967, the Igbo people of southeastern Nigeria broke away from the Nigerian federation to declare the independent state of Biafra.

This area contained most of Nigeria's oil wells, so the separatist move threatened to deprive the rest of the federation of its main source of revenue. A civil war ensued that claimed more than one million lives as people in the steadily shrinking Biafran enclave succumbed to famine.

By 1970 the insurrection had been totally crushed and the immediate threat of Africa's most populous country splitting up into a series of tribal-based states had been averted. But the problem has not gone away.



Support for the movement has grown in recent years as Nigerians in general have become more and more disenchanted with the present system of federal government. Claims that successive governments have oppressed and discriminated against Nigeria's estimated 30 million Igbos have struck a chord among thousands of young Igbos, born after the civil war.

"People in this region believe they're still being punished for the Biafra war, and will point to the region's bad roads, poor electricity supply and absence of Igbos in top military and security positions to illustrate allegations of systematic neglect by successive regimes," said Uche Okereke, a political science lecturer at the Awka university in Anambra state in southeastern Nigeria.

Nigeria's 126 million people belong to about 250 different ethnic groups. But the country is dominated by the Hausa/Fulanis of the north, the Yoruba of the southwest and the Igbos of the southeast.

**C) 6.2.3.C. Pan-Africanism***: transnational movement seeking to unite people across national boundaries*

Soon after World War I, disenchanted members of the emerging African elite began to organize. In the early stages of this process, charismatic African American political figures, such as W.E.B. DuBois, had a major impact on emerging African nationalism leaders. In the 1920s much effort was placed into attempts to arouse all-Africa loyalties and build pan-African organizations. However, the leadership of these organizations was mainly African American and West Indian, and the delegates from colonized areas in Africa faced very different challenges under different colonial overlords. Although these differences had much to do with the fact that pan-Africanism proved unworkable in Africa itself, its well-attended conferences did much to arouse anticolonial sentiments among Western-educated Africans.

By the mid-1920s, nationalists from French and British colonies were pretty much going separate ways. However, this organization helped the negritude literary movement get underway.

**D) 6.3.2.B: World Bank**

Immediately after establishment in 1944, the World Bank set up offices and started work. The first recipient was France. $250 million was used for reconstruction of factories, roads, and other essential economic and social infrastructure.

Milestone projects include the 1984 [donations](http://borgenproject.org/donate/) for food-for-drought victims through the World Food Program for sub-Saharan African countries. Other note-worthy initiatives include stopping ozone damage (1989) and protecting forests (1991).

Between 2000 and today, the World Bank has successfully undertaken projects in health, education, and financial sectors. Health projects include fighting TB, food crises responses, and recovering from natural disasters. Education projects approach it as not only a necessity for economic growth and development, but also a moral imperative and human right. Raising the living standards of the world’s poor is a multifaceted and difficult task.

The World Bank has had a mixed record of getting successful results. Critics of the World Bank are concerned about the ‘conditionalities’ imposed on borrower countries. The World Bank often attaches loan conditionalities. Often the conditionalities are attached without due regard for the borrower countries’ individual circumstances and the prescriptive recommendations by the World Bank fail to resolve the economic problems within the countries. Conditionalities may additionally result in the loss of a state’s authority to govern its own economy as national economic policies are predetermined under these loan packages.

**E) 6.3.3.B: Negritude:** *Increased interactions among diverse peoples sometimes led to formation of new cultural identities and exclusionary reactions*

***Négritude*** is a literary movement, developed by black intellectuals, writers, and politicians primarily hailing from France's colonies and territories in the 1930s. The term *négritude* most closely means "blackness" in English. "*Nègre*" previously had been almost exclusively used in a derogatory sense, much like the [English](http://en.wikipedia.org/wiki/English_language) word "[nigger](http://en.wikipedia.org/wiki/Nigger)” but was deliberately and proudly incorporated into the name of this movement.

The *négritude* writers found solidarity in a common [black](http://en.wikipedia.org/wiki/Black_people) identity as a rejection of [colonial](http://en.wikipedia.org/wiki/French_colonial_empire) [racism](http://en.wikipedia.org/wiki/Racism). Their aims were to combat racial stereotypes of African culture and to promote pride in being black, including their unique African history, traditions, and beliefs.

They believed that the shared black heritage of members of the [African diaspora](http://en.wikipedia.org/wiki/African_diaspora) was the best tool in fighting against [Western](http://en.wikipedia.org/wiki/France) political and intellectual domination. These ideas facilitated the creation of African nationalist movements which led to successful independence movements just after World War II.