

CENTER FOR AFRICAN STUDIES

Rutgers, The State University of New Jersey

NEWSLETTER: FALL 2011, VOLUME XVIII

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Please check the CAS website at ruafrica.rutgers.edu for programming news and updates!

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

THIS JUST IN!

The U.S. Trade Representative, Ambassador Ron Kirk, will give an address at Rutgers on Wednesday, October 19. Please visit the CAS website for more.

The RU Center for African Studies, Office of Undergraduate Education, the Deans of the College Avenue and Livingston Campuses, Twese, and RU Wanawake present

"An African Movie and Dialogue"
documentary film screening of

BUSH LEAGUE

(72 min, Malawi, 2010)

Date and Time: Thursday, November 17, 7pm

Place: Rutgers Student Center, Multipurpose Room



image credit: cysfilm.com

African Studies Association's Annual Meeting
"50 Years of African Liberation"
November 17-19, 2011, Washington D.C.

The Annual Meeting of the African Studies Association is the largest gathering of Africanist scholars in the world. From November 16 to 19, the 2011 Meeting will be held in Washington, D.C. with an expected attendance of over 1,500 scholars and professionals. In addition to over 200 panels and roundtables on a range of exciting topics, ASA will welcome Sylvia Tamale, Dean of the School of Law at Makerere University in Uganda as the Abiola Lecturer. Toyin Falola, Professor of History at the University of Texas at Austin, has been selected as the 2011 Distinguished Africanist. Professor Henry Louis Gates of Harvard University will make a special presentation to the Honorable Amina Ali, Ambassador to the United States from the African Union. On Wednesday, November 16 there will be workshops held at the Library of Congress, the Museum of African Art, and American University. All workshops are free. Saturday, November 19 has been designated as Student Day with several special events and a group registration rate for undergraduates. Rutgers University, the American Council of Learned Societies, and ASA will host a reception on Saturday for the ASA Presidential Fellows from South Africa and Uganda (see page 16). The ASA Annual Meeting will, as always, end with an African Dance Party on Saturday night. More information about the ASA 2011 Annual Meeting can be found at: <http://africanstudies.org>.

Letter from the Director, Ousseina Alidou

Greetings to All!

The highlight of this academic year is the leadership of five Africanist faculty who are chairing departments in the School of Arts and Sciences: Profs. Abena P. A. Busia (Women's and Gender Studies), Dorothy Hodgson (Anthropology), Richard Schroeder (Geography), Ken Safir (Linguistics), and Alamin Mazrui (African, Middle Eastern, and South Asian Languages and Literatures).

CAS is proud to announce the great success of Jim Simon, Bala Balaguru, Joanna Regulska, Rudolfo Juliani, Albert Ayeni and a team of colleagues from the Schools of Environmental and Biological Sciences, Engineering, and the School of Arts and Sciences in being part of a consortium involving Research Triangle International (RTI), the University of Michigan, North Carolina State, and the Kwame Nkrumah University of Science & Technology, which was awarded a USAID \$18.5 million Excellence in Higher Education Liberia Development grant for building over a five year period a center of excellence in engineering at the University of Liberia in Monrovia and a center of excellence in agriculture at Cuttington University. In September, Vice President Joanna Regulska and Abena P. A. Busia, Chair of Women's and Gender Studies, visited Liberia in order to explore the best ways Rutgers gender experts could assist in the design of gender sensitive centers of excellence and curriculum in agriculture and engineering to ensure the involvement of women and girls as mandated by EHELD.

On Wednesday, June 29, 2011, Professor Abena P. A. Busia received the highest honor of the National Theatre and Ghana Academy of Arts and Sciences under the auspice of PAWA and chaired by Professor Kofi Anyidoho. In the Spring 2011, the African Women's Development Fund listed her among the top fifty Inspirational African Feminists for "uniquely blending feminist activism with creativity in academia."

In the Spring 2011, Professor Meredith Turshen from the Edward J. Bloustein School of Planning and Public Policy, received a Fulbright Award and will spend the Fall 2011 semester as the Research Chair in Human Rights and Social Justice at the University of Ottawa.

Also in the Spring 2011, Ousseina Alidou, a faculty member of the Department of African, Middle Eastern, and South Asian Languages and Literatures, was the recipient of The Warren I. Susman Award for Excellence in Teaching. In December 2010, she received the Africa America Institute's Distinguished Alumni Award.

Professor Tewodros Asefa (Teddy) from the Department of Chemistry is honored with the National Science Foundation Special Creativity Award from the Division of Materials Research of the NSF for his work related to the development of novel nanoceramic materials. The Special Creativity Award is given only to those scientists who have a proven history of producing excellent research results and is provided as a supplemental grant to those outstanding scientists already conducting NSF-funded research.

CAS faculty's new publications include: Zakia Salime's *Between Feminism and Islam: Human Rights and Sharia Law in Morocco (Social Movements, Protest and Contention)* (University of Minnesota Press); Dorothy Hodgson's *Being Maasai, Becoming Indigenous: Postcolonial Politics in a Neoliberal World* (Indiana University Press); Dorothy Hodgson's (ed) *Gender and Culture at the Limit of Rights* (University of Pennsylvania Press); David McDermott Hughes's *Whiteness in Zimbabwe: Race, Landscape, and the Problem of Belonging* (Palgrave Macmillan); and Meredith Turshen's (ed) *African Women: A Political Economy* (Palgrave Macmillan).

African Studies is thriving at Rutgers through the wonderful research accomplishments of faculty and of students at both the undergraduate and graduate levels as reflected in their exciting Africa-related research projects. These include undergraduate honors theses such as Hoda Mitwally's "In Egypt's Name: Nationalism in Salah Jahin's Poetry" supervised by Dr. Samah Selim (African, Middle Eastern, and South Asian Languages and Literatures); Ronidell Baluyot's "Paleoenvironmental Reconstruction of Pleistocene Landscape, Olduvai George, Tanzania" supervised by Dr. Gail Ashley (Geology); Stacy Brody's "Tropical Tree Medicine: Fagraea Species as a Potential Source of Antimalarial Treatments" supervised by Dr. Ilya Raskin (Plant and Science Agriculture); Chia-Hsun Tsai's "Visualization of the Flow Around the African Brown Knife Fish" supervised by Dr. Francisco Diez (Mechanical/Aerospace Engineering); Janina Pescinski's "Women's Political Participation in Niger: Rethinking Limiting Dichotomies" supervised by Dr. Dorothy Hodgson (Anthropology); and Daniel Rauchwerk's Marketing thesis entitled, "Economics of an Empty Stomach: A Comparative Study of Food Crises in Ethiopia, Zimbabwe, and Nigeria" supervised by Dr. Barbara Cooper (History).

Rutgers student organizations continue their creative engagement with local communities in Africa. This is done through fundraising initiatives tailored toward the acquisition of educational supplies needed in disadvantaged communities; clean water supply projects led by student organizations such as A Spring of Hope and Rutgers Engineers Without Borders, committed to bringing clean water to Kolenje, a rural town in Kenya. The Rutgers student chapter of People to People International organized a benefit coffee house in The Cove on Busch campus. Their poetry and music performance raised funds for an orphanage in Malawi while Daniel Rauchwerk produced a music CD using his honors research project as its theme, to raise awareness regarding the food crises in Ethiopia, Zimbabwe, and Nigeria.

Amelia Duffy-Tumasz, a graduate student in Anthropology and recipient of the CAS 2011 Graduate Enhancement Award, spent a productive six weeks in Dakar, Senegal learning the Wolof language while also conducting pre-dissertation research on fishing communities.

We thank Dr. Abena P. A. Busia (CAS and Women's and Gender Studies) and Dr. Rebecca Davis (International Social Work and CAS) for yet another wonderful Rutgers International Service Learning (ISL) summer session in Ghana.

The African Studies Association and the Center for African Studies will host three fellows of the American Council of Learned Society namely Dr. Adoyi Felix Onoja (Nasarawa State University, Nigeria), Dr. Leketi Makalela (University of Limpopo, South Africa), and Dr. Susan Nalugwa Kiguli (Makerere University, Uganda). (*Regrettably Dr. Onoja cannot attend due to visa issues.*)

In August 2011, Professor Teketel Yohannes (Professor of Physical Chemistry, Chemistry Department, Addis Ababa University), Director, Materials Science Program and Associate Dean of Graduate Studies for the College of Natural Sciences, delivered a lecture in the Department of Chemistry entitled "Organic Solar Energy Research at AAU."

My sincerest gratitude, best wishes and Peace to All! Ousseina



NEWS FROM OUR FABULOUS FACULTY

African Languages at AMESALL By Maryam Borjian, AMESALL Language Coordinator

The Department of African, Middle Eastern and South Asian Languages and Literatures (AMESALL) at Rutgers brings together three regions of the world and offers instruction in the languages and literatures of these regions. Out of the dozen languages AMESALL offers, four belong to Africa: Arabic, Akan (Twi), Swahili, and Yoruba. For several years the African languages were directed by Ousseina Alidou. Her presence in the AMESALL department continues to be an important resource for the African language component of our language program.

