

# CENTER FOR AFRICAN STUDIES

Rutgers, The State University of New Jersey  
NEWSLETTER: FALL 2012, VOLUME XX

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Content and Design.....	Renée DeLancey

Please check the CAS website at [ruafrica.rutgers.edu](http://ruafrica.rutgers.edu) for programming news and updates!

If you would like to be informed by e-mail about Africa-related events and programs at Rutgers please contact Renée DeLancey ([rdelance@rci.rutgers.edu](mailto:rdelance@rci.rutgers.edu)) to subscribe to the CAS listserv.

The Center for African Studies, the Department of Africana Studies, the Office of Undergraduate Education, and the Livingston Campus Dean present

## An African Movie and Dialogue

Date and Time: Wednesday, December 5, 12pm-3pm

Place: Livingston Student Center, Room 202A/B



image credit: [www.dearmandela.com](http://www.dearmandela.com)

Special treat! Dara Kell, the Co-director/Producer, will participate in a post-movie question and answer session lead by Anthropology Ph.D. candidate Omotayo Jolaosho.

Special thanks to Walton Johnson for opening "Contemporary Issues in Southern Africa" (01:014:330) to the public for this program!



Read about this exciting August through December 2012 showcase in our Culture Corner section, and at [www.fertile-crescent.org](http://www.fertile-crescent.org)!

## **Letter from the Fall 2012 CAS Acting Director, Jane Grimshaw**

Greetings to all! Let me begin by introducing myself. I am a Professor of Linguistics in the Department of Linguistics and the Center for Cognitive Science, both at Rutgers New Brunswick. My research is on syntactic theory and lexical systems. I am serving as Acting Director for the Center this fall, while Professor Ousseina Alidou is on sabbatical. I am not an Africanist, but I was asked to take on the position because I am a long-standing supporter of CAS and its activities, having been Vice Dean of the Faculty of Arts and Sciences, now the School of Arts and Sciences, at the time when the African Studies Association (ASA) was first brought to Rutgers. At that time I had the pleasure of attending the annual meeting of the African Studies Association where the Rutgers Africanist faculty hosted a reception to celebrate the re-location of the ASA here to Rutgers. Securing the presence of the ASA resulted, ultimately, in the establishment of CAS. I commend to your attention the earliest CAS newsletter available on the CAS website, which covers 1999-2001, and gives an intriguing sense of what the Center was like almost 15 years ago.

I was impressed and inspired then by the vigor, enthusiasm, and commitment of the many Rutgers faculty who persistently, indeed doggedly, pursued their goal of achieving formal recognition for the status of Africa as a focus of study from all of the many perspectives represented at Rutgers. During the few weeks that I have been officially affiliated with the Center it has been a source of deep satisfaction to see what has been accomplished by the faculty, students, and staff who make up CAS: your achievements are remarkable and CAS is a role model for the participation of an academic center in the life of the local and global communities.

CAS welcomes two visitors for the fall. Dr. Mora McLean is stepping down from her position as President and CEO of the Africa-America Institute and will become a Visiting Scholar at CAS at the end of September. She will be pursuing her interests in the history of advocacy for African students in the U.S. during the 50s and 60s, and in the history of Pan African self-help initiatives aimed at overcoming the transcontinental legacy of educational deprivation. Patrick Mutimba, the Director of the Office of Investments at Makerere University in Uganda, has been placed at Rutgers as a University Administration Support Program fellow by the International Research & Exchanges Board from September 20-November 7, 2012. Mr. Mutimba's area of management focus is fundraising and development, in particular, fundraising for the purpose of developing his university's endowment.

Many remarkable events will be taking place this semester, and I draw your attention to the facing page where some of them are highlighted.

I am sure that you join me in wishing Ousseina Alidou an enjoyable and productive sabbatical, during which she will be completing the final version of a manuscript on Kenyan Muslim Women, and resuming her research on Women and Media in Niger Republic. She will be returning to CAS in the spring.

With best wishes for the fall semester,



Jane Grimshaw

## MARK YOUR FALL 2012 CALENDAR RUTGERS AFRICA-RELATED EVENT HIGHLIGHTS

### **The Fertile Crescent: Gender, Art, and Society, August through December, 2012**

The Institute for Women and Art at Rutgers, in partnership with Rutgers University, Princeton University, Institute for Advanced Study, the Arts Council of Princeton and West Windsor, and East Brunswick, New Brunswick, and Princeton Public Libraries present a showcase entitled, "The Fertile Crescent: Gender, Art, and Society," an unprecedented program of exhibitions and events, and an accompanying catalog featuring work by women artists from the Middle East and the Middle East Diaspora, on view at multiple venues in Princeton and New Brunswick, New Jersey There will be an Inaugural Symposium and Gallery Reception at the Zimmerli Art Museum, Rutgers, on Sunday, September 9, from 2–4pm. Please visit [www.fertile-crescent.org](http://www.fertile-crescent.org) for much more information, including a complete list of sponsors and an event calendar.

### **Fatimah Tuggar Art Exhibition, Wednesday, August 29 - Friday, September 28**

#### **Mary H. Dana Women Artists Series Galleries, Mabel Smith Douglass Library, Douglass Campus**

The organizers and sponsors of "The Fertile Crescent: Gender, Art, and Society" invite you to attend an exhibition by the Nigerian, Memphis based artist, Fatimah Tuggar. The exhibition hours are Monday through Friday, 9am-4:30pm, and weekends by appointment. Ms. Tuggar will be one of the speakers at "The Fertile Crescent's" September 9 inaugural symposium. Please visit [www.fertile-crescent.org](http://www.fertile-crescent.org) for much more information, including a complete list of sponsors and an event calendar.

### **Dear Mandela film screening, Wednesday, December 5, 12pm-3pm**

#### **Livingston Student Center, Room 202A/B, Livingston Campus**

CAS, the Department of Africana Studies, the Office of Undergraduate Education, and the Livingston Campus Dean present the Fall 2012 screening for the "An African Movie and Dialogue" series: *Dear Mandela* ([www.dearmandela.com](http://www.dearmandela.com)). The film's Co-director/ Producer Dara Kell will participate in a post discussion/question and answer session. Anthropology Ph.D. candidate Omotayo Jolaosho will be the discussant. *Special thanks to Professor Walton Johnson for opening "Contemporary Issues in Southern Africa" (01:014:330) to the public for this program.*

### **"Fashioning the Cultural Impact of Islamic Diaspora" showcase, Thursday, December 6, 3pm-7pm**

#### **Rutgers Student Center, Multipurpose Room, College Avenue Campus**

The organizers and sponsors of "The Fertile Crescent: Gender, Art, and Society" invite you to attend a showcase that includes the panel discussion, "Fashioning the Cultural Impact of Islamic Diaspora" moderated by CAS Director Ousseina Alidou (Department of African, Middle Eastern, and South Asian Languages and Literatures) and by Nida Sajid (Department of African, Middle Eastern, and South Asian Languages and Literatures) and including presentations by Sylviane Diouf (Schomburg Center); Meheli Sen (Department of African, Middle Eastern, and South Asian Languages and Literatures); Fawzia Afzal-Khan (Montclair State University); Heather Marie Akou (Indiana University); Pallabi Chakraborty (Swarthmore College); and Fakhri Haghani (Middle Eastern Studies). This panel brings together scholars working on African, Middle Eastern, and South Asian history and culture to discuss the impact of Islamic diaspora on fashioning women's identities and lifestyles around the globe. It explores how gender is embodied and enacted in different socio-cultural contexts through syncretic Islamic practices. The exhibitions and performances complement the panel presentations by showcasing transnational ways of belonging and border crossing for women and by celebrating the cultural hybridity of everyday life. There will be a musical performance of Mandinka traditional music from Senegal; a dance performance of Kathak by the Courtyard Dancers Company; an exhibition entitled "Out of the Closet" featuring clothes and textiles from the Fertile Crescent region, modeled by TWESE undergraduate students; and a second exhibit consisting of photographs by Annanya Dasgupta entitled, "Everyday Islam." Please visit [www.fertile-crescent.org](http://www.fertile-crescent.org) for much more information, including a complete list of sponsors and an event calendar.

*The Center for African Studies website calendar, which includes both fall and spring events and programs, is updated regularly as Africa-related programs at Rutgers are announced. Please bookmark our events webpage and check it frequently for updates and new programming: [ruafrica.rutgers.edu/events/index.html](http://ruafrica.rutgers.edu/events/index.html).*

## FACULTY AND STAFF NEWS

### CAS Congratulations Are in Order!



**Jodie Barker** (Department of French) successfully defended her dissertation entitled, *Vers Mouvements en mineur: Embodied Ethics and Visceral Epistemologies in French-language Poetry and Theater*, which studies movement in late 20th century French-language poetry and theatre from across the globe.

**Robin Chapdelaine** has accepted a position at Princeton University as the new Program Manager of the project to create the African School of Economics in Benin. Robin will be based in the Department of Politics in Princeton and travel periodically to Benin to oversee the implementation of the program. She will continue her doctoral research in the Rutgers Department of History.

*Please turn to the Friends of Africa section to read about her latest visit to Benin.*



**Amelia Duffy-Tumasz**, (Geography Ph.D. candidate) has won two prestigious, competitive awards to support her dissertation project, *Gendered Seascapes in Senegal*. She won the Society of Women Geographers' Pruitt Dissertation Fellowship for fieldwork in Senegal this year. She was also selected to receive a U.S. Department of Education Title VI Foreign Language and Area Studies (FLAS) grant to attend an intensive summer language institute for Wolof language training at the University of Florida.

*Please turn to the graduate section to read about her summer language training.*

**Charles G. Haberl** (Department of African, Middle Eastern, and South Asian Languages and Literatures) has been awarded the Board of Trustees Research Fellowship for Scholarly Excellence (2012) for his important contribution to the documentation and preservation of Mandaean. This is a competitive award which recognizes distinguished research accomplishments of faculty members who have just been tenured and promoted to the rank of Associate Professor.

*Please visit his faculty webpage to learn more about his work: [www.amesall.rutgers.edu/core-faculty/99-dr-charles-haberl](http://www.amesall.rutgers.edu/core-faculty/99-dr-charles-haberl).*



**Samah Selim** (Department of African, Middle Eastern, and South Asian Languages and Literatures) was awarded a Fulbright Fellowship for the academic year 2012-2013 to support her new book-length study of modern literary criticism in Egypt. Earlier this academic year Samah won the University of Arkansas' 2011 Arabic Literature Translation Award, making her the only person to win both the Arkansas award and the Ghobash-Banipal Prize for Arabic Literary Translation. *Please visit her faculty webpage to learn more about her work: [www.amesall.rutgers.edu/core-faculty/133-dr-samah-selim](http://www.amesall.rutgers.edu/core-faculty/133-dr-samah-selim).*

**Richard Serrano** (Department of French; Program in Comparative Literature) has been promoted from associate professor to professor.

*Please visit his faculty webpage to learn more about his work: [french.rutgers.edu/index.php?option=com\\_content&task=view&id=123&Itemid=131](http://french.rutgers.edu/index.php?option=com_content&task=view&id=123&Itemid=131)*



**Adryan Wallace** (Department of Political Science) successfully defended her dissertation entitled, *Transforming Production Roles into Political Inclusion: A Comparative Study of Hausa Women's Agency through Civil Society Organizations in Kano, Nigeria and Tamale, Ghana*.





## Spotlight on History Professor and Former CAS Director Barbara Cooper

### Human Touch: Barbara Cooper Studies Reproductive Issues in Niger

By Nancy A. Ruhling

*This article originally appeared in IMPACT, the university's newsletter on giving at Rutgers.*

Barbara Cooper, professor of history in the School of Arts and Sciences, is studying reproductive issues in Niger, a world leader in population growth and infant mortality. Part of her research is funded by a Mellon New Directions Fellowship, which she was awarded in 2008. Here, she discusses why an exploration of the human side of these issues is critical to solving a problem of global significance.



#### **What was the goal of your research funded by a \$263,000 fellowship from the Andrew W. Mellon Foundation?**

I wanted to bridge the gap between research in social sciences and demography.

#### **Why is that important?**

Reproduction is intimate, and it's a disaster that the quantitative studies that help set public policy are not taking into account the social and human issues.

#### **What are some human issues in Niger that the policymakers are missing?**

Despite the high population, there's a fear of infertility. Children work the farms, peddle goods, watch siblings, and take care of parents in retirement. Because of the high infant mortality rate, parents don't have confidence they'll have enough. The woman's status is linked not only to the number of children but also to the number of boys she delivers. Marriages can be polygamous, and there's competition among the co-wives. It's a Muslim context—contraceptives are not forbidden, but self-esteem is measured by babies. There's also a need to shore up one's religious or ethnic group because political favors, wealth, jobs, and infrastructure are granted on demographics.

#### **The grant allowed you to study demographics and public health at Princeton University's Office of Population Research and train with midwives at the University of Pennsylvania School of Nursing. What does this add to your research?**

Princeton helped me see how far apart researchers in the social sciences and demography are. The midwives helped me understand the medical issues of childbirth. I needed to think of the realities of giving birth in Niger, and midwives are closer to the conditions there. Lots of women give birth in the home.

#### **What's your next step?**

I'll do ethnographic fieldwork in Niger, and I'm writing a book on the demographic and anthropological aspects of childbirth and reproductive health in Niger.

#### **Is research funding just as important for the humanities as it is for the sciences?**

Absolutely. In my work, it might lead to changes in approaches to public policy that would help decrease world population, which just hit 7 billion.

