

CENTER FOR AFRICAN STUDIES

Rutgers, The State University of New Jersey
NEWSLETTER: SPRING 2013, VOLUME XXI

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Editor.....	Ousseina Alidou
Content and Design.....	Renée DeLancey

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.

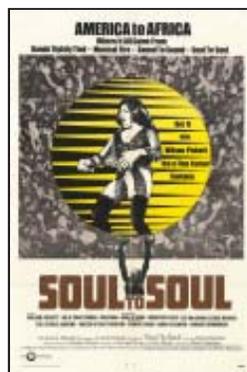
Don't miss our exciting spring conference!

WRITING THROUGH THE VISUAL/VIRTUAL: INSCRIBING LANGUAGE, LITERATURE, AND CULTURE IN FRANCOPHONE AFRICA AND THE CARIBBEAN

March 7-9, 2013

University Inn and Conference Center
Rutgers, The State University of New Jersey

This two-day conference is designed to foster trans-disciplinary understanding of the complex interplay between language/literature/arts and the visual and virtual domains of expressive culture in Francophone Africa and the Caribbean. It will explore the varied patterns of cultural, and especially writing, formations and practices arising from contemporary and historical forces that have impacted on the cultures and peoples of this trans-Atlantic region that includes countries such as Algeria, Benin, Cameroon, Chad, Comoro Islands, Congo (Brazzaville), Congo (DR), Dominica, Guadeloupe, Guiana, Haiti, Louisiana (USA), Mali, Martinique, Mauritania, Morocco, Niger, Senegal, Seychelles. Special attention will be paid to how scripts, though appearing to be merely decorative in function, are often used by artists and performers in the production of material and non-material culture to tell "stories" of great significance, co-mingling words and images in a way that leads to a creative synthesis that links the local and the global, the "classical" and the "popular" in new ways.



Spring 2013
An African Movie and Dialogue

SOUL TO SOUL

Wednesday, March 13, 8pm
Center Hall
Busch Campus Center

Letter from the Director, Ousseina Alidou

Greetings! May I first begin by expressing on behalf of the CAS Community our deepest gratitude to Professor Jane Grimshaw (Department of Linguistics) for her marvelous impact as Interim Director of the Center for African Studies in the fall 2012 semester during my sabbatical leave. We thank her for her wonderful assessment of the dynamism of CAS and for her strong advocacy for more resources to sustain the vibrancy of our Center. Another note of gratitude goes to Professor Renée Larrier (Department of French) who agreed to serve as Associate Director of the Center for African Studies for a three year term.

We are delighted to announce, in addition to other very significant thematic events, our CAS spring annual conference entitled "Writing through the Visual/ Virtual: Inscribing Language, Literature, and Culture in Francophone Africa and the Caribbean" (ruafrica.rutgers.edu/wvv) to be held March 7-9, 2013 at the Rutgers University Inn and Conference Center on Douglass Campus. The keynote address will begin with an African dance performance at the Zimmerli Art Museum on March 7, 2013 at 8pm, preceded by a 7:30pm reception with live kora music. The generosity of many, many Rutgers sponsors has made this conference possible. Please visit the conference website page where they are listed: www.ruafrica.rutgers.edu/wvv/sponsors.html. The conference has provided us with a wonderful opportunity to build relationships with the Dance Department, Visual Arts Department, and Music Department at the Mason Gross School of the Arts. We look forward to many more collaborations with our new friends in the arts!

As part of our outreach program, the Center for African Studies is hosting in partnership with Pamela Morgan (Executive Director, Women in Media-Newark), a symposium on Cell Phone Cinema entitled "Imaging Women...the Immigrant Voice" in conjunction with the women's history month film festival, "Transformations" March 7-9, 2013 at Rutgers-Newark. This initiative is supported by a grant from the Rutgers Centers for Global Advancement and International Affairs, the Program of University-Community Partnerships (Rutgers-Newark) and many more sponsors. We are very excited about Beryl Goldberg's "Burkina Faso Portraits" photographic exhibition which will be held from March 3-15, 2013 at Rutgers-New Brunswick. Beryl Goldberg is an alumni of Rutgers Douglass Campus and a member of the first generation of Operation Crossroads Africa. Thanks to the efforts of Professor Jim Simon (Rutgers New Use Agriculture and Natural Plant Products Program, School of Environmental and Biological Sciences), CAS, the Centers for Global Advancement and International Affairs, the Bloustein School of Planning and Public Policy in partnership with the Liberian Studies Association, Rutgers University will host the April 4-6 45th Annual Liberian Studies Association conference, "The Human Aspect of Development in Liberia: Steps, Strategies, and Sustainability" coordinated by Professor Jackie Sayegh (Cornell University) and Professor Jim Simon (Rutgers University, Department of Plant Biology and Pathology).