Arabic (Afro-Asiatic) is the world's fifth most widely-spoken language, with estimated over two hundred million native speakers, and the sacred language of approximately one billion Muslims. It is spoken in many regions of the world, some of which include Algeria, Egypt, Libya, Morocco, and Tanzania. AMESALL offers Arabic through the advanced level, as well as Classical and Qur'anic Arabic. Thanks both to our dedicated and experienced team of instructors (currently, Hala Issa, Fatma Gaddeche, and Mohamed Abdel Rahman) and their innovative curriculum built upon the most recent communicative and proficiency-based language teaching methodologies, and to professors Samah Selim and Charles Haberl, the Arabic program is booming. Study Abroad offers opportunities to study Arabic in Egypt, Jordan, and Morocco. The Language Institute at Rutgers is also dedicated to promoting Arabic by offering a Conversation Group, where students speak with a native Arabic speaker in a relaxing environment. Akan (also known as Twi) is the language of the Akan ethnic group of Ghana, also spoken in the central and eastern part of Cote d'Ivoire. A form of Akan is also spoken in Caribbean and South America, notably in Suriname and Jamaica. AMESALL offers Twi at the elementary levels of 1 and 2, with expansion plans to the intermediate level. Thanks to the popularity and dedication of the course instructor, Lydia Quayson, Twi courses are attracting many heritage and non-heritage language learners. Did you know that Akan people are best known in the art history world for highly symbolic artifacts of terracotta, wood, and metal? They are also known for their strong oral history of their past. To this end, Study Abroad offers a program in Ghana. In addition AMESALL is exploring the possibility of establishing a Summer Intensive Twi program in Ghana.

Swahili is estimated to be one of the ten most widely spoken languages of the world, spoken in countries along the coast of East Africa, including Tanzania, Kenya and the Comoros, parts of Somalia, Mozambique, the Democratic Republic of Congo, Rwanda, Burundi, Malawi, and Zambia. AMESALL offers Swahili through the intermediate level. It is taught by an experienced team of instructors but it has always been benefited from the contribution of AMESALL Chair Alamin Mazrui, whose research on Swahili is widely read and cherished by scholars and students across disciplines. Yoruba is one of Nigeria's most important languages, with over twenty-five million native speakers and a lingua franca among business communities in West Africa. Yoruba is indispensable for research into African-derived religions of the African Diaspora in North America and Europe. It is not only a language of communication and self-expression (praise songs and literature), but also a language of religion among the Santería religious communities in Cuba and among the Candomble worshiping communities in Brazil. AMESALL currently offers Yoruba through the intermediate level. The curriculum of Yoruba has been entirely restructured. In addition, the appointment of Professor Olabode Ibirionke, a Yoruba speaker with a strong commitment to the study of African literatures in African languages, will further bolster the Yoruba series.

AMESALL also offers a variety of extra curricular activities, including African cultural events, movie screenings, music, lectures, and roundtables on various aspects of African languages and literatures. Join us at our programs, and enroll in our courses to explore the beauty of African languages and literatures! For more information please visit <http://amesall.rutgers.edu>.

Rebecca Davis Reports on Social Welfare Workforce Strengthening in Sub-Saharan Africa

The millions of vulnerable children and families in Sub Saharan Africa require a range of social and psychological support and services. Yet, social welfare systems that are tasked to provide social safety nets are often highly fragmented and under-resourced. Rebecca Davis represents the Rutgers School of Social Work on a number of social work and social welfare workforce strengthening initiatives in Africa:

1. Rebecca is providing input and support in the development of a *Policy and Programming Resource Guide for Child Protection Systems Strengthening in Sub Saharan Africa*. This resource guide provides useful tools and resources for country-level stakeholders that are influential in setting and implementing national policy, both in the public and private sectors.
2. As an expert consultant on *The Way Forward Project for the Congressional Coalition Adoption Institute (CCAI)*, Rebecca is working to advance child welfare system development in six African countries: Rwanda, Ghana, Malawi, Ethiopia, Kenya, and Uganda. Addressing the over-dependence of institutional care for orphans and vulnerable children (OVC) in Sub Saharan Africa, CCAI represents a number of organizations and governments that work to strengthen systems that support families and communities that family-based care is the ONLY care for children. Most important is the focus on *relational poverty*: the “deprivation of social and family relationships necessary for children to grow to their potential.”

Rebecca Davis was in Ghana to assist Dr. Abena Busia in the International Service Learning (ISL) Program through Rutgers Study Abroad. Students interned in various women’s empowerment and social services organizations. In addition, Rebecca Davis and the Rutgers School of Social Work are planning to expand international service learning and field education to Africa with an initial focus on Ghana. Meetings were held with several different organizations and individuals:

1. Andrea Bediako, Research Associate and Coordinator of International Programs at the Council on Social Work Education, the accrediting body for social work education programs and Schools in North America. Andrea is an American Ghanaian that provides support and technical assistance for social work educators in the United States.
2. Charles Abbey, Director, African Development Programme (ADP), based in Accra, Ghana, is also Chair for the Global Agenda of the International Council of Social Welfare. Mr. Abbey is initiating a movement in Ghana to raise the profile of disabled children and adults through national strategic planning and activism initiatives.
3. Lisa Lovatt-Smith, President and CEO, OrphanAid Africa. Lisa is a leading advocate for the deinstitutionalization movement across Africa for children without parental care. She has closed her own private orphanage opened nine years ago and now provides community-based, family support social work services in a small village outside of Accra.

The collaboration between the School of Social Work and the Center for African Studies continues with plans for an ISL Study Abroad Program in Niger Summer 2012. In addition, plans are in development for a February 2012 program on Voices of Rwanda, Stories of Victims of the Genocide in Rwanda.

Social Work's Graduate Student Association Sponsors AAWEL-Niger

By Patricia Findley

The School of Social Work Graduate Student Association (SSWGSA) represents students pursuing master's degrees in Social Work across all three of Rutgers' campuses: New Brunswick, Camden, and Newark. While the SSWGSA has a mission to help students assimilate their roles as graduate students and as social work trainees in field placements, develop leadership skills and to educate SSW students, it also serves to model pursuits that we as social workers embrace. To meet this end, as the students end their first year of training and enter their second, our SSWGSA executive committee selects an organization to sponsor for the following year. For example, this past year the SSWGSA sponsored the Global Literacy Project where we collected books and raised money for a cash donation through the sale of sweatshirts that bear the SSW logo. The SSWGSA has two co-chairs, MSW second year students Susan Merkel and Lance Stern. The association operates under my guidance as SSW faculty liaison.

We are pleased to announce that one of the organizations that we will be sponsoring this year is Alliance for African Women's Education and Leadership Niger (AAWEL-Niger), an organization that provides support to second chance schools targeting drop-out pupils to maintain them in a literacy track strengthened with vocational skills. AAWEL is a partner with the Association of Veteran Teachers (ONEN), and to the school for the Deaf located in Courant Nord, in disadvantaged peripheral neighborhood in Niamey. AAWEL was initiated in summer 2008 by Dr. Ousseina Alidou, Director of Center for African Studies, and her twin sister, Dr. Hassana Alidou, now the President of AAWEL. In support of their efforts, the SSWGSA will sell t-shirts and sweatshirts to students and faculty at the new student orientation, at commencement ceremonies, and throughout the year with a portion of the sales going to support AAWEL.

This partnership serves both SSWGSA and AAWEL. International social work is a growing area of interest for social work students. Rebecca Davis, Ph.D., directs the international social work program in the SSW and helped to forge our early linkage to AAWEL. The SSWGSA is looking forward to the new school year as we grown in our knowledge and appreciation of AAWEL and to find new opportunities for social work students to contribute to the activities of AAWEL. We will host an educational event in the fall to help bring a better understanding of AAWEL to the School of Social Work. For more information on SSWGSA visit <http://socialwork.rutgers.edu/Current/SSWGSA.aspx> and on AAWEL-Niger visit <http://aawel.org> (images from AAWEL's website are displayed below).



Jim Simon's Brief: African Programs Update

Several new African research initiatives have been initiated including:

Liberia: USAID has recently awarded EHELD (Excellence in Higher Liberian Educational Development) to the Research Triangle Institute led consortium, which includes Rutgers, University of Michigan and North Carolina State University and Tetra Tech ARD as the core partnering organizations. This 5-year \$18.5 million program seeks to build two Centers of Excellence in Engineering at the University of Liberia and in Agriculture at Cuttington University. Our role at Rutgers involves both Engineering and Agriculture as well as cross cutting areas including gender equity, information and library sciences. What is exciting about this project is that it involves many of the schools and colleges within Rutgers such as the Schools of Environmental and Biological Sciences (SEBS), Engineering, and Arts and Sciences. As such this initiative involves many Rutgers faculty including Profs. Bala Balagaru, Joanna Regluska, Rodolfo Juliani, Mary Fetzter, Marty Kesselman, Hartmut Mokros, Albert Ayeni, Ramu Govindasamy, Thomas Mohlner, Mark Robson, and many others. Special appreciation goes to both President McCormick and Vice President Phil Furmanski for asking us to form a university-wide committee to develop and strengthen ties between Rutgers and the University of Liberia. The current status is that the Rutgers subcontract is now being finalized, EHELD has held an inception workshop in Monrovia in which Bala and I participated, and we are very excited to soon formally launch this program here at Rutgers.

