

# CENTER FOR AFRICAN STUDIES

Rutgers, The State University of New Jersey

**NEWSLETTER: FALL 2009, VOLUME XIV**

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### NEWSLETTER

Ousseina Alidou.....Editor  
Renée DeLancey...Content, Layout, Design

Rutgers University's Center for African Studies, Office of Undergraduate Education, and Department of History proudly present

## An African Movie and Dialogue

### UMM KULTHUM: A VOICE LIKE EGYPT

Michal Goldman (Egypt; 1996); English and Arabic, English subtitles

Date and Time: Wednesday, November 4, 2009 at 7pm

Place: Graduate Student Lounge (College Avenue Campus)

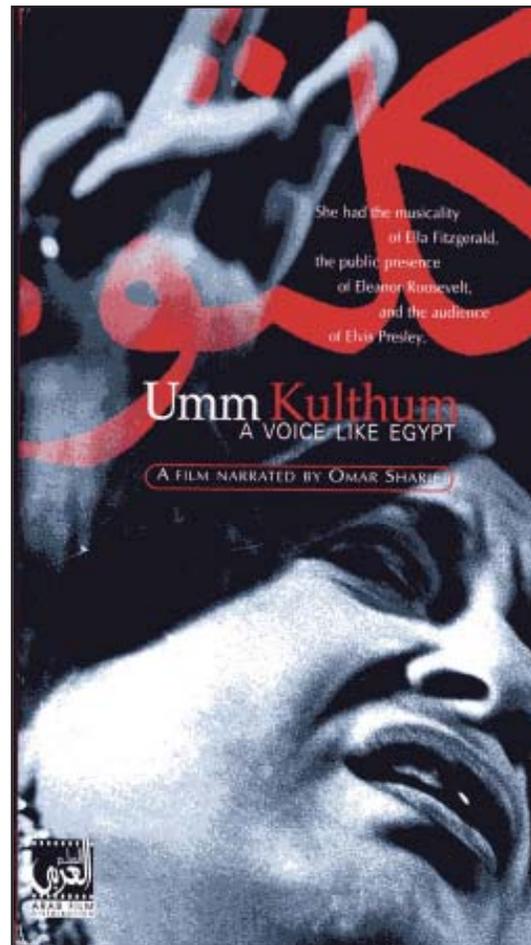


image credit: Arab Film Distribution

### PLEASE CONSIDER MAKING A DONATION TO CAS!

Checks should be made payable to the Rutgers University Foundation, with "Center for African Studies" indicated on the memo line. Please mail your check to CAS at the address on the back of this issue. For online donations please visit [ruafrica.rutgers.edu](http://ruafrica.rutgers.edu). If you require additional information contact CAS: 732-445-6638.

## Letter from Outgoing Director, David McDermott Hughes

Dear colleagues and friends:

I want to take the opportunity – my swan song, as it were – to report on one of the most intriguing conversations in which I have participated as an academic. As you know, the Center for African Studies co-sponsored a conference in February under the title “The professor and the spy: area studies and the politics of global security.” In part, we organized the event in order to reiterate Africanists’ long-standing policy of non-cooperation with U.S. intelligence agencies and with the military. In recent years, the federal government has devised new funding mechanisms designed to entice us into (often secret) collaborations. The conference helped explain our rationale for rejecting such offers. At the same time, some of the invited speakers suggested other ways of engaging with the CIA, the Defense Department, and so on. These are arguably the most powerful agencies in the world. To the extent that academics play any role at all, it might be possible to find ways of speaking truth to power.



Chris Chetereka (left), a School of Social Work 2008-2009 visiting scholar from Lesotho, poses with David at CAS

In that spirit, I returned call in May from BAE Systems, a leading private military contractor. The firm had contacted all of the Africanist cultural anthropology faculty at Rutgers, and I pursued the contact in that capacity (rather than as director of the center). I was eventually put into direct communication with Dr. Eric Silla. Silla heads the fledgling Social Science Research Center of Africom, the U.S. military command structure for Africa, actually based in Stuttgart, Germany. This group will organize teams of junior social scientists to undertake missions of varying durations. As Silla explained, a military training exercise in Mali would hire a country specialist to inform the army of local social conditions. Similarly, in advance of a navy visit, social scientists might survey needs in the given port town and identify development projects to be supported. To me, much of this sounded like USAID work, and, indeed, Africom aspires to implement social projects of one kind or another. A little later in the conversation, though, Dr. Silla sketched a role for social scientists that resembled intelligence gathering. A researcher, for instance, might investigate Africans’ perceptions of the U.S. government and of their national government. In the grandest terms, the Social Science Research Center seeks to assess the causes and dimension of instability across Africa and to inform the U.S. military of the same.

After this introduction, I asked a number of questions. How would a researcher identify him or herself while on mission, I queried? Dr. Silla responded that one would refer to oneself as “deployed in support of Africom’s mission as a contractor.” The Social Science Research Center has not developed any mechanisms for ethical reviews. At this point, as the BAE Systems “minder” interrupted to announce that time was running out, I turned the tables. I explained to Dr. Silla that I would definitely not work with Africom. Moreover, he should not expect any trained, serious social scientist to do so for at least three reasons:

1. Introducing oneself as “deployed in support of the U.S. military” will not generally open doors towards fruitful data collection in Africa.

a contract with Africom (and possibly during one). Such protocols probably prohibit continuing research relationships with informants and sites first contacted while employed by Africom.

3. Anthropologists, in particular, hold in highest esteem the interests of field subjects (as per the American Anthropological Association Code of Ethics). Africom and those who work with it support the national interests of the United States. The mismatch in priorities cannot always be bridged.

I barely managed to convey this information to a (much sobered) Eric Silla before BAE Systems shut down the call. "We have a hard stop here," the man bellowed.

Partly in response to my personal plans for this call, the CAS Executive Committee also took up the issue of military work. It proposed – and the membership endorsed – the following statement:

The Center for African Studies does not collaborate with military or intelligence agencies of any government in any fashion. Our mission - to develop and disseminate knowledge regarding Africa and Africans - cannot be reconciled with either the goals, the methods, or the structure of such institutions. We urge our members and the bodies to which we belong to adopt a similar principle.

As the foregoing may suggest, this has been an exciting year for me. I want to express my gratitude to the center for allowing me to hold its reins. As I mentioned to some of you, this is an intellectual and political community like none other at Rutgers. It has left me more than fulfilled – and with much to reflect upon while on sabbatical. I am particularly indebted to Renee DeLancey and Rick Schroeder for extraordinary contributions to the center during 2009-2010. It has been a pleasure working with you. Ousseina, I look forward to what promises to be an inspired directorship from here on out.

Best wishes and stay well,

A handwritten signature in black ink, appearing to read "David M. Hughes". The signature is stylized and cursive.

David M. Hughes

## Letter from Incoming Director, Ousseina Alidou

I first would like to thank David Hughes for a great contribution to CAS during his tenure and wish him and his family an enjoyable sabbatical in Trinidad.

Since I joined the Center for African Studies in 2000, I have been involved with the promotion and coordination of the Program in African Languages and Literatures, with the attendant responsibility of serving in the CAS Executive Committee. Now that African languages have become part of the Department of African, Middle Eastern and South Asian Languages and Literatures (AMESALL) and fall under the supervision of a new language coordinator from next academic year, I can focus on my role as the Director of CAS and on my commitment to building upon the inter-disciplinary and trans-disciplinary vision of the intellectual mission of CAS. I will therefore continue with the efforts of my predecessors in advocating for the study of Africa within the Rutgers School of Arts and Sciences and the professional schools.



(left to right) Igbo Chief Titus Osuagwu, Albert Ayeni, Ousseina Alidou, and Hon. Okems Okemezie

The trans-disciplinary approach agenda will also be important in defining CAS' participation in the 2009-2011 Global Initiatives theme on "Ecologies in the balance?" proposed by the Dean of International Programs. As the work of Dr. Wangari Maathai, the Nobel Peace Laureate exemplifies, the ecology question in Africa has always been trans-disciplinary, bringing together concerns from the natural sciences, social sciences, the humanities and professional schools. The international renewed interest in the natural sciences in Africa by the scientific community is a great window of opportunity for this trans-disciplinary engagement at Rutgers University. CAS faculty have made their marks through their great scholarly contributions in the history of environmental and health resources management in Africa and their contemporary political and social implications and we are willing to work very closely with Rutgers colleagues from the natural sciences to promote initiatives on science in Africa that foster exchange and collaboration with scientists working in African universities and science and technology institutes. The Rutgers partnership with President Emmett Denis of the University of Liberia (and a Rutgers scientist) is an excellent model of possibilities. Renee DeLancey and I look forward to receiving suggestions and support from colleagues in all fields at Rutgers dealing with Africa aiming at strengthening our study of Africa and fostering strong ties with African institutions. This support is crucial for the programming of CAS events. We thank Professor Eric Garfunkel, Chair of the Department of Chemistry, for reaching out to CAS and his commitment to increase the visibility of natural science faculty and projects under the CAS rubric.

I am very pleased to inform you that CAS, AMESALL and many more co-sponsors are planning a conference entitled, "*Crossroads: Language, Literature and Migration in Africa*" on February 25-27, 2010 in the Rutgers Student Center's room 407. The conference description and tentative schedule are attached herewith for your information. The forum is an opportunity to bring together leading scholars from around the world to explore the complex intercultural convergences of linguistic and literary phenomena from Africa, the Middle East and South Asia that have taken place over the centuries within the African social landscape.

The conference is primarily intended to support the vision and efforts of the newly created AMESALL department. Though the department has three regional components, its greatest strength and most original contribution lies in research and courses that seek to focus on their

deep and rich intersections in the cultural arena and in the study of the three areas from a comparative perspective.