*Please visit Barbara Cooper's faculty webpage on the Department of History's website to learn more about her work: [history.rutgers.edu/?option=com\\_content&task=view&id=153&Itemid=140](http://history.rutgers.edu/?option=com_content&task=view&id=153&Itemid=140).*

*This article, which originally appeared in IMPACT, is reprinted with permission from the Rutgers University Foundation. To learn more about supporting faculty research visit [support.rutgers.edu](http://support.rutgers.edu).*

## Kim Edelen's Peace Corps Experience in Zambia

*"We hope all is fine with you. All is fine here except the garden is on fire."* A messenger delivered the handwritten note while I was in a neighboring village, a three hour bike ride from home. The note was from my friend, Francis, and the garden was *our* garden: our thirteen-bed, abundant, labor-of-love garden.

Francis and I were neighbors in Chifunda, a sprawling village within a game management area on the outskirts of the Lundazi district in eastern Zambia. Chifunda was more than 60 miles from the nearest paved road but a couple of miles from the border of North Luangwa National Park. As a Peace Corps volunteer from 1998-2001, I was living in an extremely remote yet beautifully authentic environment. Lions, buffalo, and impala surrounded us while elephants frequently entered the village at night looking for food.

At that time, Zambia Wildlife Authority was conducting a Community Based Natural Resource Management (CBNRM) pilot program which allowed for communities to receive a percentage of revenues that came from safari companies operating on their land. These funds were used for community projects like constructing schools and clinics or maintaining roads and bridges. My work consisted of working with CBNRM volunteers and primary school environmental clubs. It is neither an exaggeration nor an insincere statement to say I loved my home. I had adjusted well, was named Maria Sakala by the Chief, and had a reliable group of 3 to 10-year-old friends. Besides the occasional bout of loneliness, I was quite content.

Francis and I lived at the northernmost tip of the village; beyond our yards was a seasonal riverbed, and beyond that was thick bush that enveloped a dirt road leading to the next village. That is where I was the day the letter arrived and during the ride back all I could think about was our garden. For the last four months Francis and I had worked together to create something of beauty. We had cabbages, tomatoes, peppers, carrots, string beans, and onions. Because we built the garden on the banks of the riverbed, the water was close, but it was still a significant chore, and one I felt proud to do.

Coming out of the forest, I looked across the riverbed for our garden but there was instead black, charred debris. I choked back angry tears. Francis greeted me with a sympathetic, cautious tone. He explained that our neighbor's 12-year-old nephew had been clearing his yard in preparation for cultivation and had followed the proper methods in making a "fire-breaker," a barrier to ensure that the fire would not get out of control. But it had failed. Francis assured me that the boy was sorry and had apologized. *"But he has to pay!"* At that time in my life I prided myself in my cultural flexibility and empathy. I felt I had proven myself to be a respectful *muzungu* – I was sure I was different than many other unwittingly narrow-minded foreigners. But there was something in Francis' eyes I hadn't seen before: disappointment. In less than a day's time, after talking to several people and realizing they each shared Francis' perspective, I discovered that perhaps I wasn't as unique as I thought. There was still, and will probably always be, so much to learn.

*Kim Edelen is a Program Coordinator at the Centers for Global Advancement and International Affairs. She is pictured on the left in the top photograph beside her Amayo (Mother). Francis Nguni is pictured in the photograph below it, outside of Kim's home in Chifunda.*



## Ottomans in Africa By E. Khayyat

Ottoman resistance to global European aggression throughout the 19th century amounted to submitting to it half-heartedly. During the 33 years of Sultan Abdulhamid II's rule (1876-1909), Ottoman reformists worked hard to adopt a variety of European values and institutions to Islam, to bring modern *form* to the Muslim *content*, in order to cherish the tradition and empower Islam. For instance, in their struggle against Christian missionaries and missionary schools (most notably in Istanbul, Beirut, and Cairo), they developed similar institutions with an Islamic focus. They founded organizations modeled after Catholic orders, and sent Muslim missionaries to Africa.



Abdulhamid II

Selim Deringil, eminent Ottomanist (and Turkey's very own Kantorowicz), has recently retraced this history and shared his views on "Muslim colonialism," allegedly a historical reality alongside the good old "Christian colonialism" or the *mission civilisatrice*. Despite the insistence of a number of scholars, including Deringil, on the possibility and historical reality of Muslim colonialism, I would propose an alternative way of thinking about the Ottoman activities in Africa. But first more from Deringil's research: In a book published in 1890, entitled *The New Africa*, written on an official commission by the Sublime Port, the writer (Mehmed Izzed) proposes the colonization of Africa by the Ottomans because "The practice of 'colonialism' is one in which a civilized state sends settlers out to lands where people still live in a state of nomadism and savagery, settlers develop these areas, causing them to become a market for its goods." The book refers to peoples and tribes living to the south of Ottoman Libya with the following statement: "[these people] who are savages and heretics, can only be saved by an invitation into the True Faith." One of the special envoys (Mustafa Basala) sent to Africa in 1893, having traveled to Morocco and Chad, Nigeria and Sudan, reports the following back to the Sublime Port: "The population of most of the Sudan is Muslim and has a religious attachment and love for our Master [...] Thus it is necessary for these lands to be incorporated into the imperial domains by the sending of special missions to advise and guide the local rulers." Missionaries were expected to travel with gifts for the powers-that-be from the Caliph, a textbook that taught the true Islam, and Ottoman flags, among other things. They were asked to inspire everywhere they went acclamatory procedures such as the reading of the *hutbe* for the sultan.

Such is the outline of Hamidian colonialism. As for the link between Islam and this *colonialism*, we have some conceptual difficulties. What to do, for instance, with the fact that the pious sultan also claimed explicitly caesaro-papist titles and fought crusade-like wars against Muslims (*Halife-i Muslimin*, *Zi'llullah fi'larz*, and *Zat-i Kudsiyet Tacidari*)? Abdulhamid was not alone in this. The 19th century witnessed Ottoman sultans waging crusades and even setting up inquisition-like procedures against the Muslims of the world, against the Shiites living in Ottoman territories and even against fellow Sunni groups and Sufi sects. This was a war fought against Islam-on-the-street to create different facts on the ground, a radically different Islam that was surely "Muslim in content," and something new in form. This "new tradition" was meant to be the most traditional, for which purpose the Islamic tradition itself had to be discovered, codified, and secured. It appears as if the endeavor to bring European form to Muslim content, to turn Islam into a religion in the Christian sense, turned the religion Ottomans practiced into one quite similar to Christianity, with its own brand of missionaries and crusades, icons and acclamations etc. One of the key issues of Ottoman studies, likewise post-colonial scholarship today, is the conceptual division between secularized-Christian (or simply Christian, depending on *perspective* and position) *form* and traditional *content*. What if, for instance, Christianity was in fact all form and no content?



Desiring to turn the Sublime State as traditional and Muslim as possible, Abdulhamid turned his caliphate into something resembling the medieval papacy. The Ottoman age of reform, of the long 19th century, concluded with huge success. In a matter of three generations every realm of life was transformed drastically. But whose success was this? Whose desired end was it? It is hard to believe, and easy to prove wrong, that the overall picture of the reformed Sublime State (and its end) were the desired end of the Ottoman reformists or that of the Ottoman sultans. Nor is it easy to believe that the religion “Ottoman colonialists” practiced would still appropriately own the name Islam, that is, if one is obliged to find for it a religious affiliation. *E. Khayyat, Assistant Professor of Ottoman Studies, is a faculty member of the Department of African, Middle Eastern, and South Asian Languages and Literatures. Please visit the AMESALL website to learn more about his work: www.amesall.rutgers.edu.*



### **The Facts and Fictions of Kony2012** By Dillon Mahoney

“Kony2012,” a short half-hour video produced by San Diego-based Invisible Children, Inc., went viral in March 2012, intending to expand awareness of crimes committed by Joseph Kony’s Lord’s Resistance Army and their exploitation of children as soldiers in Central Africa. But despite the title, Kony2012 is not about Joseph Kony. It is about privilege and expedience among people who desire to “make a difference”

without engaging a problem’s full complexity. Zooming in on North America, it starts with the line: “Humanity’s greatest desire is to belong and connect.” The next several minutes – before Kony is mentioned – present views of human nature and the promise of new digital technologies that say much about the filmmakers’ narrowness and naiveté, as well as about their intended audience. This opening discourse creates a sense of empowerment – the impression that anyone can act and make a difference – that resonates with the people who began circulating the film through their social networks. As Professor Todd Wolfson of the School of Communication and Information told *Rutgers Today* back in March 2012, Kony2012’s immediate popularity came from the very clever and conscious production of a savior complex in the minds of white middle-class viewers who long to “make a difference” but often do not take the time required to understand very complex situations.

What we do learn about Joseph Kony from the film is largely problematic, dramatized, or simply false. The film suggests that Kony is still in Uganda, that he is the most wanted person by the International Criminal Court, and that he has evaded capture for the simple reason that not enough people know about him. Meanwhile Invisible Children made millions of dollars through the sale of posters, bracelets, and “Kony2012 Action Kits,” through which young people could buy the experience of “helping out” or “doing good.” Invisible Children, meanwhile, revealed that most of their profits went toward the production of more media and advertising materials rather than aid.

What Invisible Children and the film’s director-narrator, Jason Russell, do not tell you is that the LRA, which blended Acholi nationalism and Pentecostalism, grew out of civil war in Uganda and Alice Auma’s *Holy Spirit Movement*. The Acholi-speaking peoples in Uganda’s North have long felt marginalized from national politics, especially after Acholi General Tito Okello was overthrown by current President Yoweri Museveni’s National Resistance Army in 1986. The LRA would slowly emerge as a major political actor, opposing Museveni’s government in Kampala and the Southern Sudanese Peoples’ Liberation Army to the northeast. At the height of his power, Kony was seen by many as a spokesperson of a Christian God and a divine medium. When Jason Russell was arrested for running naked through downtown San Diego a week after the release of Kony2012, a rumor circulated widely in African communities (including in New Jersey) that his temporary insanity was the result of *juju* – he was paying the price for not respecting Kony’s complexity (Invisible Children claimed he was exhausted and dehydrated).



But despite the problems with Kony2012 and its message, we can learn a great deal from the debate and discussion generated by the film. A topic most students used to find boring now makes them perk up – at least now they have all heard of Joseph Kony. Anthropologists who have worked on child soldiers, kidnappings, rapes, and mutilations see such strategies as quite rational aspects of civil and regional warfare in which fear and terror are powerful weapons. It is worth noting that Kony has described himself as a freedom fighter, not a terrorist, and argues that his primary goal is to defend the Ten Commandments. While clearly not a person to be emulated, Kony is a fascinating figure to study for many reasons, most of which are missed by Kony2012. Most importantly, Kony2012 provides a real opportunity for self-reflection about how social media and such films influence our sense of obligation, privilege, empowerment, and expedience in acting across the globe. *Dillon Mahoney (Anthropology) will present at “Kony and the Congo” on Wednesday, February 20, 2013 from 1pm-4pm at the Bloustein School of Planning and Public Policy, organized by Meredith Turshen (International Health/ Public Health Policy). Stuart Price of The Associate Press photographed Kony.*

### **India-Africa Partnerships and Study/Research Opportunities: An Overview by Nida Sajid**

In the wake of the first India-Africa Forum Summit (April 4 – 8, 2008) held in New Delhi, opportunities for African students to study in India has increased exponentially in the last three years. The objective of this summit was to redefine and reinvigorate the multidimensional relations existing between Africa and India through a framework of cooperation and a concrete plan of action. The second India-Africa Forum Summit (May 20-25, 2011) held in Addis Ababa underscored the critical importance of South-South cooperation with greater emphasis on inclusive growth, socio-economic development, and self reliance. Sustainable development, poverty alleviation, healthcare, universal education, and exchange of appropriate technologies have been identified as key areas of cooperation in order to add strategic depth to the partnership.



As an outcome of these summits, new partnerships have been forged in the educational sector of both India and many African countries. Some important agencies and programs offering opportunities for students from Africa and researchers engaged in African studies to study or conduct research in India include the following. The Indian Council of Cultural Relations formulates and implements policies to foster cultural relations and to promote exchange between India and other countries. While the “General Cultural Scholarship Scheme” has been funding international students for many years, a special scholarship has been instituted to mark Africa Day and fund undergraduate, graduate, and postgraduate studies for African students in India. The Indian Council of Social Science Research sponsors social science research programs and has been promoting academic cooperation with several countries through bilateral agreements and cultural exchange. Under its international collaboration program, the council invites international scholars to conduct collaborative research projects, conferences, and seminars. The Indian Technical and Economic Cooperation and Special Commonwealth African Assistance Program is the flagship program of the Indian Government’s technical cooperation with Africa. Under this initiative, 42 institutions in India conduct around 200 short and long-term courses every year for African students. These institutions offer a wide range of skills and cover disciplines as diverse as IT and telecommunication, management and rural development, environment and renewable energy, finance and accounts, audit and banking, education planning and administration, and linguistics and English. ITEC also invites proposals for developing new and innovative forms of collaborative projects that reflect India and Africa’s cooperation efforts in different fields. *Nida Sajid is a Professor of Hindi Language and Literature in the Department of African, Middle Eastern, and South Asian Languages and Literatures. She is currently editing a volume on the politics of dress and Islam in Africa, South Asia, and the Middle East. Along these lines she will moderate a December 6, 2012 panel discussion entitled, “Fashioning the Cultural Impact of Islamic Diaspora” as part of “The Fertile Crescent: Gender, Art, and Society” (www.fertile-crescent.org) showcase. Please visit [ruafrica.rutgers.edu](http://ruafrica.rutgers.edu) to learn more.*

## UNDERGRADUATE SPOTLIGHT

### Summer 2012 International Service Learning in Ghana: Canady and Greenwald

#### Sadayah Canady Shares Her Fond Memories of Ghana



This summer I had the opportunity to embark on a journey in Ghana, Africa under the leadership of the wonderful Professor Abena Busia. Previously traveling to South Africa with the Douglass Residential College's Africana House in the Global Village and The Global Literacy Project doing service learning, I was interested in returning to Africa to do some more work that could be beneficial. In Ghana, I completed an internship at the NGO, the Women Assistance and Business Association (WABA). This organization serves its community through various programs that help women to: become independent, learn about human rights, economically empower themselves, learn about organizational development, understand the AIDS/HIV epidemic, and more. One of the main programs that I had the pleasure of working with was called the Future Leaders of Ghana (FLOG). This particular program teaches adolescents in the community about life planning skills, advocacy, leadership, reproductive rights, and HIV/AIDS and, in return, these adolescents become peer educators who are able to educate those in the community, thus spreading the wealth. There is also a children's library component which is the only library in the community. My job was to create after school educational activities at the library for the children. I had a great time interacting with them; I learned more about their culture and they questioned me about mine. This was an experience that you cannot get from reading a book, you had to be there!