In Liberia, SEBS has been involved in another project, involving the commercialization of NonTimber Forest Species. With funding from Tetra Tech ARD (from USAID-Liberia), we at Rutgers in concert with our implementing African NGO partner, ASNAPP (Agri-Business in Sustainable Natural African Plant Products) were asked to provide technical assistance in working with rural communities living in the forests to sustainably collect selected medicinal plants. This year's project focused on Griffonia and now after two seasons, the first container with over 7 metric tons of dry clean and graded seeds (the product of commerce) has been exported from Liberia. This was a major accomplishment and has led to real income generation by communities that have not recognized the value of the plants in and surrounding their communities. At Rutgers, this project is led by Rodolfo Juliani and myself where our focus is on mitigation plans, sustainable harvesting techniques, and quality control aspects. This project will continue through this August, 2011. In Namibia, in concert with Profs. Ilya Raskin, Rodolfo Juliani and myself, we're fortunate to be funded by the MCA-Namibia for a one year study which began this March, on the Inventory and Rapid Throughput Screening of Indigenous Utilized Plant Species for Development of New Natural Products Indigenous Natural Products. Lastly, we are working on Volume II for our African Natural Plant Products series book with the American Chemical Society, and hope we will be done with this new edited series by the end of this summer. Jim Simon is the Director of the New Use Agriculture and Natural Plant Products Program (NUANPP) and a Professor in the SEBS Plant Biology and Pathology Department. Please visit <http://aesop.rutgers.edu/~plantbiopath/faculty/simon/simon.html> for his full bio.



Photos of Jim Simon and villagers in Nimba County, Liberia, working on the USAID funded project with TetraTech ARD. Launching of the new USAID funded project, Excellence in Higher Education Liberian Development. President of Liberia Ellen Johnson-Sirleaf is front row, center; Emmet Dennis, President of the University of Liberia, is far left 2nd row; next to him RU Prof. Bala Balagaru, USAID Director for Liberia. RU Prof. Jim Simon is 2nd row, 2nd from right.

UNDERGRADUATE SPOTLIGHT

A Spring of Hope

By Eric Hsu

A Spring of Hope's filtered bottle project (<http://hopebottles.org>) has seen progress this semester thanks to Rutgers student volunteers. Over a hundred Rutgers students now own filtered A Spring of Hope water bottles, with all proceeds from sales going directly towards water projects. The most recent projects have been completed at rural villages in Uganda where wells brought relief to those in the midst of a cholera outbreak resulting from unsanitary water sources. As always please visit www.aspringofhope.org for the latest news.

If you're wondering how you can see or purchase one of these bottles, ASOH filtered stainless steel bottle as well as replacement filters will be available for sale at George Street Co-op (georgestreetcoop.com) at 89 Morris Street in New Brunswick.

Engineers Without Borders - Kenya Update

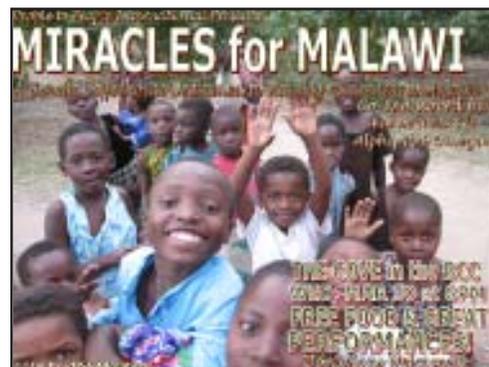
By Ryan Kretch, Project Lead Kolunje Water Project

The motivated members of the Kolunje Water Supply Project of Engineers Without Borders-Rutgers have taken massive strides over the past few months to bring this project closer to success. This past January, a second assessment trip was taken to Kolunje. On this trip, four students and one mentor surveyed the area, targeted a potential well location, and made further connections within the community. The students returned motivated and inspired to continue fundraising and designing the system that would bring facilitated water supply to 40,000 citizens. Many challenges arose along the way, such as determining the true scope of the project and acquiring enough funds, but with a clearer focus, the end product is certainly in sight. This summer committee members devoted their time to establishing an educational program and seeking out grants and corporate sponsorships that will go to funding a third assessment trip this coming December. Regardless of the obstacles, the process has proven to be incredibly rewarding for all that are involved. For more information please visit <http://ewb.rutgers.edu/index.php/international-projects/kenya-project>.

People to People International Raised Awareness and Funds for Malawi

By Krystle Diaz, 2010/2011 PPI President

On Wednesday, March 30, 2011, the Rutgers Chapter of People to People International held a benefit coffee house called Miracles for Malawi in The Cove at the Busch Campus Center. The purpose of the program was to raise awareness to the impoverished country of Malawi, as well as garner donations for the non-profit organization, Raising Malawi. The event attracted about a hundred students who enjoyed a variety of student performances ranging from spoken word poetry to magic tricks. During intervals of the coffeehouse, clips were screened from the Raising Malawi documentary, in which one of the primary focuses was educating viewers on the 1,400,000 orphaned children living there today in malnutrition and poverty. A raffle was also held to help raise money, thanks to the generous donations of Thomas Sweets on Easton Avenue. There is a saying in Ubuntu, an African philosophy: "I am because we are." Translated simply, it means, "Without you, there is no me. Your fate is mine." With the successful turnout of the program and the large amount of money that was raised for Raising Malawi, it seems that this philosophy shined through.



RU Wanawake Empowers African Women

By Lola Akinola

RU Wanawake is a student organization at Rutgers University that was formed in 2009. The word “wanawake” means “women” in Swahili. Our organization’s primary mission is to unite college women for the interests of Africa, the promotion of its cultures and the uplifting of its people all over the world. We develop initiatives that encourage women of African descent to make an impact in society while overall giving them a reason to celebrate their womanhood. Although the organization targets the empowerment of African women, we seek a diverse membership and encourage anyone who has an interest in Africa to join!



Standing attendees of “Honoring the African Woman,” left to right: Olamide Ifaturoti, Mobola Onabule, Ijeoma Illoh, Stephanie Adjei-Twum, Stephanie Ezeuka, Lola Akinola, Shalewa Adebisi, and Dorcas Adekola. Seated: Dr. Abena Busia (left) and Dr. Charletta Ayers (right)

Last Spring RU Wanawake hosted its 2nd Annual Honoring the African Woman banquet to highlight the accomplishments of three women whose philanthropic work and dedication to the improvement of Africa and its peoples have made, and continue to make, a great impact on the continent. Our goal was to celebrate the things that define the African woman – loving, dedicated, and committed to uplifting others. We celebrated their achievements with poetry, traditional African dancing and drumming, African food, and musical performances. Look out for our 3rd Annual Honoring the African banquet which will be held next Spring.

This Fall, RU Wanawake will be putting together an event called “The Africa You Don’t Know: A Spotlight on African Art,” where we will be bringing together painters, sculptors, photographers and other types of artists who have been influenced by Africa in a forum where they can display their works and provide both an educational and cultural experience to the Rutgers community. There will also be food, poetry and music! This event is slated to take place in October. We hope to see you there! *For more information about RU Wanawake and upcoming events and meetings, send an e-mail to ruwanawake@yahoo.com or join their Facebook group.*

Twese, the Organization of African Students and Friends of Africa By Olivia Ike

I have had the pleasure of being part of the TWESE community for the past three years and I have watched it grow as both an organization and as a family. TWESE aims to provide a haven for students with African interests, and as an avenue to educate the larger Rutgers community on African issues in a meaningful way. In fact, the name “TWESE” means “Unity” in Kinyarwanda and like its name, the organization seeks to bring students and staff together within both academic and social environments. Some of the stellar programs that TWESE has held and participated in the past include Culture Shock, our Annual African Pride Banquet (a celebration of African culture), Africa Under the Light, and the Annual TWESE Fashion Show. This year, the 2011-2012 Executive Board hopes to continue to build on the long-standing traditions established here at the university since the founding of the organization in 1991. Amongst a culturally diverse student body here at Rutgers, many students utilize these cultural organizations to connect with peers of not only their own cultural backgrounds but also other ethnicities as well. It is a great way to help students build a stronger sense of personal identity and connectivity with their peers in a plethora of ways.

TWESE wishes the incoming class of 2015 a warm welcome! We meet every Wednesday night at 8pm at the Paul Robeson Center on the Busch Campus. For more information on TWESE and a photo gallery of our past events visit rutwese.weebly.com and find our group on Facebook: TWESE! *Olivia Ike is TWESE’s 2011-2012 President.*

Grace Chung's Love for Tanzania

It was June of 2009, perhaps during my last night in Dakawa, Tanzania. Despite the absolute darkness around me, it was only the onset of nightfall. The sky was a subtle contrast between a muted blue and an impenetrable black, creating silhouettes out of things normally identified by details and color in the light - the same light that in this photo had scurried off to play with the other half of the world. Though one trickery in a photo may be deception enough, much like the color of the background, its pattern also misleads. While a faint drizzle is likely to be one's first guess, this picture is actually not the capture of mist but instead of airborne dirt particles. Surely someone must have been running around prior to this picture to give the particles their flight. That person was me, but my footsteps were not alone.



Just outside the village church I was chasing children who had stayed well into the evening on my last night in Dakawa, when on the first day of meeting, they hid behind the legs of someone much taller, scared out of their wits from seeing someone of a lighter color. Days of making melodies together, performing skits, creating arts and crafts, and playing games had finally melted away the prior unfamiliarity. The unfamiliarity was transformed into laughter. Now these kids were carving out paths with their feet as they stomped along the church's edge, hiding their bodies behind the mud corner save for ten little fingers and a floating head peeking from around the bend. I would be a consistent few feet behind, pausing only for a moment to recharge my momentum in place with exaggerated arm motions and embarrassingly high bounces. Giggles prompted by smiles that could melt your heart would travel to my ears, and beckoned by the approving laughter, I would follow. It would be like that: two, three, four more times around the church, until the air was a violent dust storm wanting to play along, and I wouldn't want to leave.