The conference will also provide an opportunity to the faculty and students of AMESALL to enter into dialogue with noted scholars from around the world in its bid to horn its programmatic mission and structure. There will be a round table session that will require conference participants to reflect critically on the vision of AMESALL and its broad goals and objectives. The conference will take place in the spring semester of 2010 in which AMESALL will launch its foundational course for majors and minors: "Crossroads: Classical Literatures of Africa, the Middle East and South Asia." Students enrolled in the class will be required to attend the conference as a way of exposing them to the various ways of "seeing" and understanding the academic world of AMESALL. Given the many benefits of this conference to the Rutgers academic community and the international exposure that it will provide for AMESALL and Rutgers at large, we hope that you will strongly encourage your students across the humanities, social sciences and sciences to attend.

Rutgers has made important new hires of scholars working on North Africa and Islamic cultures and societies (AMESALL, art history, English, sociology, and women's and gender studies). This is a significant development for CAS in its dedication to the study of Arabic language, Islam, and Islamic cultures and societies across the Africa continent. I am committed to fostering programming within CAS that will continue the promotion of the study of North Africa and Islamic cultures and societies in Africa. With this spirit, CAS will join the Institute for Research on Women in organizing a symposium on gender and islam in Africa, to be held at Rutgers on Wednesday, October 14, 2009 at 4:30 p.m. in the Ruth Dill Johnson Crockett building's first floor conference room. This is a theme that is relevant to AMESALL as well as other units interested in gender and global religious transnationalism from a multi-disciplinary perspective. We thank Professor Dorothy Hodgson for hosting this great event. Renee DeLancey and I would like to take this opportunity to welcome new faculty, graduate and undergraduate students and friends interested in the study of Africa.

Outreach is a very important component of the CAS mission. We welcome any community-oriented initiatives tied to Africa conceived by the African immigrant communities of New Jersey and/or by Rutgers units that will strengthen relationships leading to the development of service learning opportunities. We thank Dr. Albert Ayeni from the Department of Plant Biology and Pathology (School of Environmental and Biological Sciences) for his continued outreach contributions in Africa and for introducing CAS to organizations from the African immigrant community such as Hon. Okems Innocent Okemezie (Newark's African Commission) and Igbo Chief Titus Osuagwu, who met with CAS to discuss the activities of the Humanity for Africa Foundation.

Finally, President Barack Hussein Obama's trip to Ghana as the first democratically elected African American president has ignited great debates about the significance of Africa from a wide array of perspectives. The speech he delivered in Ghana, which is available online at [whitehouse.gov/the\\_press\\_office/Remarks-by-the-President-to-the-Ghanaian-Parliament/](http://whitehouse.gov/the_press_office/Remarks-by-the-President-to-the-Ghanaian-Parliament/), raises a variety of topics that would be of interest to CAS members and friends. The African Studies Association and other forums are fully engaged in deliberating on the merits and challenges of the Obama administration's Africa policy. We hope that we can help our students benefit from these exciting intellectual exchanges.

I wish ALL a healthy and productive academic year. Thank you.



Ousseina D. Alidou

## FACULTY NEWS

### CAS Welcomes New Members Gabriella Carolini and Zakia Salime

#### **Gabriella Y. Carolini** *Assistant Professor, Urban Planning*

My current research explores the competition between fiscal and service responsibilities in Mozambique. The Mozambican case allows for an exploration of emerging international consensus around public financial management best practices which promise to help improve transparency and efficiency in government operations. However, these technical guidelines and their local adaptation can also often become development goals in and of themselves, losing sight of their original purpose to help governments effectively achieve substantive development and public service goals (e.g., basic needs provision). In Mozambique, a significant conglomeration of international development stakeholders is working with the government to improve its public financial management. My research project is concerned with ascertaining whether public financial management reforms in accounting practices and fiscal policies privilege certain public investments over others. In particular, this study traces the impact of administrative and accounting reforms on the level of social investments targeting vulnerable urban communities in Maputo. Social investments of particular interest in this regard include those targeting slum upgrading, affordable housing, public health systems, and the adaptive capacity of communities of the urban poor to respond to growing environmental vulnerabilities.



In past research, I have used Brazil for empirical evidence, and my wider work has been informed by experiences in South Africa, Kenya, Argentina, Sweden, and of course, the United States. I have also served as an advisor and project director of a summit on urban development innovations for the Rockefeller Foundation and Center for Sustainable Urban Development at Columbia University's Earth Institute, a senior associate to the U.N. Millennium Project's Task Force on slums (for whose final report I was a lead author), and a political-economic and financial consultant for firms in the UK and New York. My bachelor's degree is in international relations from Columbia University, and I later studied for a master's degree in development studies at Oxford University. In 2008, I graduated from Columbia with a doctorate in urban planning, and have been at Rutgers' Bloustein School of Planning and Public Policy since September of the same year. Finally, I am truly thrilled to find such a thriving community of international scholars at Rutgers, and very much look forward to actively participating in CAS.

#### **Zakia Salime** *Assistant Professor, Sociology and Women's and Gender Studies*

My central research interest concerns relationships among global policies and local feminist movements and discourses. My book manuscript (forthcoming, University of Minnesota Press), explores these relationships through investigating the dynamics amongst two major, polarized women's movements: Islamist groups which privilege Islamic Law as the unique framework for building a culture of women's rights; and feminist groups which use the United Nations' framework and the discourse of gender equality to amend the sharia-based family law. I illustrate how the oppositional politics and agendas mobilized by these two movements over the past two decades have transformed the discourses, structures and strategies of the other, as well as public discourse at large and state gender policies. In my current research I explore the connections between gender, the war on terror and neoliberal reforms in the Middle East.



### **Akin Akinlabi Promoted to Full Professor**

On April 2, 2009 the Rutgers Board of Governors approved the promotion of Akin Akinlabi to the rank of Professor I. Akinlabi is a phonologist whose research centers on the phonological structures of West African Languages. His recent publications include a book entitled, *Yoruba: A Phonological Grammar*. It is the first in a ten-grammar series under the W.E.B. Du Bois Series of African Language Grammars, edited by John Mugane, Center for African Studies, Harvard University. His current research, funded by a three year grant from the National Science Foundation, is on documenting two severely endangered Nigerian languages, Defaka and Nkoroo.

### **CAS Welcomes New Faculty** (pictured as listed)

The Department of African, Middle Eastern, and South Asian Languages and Literatures: Charles Ewie-Owu will teach Twi and serve as the Language Coordinator, Fatma Gaddeche will teach Arabic, and Samah Selim will teach modern Arabic and Middle Eastern literatures. The Departments of Chemistry and Chemical Engineering: Tewodros (Teddy) Asefa, who began his studies at Addis Ababa University, focuses his research on materials chemistry, nanoscience and nanotechnology, inorganic chemistry, and on nanobiomaterials.



### **Richard Schroeder Elected to ASA Board**

CAS congratulates Richard Schroeder (geography) on his election to a three year term on the Board of Directors of the African Studies Association. This is the sixth time for a CAS member to have been elected to the ASA Board of Directors. Previously elected CAS members include Professors Barbara Callaway, Abena P. A. Busia, Carolyn Brown, Dorothy Hodgson, and Angelique Haugerud. For more information about the ASA visit: [africanstudies.org](http://africanstudies.org).

### **GRADUATE NEWS**

Dillon Mahoney (anthropology, "The Art of Connection: Negotiating the Digital Divide in Kenya's Curio Industry") and Benjamin Neimark (geography, "Industrial Heartlands of Nature: The Political Economy of Biological

Prospecting in Madagascar") joined the Africanist doctoral community with the successful spring 2009 completion of their dissertations. Omotayo Jolaosho (anthropology) received research grants/awards from the Social Science Research Council IDRF, the National Science Foundation, and Fulbright-Hays to fund her research in South Africa this year (see page 10). CAS Graduate Enhancement Awards (see page 7) were given to Lincoln Addison (anthropology), Natalie Tevethia (anthropology), and Laura Ann Twagira (history) to fund their research this year in South Africa, Ghana, and California, respectively. Laura Ann also received Fulbright-Hays funding for her research in Mali. The Graduate School of Education's Andrew Gandolfo received the 2009 Ruth First Paper Prize. Aaron Hale, a 2008-2009 visiting scholar from the University of Florida's Department of Political Science, successfully defended his dissertation entitled, "In Search of Peace: An Autopsy of the Political Dimensions of Violence in the Democratic Republic of Congo."

(top) Aaron Hale and daughter, Anaya



(below) In more baby news, Mary Kay Jou (Social Work) and Youba Diakite welcomed their half Malian/ half Irish baby daughter named Sabou Marie Diakite in August. Congratulations, Mary Kay and Youba!



### **UNDERGRADUATE NEWS**

Christine Chan won the 2009 Claude Ake Paper Prize (see page 7). Outgoing Twese President David Osei and Vice President Rachael Motoma have passed their batons to incoming public health undergraduates President Gilbert Bonsu and Vice President Tobi Babajide (see page 12). Syed Abbas and Nicholas Greene intern in Nigeria, while Andrew Glaser interns in Kenya through an International Science and Education project (see page 12). Fiona Devonish, Parisa Kharazi, and Kerry Presley report from Ghana (see page 13).

### **LIBRARY NEWS**

CAS welcomes to Rutgers Melissa Gasparotto, the new librarian assigned to African Studies.

# Congratulations to the Winners of the

## The Claude Ake Undergraduate Prize was Awarded to Christine Chan

Nominated by Dorothy Hodgson (Department of Anthropology)

### “Inside Bessie Head”

#### Abstract:

Despite the deep complexities of pain and adversity that she faced in her life, she was undoubtedly an optimist and much more than a fictional writer. “She fought ugliness with the beauty of language” says African academic and critic, Virginia Uzoma Ola (Ola 1994). Her name is Bessie Emery Head—most famously known as Bessie Head. Born in a mental hospital on July 6, 1937 in Pietermaritzburg, also known as “The City of Choice,” in the province of KwaZulu-Natal in South Africa, Bessie Head is still one of the most influential and powerful writers in Africa (Reboussin 2005). Her mother, Bessie Emery, was a privileged woman of Scottish descent and her father was an African servant (Bissell 1996). By the 1960s, Head moved with her son to Serowe, Botswana, where she lived as a refugee for fifteen years (Reboussin 2005). At this time, she involved herself in Pan-African politics and wrote at least ten novels, including her first novel, *When Rain Clouds Gather* (1968), followed by *Maru* (1971), and *A Question of Power* (1973). Though considered to be a fictional writer, Head admitted that the different stages of her life were “recreated in [these] three novels” (Ola 1994:11).