As a research institution Rutgers makes its competitive marks through the recognition of the work of faculty and students and contributions to the scientific world. To this effect, Rutgers Africanist scholars have been making and continue to make high marks across the field through outstanding scholarly publications, leadership in editorial boards of prestigious peer-reviewed journals, and as recipients of prestigious awards. In this regard, I would like to congratulate our first CAS Director, Professor Richard Schroeder (Chair, Department of Geography), for his newly released, groundbreaking book entitled *Africa after Apartheid: South Africa, Race, and the Nation in Tanzania* (Indiana University Press, Sept 3, 2012). Congratulations to Professor Susan Martin-Márquez (Program in Cinema Studies and Program in Comparative Literature) for being a recipient of a National Endowment for the Humanities Fellowship for the academic year 2013-2014 to work on her book project, *Radical Filmmakers at the Transatlantic Crossroads: New Cinemas and Networks of Exchange in the Long 1960s*. Congratulations to Professor Dorothy Hodgson (Chair, Department of Anthropology) who was awarded a Residential Fellowship (June 2013) at the

Rockefeller Bellagio Center in Italy and a Faculty Fellowship from the National Endowment for the Humanities for the academic year 2013-2014 to support the writing of her forthcoming book, *Gender, Law and the Problem of Culture: Maasai Struggles for Gender Justice*. Hodgson's book, *Maasai, Becoming Indigenous: Postcolonial Politics in a Neoliberal World* (Indiana University Press, 2011) was awarded honorable mention for the Senior Book Prize of the American Ethnological Society.

We are proud of the success of our CAS Graduate Affiliates, many of whom have won prestigious dissertation grants, have graduated, and have launched exciting new careers. Congratulations to Dr. Laura Ann Twagira for her successful defense of her dissertation (December 2012, Department of History) entitled "Women and Gender at the Office du Niger (Mali): Technology, Environment, and Food ca. 1900-1985." Congratulations go to Adryan Wallace (October 2012, Department of Political Science) for successfully defending her dissertation entitled, "Transforming Production Roles into Political Inclusion: A Comparative Study of Hausa Women's Agency through Civil Society Organizations in Kano, Nigeria and Tamale, Ghana." Congratulations to Lincoln Addison, Laura Ann Twagira, and Omotayo Jolaosho for receiving the 2012 Rutgers Centers for Global Advancement and International Affairs Conference Award to attend the annual African Studies Association conference.

Our Undergraduate Fellows are making us proud through their active participation in Africa-related courses across the fields, through internships in Africa or with local and international organizations focusing on Africa, and through their successful graduation from Rutgers University. Their excitement about Africa and the Center for African Studies comes through in their CAS newsletter articles which highlight their wonderful work. We thank them all! Our newsletters also cover stories from Africa-based and U.S.-based NGOs involved in Africa and are very informative. Thanks to our visiting scholars we host events tied to the new scholarly energy that they bring to Rutgers as a means for bringing new perspectives to our understanding of Africa from outside of the U.S. We thank our visiting scholar Dr. Olivier Walther from the University of Lausanne, Europe for teaching the course "Geography of Africa" through the Department of Geography and for inviting Dr. Bruce Whitehouse (Anthropology, Lehigh University) to give an informative talk related to the current situation in the Sahel entitled "Does Mali Matter? What's at Risk in the Ongoing Sahel Crisis." We thank Jean-Baptiste Sourou for his visit to Rutgers as an African Studies Association Presidential Fellow and for writing about CAS in his blog columns (www.sourou-onsite.com/ and www.sourou-onsite.com/events/usa-writing-through-the-visualvirtual-at-rutgers-university/)!

Please join us on April 24 for the 8th Annual African Studies Association Presidential Lecture at Rutgers by ASA President Abdi Samatar (Department of Geography, Environment, and Society, University of Minnesota) entitled, "Politics and Piracy in the Indian Ocean." This lecture is hosted by CAS, the African Studies Association, and the Department of Africana Studies, with special thanks to Edward Ramsamy (Department of Africana Studies) for holding this lecture in his "Contemporary Issues of Southern Africa" course 01:014:330.

Best wishes and peace to All!



Ousseina

MARK YOUR SPRING 2013 CALENDAR RUTGERS AFRICA-RELATED EVENT HIGHLIGHTS

The Center for African Studies website calendar is updated regularly as Africa-related programs at Rutgers are announced and as any programming changes are made. Please bookmark our events webpage and check it frequently for the latest information: ruafrica.rutgers.edu/events/index.html.