My overall experience in Ghana was wonderful! I enjoyed the many educational trips we took, including our visit to the slave castles along Cape Coast, which was both very emotional and historically illuminating! I left Ghana with a true understanding of Ghanaian culture, customs, and traditional and local foods. (In the top photograph I am drinking palm wine, and in the one below it I am enjoying the beach.) I am grateful for meeting an unforgettable group of young women whom I now consider life long friends, and for developing a personal passion for Ghana, so much so that I now claim to be Ghanaian!

All of these things and more have had a great influence upon my life. As my final project I plan to develop a book drive and collect books for the children's library at WABA, as they have a strong desire to add to their collection. Although my project won't change the world, it may have some small effect on a child's educational experience, and that means a lot to me! *Sadayah Canady is an undergraduate in the School of Arts and Sciences, majoring in Africana Studies. She will graduate spring 2013.*



*Register for the 2013 Ghana International Service Learning Program!*

*The Ghana ISL is a unique service learning experience, now in its fifth year, which challenges students to immerse themselves into Ghanaian life and culture by serving as interns with a variety of local women's organizations. Building on your background knowledge of women's issues, particularly those specific to Africa, you'll get a chance to engage in meaningful work at the grass roots level. For more information about this program please contact the Rutgers Study Abroad Office at [studyabroad.rutgers.edu](http://studyabroad.rutgers.edu). text credit: RU Study Abroad website*

## Hannah Greenwald's Transformative Trip to Ghana

In Ghana there is a symbol called a *Sankofa* that means “go back and get it.” It stresses the importance of going back for that which has been forgotten or left behind and the importance of one’s roots, for they are the foundation of all that you do. That is what this trip to Ghana represented for many of us. Many are African American and this trip to Africa, especially Ghana, with its historical ties to slavery in America, represented a literal going back, and an opportunity to travel to an ancestral origin.

My journey was different. This trip to Africa was not a literal going back, for the people I have always considered to be my ancestors do not hail from the African continent. I am the adopted Afro-Dominican, Irish, and French Canadian daughter of a Jewish man and a Christian woman. Defining my roots has been a struggle for me for quite some time. As African Studies is my minor, I have come to be aware of the privilege enjoyed by white



Americans and whites in general throughout much of the “developed world.” That said I have never considered myself white, though my appearance suggests otherwise. I knew my birthfather’s people were what we in America would consider black. My father’s people are Jewish, and while white they have in no way shared the same historical privilege as their Christian counterparts and know something of prejudice and suffering. I was brought up being taught about equality and knowing that a person should be judged on individual qualities not aesthetic ones. I grew up being told I was fortunate, that the things I had and experienced were in no way universal and that I should count my blessings for the opportunities I had been afforded in life. I had a very hard reconciling never having connected with the white experience in America, never considering myself white, and yet wondering how I could possibly connect with my African roots while in Ghana knowing that I had benefited from the historical suffering of black people worldwide.

I learned in Ghana that my experience is very unique, and while lonely at times, there is nothing wrong with it. I used to feel shame for not having a group in which to belong. While in Ghana I was fortunate enough to have the opportunity to work with the Point Hope, an organization that has made it their mission to be the voice for the forgotten children residing on the Buduburam Refugee Camp. In advocating for children they also advocate for parents, so in addition to daycare and to their food program for the malnourished, they have also implemented a number of skills training programs which allow for parents to become empowered and to be able to support their families. The camp is home to thousands of Liberian refugees. I was given the opportunity to work with Liberians, Ghanaians, and Americans, as well as adults, children, the trainees receiving aid, and the professionals who were giving it. After working at Buduburam, I now realize that I have been blessed with insight into many different experiences and thus have been given the opportunity to connect with so many diverse people throughout all walks of life. I have been given the rare gift of being neither limited nor privileged based solely on my heritage; I have the opportunity to define my own foundation. My experience in Ghana was one of personal growth, one in which I found the pride in my individuality and the power that resides within my unique experience. On this trip, I was able to “go back” and reconcile all the disparate parts of my history and heritage and bring that unity of understanding forward.

*Hannah Greenwald is a sociology major who will graduate in spring 2013. She would like to do non-profit work pertaining to the empowerment of women and/or early childhood education, especially literacy. She would love for her work to be based in Sub-Saharan Africa. Hannah is pictured above (center) with Point Hope teachers Lucy (left) and Tata (right).*



## **Undergraduates Research Africa for the 8th Annual Aresty Research Symposium**

On April 20, 2012, the eighth-annual Aresty Undergraduate Research Symposium demonstrated that Rutgers undergraduates are conducting original and exceptional scholarly research. With support from Jerome and Lorraine Aresty and the Rutgers Office of Undergraduate Education, the Aresty Research Center helps students gain opportunities to work one-on-one with faculty to explore and evaluate the material they study, creating knowledge rather than merely consuming it. At the Symposium, more than 400 undergraduates presented their research in fields from aerospace engineering to women's and gender studies. We are excited to share the abstracts below related to Africa, which illustrate the striking scope of scholarship in which Rutgers students are engaged. *Charles Keeton is Associate Professor of Physics & Astronomy and Faculty Director of the Aresty Research Center for Undergraduates. For more information about the Aresty Research Center, visit [aresty.rutgers.edu](http://aresty.rutgers.edu).*

### **The Role and Influence of Social Media on the Egyptian Revolution**

Early in 2011 several uprisings began in the Middle East, this research and analysis covers how much social media actually played a role in these uprisings. Social media's new uses are important for us to analyze and understand. The way revolutions are playing out today are different than they ever have been in the history of the world. Global awareness is higher than ever thanks to the use of social media. This research and analysis is dedicated to analyzing how much social media actually influences people's revolutions, particularly in Egypt. After a month in Egypt prior to and after the revolution I have gathered many first-hand accounts and even participated in protests. It was evident that this was a people's movement and social media was simply a medium to help organize and raise awareness throughout the world for the cause. I plan on conducting future research to expand on the way the new government was elected and its success. *Hoda Abdolrazek graduated from the School of Arts in Sciences, majoring in Information Technology & Informatics and Middle Eastern Studies. Advisor: Golbarg Bashi*

### **An Experimental Analysis of Butchery Efficiency for Oldowan Flakes Based on Flake Size**

Analysis of humanly-produced lithic flakes is an established archaeological science. Determining intentionality in flake production, however, is difficult (Nicholas, 1987). Without experimental understanding of flake production and utility for various tasks, archaeological flakes of varying sizes are uniformly analyzed. This research uses experimental evidence to quantitatively assess the utility of individual Oldowan flakes for meat extraction. Basalt cobbles native to Koobi Fora, Kenya were experimentally reduced using leasteffort methodology. 117 flakes were produced and classified in four ascending size groups based on their effective cutting circumference, measured from one platform side to the other. The distal ends of domestic pig (*Sus scrofa domesticus*) femora were butchered using replicated flakes of varying size categories to assess the effect of circumference size on butchery efficiency. All femora were professionally butchered prior to experimentation; experiments, therefore, model scavenging opportunities in which only meat scraps are available. Experiments were limited to two minutes of butchery for standardization. The difference in bone weight before and after butchery was measured to quantify the amount of meat removed per experiment. Results suggest that flakes with a circumference of 12-19 cm were most effective at removing flesh (MANOVA  $p=0.018$ ). Interestingly, as flakes get very large and very small, their butchery efficiency is reduced. These results imply that analytical limitations may be placed on Koobi Fora Oldowan assemblages in terms of expectations for flake utility. Further, Oldowan flakes of extreme size may be considered unintentionally produced if the intended activity for the flakes was butchery. *Carlos P. Carvajal graduated from the School of Arts and Sciences, majoring in Geological Sciences. Advisor: Joseph Reti III*

### ***Ama Ata Aidoo at 72***

The documentary *Ama Ata Aidoo at 72* directed by award winning filmmaker Yaba Badoe traces the life journey of this literary force from Ghana from her roots in a small town in the Central region culminating in a production of her play *Anowa* at the University of California, Irvine. The film explores her inspirations throughout her life in their proper cultural and historical context, and the way her background informs her contributions to literature. Much background research was necessary to inform the interview portion of the documentary which focuses on this context. It was necessary to compile information on both Ama Ata Aidoo's life and her works to structure the interview questions. From that preliminary research, underlying themes in her work as well as the events that influenced her life and writing became clear. These themes included discussing the concept of gendered "silence" both symbolically and literately in her works. Other factors important to the project include her life as a political activist, pan-Africanist, feminist, and teacher. While the current footage has been filmed for the documentary, compiling the historical footage on Aidoo remains to be done, and it is hoped, funds permitting, to cover the portion of her life in the United States, which includes her period teaching at Brown University. *Meghan King is a junior in the School of Arts and Sciences, double majoring in History and Women's and Gender Studies and minoring in Social Justice. Advisor: Abena P. A. Busia*

### **A Case for Internal Movement of the Causative Verb Extension in Bantu Languages**

The relationship between the internal structure of words (morphology) and the sentence structure (syntax) in which those words appear has been an active topic of research in linguistic theory and analysis for at least 30 years. Linear models suggest they are completely independent, while others assert they may be two elements of the same process. The Bantu causative verb extension is of particular interest, as it appears in the surface structure in three different ways— in one of two positions, or in both positions – and the semantic reading changes based on the location. Previous debates have concluded that there are either two kinds of causative extensions or simply two separate extensions causing the difference. I assert there is only one causative verb extension, with the causative a function of an affix that adds an arguments to the structure, that then may undergo an internal merge to a higher node in the tree producing a bracketing paradox, as it leaves a copy where it was first introduced. For the project, I partnered with Dr. Ken Safir and the Rutgers African Anaphora Project. All data has been elicited through in-person and remote interviews with Dr. Justine Sikuku, a native speaker of Lubukusu and with Dr. Ron Simango at Rhodes University in South Africa. The interviews consisted of control and experimental paradigms to test the hypothesis regarding internal merges and the effects on semantic scope. *Taylor Lampton graduated from the School of Arts and Sciences, majoring in Linguistics and minoring in Spanish. Advisor: Ken Safir*

### ***The Story of an African Farm: A Commentary on the Limitations of Feminist Expression***

Olive Schreiner's novel, *The Story of an African Farm*, published in 1883, is revered as one of the most daring feminist pieces of the 19th century. This analytic paper will argue that while Schreiner's novel was ground-breaking in the time period of its publication, 19th century notions of "womanhood" as domesticity and motherhood were too embedded within the gendered societal structure for Schreiner to express feminism as she had thought of it, a perspective which was far more advanced than its time. I argue that Schreiner conveys these limitations through a particular piece of dialogue, between Lyndall (the novel's feminist) and Gregory (her admirer). In an effort to emphasize the male-dominated society, discourse, and epistemology that women of the 19th century were suffocated with, Schreiner cleverly stifles the individuality and voice of the most defiant female character of her novel. I argue that Schreiner expresses the limitations of feminist expression through Lyndall's inability to express herself effectively. Lyndall's words are misinterpreted and then re-interpreted through a male narrative voice, causing her words to be re-aligned with 19th century notions of femininity. Through close dialogue analysis, it is revealed that the male characters in the novel portray Lyndall's relationship with her child as a maternally

affectionate one; however they are simply projecting 19th century notions of femininity on to her experiences, associating motherhood and maternal affection with an innate and biological female capacity. Their projections represent the hindrance that phallogocentrism and a male-dominated epistemology poses on a feminist quest for autonomy. *Megha Vyas graduated from the School of Arts and Sciences, triple majoring in History, Comparative Literature, and Women's and Gender Studies, and minoring in South Asia Studies. Advisor: Jorge Marcone*

### **Tidal dynamics of the Zanzibar Channel in Comparison with a Regional Model**

Amplitudes of tidal elevation and flow on the coast of Tanzania are relatively greater than many other regions in the Indian Ocean placing tidal dynamics as a critical process of coastal circulation in this area. Using a Regional Ocean Modeling System (ROMS) model in conjunction with observations of current velocity and sea surface height, a description of the tidal dynamics of the Zanzibar channel is established and validated. Tidal flow, according to the model, is described as convergent near the center of the channel during flood tides and divergent during ebb tides. Current velocity data collected on multiple cross channel transects from 2009 to 2011 corroborate well with model results, showing velocities on both sides of the tidal convergent zone. Harmonic analysis was performed on records of hourly sea level data from Stone Town and the output of the ROMS model. The amplitudes of the dominant constituents (M2, S2, N2, K1, K2, O1), for both the model and the recorded sea level time series, show significant agreement and imply sufficient prediction capabilities within the model for Stone Town. Additionally, harmonic analysis was performed on a time series of current velocity at each grid-point of the ROMS model. Spatial maps, displaying the relative amplitudes of two shallow water constituents (M4, MS4) to the principle semidiurnal lunar constituent (M2), were used to determine regions in the model domain where shallow water tidal amplitudes are expected to be greatest. The spatial maps show correlation between bathymetric gradients and high amplitudes of the M4 and MS4 constituents which stands in agreement with theoretical explanations of tidal distortion in shallow water regions. Based on the results of the spatial maps, an Acoustic Doppler Velocimeter (ADV) was moored inside and at the south entrance of the channel for half a month and one month respectively. Comparisons of shallow water quarter-diurnal constituents observed at the two deployment sites with the constituents simulated at the respective model grid-points serve as model verification for robust prediction capabilities. *Connor Walsh graduated from the School of Environmental and Biological Sciences, majoring in Physical Oceanography and minoring in Mathematics. Advisor: Javier Zavala-Garay*

### **Engineers Without Borders-US: Kenya Project News** By Shivangi Ganatra

The Kenya team has made significant progress in preparation for an upcoming two-phase implementation of a well with an electric pump and storage system in Kolunje, Kenya. With full approval from Engineers Without Borders-USA for their preliminary design, the team plans to finish the design plans and calculations and submit the final proposal in time for the first implementation in January. This spring 2012 the Kenya project was awarded a grant from Lockheed Martin, an honor for which the team is both proud and thankful. EWB would love help with the Kolunje project from all majors, and especially from non-engineering majors. Fundraising, organizing events, and interacting with the Kolunje community are required. If you are interested and passionate about helping others please see visit the EWB website at [ewb.rutgers.edu](http://ewb.rutgers.edu) for more information, or email the Kenya Project Lead, Colleen Thiersch at [cthiersch15@gmail.com](mailto:cthiersch15@gmail.com).