Winner of “The Order of Ikhamanga in Gold” in South Africa in 2003 and with a library named in her honor in Pietermaritzburg, Bessie Head was neither a “feminist” writer nor an “African” writer; she did not want to be labeled as such. Bessie Head was a writer, one who valued the beauty and complexity of each human soul as a contribution to the dynamics of interpersonal relationships that compose all of society—of life.

My objective is to not only analyze the relationship between her life and her work, but to integrate her concerns and views about sexism and social change from oppression and injustice in Africa with relating themes discussed in this course, namely power and alienation, to potentially form a greater insight into what she spent most of her lifetime striving to realize—peace.

#### WORKS CITED:

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- 2) Ola, Virginia Uzoma. 1994. *The Life and Works of Bessie Head*. Lewiston: The Edwin Mellen Press.
- 3) Reboussin, Dan. 2005. Bessie Head (1937-1986), South Africa. [web.uflib.ufl.edu/cm/africana/head.htm](http://web.uflib.ufl.edu/cm/africana/head.htm). Accessed December 13, 2008.

# CAS 2009 Paper Prize Competition!

The Ruth First Graduate Prize was Awarded to Andrew J. Gandolfo

Nominated by Tanja Sargent (Department of Educational Theory, Policy and Administration)

**“Education-medium and African linguistic rights in the context of globalisation: The devaluation of indigenous language, knowledge, and cultural identity and the implications for social justice in sub-Saharan Africa”**



## **Abstract:**

In the context of globalisation, European languages, especially English, continue to be the favoured medium of official communication and are valued and promoted as the dominant languages of commerce, international communication, education, and scientific knowledge. Scholars in this area of research have argued that the hegemonic influence of Western languages and their corresponding forms of knowledge have served to both promote Western linguistic and cultural dominance, as well as legitimize the globalisation project for the benefit of the West, all at the expense and future existence of indigenous languages and forms of knowledge in the sub-Saharan region.

Educational policies, specifically policies of European/English language educational-medium (ELEM) in sub-Saharan Africa are essential in advancing Western languages and ideas, as well as

maintaining and legitimizing globalisation and Western dominance in the region. The demand for knowledge and proficiency of dominant European languages and English are exerted as a result of external pressures from intergovernmental organizations (IGO's) such as the World Bank and the Organisation of Economic Cooperation and Development (OECD), as well as transnational corporations. There are also strong internal pressures for the promotion of ELEM from agents within sub-Saharan nations such as national governments, parents, and teachers.

In this paper, I argue that European educational language medium policies perpetuate the hegemonic influence of Western languages and their corresponding forms of knowledge. I further argue that these policies have also devalued and marginalized indigenous languages, knowledge systems and cultural identities in sub-Saharan Africa. I explore the social justice implications of these policies for indigenous language communities in the region.

*The Center for African Studies invites all Rutgers faculty to nominate excellent student writing about Africa for the 2010 Center for African Studies student writing awards. CAS sponsors two annual student writing awards to encourage student research on Africa and to foster a sense of community among Rutgers students and faculty. The Claude Ake Prize, the undergraduate award, celebrates writing produced by a student in a seminar or as an honors thesis. Claude Ake was a respected scholar and committed activist who inspired many in African Studies to see the work of intellectuals as having a central role in shaping Africa's future. Ake died in a plane crash in 1996—this prize is a fitting way to honor his contributions to Africa and to African Studies. The Ruth First Prize, the graduate research award, celebrates the work of a graduate student who has produced valuable new scholarly knowledge about Africa. Ruth First was a committed labor rights and anti-apartheid activist, a journalist, and an editor. She was killed by a letter bomb in 1982—this prize is a tribute to her significance as an author and an activist. For more information please visit the CAS website: [ruafrica.rutgers.edu/students/prize/index.html](http://ruafrica.rutgers.edu/students/prize/index.html).*

## GRADUATE HIGHLIGHTS

### 2009 CAS Graduate Enhancement Awards: Addison, Tevethia, and Twagira

#### Lincoln Addison's Research in South Africa

Zimbabwean plantation workers in northern South Africa live within a nexus of factors that coalesce to their disadvantage. Living on plantations owned by predominantly white South Africans, they are subject to the authoritarian rule of farmers, which now appears to be less mediated by paternalism than it once was. As non-citizens, they are not subject to state legislation which could protect them as workers, yet they are directly affected by state-imposed economic restructuring and restrictive immigration policy. As people living on the "wrong" side of their country's border with South Africa, the "border compounds" in which they exist profoundly inform their basic survival. My research explores how Zimbabweans organize in the compound through such practices as worship, sports, leisure and entrepreneurial activities. Do such social practices provide Zimbabweans with any actual or potential leverage against their employers or the state, simply enhance the conditions for individual survival, or develop hierarchies which reinforce and exploit the vulnerability of the majority? In July 2009 I began a year long period of fieldwork on a tomato plantation in northern Limpopo province, South Africa. My research, entitled, "Compound Practices: The Making of a Plantation Community Along the South Africa-Zimbabwe Border," is supported by a CAS grant. *Lincoln Addison is a doctoral candidate in anthropology.*



#### Natalie Tevethia's Plans for Pre-dissertation Research in Ghana

I am grateful for the CAS funding that I have received which will support my pre-dissertation research in Ghana. My proposed dissertation research will focus on the construction of gender and identity in the corporate social responsibility efforts of international chocolate and cocoa manufacturers following widespread allegations of exploited child labor in West Africa's cocoa farms. Within this context, women farmers are becoming the site of struggle over who bears responsibility for child labor practices in the volatile economic cycles of the global cocoa market. My research will explore how definitions of the productive and reproductive responsibilities of women cocoa farmers are being used to frame the boundaries of moral and economic debates surrounding issues of child labor in the supply chain of the global chocolate industry. As Ghana is a new area for me, early, pre-dissertation fieldwork and language training will be essential. I look forward to my upcoming intensive language training in Twi in Ghana while pursuing participant observation and semi-structured interview strategies with key constituents of Ghana's cocoa sector. I also plan to travel to the Ashanti region, a key cocoa producing area, to identify potential dissertation research sites. *Natalie Tevethia is a doctoral candidate in anthropology.*



#### Laura Ann Twagira's Research: Oral History at Berkeley and Fieldwork in Mali

A great many thanks to the Center for African Studies and faculty for the Graduate Enhancement Award. I will use the grant to fund study this summer at the Oral History Summer Institute at the University of California at Berkeley. This advanced study in oral history methods will be invaluable to my dissertation research, which I will begin in the fall. My dissertation is entitled "Invisible Labor Migrants, Savvy Development Partners: Gender at the Office du Niger (Mali) c. 1930-1990." I will research the history of forced family recruitment and labor for a colonial

agricultural project in the former French Soudan (Mali). In particular I am interested in how this history affected women's participation in regional "development" projects well into the post-independence era.

Specifically, I will focus on the history and memories of "development" in one particularly significant agricultural scheme called the Office du Niger. I am interested in the complex ways women reacted to colonial Office programs and demands on their labor. I ask how did these reactions affect women's strategies and stances towards development agencies in the 1970s and 1980s as a new international mandate to foster women's development emerged. The summer institute sponsored by the UC-Berkeley Regional Oral History Office will help me to develop techniques for answering my questions. In addition to archival work in Mali, I plan to spend six months collecting oral history interviews. I am extremely grateful for the opportunity to improve my research skills this summer and to better prepare for my research trip. *Laura Ann Twagira is a doctoral candidate in history.*



### **Anthropology Doctoral Candidate Omotayo Jolaosho's Research in South Africa**



My dissertation will investigate the role of embodied performance in community mobilizations for social change. Preliminary research in South Africa has shown that citizens are adapting anti-apartheid freedom songs and political dances as well as creating new expressive forms in response to present conditions. I plan to examine the continued salience of these performance protest forms and situate contemporary performance activism within a longer historical trajectory. In South Africa, I will observe contemporary protest performances in the internal practices, external interactions, and daily routines of a community organization. I will also conduct archival research in order to compare apartheid-era protest performances to contemporary ones. This project is relevant not just to South Africa but also for understanding protest performances as a global phenomenon. I have been awarded the Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship as well as the Social Science Research Council International Dissertation

Research Fellowship to support this research. I have also been recommended for a National Science Foundation Doctoral Dissertation Research Improvement Grant.

### **Lincoln Addison's Overview of "Rethinking the State in Africa"**

On April 8, 2009 the CAS graduate affiliates organized a workshop entitled "Rethinking the State in Africa" on the College Avenue Campus. This was the second workshop organized by graduate affiliates during the 2008-2009 academic year. A well-attended event, the two panels were accompanied by lively discussion and question and answer periods. The first panel encompassed historical perspectives on state-making and the second addressed contemporary state practices in militarized and post-conflict societies. The presenters on the first panel were Moses Chikowero, a post-doctoral fellow at the Rutgers Center for Historical Analysis, and Benjamin Twagira, a CAS visiting scholar. Chikowero discussed how Zimbabwe's ruling party, ZANU-PF, has used music to legitimize state-orchestrated land seizures and political violence since 2000. Twagira presented a fine-grained historical analysis of violence and displacement in the pre-colonial Rwandan state, problematizing conventional explanations for this violence. Leslie Witz, a visiting senior fellow at the RCHA, offered insightful feedback as the discussant.