This is how I spent the first few weeks of my stay in Tanzania. My group and I would move from village to village, playing with kids who lived too far to go to school or even visiting entire schools of girls and boys in their uniform navy bottoms and white tops. When we weren't buried behind mountains and hills we were teaching English at a local college: Professionals for Global Missions. There were two-week curriculums my group and I had prepared prior to our arrival, and those two weeks were an unforgettable time of building relationships with people who instilled so much hope in me, so much love and happiness, when at home in America, the reverse had always been assumed. It was, and in some parts still is, always us putting an action to our 'noble duties' for countries with higher degrees of economic vulnerability. It's always us donating a dollar to save the world, to make smiles out of third-world frowns tossed around in the media. But no, being there was entirely different. It was about friendship across borders and across oceans; it was about teaching and learning; and my month in Tanzania taught me a love I could never learn at home. That's why I retraced my steps three times more to the airport, because one, two, even three visits weren't enough. That's why in January of 2012 I will see myself to a final reunion, teaching full-time at the same college for a year. It will be one year more with perhaps some of the most mesmerizing people to ever grace my life. But the slight errors that lend the pictures their mystery spots and wrong colors, well, they'll just be secrets of stories for the girl in the middle to know. We can't always give away the full ending. *Grace Chung graduated in May 2011 with a major in Comparative Literature and a Minor in African Area Studies.*

Dan Rauchwerk Sets His Senior Thesis on Food Crises in Africa to Music

When I first set out to record a CD of original music for my Capstone Project, I was not looking to get involved in African politics. I was merely looking for a way to satisfy the requirements of the SAS Honors Program so that I could graduate with honors. Writing songs has always been a passion of mine, so I knew from the moment that I entered Rutgers that my senior project would somehow involve music. I got the idea to utilize the songs to carry the project's messages by listening to the work of political songwriters such as Neil Young and Bob Marley. I saw the powerful effects that their music had on people's perceptions of the world around them, and I wanted to find a way for my messages to similarly affect listeners. The song topics, however, were up in the air until Barbara Cooper stepped in.

Dr. Cooper had been my faculty mentor since my freshman year, so when it came time to choose my first advisor for the project, she was the natural choice. With the help of Dr. Cooper and my second advisor, Stevie Watson, I secured a topic: an analysis of the economic causes of food crises in Ethiopia, Zimbabwe, and Nigeria. Once I started my research I discovered that there were far too many stories to be told in a paper, so I decided to write songs to represent the variety of perspectives of people involved in these crises. I could spend the rest of this article outlining how economics plays into food availability, but for that information readers could just read my thesis paper. I am much more interested in discussing the songwriting process.

The writing process always began the same way. Once a particular event struck me, I put myself in the shoes of one of the people involved in that event. Trying to keep in mind that this story was ultimately not about me, I limited my own views to one song and proceeded to write songs telling stories of dictators, soldiers, international donors, displaced farmers, and oil workers. I varied these songs stylistically from folk to heavy rock to reflect the huge range of voices that are represented.

I am often asked "Which of your songs is your favorite?" Asking a songwriter to pick a favorite song is like asking a mother to pick a favorite child, but the song from this album that moves me the most is "I Am Hungry". This song reminds me of my responsibilities to spread the word about these food crises, asking "Will you listen to my hunger song?/And sing it to the world once I am gone?". The CD, entitled "Economics of an Empty Stomach", is available at lordsnj.bandcamp.com. Visitors to the site can purchase the album to benefit a seed loan initiative by an NGO known as G-Roots. Feel free to email me at drauchwerk@gmail.com with any ideas you may have for expanding this album's reach. *Please see the Aresty Undergraduate Research section for a formal abstract of Dan's senior thesis.*

Dan captioned the images below, from left to right, as follows: A representation of the extent of Zimbabwe's hyperinflation, which is wreaking havoc on the availability of food throughout the country (image credit goes to <http://historyimages.blogspot.com>). My cousin Firew was adopted from Ethiopia at the age of two. Now six years old, he astounds me daily with his attempts to improve the lives of everyone he encounters. He is the inspiration behind my project. My goal in life is to use my music to transmit awareness of social issues to audiences around the world.



Africa Abstracts: Aresty Research Center's 2011 Undergraduate Research Symposium

On April 29, 2011, the seventh-annual Undergraduate Research Symposium, sponsored by the Aresty Research Center for Undergraduates, showcased the remarkable range of research being carried out at Rutgers. From the lab and library to the studio and rehearsal hall, students find a myriad of opportunities to move from passive consumption to active creation of knowledge. At the Symposium, some 400 undergraduates presented their research in fields from aerospace engineering to women's and gender studies. We are excited to share here the projects related to Africa, which illustrate the striking scope of scholarship in which Rutgers students are engaged. *Charles Keeton is Associate Professor of Physics & Astronomy and Faculty Director of the Aresty Research Center for Undergraduates. For more information about the Aresty Research Center, visit <http://aresty.rutgers.edu>.*

In Egypt's Name: Nationalism in Salah Jahin's Poetry

After the 1952 Revolution, attitudes toward Arabic literature in Egypt radically shifted. A group of young nationalist poets began to write *shī'r al-'ammiya*, (or colloquial poetry). Most notably, this literary circle included Salah Jahin (1930 – 1986), a prominent poet, screenwriter, cartoonist and lyricist. My interdisciplinary honors thesis explores the development of colloquial Egyptian Arabic poetry during the Nasser era with a focus on Jahin's works. I argue that Jahin represents a crucial turning point in the development of Arabic poetry by conveying nationalist ideas through a written vernacular accessible to the Egyptian masses. Jahin's creation of a nationalist folk genre was not a rejection of formal register, but rather to legitimize it as an equally legitimate literary language for emancipatory purposes. In addition, this new genre spoke to the lives, aspirations, fears, and existential concerns of Egyptians. Contrary to the notion that vernacular Arabic would promote *qutriyya* (territorial nationalism) and thus undermine *qawmiyya* (Arab unity), Jahin's poetry is representative of his deep affection of and belief in the Arab nationalist cause. I seek to examine how Jahin's poetry depicts changes in post-revolutionary Egyptian society, constructs images of the nation, and contributes to discourses of Third World internationalism and pan-Arab nationalism. Student: Hoda Mitwally; Major: History and Middle Eastern Studies; Advisor: Samah Selim

Kolunje Water Supply Project

The lack of access to clean water is a plaguing problem around the world. In Kolunje, Kenya, a community comprised of over 18,000 people in seven villages, the current water sources used to support the community's water needs are often far, vulnerable to running dry in the dry season, and are frequently contaminated. As water becomes increasingly scarce, women and school children are forced to walk further and further for water. Waterborne disease is widespread and health services at the local hospital are inadequate and often prohibitively expensive for those with marginal income. The main goal of the Engineers Without Borders (EWB) project is to bring clean water to Kolunje by designing and implementing a sustainable water system involving a system of wells, pumps, tanks, and taps. Providing the people of Kolunje with the knowledge and resources to maintain a clean and reliable water system will drastically improve their quality of life. Student: Kajal Patel; Major: Civil Engineering; Advisor: Anthony Welch

Paleoenvironmental Reconstruction of a Pleistocene Landscape, Olduvai Gorge, Tanzania

Olduvai basin has a 2 million year paleontological and archaeological record that includes four hominin species. The basin was infilled with volcanic sediments from the Ngorongoro Volcanoes to the east and rivers from the Serengeti Plain to the west. This paper aims to characterize sedimentary records of Bed I, to better understand the past environment at a site (FLK) that is rich in archeology (vertebrate fossils, including hominins, invertebrate fossils and artifacts). The sediments are important to study because they can give insight to the paleolandscape and paleoclimate at a time when it was known to be very dry and two hominin species lived there (~1.8 Ma). The sediments were sampled from a 3 meter section representing ~20,000 years of

history and is composed of three different mineral compositions which require different methods of analysis to determine their origin. The carbonates were analyzed using stable isotope geochemistry, the volcanics (tephras) were studied on the electron microprobe to determine the mineralogy and the claystones analyzed by X-ray diffraction to determine the mineralogy of the clay. The results of analyzes of the three sediment types will be synthesized to explain the change in environment of deposition through time and give insight to what type of environment the early hominins lived in and how they were able to thrive during an arid period of time.

Student: Ronidell Baluyot; Major: Geology; Advisor: Gail Ashley

Tropical Tree Medicine: Fagraea Species as a Potential Source of Antimalarial Treatments

Malaria is a major global health problem, with ca. 225 million cases and 781 000 deaths in 2009. Drug resistant strains of Plasmodium, the parasite responsible for the disease, are evolving, so commonly-used antimalarial treatments are no longer effective in some areas. Plants contain vast resources of known and unknown bioactive compounds and are potential sources of new antimalarial drugs. Species in the flowering plant genus *Fagraea* (family Gentianaceae) have traditionally been used to treat malaria and fever in the tropics. We investigated the chemical basis for their ethnobotanical uses as medicinal herbals used against malaria. Extracts were prepared and tested to determine the antiplasmodial activity and cytotoxicity of four species of *Fagraea*: *F. fragrans*, *F. crenulata*, *F. racemosa*, and *F. auriculata*, all large trees from Malaysia. They are closely related to species of *Anthocleista* from Africa, which was found to be antimalarial in a study by Merck. For each *Fagraea* species, a stepwise extraction method was used to generate four extracts (one ethanol, two types of chloroform, and one aqueous), each of which was sent to the University of Cape Town in South Africa for assay. We expect to see antiplasmodial activity at least from *Fagraea fragrans*, as anti-malarial fagraldehyde has been isolated from this species. Future work includes the isolation of any bioactive components.