### **TWESE, The Organization of African Students and Friends of Africa** By Nana Afrifah

A Very Special Hello to All! My name is Nana Afrifah and I am the newly elected 2012-2013 President of TWESE. I am a School of Arts and Sciences junior majoring in Biological Sciences and Africana Studies. Many thanks to everyone who has supported TWESE and continues to do so! Twese means "unity" in the Kinyarwanda language and as the organization of African students and friends of Africa we aim to inform Rutgers University and the community about African people,



culture, and issues. With unity in mind, we hope to unite the Rutgers student body, because we are young people who have the ability to make a difference in our world, but first we must start within our community. One of our most successful events this year was our Annual African Pride Banquet, attended by more than 300 people (our largest attendance so far) and our Annual Fashion Show with approximately 350 attendees. We are very proud of our accomplishments and hope to make these events even better. TWESE emphasizes the importance of education; we encourage students to learn about African culture through the study of African languages such as Arabic, Twi, and Swahili in the Department of African, Middle Eastern, and South Asian Languages and Literatures, and through other Africa-related courses (visit the Center for African Studies website at [ruafrica.rutgers.edu](http://ruafrica.rutgers.edu) for a listing of these courses offered each semester). TWESE would like to continue the programs in place and also create new ones. We are very eager and excited to implement new and original programs that focus on our aim to eradicate ignorance of Africa. For more information on TWESE, find our group on Facebook “TWESE” and follow us on Twitter at @RUTwese! To become a TWESE member, please join us at our weekly meetings on Wednesdays at 8pm in the Paul Robeson Center on the Busch Campus. We hope to see you there!

### **An Update from RU Wanawake**

RU Wanawake is a fairly new organization at Rutgers and a branch of the Alpha Omega Eta African Sorority, Inc. We do not discriminate against race, gender, color, or sexual orientation. We focus on the improvements of the social and economic conditions of Africans on the continent and the diaspora, as well as on the conditions at Rutgers and nearby communities. Wanawake aims to develop initiatives that assist women and men of all races, encouraging them to make an impact in society while giving them a reason to celebrate their humanity. Another aim is giving children resources for excellent achievement and the tools to dream far beyond any limitation, especially African children and other minorities. We hold biweekly meetings on Tuesdays at 9 pm at the Douglass Campus Center meeting room C. Look for our two major events during the school year, “The Africa You Don’t Know” in the fall and “Honoring the African Woman” in the spring. Join our facebook group, follow us on Twitter, or email us at [ruwanawake@yahoo.com](mailto:ruwanawake@yahoo.com) for more information and the latest updates on joining, meetings, and events.

## **GRADUATE SPOTLIGHT**

### **Geography Doctoral Candidate Amelia Duffy-Tumasz’s Summer Wolof Adventure**

At a Memorial Day barbeque I was chatting with my uncle about going to Florida for the African Languages Initiative (AFLI) this summer when he asked, “they speak Wolof in Gainesville?” I was similarly skeptical; the home of the gators did not seem the most obvious choice for language immersion. Arriving at the University of Florida (UF) in early June, however, I was quickly convinced. Four hours a day of formal instruction plus two hours of conversation three times a week with native speakers will do that, I guess.

A definite highlight was the small class size; I was one of three students at the split intermediate/advanced level. Our instructor, Oumar Ba, was a Ph.D. student in political science at UF and quite the aficionado of Senegalese cinema. On Friday afternoons, we watched a sampling of films, including Ousmane Sembène’s *Guelwaar* (1992), quite possibly the most artful and incisive critique of food aid I have seen. Baye Diasse, our conversation partner, recently moved to the Gainesville area from Dakar. It was fun for my fellow students and I to try to explain to him aspects of American culture like why we celebrate July 4<sup>th</sup> with fireworks and in turn, to ask Baye about Senegalese customs and politics. I remember one afternoon entirely devoted to dissecting hip-hop artist Xuman’s music videos, which leveled strong critiques at former President Abdoulaye Wade’s regime.

As part of the program's "Africa Eats Nights" series, we also teamed up with the beginner Wolof class to cook Senegalese food for the seventy or so AFLI participants and instructors. We prepared *maffe*, a thick peanut stew with beef, and *yassa*, an onion and lime-based marinade and sauce for braised chicken. That weekend, we traded in our aprons for a royal welcome at the home of Professor Abdoulaye Kane, where we enjoyed a feast of rice and fish (*ceebu jën*) followed by an afternoon of tea, jokes, and conversation.

On the last day of the program, we gave presentations on various topics, followed by question and answer sessions. My classmate Lauren talked about the energy crisis in Senegal, Cedony discussed the role of Saint-Louisienne *signares* who established close commercial and personal links with Portuguese traders in the 19th century, and I presented my research plans for when I return to Joal for dissertation fieldwork this fall. The nightly homework assignments and weekly exams paid off, apparently, since none of us could have talked for 15 minutes straight on such focused topics at the beginning of the program. With some luck, the four of us (Cedony, Lauren, Oumar, and myself) will meet up again some time soon, maybe as early as this coming New Year in Dakar.

I will share some information here for students interested in enhancing their fluency in African languages. Most AFLI students were funded through Boren or Title VI Foreign Language and Area Studies (FLAS) summer fellowships. This year, Akan/Twi, Swahili, Wolof, Yoruba, and Zulu were offered though I understand this changes somewhat from year to year, depending on demand. FLAS centers such as at the University of Pennsylvania and Columbia University welcome applications from outside students though there are some restrictions. I would be very happy to chat or correspond with Rutgers students who have any questions about the program or application process.

1st photo from top: (from left) Me, my teacher Oumar, and my two classmates, Lauren and Cedony; 2nd photo: (from left) Lauren, Cedony, and I with our conversation partner, Baye; 3rd photo: Cedony and I showing off our *yassa* making skills; and 4th photo: The AFLI Wolof students and instructors enjoying a feast of *ceebu jën* at Professor Abdoulaye Kane's home



### David Hersh's Work in Kenya on The Endeleo Project

Named for the swahili word for progress, The Endeleo Project's end goal is progress through capacity building for the world's most vulnerable people. We seek to support development (defined broadly as greater freedom through greater capacity) by increasing access to education. In our view the best way to improve choice and maximize options is through education following the old adage, "Teach a man to fish..." The philosophy underlying our method for achieving that is based on the idea that there's a disjunction in development aid financing. On the one hand, aid tends to be handled by large organizations based out of the "rich" world. On the other hand, development success is best achieved through the efforts of local stakeholders who can capitalize on local knowledge and better build capacity. For the local organizations doing the on-the-ground work, it can be extremely difficult to gain access to funding or navigate the regulatory hurdles necessary to, for example, get support from individual donors in the U.S., particularly when they are in remote areas. The Endeleo Project is designed to make that easier. Our mission is to seek out local education-based organizations, help them overcome the regulatory hurdles, provide them with a

platform, and raise money on their behalf here in the U.S. In doing so we work hard to avoid imposing our ideas on them, allowing them to define their own needs and helping provide the resources necessary to fulfill those needs.



More information about The Endeleo Project can be found at [www.endeleoproject.org](http://www.endeleoproject.org). Visit [www.visionandpassion.org](http://www.visionandpassion.org) to learn about our model and the types of organizations we support (this organization was our pilot project and still receives the bulk of our efforts; we are only now beginning to generate sufficient resources to explore other options). You can also contact The Endeleo Project's founder, Dave Hersh, by sending an e-mail to [david.hersh@endeleoproject.org](mailto:david.hersh@endeleoproject.org). *David Hersh is a doctoral candidate at the Edward J. Bloustein School of Planning and Public Policy.*



1st photo from top: Dave Hersh, the founder of The Endeleo Project, visiting VISPA, a school and orphanage in Southwestern Kenya. Hellen, VISPA's founder, is introducing Dave to Unis, one of the orphans for whom Hellen provides a home and an education.

2nd photo: The founder, staff, and children of VISPA pose for a photo with Dave Hersh during his visit to the Kenyan school and orphanage in 2005.

### **Zulu Study Provides Language Skills and South African Insights** By Jason Lowcher

Greetings! My name is Jason Lowcher, and I am a graduate student at Rutgers University. I am pursuing a Master's degree in Global and Comparative History, and I am specializing in African History, with the expectation of one day completing a doctorate and becoming a college professor. I am particularly interested in the history of South Africa and would like to explore the multifaceted ways that Christianity intersects with expressions of identity. In addition, I want to study the economic, social, and ideological dimensions of apartheid as well as the different facets of the anti-apartheid movement in South Africa and across the globe.

What first drew me to studying Africa was a survey course I took in my final year of undergraduate study at Lafayette College. My professor, Dr. Emily Musil Church, presented a continent that was incredibly diverse and dynamic, a continent that was far different than that portrayed on American media outlets. At the time, I was also involved in campus ministry and started thinking about how my Christian faith was a miniscule part in a broader narrative. I grew curious about the diverse expressions of African Christianity across the continent. Correspondence with Dr. Michael Adas led me to Rutgers. His passion for history, his interest in me as a person and a student, and the impressive framework of the Global/Comparative MA Program led me to become a graduate student at Rutgers. I simply could not pass on this opportunity.

Dr. Adas, as well as staff and faculty at the Center for African Studies, including Renée DeLancey, Dr. Ousseina Alidou, and Dr. Alamin Mazrui, encouraged me to take advantage of the university's tutorial program in southern African languages. They were instrumental in connecting me with Dr. John Zuzo, a professor of business at Jersey City University and instructor in South African languages. Beginning in the spring of 2012, John Zuzo became my personal tutor in Zulu, and what a privilege it was to learn from him and to ask him anything about life in South Africa. Besides the formal language instruction, I learned about his life experiences under apartheid, as well as the friendships he made with South Africans of all racial and cultural backgrounds. Studying Zulu with Dr. Zuzo has deepened my excitement in language study and will prepare me for a time where I will be able to travel to South Africa for personal enrichment, cross-cultural awareness, and academic research.



I conclude by sharing a paragraph in Zulu, with the English translation beside it.

*Sawubona,  
NginguJason Lowcher, umfundi eRutgers  
University. Ngikhuluma isiNgisi, kodwa  
ngithanda ukufunda isiZulu. Ngelinye  
ilanga ngifuna ukuhamba eNingizimu  
Afrika: eKapa, eThekwini, ePitoli, eGoli.  
Ngiyabonga kakhulu. Hamba kahle,  
UJason*

Greetings,  
My name is Jason Lowcher, and I am a student at  
Rutgers University. I speak English, but I like to  
study Zulu. One day I want to go to South Africa:  
to Cape Town, to Durban, to Pretoria, and to  
Johannesburg. Thank you very much.  
Be well,  
Jason

*Please contact the Department of African, Middle Eastern, and South Asian Languages and Literatures  
([www.amesall.rutgers.edu](http://www.amesall.rutgers.edu)) to learn more about the African language courses offered at Rutgers. The current  
offerings include Akan (Twi), Arabic, Swahili, Yoruba, and more possibilities, such as Zulu, through tutorials.*

### **“Digital Divides and Learning Divides: Challenges and Opportunities in Africa”**

By Laura Palumbo

On March 7<sup>th</sup>, Rutgers University Libraries sponsored a panel discussion entitled, “Digital Divides and Learning Divides: Challenges and Opportunities in Africa”. The event was hosted by Martin Kesselman, Science Team Leader and Life Sciences Librarian at Rutgers University Libraries and coordinated by Laura Mullen, Behavioral Sciences Librarian at the Library of Science and Medicine. In addition to Kesselman, the speakers included Dr. Richard Rowe, Founder and CEO of the Open Learning Exchange; Dr. Rodolfo Juliani, Research Professor in the Plant Sciences Department at Rutgers; Connie Wu, Engineering and Patent Information Librarian for Rutgers Libraries; and Laura Palumbo, MLIS student at Rutgers University.