CAS visiting scholar Aaron Hale (political science, University of Florida) and guest speaker Fredline M'Cormack-Hale (political science, Seton Hall) constituted the second panel. Hale's

presentation offered a critique of current security-sector reform in Kivu, the Democratic Republic of Congo, pointing to the weakness of government forces, their collusion with militias and widespread impunity. M'Cormack-Hale discussed the role of NGOs in "democracy building" in Sierra Leone, arguing in her case study that NGOs increase political sensibilities but do not increase voter turnout. The discussant, Stella Cappocia, a doctoral candidate in geography, provided compelling comments and will organize the next workshop which will be held in fall 2009.

*CAS invites graduate students to join the center as African Studies Graduate Affiliates! Students in any post-baccalaureate program who are working toward the Graduate Certificate in African Studies are eligible for this status. For more information visit the CAS website: [ruafrica.rutgers.edu/students/graduate/index.html#affiliates](http://ruafrica.rutgers.edu/students/graduate/index.html#affiliates).*

### **Update from Ben Neimark on "Global Goods" Workshop**

Special thanks go out to CAS standing behind the Global Goods workshop from day one! CAS, alongside many of our Rutgers sponsors, including the Office of International Programs, the Department of Geography, the Center for Latin American Studies, and the Graduate Geographer's Project, all helped in providing the support needed to make it a success.

In the past decade, ethically based consumerism has moved from the margins to the mainstream of global trade and paradoxically, the open and competitive market. Long considered a perpetrator of human and environmental abuses, it is today at the center of initiatives for respecting, protecting and serving "the greater common good." The Global Goods workshop began with a simple premise. Through the lens of different globally traded commodities we, a group of graduate students, were all examining issues of environmental and economic justice. Some of us were studying coffee and tea, others natural products, cars and handicrafts. We were all engaged in attempts to "ground truth" the rhetorical claims of so-called "ethical" trade initiatives and conservation programs. And we were all doing this research through ethnographic field study in communities in the Global South. The workshop provided an important venue for junior scholars from Rutgers and around the country and Canada to present critical research on the global goods theme. It was truly a global event!

Keynote Dr. Susanne Freidberg's (Associate Professor of Geography, Dartmouth College) kicked off the workshop with an exciting critical history of global food commodities and presented a talk entitled, "Moral Economies of Globalization." Susanne provided us with an engaging conversation of global commodity chains. During the keynote lecture Susanne spoke about her new book entitled, *Fresh: A Perishable History*, and her guest blog appearance with the Freakonomics folks at the *New York Times*. She shared some previous research experiences in Africa which included following the production of French beans in small-holder and large scale cultivated systems, and her follow up research on consumption patterns of the high-end market chain in the UK. Overall, her insights kicked into gear what was to be a jam-packed two day event filled with presentations and discussions of rich case studies involved with ethically based commodity chains from around the world. This was all capped off with a superb synopsis of the papers and presentations by our two invited discussants - Dr. Susanne Freidberg, and Associate Director of CAS Dr. Richard Schroeder (Department of Geography).

The response to our open call for papers was overwhelming. In less than one month we received more than 60 submissions. Not in our wildest dreams did we as the organizers think we would end up spending the better part of a month sifting through stacks of abstracts submitted by junior scholars from around the world -and the intense deliberation soon to follow. In the end, the workshop assembled a brilliant cast of junior scholars from the United States and Canada and I, along with fellow organizers Bradley Wilson and Debarati Sen, extend a very special thanks to CAS for the generous support.

## **The Unexpected Growth of an Indigenous African Film Industry**

By Kaia Niambi Shivers

In 1999, while I was living in my hometown of Los Angeles, I visited an African store owned by an Igbo family. I went to pick up some music but left with two VHS tapes of Nigerian movies that were recorded with home video cameras in Lagos. Little did I know I had contributed to a film industry that is known today as “Nollywood” and is currently recognized as the third largest film industry behind Hollywood and Bollywood. Though it is not the first indigenous African film industry, Nollywood has become a model in creating a film industry that is funded, produced, directed, and staffed by African people. One of the techniques of this successful industry is using digital cameras instead of costly celluloid films. Another technique focuses on the importance of creating a savvy marketing plan. Unlike most African filmmakers in the past who had to rely on money, technology and other supplies from Western sources, Nollywood has proved that a film industry can be self-sustained and also contribute to a country’s economy without any outside help. Resultantly, the Nollywood model is inspiring other countries that are creating their own film industries, or fortifying the ones already in place, such as in Ghana, Mali and Tanzania.



*Kaia Shivers is a Journalism and Media Studies doctoral candidate in the School of Communication and Information. Visit her blog at: [comminfo.rutgers.edu/blogs/kshivers/africa-shoots-back-with-exploding-video-film-industries.html](http://comminfo.rutgers.edu/blogs/kshivers/africa-shoots-back-with-exploding-video-film-industries.html).*

## **UNDERGRADUATE HIGHLIGHTS**

### **The Dean of International Programs Joanna Regulska on International Education at Rutgers**

Two new forms of global and international engagement, which are beyond the traditional summer or semester study abroad model, have been hi-lighted as particularly appropriate for development at Rutgers: international service learning (ISL) and international internships (II). Given the dramatically increased interest in international undergraduate education, combined with the pressures to prepare a highly skilled, globally aware labor force, it is imperative that Rutgers expand the range of international opportunities for its undergraduate students. We anticipate that over the next few years Rutgers will have securely in place several ISL and II programs in the different parts of the world (e.g. Africa, Latin America, Europe). Likewise under the leadership of Dean Stephen Reinert we will have in place many new programs for Study Abroad. We look forward to creating many exciting opportunities for students to learn about the world.

### **Rutgers and the International Science and Education Project Send Undergrads to Africa**

Syed Abbas (Junior, University College), Andrew Glaser (Junior, School of Environmental and Biological Sciences) and Nicholas Greene (Sophomore, SEBS) traveled to Africa on July 18, 2009 to start the first leg of their internship at the University of Ibadan (UI) in Ibadan, Nigeria and at the Kenya Agricultural Research Institute (KARI-Thika) in Thika, Kenya. Syed and Nick, who are visiting UI, and Andy, who is visiting KARI-Thika, will spend four weeks this summer with Rutgers’ collaborators on the International Science and Education (ISE) project to learn about the Nigerian and Kenyan agricultural systems and the people’s culture. In summer 2010, Syed, Nick, and Andy will return to the same locales to advance their studies which will focus on a specific project developed from their 2009 internship experience. This component of the ISE project addresses the goal of strengthening the global competence of students by expanding students’ international perspectives, knowledge, and skills through instructional and experiential learning. The knowledge acquired will be used to: advance food crop diversification in the Mid-Atlantic to respond to changing demographics; produce research on new crops for biofuels for the enhancement of alternate energy source development for the U.S. economy; and internationalize the curriculum at SEBS. The ISE project entitled, “Agricultural Competitiveness in New Jersey and the United States: New Crop Options” is funded by the USDA/CSREES and matched 100% by Rutgers’ New Jersey Agricultural Experiment Station (NJAES). Michael Lawton is project director, while Albert Ayeni, James White and Gerben Zylstra are co-directors.

## CAS and WGS Celebrate the Third Year of Ghana Summer Internship Program

Interns Fiona Devonish, Parisa Kharazi, and Kerryn Presley round out three successful years of an intensive and guided internship program in Ghana organized by the Department of Women's and Gender Studies and CAS. The program places interns with selected women's organizations and aims to offer students an opportunity to learn about women's struggles and their accomplishments. Students learn how creative strategies and solutions that address the pervasive social, political, and economic obstacles facing women in Africa are being developed. The interns have an opportunity to examine specific issues with which women are confronted in different social and cultural contexts and learn what kind of strategies are being applied to advance women's participation and representation in public life. During the pre and post internship period students are encouraged to explore the relationship between their experiences abroad and pressing domestic issues. An internship in Africa, working with mentors on issues and concerns that are consistent with their interests, will ideally encourage them to reflect on their professional goals and ultimately allow them to make more informed decisions about their future careers. Contact women's and gender studies ([womens-studies.rutgers.edu/](http://womens-studies.rutgers.edu/)) for the summer 2010 competition guidelines! CAS offers very special thanks to the following individuals:

*Abena P. A. Busia (english and long standing CAS member) for mentoring the interns each year and for her tireless efforts in piecing this program together both in Ghana and here at Rutgers; the internship application review committees who have had the extremely difficult task of selecting three interns out of a much larger application pool; Joanna Regulska and Joanne Givand for their terrific support in women's and gender studies; and, finally, Douglass college alumna Wendy Lee, whose generous financial support has made this program possible!*

### The Summer 2009 Ghana Interns Report from Ghana: Devonish, Kharazi, Presley

#### Fiona Devonish

On a typical Monday, Ghanaians rise at the break of dawn and I wake alongside them. My day begins at 6:30a.m. when I'm out the door with a mango in hand, trying to catch a taxi to work. Although there is usually an abundance of cars waiting for passengers, the process takes five to ten minutes because one must bargain the price. Within Ghana, you can always try to bargain with drivers and sellers. Once I arrive at work, I begin composing letters, proposals and drafts for my internship site, LAWA-Ghana Alumnae Incorporated. It is a small non-governmental organization whose aim is to promote public policy on the rights of women in Ghana. My workday ends at 3p.m. while the sun is in its prime. To return home, I take the tro-tro which is the local bus system. On these rides, I am able to communicate with other Ghanaians and learn about local restaurants and activities that can be done after work. People here are quite friendly and always willing to hear you speak their language. Once home I spend some time at the DuBois Center enjoying conversations with the nearby workers, drinking coconut water and awaiting the arrival of my roommates. We usually try something new every night. So far, we've experienced the beach, trips to the Makola market, salsa dancing, live bands, drumming and traditional dancing, visits to museums, bead making factories and all sorts of activities. The food is delicious! These past four weeks have been both a cultural and social lesson as I've learned so much from the Ghanaians. I can't wait to see what the last four weeks will bring!