Kony and the Congo

Wednesday, February 20, 1pm-4pm, Bloustein School, Civic Square Building, Special Events Forum

CAS, The Edward J. Bloustein School of Planning and Public Policy, and the Centers for Global Advancement and International Affairs' 2012-2013 Biennial Theme "Technologies Without Borders: Technologies Across Borders - Citizenship and Social Responsibility," will present a seminar entitled, "Kony and the Congo." Bahati Jacques (Africa Faith & Justice Network, Washington, D.C.) will give the keynote address. Panelist Deepa Kumar (Media Studies and Middle East Studies) will speak generally about the use of social media in social change and the Arab uprisings, and specifically reference the Kony 2012 video; panelist Barbara Cooper (History; former CAS Director) will talk about Joseph Kony, the Lord's Resistance Army, and about the student response to the Kony 2012 event on campus in April 2012; and panelist Dillon Mahoney (Anthropology), who has included Kony in the courses he teaches, will also present. Organizer Meredith Turshen (International Health/ Public Health Policy) will provide introductory remarks and moderate the program.

Linguistic Atonement: Penitence & Privilege in White Kenyan Language Ideologies

Friday, March 1, 1pm, Biological Sciences Building, Room 302, Douglass Campus

The Department of Anthropology presents a talk by Janet McIntosh (Associate Professor of Anthropology, Brandeis University) entitled, "Linguistic Atonement: Penitence & Privilege in White Kenyan Language Ideologies." The talk will be hosted by Becky Schulthies.

Burkina Faso Portraits

Sunday-Friday, March 3-15, Rutgers Student Center, Central Display Case, College Avenue Campus

CAS, the Department of African, Middle Eastern, and South Asian Languages and Literatures, the Department of Women's and Gender Studies, and the Department of Visual Arts present a photo exhibition by Douglass alumna and photographer Beryl Goldberg entitled, "Burkina Faso Portraits." The exhibit is a multigenerational portrait taken over a 30 year period of three families in Burkina Faso, West Africa. The images are of tradition and transition. The adults of the 1970's were market people, migrants from rural villages. The younger generation are now sophisticated dwellers in the wired, urban environment. These photos portray a positive and vibrant Africa not usually seen in our media. For more information on Beryl Goldberg's work visit www.berylgoldberg.com or contact her by e-mail: berylgny@gmail.com.

Transformations Film Festival

Thursday-Saturday, March 7-9, Paul Robeson Campus Center, Rutgers-Newark

Women in Media-Newark presents the fourth annual Women's History Month film festival entitled, "Transformations." The film festival serves to educate the public concerning the global nature of human rights issues facing women, and to provide a vehicle for emerging filmmakers, particularly women, who are often marginalized out of the mass film industry. This year a cell phone cinema component entitled, "Cell Phone Cinema Contest: Imaging Women...the Immigrant Voice" will be added to the film festival to illustrate the role technology can play in combating global social inequalities and health challenges facing women. These initiatives are presented in conjunction with CAS, the Department of Women's and Gender Studies, and the Program of University-Community Partnerships, Rutgers-Newark, and with sponsorship from the Centers for Global Advancement and International Affairs' 2012-2013 Biennial Theme "Technologies Without Borders: Technologies Across Borders - Citizenship and Social Responsibility," and the Rutgers-Newark Office of the Chancellor. Please contact Women in Media-Newark at 973-996-8342 or email info@wim-n.com for more.

Writing Through the Visual/Virtual: Inscribing Language, Literature, and Culture in Francophone Africa and the Caribbean
Thursday-Saturday, March 7-9, Rutgers University Inn and Conference Center

CAS and the Department of French present a conference entitled, "Writing Through the Visual/Virtual: Inscribing Language, Literature, and Culture in Francophone Africa and the Caribbean." This two-day conference at Rutgers-New Brunswick is designed to foster trans-disciplinary understanding of the complex interplay between language/literature/arts and the visual and virtual domains of expressive culture in Francophone Africa and the Caribbean. It will explore the varied patterns of cultural, and especially writing, formations and practices arising from contemporary and historical forces that have impacted on the cultures and peoples of this trans-Atlantic region that includes countries such as Algeria, Benin, Cameroon, Chad, Comoro Islands, Congo (Brazzaville), Congo (DR), Dominica, Guadeloupe, Guiana, Haiti, Louisiana (USA), Mali, Martinique, Mauritania, Morocco, Niger, Senegal, Seychelles. Special attention will be paid to how scripts, though appearing to be merely decorative in function, are often used by artists and performers in the production of material and non-material culture to tell "stories" of great significance, co-mingling words and images in a way that leads to a creative synthesis that links the local and the global, the "classical" and the "popular" in new ways. Please visit the CAS website for a comprehensive list of the generous sponsors.

An African Movie and Dialogue: Soul to Soul
Wednesday, March 13, 8pm, Center Hall, Busch Campus Center, Busch Campus

CAS, the Department of Women's and Gender Studies, the Office of Undergraduate Education, and TWESE present the Spring 2013 screening for the "An African Movie and Dialogue" series: *Soul to Soul* (1971, 96 minutes, directed by Denis Sanders). The documentary is produced from the footage of a concert held in Ghana to celebrate the 14th anniversary of the independence of Ghana. Abena P. A. Busia, Chair, Women's and Gender Studies, will introduce the film and moderate a post-discussion.