According to Kesselman, “With ubiquitous access to the internet and the proliferation of cell phones, particularly in Africa, many ask if there is still a digital divide. But, not all of Africa is equal. There are many poor countries with inadequate electricity, water, and food, particularly in rural communities. These nations have high rates of illiteracy, and also lack access to basic education and important information in agriculture, health, and social services.” With funding from grants by the United States Agency for International Development (USAID) and the Engineering Information Foundation, Rutgers is collaborating with the University of Liberia and Cuttington University to advance libraries and education in engineering and agriculture in Liberia. Dr. Rodolfo Juliani is coordinating these efforts as part of the EHELD program, Enhancing Higher Education for Liberian Development.

The speakers discussed the current state of libraries and education in Liberia and Africa. Projects that Rutgers is collaborating on in Liberia include updating the agriculture curriculum at Cuttington University and the engineering curriculum at University of Liberia, as well as remodeling and improving their library spaces. Additionally, a prototype offline digital library of open source engineering research and electronic textbooks, the EAKO System (Engineering Access to Knowledge Offline) is being developed by Rutgers University Libraries for use at the University of Liberia. Future development of this project could provide online and mobile access to open source information. Dr. Richard Rowe presented the successful implementation of his innovative Basic e-Learning Library or BeLL, in Ghana and Rwanda, which provides access to electronic educational materials powered by a solar panel or car battery. This system allows school children in rural areas of Africa to have access to basic informational materials. Through these innovative and appropriate educational improvement projects, Rutgers University Libraries sincerely hopes to lessen the digital divide and learning divide in Africa. *Laura Palumbo is a candidate for a Master of Library and Information Science in the School of Communication and Information.*

## Hip-Hop Connects Listeners to Africa By Sundjata Sekou

*"These ain't conflict diamonds, is they Jacob?  
Don't lie to me mayne  
See, a part of me sayin' keep shinin',  
How? when I know of the blood diamonds  
Though it's thousands of miles away  
Sierra Leone connect to what we go through today  
Over here, it's a drug trade, we die from drugs  
Over there, they die from what we buy from drugs  
I thought my Jesus piece was so harmless  
'Til I seen a picture of a shorty armless  
And here's the conflict  
It's in a black person's soul to rock that gold  
Spend ya whole life tryna get that ice  
On a polo rugby it look so nice  
How could somethin' so wrong make me feel so right, right?"*



The lyrics above from “Diamonds are Forever,” are rapped by hip-hop superstar Kanye West. This is the same Kanye West who dates Kim Kardashian, who took away the microphone from Taylor Swift, and who claimed that George Bush doesn’t like black people. Some of the casual observers of hip-hop believe that Kanye West and rappers in general are sexist, vulgar, violent, and portray the most stereotypical image of black manhood. However, for those of us who love the art form of hip-hop, we know that sexism, vulgarity, violence, and the stereotyping of black males is a part of our society and these qualities do not define the hip-hop culture. A closer look reveals that diamonds and jewels can be found within these lyrics. The lyrics address the issue of blood diamonds in Sierra Leone and how their consumption in the west fuels conflicts in the east. This level of consciousness, word play, and connection to Africa can easily be missed by a casual listener. So, while we extol the poetry of Langston Hughes, Nikki Giovanni, William Shakespeare, Walt Whitman, Miguel Pinero, Jose Marti, Li Bai, and Mitsuharu Kaneko, we seem to fail to properly recognize Jay-Z, Eminem, Big Pun, and MC Jin, whose collective, impressive command of language effectively mirrors back to society what is happening in the world. From my perspective this is the highest form of art. *Sundjata Sekou, pictured above, is a master's candidate in public administration, who would like to create a Rutgers institute for hip-hop studies to help the university community connect with youth through hip-hop culture. If you are interested in the prospective institute, or can be of assistance establishing it, he invites you to please send him an e-mail: [sundjata.sekou@gmail.com](mailto:sundjata.sekou@gmail.com).*

## Graduate Student J. Lepolu Torlon Travels from Liberia to Study Soil Science at Rutgers

My research at Rutgers University will focus on soil fertility.

My interest in science dates back to high school when I excelled in both biology and chemistry. Because of my solid background in the sciences, I earned a B.Sc. degree in agriculture at Cuttington University in Suakoko, Bong County. Cuttington University, one of the oldest universities in Sub-Saharan Africa, is located about 120 kilometers from Monrovia, the capital of Liberia. While an undergraduate, I took courses in soil fertility and fertilizers, soil science and water management, biology, chemistry, and mathematics. These courses aroused my interest in the area of soil science.

During my days at Cuttington, I produced an organic fertilizer (compost), which was made from animal dung and green manure for crops that I sold commercially. For my senior thesis I researched the effect of phosphorous on the yield of watermelon. Upon graduation I was trained as a National Agriculture Youth Volunteer to work with farmers and community groups on how to increase yields.

Currently, I am a Research Assistant at the College of Agriculture and Integrated Development Studies (CAIDS), where I am teaching "Introduction to Agriculture and Forestry." Some of my students grew various crops with the application of ash as a fertilizer and a neutralizing agent. This work with the students has made me excited and eager to pursue a graduate degree in soil science overseas. This will afford me the opportunity to help my country, Liberia, with its agricultural needs, most specifically in rice production.

Liberia's staple food is rice; however, the country does not produce enough rice to feed its people. Why do we have this problem? In my view, our farmers do not understand the problem of iron toxicity in the soil. While working as an extension officer on outreach, I experienced this problem with many communities that were growing paddy rice. For example, much of the paddy rice grown resulted in stunted plants while other yields developed into onion leaf rice plants. This is greatly hampering paddy rice production in rural Liberia.

I hope to investigate this phenomenon more scientifically as a graduate student at Rutgers University. My research will make a contribution to soil fertility – perhaps helping Liberian farmers eventually increase rice yields.

Presently there are not many soil science instructors in Liberia, and it is in this area that I intend to become knowledgeable. In so doing I will help alleviate the gap of qualified university instructors in soil science. It will be a joy to complete graduate courses at Rutgers! Upon completion of my studies here, I will return home to serve my university by teaching undergraduate courses to my students, and to serve my country Liberia in the area of soil science. *Please refer to "Jim Simon's Brief: African Programs Update" in our Fall 2011 newsletter on the CAS website for information on the initiatives and awards that made it possible for J. Lepolu Torton, and additional graduate researchers from Liberia, to come to Rutgers to study.*

## THE AFRICAN STUDIES ASSOCIATION

### Gender, Power, and Peacemaking in Africa By Aili Mari Tripp

*Aili Mari Tripp (Political Science & Gender and Women's Studies, University of Wisconsin - Madison), the President of the African Studies Association, delivered the Seventh Annual African Studies Association Presidential Lecture at Rutgers on April 19, 2012. A summary of her talk is below.*

Since the early 1990s and especially after 2000, we have witnessed many important changes in Africa with respect to women's political engagement, with the most dramatic changes occurring in countries that have come out of conflict. These post-conflict countries have double the rates of female legislative representation when compared with non post-conflict countries. Post-conflict Rwanda claimed the world's highest ratio of women in parliament in 2003 and by 2007, Rwandan women held 56% of the country's legislative seats. Similar trends are evident in other post-conflict countries: women claim over one third of the parliamentary seats in countries like South Africa (45%), Mozambique (39%), Angola (39%), Uganda (35%), and Burundi (32%). Liberia's Ellen Johnson-Sirleaf became the first elected woman president in Africa in 2005 and more women in post-conflict countries are running for the presidency.



image credit: Michael Forster Rothbart



After the end of major conflicts, from Uganda to Mozambique, Rwanda, Burundi, and Sierra Leone, women's organizations vigorously pressed for increased representation, often in the form of quotas. They demanded a seat at the peace talks, on constitutional commissions that drafted new constitutions, and in interim and newly formed governments. Women's rights language was included in 86% of the peace agreements in Africa between 1989 and 2005 — more than any other region of the world, according to Miriam Anderson. Women's movements pushed for increased representation through legislative processes in other instances. Unlike the pre-1990 post-conflict situations, they now were able to realize their demands for greater legislative representation in most cases, with some notable exceptions. Earlier constitution making exercises during the independence period and earlier peace settlements prior to the 1990s did not result in similar advances in women's rights because of the lack of sufficient international pressures and norms at the time. Moreover, women's organizations were not positioned in a way to assert such influence in earlier periods.

Beyond the issue of female representation, post-conflict countries in Africa are also passing legislation and making constitutional changes relating to women's rights at rates that exceed those of non-post-conflict countries. In particular, they are pushing for legislative quotas for women; they are challenging customary law; working to ensure land rights, and resisting violence against women by passing laws in these areas.

My project draws on field research in Uganda, Angola, Liberia, and DR Congo, as well as longitudinal statistical analysis. To explain why the end of conflict has generated new efforts to improve women's rights I argue: 1) The end of conflict creates opportunity structures like peace negotiations and constitution-making exercises that allow women activists to press for a women's rights agenda and increased representation. 2) Because women's experiences during war gave them common cause, they mobilize around these concerns through their autonomous women's movements. 3) The end of conflict disrupts traditional gender roles and creates incentives for women to demand greater rights and representation. This is especially evident in countries that have undergone major conflict, conflicts that are long in duration and have large numbers of casualties. 4) Post-conflict countries are generally more easily influenced by international influences and new norms relating to gender due to the prominent presence and influence of external actors as well as increased donor dependence. 5) Post-conflict countries tend to increase women's representation because women are often perceived, rightly or wrongly, as outsiders to politics and therefore untainted by corruption, patronage, and the factors that may have led to conflict. This gives them greater credibility in the newly reconstituted political order.

These trends became especially evident after the 1990s and particularly after 2000. This is due to a convergence of three factors: 1) The increase in the resolution of conflicts in Africa in the 1990s and especially after 2000 due to the end of Cold War, the increased importance of international and regional peacekeeping efforts, greater efforts regarding diplomacy and peace negotiations globally and within Africa to end conflict, and the increase in influence of peace movements. 2) There have also been changes in international norms regarding women's rights that have influenced donor, diplomatic, United Nations, and international nongovernmental organizations to expand women's rights and representation. 3) And finally, the emergence of new autonomous women's movements in Africa especially after the 1990s created bottom up pressures for change.

*Please visit the CAS calendar of events at [ruafrica.rutgers.edu/events/index.html](http://ruafrica.rutgers.edu/events/index.html) for the spring 2013 date that the Eighth Annual African Studies Association Presidential Lecture at Rutgers will be given by ASA President-elect Abdi Samatar (Geography, University of Minnesota). Please visit the African Studies Association's website at [www.africanstudies.org](http://www.africanstudies.org) for information on the ASA's 55th Annual Meeting, "Research Frontiers in the Study of Africa," which will be held in Philadelphia on November 29 - December 1, 2012.*

## CULTURE CORNER: ART, FILM, AND FOOD

### **The Fertile Crescent: Gender, Art and Society** By Ferris Olin

The Fertile Crescent: Gender, Art and Society, conceived and produced by Ferris Olin and Judith K. Brodsky, co-directors of the Rutgers Institute for Women and Art, is an ambitious and unparalleled showcase five years in the making of exhibitions, public programming, and an accompanying catalog (ARTBOOK/D.A.P., September 2012) of the same title centered around the work of 24 contemporary

feminist artists of Middle East heritage who do not want to be pigeonholed by national or religious identities. The work of these “transnational” artists examines and reveals from their global perspectives the complex social, theological, and historic issues that have and continue to shape the state of Middle East women. Public programs featuring distinguished writers, visual artists, and scholars, along with performance events will take place in Princeton and New Brunswick, New Jersey from August through December 2012. Complementary events will also take place in Newark and Camden. All events are free and open to the general public.



Through painting, video, photography, sculpture, film, and multi-media, these artists explore issues of gender, homeland, geopolitics, theology, transnationalism, and the interaction between East and West. The work challenges Western stereotypes of Middle East women as oppressed, the sexual objects of men, with their bodies disappearing under veils, while acknowledging existing social and theological restrictions that have caused many of them to leave their homelands. These artists are part of a global culture that transcends politics, geographic boundaries, and even religious beliefs that have divided the West and the Middle East for centuries. They have multiple identities as women, and as Muslims, Christians, Jews, or a secular identity, and often as members of the diaspora. Many live outside their country of origin in the U.S. and Europe.

The Fertile Crescent Project also marks a first of its kind partnership among three preeminent East Coast academic institutions, Princeton University, Rutgers, The State University of New Jersey, and the Institute for Advanced Study in Princeton along with the Arts Councils of Princeton and West Windsor, the public libraries in East Brunswick, New Brunswick, and Princeton. Programming will take place on the universities' and Institute campuses, as well as in local libraries and arts councils' galleries, and other venues in the surrounding communities. The venues for the main exhibitions are: Princeton University Art Museum and Princeton University's Bernstein Gallery at the Woodrow Wilson School; The Arts Council of Princeton's Paul Robeson Center for the Arts; and Rutgers's Mason Gross Galleries and Mary H. Dana Women Artists Series Galleries.

The Fertile Crescent Project's rich array of programming comprises over 12 art exhibitions, and 30 events that include artist conversations, a symposium, panel discussions, film screenings, an Art Walk, readings, performances, and lectures. The inaugural symposium on Sunday, September 9 will be moderated by Alison Bernstein, former vice president, The Ford Foundation, and now the director of the Institute for Women's Leadership at Rutgers, and will include artists and scholars. A highlight will be Margot Badran, who has been living in Cairo, and will present the work of artists after the Arab Spring. This is the first time this material will be presented in the United States. In addition, a handful of the exhibiting artists will present their work, including Nigerian-born Fatimah Tuggar. The inaugural program begins at 2pm in Voorhees Hall, 105, and will be followed by a reception hosted by the Zimmerli Art Museum.