*Fiona Devonish is an undergraduate student majoring in English and Linguistics.*

#### Parisa Kharazi

I was delighted with the hospitality and warmth from the Ghanaian people upon my arrival to their country. And it was exciting to see how Ghanaians really like the Obamas! Weeks before their arrival American flags were everywhere and people were selling t-shirts and fabrics with Obama's face. There are still large billboards of the Obama family all over Accra! They call President Obama "a son of Africa." Ghanaians are very proud of their country and how far they have come as a nation economically and politically.



My internship experience has been very rewarding. I spent four days in a village in the Eastern Region to observe the microfinance project of the NGO for which I intern: the Women's Assistance and Business Association. The scenery of the village was absolutely breathtaking: lush green trees and mountains comprised the landscape surrounding this peaceful town outside of bustling Accra. Living in a village was very different from living in a city. Everyone remembers your face and name and you must get by with whatever you bring with you. Here, too, the people were extremely hospitable and friendly. They were eager for me to learn their native language called "Twi." I helped the WABA women make batik, a colorful Ghanaian fabric, while I inquired about their interest in the project and how they envisioned their lives.



Parisa at the Afrikiko Resort in the Volta Region outside of Accra

This experience helped me gain a better understanding of the many challenges in trying to implement sustainable projects to alleviate poverty in underdeveloped countries throughout the world. My assignment was to find solutions to challenges that the WABA women face in trying to expand their business so that they can generate more profit and become more independent. By the end of my internship I will write a proposal for WABA on what I think needs to be done to improve the accessibility of microcredit loans for women and how they can take control of their own business. I look forward to my upcoming internship with the African Women's Development Fund during my last three weeks in Ghana! *Parisa Kharazi is an undergraduate student majoring in Public Health and Middle Eastern Studies.*

### Kerryn Presley



Kerryn beside a mural in front of the National Museum in Accra

My trip to Ghana has been such an interesting, emotional and educational experience thus far. I have learned so much in just three short weeks! The Women's Initiative for Self Empowerment, which helps to empower women and children, is the organization that I've chosen for my internship site. Mondays through Wednesdays I work at a Liberian Refugee Settlement where I assist the Youth Empowerment Program, a program designed to give scholarships to Liberian youth for trade schools. Ghana is a beautiful country and the people here are very polite and helpful, especially when you are lost on a tro-tro! I describe this trip as an emotional experience because, as an African American, coming to Africa has always been a desire of mine and Ghana could not have been a better place to start. The history here is layered and rich. I look forward to experiencing it when I visit the slave castles in the coming weeks. I feel very comfortable here in Ghana and find it interesting to be in a place where the majority of the people look like me. So far, my trip here to Ghana has been quite empowering and exciting. Somehow it keeps getting better the longer I stay! *Kerryn Presley is an undergraduate student majoring in African Studies.*

## Greetings from Twese's 2009-2010 President Gilbert Bonsu



Hello! Twese's objectives are to: provide information on issues concerning Africa and the Diaspora, increase cultural and social interaction among members, and address stereotypical views of Africa. In 2009-2010 the EBoard will continue to accomplish our goals through our annual programs and through other developments that arise throughout the year. Our annual events include an African film screening, an African Royal Pride Banquet, a fashion show, and Wednesday weekly meetings at 8pm in the Paul Robeson Cultural Center where discussions are held on current news about Africa and Africans in the Diaspora, such as piracy in Somalia. The tentative date for the banquet is Saturday, October 10<sup>th</sup> at the Rutgers Student Center. Twese is not only for African students! We welcome all students, staff, and faculty at our meetings! The word "twese" means "unity" in Kinya-Rwanda. Hotep.

## Chibuzo Chukunta Begins International Labor Work in Nigeria

Chibuzo O. Chukunta is a 2009 graduate from Douglass college and the School of Management and Labor Relations with a bachelor's degree in labor studies. She began to pursue labor relations after a strike occurred at her job while working as an undergraduate student. "I saw the power inequality between corporations and employees and it made me sad. Sad enough to change majors." Chibuzo looks forward to traveling to Nigeria where she will work with the Nigeria Labour Congress. She eventually plans to return to the U.S. in pursuit of a J.D. degree with a concentration in labor and employment. "My belief is that, with a law degree, I am in a better position to advocate both for myself and for my fellow worker." In the future, she hopes to advance her work in international labor relations to a position with the International Labour Organization. "My passion for international labor activism transcends U.S. and Nigerian borders; it's for all workers."



Chibuzo Chukunta (left) and Adejoke Ige



Adejoke Ige and the Chinese chop stick

## VISITING SCHOLAR HIGHLIGHTS

### Nigerian Fulbright Scholar Adejoke Ige Reflects on Her Rutgers Experience

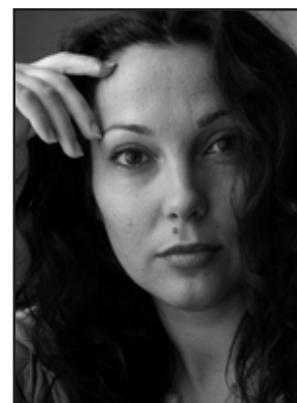
My experience as a Fulbright visiting scholar at the School of Management and Labor Relations, Rutgers University from August 24, 2008 to May 23, 2009 is unforgettable. The exchange programme was an opportunity to learn about the people and culture of America as well as the teaching pedagogy in the university system which can be introduced in universities in my country, Nigeria, where I lecture. (I am a lecturer at the Department of Industrial Relations and Personnel Management at the University of Lagos in Nigeria.)

While at Rutgers, I sat on the "Human Resources Strategy I" class of Prof. Patrick McKay; Prof. Paula Caliguiri's "International Human Resources Management" class; Prof. Mary Gatta's "Women and Work" class where I presented a paper entitled, "Smiling and Howling: The Agony of Working Mothers in Lagos;" and Prof. Adrienne Eaton's "Industrial Relations" doctoral seminar where I presented the proposal of my dissertation entitled, "The Impact of Collective Bargaining on Education Outcomes - A Comparative Study of Nigerian and South African Universities." I hope to see how university unions can contribute to improving the quality of education provided by Nigerian universities. Prof. David Bensman tutored me in my writing and research skills and I have written two papers through his mentorship which I hope to publish soon. The papers are entitled, "Globalization in Developing Countries: An Evaluation of the Impact of the IMF/World Bank in Nigeria" and "A Comparative Study of the Impact of Globalization and the IMF/World Bank Policies in Nigeria

and Botswana.” In all, my experience from the various classes and interaction with faculty members at Rutgers has provided me with relevant skills, proficiency and knowledge needed in my career. I observed that the Rutgers community’s practice of unity in diversity is amazing. I learned how to eat so many foreign dishes and interacted with people from different countries, cultures, languages and religions especially through the International Friendship Programme, Graduate Student Association, Campus Crusade for Christ and Center for African Studies. My stay in New Jersey was made enjoyable by the students and faculty at Rutgers, members of R.C.C.G. Bridgewater, friends in New Brunswick, Piscataway, Mt. Holly, Maryland, Somerset, North Brunswick and lastly, my friend and academic adviser, Prof. Steven Director. Thank you so much, Steve. Many thanks to the dean of the School of Management and Labor Relations, Prof. David Finegold and to the Fulbright programme.

**The Institute for Research on Women’s Visiting Global Scholars 2008-2009**  
**The Culture of Rights/ The Rights of Culture: Butticci, Hewett, and Maoulidi**

**Annalisa Butticci** (sociology, University of Padua, Italy) presented "Female Genital Mutilation: Culture, Rights and Power on Women's Bodies." The focus of Butticci's project—female genital mutilation (FGM)—is a culturally-based practice which many consider a crime and a violation of women's human rights. She addressed the issues by offering a perspective that looks at "the practice of" and discussion surrounding FGM. The project pursued two lines of inquiry. The first, following from research conducted in Italy, explored the relevance of the practice of FGM within immigrant communities. The second analyzed and compared the discursive politics of national and international organizations, institutions, activists, and feminists scattered over Italy, Europe, the United States, and Africa. Particular attention was paid to the different European, American, and African approaches that shaped the national laws that outlawed FGM in Western and African countries as a violation of women's and human rights. The aim of the elaboration of this project at the IRW was to challenge hardened understandings of identity and culture that reduce complex human experiences and competing identities to static essences situating FGM somewhere between the binary opposition that see human rights, First World, modernity science, civility, freedom, women as actors, and medical knowledge at one end, and culture, Third World, tradition, superstition, barbarism, repression, women as oppressed, ignorance, and disease at the other. In the United States and Europe, where politics are often organized around identity and pleas of tolerance are made in the name of multiculturalism, it is important to know which understandings of culture are at work. (This text is credited to the IRW <http://irw.rutgers.edu/scholars/current.html>.)



**Emancipatory Narratives: *Nervous Conditions*, Liberation, and Women’s Human Rights**  
By Heather Hewett

As an Assistant Professor of English and Women’s Studies at the State University of New York at New Paltz, I welcomed the opportunity to participate in the Rutgers Institute for Research on Women’s 2008-09 seminar, “The Culture of Rights/The Rights of Culture.” As a result, I met new colleagues working in a range of disciplines and deeply benefitted from the interdisciplinary conversations that we held. Every week I was struck by the range of feminist scholarship that modeled the many ways in which researchers and activists can embark on exciting, relevant, and engaged scholarship.

My IRW paper, “Emancipatory Narratives: *Nervous Conditions*, Liberation, and Women’s Human Rights,” examines Tsitsi Dangarembga’s novel in the context of postcolonial liberation and human rights narratives. In the developing field of human rights and literature, critics have

brought attention to a wide range of important questions and issues. To date, however, most critics have focused on the representation of, and interconnections between, literary narratives and civil and political rights. Narratives that explore the human rights violations incurred through genocide, torture, imprisonment, and state-led attacks on free expression are recognizably identified as texts that speak to the centrality of witness and testimony in the project of exposing state violence and claiming rights through counter-histories. By contrast, so-called “soft” or “second generation” rights – socioeconomic and cultural rights – have not received as much attention.