Student: Stacy Brody; Major: Plant Science and Agriculture; Advisor: Ilya Raskin

Visualization of the Flow Around the African Brown Knife Fish

This a continuation study that focuses on the turbulence and wake produced by the African Brown Knife Fish. Different from the more common method where the flapping caudal fin is the main method of aquatic propulsion, the knife fish species manipulates its skirt fin in a sinusoidal motion to maneuver in water. This unique fin motion coupled with a thin and streamlined body allows the knife fish to maneuver with excellent flexibility as well as generate rapid acceleration. In the previous study, a high-speed camera and the digital particle image velocimetry (DPIV) technique was used to capture two-dimensional fluid wake profiles generated by the knife fish when swimming. Distinct velocity gradients and vortex patterns were observed, but the data was incomplete due to the lack of information for velocity in the third degree of freedom. Thus, this study redesigns the test tank with a longer channel and a prism to accommodate an additional camera for the stereo PIV technique, and focuses on using the stereo PIV to obtain a more complete picture of the fluid flow for a more thorough analysis of the effects caused by the sinusoidal skirt fin of the knife fish. Student: Chia-Hsun Tsai; Major: Mechanical/Aerospace Engineering; Advisor: Francisco Diez

Women's Political Participation in Niger: Rethinking Limiting Dichotomies

This study examines the political involvement of women in Niger, taking a historical approach to highlight the influences of French colonialism and Islam. French colonialism promoted gender roles that confined women to the domestic sphere, while men dominated the public sphere. It also created the divide between elite and grassroots women by severely limiting women's access to education, creating a divide between educated and uneducated women. Because of these limitations women have tended to participate in informal politics, but starting the in 1990s, a women's movement to become more active in formal politics began. Despite the restrictions imposed by French colonialism, women have organized to overcome them, and Islam is one

strategy they are using. Women actively reinterpret Islam to achieve equality in society, especially regarding education and political involvement. This research identified the dichotomies of informal versus formal politics, the domestic and public spheres, and the divide between grassroots and elite women, ultimately concluding that operating within these dichotomies inhibits the progress of the women's movement in Niger. Instead, it is more useful to acknowledge a spectrum of varieties of politics and the women involved. The research draws upon fieldwork conducted in Niger, archival materials from the French colonial period, and contemporary studies of women in Niger and in a wider African context. By examining how Nigerien women increase their political involvement and contextualizing that in the scope of women's movements in Africa, this research contributes to strategies women use to increase their political influence in global women's movements.

Student: Janina Pescinski; Major: Cultural Anthropology and French; Advisor: Dorothy Hodgson

Economics of an Empty Stomach: A Comparative Study of Food Crises in Ethiopia, Zimbabwe, and Nigeria

This project involves a comparison of the effects of economic factors on food crises in Ethiopia, Nigeria, and Zimbabwe and includes an accompanying CD of original music dealing with the human sides of food crises. My goal is to establish whether there are any particularly damaging factors present in any or all of the three countries, and based on the findings, to present some possible policy recommendations to help reduce the occurrence of these crises. Additionally, through references to the songs at appropriate times, I hope to remind the reader that these crises are not just numerical catastrophes, rather they directly impact the daily lives of millions around the world. Upon examination of multiple food crises in each country I have found that land socialization and resettlement programs, international aid donations, agricultural price fixing, and widely fluctuating gasoline prices are the most powerful factors. Based on these findings, I recommend the unfettering of agricultural market pricing, a transition towards private land ownership systems, a crisis control program and budget to plan for disasters and reduce the reliance on foreign aid, and fuel price hedging actions to help alleviate the occurrence of these crises. In doing so, I hope to provide governmental policy makers with some ammunition with which to counteract harmful policies imposed by the past or present governments of these countries and to combat food crises. Student: Daniel Rauchwerk; Major: Marketing; Advisor: Barbara Cooper

2011 GRADUATE ENHANCEMENT AWARD

CAS Grant Recipient Amelia Duffy-Tumasz Heads to Senegal for Pre-dissertation Fieldwork

Thanks to the Center for African Studies, I am in Dakar for six weeks this summer, taking intensive Wolof tutoring and doing scoping research for my dissertation. I am studying at the Baobab Center, which is a hub for students of all ages learning French, Wolof, Pulaar, Serer, Diola and Mandinka. I also happen to have an instructor who is an expert in Senegalese fisheries, one of my major research interests. When I need a break from all of the new Wolof vocabulary and grammar, we chat about issues facing the sector, the customs of fishing communities as well as the merits of different development and conservation projects that have been implemented here over the years. I could not be happier with this opportunity that CAS has made possible!

On the research side of things, I've been meeting with fishing community leaders from Dakar, the Casamance as well as two of the most important small-scale fishing sites in the country, Kayar and Joal. Back in 2005 as an undergraduate, I had spent three months in Joal working with fish processors, but I was not sure if the women I had worked with would still be active now, six years later. When I visited the open-air fish processing site, I found two of the women I had

become close with over that summer. As we exchanged greetings, I felt as if it was only yesterday that I was sitting with them, preparing sardines for the fire, and asking my many questions. Through these meetings, preliminary interviews and Wolof classes, I'm doing my best to pare down the world of fisheries, commodity chains and gender into a manageable dissertation topic. I'm hoping that having some time away from the field before the semester starts up again will help me whittle away.

I am also tempted to brag about the delicious Senegalese food I've been eating, prepared by my host family who insist now, as they do every time I stay with them in Dakar, that I learn how to make a perfect *ceebujen* before I leave. The legendary red fried rice with vegetables, fish stuffed with garlic, pepper and parsely, and drizzled in a tamarind sauce is not only delicious, but the perfect reason to spend the morning in the kitchen with my host mother and sister, trying my best to help, but really just staying out of the way. They joke that I won't know the first thing about fish in Senegal until I know how to cook its national dish. I agree, but add that these cooking and fish businesses are more complicated than they first seem. They laugh, slipping me a morsel of fried grouper to hold me over until lunchtime.



Amelia and Abdou

Dakar wholesale market

Joal Beach

LIBRARY NEWS

Our African Studies librarian, Melissa Gasparotto, has advised that the library has acquired some excellent databases, which are listed below. Thank you, Melissa, for your efforts and updates.

Filmmakers Library Online contains over 900 multidisciplinary documentaries to watch streaming online. Users can browse by region, and there are currently 91 films from or about Africa. The documentaries are generally accompanied by transcripts, and clips can be selected from the whole for use in classes. They can also be annotated. Links to selected content can be put into Sakai for your students. <http://flon.alexanderstreet.com.proxy.libraries.rutgers.edu/>

Women and Social Movements International has some selected Africa-related content, especially from Liberia and South Africa. The database includes scanned documents, reports, bulletins and images from NGOs, governmental agencies, UN, and others, going back to the late-1800s. <http://wasi.alexanderstreet.com.proxy.libraries.rutgers.edu/>

Caribbean Literature contains full-text poetry and fiction from the English, French, Spanish, Dutch and Creole-speaking Caribbean. In addition to literary works, there are also some Creole dictionaries and reference works, and future additions will be made to the database from journals and interviews. The search function on this collection is very advanced, allowing users to find content by genre, place of publication, gender of author, ethnicity of author, date, as well as the standard keyword, title, author and subject searching. <http://cali.alexanderstreet.com.proxy.libraries.rutgers.edu/>

eHRAF. We will also have the Human Relations Area Files (World Cultures) available electronically. (link to come soon)

POSTDOC NEWS

Rights, Resources, and Identity in Rural Kenya

By Scott Matter, Postdoctoral Researcher, Department of Anthropology

Since 2003 I have carried out fieldwork among Dorobo – a Maa-speaking minority group of former hunter-gathers – and Maasai at Enosupukia, a rural community in Kenya's Narok District that has been beset by violent conflict between members of different ethnic groups as well as by state-directed evictions of local residents in the name of exclusive forest conservation. My doctoral dissertation, entitled *Struggles Over Belonging: Insecurity, Inequality, and the Cultural Politics of Property at Enosupukia, Kenya*, is an ethnohistorical examination of how uncertainty and inequality around rights in land and belonging have been exacerbated by successive governmental interventions, producing recurrent conflict and hardship for local residents and resource users. In particular I sought to describe and interpret the sense of marginalization and insecurity felt by Dorobo and their Maasai neighbors at Enosupukia, and the actions and negotiations they have undertaken to try to improve their situation. My dissertation thus highlights the important role that social and political inequalities play in contexts of legal and institutional pluralism, as well as the ways that projects intended to further development and conservation can transform and be transformed by their local subjects.

I am currently developing two new research projects, both of which build on my previous work by looking at the articulation of global and local dynamics in Kenya. In the first, I will examine the translation and transformation of Indigenous rights and identity discourse in the work of Kenyan Maasai, Dorobo, and Ogiek activists and NGOs, and how that discourse is interpreted and appropriated by their constituents and beneficiaries. The second project will focus on the emergent politics of forest conservation in Kenya, specifically in the Mau Forest Complex which has become a site of increasing international involvement. In this project I aim to investigate how forests are conceptualized by different stakeholders – as homelands, refuge for dry-season grazing, fertile ground for cultivation, biodiversity hotspots, water catchments, or sources of carbon credits – and how the global political economy of conservation intersects with local struggles over belonging. These projects converge where questions arise about the rights of Indigenous and marginalized communities in contested areas and their role in implementing, sharing the costs, and profiting from environmental stewardship.



Scott with elders at Enosupukia, December 2008

I'm excited to work with a great group of scholars in the Department of Anthropology at Rutgers and look forward to getting more involved with CAS during my time here.