An exhibition of photographs by Tuggar will also be on view in the Women Artists Series Galleries at the Douglass Library from August 29 through September 28, 2012.

Another program of particular interest to those interested in African Studies is the Friday, December 6 afternoon showcase that includes a panel discussion entitled, "Fashioning the Cultural Impact of Islamic Diaspora," moderated by Rutgers Center for African Studies Director Ousseina Alidou and Nida Sajid, Department of African, Middle Eastern, and South Asian Languages and Literatures, with presentations by Sylviane Diouf, Schomburg Center; Meheli Sen, Rutgers University; Fawzia Afzal-Khan, Montclair State University; Heather Marie Akou, Indiana University; Pallabi Chakraborty, Swarthmore College; and Fakhri Haghani, Rutgers University. This event will take place in the Multipurpose Room at the Rutgers Student Center from 3-7pm. In addition to the scholarly presentations, there will also be a musical performance of Mandinka traditional music from Senegal; a dance performance of Kathak by Courtyard Dancers Company; an exhibition of clothes and textiles from the Fertile Crescent region modeled by Rutgers TWESE members; and a second exhibit "Everyday Islam Photographs by Annanya Dasgupta." This event is sponsored by the Rutgers Department of African, Middle Eastern and South Asian Languages and Literatures, and the Institute for Women and Art. For a complete list of exhibitions and public programming visit: [www.fertile-crescent.org](http://www.fertile-crescent.org).

*The Fertile Crescent: Gender, Art, and Society, organized by the Rutgers University Institute for Women and Art (IWA), has been made possible through support from the National Endowment for the Arts grant number 10-4100-7033; the Andy Warhol Foundation for the Visual Arts; the Violet Jabara Charitable Trust; the Artis Foundation and the Office of Cultural Affairs, Consulate General of Israel in New York, both of which helped fund the participation of the five Israeli artists in the project, Ofri Cnaani, Ayana Friedman, Efrat Kedem, Sigalit Landau, and Ariane Littman; Consulate General of the Federal Republic of Germany which funded the participation of Parastou Forouhar and Ebru Özseçen; and the Harris Finch Foundation. Several programs including the inaugural symposium were made possible by a grant from the New Jersey Council for the Humanities, a state partner of the National Endowment for the Humanities. Any views, findings, conclusions or recommendations in these programs do not necessarily represent those of the National Endowment for the Humanities or the New Jersey Council for the Humanities. Program partners and co-sponsoring departments including the Rutgers Centers for Global Advancement and International Affairs also contributed to the funding as did Basem and Muna Hishmeh, along with other individuals. The Rutgers University Institute for Women and Art is a unit of the Rutgers Office of the Associate Vice President for Academic and Public Partnerships in the Arts and Humanities and a member institute of the Rutgers Institute for Women's Leadership Consortium. The IWA receives General Program Support from the New Jersey State Council on the Arts/Department of State, a Partner Agency of the National Endowment for the Arts.*

## **Nigerian Artist Fatimah Tuggar Describes Her Work in an Artist Statement**

*Don't miss Tuggar's presentation at The Fertile Crescent's inaugural symposium on September 9, and the Rutgers exhibition of her photographs in the Women Artists Series Galleries at the Douglass Library from August 29 through September 28, 2012.*

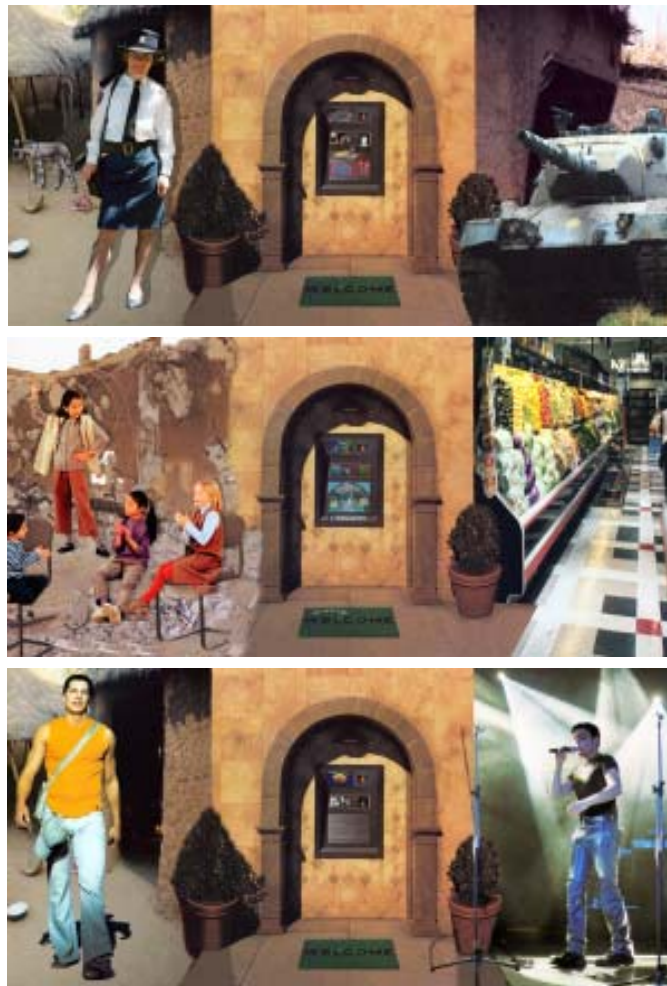
Borrowing from the familiar language of advertisement, popular entertainment, and folklore, also drawing from the experiential, I investigate the cultural and social implications of technology. Technology is both a medium and a subject in my work. I use it as a metaphor for power dynamics to explore how media diversely impacts our realities. Assemblage, collage, and montage have long been central to my method of exploration and expression of ideas.

I employ assemblage, when working with objects, by combining household tools from different cultures with their varying counterparts. I maintain the functionality or utilitarianism of the object so as not to render it mute. This is a way to look into the implications of the juggling act that occurs as we adapt, modify and are modified by, the implements and power systems that define our environments.

In both my computer montages and video collages, I bring together a variety of images to closely examine cultural nuances so that the actual meaning of the work exists primarily in between the elements I bring together. My concern is not to pass definitive judgements on the cultures involved, but to look in between the cultural products and structures as a way to better understand how media technology influences and affects the daily lives of people. I focus on the internal relationships of the individuals within the image, tempered by the surrounding power structures.

For example in the series "Money & Matter," which is made up of nine images that examine the relationship of human beings to capital, on a personal level and from a social perspective, I use entertainment technologies as a vehicle for commentary on various and conflicting histories, journeys and materials in our experience. The symbols and expressions of money exist in relation to matter as both subject and object of what we desire and fear. The tension between the money's power gaming and elements of distraction and the substance of what matters in peoples lives are at the core of this series. I for one know that I am unquestionably implicated in the dynamics of money & matter.

My web based interactive work allows the viewer/participant to choose backgrounds and animated elements to create a collage. The provided backgrounds and elements facilitate the creation of temporary non-linear narratives that can be constructed or disrupted based on the choices made by the participant. Bringing together my own shots and sound recordings with found imagery and sounds, I produce icons, commodities and characterizations, that the participant can use to generate their own ongoing conversation which allows the exploration of these shifting factors. The process of assembling locates the actual content of the work in an interaction that is in constant flux. Therefore, content mainly exists in between the elements that are brought together. This creates a space for combining personal perceptions with these set components to create ongoing conversations, which are in expansive change. This opens up additional spaces for further dialogues that can be both fluid and or resistant.



Title of the Artwork: *Money & Matter Series: Funds & Force, Investment & Innocence, Profits & Proficiency (top to bottom)*  
Date: 2002  
Artist Name: *Fatimah Tuggar*  
Studio Name: *Courtesy of BintaZarah Studio*



## Expanding Africa at the Newark Museum: New Visions, New Galleries By Christa Clarke

South Gallery, on view now through the end of 2012

“African art” does not adequately describe the creative expression of a vast continent. The arts of Africa are as varied as the continent itself, which encompasses over 50 independent countries and thousands of languages. This diversity is reflected in the exceptional works of art now on view in our current exhibition, *Expanding Africa at the Newark Museum: New Visions, New Galleries*.

*Expanding Africa* brings together contemporary and historic works in a range of different media from the Newark Museum’s extensive African art collection. For nearly a century, the Newark Museum has been a pioneer among U.S. museums in the collecting and display of African art. Today, the Museum’s nationally known collection includes nearly 5,000 works representing artistic creativity, past and present, from throughout the continent.

The Museum’s unique collecting history and expansive vision for representing Africa’s rich artistic diversity is reflected in the selection of works on view. They include an exquisite 19<sup>th</sup> century sculpture made for a Chokwe leader, a mid-20<sup>th</sup>-century portraiture by Malian photographer Seydou Keita, a “fantasy coffin” from Ghana in the shape of a cell phone, and a dramatic wall hanging made of discarded metal bottle caps by internationally acclaimed artist El Anatsui.

*Expanding Africa* seeks to broaden conventional ideas about African art while encouraging dialogue about its constantly evolving definition. In the exhibition, works from Africa are presented variously as global, modern, fashionable, innovative, contemporary, historical, and useful. Together, they suggest the multiple ways we can appreciate and understand Africa’s arts. Visitors to the exhibition are invited to share their own perspectives on Africa and its arts in responses that will be periodically posted on the museum walls.

*Expanding Africa* also introduces a major Museum initiative that will result in an expansion and reinstallation of its African art galleries. At 8,400 square feet, the new suite of galleries will triple current space to showcase the Museum’s innovative, audience-centered approach to exhibiting the artistic creativity of this diverse continent. Along with a collections catalogue and other educational materials, the new galleries will impact the way our audiences—adults, families, students, teachers, and scholars—think about, view, and engage with African art.

The expanded galleries are scheduled to open in 2015, marking the Centennial of the Newark Museum’s African art collection. Early support for this transformative initiative has been received from major foundations, including \$1,000,000 from the Andrew W. Mellon Foundation and a \$500,000 Challenge Grant from the National Endowment for the Humanities (NEH). Private donors have also dedicated funding for this project. *Christa Clarke, Ph.D. is the Newark Museum’s Curator, Arts of Africa, and Senior Curator, Arts of Africa and the Americas. Please visit the Newark Museum’s website at [www.newarkmuseum.org](http://www.newarkmuseum.org) for more information.*



Workshop of Paa Joe (Teshi, Ghana)  
**Coffin**, before 2007  
Wood, enamel paint, satin, nails  
Purchase 2007 Helen McMahon Cutting Brady Fund,  
2007.65



Unknown Ndwedwe (Zulu) artist (New Hanover region, South Africa)  
**Bridal ensemble worn by Ntombiyise Mandwandwe Shiza**, 1960s  
Varied materials (plastic beads, leather, cotton thread, cloth, wire, tin buttons, safety pins)  
Purchase 2009 Membership Endowment Fund,  
2009.11.5.1-8

## **Women in Media - Newark**

Women In Media – Newark is an organization that advocates for and educates the public about issues affecting the lives of women using film, video, and new media as their platform. Merging culture and academia, the organization rallies behind female filmmakers who courageously struggle to assume leadership roles in the film industry with their conscious effort to present a balanced image of women, dispelling the stereotypes, and changing the public's perception of women worldwide.

The organization's flagship event is their annual "Women's History Month Film Festival" held over the course of one weekend in March at the Rutgers-Newark campus. A wide array of international independent films by and about women are traditionally screened at this well regarded event. In addition to the film screenings, interviews with filmmakers, panel discussions with experts, and special presentations are offered at the film festival. "Transformations..." the 2013 film festival, will be held on March 7-9 at the Paul Robeson Student Center, Rutgers-Newark campus. The call for entries for film submissions for the festival is available at [www.wim-n.com](http://www.wim-n.com).

WIM-N has just announced their first Women's History Month contest for students aged 16-22 years. "Cell Phone Cinema Contest: Imaging Women...the Immigrant Voice" is an open competition that will focus on student made films from three to seven minutes in duration, exploring human rights women's issues, and the eradication of gender based violence as told primarily by immigrant students of both sexes (high school and college). On Thursday, February 14 from 11am-4pm at the Rutgers Busch Campus Center's Center Hall, WIM-N and CAS will present a talk by the "Father" of Cell Phone Cinema, Karl Bardosh (Kanbar Institute of Film & Television, Tisch School of the Arts, New York University) and a screening of all student created films for the contest. A rubric will be used to assess student entries, with the three highest scoring entries being screened at the Women's History Month Film Festival on March 7-9, 2013. The three high scoring entries will also receive cash awards. Registration information regarding the contest can found at [www.wim-n.com](http://www.wim-n.com). *These initiatives are presented in conjunction with the Rutgers-New Brunswick Center for African Studies and Department of Women's and Gender Studies, Rutgers-Newark's Program of University-Community Partnerships, and with sponsorship from the Centers for Global Advancement and International Affairs (GAIA Centers), Rutgers-New Brunswick and the Office of the Chancellor, Rutgers-Newark. Please contact WIM-N at 973-996-8342 or email [info@wim-n.com](mailto:info@wim-n.com) for more information.*

## **My Wife's Hands, a new African cookbook** By Shikaorsor Ademu-John

*My Wife's Hands* (authored by myself, and published by Awujoh Enterprises), is an African cookbook that is designed to showcase some of Africa's most precious recipe jewels. African cuisine is both delicious and healing - researchers and enthusiasts have studied the healing properties. The book offers pictorials accompanied by detailed recipes which unveil the secrets, methods, and essence of African cooking. The measure of a chef's ability and creativity in West Africa is described by the works of his or her hands. Check [www.awujoh.com](http://www.awujoh.com) for digital displays of African life and short videos on the preparation of some of the cookbook's recipes.

