

# CENTER FOR AFRICAN STUDIES

Rutgers, The State University of New Jersey

NEWSLETTER: SPRING 2009, VOLUME XIII

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His Excellency Ernest Bai Koroma, President of Sierra Leone

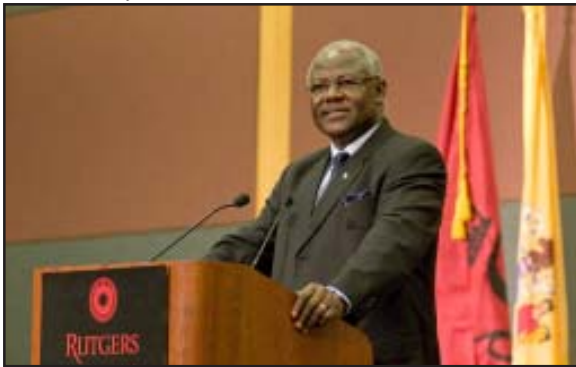


Photo credits: Nick Romanenko



6-year old Fatima Colesesay cheers for President Koroma (left)  
Richard Schroeder (Geography; CAS Associate Director) addresses President Koroma's audience in Krio (middle)  
David M. Hughes (Anthropology and Human Ecology; CAS Director) welcomes President Koroma to Rutgers (right)

## UPCOMING 2009 EVENTS

**January 27:** Reel Africa Film Festival's bi-weekly Tuesday screenings resume with "Zan Boko" (Burkina Faso; 1988; Gaston Kaboré) see page 26 for complete flyer

**February 12-13:** "The Professor and the Spy" conference

**March 4:** Paul Zeleza will give the Fourth Annual African Studies Association Presidential Lecture at Rutgers entitled, "Obama, Africa, and African-Americans"

**April 23-24:** "Global Goods: Changing Perspectives on Trade, Human Rights, and the Environment" workshop

For more event information visit <http://ruafrica.rutgers.edu/events/index.html>

## LA NUIT DE LA VERITÉ (The Night of Truth)

By Fanta Régina Nacro (2004, Burkina Faso)

**Dinner, Movie and Dialogue presented by the RU**

Center for African Studies, Cinema Studies Program's "Reel Africa" and Office of Undergraduate Education, Multicultural Student Engagement

Date: Tuesday, March 24, 2009

Time: 6pm Dinner, 7pm Film

Place: Graduate Student Lounge (College Avenue)



Photo credits: First Run Features



Stills from The Night of Truth

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## Letter from the Director, David McDermott Hughes

It has been a season for African-inflected presidents. In September, Sierra Leone's head of state, Ernest Bai Koroma, visited our campus. (See photos on the cover and articles by Pavi Jalloh on page 5 and by Richard Schroeder on page 6. Pavi and Rick deserve enormous thanks for making the visit possible.) Nearby Franklin Township contains a large community of immigrants from that country, many of whom supported Koroma's campaign in 2007. Koroma returned to address those constituents. I facilitated this invitation, knowing only that Koroma had helped deliver his country from the prolonged agony of civil war and authoritarian rule. He overwhelmed those modest expectations. In half an hour he laid out a development agenda for Sierra Leone. Then, in a *tour de force*, he took almost two hours' of questions, answering everyone in detail. Perhaps – in the two countries I care most about, the United States and Zimbabwe – I have grown inured to obfuscation, evasion, and outright lies from political leadership. If only every polity enjoyed an open and communicative government of the sort President Koroma has fostered.

At another level, Koroma's visit illustrated a phenomenon increasingly studied and experienced by our students: the forging of political community across the North-South global divide. Koroma approached his audience as voters and donors, an expatriate African community participating in Sierra Leonean society in multiplex and forceful ways. National borders – and even citizenship – seem less and less to contain an individual's political concern and ambition. In this connection, the Center for African Studies is very pleased to congratulate Dr. Emmet Dennis, who served as Rutgers as Dean of University College for many years, on his promotion to President of the University of Liberia. (See the article on page 13.) The African response to Barack Obama's election leaves no doubt as to the imaginative power of these deepening transatlantic dynamics. I close with a slightly abridged version of the email I sent to members on 6 November (additionally reminding you all to read Dillon Mahoney's and Paul Zeleza's articles beginning on page 7 and to attend Paul Zeleza's address on "Obama, Africa, and African-Americans" on 4 March):

Kenya declared today a national holiday. See the picture (top, right) of Kenyans celebrating yesterday in the streets of Kisumu. At a stroke, I believe, Barak Hussein Obama and tens of millions of Americans have realigned the relationship between Africa and the United States. I cannot yet describe this change from an African point of view. From the US perspective, I think we can take this election as a referendum of what the Center for African Studies and, indeed, much of academic does. We try to humanize that which - to too large a segment of the public - appears foreign and frightening.

Obama, of course, did not want this election to center on his heritage, his name, or his skin color. But his opponents brought the battle there. Through innuendo and racial coding, they portrayed Obama as un-American and anti-American. As a scare tactic, right-wing websites circulated the second photo (bottom, right). The middle name "Hussein" channeled anxieties through the equation KiSwahili=Arabic=Arab=Muslim=terrorist=9/11. But, then, the anxiety evaporated. People refused to fear a man whose past connected only awkwardly with the corn fields of America's supposed heartland. Indeed, the more McCain and Palin demonized and exoticized Obama, the more voters seemed to embrace him.



In precisely this sense, we won the election too. The very popularity of Obama helps move our work from the fringes of America's public discourse towards its core. Obama himself is surely taking his own joy in the elation so evident in Kenya, Indonesia, and on so much of the planet's surface. Wait until he returns to Kenya! In sum, let us seize this moment - before the true work of accountability begins - as an unprecedented vindication of our common vision: a United States that understands itself to be - not *on top of* the world and not just *in* the world - but profoundly *of* the world.

Cheers,  David



## FACULTY NEWS

### CAS Welcomes New Member Genese Sodikoff

Genese Sodikoff is a cultural anthropologist based at Rutgers-Newark with interests in political ecology, biodiversity conservation, labor regimes, moral economies, green capitalism, human-animal relations, and the phenomenon of extinction. She has done ethnographic and historical research on labor and forest conservation in Madagascar since 1994.

Before that, she lived in the Comoros, on the island of Anjouan, as a Peace Corps Volunteer teaching English in high school and then developing a pilot environmental education curriculum for primary schools. She earned a Masters degree at Clark University in International Development and Social Change, and during this period spent nearly a year in Madagascar focusing on peasant resistance to conservation interventions in central-eastern Madagascar. It was then she discovered the problem of labor tensions within conservation projects and the frequent silencing of Malagasy workers' strikes and complaints in the gray literature of development. She found that the ethnology and history of conservation in Africa from the colonial era onwards elided the labor question, as though protected nature was equivalent to protecting nature. As a doctoral student at Johns Hopkins University and, later, the University of Michigan, she scrutinized conservation as a form of production, and her subsequent fieldwork (2000-2002) focused on the role of low-wage, Malagasy workers of a Biosphere Reserve in northeast Madagascar.

She has begun research on the social anthropology and history of extinction in the U.S. and Madagascar, examining how biotic and cultural extinction events are subjectively processed, and how they mutually inform one another. She recently organized a conference at Rutgers, New Brunswick, which convened nine anthropologists of the four-fields of anthropology on the theme of "Extinction Encounters: Vanishing Forms, Human Rights, and the Ethics of Retrieval." The event was sponsored by the Anthropology Department at New Brunswick, and the Center for the Study of Genocide and Human Rights at Newark. She has begun research on the science of *ex situ* conservation in the U.S., concentrating on the practices and social imagery of the captive breeding of lemurs and their repatriation to Madagascar. Her undergraduate courses include Peoples and Cultures of Africa, Political and Cultural Ecology, the Anthropology of Development, Medical Anthropology, Introduction to Cultural Anthropology, and Human-Animal Relations.

### Carolyn Brown Fulbright Distinguished Chair

The U.S. Fulbright Scholar Program named History Professor Carolyn Brown a Fulbright Distinguished Chair. On November 5, 2008 RU FOCUS asked her about the purpose of her research, her long-term professional goals and her inspiration. CAS has reprinted her responses as follows. Purpose: "I am working to document the memory of slavery in the Igbo areas of southeastern Nigeria with Paul Lovejoy, Canada Research Chair on the African Diaspora and director of the Harriet Tubman Institute for Research on the Global Migrations of African Peoples. I am processing videotaped interviews from an oral history project, "Memories of Pain and Sorrow,"

that include rare personal testimonies, rituals, and tours of slave markets. Working with the institute's innovative technical unit, I plan to produce a searchable database for wider distribution." Long-term professional goals: "My Fulbright will be the first phase of Rutgers' collaboration with Dr. Lovejoy's newly funded project "Slavery, Memory, Citizenship," a seven-year multi-million dollar project. The project features an international team of scholars who will examine the global migrations of African peoples, from the 15th century to the present, comparing historic patterns of slavery. The results will inform current public policy on issues arising from the persistence of slavery and racism into the 21st century." Inspiration: "The memory of slavery is an important dimension of African-American identity and historical experience. Often scholars assume that this would not be the case in Africa. We realize that we don't really know enough about how African communities, who lost their people and have processed this 'loss' in their historical memory. I want to correct this by helping to document, through interviews, the ways that people in southeastern Nigeria remember this today."



## FACULTY COMMENTARIES

**WoLEEM** By Albert Ayeni

The Women Leadership and Economic Empowerment Initiative (WoLEEM Initiative) promotes two-way learning, dialogue, and action between New Jersey and Africa on women's leadership and economic empowerment. WoLEEM's goal is to build a strong Africa/New Jersey alliance which promotes women leadership and economic empowerment. The goal is being advanced through workshops, seminars, symposia and short training programs among African and New Jersey women. WoLEEM is a public-private partnership conceptualized in 2006 by Dr. Albert Ayeni (Member, Center for African Studies, Rutgers, The State University of New Jersey) and Mr. Isaac Inyang (Chairman/

CEO, Somerset Capital Mark Trust and Management (Nigeria) Ltd [SCMTM]). WoLEEM is housed in the Center for African Studies at Rutgers University and coordinated by Dr. Abena P.A. Busia (Member, Executive Committee, CAS, Rutgers University). The founding partners comprise Rutgers University (the lead institution), Somerset Capital Mark Trust and Management (Nigeria) Ltd (SCMTM), and the Business Council for International Understanding (BCIU).