A Dorobo family weeding their maize field

THE AFRICAN STUDIES ASSOCIATION

Rutgers Welcomes Fall 2011 Visiting Scholars from Nigeria, South Africa, and Uganda

By Cailyn Kimmick

The African Studies Association is pleased to announce the 2011 Presidential Fellows Program. For the second year in a row ASA will collaborate with the Center for African Studies at Rutgers University to organize this program. The Presidential Fellows will have the opportunity to visit the Kluge Center at the Library of Congress where each scholar will work closely with a specialist from the African and Middle Eastern Division of the library.

The ASA Presidential Fellows Program participants for 2011 are from Nigeria, South Africa, and Uganda. Dr. Adoyi Felix Onoja is from Nasarawa State University in Keffi, Nigeria. Dr. Onoja's work explores the methods of security employed by colonial police in Nigeria and how they can address security issues in Central Nigeria today. Dr. Leketi Makalela will visit from the University of Limpopo in South Africa. Some of Dr. Makalela's most recent work considers the study of English and language development in Africa, particularly among speakers with indigenous African language backgrounds. Dr. Susan Nalugwa Kiguli will join us from Makerere University in Kampala, Uganda. Dr. Kiguli studies the practice of oral poetry and popular song as understood by performers in post-apartheid South Africa and post-civil war Uganda. Each scholar is also part of the American Council of Learned Societies African Humanities Program (<http://acls.org/grants/Default.aspx?id=3210>).

The goal of this program is to initiate collaboration between scholars from the continent and students and faculty at Rutgers University and the Library of Congress. The program provides African scholars with the opportunity to visit the United States, be resident at Rutgers, with support from the Center for African Studies, and attend the ASA Annual Meeting. ASA's first Presidential Fellow was Dr. Dominic Dipio, senior lecturer and head of the literature department at Makerere University in Kampala, Uganda. Dr. Dipio has degrees in education and African literature, with a PhD in cinema studies. Some of the films she has produced include *Crafting the Bamasaba* and *A Meal to Forget*, among others. To read more about Dr. Dipio's experience as an ASA Presidential Fellow, please visit http://mak.ac.ug/index.php?option=com_content&task=view&id=357&Itemid=298. ASA is pleased to continue to collaborate with CAS and looks forward to introducing the scholars to the Rutgers Africanist community. In addition, ASA expresses its appreciation to the School of Arts and Sciences and ACLS for their financial contributions.



Dr. Adoyi Felix Onoja



Dr. Leketi Makalela



Dr. Susan Nalugwa Kiguli

Cailyn Kimmick is a cultural anthropology major who will graduate in spring 2012. She is the Executive Assistant to Karen Jenkins, the Executive Director of the African Studies Association. For information on the African Studies Association please visit www.africanstudies.org. Regretfully, Dr. Onoja is unable to participate in this year's program due to visa difficulties.

Connecting the Dots: Gender, Justice and the Environment

By Judith Byfield

African Studies Association President Judith Byfield (History, Cornell University) delivered the sixth annual ASA Presidential Lecture at Rutgers, summarized below, on April 28, 2011.

On July 24th 1959, Mrs. Funmilayo Ransome-Kuti sent the following cable to HRM Queen Elizabeth II.

The Federation of Nigerian Women Organisations on behalf of millions of Nigerian mothers and children protest vehemently against French Government's decision to test atomic bombs in Sahara... Nigerian women prays your majesty as leader of commonwealth to protect the lives of Nigerians and persuade French Government (to) cease proposed test forthwith...With our independence next October we prepare developing our resources and raising our living standards not being maimed and rendered useless...Tragedy of Hiroshima and Nagasaki still a challenge to mankind your majesty as a mother we appeal please help...¹

Mrs. Ransome-Kuti wrote in her capacity as President-General of the Federation of Nigerian Women Organizations, one of two national women's organizations she founded. My task in this paper is to demonstrate African women's long-standing activism around environmental issues, and urgency of this political work as we confront climate change. I began with this cable written by Mrs. Funmilayo Ransome-Kuti, a key figure in my research on Nigerian women's activism, for in it she demonstrated the vitality of women's activism in the 1950s, their concern about the environment and the impact of environmental factors on societies. Ransome-Kuti framed the women's concern in language that anticipated what scholars today call "human security" for she clearly linked the potential harm of the tests to health, development and their social and economic well-being.²

Finally, Mrs. Ransome-Kuti used motherhood as a political platform for this appeal and provided an important example of the way many women in Africa and beyond used motherhood as the basis for inclusion into activism for it served as "the inspiration for and the foundation of visions of large-scale social change".³ For these Nigerian women on whose behalf Ransome-Kuti sent this cable, motherhood invested them with the 'right' to demand action at the same time that it established their common bond with the queen for she too was a mother.⁴ This episode exemplifies what authors Alexis Jetter, Annelise Orleck and Diana Taylor call mother-activism. Mother-activism does not ascribe to any one political orientation for some women used their position as mothers to fight against the mitigating effects of racism and imperialism while others fought to impose the values of the Nazis and the Ku Klux Klan.⁵ In this instance "mother-activism" was deployed as part of a larger critique of French imperial actions and policies that threatened all humankind.

On many levels, Ransome-Kuti's appeal to protect the environment on behalf of the Nigerian women resonates with our contemporary period. The recent earthquake and tsunami in Japan that led to the damage of the Fukushima nuclear plant has put atomic energy and the danger of radiation exposure back on the front burner. Africa also faces environmental degradation by economic activities such as oil production at the same time that it must contend with the consequences of climate change. The impact of climate change is already being felt. In Kenya's Amboseli National Park the maximum average temperature has increased by seven degrees; scholars estimate that the Mount Kilamangaro will be glacier-free by 2020.⁶ Researchers also

show that Mombasa is already affected by climate related disasters especially floods, droughts and strong winds. It is projected that these will increase in frequency and intensity with long-term climate change.⁷

African women have been prominent in the international efforts to confront these environmental dangers because they have been active in their respective countries and in the global environmental justice movement. We are probably most aware of the Greenbelt movement in Kenya led by Wangari Maathai.⁸ The activism of the Greenbelt movement and the broader environmental justice movement has helped to transform the discourse about the environment internationally and nationally. The effort to try to connect these dots – African women, climate change and environmental justice - is significant because the social movement that will link constituencies around the globe in this era will be around the environment and we need to understand and support the activism through these women and their work to ensure our common survival.

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¹ Funmilayo Ransome-Kuti, Cable to Queen Elizabeth, 24 July 1959.

² Dan Kuwali, "From the West to the Rest: Climate change as a challenge to human security in Africa" *African Security Review*, Vol. 17, No. 3 (2008): 20.

³ Alexis Jetter, Annelise Orleck, Diana Taylor, eds. *The Politics of Motherhood: Activist Voices from left to Right* (Hanover: University Press of New England, 1997), 3.

⁴ At this time Queen Elizabeth had two children, Prince Charles was eleven (11/14/1948) and Princess Anne nine (08/15/1950).

⁵ Annelise Orleck, "If it Wasn't for You, I'd Have Shoes for My Children": The Political Education of Las Vegas Welfare Mothers," in Alexis Jetter, Annelise Orleck, Diana Taylor, eds. *The Politics of Motherhood: Activist Voices from left to Right* (Hanover: University Press of New England, 1997), 102 – 118. Kathleen Blee "Mothers in Race-Hate Movements" in Alexis Jetter, Annelise Orleck, Diana Taylor, eds. *The Politics of Motherhood: Activist Voices from left to Right* (Hanover: University Press of New England, 1997), 247 – 256.

⁶ March Turnbull, "Heat Wave: How Climate Change is affecting Africa" *Africa Geographic*, Vol. 13, no. 11 (2005).

⁷ Cynthia Awuor, Victor Ayo Orindi nd Andrew Ochieng Adwera, "Climate Change and Coastal Cities: The Case of Mombasa, Kenya" in Jane Bicknell, David Dodman and David Satterthwaite (eds.) *Adapting Cities to Climate Change: Understanding and Addressing the Development Challenges*(London: Earthscan, 2009), 80.

⁸ Wangari Mathai (with Alexis Jetter), "The River Has Been Crossed": Wangari Maathai and the Mothers of the Green Belt Movement" in Alexis Jetter, Annelise Orleck, Diana Taylor, eds. *The Politics of Motherhood: Activist Voices from left to Right* (Hanover: University Press of New England, 1997).

Please visit the Center for African Studies website at <http://ruafrica.rutgers.edu> for information on the seventh annual African Studies Association Presidential Lecture at Rutgers, which will be given by Aili Tripp (Political Science & Gender and Women's Studies, University of Wisconsin - Madison) on April 26, 2012 and is entitled, "The Decline of Conflict in Africa: Causes and Consequences."

RUTGERS VISITORS LECTURE ON AFRICA

The Witches of Gambaga: a documentary film

By Yaba Badoe

I wasn't surprised when I read of the shocking death by burning of a grandmother in Ghana at the end of last year. 72 year old Ammah Hemmeh was allegedly tortured into confessing that she was a witch, doused in kerosene and then set alight in Tema, in southern Ghana. At the time a 9 minute version of *The Witches of Gambaga*, was being streamed on the Guardian newspaper's website in London. I wasn't surprised because I've spent the last 5 years making a film based on the testimonies of women condemned to live in poverty at the witches' camp in Gambaga. What did shock me was that Ghanaians seemed traumatized by what had happened, when, all around us, abuse of women believed to be witches, is commonplace.

Take the testimony of Amina Wumbala, a former inmate of the Gambaga witches' camp: 'I quarreled with my brother and his family. My brother hit me and made me leave the house. That very night he collapsed and died. His family blamed me: his children beat me up and wanted to kill me. Luckily, my eldest son saved my life. When I was able to move, I set off for Gambaga.'