## **Asare's Den Restaurant Has Reopened!** By Carl Bampoe

Asares's Den Restaurant ([www.asaresdenrestaurant.com](http://www.asaresdenrestaurant.com)), owned and operated by myself (I am a Rutgers University alumni, class of 1993) recently finished its renovation to add a dance floor and lounge. This eclectic restaurant, which encourages an open and relaxed atmosphere in a well lit space with ambiance, is located at 855 Hamilton Street in Somerset, New Jersey and features art, clothing, jewelry, and doors from Ghana. West African, Caribbean, and Soul Food dishes are served. The West African menu includes jollof rice, red-red (fried plantain and bean sauce), kenkey and fish, kelewele (deep fried and heavily spiced plantain), and shito (hot pepper sauce). Come dine with us and enjoy wonderful food and music from West Africa, the Caribbean Islands, and the South. We are a BYOB establishment open Fridays only from 7pm-1:30am.

## FRIENDS OF AFRICA

### Conserving San Heritage and Languages: Communities, NGOs, and Linguists in Southern Africa By Megan Biesele

My February 17, 2012 lecture for the Rutgers Anthropology Department was an overview of 25 current San heritage conservation and language development projects, covering 15 different Khoisan, or "click", languages. It began with an account of the project I founded with Ju/'hoan San people, the Ju/'hoan Transcription Group (JTG) that has been active in northern Namibia since 2002. This project deals with Ju/'hoan-language materials, ranging from folklore and oral history to contemporary political rhetoric, recorded in Botswana and Namibia between 1970 and the present. I outlined the history of the JTG and how it grew out of the Nyae Nyae Village Schools Project (VSP) of 20 years ago. Our original inspiration for both the VSP and the JTG came from the !Xam San people who, with the linguists Wilhelm Bleek and Lucy Lloyd, undertook the first such documentation project in Cape Town well over a century ago.



Community and scholarly activism in regard to indigenous languages, especially endangered ones, is increasing around the world. Some language projects in southern Africa are community-based, while others are scholar-initiated, or run by NGOs. Because of recent advances in technology, even the smallest projects can, with minimal equipment, send and receive information and post archives online. My inventory provides a baseline to increase awareness and support for all of these projects.

My major example in the presentation covered the Ju/'hoan Transcription Group I helped to found and continue to work with in Namibia. This community-based language documentation project is set near the border between two countries, Namibia and Botswana, where the Ju/'hoan language is spoken. It grew out of an effort at mother-tongue education and literacy, the Nyae Nyae Village Schools Project (VSP), which had been going on since the time of Independence in Namibia (1990). The VSP, under the guidance of linguist Patrick Dickens, produced a practical orthography, a dictionary, a grammar, and Ju/'hoan-language curriculum materials based partly on sound recordings I made since 1970 in both Botswana and Namibia. The large collection of recordings, most originally analogue, has all been digitized and now forms the basis for an ongoing transcription and translation project, with many elderly Ju/'hoan raconteurs and six to eight Ju/'hoan trainees selected and partly supported by the local Ju/'hoan community organization, which is called the Nyae Nyae Conservancy.

Since 2002 the Ju/'hoan Transcription Group (JTG), a group of computer-literate Ju/'hoan people who were in the first group of teachers trained by the Village Schools Project, have trained as transcribers. They have moved during that time from a simple ExpressScribe dictation program to state-of-the-art ELAN transcription software and from solar-powered to (part time) electricity-powered laptops. By the end of 2011 they had completed the transcription of several hundred sound files ranging from folklore, oral history, and healing narratives to records of local meetings, and had been hired to process many sorts of Ju/'hoan-language material for many purposes, such as anthropological interviews and educational surveys. Now calling themselves the Ju/'hoan Transcription Group and poised to register with the Namibian Ministry of Trade & Industry for work on the national level, they have persevered to a kind of professional status through a situation that has presented many obstacles--practical, social, and political—over time. The Ju/'hoan Transcription Group of Tsumkwe, Namibia, including transcribers /Ai!ae Fridrick /Kunta and /Ui Charlie N!aici shown above (the symbols in their names indicate clicks), now is also beginning to mentor some of the other language-documentation projects starting in southern Africa.

*Anthropologist Megan Biesele is the Director of the Kalahari Peoples Fund ([www.kalaharipeoples.org](http://www.kalaharipeoples.org)).*

## **Program Manager Robin Chapdelaine's Visit to The African School of Economics in Benin**

In May 2012, I traveled to Benin to visit the future site of The African School of Economics. Set in Abomey-Calavi, the campus is located in a beautiful area that is surrounded by tropical vegetation. I am working with Dr. Léonard Wantchékon, Professor of Politics at Princeton University, to launch this amazing initiative. The ASE is scheduled to open during fall 2014 and has already solidified seven global academic partners. The ASE is a graduate university that will offer six Masters Programs: Master in Business Administration (MBA), Master in Public Administration (MPA), Executive MBA and MPA (EMBA and EMPA), Master in Mathematics, Economics and Statistics (MMES), and Master in Development Studies (MDS) programs. (Please visit us at [www.africanschoolofeconomics.com](http://www.africanschoolofeconomics.com) and like us on Facebook.)

The ASE is an expansion of the Institute for Empirical Research in Political Economy (IERPE). IERPE is a not-for-profit institution that specializes in training and empirical research in the evaluation of public policy. During my stay, I observed the IERPE research team at work. They are currently conducting research for a project that maps the social mobility of the descendants of the first students who attended Catholic Schools in Benin. The IERPE staff and researchers are dedicated to enhancing the quality of research and training on the continent. I truly enjoyed meeting and working with the entire team.

Benin is a culturally rich region and I appreciated every aspect of my visit. I enjoyed the diversity of the local markets. From the crafts to the fabric, the creative and artsy atmosphere dominates the bazaars. The food was wonderful and I especially relished all of the seafood options. The local music is one aspect of the local culture that completely caught my attention. I am so thankful for the opportunity to take the trip and I can't wait to visit again.

### **The Newark African Commission** By Dosso Kassimou

Created in August 2007 as part of City government, the Newark African Commission promotes policies and awareness of issues concerning the cultural, social, economic, political, educational, health, and the general well being of Africans, African Americans, and the African Diaspora. It also functions as a vehicle for revitalizing, reconnecting, and strengthening the African global cultural, social, and intellectual heritage. The executive leadership of the Commission is composed of seven members, all appointed by Newark Mayor Cory A. Booker with the sanction of the City Municipal council. Currently the African Commission is led by Mr. Dosso Kassimou, who was appointed by Mayor Booker as the first Chairman of the organization.

To this end, the Newark African Commission formed a partnership with the City of Newark's Office of Community Engagement, United Way of Essex and West Hudson, and the International Institute of New Jersey and hosted, "Information Forums for the African Community" on June 23, 2010. This important and informative forum helped to educate local African immigrants about various types of services and assistance available to them, including: social services, immigration and citizenship issues, employment training, and individual and family counselling. Further, fostering knowledge and understanding throughout the Diaspora is an ongoing reality within the culture of the Newark African Commission.

On April 29, 2010 the NAC coordinated the signing of a Sister-City Agreement between the City of Newark and Abomey-Calavi, in the Municipal Council Conference Room. Mayor Booker, members of the City of Newark's African Commission, and Patrice Guede, Mayor of Abomey-Calavi in the Republic of Benin, signed this agreement to open cultural and trade exchanges between the two cities, and to help unite the African communities of Benin and the African Diaspora.



In 2011 the African Commission under Dosso's leadership conducted a humanitarian relief drive for the Ivory Coast during the Civil War and also advocated alongside the late Congressman Donald M. Payne on behalf of the Liberian immigrants in the United States on the Temporary Protection Status visa program and protested against a possible mass deportation of African immigrants. The NAC has sponsored flag-raising ceremonies and receptions celebrating the independence anniversaries of Ghana, Sierra Leone, Nigeria, Guinea, Ivory Coast, and more with official guests from the various consulates and embassies. Every year the Commission partners with the Africana Institute at the Essex County College to host the "Bridging the Gap" symposium, which includes trade discussions, social empowerment, the dismantling of stereotypes, and an opportunity for the clarification of misunderstandings among African descendants.

On August 19, 2012 the Newark African Commission hosted its Annual African Diaspora Festival at Lincoln Park in downtown Newark. The event included an African marketplace, stage performances, a fashion show, food, music, dance, art, culture, and special guests such as the African Diplomatic Corps, local politicians, and traditional leaders from the continent of Africa.

The Newark African Commission does not charge a membership fee, and encourages everyone to join the organization. For more information, please contact the Commission by phone (973-849-5209/ 862-218-3951) or online at [www.africancommission.org](http://www.africancommission.org).

### **"Whispers of the Phantom Public: Combatting Rumors in Mubarak's Egypt"**

By Benjamin Koerber (Middle Eastern Studies, University of Texas at Austin)

It wasn't true; neither was it completely false.

In late August of 2007, a rumor swept through the cafes, newspapers, blogs, and living rooms of Cairo that President Hosni Mubarak, 79, had died of unknown causes. There was confusion: images of the leader in state media seemed fuzzy with the dust of the archive, and denials issued by the American Ambassador, the Grand Imam of Al-Azhar, and a phalanx of government spokespeople served only to raise the volume on the story. The First Lady appeared on television to threaten nameless "rumormongers," but talk of the president's death continued unabated, fueled at once by the oblique hope of release from nearly 30 years of social and political malaise, and the often violently suppressed anxiety about an Egypt without Mubarak.

Into September, text messages and Twitter feeds nourished the rumor with more lurid details, including the nature of the president's illness and the advanced psychosis – and perhaps sexual deviance – of his wife and son. To the regime, the noise had become unbearable. On September 4, prosecutors for the State Security Court singled out opposition journalist Ibrahim Isa as the original author of the rumor, charging him and three other editors with publishing reports "likely to disturb public security and damage the public interest."

It was not the first time the Egyptian state had attempted – and failed – to put an end to a rumor. It is known that the Nasser regime, eager to maintain its seamless metanarrative of revolution and development, had condemned alleged "rumormongers" to hard labor ('Atiyyat-Allah, 1954). More recently, in June 2006, a bill in parliament aimed to establish what it called "The National Authority to Combat Rumors." It was defeated – after an official at the Ministry of Interior explained glibly that "combatting rumors" was among the duties already carried out by the security services.

Such events, and the texts that helped mediate them, are among the many cultural and literary forms I analyze in my dissertation, *The Aesthetics and Politics of Rumor in Modern Egypt*.

I examine the images, rhetorical strategies, and figurative language deployed by novelists, bloggers, sociologists, religious scholars, and politicians as they read and respond to rumor as a promiscuous text, a text that is everywhere, and often without an author. One chapter of my dissertation – which I had the opportunity to outline in my talk – investigates the anxieties that the outbreak of rumors arouses in authoritarian regimes, and how they locate the author of rumor: a “phantom” invariably drawn from the stock of character types who haunt the social imaginary.

After publishing my dissertation, I hope to develop this into a larger project in dialogue with the many literary and cultural traditions represented in the Department of African, Middle Eastern, and South Asian Languages and Literatures and African Studies. A special thanks is due to the faculty and staff of AMESALL for their generous hospitality, as well as to all those who attended my February 1, 2012 talk, for their helpful suggestions!

### **UNAMA Celebrates the International Day of the African Child**

By Pearl Mashabane, Vice President, The United Nations African Mothers Association

The United Nations African Mothers Association (UNAMA), hosted the International Day of the African Child (DAC) on June 16, 2012 at the U.N. Church plaza, New York City. More than 60 children aged between 10 and 20 years and other community members attended the event to raise awareness on the plight of African children and also to celebrate their achievements, talents, and potential.

The DAC was initiated by the Organization of African Unity (OAU), in 1991 in commemoration of the 1976 historic march in Soweto, South Africa, when thousands of African school children marched to protest the inferior quality of their education and to demand their right to be taught in their own language when the apartheid regime wanted to impose Afrikaans as a compulsory medium of instruction.



This year’s theme was entitled, “The Rights of Children with Disabilities: the duty to Protect, Respect, Promote and Fulfill.” It was chosen by the African Committee of Experts on the Rights and Welfare of the Child, who stated that, “children with disabilities are generally hidden in Africa, and therefore their plight is often ignored and disregarded in national policies and legislation.”

The event’s keynote speaker was Dr. Batue Ladak, M.D., a Harlem Hospital pediatrician specializing in neuro-development disabilities. Dr. Ladak gave an insightful presentation on the various forms of neurological disabilities and how African immigrant families are affected. She elaborated on the diagnosis and treatment modalities for ADHD and autism, on the various psychosocial and political factors that impede early treatment, and on the placing of children in suitable rehabilitation and learning programs. She stressed the importance of social advocacy for these children in schools and the importance of promoting inclusiveness in social settings. The African Union Ambassador to the United Nations, Mr. Tete Antonio, also gave a brief overview on what member states are doing to fulfill their obligations towards improving the lives of African children and those with disabilities.

During the event, the lessons of the day were put into practice when the children in attendance participated in diversity exercises to help them be aware and accepting of children who are differently abled in their communities, thus making them early advocates against inequalities. The

rest of the day was celebrated through music and poetry rendered by the children, as well as lunch and networking opportunities.

UNAMA is a non-profit, non-political humanitarian organization, established in 1984 in New York City, in response to a series of escalating natural and political crises on the African continent that were having catastrophic effects on the lives of women and children. The organization's membership is comprised of African women in the U.N. system, as well as friends who share the same goals and objectives of the organization to work towards alleviating socio-economic problems, to project a positive image of Africa, and to highlight the needs, concerns, and aspirations of Africa and its people. Since its inception, UNAMA's projects and fundraising efforts have provided assistance to numerous programs for women and children in various countries of the African continent.