WoLEEM held its first workshops in Ghana, West Africa, from July 13-15, 2008 on the topic: "*Women Leadership: Opportunities and challenges in Africa and the United States of America.*" The workshop themes were: Day 1: "*Women in Leadership Roles: African and US Perspectives*" and Day 2: "*Women's Economic Empowerment: African and US Perspectives*". The organizers were Rutgers' Center for African Studies and ABANTU for Development, a non-government women organization in Ghana. The workshops were sponsored by Rutgers, The State University of New Jersey, ABANTU for Development, Accra Ghana, the Business Council for International Understanding (BCIU), New York, USA; SW Global Limited, Ghana and Somerset Eagles International, Inc., New Jersey.

More than 100 women from the public and private sectors in Ghana participated in the highly successful workshops. Distinguished speakers in the two workshops included *Her Ladyship Justice Georgina Wood* (Chief Justice of the Republic of Ghana); *Assemblywoman Mrs. Bonnie Watson-Coleman* (Majority Leader, New Jersey State Assembly); *Mrs. Gifty A. Dadzie* (Member, Ghana's Council of State); *Hajia Alima Mahama* (Minister for Women and Children Affairs and Member of Parliament, Nalerigu/Gambaga); *The Hon. K. Agyeman Manu* (Deputy Minister of Trade and Industries for Private Sector Development); *Rev. William Coleman* (President/CEO WEC Resource Group); *Mrs. Majorie Perry* (President/CEO, MZM Companies, Inc.); *Dr. Abena P.A. Busia* (Associate Professor, Rutgers University); *Mrs. Hamida Harrison* (Sr. Program Officer, ABANTU for Development); *Dr. Rose M. Kutin* (Regional Program Manager, ABANTU for Development); *Mrs. Rosaline O. Ofori* (NOWDEF); *Sarah Mukasa* (AWDF); *Adolf A. Bekoe* (Domestic Violence Coalition); *Bernice Sam* (WILDAF); *Mrs. Rose K. Annang* (Ghana Employer's Association); *Mr. Alex Acheampong* (Founder/CEO, AACE Business Services, Inc. NJ, USA); *Mrs. Irene Korsah* (Vice Chair of the Assoc. of Ghana Industries – Garment Sector); and *Janelle vanEynde* (SW Global).

## **“Crossroads to Africa: New discoveries and questions about the evolution of apes and faunas from the Miocene of Western Turkey”**

Ideas of an “out of Africa” or series of “out of Africa” migrations as key events in human evolution have long caught both the popular and academic imaginations. “The role of Africa really has governed much of our thinking about human evolution,” notes Dr. Rob Scott of the Rutgers Anthropology Department. On Nov 19, Dr. Scott presented a program entitled “Crossroads to Africa” sponsored by the Friends of the Rutgers Geology Museum and discussed current issues concerning fossil apes and humans as well as his paleontological field research searching for fossil apes that may have been key to the genesis of humankind.

“You might say that the human story really begins when our own lineage splits off from those that led to the African apes,” said Dr. Scott. “The problem is that that split is pretty murky right now – we need more fossils.” Paleoanthropologists usually refer to migrations out of Africa by *Homo erectus* or by anatomically modern *Homo sapiens* as key events in human evolution. Dr. Scott addressed other, earlier key migrations out of Africa and perhaps back into Africa. “We know that, as sea level fell, fossil apes left Africa perhaps 17 million years ago. We have them in Turkey, for instance,” argued Dr. Scott. Could some descendants of these fossil apes have migrated back into Africa later, at around 9 or 8 millions years ago? If so, they may well have been ancestors to the earliest members of the human lineage. It may have been a migration into Africa from somewhere in Turkey that was a critical event surrounding the split between lineages leading to chimps and those leading to humans.

Geographically and temporally, late Miocene Turkish faunas are positioned at what would have been a crossroads for a Western Eurasian ape migrant into Africa. Such a migration may have been a critical phase in the evolution of the human and ape lineages leading to bipedal hominids and modern African apes. Understanding the biogeography and paleoecology of this crossroads is a crucial piece of the puzzle of human and ape origins. Dr. Scott suggested that new fossil finds both in Turkey and Africa may help sort out this puzzle. For example, a recently published ape from Turkey suggests apes may have hung on in Turkey later than was once thought. A new discovery in Kenya, *Nakalipithecus*, associates a late Miocene African ape with a fauna not unlike those found in Turkey which some workers have dubbed the “Pikermian Biome.” This fauna includes various fossil three-toed horses, giraffes, and rhinos. Dr. Scott points to his own finding that fossil apes tend to be associated with those sites where multiple species of three-toed horses are found. “We don’t find the apes at a site where there is only one forest-adapted horse species or conversely where there is only a single open habitat adapted horse,” argued Dr. Scott. Dr. Scott speculated that this “Pikermian Biome” may have been an important driving force in hominid evolution. An ape from Africa or Turkey could have moved through this environment either out of or into Africa. “Of course we can’t test these hypotheses unless we have fossils in the right places at the right time,” said Dr. Scott.

To this end, Dr. Scott discussed work begun with colleagues Dr. Tanju Kaya and Dr. Serdar Mayda of Ege University, Turkey at sites in southwestern Turkey. He concludes: “We have rich localities which means that, if we don’t find apes, we can make a strong argument that they weren’t there. In the summer, we already found some less common species, such as a fossil badger, and what we think is part of a fossil bears’ ankle. This puts us on track to really assemble a representative fauna. This is the kind of work that has to be done to understand what kind of migratory crossroads Turkey was like. It will help test the idea that migrations into Africa at 8 million years ago were critical.”

## **PRESIDENTIAL SPOTLIGHT: Sierra Leone, United States, University of Liberia**

### **Rutgers Receives Sierra Leone's President Ernest Bai Koroma**

By Pavi Jalloh (Director, Community Outreach, DeVry University; born in Sierra Leone)

Sunday, September 21, 2008 marked a special day for the people of Sierra Leone. It was on this day that Rutgers University hosted the president of the Republic of Sierra Leone for his first public engagement in the United States since his election to the Presidency in September, 2007.

Sierra Leone contains approximately 6.2 million people, with rich arable land, rain forests, vast beaches off the Atlantic Ocean, diamonds, gold, iron ore, a rich cultural heritage, and a blemished recent past. Slightly smaller than South Carolina, this 29,925 square mile nation is vibrant with hope as 2007 elections ushered in the opportunity for citizen participation in job creation through infrastructural and institutional development. Sierra Leone emerged from a brutal decade-long conflict in 2001. During the war, its already crumbling infrastructure including roads, hospitals, electricity grid, water supply systems, healthcare delivery systems, educational institutions and public sector resources in general were destroyed.

Today, the people have demanded an enabling environment that builds capacity to support the vision of moving the country forward. The Government is responding with the new Open Government Initiative and the empowered Anti-Corruption Commission Initiative which are geared toward involving the population in public policy development and program implementation. The much talked about "brain drain" phenomenon, from which nations of the Global South have suffered for generations, is being tackled through the newly developed Office of Diaspora Affairs to "harness" the human resources capacity in the Diaspora for national development.

The visit by Dr. Ernest Bai Koroma gave Sierra Leoneans and members of the Rutgers University community, the opportunity to dialogue on the important issues that face Sierra Leone and the simple, albeit complex, solutions that will move the country forward.

Facing a 70% unemployment rate in a nation with a heavy need for infrastructural development, the government is championing a new approach to national development through public engagement and transparency. The government is aware that formulation and implementation of infrastructural development programs go hand-in-hand with high impact mass employment programs for its people. Provision of employment outcomes that produce living wages for workers, not survival wages, is Sierra Leone's vision. It is seeking support in the areas of agriculture, adult education, skill development, faculty exchange programs, internships and restructuring of the healthcare delivery system.

Sierra Leone is set for rapid development as seen in the optimism of the people notwithstanding the inherent challenges of poverty and a lack of marketable skills and education for the vast majority. Its nascent democracy is moving forward as it re-brands itself from a war-torn nation to a determined people eager to build a progressive country. The investor and labor climate has improved appreciably as existing legislation to do business in the country is strengthened. I challenge investors and visitors to take another look at Sierra Leone and seek opportunities for collaboration in the many areas needed to transform the country from subsistence farmers to mass producers, from low-skilled workers to highly –skilled workers through education.

The Sierra Leonean community in New Jersey is humbled by Rutgers University' courtesy to President Ernest Bai Koroma and to the people of Sierra Leone. The community is seeking ways to develop mutual partnerships going forward. President Koroma's visit to Rutgers University was sponsored by the Rutgers Center for African Studies, the School of Arts and Sciences' Office of International Programs, the Office of the President and the Office of the Executive Vice President for Academic Affairs, and by the Sierra Leone Community in New Jersey.

## Richard Schroeder's Welcome Remarks at President Koroma's Rutgers Visit

Good afternoon ladies and gentlemen. My name is Richard Schroeder, and it's my pleasure to be able to welcome all of you here today on behalf of the Center for African Studies which is hosting today's event. I especially want to thank His Excellency, President Koroma and the members of his cabinet for taking time to be with us during a very busy week at the UN General Assembly.