Race Relations, Gender and Violence in the Congo, Robert A. Catlin Annual Memorial Lecture
Wednesday, April 3, 5pm, Bloustein School, Special Events Forum

Six million deaths since 1998. Eleven hundred rapes every day. A peace treaty signed in 2003 but fighting continues in the eastern provinces where Rwandan-backed troops are marauding to gain control of resource-rich territory around Goma, the capital of North Kivu Province. Violent race and gender relations, beginning with the slave trade and continuing through European exploitation of the land for rubber, ivory, gold, diamonds, copper and palm oil, have destroyed Congolese lives and livelihoods over the past century and a half. Conquest and colonialism are the historic center of the processes shaping contemporary patterns of violence in the Congo. The violence of Belgian rule, with the complicity of European and North American governments and corporations, form the backdrop to current events. Tracing race and gender relations through decades of colonial and corporate misrule, Meredith Turshen recounts the deterioration of women's status, women's health, and women's work in eastern Congo.

45th Annual Liberian Studies Association Conference
Thursday- Saturday, April 4-6, Bloustein School, Special Events Forum

The Liberian Studies Association present the 45th Annual Liberian Studies Association conference, The Human Aspect of Development in Liberia: Steps, Strategies, and Sustainability.

8th Annual African Studies Association Presidential Lecture at Rutgers
Wednesday, April 24, 12pm, Alexander Library, 4th Floor Lecture Hall, College Avenue Campus

The President of the African Studies Association, Abdi Samatar (University of Minnesota, Department of Geography, Environment and Society), will deliver the lecture.

OUR FABULOUS FACULTY

Report from Albert Ayeni on His ASNAPP Trip to Zambia

The purpose of my visit to Zambia from September 24 to October 7, 2012 was to represent Rutgers University at the Agribusiness in Sustainable Natural African Plant Products (ASNAPP)-Zambia Workshops on Increased Vegetable Production and Quality in Chipata and Lusaka, Zambia. Mr. Newton Phiri, Commercial Agribusiness for Sustainable Horticulture (CASH) Program Director, ASNAPP- Zambia, was the Chief Workshop Organizer.

Chipata Experience:

ASNAPP Eastern Province Training Workshop on Increased Vegetable Production and Quality (September 27-28, 2012)

Venue: Chipata Motel, Lundazi Road, Chipata

Participation: Approximately 80 vegetable growers from Eastern Province, Zambia, (pictured right; comprised of relatively young people with a very strong 40-50% female representation) participated at this workshop.



Workshop presentations: There were six technical presentations on the following topics: (i) Vegetable Nursery Establishment and Transplanting (Mr. Evaristo Nyeleti, ASNAPP Zambia); (ii) Scouting for Pests & Diseases and Control (Mr. Edwin Abwino, ASNAPP Zambia); (iii) Soil Organic Fertility Building Measures (Mr. Edwin Abwino, ASNAPP Zambia); (iv) Record Keeping and Enterprise Development (Ms. Angela Mbulo, ASNAPP-Zambia); (v) Plant Nutrition and Fertilizer Utilization (Albert Ayeni, Rutgers University); (vi) Safe Use of Pesticides (Mr. Newton Phiri, ASNAPP Zambia).

Remarks:

- Presentation topics were well targeted at the issues of major concern in vegetable production and quality in the Eastern Province.
- The use of the Zambian Chinyanja language improved presentations significantly as it allowed enthusiastic engagement of participants in the discussions.
- Presentations were well received measured by the enthusiastic contribution of participants to discussions through lively Q&A exchanges.

Field Trip: A field trip was organized for workshop participants to a community vegetable farm at Mwami, a village in Chipata District near the border with Malawi.

Remarks:

- Field trip allowed us to see firsthand the opportunities and challenges in vegetable production in this part of the Eastern Province in Zambia.
- Participants had the opportunity to interact with vegetable growers at Mwami and also with one another to share experiences.
- Lessons learned will form the basis for future requests for help from ASNAPP-Zambia in the vegetable production and marketing transformation initiative in the Eastern Province.
- Such requests will facilitate ASNAPP's decision making process and the prioritization of actionable objectives.
- The field trip was a great learning experience.

Lusaka experience:

York Farms & Matutu's Farm, Chilanga, near Lusaka (October 3, 2012):

- York Farms operates a vegetable production and primary processing business. Total vegetable farmland is about 350 ha and primary agricultural produce include immature corn cobs, table carrots, chili peppers, broccoli, beans, sugar pea, mangetout etc. York Farms has good and ample storage facilities for fresh vegetables and engages up to 300 factory workers, mainly women, who are responsible for produce grading and packaging. Business in general has been good. Excess produce is converted to animal feed or manure for field use. Currently exploring more export market opportunities in Africa.