In my paper, I explore how reading *Nervous Conditions* within and against an integrated notion of human rights can shed light on the ways that it theorizes African women’s human rights. Dangarembga’s novel provides an extended meditation on the interconnections and divergences between the right to self-determination, the right to freedom, and socioeconomic rights. As an overtly feminist text that represents the complex entanglements oppressing African women in complex and moving ways, I argue that *Nervous Conditions* can productively be read as a literary intervention into the greater political and cultural struggle over women’s human rights, particularly as this struggle unfolded within the Zimbabwean story of national liberation. Her complex mapping of the intricate connections between women’s reproductive labor, their lack of ownership of resources, and the existence of interconnected systems of gendered and raced discrimination in colonial Rhodesia suggests the need to address all of these in any attempt for women to achieve true emancipation.

This paper has inspired me to rethink how I approach *Nervous Conditions* in the classroom and is part of a larger project in which I examine Anglophone African and African diasporic literature, gender, and human rights narratives. I am excited to bring my research into my class on African literature this fall and to continue working on the project. Spending the year at IRW has helped me develop my understanding of the limits and possibilities of human rights discourse, and I’m deeply grateful for this opportunity—one of the most intellectually stimulating and all-around inspiring experiences I’ve had in my career thus far.

### **Defining the Female Subject through the Legal Regime in Zanzibar**

By Salma Maoulidi

It is the women of Zanzibar either clad in their *buibui*<sup>1</sup> or *khanga*<sup>2</sup> that epitomize the essence of the Zanzibari culture. Zanzibar, the semi autonomous islands that form part of Tanzania, is the epicenter of the Swahili culture which spreads along the east African coast and is essentially Islamic in character. Yet, most historical works written about Zanzibar say very little about women in the isles, as if they are not deserving as cultural subjects. The few works that do make mention of women focus on particular types of women, mostly royalty or artists<sup>3</sup>.

Sayeeda Salme, for example, the daughter of the Sultan of Zanzibar, was made famous by her act of rebellion which saw her eloping with a German officer, converting to Christianity and leaving the rest of her days widowed in Germany. Her book is one of the few autobiographical accounts written by a woman from Zanzibar. Otherwise, we have relied on a broad body of Swahili literature, poetry, song and rituals to explain women’s social and cultural experience in the island’s history.

In the paper I presented at the IRW Symposium on *The Culture of Rights/The Rights of Culture* I argue that culture is in fact a product of different social and political processes that are going on in a community at any given period. It is in fact a dialogue between what there is and is valued as central to the internal ‘order’ and meaning of the community i.e. the prevailing; and what is introduced or received by the constant interactions of people, ideas and experiences internally and from without.

Many times our approach to culture presupposes an entity that is of the past whose content is carved out from rules that are impenetrable and immutable. Perhaps the fascination with this human phenomenon stems from its exotic or barbaric appeal which stands in sharp contrast to Eurocentric notions of progress. I, however, propose that culture cannot and should not be seen as something that is of the past but should be also seen as something that is living in its given moment and like all living things it is being transformed by the internal and external negotiations that are continuously happening at different junctures of history.

Necessarily, this demands that we not view culture as something that is obscure brought by oracles. Nor is culture something given or suspect. My paper shows how the Zanzibar community has used the Swahili identity to construct novel cultural categories as well as subcategories to fulfill social (and perhaps political) objectives. In so doing, the Swahili culture is not confined to a past that was but is also something that is or could become. I find that in fact, culture constitutes a continuity with a past very much like a flowing and meandering stream as a society tries to negotiate or construct a future, which may or may not be informed by shared experiences.

My examination uses law as a tool to unearth the underlying cultural discourses that are constructed by different social interests at three distinct periods in the island's history. Why resort to law in this analysis? While helping us to examine women's social status in Zanzibar, the deployment of this tool not only helps us trace the outcome of laws following their introduction but more importantly to understand the motivation for their introduction. And it is in doing this, I think, that we can begin sensing the shifts that happened or that are happening in societies, shifts which signal a departure with the norm.

Of course, there is a gendered dimension to the law. Indeed, we can get a rich thrust of prevailing gender attitudes by analyzing the content of law just as we can get a good idea of some of the negotiations that are going on in the community with regard to a desired order and future for human relationships. In the case I speak of, after the British entrenched themselves in the island's political structure, we see the tension between a reigning authority- the Busaid Dynasty- whose powers are being progressively usurped by the colonizing power expressed in the restrictions or permissions allowed to women, the custodians of culture, even though men remained the articulators thereof.

And while the British may have been dealing with a sympathetic Sultan, the legal framework suggests a society immersed in a deep negotiation over the social changes taking place in the isles as well as globally<sup>4</sup>. The response to this intrusion was to make the local culture distinct, separate from the encroaching culture. Therefore, Islam assumes prominence in guarding the Zanzibar Swahili identity. A semblance of autonomy is retained over the household and those assumed a protected category in the household i.e. women.

The law reveals two separate status categories in dealing with women: 1) as subjects of the Sultan and 2) as subjects of the empire. A number of laws are passed to govern women in the Royal household while laws of general application had to conform to a strict sense of Swahili mores evidenced by the preoccupation with questions of morality. To a large extent the laws evidence a desire to keep women within the confines of a society that was stratified according to ethnicity and class.

Then comes a period in the islands' history, one that rocks the very foundation upon which the Zanzibari identity is premised. The violence that unfolded in 1964 during the Revolution shattered the belief that the islands' inhabitants valued humanity, peace and understanding<sup>5</sup>. Importantly we appreciate from this period how, in cases of chaos and adversity, the most radical changes tend to occur in the realm of gender relations.

Without getting lost in the details of the Revolution, I look at how the Revolutionaries engaged with culture and its discourse to assert themselves politically and otherwise. Indeed unlike the Patricians of colonial Zanzibar, their aim was to integrate the peoples of the isles. It was through the physical and sexual access to the bodies of the custodians of culture- the women- hitherto kept at a distance from the colonialists, that the Revolutionaries managed to forge a new vision of Zanzibar. Effectively during the Revolution culture was appropriated to facilitate the integration of women in the public space as well as the integration of the races and classes.

Even amidst great despair, uncertainty and authoritarianism there continued to be ongoing cultural negotiations in asserting an identity. Again it is through the law that we get an idea of attempts to upset the cultural order to usher in change. Resistance takes on new forms, some of which are alien like the *bugaloo* and afro, while others are more traditional like early marriages and strict moral codes which targeted women more than they did men. And whilst the Revolution violated women in unsavory ways, it also served as a transition between their past and newly found citizen status more aligned to national identities and less so with cultural or sub-cultural categories. In particular, the adoption of universal education and civil service policies saw an unprecedented number of women in public and political life.

Political democratization in the mid eighties added a constitutional dimension to women's citizenship status. A number of laws were framed to conform to universal human rights standards. However, ongoing political repressions<sup>6</sup>, albeit less authoritarian, and the lack of an effective opposition have propped religion to be a unifying force for today's Zanzibari identity, one that is not just insular but very global. In many ways, women's experience in the isles today can perhaps be understood in this light- on the one hand their lives are affected by international human rights standards, and on the other their lived realities are a negotiation between those standards and a more transnational understanding of Islam.

Increasingly, political Islam has a universal appeal, relevance and impact on their understanding as women subjects of a nation whose identity is linked to Islam. No where is this consciousness as visible as in the bodies of women. It is relevant in how they dress as well as in the political rhetoric that uses a female embodiment of Zanzibari culture to assert its autonomy from the excessive encroachment from the Mainland as well as from foreign influence resulting from the growth of the tourist industry in the isles. This reality presents new challenges for women in the isles as they struggle for equal protection under the law as full citizens.

#### (Footnotes)

<sup>1</sup> Black outer garment worn by women

<sup>2</sup> A multi-coloured light cloth worn in two pieces by women

<sup>3</sup> Other famous women from Zanzibar include Sitti Binti Saad, a Taarab singer dubbed the Ummu Kulthum of East Africa and Bi. Kidude, the 90+ year old drummer and crooner.

<sup>4</sup> At this time, too, demands for self rule were becoming more prominent more so in Zanzibar which had a reigning Sultan albeit with curtailed powers.

<sup>5</sup> The reference here is to the slogan describing Zanzibar as "a heaven for all who may please to come to its shores."

<sup>6</sup> This results from the deeply contested General Election results in 2000 and 2005.

## Changing Histories in South African Museums

By Leslie Witz

Over the past fifteen years myself and colleagues in the History Department at the University of the Western Cape in Cape Town, South Africa, have been working in the field of public history. Extending and critiquing notions of making history broadly accessible to publics, this approach has entailed analyzing different genres in which histories are produced, the politics and poetics of representation and the conflicts that occur over depictions of pastness. Investigating connections, associations and dissociations between systems of knowledge production, circulation and dissemination is central to this work. Most importantly, it recognizes that history is

made outside the academy. An implication for our own work is that it has meant entering into collaborative research and exhibition projects with institutions in the public domain. If one begins to see institutions of public culture as sites of knowledge transaction then the historian is entering into discussions and debates where historical expertise and knowledge is constantly being invoked, articulated, challenged, shaped and re-shaped in negotiations over the past.



My Vernacular Epistemologies project entitled, “Changing Histories in South African Museums” at the Rutgers Center for Historical Analysis, directed by Julie Livingston and Indrani Chatterjee, has been concerned with movements that are taking place within and around the setting of the museum in post-apartheid South Africa. As new sets of objects, displays and narratives travel into these institutions, older collections and displays are being re-configured and re-situated in altered settings and claims made to vernacular values, modalities and histories. I analyze and map these journeys in selected museums and exhibitions, investigate the genealogy of new historical productions and examine different visitor and community responses to changing landscapes of history. Centrally, I use the site of the museum to interrogate relationships between histories produced in the public domain and in the academy in post-apartheid South Africa.