Earlier this week, I met with the leaders of the African students' organization on campus, and tried to impress upon them what an extraordinary opportunity it is to be able to hear President Koroma speak this afternoon. As everyone here knows, Sierra Leone has gone through a tremendous period of upheaval over the past two decades. President Koroma himself was elected just a year ago to help unite Sierra Leone, and put the country back on its feet. Today we have a chance to learn how a country goes about doing that, how its leaders can help a country heal after experiencing such painful national trauma. After the President speaks, we will be taking questions directly from the audience and I would encourage our students in particular to take advantage of that opportunity. It is not everyday you get the chance to hold a discussion face to face with a sitting head of state, least of all under these circumstances.

I also want to say that this is a very special occasion for me personally. For it was 30 years ago, almost to the day, that I first set foot in Sierra Leone as a Peace Corps volunteer. So I think it would be fitting to say a few words of Krio to welcome our guests today.

So mek a tel una cusheo. Ar gladdi foh see una na ya. Una welkom na Rutgers University. Ar no sey bai nau, afta tati yias mi krio don poil. Sontehm una go pull provab sey: Trokee wan box, but in han shot. Mi na trokee. But mek ar trai lilli bit. *"So let me say, 'Cusheo' (a standard Krio greeting). I'm happy to see you here. You are welcome to Rutgers University. I know that by now, after thirty years, my Krio is rusty. It's like that old Krio proverb: "the tortoise wants to box, but his arms are too short" (i.e. his reach exceeds his grasp - he's out of his depth). I feel like that tortoise. But let me give it a shot..*

Di fohs tem wey ar reach Salone, mi na bin propa JJC. Johnny Jus Kam. A bin dey Kukuna na Kambia district. En na dey den gi me di name Ibrahim Sorie Dumbuya. Na di Paramount Chief in broda in name. *When I first arrived in Sierra Leone, I was a proper "JJC" - a "Johnny Just Come" (a popular phrase for newcomer or neophyte). I lived in Kukuna town in Kambia District. And it was there that they gave me the name, Ibrahim Sorie Dumbuya, which was the name of the Paramount Chief's brother.*

Afta som taim, a bin dey waka waka na di contri. Afta Kambia ar reach Port Loko, Makeni, Magburaka, Mabonto, Bumbuna; Kalangba, Kamakwie. Ar go na Bo, Kpetiwoma, Jimi Bagbo, Kenema, Bandajuma Sewa, en Pujehun. En ar bin dey waka waka na ton sef. Na Kabala, Kailahun en Bonthe, na den pat den dey no moh ar no reach yet. So ar bin dey waka smol na di contri. En mek ar tel yu tru: di tings den wey ar lan yanda, a no go foget. Ar fil sey, sontem na ya den bon me, but na yanda den men mi. So ar tell una tenki for dat. *After some time, I began to travel around the country. From Kambia, I reached Port Loko, Makeni, Magburaka, Mabonto, Bumbuna; Kalangba, Kamakwie. I went to Bo, Kpetiwoma, Jimi Bagbo, Kenema, Bandajuma Sewa, and Pujehun. And I traveled around Freetown. The only areas I haven't yet visited are Kabala, Kailahun and Bonthe. So I have really traveled throughout the country. And I swear, the things I learned there in Sierra Leone are things I won't forget. I may have been born here (in the U.S.), but it's you (in Sierra Leone) who raised me. And for that, I thank you."*

I would love to keep talking with you in Krio, but we have a very full program today, and it's my pleasure now to be able to introduce to you the Honorable Minister Alpha Kanu, the Minister of Presidential Affairs, who will formally introduce our guest of honor, President Koroma.

## The Popularity of Barack Obama in Kenya

By Dillon Mahoney, Department of Anthropology

I first stepped into Kenya in January 2001, having been warned that the recent 2000 election of George W. Bush had not been popular in much of East Africa. Like so many other American travelers, I was warned to downplay my American nationality for security reasons. However, the remnants of Bill Clinton's popularity were still evident, and I remember seeing many a "Bill Clinton" *matatu* mini bus and a "Monica Lewinsky" hair salon. Most interesting was that newly elected President Bush had almost no presence in Kenyan popular culture. He was not necessarily loathed but surely not popular.

As soon as Barack Obama emerged onto the US political map there was a buzz in Kenya, the birthplace of his father. In the spring of 2006, I conducted two focus group interviews in Mombasa, one with men and one with women, each of which included about eight participants. The groups watched two episodes of Jon Stewart's *The Daily Show* that had originally aired the previous fall of 2005. I purposefully showed the episode featuring Barack Obama in order to collect Kenyans' opinions of this rising star of American politics.

Kenyan focus group participants were enthralled. The discussion ranged from whether or not he was more Kenyan or Luo (his father's ethnic group) to whether or not he could actually make a difference for Kenya and Africa. These are the same questions that are central to contemporary debate in Kenya, even after Obama's recent election. But as in America, to many Kenyans, despite the history of heartbreak and empty promises, Obama's political presence and popularity made room for hope and optimism.

When I first met Obama at a New Hampshire lunch in October 2007, I mentioned to him that I had just returned from Kenya. His head popped up with excitement as he exclaimed, "Great country, great country." I told him it was too bad Kenyans were not voting for him because he would win by a landslide. He laughed, patted me on the shoulder, and moved to the next person in line. But it was this friendliness that got me excited about his campaign and had me posting pictures and information about him and his rallies on my newly opened Facebook profile. I had begun using the site because I needed to keep in touch with Kenyan friends and research participants who were moving online and using Facebook to network internationally. My Kenyan friends, as it turns out, were more enthralled than most of my American friends with the pictures I posted - of Obama speaking with Oprah, for example, or of friends and myself wearing our Obama t-shirts while popping a bottle of champagne to celebrate his nomination. There was a global celebration taking place, which was connecting people from around the world because of one man's image and what he stood for.

When I returned to Kenya in June 2008, I brought three t-shirts with me, each with Barack Obama's name and his smiling face. I had had t-shirts with this particular design made for my trip specifically because it did not include a "2008" or any reference to the election. Rather, as I wanted, the image of a smiling Obama appeared timeless. My idea was that even after the election, the t-shirt would become iconic, in the same way others featuring Tupac, Malcolm X, or Bob Marley had.



Author's friend wears t-shirt described

My t-shirts were an instant hit. They were, in fact, too popular. I immediately needed to make more after giving one to a security guard at my Nairobi hotel. It was only minutes before the other guards and hotel staff were knocking at my door looking for theirs. Going to Nairobi's city market to find someone who could make me more copies, I found many Obama t-shirts. But all of them featured the official campaign symbol and the year 2008. I convinced one t-shirt vendor (who agreed to make another ten shirts for me) that my pattern was more worthwhile because it did not have a date. He could continue to print them long into the future, and even after the election, the pattern would represent Obama as timeless. He liked the idea and gave me a discount. Somehow I emerged from Kenya with one t-shirt remaining, having widely distributed the rest (after making sure the staff at my Nairobi hotel was satisfied). I recently saw a t-shirt of the same design worn by a Kenyan on CNN, cheering in the streets of Nairobi.

It was this larger process of making Obama an icon in Kenya and worldwide that united people behind him and created a sense of not only hope but also participation. By cheering on Obama, Kenyans were participating in American and therefore global politics. While the challenge of making such participation meaningful still remains, Obama's recent victory has, at least in Kenya and many other countries around the world, been a first step in creating excitement about a global, participatory politics.

## **President Obama: America Finally Grows Up**

By Paul Tiyambe Zeleza

This blog from The Zeleza Post (<http://www.zeleza.com>) has been abridged and reprinted with permission from Paul Zeleza (pictured below).

America and the world have witnessed a historic victory in a historic election by a historic candidate. It was an amazing night, exhilarating in its significance and symbolism, electrifying in its sheer pleasure and possibilities, a rare moment when pure joy seemed to transcend, if only fleetingly, the cruel hierarchies and schisms of race, class, gender, and nationality that have stalked and scarred this vast, bounteous land of unfulfilled promises called the United States of America. I was there at Grant Park in downtown Chicago, when the young first term Senator from Illinois, Barack Obama, accompanied by his beautiful family, ascended the stage before an ecstatic crowd of a quarter million people gathered to bear witness to the rewriting of American history, overwhelmed and empowered by the once implausible and dizzying rendezvous with America's future.



Obama won a landslide victory, and his long coattails carried the Democratic Party to undivided power in Washington. In January the Democrats will control the White House, the Senate to which they added six seats (4 Senate seats are yet to be declared as I write and if Democrats win all four they will enjoy a filibuster proof majority) bringing their total to 56, and they captured 20 House seats raising their total to 255 against 173 for the Republicans (results for seven seats are still pending). Following their traumatic defeat the infighting that had already started within the McCain-Palin campaign in the waning days of the election fueled in part by angry defections by some leading conservative intellectuals appalled at Palin's selection is sure to erupt into a virtual civil war for the soul of the now rudderless Republican Party.

As I walked to the park with friends, the city roared with excitement I had not seen since I relocated here almost two years ago; car horns honked with musical abandon; the crammed streets danced with history; strangers greeted each other with screams of Obama; vendors

briskly sold Obama t-shirts and memorabilia; giddy Obama smiles seemed to be everywhere, together with tears of incredulity. In the park Jesse Jackson cried, Oprah Winfrey cried, and many others cried with happiness unknown for years and decades and centuries since this country was founded as an imperfect union of European masters and African slaves. Elsewhere Condoleeza Rice, the current Secretary of State and her predecessor, Colin Powell, choked with tears, too. Now, a black man was about to speak as the President-elect. It was awe inspiring indeed.

President-elect Obama's striking presence and splendid speech seemed to lift the spirits and imaginations of an audience and a nation and a world hungry for change, exhausted from the ravages of the Bush years, indeed the legacies of the destructive divisions spawned by the original sin of slavery and the aggressive reflexes of unbridled capitalism and imperialism at home and abroad. "It has been a long time coming," the newly elected president declared. And the crowds chanted, "Yes, We Can!" America had, at last, shattered the racial ceiling to the country's highest office and appeared ready to grow up and return to the world, chastened by the calamities in the treacherous theatres of unwinnable wars fomented by misguided unilateralism.