- At Mr. Geoffrey Matutu's farm we saw an innovative and hardworking young man putting to work old and modern farming practices to produce off-season tomatoes for the Lusaka market. Mr. Matutu owns and manages a two to three ha trellised tomato farm under trickle irrigation. The farm is impressive, using three to four meter tall stakes cut from nearby woodlands to support the tomato plants. Two to three layers of wire strings tied to the stakes link one stake to the next (spaced at about three meters apart on the row) and serve as the trellis for the tomatoes. Each tomato row is about 30



meters long spaced about one meter apart. The photo above shows Albert standing next to a trellis stake. The owner engages about 10 people to manage one ha of tomato farm. At the peak of harvesting, about 700 10 kilogram boxes of tomatoes are harvested per ha every week. At good times, sales per week amount to approximately \$6000 (~ZK30 million). Mr. Matutu has organized a steady market for his tomato crop with major buyers in and around Lusaka and feels satisfied with the current marketing strategy.

- We also visited downtown Lusaka to see some huge grocery stores (Shoprite, Pick'n Go, Spar etc.) that carry a wide range of fresh agricultural produce, mainly from South Africa and Zambia. The Lusaka market is growing rapidly for organized agricultural produce outlet in addition to existing unorganized market outlets.

Remarks:

- Albert suggested that ASNAPP-Zambia invite growers like Mr. Matutu periodically to some of their future meetings to share their farming business experience with upcoming and intending small scale commercial growers.
- With the rapidly growing organized agricultural produce market in Zambia, ASNAPP's "market first intervention" is appropriate and timely for the small commercial growers!

ASNAPP Lusaka Province Training Workshop on Increased Vegetable Production and Quality (October 4-5, 2012)

Venue: Mika Hotel, Off Kudu Road, Plot #118, Lusaka

Participation: Approximately 80 vegetable growers from Lusaka Province, Zambia (comprised older age group than was the case at Chipata, and stronger 60-70% female representation than the 45-50% found in Chipata participated at this workshop). Photo shows workshop participants.



Workshop presentations: Eight technical presentations were given on the following topics: (i) Intensive Agriculture Experience in Zambia (Dr. Petrus Langenhoven, ASNAPP Zambia); (ii) Vegetable Nursery Establishment and Transplanting (Mr. Evaristo Nyeleti, ASNAPP Zambia); (iii) Plant Nutrition and Weed Management (Albert Ayeni, Rutgers University); (iv) Scouting for Pests & Diseases and Control (Mr. Evaristo Nyeleti, ASNAPP Zambia); (v) Safe Use of Pesticides (Mr. Peter Malisawa, ASNAPP Zambia); (vi) Record Keeping and Enterprise Development (Ms. Angela Mbulo, ASNAPP-Zambia); (vii) Improving Soil Fertility (Daniel Kalala, Research Coordinator, Kasisi Agricultural Training Center) and (viii) Pest and Disease Control in Fruit and Vegetables (Pest Management Specialist, Kasisi Agricultural Training Center)

Remarks:

- Presentation topics were well targeted at the issues of major concern in vegetable production and quality in Lusaka and surrounding provinces.
- All participants were fluent in English, so an interpretation to the local Zambian language was unnecessary.
- Presentations were well received measured by the enthusiastic contribution of participants to discussions through lively Q&A exchanges.

Field Trip: Participants were given a guided tour of the Kasisi Agricultural Training Center (KATC), at Kasisi village about 30 minutes away from Lusaka metropolis. Soil conservation through sustainable organic production practices is at the core of KATC's philosophy. KATC owns several hectares of land at Kasisi and in addition to training activities, it cultivates annually a total of 120+ ha of barley, maize, and several vegetable crops under strictly organic agricultural practices. Operations include the use of a seed drill and locally manufactured rippers under no till conditions, manure spreaders and turners, and a combine harvester.

Remarks:

- Field trip allowed us to see firsthand the opportunities and challenges in vegetable (and other crops) production using the soil conservation (organic farming) approach.
- Participants had the opportunity to ask several questions on all aspects of conservation agriculture as practiced at KATC.
- Lessons learned will form the basis for future requests for help from ASNAPP-Zambia in the vegetable production and marketing transformation initiative in Lusaka and in surrounding provinces.
- Such requests will facilitate ASNAPP's decision making process and the prioritization of actionable objectives in sustainable vegetable production and marketing in Lusaka Province.
- The field trip to KATC was a great learning experience for me and (hopefully) the entire group of participants at the 2012 Training Workshop on Increased Vegetable Production and Quality.