The project analyzes a series of exhibition case studies (in which I have participated) that point to the ways different historiographies are invoked, mediated and negotiated. In all these cases the institution of the museum is being situated as the site that resonates with vernacular histories and simultaneously draws upon disciplinary knowledge as its mode of operating and claims to authority. The Lwandle Migrant Labour Museum, where I chair the board of management, is effectively the only township-based museum in the Western Cape province and asserts itself as a museum that recovers community and its history while making extensive use of South African social history. The “Y350? Old Memorials in New Times” exhibition at the Castle of Good Hope, the Worcester Museum at Kleinplasië and the University of the Western Cape, which reflected on the tensions inherent in the commemoration of the 350<sup>th</sup> anniversary of settlement in post-apartheid South Africa, worked with the notion of the “production of history.” At the Bartolomeu Dias Museum Complex the stated intention of the museum to “focus on local history, culture and the natural environment” and to “represent voices from all the inhabitants of Mossel Bay” is located in a dominant framework of maritime and settler history. I also examine the Amathole Museum in the Eastern Cape province where race and the frontier, long at the center of debates in South African historiography, is being re-configured through an exhibition entitled, “Across the Frontier.” Through a re-assertion of the frontier the colonial is being claimed as the space and time of an indigent past that lays down the roots of struggles against apartheid in the twentieth century. Finally, I consider the Robben Island Museum, where a modernist history of national liberation is being constructed through interviews with “reference groups” of ex-political prisoners, who have become the authorities of “insider knowledge.”

It is the ongoing dilemmas of whether and how to incorporate new and different histories, the reverberations that arise, and the ways and forms in which they are re-solved that is the core of this study. In response to the call of transformation, new local knowledges are sought, experimented with, contested, appropriated and discarded. These frictions over the representations constantly make and re-make the museum, not merely as adaptation, but as production, constraint and marginalization. Through highlighting the dilemmas and showing the conflicts and their re-solutions one can begin to show how histories and museums change amidst the multiple claims and contests over the content and form of pastness.

*Leslie Witz was a Visiting Senior Fellow at the RU Center for Historical Analysis, January – May 2009.*

## FACULTY HIGHLIGHTS

### Angelique Haugerud Researches Wealth, Culture, and Power in Kenya

Angelique Haugerud (Department of Anthropology) returned to Kenya in May 2009 for a final phase of field research for her book titled *Beyond Market Myths: A Long-Term Study of Wealth, Culture, and Power in Kenya*. She has collected an unusual set of longitudinal data by visiting the same families since 1979—tracking their wealth differences, land disputes, agrarian practices, and work and migration histories. Individuals she has interviewed range from small-scale farmers of varying wealth to senior civil servants, politicians, auto mechanics, chiefs, land registry officials, traders, writers, teachers, artists, business operators, NGO staff, and many others. This summer she conducted interviews in a small-scale coffee-growing area in the foothills of Mt. Kenya as well as in Nairobi. (Haugerud's previous book on Kenya, published by Cambridge University Press in 1995, is titled *The Culture of Politics in Modern Kenya*.) For web profiles, see: [anthro.rutgers.edu/index.php?option=com\\_content&task=view&id=94&Itemid=136](http://anthro.rutgers.edu/index.php?option=com_content&task=view&id=94&Itemid=136) and [news.rutgers.edu/medrel/research/cultural-anthropolog-20090408](http://news.rutgers.edu/medrel/research/cultural-anthropolog-20090408).



Angelique interviewing a farmer in Kenya, May 2009.

Photo by Caroline Mwangi.

### Tarek Kahlaoui of Art History's Cultural Heritage and Preservation Studies

Tarek Kahlaoui's dissertation (defended at the University of Pennsylvania in May 2008) is entitled, "The depiction of the Mediterranean in Islamic cartography from the 11th to the 16th centuries." It includes the maps made in the Islamic world depicting the African coasts on the Mediterranean, the Atlantic Ocean, and the Red Sea by cartographers such as Ibn Hawqal, Al-Idrisi, and Al-Sharfi. The Mediterranean as an anthropogenic region was looked at from an Islamic point of view as one single space where the three inhabited continents, including Africa, meet. Tarek worked on archeological projects in the North African country of Tunisia, most notably the Jerba Project, a survey and archeological project on the island of Jerba. Tarek is contributing several articles in the second volume of the publication of the Jerba Project, which is in its final process. Tarek's master's thesis was on North African numismatics in the 16th century working from numismatic and archival sources.

### International Service Learning Program: Ghana Module in Development

"We've had the wonderful experience of watching our new president's visit to Ghana, with so many powerful moments. We must nurture our standing linkage with the University of Ghana, Legon, organize something more by way of a program for our students, and advertise this as widely as possible...." Professor Steve Reinert, Dean of Rutgers Study Abroad

### Understanding the Genes of Sorghum Could Help Feed, Fuel the World

Rutgers researchers Joachim Messing, Rémy Bruggmann, and a team of international collaborators have described the genome of sorghum, a drought-tolerant African grass that is an important food crop in Africa, Central America, and South Asia, and an efficient crop for creating biofuel. Read FOCUS Magazine's full article in the February 4, 2009 issue.

## Association of Concerned Africa Scholars Blog Series: Rutgers Geopolitics of Petroleum

By Meredith Turshen

Some of us working on Africa are finding oil issues very much in the forefront of our interests at the moment, and in academic year 2008-2009 we decided to form a discussion group with faculty and students working on other regions to look at oil and interregional issues of development around petroleum.



Oil issues include a very wide range of problems: food security, scarcity of resources (sometimes referred to as the problem of peak oil), global climatic changes as a result of hydrocarbon consumption, human rights, and resource wars over oil (in Sudan, Chad, Iraq, Afghanistan, Somalia, Nigeria, and Western Sahara, inter alia). As the price of oil rose to over \$100 a barrel last summer, oil issues came to dominate U.S. foreign policy (competition with China for oil, the Bush Administration's position on Venezuela, and OPEC), as well as domestic policy (tax policy, energy conservation initiatives, preservation of wilderness, etc.). Some issues have been extensively debated (for example, peak oil), but others—such as the impact of the high price of oil on the oil-importing economies of Africa—have scarcely been mentioned in analyses.

We felt the need to understand more fully both the political dynamics of the contemporary struggles over oil and to provide a framework within which governments, local communities and the oil transnationals can all be held accountable for the consequences of their policies. Ultimately, we hoped that our group could lay out for future research some dimensions of a just and responsible political machinery for national and international governance of this central resource. But in the short term we settled for a better understanding of one dimension—how U.S. foreign policy intersects with energy policy—of this multidimensional, multinational issue.

This collection of brief articles represents some of the work of our study group. To access each article please visit the website address listed below it. Comments may be sent to Rutgers Professor Meredith Turshen ([turshen@rci.rutgers.edu](mailto:turshen@rci.rutgers.edu)).

“Everything Must Change So That Everything Can Remain the Same: Reflections on Obama's Energy Plan”

By Constantine Caffentzis, University of Southern Maine

[concernedafricascholars.org/everything-must-change-so-that-everything-can-remain-the-same/](http://concernedafricascholars.org/everything-must-change-so-that-everything-can-remain-the-same/)

“AFRICOM and the Geopolitics of African Oil”

By Daniel Volman, African Security Research Project

[concernedafricascholars.org/africom-and-the-geopolitics-of-african-oil/](http://concernedafricascholars.org/africom-and-the-geopolitics-of-african-oil/)

“‘Syriana’ as a Teaching Tool”

By Angus Kress Gillespie, Rutgers University

[concernedafricascholars.org/syriana-as-a-teaching-tool/](http://concernedafricascholars.org/syriana-as-a-teaching-tool/)

“Film Review: Michael T. Klare's Blood and Oil”

By Mark Major, Rutgers University

[concernedafricascholars.org/film-review-blood-and-oil/](http://concernedafricascholars.org/film-review-blood-and-oil/)

“Reader's Guide: Crude Democracy: Natural Resource Wealth and Political Regimes”

By Roy Licklider, Rutgers University

[concernedafricascholars.org/readers-guide-crude-democracy/](http://concernedafricascholars.org/readers-guide-crude-democracy/)

## America, Pray Leave Somalia to its Own Devices

By Said S. Samatar

The recent dramatic rout of the U.S.-backed Transitional Federal Government (TFG) of Somalia's forces in the Somali capital of Mogadishu by militias loyal to the al-Qaeda-linked al-Shabab group and the latter's rapid ensuing expansion into much of southern Somalia has caught the world by surprise. Thus, the Islamists' sudden rise as a force in the land to reckon with has alarmed the U.S. that Somalia might become "a haven for terrorists." Faced with the unwelcome prospect of an Islamic jihadist takeover in Somalia, America has rushed in with munitions and logistics to the tune of \$5 m to bolster the tottering TFG, or Transitional Federal Government of Somalia, headed by interim president Sheikh Shariif Sheikh Ahmed (see *Newsweek*, 8/3/09, p. 9).



The new involvement of the United States in chaotic Somalia is both unnecessary and potentially disastrous. It is unnecessary because Somalia is no territory for Islamic terrorists. In fact I'd defy Murphy's Law to argue that Somalia will never be a breeding ground for Islamic terrorism. Here is why: the Somali polity is shaped, to an extraordinary degree, by a central principle that overrides all others, namely the phenomenon that social anthropologists refer to as a "segmentary lineage system."

Stripped of the scientific razzle-dazzle with which it is often presented, segmentation, to paraphrase an Arab Bedouin saying, may be expressed thus: "my uterine brother and I against my half brother, my brother and I against my father, my father's household against my uncle's household, our two households (my father's and uncle's) against the rest of the immediate kin, the immediate kin against non-immediate members of my clan, my clan against others and, finally, my nation and I against the world.