The victory of President-elect Obama is historic because he is the first African American to scale to the pinnacle of power in the world's richest and most powerful country. Since the 1960s African Americans have been breaking one barrier after another in fields ranging from sports to entertainment, academe to the arts, business to politics as mayors, members of Congress, cabinet secretaries, and governors, but the presidency seemed impregnable, a fortified zone for white males, certainly not open to a junior black senator with an exotic name who began his improbable quest twenty-two months ago just a few years after bursting on the national scene with an inspiring speech at the 2004 Democratic Party Convention. His vision of the indivisibility of the so-called blue states and red states, a metaphor for the need for both political and racial reconciliation, struck an instant and powerful cord.

President-elect Obama enjoys other less momentous but significant firsts. He is the first northern liberal Democratic President since John F. Kennedy: Lyndon Johnson, Jimmy Carter and Bill Clinton were southerners. He won the biggest mandates in the popular vote and electoral vote since President Johnson. Educated at Ivy League schools - Columbia and Harvard - and a former law professor at the renowned University of Chicago, he is an accomplished writer and sharp thinker, a man who exemplifies public intelligence in his preference for mature dialogue with the electorate in a political culture that was becoming dangerously enamored by the blissful anti-intellectualism of a George Bush and the banality of a Sarah Palin, who if the post-election Republican bloodletting is to be believed apparently didn't even know Africa is a continent! And Obama is going to be the first post-baby boomer president, who was only a child when the cultural wars that have wrecked American political discourse and civility broke out, and whose unproductive polarizations he seems to disdain.

This has been a historic election because it represents a potential realignment in American politics, a reversal of the republicanization of America, which I wrote about on this site immediately after the 2004 elections. The Republican Party's anti-civil rights Southern strategy and political stranglehold over national affairs has suffered a major, maybe even historic, defeat. President Johnson clearly understood that with the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965, which finally enfranchised African Americans, the Democratic Party would lose the South for a generation. If the Republican era emerged in the late 1960s out of the fragmentation of the liberal Democratic coalition, which had been dominant since the catastrophe of the Great Depression, over civil rights and Vietnam, this election has been a referendum on the modern Republican era and may usher a new epoch in American politics.

The victory of President-elect Obama and the Democratic Party represents a repudiation of this period in modern American history and the demise of the Republican agenda that has held sway for four decades, notwithstanding brief interludes under the Democratic Administrations of Presidents Jimmy Carter and Bill Clinton.

But it would be gravely mistaken to attribute the historic victory of President-elect Obama and the Democrats simply to a vote against Senator McCain and the Republicans. Their victory is a tribute to their own actions and agency. Senator Obama has been a historic candidate because of his personal and political biographies and the organizational novelties of his incredible campaign that crushed the formidable Clintons in the Democratic Party during the primaries, a contest that prepared him for his epic battle with the ruthless Republican campaign during the presidential elections.

As I have written in several commentaries on this site, Senator Obama has been a compelling candidate because he represented, better than virtually all his opponents in the grueling electoral season that just ended, the quintessential American of the 21<sup>st</sup> century as the country becomes more diverse and undergoes profound changes in its demographic, economic, spatial, social, and ideological dynamics. This is to suggest that there are different Obamas that appeal to various constituencies among the electorate and the imaginaries that collectively constitute this exceedingly complex and fascinating country. This is what, in part, lies behind his amazing political attractiveness, his charisma, the Obama mania that has gripped the United States and the rest of the world.

There is Obama the black man, who embodies the dreams of African Americans for full citizenship and redress from a long history of exploitation, oppression, and marginalization. The fact that Obama is not a descendant of enslaved Africans explains the earlier discourses around him in black communities as to whether he was 'black enough', which disappeared as soon as he became a credible electoral hope for the race during the primaries beginning with his stunning victories in the Iowa caucuses and on Super Tuesday. It also accounts for his popularity among many whites comfortable with a black man untainted by the unrequited memories of slavery and looking for redemption and a postracial future.

Obama as the son of a foreigner invokes the cherished migrant narrative of American history in which non-African Americans tend to see themselves as descendants of brave or heroic migrants who often came with little and prospered in their new homeland and left their offspring with the possibilities of the American Dream. Thus, the migrant narrative serves to ennoble American history, sanitizing it of the indelible stains of the forced migrations of the enslaved Africans, while also providing a convenient mode of distancing between the historic and new African diasporas in this land of overlapping diasporas.

The biracial Obama, the offspring of a black Kenyan man and a white Kansas woman, appeals to people of mixed race whether those from contemporary inter-racial marriages or from much older unions who are tired of the one-drop rule and anxious to embrace their dual or multiple racial heritages. The biracial identity was given official recognition in the 2000 Census, a reflection of the fact that the U.S. is moving away from its historic black-white racial system into a multiple racial system common in parts of Latin America and Africa, and in keeping with the country's growing diversity as a result of increased migrations from Asia, Latin America, and Africa. As a biracial, Obama escapes exclusive black appropriation and identification and is more acceptable to whites than a typically 'black' candidate would have been.

For their part, recent African immigrants identify with Obama as one of them, a beacon of hope for their own offspring, a man whose life trajectory offsets the pains and perils of migration and

affirms its opportunities and promises. This explains the enormous enthusiasm Obama's candidacy has generated among the new African diasporas many of whom for the first time began to actively participate in the American political process. President-elect Obama's victory, it is safe to predict, will lead more African immigrants in the United States to become citizens and to the strengthening of the often fraught relations between African Americans and the new African immigrants.

Obamania extends to Africa itself and especially Kenya, the homeland of the new President-elect's father. People across Africa have been following the elections with unusually avid interest. When Senator Obama's victory was announced celebrations broke out throughout Kenya and elsewhere on the continent. Indeed, the entire world seems to have been electrified by this historic achievement, which has earned the United States some of the goodwill, the moral capital, it squandered so recklessly under the Bush years. The President-elect's global appeal springs in part from the fact that he is transnational in a way that none of his competitors in the primary and presidential elections was: he was brought up in Indonesia and has personal relatives scattered on several continents. The world has invested in Obama's hopes of a more benevolent and multilateral America. For cosmopolitan Americans, anxious for global respect, Obama offers an invaluable ticket to the world.

President-elect Obama's historic victory owes much to the extraordinary prowess of his campaign, whose organization is probably unmatched in American history. He and his managers built an electoral machinery of hope and audacity that was unprecedented in its innovativeness and reach, combining old-fashioned, grassroots community organizing, political rallies, and digital mobilization from the Internet to cell phones in a seamless web of recruitment, networking and empowerment for campaign volunteers and supporters, voter registration drives, and fund raising. The results were astounding: they out-organized and out-fund-raised the McCain campaign as they raked in more than \$600 million from more than 3 million donors and opened thousands of offices across the country.

The superior organization, steely discipline, and strategic astuteness of the Obama campaign were complimented by the charismatic leadership, soaring eloquence, and unflappable temperament of the candidate himself. As the electorate got to know him better, President-elect Obama eroded any doubt they may have had about his readiness to be Commander-in-Chief. Ironically, it was the more experienced and better known McCain who increasingly appeared indecisive and unreliable as the campaign unfolded. Obama's leadership qualities became particularly evident during the presidential debates and in the thoughtful manner in which he appeared to respond to the financial crisis on Wall Street and the rumbling storms of recession. As McCain frantically shifted from one campaign gimmick to another and ratcheted up negative attacks on Obama, the latter stuck to his message of hope and his focus on the economy. Little of the mud thrown at him by the McCain-Palin campaign and the Republican National Committee in the waning days of the campaign, invoking the selective and once incendiary clips of Rev. Wright, seemed to rattle his self-composure, to stick on the teflon-coated Obama.

Campaigns and leaders, however good they might be are, in the end, only successful if they respond effectively to their times. This, ultimately, is the explanation of Obama's historic victory. His campaign and candidacy captured and responded to the fierce urgency of a country in transition and crisis: the shifting racial, generational, gender, and class dynamics in the ecology of American society and politics, a proud nation of overconsumption gripped by dreadful economic fears as the unregulated chickens of neo-liberalism have come home to roost. There was the growing diversity and decomposition of the binary racial system noted earlier; the rise of post-boomer and post-civil rights generations, including Obama himself, who were impatient with or oblivious to the cultural wars of the 1960s; growing familiarity among whites with

professional and highly successful blacks in many walks of life, and the development of less racially polarized social spaces and encounters, notwithstanding the persistence of racialized social inequalities and injustices most savagely manifested in the growth of the prison industrial complex. This is why Obama won every demographic group except for those aged 65 and older.

In short, the class restructuring of the African American community and the society at large facilitated by the civil rights movement and settlement of the 1960s helped pluralize blackness and disentangle it from the homogenizing pathologizations of segregation. This is the context that made an Obama victory possible, but also means that his victory does not entail the end of racialized class inequalities for African Americans. His election does not herald the end of racism, some aspects of which could even increase as the wider society prides itself in its historic achievement and abandons efforts to ameliorate the historic effects and contemporary manifestations of racial inequality. In electing Obama, America has indeed grown up, but a postracial future remains a distant mirage. However, there is no denying that many whites and blacks will see themselves differently.

As I walked with the ebullient crowd from Grant Park in the unseasonably pleasant air of this historic night back to my car parked a couple or so miles away, I thought of the two other occasions I had experienced similar euphoria. The first was in April 1994, when like millions of people around the world, I sat glued to the television and watched South Africans cast the yoke of apartheid into the dustbin of history as Nelson Mandela was inaugurated as the country's first democratically elected president. The second was also in 1994, in May, when I returned to my homeland, Malawi, after seventeen years of self-imposed exile from the Banda dictatorship, to witness the country's first post-independence democratic elections, which the opposition party proceeded to win.