Of the 3,000 women condemned to live as 'witches' in northern Ghana, around 80 of them live under the protection of the chief of Gambaga. Although it is usually poor, uneducated women who end up being accused of witchcraft, no woman is exempt. Asara Azindow was once a wealthy trader with her own restaurant and a house in Guishegu. In 1997, she was one of three successful women - all running their own businesses and living independently of men - who were accused of starting a meningitis epidemic. Asara's property was looted and her home destroyed. 'I didn't realize how much people hated my independence,' she told me.

The more I listened to the stories of the women forced to live as 'witches', the more determined I became to make a film about their lives, as a way to challenge beliefs that demonize women. Asana Mahama was tortured by her brother, who threatened to pluck out her eyes if she didn't confess to witchcraft. Bintook Duut was on the run for her life for three months before she found refuge at the camp.

Over the course of a month in 2004, nineteen women told me their stories. Many of them took part in the documentary film, *The Witches of Gambaga*, which I directed and co-produced with feminist researcher, Amina Mama. The film is the product of a strategic collaboration between members of the community of witches and women's movement activists in Ghana and abroad. *The Witches of Gambaga* goes beyond the usual headlines, to put faces and characters to extraordinarily powerful, personal testimony. Amina Wumbala, Asara Azindow and Asana Mahama are just a few of those who would have been murdered if they hadn't found refuge at Gambaga. No one knows the number of women, like Ammah Hemmah, who never find sanctuary. Filmmaker Yaba Badoe presented and discussed her film, *The Witches of Gambaga*, at Rutgers on April 18, 2011. For more information about the film please visit <http://witchesofgambaga.com>.

Kassahun Checole on the KEBRA NAGAST: the Book of the Glory of Kings

An account written in Ge'ez (an ancient language of Ethiopia) of the origins of the Solomonic line of the Emperors of Ethiopia.

On March 7th, I had a great time conversing with students and faculty at Rutgers University at the invitation of my friend, Department of African, Middle Eastern, and South Asian Languages and Literatures Professor Alamin Mazrui and his colleagues. The subject was the *Kebrā Nagast*, the ancient Ethiopian legal document that codifies the relationship between the Kings and Queens of Abyssinia (now called Ethiopia) and their subjects.

I provided a rough image of the geographical limits of the ancient Abyssinian state which was largely composed of the dominant ethnic/linguistic, mainly Christian, formations of the Northern regions of present-day Ethiopia. The Abyssinians were made up of Tigrinya and Amharic speaking groups rooted in the ancient Semitic Ge'ez, which still serves as the language of the Ethiopian liturgy. Abyssinian rulers crafted a set of 187 books called the *Kebrā Nagast* around 1200 AD describing and justifying their rule over their subjects. The *Kebrā Nagast* is made up of ancient laws drawn from the laws of Moses and the Old Testament, and anchored on a beautifully crafted legend of the Queen of Sheba and her Solomonic son Menelik, the first king of Abyssinia. The legend of Queen Sheba and her fruitful interaction with the wise king Solomon in Jerusalem produced the notion that Ethiopian kings were ordained by God to rule over their subjects, that they were infallible and unquestionable.

In around 1400 AD, another book called the *Fetha Nagast* was also written by a crafty Egyptian clerk and specified more earthly laws based again on the Old Testament and continuing the mythology and legends of the *Kebrā Nagast*. In these books, the Abyssinian monarchs were described as Christians with a generous outlook towards all their subjects. In reality Abyssinia was made up of all Abrahamic religions, almost equal parts Jewish, Islamic and Christian. The dominance of the latter and that of the Ethiopian Orthodox Church meant that all the other religious groups had to take a second position on all social and economic affairs of the country. As a result, Ethiopia became defined as “the island of Christianity,” a notion that even resonates still today.

It was not until the coronation of Haile Selassie in 1930 that Abyssinia formally changed its name to “Ethiopia,” and the first modern laws were put in place in 1931 in a form of a benevolent constitution crafted by the Emperor without any input from society. I also discussed with the class the nature and history of the religious composition of Ethiopian society and the often unequal interactions imposed by the dominant and assertive role of the Ethiopian state church, the Ethiopian Coptic Orthodox Church. I described in some detail the origins of Judaism and Islam in Ethiopia. The later in particular should have had equal billing with the Coptic Church. Its origins go back to around 600 AD when the Prophet Mohammed sent his followers to seek refuge with the Christian King of Abyssinia when they were being persecuted by the Arabians who were opposed to their emergence as a new religious entity.

Islam in Ethiopia has had a fascinating history. The early Christian Kings of Abyssinia protected it and allowed the emergence of the first Caliphate, the Negash. The first Islamic Hijra was conducted by the followers of the Prophet who migrated from Arabia to Abyssinia, and I shared with the class the account of the Prophet's favored muezzin (person who recites the call for prayer), who was an Abyssinian called Bilal.

The class found these historical anecdotes interesting and was engaged and inquisitive. They asked many questions and were involved in an active discussion. The visit to the class was also a good occasion to catch up with former colleagues and friends.

Experiment in Comparative Literature: African and Kazakh Folklore

Professor Fatima Duisebayeva (Kazakh State Women's Pedagogical University, Almaty, Kazakhstan) was the Rutgers University, Center for African Studies/Department of African, Middle Eastern, and South Asian Languages and Literatures 2010-2011 spring semester visiting scholar as the fellow of the Open Society Institute/Soros Foundation. She gave lectures at Rutgers in January-April on Comparative Literature in the framework of Dr. Ousseina Alidou's course "African Myth and Folklore" which she has summarized below.

I was hosted by the Center for African Studies (CAS) and the Department of African, Middle Eastern, and South Asian Languages and Literatures (AMESALL) during the spring semesters of 2010-2011 as the Faculty Development Program/ Open Society Institute Fellow . My research interests cover a wide range of disciplines in the field of African- American Studies and Comparative Literature. In the spring semester of 2010 I attended and audited "Comparative Approaches to African Literatures" and "Crossroads: Classical Literatures of Africa, the Middle East and South Asia," the courses of my mentor, CAS Director Dr. Ousseina Alidou. These courses helped me to: trace the historic sources, origins, and developments of Black American literature; perceive the theoretical issues of genre, literary hybridity, and the comparative and gender approach to the literary phenomena under consideration; promote a deeper understanding of literary issues; and develop interdisciplinary and multicultural tendencies to teaching and the historical interactions between literatures of Africa and other regions of the world. In the spring semester of 2011 Dr. Alidou proposed that I participate in her "African Myth and Folklore" course and experiment teaching the comparative course with a focus on African and Kazakh Myth and Folklore. The syllabus comprised comparative themes and covered African, American, and Kazakh myths and folklore and students' native language and literature legacy as well. I was given the wonderful opportunity to teach and make presentations during these classes: Comparative Analysis of African and Kazakh Folklore (February 1, 2011); Cultural and Spiritual Backgrounds of Kazakh Myth and Folklore (March 3, 2011); Kazakh Oral Poetry Forms (March 8, 2011); Kazakh Oral Narratives/ Epics (March 24, 2011); and Kazakh Material Folklore and Performance (April, 28, 2011).

The experiment of this comparative approach was also supported by the AMESALL visiting professors from Malaysia, Noritah Omar and Washima Che Dan, who made presentations on Malaysian folklore. Student participation was enthusiastic and supportive. I was impressed by the understanding, interest, and open-mindedness of Rutgers students. They prepared interesting and profound presentations on the comparative analysis of African and Kazakh Folklore. Sarven Orak compared African, Kazakh and Armenian folklore and Kevin Coneys wrote a paper on shamanism on the materials of the course. The comparative approach to studying literature turned out to be completely productive and inspired students to research different cultures and literatures. I strongly believe the comparative approach to teaching literature should be extended and promoted in the future. My experience of teaching the comparative course at Rutgers helped me to build the new course, "Kazakh-American Literary Relations" which embraces comparative literature issues such as the reception of Kazakh travel and non-fiction literature, folklore and mythology in American and African-American scholarship. I plan to include the materials of the comparative experiment to my home university curriculum and syllabus in terms of the specific themes analyzed as well as methodologies used in the process of teaching and auditing Rutgers courses. The presentations made at the AMESALL class (January 24, 2011) "Kazakh Themes in American Literature" is the outline of the forthcoming course to be taught at my home university in fall 2011.

My successful teaching experience is owed to: my mentor Dr. Ousseina Alidou, AMESALL Department Chair Dr. Alamin Mazrui, and to CAS and AMESALL faculty and administrators for their support and close cooperation. I would like to extend my special thanks to all them!

The Mobile Workshop: Firearms and Statecrafting in Zimbabwe since 1500

By Clapperton Mavhunga

(Program in Science, Technology, and Society, Massachusetts Institute of Technology)

What is it about ‘being armed’ that imbues or strips certain people of the power to craft a state or a nation? This is the central question in Mavhunga’s paper—anticipating his book on **The Mobile Workshop: Firearms and Statecrafting in Zimbabwe since 1500** (Tentative)—presented for the Rutgers Graduate Study in the History of Science, Technology, Environment, and Health series in April 2011. Its purpose is to reappraise us on the uses of guns as instruments of state-crafting (through armed mobilities) and geographies of gunfire in Southern Africa since their earliest arrival with the Portuguese in the 1490s to the present. Mavhunga’s concern has been prompted by the need to explain, as a Zimbabwean, how one man—Robert Gabriel Mugabe—has for 32 years held the reins of power in Zimbabwe and the impossibility of dissociating his political longevity from the barrel of one gun in particular: the AK-47 rifle. How is it that “armed men” or “those that went to war” often use this credential to assume, wield, and consolidate absolute political power, especially in Zimbabwe, and so effectively shut off other imaginaries of the struggles for freedom from colonial rule, canalizing “oppression” only to “white rule” and sanitize their own project as one of freedom? What geographic configurations have at different times and places permitted the use of guns to consolidate or wrest political power?