The First Lady of Rutgers: Wife of University's New President also has a Role on Campus

By Kelly Heyboer *This article originally appeared in The Star-Ledger, October 16, 2012.*

New Brunswick- When Rutgers University President Robert Barchi hosts the annual reception welcoming new faculty members later this month, there will be at least one familiar face in the room: his wife.

"I'm looking forward to meeting the new president," jokes Francis Harper Barchi, Rutgers' newest assistant professor of social work.

Mr. and Mrs. Barchi - or Dr. and Dr. Barchi - arrived on the New Brunswick campus last month as Rutgers' new first couple. President Barchi took over the historic corner office in Old Queens overlooking the heart of the state university. A few blocks away, his wife quietly moved into the School of Social Work building in a chilly second-floor office with a view of a parking lot.

While her husband takes on the high-profile task of leading the state's largest university, Barchi is preparing to begin teaching and continuing her work on an extensive array of research projects she brings with her from her previous post as a fellow at the Center for Bioethics at the University of Pennsylvania.

Most of her research work is centered in Botswana, the landlocked nation in Southern Africa. She is studying the intersection of women, culture, health care and ethics in a developing nation that has been ravaged by AIDS.

"I'm interested in what it is about women's lives that affect their health, affect their ability to access health care (and) affect their decisions about health care both for themselves and their families," said Barchi, 59.

At Rutgers, she will teach in the social work school and serve as a fellow in the university's Institute for Women's Leadership.

"A lot of the work I do centers around issues related to vulnerable populations and social justice, particularly around women and families. So, it's a natural fit for me," Barchi said.

Sitting in her new office, with her collection of handmade African baskets decorating the walls, Barchi said she plans to continue traveling to Botswana four or five times a year to continue her research. She recently received a grant from the National Institutes of Health for a new project.

But, Barchi said she knows it will be difficult to balance her new academic job with the expectations that come with being the spouse of a state university president. Traditionally, the husbands or wives of university presidents attend campus functions, help court donors and serve as ambassadors for the school.

"There is a logistics problem I won't say is trivial," Barchi said of her dual role and professor and spouse. "It is going to be a challenge."

President Barchi announced his wife's appointment to the faculty last month while meeting with the press on one of his first days on campus. He said the post for his wife came after he decided to take the president's job.

"Rutgers has reached out and recruited her as a faculty member," President Barchi said. "Turns out there (are) some remarkably good fits for her academic interests and her lines of research and her teaching here at Rutgers."

President Barchi added there will be no special treatment for his wife.

“She’s going to be a regular old faculty member here. So, she will be doing research and teaching,” President Barchi said.

Barchi’s colleagues say they are not worried about her balancing life as a professor and a president’s spouse.

“Francis is her own person,” said Phyllis Solomon, a University of Pennsylvania professor who served as Barchi’s doctoral advisor. “She’s highly grounded and knows how to get things done.”

Though she has already started working, Barchi’s appointment does not officially start until January. She will earn \$78,500 as a nontenured, tenure-track assistant professor. Her husband, by comparison, earns a base salary of \$650,000 and is eligible for an annual bonus of \$97,500. His job comes with the use of the president’s house in Piscataway, where the Barchis are living with their yellow lab, Jack.

The couple met more than a decade ago while President Barchi was a neuroscience professor at the University of Pennsylvania and his future wife was working for a foundation that promoted brain research. They married in 2003, each bringing two teenage children to the marriage.

For Barchi, academia is a second career. She spent 20 years running her own company, providing strategic communication services for international clients. In her 50s, she went back to school and earned master’s degrees in bioethics and nonprofit leadership at the University of Pennsylvania. She completed her doctorate in social welfare last year.

Barchi said she now comes home every night from her new job at Rutgers with stories for the president about the work being done in the trenches of their new university.



“There are some phenomenal women here,” Barchi said. “Everyday, I have to come home and tell my husband you would not believe some of the things that people are doing.”

To view the original Star-Ledger article visit:
www.nj.com/news/index.ssf/2012/10/the_first_lady_of_rutgers_wife.html#

Photo credit: Patti Sapone/The Star-Ledger
Dr. Francis Harper Barchi poses at Rutgers’ New Brunswick campus



The faculty of the Department of African, Middle Eastern, and South Asian Languages and Literatures were honored to have Francis Barchi keynote their showcase for The Fertile Crescent, “Fashioning the Cultural Impact of the Islamic Diaspora” on December 6. In the photo on the left, from left to right: Alamin Mazrui (Chair, AMESALL); Francis Barchi (Social Work); Ousseina Alidou (CAS Director; AMESALL); and Isabel Nazario (Associate Vice President for Academic and Public Partnerships in the Arts and Humanities). In the photo on the right Judith Brodsky (Distinguished Professor Emerita, Visual Arts) is pictured far right, and Nida Sajid (AMESALL) is beside her.