On those two previous occasions, like last night, the future seemed brighter than we dared imagine only a few short years before. But the structural weight of the past soon cast its shadows on this future. The challenges ahead for President Obama are immense indeed: to rebuild the economy, repair the welfare state, heal the divided nation, rejoin the world without squandering this brief moment of global celebration of America's democratic self-renewal with imperial arrogance and misguided wars. But for now, one could be forgiven for basking in the glory of the moment, in Obama's incredible victory, in America's Mandela moment, which was unimaginable until it actually happened. *First Written November 5, 2008 Paul Zeleza is the President of the African Studies Association and both the Department Chair of African American Studies and Professor of History at the University of Illinois at Chicago.*

To learn more about the African Studies Association please visit their website at <http://www.africanstudies.org>.



Image credit: <http://www.africanstudies.org>

## Former University College Dean Named President of University of Liberia

By Bill Haduch (Reprinted courtesy of FOCUS, The Faculty and Staff Publication of Rutgers)

Rutgers' roots are stronger than ever in West Africa, as Emmet Dennis, longtime dean of the former University College in New Brunswick, was named the next president of the University of Liberia (UL). The oldest degree-granting school in West Africa, the University of Liberia comprises 15,000 students on three campuses in and around Liberia's capitol city of Monrovia. Liberian President Ellen Johnson-Sirleaf announced the appointment on November 12. Dennis will assume office on February 1.



Photo credit: Adama B. Thompson  
Emmet Dennis, the newly appointed president of the University of Liberia, confers with Liberian President Ellen Johnson Sirleaf.

A native of Liberia, with a Ph.D. in parasitology from the University of Connecticut, Dennis has a long history of shuttling his knowledge and experience between America and his homeland. He initially joined Rutgers in 1969 as an assistant professor in the department of zoology. By the mid-1970s, as an adjunct professor, he was the founding director of the Liberian Institute for Biomedical Research. Back at Rutgers during the 1980s, he became vice chair of the Department of Biological Sciences, and handled a wide range of teaching and administrative roles. He most recently served for 12 years as dean of University College, concurrently serving for five years as vice president for student affairs and teaching a course in human parasitology in the Department of Cell Biology and Neuroscience. In 2006, he took a sabbatical to join the board of trustees at the University of Liberia, and has since helped to rebuild Liberia's educational infrastructure, damaged in a series of civil wars spanning from 1989 to 2003. He expects his rebuilding focus to continue as he assumes the university's presidency.

"So many well educated and productive citizens left the country during the periods of the civil conflict," Dennis said. "Human capital is much needed in all aspects of the private and public sectors, and it is the responsibility of the educational system to provide the needed human resources."

In his presidential tasks, Dennis sees himself tapping into his entire Rutgers academic and administrative background. "Overseeing health services, career services, personal counseling, student information services, students-with-disabilities services, etc. are all very valuable experiences that I will draw upon as president of UL." He also plans to seek mutually beneficial collaborations with Rutgers and other universities, a technique he first used in building the Liberian Institute for Biomedical Research. Will he teach at UL? Absolutely. "At least one course a year," he said. He also expects to return to New Jersey about two to three times per year. "I'll miss New Jersey," he said, "but not the winters."



Photo credit: Nick Romanenko

## UNDERGRADUATE HIGHLIGHTS

### Update from TWESE'S President David Osei-Hwedieh

TWESE is an on-campus organization for Africans and everyone interested in African issues. As the President of TWESE, my main goals at the beginning of this year were to reach out to more diverse groups of people and both host and participate in programs that expose the positive aspects of Africa as a continent rather than its negativities. TWESE formally introduced this mission at the involvement fair which was held during the second week of school. Additionally, TWESE and the Center for African Studies welcomed the President of Sierra Leone, his Excellency, President Ernest Bai Koroma, who came to Rutgers to discuss issues facing the war-torn West African country and his agenda to help rebuild Sierra Leone. TWESE has also worked with other organizations in order to promote unity in general. An example of this would be TWESE's involvement in Oxfam's fashion show, an event that was organized specifically to raise funds for less fortunate individuals around the world to start sustainable trades and businesses. To further emphasize TWESE's mission, the theme for our Annual African Pride Banquet was unity, specifically embracing all cultures. In closing the fall semester, plans are already in motion for even more educational and unifying programs. Examples include the upcoming Annual Cultural Awareness program that will focus on Female Genital Mutilation (FGM) and its impacts on all affected victims around the globe. In short, the main goal TWESE has set for the school year is to make people aware that its sole purpose is not to serve only as a safe haven for African students, rather its goal is to promote unity in the Rutgers community as a whole. This, in my opinion, is what sets TWESE apart from many organizations on campus.

### CAS Congratulates the 2009 Ghana Interns

Are you an undergraduate student who is interested in women's studies and would like to live in Africa? Would you like to learn about African history, culture, and daily life? Does the development of problem-solving strategies appeal to you? If so you are encouraged to apply for a fully sponsored, intensive and guided internship with selected women's organizations in Accra, Ghana. The internship aims to offer students an opportunity to learn about women's struggles and their accomplishments, and also to learn how creative strategies and solutions that address the pervasive social, political, and economic obstacles facing women in Africa are being developed. In Fall 2009 contact Women's and Gender Studies (<http://womens-studies.rutgers.edu/>) for the summer 2010 Annual Ghana Internship Competition's application guidelines!

Three outstanding SAS undergraduate students have been selected to complete internships with women's organizations in Accra, Ghana in summer 2009. The students include:

**Fiona Devonish**, a double major in English and Linguistics, who hopes to intern with the National Council on Women and Development;

**Parisa Kharazi**, a Middle-Eastern Studies major who has served as the director of Rutgers' Oxfam America chapter and who hopes to work on issues of poverty and hunger reduction while in Ghana; and

**Kerryn Presley**, a double major in Africana Studies and Nursing, who hopes to work on health education, focusing on HIV-AIDS prevention and treatment.

The Ghana Internship Program is jointly sponsored by the Department of Women's and Gender Studies and the Center for African Studies at Rutgers with the generous support of Rutgers alumna Wendy Lee. Professor Abena P. A. Busia oversees the internship placements in Ghana. The 2009 Internship Selection Committee included Professors Mary Hawkesworth (Women's and Gender Studies), Dorothy Hodgson (Anthropology), David Hughes (Center for African Studies), and Richard Schroeder (Geography).

## The Study of Paleoanthropology in Kenya

### Greetings from Jack Harris, Director, Koobi Fora Field School

Every year in June, 30 or so undergraduates assemble at the National Museums of Kenya in Nairobi to participate in the Koobi Fora Field School in northern Kenya. Right from the outset, the students are briefed that their journey to the desert wastes on the eastern shores of Lake Turkana at Koobi Fora will be an adventure in science—one where the frontiers of humankind have been literally pushed back millions of years. The Koobi Fora Field School is a unique opportunity for undergraduate and graduate students to learn the basic principles of paleoanthropology “hands on” at the one of the most productive and spectacular early hominid regions in the world—Koobi Fora – on the shores of Lake Turkana in Northern Kenya.

For a dozen years I have had the pleasure of leading this unique field program and working with some of the most interesting scholars in the world of human prehistory, along with a host of undergraduate students. These students who participate and make this field school possible are the driving force for the program and their efforts make me proud each year. This field school curriculum is driven by the research being undertaken by international multi-disciplinary teams of researchers and students. Therefore, the students on the fieldschool participate in ongoing paleoanthropology research in two time intervals, 2.2 million years ago (Plio-Pleistocene) and the more recent Holocene interval of the last 12,000 years. Experts from the National Museums of Kenya and Rutgers University, as well as other universities, provide instruction in lectures, labs, and within the context of on-going field projects.

Leaving from Nairobi the students embark on their field school experience. The modern day journey by lorry and Land Rover takes three days and 850 km across three-quarters of the length of Kenya. The drive takes them over lush and fertile landscapes onto the high plateau flanks of the Great Rift Valley that are the heartland of agriculture in Kenya. Then they plunge kilometers on winding and dusty roads to the floor of the Rift Valley, past fields filled with volcanic cobbles and boulders, to the arid and barren lands that are the home of nomadic pastoralists. The final leg of this journey brings the students to the windswept spit that juts out into the jade-colored waters of Lake Turkana at Koobi Fora, in the center of fossil rich deposits that have yielded some of the best evidence of our ancestors ever found.

It is at Koobi Fora that students have lectures and learn the basics of this field-based scientific work. The field school prides itself as the preeminent field training programmed for undergraduates in the study of human origins. This collaboration between NMK and Rutgers University has borne unprecedented educational and research successes for an international pool of students. Each year a select group of undergraduate students who have participated in the annual field program are invited back to Koobi Fora to conduct individual research projects, these interns have a research opportunity that is rare for undergraduates. They work with scientific mentors and design their own lab and field based projects. These students usually use these experiences as a basis for honors and senior thesis work. Below you will hear from Koobi Fora Field School Students about their individual experiences, research projects, and highlights which will illustrate some of the opportunities that are available. Please do not hesitate to call me at (732) 932-8083 if you would like to discuss the field school.



## Koobi Foora Reports: De Stefano, Du, Furman, and Kwiatek

### April De Stefano

I attended the Koobi Fora Field School in 2006 and again in 2008, first as a student then as an intern, with no previous excavation experience. My participation in the field school greatly advanced my understanding of human origins and played an integral role in my undergraduate honors thesis. As a student I was able to carry out my experiments on the African Landscape using local material. Because of the experiments I carried out in 2006 I was able to return in

2008 to continue my research.

As a result of the research carried out during my attendance at the field school I was asked to present at a Cambridge University

conference in October. My work was also presented in a co-authored paper with my advisor, Dr. Harris, in 2007. The field school did more than provide me with the opportunity to conduct original and novel research on the African continent, which is something quite rare for an undergraduate.