UNAMA's next major event will be a fundraising luncheon held annually in December. For more information visit [www.unitednationsafricanmothers.org](http://www.unitednationsafricanmothers.org) or email [contact.unama@gmail.com](mailto:contact.unama@gmail.com). In the photograph Emerseson Sampaio, a student from Angola, is pictured on the left, I am in the middle, and Lulu Mero, a student from Tanzania, is pictured on the right.

### **Two Teens Travel to Ethiopia to Tackle Obstetric Fistula** By Adeiyewunmi Osinubi

Adeiyewunmi (Ade) Osinubi and Yoonyoung (KT) Choi (pictured below) appear to be everyday teens. Ade, of Nigerian descent who resides in Somerset, New Jersey, enjoys playing the flute, traveling, web and interior design, and photography. KT, a Korean born resident of Dallas, Texas,



enjoys playing the harp and piano, filmmaking, photography, traveling, and figure skating. The girls are tenth grade students at the Groton School in Groton, Massachusetts.

But Ade and KT are anything but ordinary. In 2011, the girls learned about a condition called obstetric fistula, a medical condition that plagues approximately two million women in Ethiopia. Within months of hearing about it, Ade and KT decided that they would make a difference in the lives of women afflicted with this condition.

Almost unheard of in the United States, obstetric fistula plagues approximately two million women in Ethiopia, Africa. It is caused by prolonged and obstructed labor in women with little or no access to skilled medical care during the delivery of their babies. Many of these women are in labor for up to 48 to 72 hours or more, resulting in the loss of the baby in almost all cases and serious injuries to the birth canal. These birth-related pressure injuries cause an abnormal connection between the woman's genital tract and the rectum and/or bladder (rectovaginal and/or vesicovaginal fistula) and may damage nerves in the birth canal area, causing chronic pain.

The effects of obstetric fistula are devastating. Chronic fecal and urinary incontinence, social isolation, and severe infections control the lives of these women. The women plagued with obstetric fistula are considered to have evil spirits. Their husbands, families, and friends often abandon them. The afflicted are often relegated to a small hut where they spend the rest of their lonely and painful days.

To alleviate the suffering of women afflicted with obstetric fistula, Ade and KT started the Iris Fistula Project (IFP) to raise the resources necessary to assist fistula victims with recovery from their obstetric injuries. The inspiration for IFP is the Iris flower which symbolizes rebirth and renewal - the essence of what Ade and KT hope to accomplish in the lives of these women by enhancing rehabilitation and reintegration into their communities following fistula repair surgery. For more information about this project, please visit [www.irisfistulaproject.org](http://www.irisfistulaproject.org).

IFP is affiliated with the Healing Hands of Joy (HHOJ) Foundation which was co-founded by Allison Shigo, Emmy award winner and co-producer of *A Walk to Beautiful* - a documentary based on obstetric fistula. Ade and KT's goal is to raise the money needed to support the HHOJ Mekelle Center in Ethiopia, which provides rehabilitation and safe motherhood ambassador training for women who suffer from obstetric fistula.

The teens plan to travel to Mekelle, Ethiopia to produce a short documentary about obstetric fistula. The girls plan to spend three weeks working with women recovering from fistula surgery at the Healing Hands of Joy (HHOJ) post-fistula rehabilitation center, in Mekelle, Ethiopia. They are determined to let the world know about this treatable medical condition.

Funding goals include support for their trip to Ethiopia, and support for ten women to undergo fistula rehabilitation & microfinancing for successful reintegrating back into their society. Each woman will be allocated \$350 for post-fistula surgery rehabilitation and \$150 micro-financing to start her own business.

The teens have taken strides to achieve their goal. Well-prepared for seeking out funding opportunities, they applied for two competitive scholarships at the Groton School, in Groton, MA. For their efforts, Ade and KT received a \$1,700 Groton's Opportunity for Leadership Development (G.O.L.D) Grant, and were also named John Endicott Lawrence 1927 Global Issues Scholars (an award of \$1,900) for their project. They also received \$600 corporate sponsorship from Professional Disability Associates, Portland, ME.

Your financial support will help to provide rehabilitation services and safe motherhood ambassador training to women who have undergone fistula injury repair surgery. The women's lives will be forever positively impacted by your generosity. The safe motherhood ambassadors in turn go out into their respective communities as peer educators and advocates for prenatal care in their villages, thereby preventing other women from becoming victims of child birth-related complications including the loss of a baby and a devastating fistula injury from obstructed labor. In other words, your one time gift has eternal value.

To make a tax-deductible donation to support this project, you can donate online at: [www.healinghandsofjoy.com](http://www.healinghandsofjoy.com). Or you can make a check payable to: Healing Hands of Joy Foundation. Please mail the check to: Ade Osinubi, 33 Fourteenth Street, Somerset, NJ 08873.

*Prolonged labor from inadequate access to skilled obstetric care causes devastating fistula injuries and lifelong suffering in two million Ethiopian women. To learn more about the safe motherhood ambassador training, rehabilitation, and reintegration work that is ongoing at the Healing Hands of Joy (HHOJ) Mekelle Center, please visit [www.healinghandsofjoy.com](http://www.healinghandsofjoy.com).*





## **Information and Communication Technologies and Virtual Organization Enabling Collaborative Research and Mentoring of African Scientists by African Diaspora Members**

By Hamadou Saliah-Hassane

*Hamadou Saliah-Hassane is a professor of informatics and computer networks at TELUQ Université du Québec. He has summarized below the presentation that he gave at Rutgers on March 22, 2012 entitled, "African Education in a Digital Age." The lecture was sponsored by CAS, the Department of African, Middle Eastern, and South Asian Languages and Literatures, the "Technologies Without Borders: Technologies Across Borders" Series organized by the Centers for Global Advancement and International Affairs, and the Graduate School of Education's Department of Learning and Teaching.*



### Introduction

The virtual organization is made up of individuals, businesses or entities that have all accepted to work together, through the computer network, towards such objectives as developing capabilities in Africa through collaborative research. Indeed computer network interconnectivity technology favors the use of distributed systems. These systems have a high potential for applications in many areas, among them online learning and collaborative research work by teams working at remote locations. This presentation is based on experiences with collaborative research on information and communication technologies that involved participants from Northern and Southern countries over a period of several years.

### Virtual Organizations

For both individuals and institutions, the purpose of forming a virtual organization is essentially to share human and material resources. What is gained is a reduction of the costs of exchanging expertise. As for teaching and research, no institution can acquire and maintain all of the infrastructure and equipment needed to train its students. The facilities, for their part, are unable to recruit in isolation to ensure that all the topics to be taught are indeed covered, while keeping up with the increasingly rapid technological development that requires frequent upgrades of scientific and industrial instruments as well as computer software. In addition to requiring a secure, upgradeable computer platform that is accessible and customizable to individual needs, a virtual organization, to be successful, depends on a commitment on the part of all partners to participate in cost and burden sharing, knowledge sharing and defining of the roles that each participant has to play. The mechanism for cooperation and/or collaboration in the organization must also ensure that the partners all remain autonomous. Some criteria have been established to ensure the success of the business, as may be seen in the case studies presented, through inter-institutional agreements or conventions that observe the research policies of each participating organization.

### ENJEUX, an Evolving Environment for Multiple Uses

Our research team contributed to the development of the ÉCHO and ENJEUX tools. These software applications provide the means to hold several conferences, simultaneously and in real time, on several different sites.

### Technology Transfer in Africa Using Information and Communication Technology

Now that we have described some useful examples of the functionalities of the environments that we have designed and put into work, we will briefly describe a few of our strategies for deploying and using these technologies with the objective of reinforcing research capability in Africa and mentoring young African Students from our host countries.

### Reinforcement of Engineers Capabilities in Africa

From 2006 to 2008, we conducted a project supported by the Institute of Electric and Electronics Engineers (IEEE) Foundation to reinforce capabilities in Africa, entitled Mainstreaming Engineers

in Africa. IEEE is an internationally recognized professional organization with several thousand members. This activity was achieved in the framework of our volunteer actions for this organization. The objective of our project is to include our colleagues in Africa in certain IEEE activities by organizing videoconferencing sessions. Some of our colleagues in Africa, then, participated, from remote locations, in virtual symposia using the remote collaboration environments described in the preceding sections. Another project carried out, thanks to the IEEE Education Society Grant, in collaboration with our colleagues of Next Generation Networks and Services Research Team (NGNS), has the objective of partially financing the expenses related to publishing in academic journals and expenses tied to travel, in Africa, by young researchers, to take part in symposia that deal with research on the next generations of networks. This reinforces our conviction that the success of communication technologies depends on how they are used. This passage serves quite simply to show that through our presence in professional or institutional organizations abroad, we were able to make a contribution, through technology, to the rapprochement of the African Diaspora to Africa and to the sharing of knowledge at a low or decreased cost.

**Supervision of a Remote Medicine Dissertation Using Information and Communication Technology**  
This section of our presentation also gives us the opportunity to describe briefly an enriching experience involving remote supervision of a doctoral dissertation in remote medicine. In a word, working with the ENJEUX environment (described functionally in the preceding sections), we were able to offer both communication services for supervision of a dissertation, and the tool used by the doctoral candidate, Marianne Laurent Kouawo, to test her hypotheses and defend, in 2007, her dissertation, entitled *Télé-médecine au Niger* (Remote Medicine in Niger: Experimentation in Remote Radiology) with a geographically distant jury.

**Conventions for Cooperation and Co-supervision of Masters' Theses and Doctoral Dissertations**  
Environments for remote learning, collaboration in synchronous mode and online laboratories allow us to offer computer services or computerized services from remote locations. We believe that to formalize technology transfer activities through training achieved by means of remote research using information and communication technology, the virtual organization that we discussed at the beginning of this presentation needs to commit to supporting these promising, but isolated, actions by signing institutional conventions of cooperation and getting involved in co-supervision of dissertations and theses. Conventions and collaboration agreements have given us the means to bring students and colleagues from the Diaspora (or working in other universities or research centers in Africa) into our laboratories, physically or virtually. These agreements also facilitate our mobility in the framework of various existing programs, such as TOKTEN—part of the UN program for development—or the program called *Diaspora Amérique du Nord* (Diaspora North America) managed by the Agence universitaire de la francophonie (AUF), which is the agency that provided us with a subsidy for assistance with research at the Tunisian technological institutes.

## Conclusion

In this presentation, we suggested that national and international organizations that are responsible for managing higher education and research, industries, research centers, and members of the African Diaspora come together to form a virtual organization to support, through research, conventional or volunteer actions directed towards Africa. We also presented technological tools that could provide support for collaborative, remote research activities. These tools, once adapted, could be used for ordinary purposes or in emergency situations. They could therefore bring the Diaspora closer to Africa and serve to coordinate the numerous volunteer actions that have been undertaken in isolation. Finally, we addressed a few cases in which information and communication technologies were used for remote collaboration, supervision, and training.

## Princeton University's Alden Young Examines the History of the Sudanese Economy



My dissertation entitled, *Accounting for Decolonization: The Origins of the Sudanese Economy, 1945-1969*, examines the inner workings of the Sudanese financial and economic bureaucracy. Sudan provides the historian with a unique vantage point on the process of decolonization. During the struggle for independence British and Sudanese officials found themselves confronted with the dual task of defining the political boundaries of the soon to be independent state while also trying to carve out a Sudanese economy that was distinct from the British and Egyptian economies with which it was tightly integrated. This challenge was made more difficult, because the institutions that tied the three economies together were numerous, but power was diffused. This point can be illustrated by a quick look at the institutions involved in managing the country's financial affairs. Take the example of currency, during the early 1950s Sudan used Egypt's currency, but possessed its own fiscal authority and stored its reserves in British banks.

So why am I writing a dissertation about economic planning and not the post office or police? My short answer is that economic planning provides us with a unique lens on the late colonial and post-colonial African state. And although I recognize that many definitions could be offered about the nature of the African state: I want to argue that the late colonial and postcolonial Sudanese state should be thought of as representing the institutionalization of shifting elite bargains. Some of those elites were located within Sudan, and some of those elites transcended Sudan. However economic planning is a useful site from which to investigate the nature of the state, because it tracks the evolution of those bargains, bargains that were formed as a result of the repeated attempts of a cadre of bureaucrats to describe the terms on which others would be allowed to participate in the economy. In the process, as the state apparatus struggled to encapsulate the economy, the state solidified itself.

From 1946 until 1969, the quest to centralize authority in Khartoum remained a constant element within Sudanese planning. However "the ideal relationship" between the state and society, which the planners sought to encapsulate shifted over time. Planning became associated with the competence of bureaucrats both individually and collectively. The different ways in which bureaucrats and the elites they represented sought to legitimate their authority partially determined whether the plan was written in a more or less inclusive manner.

My dissertation draws on archival materials I gathered in Khartoum, London, at the University of Durham, and in Washington D.C. I make extensive use of both Arabic and English language sources produced by governments and international organizations in an effort to reconstruct the decision-making process of top Sudanese and British officials as they struggled to create a national economy to coincide with the independent Republic of Sudan. In conclusion, the interaction between the challenge of defining the nation and building an economy set the terms for the Sudanese state's development from independence until the present.

*Alden Young is a Ph.D. candidate within the Princeton University Department of History and a Princeton Institute for International and Regional Studies dissertation writing fellow. He will defend his dissertation in fall 2012. He is on the right in the picture above, beside his friend Osman Saleh in Al-Amarat in Khartoum, Sudan.*

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