Rutgers Professor's 20-Year Project Gives Voice to African Women Worldwide

For chair of Women's and Gender Studies, *Women Writing Africa* presented a professional and personal challenge

By Fredda Sacharow *This article originally appeared in FOCUS on October 22, 2012.*



Through dirges and lullabies, through work songs, legal depositions and political poetry, a ground-breaking series of books is bringing African women's voices to life.

Women Writing Africa, a four-volume collaboration published by the Feminist Press at the City University of New York, includes contributions from almost 50 countries on the vast continent, translated from more than 40 languages.

Among those who directed the two decades-long project is Abena P.A. Busia (pictured left), a longtime Rutgers professor who last year took over the helm of the School of Arts and Sciences' Women's and Gender Studies Department – and who is herself a daughter of Africa.

"The common thread is that African women are not silent, are not only pregnant and barefoot, that they have been fully involved in their communities, in politics and in education," says Busia. "Running through all of these pieces is an increasing awareness of what it means to be an African woman in the new world."

The 20-year labor of love was at once professionally challenging and intensely personal for Busia, whose father, Professor Kofi Abrefa Busia, served as prime minister of Ghana from 1969 to 1972, a time of great turmoil for the West African nation.

The Rutgers scholar recalls living under house arrest or in exile for a large chunk of her childhood; she remembers waking to the sound of gunfire during political unrest. Overthrown in a coup d'état in 1972, Kofi Busia ultimately died in exile in 1978, shortly before his daughter started graduate school at Oxford.

Among other distinctions, the elder Busia was the first African to occupy a chair at the University of the Gold Coast and the first African student at University College at Oxford.

In the early 1990s, when Abena Busia was invited to join a small group of academics and activists exploring what would ultimately become a massive literary undertaking, the fit felt right.

Among those convening those early meetings was another name that would later become familiar at Rutgers. Alison R. Bernstein, formerly a vice president of the Ford Foundation and now director of the university's Institute for Women's Leadership, was instrumental in securing a grant from the foundation to launch the series.

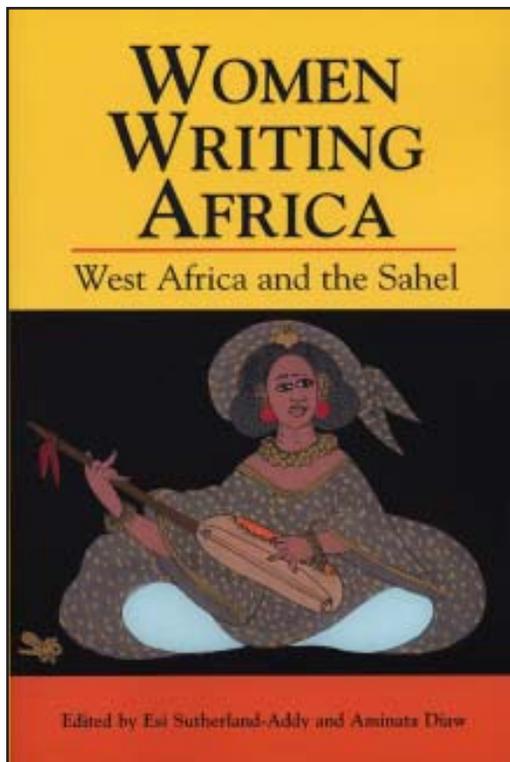
Busia, whose credits include serving as a president of the African Literature Association as well as the Association for the Study of the Worldwide African Diaspora, says compiling the volumes involved an intense and often heated series of debates: Who is an African woman? Should we include women living in the African Diaspora? What about women of European descent? The wives of missionaries? And what constitutes *writing*, anyway?

“One of the South African committee members said we have just come out of a decades-long struggle for a non-racist South Africa – we cannot endorse exclusion, we cannot do what others have done to us,” Busia says.

With that in mind, the anthologists ultimately chose the route of greatest inclusion: praise poems, songs and other representations of the oral tradition, as well as letters, journals and historical documents fill the volumes’ pages.

Thus series readers will encounter a marriage proposal to an ancient Egyptian queen, a 1711 letter by a woman who ruled a large Muslim domain and a memoir by a Mau Mau general.

For each of the hundreds of entries, the authors have provided extensive notes, detailing not only an item’s provenance but also its context and the background of its author. Each book represents a wide geographical region, with Busia also serving as associate editor on the volumes covering North Africa and West Africa and the Sahel, the swath of land between the Sahara Desert in the north and the savannas of Sudan in the south.



Overall, the project was fraught with difficulty, Busia remembers, much of it driven by shifting political winds.