It offered me a chance to work on one of the most significant sites of the decade, FwJj14E. My work in 2006 included uncovering the first prints which are now known as the lower layer. In 2008 I excelled to a supervisory role in the excavation process. I helped manage the continued excavation of the lower prints, uncovered the original prints (which are covered at the end of every field season in an attempt to preserve them), managed level bags, took data points, worked the sieve and taught this year's students the basics of excavation, along with excavating the prints. This training and research experience at the Koobi Fora Field School will prove to be invaluable when applying to graduate school.



April examining a goat

### Andrew Du

Over the last two summers, I, along with the Rutgers Koobi Fora Field School, have meticulously worked on uncovering the footprints found at the site FwJj 14E in northern Kenya. These sets of footprints are an exciting ordeal because they are only one of three found in the world during this time period. Footprints can reveal a plethora of information that cannot be obtained from bones alone, such as gait, stride length, pressure distribution through the feet, and so on. Uncovering these footprints is a thrilling experience for me. I am literally excavating a snapshot in time, in which my ancient ancestors walked across the landscape. It is very detailed work, however. The fine sand must be brushed off the hardened mud surface with the highest of care to prevent destroying the footprints. "Finesse" excavation tools such as brushes with fine hairs, toothbrushes, and dental picks are used with incredible precision. The footprints are then scanned with a machine to create a 3-D image, preserving them digitally forever.



Excavation on the footprint site (FwJj 14E) 2007



Andrew (with hat) brushing off footprints in 2008

## Maya Furman

Hi, my name is Maya Furman, and I am currently a third year student at Rutgers University. I am double majoring in Evolutionary Anthropology and Cell Biology/Neuroscience, and hope to acquire postgraduate degrees in medicine and public health. This past summer, I studied at the Koobi Fora Field School in Kenya. I helped excavate important archaeological sites where we uncovered 1.5 million year old hominid footprints. Since I have a great interest in public health and medicine, it was a life-changing experience for me to live alongside the Dassanetch, a tribe in Kenya. I learned a great deal about their lifestyles, subsistence strategies and family customs. I plan to return to Koobi Fora this upcoming summer to perform an ethnographic study on the Dassanetch and their health care disparities for my Senior Honors Thesis. My life has changed tremendously after spending six weeks in Kenya, and I cannot wait to go back!



Nakur, one of the Dassanetch children, and Maya sitting by the base camp at Ileret, Kenya

## Joseph Kwiatek

Taking the trip out to Kenya, to search for fossils and excavate footprints that were millions of years old was not what I expected, and that is why the trip was so fulfilling. Every day was surprising during the Koobi Fora Field School. The other students and I would wake up each morning in the

middle of the African savannah and head to one of the excavation sites. At the site the professors, grad students, undergrads and field assistants would rotate between different jobs on site. One could find themselves mapping, excavating, and screening sediment, bagging fossils / artifacts, and just heavy lifting all in the same day. There was always some measure of excitement each time a section of earth was dug down into, or a pile of sediment was sifted, because we never knew what we might find. And find things we did. In addition to the 1.5 million year old hominid footprints, we uncovered fossil bones, stone tools, a bone harpoon and pottery shards at sites throughout the area. Just walking to and from the sites one cannot help but to find a sharp edged stone flake tool or a partial fossilized vertebrate skeleton. Learning and participating in such a hands on manner at Koobi Fora has really gotten me excited about the future possibilities I can pursue in the field of archaeology, and it has opened up a great many opportunities for my academic and eventual career future.



RU Junior Phil Chang looking for fossils in Koobi Fora



Dassanetch girl at the children's school embracing Joe

## Nigeria-Based Human Rights Scholar and Advocate Captivates Crowd at IRW Lecture

By Lana Sacks \*

In continuation of its 2008-09 theme, “The Culture of Rights/The Rights of Culture,” the Institute for Research on Women hosted Dr. Ayesha Imam on October 23rd as its second guest lecturer of the academic year. Dr. Imam first garnered international exposure for her work as the founding director of BAOBAB, an NGO devoted to issues of women’s human rights in Nigeria and throughout West Africa. She was awarded the John Humphrey Freedom Award in 2002. Her talk, “Our Rights, Our Cultures: Muslim Women in West Africa and Struggles over Definitions, Entitlements and Power,” focused on the renegotiations of meaning forged by Muslim women in West Africa living under multiple, sometimes conflicting, systems of rights regimes. In particular, Dr. Imam focused on how Muslim jurisprudence, or *fiqh*, affects women’s access to farmland through, for example, interpretations of widows’ inheritance rights.



Ayesha Imam; photo credit greenpeace.org

Dr. Imam’s comfortable engagement with her listeners was exemplified when she acknowledged and invited audience members including Center for Women’s Global Leadership director Charlotte Bunch and Barbara Cooper, a history professor and former director of the Center for African Studies, to expand upon her points at various moments throughout her talk. Her inclusive technique engaged the audience comprised of faculty and staff, as well as a great many graduate and undergraduate students, in Dr. Imam’s thoughtful, succinct arguments regarding the multiple patriarchies and power dynamics affecting women’s access to land plots in West African countries like Nigeria, Mali, and Burkina Faso.

One audience member commented afterward that, although she had taken an undergraduate course in Islamic civilization at another institution, the multiple histories and complexities of *Shari’a* law had never been so clearly and carefully explained. By positioning *Shari’a* law, Western human rights discourse, rhetoric of the State, and cultural tradition as historical products in constant need of revision and reinterpretation, Dr. Imam dislodged popular misconceptions regarding the enduring rigidity and ubiquity of the forces that govern West African women’s lives. In fact, her extensive knowledge of Islamic law and citation of textual evidence supporting the complexity and mandate for continued re-interpretation of those laws lies at the heart of Dr. Imam’s exposition of how women are challenging the ways gender and marital status determine land ownership.

Although State-regulated land distribution and land-holding practices (after colonialism) in theory should be gender neutral, across West Africa many women, widows being one example, meet discrimination and total exclusion from the process, with land often being put under the women’s father’s names. Dr. Imam also touched upon the transnational threat to women’s rights to access land in her anecdotal discussion of the increasingly mechanized production of shea nuts for use in the global beauty and health care sectors. Women in Burkina Faso, for example, are waging a multilayered battle to claim their land as individual freeholders, to continue independent production of shea nuts and byproducts, and to work together as members of a community to protect natural resources and the “care” economy.

The idea of community played a key role during the talk, with Dr. Imam prompting the audience to ask themselves critical questions, such as, “Who gets to be the gatekeepers of our communities?” and “Who constitutes the community?” In doing so, she related her exposition of West

African women working to challenge the various biases that prevent them from accessing the privileges of community membership linked to land rights to the questions of community we each face. "Community" is also how women work to reconstruct their cultural memberships in conversation with dominant religious, transnational, and traditional cultural discourses.

Dr. Imam's final note emphasized the innovation employed by West African communities of women living under *Shari'a* law. She elaborated on the ways women are negotiating with the state, male family members and the court system across the barriers of geography, class, and language to create spaces for community building and social change. For Ayesha Imam, creating a community that sustains itself means promoting an apparatus for people to construct their own strategies of meaning-making. Dr. Imam's gracious appearance and erudite lecture sent an unmistakable message to all present, calling on those in attendance to extend her stories of work with West African Muslim women to their own processes of rearticulating and repositioning the dialogues that shape their communities. *\*Lana Sacks is a Women's and Gender Studies MA student.*

### **The Africana House: Bridging the Gap Between Africa and the Diaspora**

By Adryan Wallace

On December 1, 2008 the Africana House hosted their annual Open House event in the Douglass Student Center. The students designed a showcase which featured poetry, a skit that dispelled three prominent myths about pre-colonial Africa, narratives of three female leaders of African descent, a duet and concluded with a dance choreographed by two of the Africana House students. The program reflected the theme of the house course: the role of women in identity and cultural formations in Africa and the African Diaspora. The Africana House is part of the Global Village, a living and learning community for students interested in developing language skills, intercultural appreciation, global awareness and a sense of community. In September 2008, several students from the Africana House traveled to Washington, DC to participate in the Constituency for Africa's Next Generation Leadership Program held during the Ron Brown African Affairs Series. Next semester the House will focus on gender and contemporary development issues and the professional and academic development of the students. We will keep you posted about our upcoming events in the spring!



Adryan Wallace at CAS Spring Retreat 2008

If you are interested in learning more about the Africana House please contact Adryan Wallace, Africana House Fellow, via email at [adwallac@eden.rutgers.edu](mailto:adwallac@eden.rutgers.edu) or the Office of Global Programs at (732) 932-2900 ext. 103.

### **There are Many Opportunities for Undergraduates Interested in the Study of Africa!**

Become an African Studies Fellow! Pursue a minor in African Area Studies! Learn an African language such, as Swahili, Yoruba, or Arabic! Explore African literatures! Apply for a funded summer internship in Ghana! Study abroad in Ghana, Morocco, Kenya, Namibia, or South Africa! Become a member of TWESE! Reside at Africana House! Contact CAS at 732-445-6638 to learn more about Africa at Rutgers or visit our website: <http://ruafrica.rutgers.edu>.

## GRADUATE HIGHLIGHTS

### Geography Doctoral Student Stella Capoccia Reports from Kenya

I write you from Nairobi, Kenya, at the beginning of my fieldwork. I have been in the field for one month thus far and am making notable progress. My research looks at the role international wildlife priorities play on wildlife management and conservation in Kenya. In particular, my work explores how a focus on animals as individuals and their protection unfolds in the larger conservation strategy. Thus far, I have conducted a number of key interviews and attended a round-table discussion on progressive wildlife conservation in Kenya. The meeting was held by the Kenya Wildlife Service (KWS) for the U.S. State Department as part of a plan to expand international support in Kenya's conservation and wildlife tourism sector, which is down by seventy percent as a combined result of Kenya's recent political conflict (December 2007/January 2008) and the overall depressed international economy. KWS also looks to regional and international wildlife non-government organizations (NGO) to help support the struggling wildlife conservation sector.