Segmentation, that is, is a chaotic non-system that divides Somali society into unstable warring segments and that pits practically all levels of the Somali body politic, including the religious level, against one another, thereby enshrining institutional instability as a norm. Thus, segmentation stands as the root cause of the reason the Somalis have repeatedly failed to form a centralized national government for over eighteen years now, despite much strenuous trying, principally because the underlying social fabric of the Somalis militates against centralization but, ineluctably, predisposes them into being extremely individualistic, anarchic and egalitarian with a marked tendency to endless schisms.

Furthermore, the recent political history of Somalia has shown that among Somalis ethnic loyalty easily trumps loyalty to Islam, making it all but impossible for a Somali religious figure to command the absolute allegiance of his followers—if indeed he manages to muster any followers at all—or to rise to the level of reputed piety and spiritual sanctity as to make his word a law unto others, as is the case with al-Qaeda and other Islamic jihadists elsewhere. Consider, for example, the structure of the Islamist groups vying for power, including the Ethiopian-backed Ahlul-Sunna wal Jamaa', the priest-politician H. Dahir Awayses's Hizbul-Islam and the more radical-appearing al-Shabab. Despite their veneer of Islamic extremism, they are a rickety amalgam of seething ethnic factions. Al-Shabab itself, despite its militant allure, consists of young previously starving jobless fighters who are in it merely for the pay. Thus, what gets al-Shabab going is the money pouring in from the genuine fanatics—the Wahhabis of Saudi

Arabia and assorted Gulf States Islamists. Instead of blundering into Somalia, the U. S. should tighten the screws on Saudi Arabia and the Gulf-States to halt the flow of funds that are fueling conflicts all over the Horn of Africa, particularly in Somalia.

Curiously, the segmentary law makes success lethal to any Somali group that rises to power and prominence because it works in both centripetal and centrifugal ways. The segments, that is, unify as easily against an interfering foreign force as they splinter when left alone. This is the lesson that recent Somali experience teaches. When the U.S. and other forces of the international community intervened to save Somalia in Operation Restore Hope in the early 1990s, the U.S. appeared to Somalis to be the new Big Boy on the block. Predictably, the segments banded together behind the late Gen. M. F. Aydiid against America. The result was the disastrous U.S. military reversal on bloody Sunday, October 3, 1993. And when Aydiid in his turn appeared to be the next Big Boy, warlords Muuse Suudi Yalahaw, Muhammad F. Qanyare and others banded together against him. He was duly fatally wounded. Then when in January, 2000, Mr. Abdiqaasim Salad became president of the TNG (Transitional National Government) before the current TFG in the 'Arta process in Djibouti, Yalahaw, Qanyare and others brought him down. Then came former president Abdullahi's Yusuf's sad TFG in 2004, which tottered along for two years. Ultimately, his decrepit outfit going nowhere, he was forced by international pressure to step aside in favor of Sheikh Shariif, the current de jure, though not de facto, president. The latter is now hanging on by the skin of his teeth, controlling only a few streets of the capital. Would-be foreign force deployed to Somalia in future, take note.

Accordingly, if and when al-Shabab takes over, the segmentary law is certain to sabotage them by inspiring a counter-coalition of clans to form against them, especially the Abgaal businessmen who are doing brisk commerce at Mogadishu's main port. Conversely, any intrusion, for the time being, of a foreign force into Somalia against al-Shabab would only serve to legitimize them as a nationalist movement and thus galvanize patriotic fervor of support for them from the Somali mass. On the other hand absent a foreign intervention, al-Shabab, despite its current success, is in the long run likely to turn out to be a Somali version of "an old wine in a new bottle," falling victim, like others before, to the beast of the apocalypse—lineage segmentation.

This may be the place to say a word about that other threat to Western interests in the region, notably piracy in the Somali coast. This threat is now all but eliminated. The Puntland government, whose shores are the main source of piracy, fearing alike the prospect of bombardment by the world navies anchored off its coast and the cutoff of the international aid that keeps its populace fed, has decisively moved to put an end to it.

Meanwhile, here is a piece of unbidden advice to the U.S.: "Don't worry, Be happy;" you have nothing to fear from the plague of Islamic terrorism from Somali quarters; for you have a formidable ally in Somali lineage segmentation working for you more effectively than any amount of money that CIA screwball personalities can squander on Sheikh Shariif's government whose days are all but numbered.

*Said Samatar is a Professor of History at Rutgers-Newark.*

*Please visit his web profile at: [history.newark.rutgers.edu/index.php?content=deptmem&name=samatar](http://history.newark.rutgers.edu/index.php?content=deptmem&name=samatar)*

## FRIENDS OF AFRICA CONTRIBUTE

### Curse of the Black Gold: 50 Years of Oil in the Niger Delta

By Ed Kashi

My Rutgers spring 2009 semester lecture, organized by the Center for African Studies, was focused on my work from the Niger Delta. I spent three years, from 2004-2006, trying to document the graphic injustice that oil has brought to that region of Africa and the world. In 2008 I published a book entitled, *Curse of the Black Gold: 50 Years of Oil in the Niger Delta*, based on my work in the field. Since then I have been lecturing frequently on the subject of oil's impact on the Niger Delta. I now want to take this work to a new level of what I call advocacy journalism. Frankly, it's not enough to just show the problems in our world, and it's also not enough, as a media maker, to have the work displayed in mainstream media and then call it a day. I am now embarking on an ambitious journey to take my work from the Delta and create teaching toolkits, to bring to classrooms in both the United States and Nigeria for starters. It's clear to me from the reactions to this work that there is a resonance for people when they see images of what is going on there. While you can read the dire statistics and descriptions of life in the Niger Delta, hear about the kidnappings and attacks by the militants, and see the price of oil and then gas go up, seeing the images makes it all real. I want to build on that power of photography and journalism to create tools for teaching.

I intend to create a dvd and website, to work in coordination with each other as a teaching toolkit for educating young people in America and Nigeria, that will use oil as the starting point and my media materials on the Niger Delta to engage them. The purpose of this teaching tool is to raise awareness of the specifics of one of our major sources of energy as well as an awareness of the issues around oil, conflict, and the lack of development in energy producing nations. I would like to encourage engagement with young Nigerians to better understand their views on these issues, an understanding which can then serve as a launching pad for involvement in organizations and movements to make change.

I want this to be something that is beyond a forum, so that we are continually building up the context and getting up to the minute information and facts with this evolving subject in the Niger Delta, and also allowing for expansion to other oil producing communities around the world. I would like to create the dvd accompanied by teaching manuals, exercises, do it yourself exhibitions with question/issue guides and more. We would then also develop a website that would link up to the dvd in the classroom, so that students and people from oil producing communities, oil workers, consumers of energy and activists and educators can respond and add to the process. I see the dvd as a starting point in the discussion and linked with the website to create a world forum for people to engage, contribute, build and learn about this pressing issue of oil energy resources, consumption and the critical relationship we all share around this dynamic. Or as Professor David Hughes, who so generously invited me to Rutgers to speak taught me, we need to break the hydrocarbon myth.

For more information online visit these websites:  
[curseoftheblackgoldbook.com](http://curseoftheblackgoldbook.com)  
[edkashi.com](http://edkashi.com)



Photo credit: Ed Kashi's "Gas Flare" from *Curse of the Black Gold*

## Poverty Reduction and Sustainable Living through Agricultural Development in Sierra Leone

By Mark Nastasi

EnviroOne, a not-for-profit 501(C)(3) U.S. organization headquartered in Cherry Hill, New Jersey, has proposed a project to develop value-chain, sustainable agriculture in Sierra Leone that will help to: eradicate extreme poverty and hunger; ensure environmental and economic sustainability; and promote human health, gender equality, the empowerment of women, and primary education.

EnviroOne would like to create an industry-academia partnership that would include Njala University, the agricultural arm of the University of Sierra Leone, and another U.S. university, with a focus on agriculture and sustainability that will address the pertinent Millennium Development Goals of poverty reduction and sustainability in Sierra Leone.



Paramount Chief Bai Saebora Kondor III of Lower Yoni Chieftom signs the handing over of 8,000 acres of land for agricultural development in Lower Yoni Chieftom (July 2008, Sierra Leone).

In 2008 EnviroOne staff spent months in Sierra Leone conducting a comprehensive feasibility study on the economic, social, educational, and infrastructural benefits and challenges of such a project to Sierra Leone. The feasibility study results show tremendous potential benefits for the citizens of the impoverished nation of Sierra Leone if the proposed project is implemented.

A comprehensive action plan was developed and includes details on: organizational structure; technical approach and methodology including methods to improve value chain production, domestic marketing, and export of rice and oil palm products cultivated in Sierra Leone; environmental and economic sustainability analysis; and a thorough analysis of problems and challenges. The project plan also provides a detailed work plan with milestones including additional corporate responsibilities in the areas of education, water resources and quality, and health. Financial projections including a project cost-benefit analysis on poverty reduction through jobs generated, economic stimulation, and rural empowerment for evaluation by potential funding organizations is also provided in the plan. Finally, the plan provides a summary of key project management staff as well as a description of the proposed project partners.

Initial funding has already been provided by EnviroOne to: travel to Sierra Leone to seek the cooperation of local farmers, land owners, local and Chieftom wide leaders (Chiefs), and government leaders; secure (in partnership with PalmAgra of Sierra Leone), survey, and register 8,000 acres of land for rice and oil palm production; and to complete the feasibility study for the project along with detailed business and work plans. EnviroOne now seeks funds for: capital and operational costs; cutting-edge agricultural research on crop varieties; and for agricultural production and management practices for rice and oil palm production that will not only increase production but will also improve the quality of these crops. Additional benefits of the project include a student and faculty exchange program, improved domestic distribution channels, and the bolstered export of rice and oil palm commodities. Other value-added corporate responsibility benefits to the people of Sierra Leone will include water wells, a school, and a health clinic.

*For further information, including partnerships, contact EnviroOne Co-Founder Mark Nastasi ([info@enviroone.org](mailto:info@enviroone.org)) or visit the EnviroOne website at [enviroone.org](http://enviroone.org). CAS would like to thank David Kargbo (pictured above, right) for visiting the center to inform us about this project.*



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