In his paper and forthcoming book, Mavhunga answers these questions in three ways. The first is *temporal*: He insists that the use of guns and exploits with them to claim entitlement to political office must be understood within a longer trajectory that valorizes war (on human and non-human prey or foe) as a kinesis of making true heroes, warriors, hunters, and patriots. In doing this Mavhunga raises the stakes in the (Southern) African debate: before we particularize colonial rule or post-independence tyranny or democracy, we need to place them within a longer genealogy of the behavior of power and the assemblage of weaponries to operationalize it.

Mavhunga’s second proposition is *spatial*: on the role of transnationalism (the Southern African neighborhood, the continent, and the wider world) in providing the infrastructures (guns, training, transportation, corridors, rear bases, refugee camps, etc.) necessary for engineering Zimbabwe out of destroying Rhodesia. The countries that received most help to decolonize themselves have been the most xenophobic—Zimbabweans against Mozambicans and Zambians in the 1980s and 1990s respectively, South Africans in 2008. Politicians that enjoyed comfort in Lusaka and Maputo wax narcissistically about their heroism, thanking Zambia, Mozambique, and Tanzania only when using them as rhetoric fodder against British “re-colonization.” Yet Mavhunga reckons that telling the histories of this co-production of “sovereignty” by nationals and their neighbors through gunfire is an invaluable ingredient to forging commonness and regional integration, not only within Southern African Development Community (SADC) and the Common Market for Eastern and Southern Africa (COMESA), but towards the long-sought-after-but-never-attained project of a united Africa.

The third level is *experiential*: who exactly fought the 1970s war of independence in Rhodesia—just those who held the guns? Who brought no food? Who relied on villagers for intelligence and logistics? What is to “fight” for independence—just the skirmishing and firing? Belonging to a party or guerrilla movement? Being trained in using guns? Or is it the experience and what it demands of one caught up in war, who is not armed with guns, but armed nonetheless—with what? Or should the better question be not who fought but how each of us that were alive and abhorred minority rule or were simply alive *fought* through the very experience of being caught up in the war? This kinetics of “going to war,” “struggling,” “sacrificing,” and “dying” for the liberation of Zimbabwe begs a more fundamental question on the liberation not only of Zimbabwe but the whole of Africa from colonial rule: What does liberation mean? Feel like? Look like?

Who can declare or testify on its reality and based on what lexicon, vista, and experience? If one agrees the gun was the most visible sign of state power and the ultimate arbiter when the state and the public disagreed, and yet today this same signature of the gun barrel remains, what exactly has changed in the behavior of state power?

Together, the three approaches Mavhunga takes reach a crescendo with the new struggle for freedom in Zimbabwe today, against those who say they fought for us. Some of them held guns themselves, others did not but led those who did—Mavhunga is talking of those for whom not “going to Mozambique” or “fighting for the country” is a sin or renders the weight of their own opinion on the matters of state irrelevant or second-class. In a nation so transnational, where a significant percentage lives abroad, how does one use the three analytical planes enunciated above to make sense of the quest for freedom now—as behaviors of power within a longer durée, of the new Zimbabwe as a co-production in the making, and how Zimbabweans and non-Zimbabweans in and out are fighting for it.

Slavery, Image Manipulation and The Cooptation of Storytelling

By Ramenga Mtaali Osotsi (English, James Madison University)

For an institution that has fundamentally shaped African history and its image in the world, slavery is surprisingly ignored or suppressed when it comes to exploring its impact on Literature in particular and the arts in general. Slavery on the Eastern side of the continent is on record as having taken a far longer time than that of the Western side. In approximately fifteen hundred years African presence in the East has created the Eastern Black Diaspora that includes Iran, Syria, Iraq, Arabia, Pakistan, India, etc. For example, African presence in India can be seen in Gujarat, Karnataka, Andhra Pradesh and Maharashtra. The Siddhis and the Habash are an integral part of these societies. The Black presence in Iraq from ancient times is recorded, for example, in the fight for Independence by the Zanj in a war whose ramifications still echo in today's global politics. The current Chinese archeology off the East African has helped to establish the fact that there are ancient trade links between these two regions.

The emerging image of this disturbing experience of slavery in Africa is determined by the position of the traders and their victims. The victims experience from Central Africa and East Africa is retained mostly in the oral literature and history of the different communities of this area. This literature and history still remains largely inaccessible to those using languages that actively participated in slavery: English, French, Spanish, Portuguese, Arabic, etc. This inaccessibility has led to the erroneous conclusion by some that Africans have very little, if anything, to say about their experiences in these terrible times, that they lack literature. However, when one switches sides and listens to traders and others who benefitted from slavery, one finds for example, in the poetic writings and travelogues of the Waswahili some interesting flashes of the enslaved. The poetry well-known artists such as Muyaka, or biographies of slave traders like Tippu Tip have left valuable images from which one can continue to add onto the general reconstruction of memories of the enslaved. In the Eastern Black Diaspora the African presence is still detectable in the writings of the slavers and slave owners (cf. *A Thousand and One Nights*). Antara appears almost as an anomaly to this since his is the closest we get to the voice of the victimized valorized by the slave owner. Research in the oral cultures of these areas attests to the African presence still detectable in their music, narratives, dance, food, etc. of these regions.

The interpretation of these images and the stories they engender change depending on whether one's sympathies are with the enslaved or with the slavers. It is not surprising that currently, because of the state of the tenuous independence of African countries, the predominant memories often reproduced are those of Tippu Tip and other slavers as opposed to those of Malik Amar, the Zanj of Basra, or the many nameless informants Steere and other lexicographers researched on.

Parisa Kharazi Writes from Botswana

It is uncommon to hear the words *Thank you* from a Motswana. It is not because Batswana are rude people; it is because they show their gratitude in different manners other than words. I'd like to tell you about my friend Mabe (*Mah-bee*). He is the driver for our District AIDS Coordinator's Office. Mabe is more like a brother to me today. We joke about anything and everything and he is always happy to see me every morning at the office. When I first got to Tsabong he helped me greatly with moving in, taught me about how things run in the office, and introduced me to community members. Without him my adjustment into Tsabong would have been more difficult than it already was. This past week he helped me, yet again. My gas tank for my stove was running out and I needed to get a replacement. It took me three hours to get my tank replaced. Things in Botswana take a very LONG time to do. I spent the morning filling out forms, getting signatures and quotations from various stores with Mabe. I have gotten to a point in my Peace Corps service where I do not notice how long such petty tasks take. Maybe it's because I have adapted to the slow pace of Botswana life. After Mabe replaced my tank, I wanted to thank him and the only thing I could think of to do is say "Thank you so much. You have been helping me since I came to Tsabong." I wish I could have said or done more to show my appreciation but I couldn't think of anything else. The response I got back from Mabe took me by surprise: "No problem. Thank you for what you are doing for our country." I never thought I would hear that from anyone during my two years of service. What he said brought a smile to my face.

That morning, Mabe got me thinking about what I was doing in Botswana and why I had joined the Peace Corps. I was first exposed to volunteerism in my home. My mother would always drive me and my twin sister to different community service meetings and activities during grade school. My father has been a member of various NGO charities that help the poor in Iran. Then during one of our family trips to Iran in 2005, my father took my sisters and I to an orphanage and we played with children who had disabilities. What I remember most is the sound of laughter from the orphaned children. Our summer vacation spent in my parents' birth country was my first exposure and interaction to the reality of poverty in a developing country.

In the 12th grade I started to look into the Peace Corps. Peace Corps was appealing to me because it meant living with a people different from you, adopting their lifestyles, and speaking their language. However, the two years of service was discouraging to me because it seemed too long. But, there was a tipping point for Peace Corps application decision. I remember hearing the former Senator Obama giving a speech and encouraging Americans to volunteer in their communities. I believe that community service is a value of the American culture.

I thought that the Peace Corps would be an excellent opportunity for me to expand my horizons on both a personal and professional level. Most importantly, it would be my way of saying *Ke a leboga* (Thank you in Setswana). So, here it goes:

Thank you America, for giving my parents, who immigrated to America from Iran 30 years ago, the opportunity to live the "American Dream."

Thank you Mom and Dad, for showing me the importance of giving.

Thank you President John F. Kennedy, for proposing the idea of Peace Corps 50 years ago and for creating a movement that would inspire over 200,000 Americans to work towards world peace, from all over the world.

Thank you family and friends, for supporting me during my service in Peace Corps Botswana.

Thank you Botswana, for welcoming me into your country.

Thank you Peace Corps, for giving me the opportunity to grow, learn, and do things I never thought I could ever do.

As a first-generation American, I am serving the country that has given so much for me and my family. This is my way of saying *ke a leboga*.

-Parisa
U.S. Peace Corps
Volunteer, District Community Liaison



A group picture of the Volunteers with the First Lady (I am crouching in the first row)



Mabe standing on a sand dune in Bokspits Village



Parisa with her co-workers Mma Chibana, Kedibonye, and Sebege in the District AIDS Coordinator's Office



A New Citizen in the CAS Family

CAS Graduate Affiliates Benjamin and Laura Ann Twagira celebrated Ben's new American citizenship on August 31, 2011. The very same day he registered to vote!

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