Over the last few decades, wildlife NGOs have had a major hand in the development of Kenya's wildlife management and conservation. In the late 1980s, an international debate took shape around the fate of the African elephant. An initiative was proposed to ban ivory sales under the Convention on International Trade in Endangered Species (CITES); in the final moments, international wildlife protection campaigns, combined with the sponsorship by the Kenyan government, proved decisive in the decision to enact a ban on ivory sales at a global scale. In addition, Kenya remains the last country on the African continent that maintains a full ban on hunting, initiated in 1977. A recent partnership between KWS and the International Fund for Animal Welfare has strengthened that ban. This partnership also serves as a buttress for the Kenyan government to take the lead opposing any possible trade in elephant ivory as CITES discussions emerge from time-to-time to address existing ivory stocks and increasing elephant populations across the African continent. Many supporters of Kenya's wildlife conservation feel both access to ivory, even legal ivory, and legal hunting could result in an increase in wildlife poaching and decimate fragile wildlife populations. As my research progresses I will better understand the role NGOs, such as IFAW, play in wildlife conservation and in the management of individual animals. Ultimately, my work will contribute to the overall understanding of how wildlife conservation shapes Kenya.

In addition to the excitement of starting my dissertation research this month, electing a new U.S. president also brought great celebrations to Kenya. As you all know President-Elect Barack Obama has Kenyan roots. His paternal family is based near Lake Victoria and he shares the same ethnic background as Kenya's prime minister, Raila Odinga. I cannot begin to express the excitement and positive energy that our U.S. election results have brought Kenya. Leading up to the election, nearly all of the news articles spoke of Barack and his pending legacy. On the day of his victory, the *Daily Nation*, Kenya's leading newspaper, printed an "extra" issue and sent sellers swarming into the streets for distribution. Kenya's president, Mwai Kibaki, declared a national holiday and many people spent the day of celebration talking about uplifting Kenya's development. As I extend my research questions to the occasional tour operator, the conversation quickly turns from wildlife safaris to safaris to Barack's homeland and other related historical sites. While nearly a month has passed since Obama's victory, the excitement and energy has yet to wane. We all look forward to his inauguration and of course the imminent celebrations.

In closing I would like to extend my sincere appreciation to the Department of Geography and Department of Human Ecology for making this research possible, the Waterman Fellowship and Department of Human Ecology for supporting my pre-dissertation travel (2006), and to the University of Nairobi School of Biological Sciences and the African Center for Conservation for providing Kenya-based institutional support.

## Graduate African Studies Affiliate Laura Ann Twagira Summarizes “Resonances of Resistance: Young Scholars’ New Work in African Studies”

The Graduate Affiliates of the Center for African Studies recently held their first public event entitled, “Resonances of Resistance: Young Scholars’ New Work in African Studies” on December 1, 2008. Two advanced graduate students from Rutgers, Robin Chapdelaine (History) and Dillon Mahoney (Anthropology), and one visiting graduate student from the University of Minnesota, Jesse Bucher (History), presented for the panel discussion. Robin’s paper “The Social Economy of Children: Pawning, Trade, and the 1929 Women’s War” argued that the women’s protest in Nigeria in 1929 put them into conflict with the colonial regime, but it also exposed the changing value of pawned children, their vulnerable status, and women’s perceptions of their unstable class and social positions as mothers. In “Steve Biko and Phantom Politics” Jesse examined the discourses around Steve Biko’s dead body as a challenge to the world of medical ethics and the politics of Apartheid in South Africa. In the final paper, “Political Subjectivities in Kenya’s 2007 Election: the Appeal of the Orange Democratic Movement in Kenya” Dillon examined popular youth politics in newspaper cartoons that articulated a desire to move beyond party politics dominated by an older generation.

Resistance is a resurfacing theme in African Studies, often in relation to anti-colonial struggles or anti-Apartheid activism, but has often assumed the likely categories of resistor, collaborator, and oppressor. The papers presented by Robin, Dillon, and Jesse challenged such a simplistic framework. The analytical moves by these scholars are not to look for resistance, but to take moments that are taken to be oppositional and to examine what these moments might tell us about a society. They ask: why are certain moments taken to be acts of resistance? How might looking for resistance cloud our view of other social processes at work? All three presentations raised questions about how morality is constituted and changed, in relation to a colonial regime, to the medical establishment, and to a perceived failed contemporary politics. The closing discussion raised further issues about the moral codes and symbols of women’s bodies in protest in Nigeria, what it means to be oppositional in contemporary Kenya, and the ethics of using Steve Biko’s tortured body to talk about medical ethics and care in today’s South Africa.

Look for more events sponsored by the Graduate Affiliates in the Spring Semester! To become an African Studies Graduate Affiliate contact the CAS Director at [director@cas.sas.rutgers.edu](mailto:director@cas.sas.rutgers.edu). Please provide your full name and a description of your work.



Front, left to right: Presenters Robin Chapdelaine, Dillon Mahoney, Jesse Bucher  
Rear: Discussant/organizer Laura Ann Twagira, Organizer Lincoln Addison

## “Global Goods: Changing Perspectives on Trade, Human Rights and the Environment”

By Benjamin Neimark

I am very excited to announce that Bradley Wilson (Department of Geography), Debarati Sen (Department of Anthropology) and I are organizing a workshop called “Global Goods: Changing Perspectives on Trade, Human Rights and the Environment.” This workshop, will organize advanced Ph.D. candidates, recent Ph.D.s. and junior faculty into a number of panel sessions to discuss a range of issues concerning natural resource commodity production, human rights and the environment. These sessions will facilitate peer-review feedback on each presenter’s paper with the ultimate purpose of collective publication as a special issue in a high-quality social science journal.

We are delighted to inform you that our many sponsors, including the Center for African Studies (CAS) at Rutgers University, have made generous contributions to ensuring the success of the workshop. This money has provided us with the ability to bring Dr. Susanne Freidberg (Associate Professor of Geography, Dartmouth College) as our keynote speaker. Dr. Freidberg has published extensively on issues of food safety and global commodity production. Her book, *French Beans and Food Scares: Culture and Commerce in an Anxious Age*, is a must read for those interested in many theoretical issues we will be engaging in during the workshop.

Brief intro to the workshop:

We stand at a unique moment in history when human rights, social justice, and concern for the environment inform the agenda of both multinational corporations and social movements. Paradoxically, the open and competitive market, long considered a perpetrator of human and environmental abuses, is now viewed as a frontier for respecting, protecting and serving “the greater common good.” While activists and non-profit organizations have historically been the outlet for such causes, over the past decade, for-profit corporations have sought to reinvent themselves as champions of social welfare and the environment. New agencies, institutions and standards-making bodies are surging to the foreground to mediate between social, environmental and economic imperatives. The blurring of boundaries between markets and movements, for-profit and non-profit, has created new possibilities and problems which we will explore through a junior scholar workshop. In this workshop, we seek to understand the rise of so called “responsible capitalism” through research conducted on the production and consumption of what we call “global goods.” The workshop is sponsored by the Office of International Programs, the Department of Geography, the Center for African Studies, the Center for Latin American Studies, and the Graduate Geography Project at Rutgers.

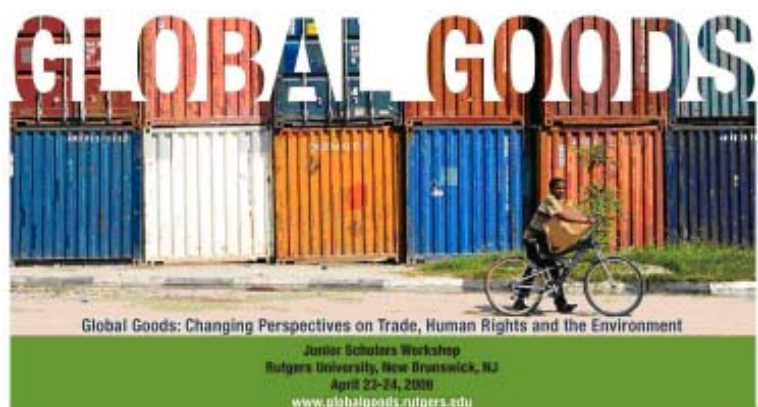
The workshop will take place on April 23<sup>rd</sup>-24<sup>th</sup> on the Rutgers Campus.

The keynote address will be at the Alexander Teleconference Lecture Hall on the evening of the 23<sup>rd</sup>. See you then.

FOR FURTHER INFORMATION  
CONTACT:

Workshop email:  
[globalgoods2009@gmail.com](mailto:globalgoods2009@gmail.com)

Workshop website:  
<http://globalgoods.rutgers.edu>



## VISITING SCHOLARS CHIKOWERO, TWAGIRA, AND HALE DESCRIBE THEIR WORK

### The 'Third *Chimurenga*': Land & Song in Zimbabwe's Ultra-Nationalist State Ideology, 2000-2007 Abstract

By Moses Chikowero, Postdoctoral Fellow at the Rutgers Center for Historical Analysis

One October evening in 1892, the Salisbury Hotel hosted a musical performance featuring Madame Blanche, who gave a rendition of the celebrated English classic, "Ta-ra-ra-boom-deay." A group of new settler families passing through the town attended the show by chance. So enchanted were they by the performance that after settling near Marondera, 50 km to the east, they gave three farms they had newly-acquired the names "Tarara," "Boom" and "Deay." Testifying to this power of song, a Mutare Road signpost, 15 kilometers outside Marondera, directed travelers onto Tarara Road over half a century later. In a moment that illustrated the early signs of what Brian Raftopolous characterized as a (re)definition of the nation into "insiders" and "outsiders," Dr. Vimbai Gukwe Chivaura, a University of Zimbabwe lecturer, recounted this story in early 2000 during a live TV discussion of a draft new constitution. Chivaura deployed this rather witty legend to make a more serious point, that it would be illogical to expect a black government to compensate white farmers for land they had expropriated from Africans "for a song" during colonial conquest and rule!

This anecdote had become a powerful historical archive in the retelling, utilized to whip up an ultra-nationalist discourse that centered the all-powerful metaphor of land not only as history and nation, but also as *the* national agenda for post-2000 Zimbabwe. More importantly, this anecdote illustrates the imbrication of performative culture in the production of potent symbolic meanings and identities, both in the past and in moments of subsequent redeployment, as in Chivaura's narrative before TV audiences over a century later. To the ZANU (PF) government, the rejection of the draft new constitution that February came as an unprecedented vote of no confidence and signal of the drifting of public sympathy towards the newly-formed opposition party, the Movement for Democratic Change (MDC), led by Morgan Tsvangirai. The MDC had emerged from the groundswell of anti-Structural Adjustment, labour, and student unrest that climaxed in the violent 1998 urban food riots. It attracted financial support from various sections of Zimbabwean society, but most conspicuously from white commercial farmers who sought to protect their landholdings from compulsory acquisition for black resettlement as proposed in the draft constitution that Chivaura and his colleagues struggled to sell to the nation. Thus, the government perceived this translation of white farmers' economic power into political agency as a threat to the nation by "outsiders" with the help of their MDC *zvimbwasungata* (black puppets). This representation justified the state-led *jambanja* (campaign of violence) as inevitable in the new *hondo yeminda* (war for land) to effectively uproot these threats and finally conclude a stalled liberation agenda. The ZANU (PF) government drew on the deep historical antipathy to (neo)colonial and racial subjugation within the country and Pan-African world not only to privilege land as a trope in the new struggles over the nation, but to also cast the ensuing "Zimbabwe crisis" (the socio-political and economic problems engulfing the country since 2000) within the discourse of the "Third *Chimurenga*" – that is, anti-imperialist economic redemption.

Zimbabwe scholars have started to variously write this so-called "Third *Chimurenga*." However, beyond the passing reference to the government's exploitation of a monopoly state media, there has not yet been an in-depth analysis of the popular processes which framed and articulated this movement. In *Versions of Zimbabwe* (2005), Robert Muponde and his literary studies colleagues "historicize" the language of violence that characterized this era by tracing its intellectual and cultural genealogies to anti-colonial and post-independence liberationist romanticism. It is curious, however, that, in light of their acknowledgement that "Zimbabwe is a country in which

books have much less effect than radio, TV or the press,” even this powerful collaborative work says nothing about music. In fact, the government harnessed music as the central tool to articulate and propagate the “Third *Chimurenga*” to a mass audience. It did this by promoting popular musicians who identified with its ideological outlook as “patriotic” and by funding and giving them unlimited airplay under the guise of a new “local content” broadcasting policy. On the other hand, it labeled and sought to repress many others who held alternative views as “unpatriotic.”



In this paper, I am asking that we take off our entertainment lenses through which we often see African music and that we consider it as a living archive through which we can understand larger questions like the meaning of the emergent rabid nationalist state ideology in post-colonial Zimbabwe and the socio-political crises that it has spawned. This is a small segment of my larger work-in-progress on Zimbabwean music, identities and power, which traces the musical elaboration and contestation of power in colonial and post-colonial Zimbabwe. Everybody is welcome to share their thoughts.

### **Benjamin Twagira’s Rwandan History Research**

My thanks to the Center for African Studies for hosting me as a visiting scholar. While at Rutgers I am working on a project that I started at the University of Wisconsin-Madison as part of my MA thesis. I explore how Nyiginya elites at the royal court of pre-colonial Rwanda explained and conceptualized violence. Although many scholars of the region have observed that state development in pre-colonial Rwanda went hand in hand with increased use of violence, no one has shown how actors at the royal court might have conceptualized and sought to legitimize violence. The source base I use for this project are the Rwandan historical narratives, also known as *ibiteekerezo* in Kinyarwanda. These are just one form of oral tradition that circulated around the royal court, but *ibiteekerezo* are important because they were designated as the “official” history of the Nyiginya dynasty. Today these sources exist in many collections. As texts that cultivated the legitimacy of Nyiginya rule, *ibiteekerezo* are an immensely significant vehicle through which the royal court sought to explain violence. I look forward to sharing these and my other research interests with fellow Africanists and other scholars in the Rutgers community.



### **In Search of Peace: An Autopsy into the Political Dimensions of Violence in the Democratic Republic of Congo**

By Aaron Hale, Visiting Scholar, Center for African Studies

Since the mid-1990s the country ironically named The Democratic Republic of Congo (DRC), formerly known as Zaire until 1997, has the unfortunate distinction of perhaps being the world’s worst basket case, next to Somalia. Following a series of catastrophic political crises, the assassination of Burundian President Ndadaye in 1993 and the onset of a decade’s long civil conflict, the Rwandan civil conflict from 1990 to 1993, the 1994 Rwandan genocide and collapse of the Rwandan state, and the collapse of the Zairian state in 1997, the DRC has morphed from one of Africa’s “failed” states to a “fragmented” state that is attempting to get back on its feet. In 2006 the DRC successfully held its first national democratic election in over 40 years to the surprise of most political analysts. Despite the success of free and fair elections, democratic elections have not proven to be the panacea that many political scientists and political elites subscribe to.

Two regional/international conflicts in 1996 and the much larger one in 1998, which has been labeled by the international press as Africa's First World War, have cost an estimated 5.4 million people their lives due to chronic insecurity, political instability, and regional turmoil in the largest country of Africa's Great Lakes region. Following the 1994 Rwandan genocide and collapse of the Rwandan state, over 2 million Rwandese fled to eastern DRC to seek shelter and assistance, but their search and the degeneration of regional and international politics turned the DRC upside down into a series of Hobbesian killing fields. The most extreme forms of political violence, human rights abuses, and criminal acts have been labeled crimes against humanity by human rights organizations and the International Criminal Court (ICC), and are being committed by actors on all sides of the conflicts.

My own work looks at reasons for ongoing violence in the province of North Kivu from 2003-2007, but where my work differs from other political scientists is by looking at local reasons for ongoing violence. Prior discussions of political violence have proposed a variety of causal factors as explanations: greed and grievance, "warlordism," psychological motivations, geographical determinants, ethnic rationales, enclave economics, and state "decay" and institutional weakness. I argue however, based on my intensive fieldwork that political violence must be seen as a complex set of multilayered dynamics that are not easily reduced to single-factor explanations. Rather, the political violence in North Kivu I argue is the result of structurally embedded political challenges at the local level, which are in turn complicated by regional political dynamics and reinforced by an extremely "fragmented" state.

Specifically, to analyze the complexities of the political violence in Congo, my dissertation addresses five key dimensions of this conflict: 1) the state as an agent of violence, 2) security sector reform, 3) non-state actors' abilities to generate violence, 4) the overlooked importance of land, and 5) the implications of gender-based sexual violence for the Congolese state and society.

At present North Kivu province is receiving a lot of international press coverage as the Tutsi warlord, General Laurent Nkunda, continues to make waves by threatening the DRC state and marching on the provincial capital of Goma. As the self-declared "Messiah" for local Tutsi interests, Nkunda's current exploits are a microcosm of my work for a few reasons: General Nkunda came to power through assistance and support of the DRC state from 2003 to 2005; Nkunda publicly refused to join the newly formed national army in 2004; Nkunda's militia known as The National Congress for People's Defense (CNDP) continue to loot, forcefully recruit child soldiers, and pillage local communities for potential recruits and material supplies; Nkunda states that he is fighting to protect local Congolese Tutsis and their right to return and work lands that have been seized by neighboring communities; and finally, Nkunda has been labeled a terrorist and war criminal by the DRC state for leading a militia that organizes and commits the systematic rape of Congolese females.



Aaron discussing land issues with Chief

I wish that my own work could provide a more upbeat prognosis on the DRC's evolution and current state. Perhaps the biggest obstacle to addressing the series of crises in the DRC is a lack of political will on the part of those actors (local and international) responsible for the current state of affairs. My hope is that more individuals will take the time to understand the current plight of the DRC in light of Africa's enormously vast history and ranging challenges, which make the African continent the least understood, and yet most interesting, region of the world.

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## History and Politics

- September 9: SILENCES OF THE PALACE [*Samt el qusur*] Tunisia, 1994; Moufida Tlatli  
September 23: TOUKI BOUKI [*The Hyena's Journey*] Senegal, 1973; Djibril Diop Mambéty  
October 7: MORTU NEGA [*Death Denied*] Guinea-Bissau, 1988; Flora Gomes

## Gender and Sexuality

- October 21: SISTERS IN LAW Cameroon, 2005; Kim Longinotto and Florence Ayisi  
November 3: DAKAN [*Destiny*] Guinea, 1997; Mohamed Camara PLEASE NOTE THIS IS A MONDAY  
November 18: LA NOIRE DE... [*Black Girl*] Senegal, 1965; Ousmane Sembène  
CINDERELLA OF THE CAPE FLATS South Africa, 2004; Jane Kennedy

## Health and Environment

- December 2: WA 'N WINA [*Sincerely Yours*] South Africa, 2001; Dumisani Phakathi  
January 27: ZAN BOKO Burkina Faso, 1988; Gaston Kaboré  
February 10: DARWIN'S NIGHTMARE Austria/Tanzania et al, 2004; Hubert Sauper

## Human Rights

- February 24: O HERÓI [*The Hero*] Angola, 2004; Zézé Gamboa  
March 10: FORGIVENESS South Africa, 2005; Ian Gabriel  
March 24: LA NUIT DE LA VERITÉ [*The Night of Truth*] Burkina Faso, 2004; Fanta Régina Nacro

## Youth

- April 7: ÇA TWISTE À POPONGUINE Senegal, 1993; Moussa Sene Absa  
April 21: HEREMAKONO [*Waiting for Happiness*] Mauritania, 2002; Abderrahmane Sissako

For additional information on films and presenters: <http://www.cinemastudies.rutgers.edu>

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