Turbulence in Central Africa kept scholars away and limited access to material, for example. The undertaking also created a demanding travel schedule: Among other nations, Busia visited Egypt, Morocco, Algeria and Tunisia, Nigeria, Mali, Senegal, Cote d’Ivoire, South Africa and Ghana during the course of its completion.

All the while, the Rutgers academic was carrying out her own research as well as turning out such books as *Theorizing Black Feminisms* and the poetry collections *Testimonies of Exile* and *Traces of a Life*. She also has served on the board of the Ghana Education Project, which works to improve education, training and infrastructure in the country of her birth, and on the board of the African Women’s Development Fund, a pan-African funding source for women-centered programs and organizations.

Abena Busia served as associate editor of the volumes covering North Africa and of West Africa and the Sahel, pictured above.

Spring 2013 Seminar: The Many Lives of Sara Baartman

Abena Busia will teach a women’s and gender studies course entitled, “The Many Lives of Sara Baartman” (01:988:490) this spring. The course reads and discusses notions of gender (and ideologies of sex and sexuality), race (the rise of scientific racism as well as notions of beauty and aesthetics), and empire (and nation) through a consideration of the history of the image of Sara Baartman, “The Hottentot Venus,” during the nearly two hundred years between her early nineteenth century exhibition in Europe as a spectacle of entertainment, and her inspection and display in Paris as an object of curiosity, to her early twenty-first century burial in South Africa as a national icon.

Dance's Associate Professor Jeff Friedman, Ph.D. Suggests Several Ways that Africa and African Dance Figures in the Life of Faculty and Students in the Department

Dance is a core expressive component of many cultures and, at Rutgers University, the role of African, African-diasporic, and contemporary dance practices are important to the curriculum, programs, and activities of the dance department. First, African dance is contextualized within its complex social, cultural, and political histories. B.F.A. and B.A. dance majors/minors in my "Dance History: World Survey" course learn about theories, methods, and practices of African and African-diasporic dance. For example, students learn about Haitian *voudun*, and Brazilian *candomblé* and *capoeira* as strategically syncretic practices in colonialist contexts; the role of French dancing masters' *quadrilles* in enhancing social capital of house slaves in the pre-Civil War South; and minstrelsy and black-face performance, in the context of Euro-American anxiety around the Industrial Revolution, among other topics. Students delve into required texts, but also view video and film clips and embody practices such as Hambone. This course helps students come to terms with the theoretical context of some practical coursework they have encountered previously in the dance curriculum. For example, the Afro-fusion dance technique class, taught by long-term part-time instructor Kimani Fowlin, surveys dance practices from Western African traditions up to contemporary hip-hop and street dance. You may have already seen this class out on the lawn in front of Bettenbender Plaza at Mason Gross' Nicholas Music Center. The earth's *axé* rises from the ground upon which they drum their feet. Additional dance technique teachers include former dancers with the Alvin Ailey Dance Company and Philadanco, including Broadway *Fela* lead performer Nicole de Weever, and Vado Diamonde, who taught a workshop of traditional songs and dances from Cote D' Ivoire.



In addition, the dance department sponsors guest artists including Urban Bushwomen's Jawole Willa Jo Zollar, New York's Bill T. Jones, and Rennie Harris, from Philadelphia. Each artist has created new choreography or re-set repertory works on students as part of University Dance Works (UDW), our student dance company. UDW then tours throughout the tri-state region, performing arts high schools, and senior centers. Our dance department's master's degree students in dance education provide educational programs such as lecture-demonstrations and master classes to contextualize performances. Those same Ed.M. students take a course in individual and cultural diversity that subsequently enriches much of the dialogue in the program as well as infuses their pedagogical decisions and materials. Ed.M. students then apply what they've learned about diversity when they conduct fieldwork practica and teaching internships in K-12 schools within diverse communities throughout New Jersey. Some students choose to investigate issues, such as dance in urban education, locations impacted by African culture and cultural expression, for their research projects.

Finally, the dance department provides a series of online courses through the Mason Gross Arts Online course offerings. One such online course, the popular "History of Broadway Dance" taught by part-time instructor Barbara Angeline, contextualizes dance within theories of class, race/ethnicity, gender, and sexuality, deepening our understanding of how Broadway is a reflection and also a creator of culture through performance, as it is informed by African and African-American traditions. Another online course, "Dance Forms of Ghana," projected for 2014, will be taught by doctoral dance faculty from the University of Ghana.

Many of the above courses, programs, and activities are only available to dance majors, but Rutgers students, faculty and staff, and the general public are always welcome to register for Arts Online courses and attend public performances. Please contact me at jfdance@rci.rutgers.edu if you have questions or need more information.

Julie Jenkins Explores The Other Side of *Trokosi*

In the southeastern Volta Region of Ghana, a form of female religious affiliation to local shrines commonly known as *trokosi*, has been the subject of a campaign consisting of Christian-based NGOs and various Ghanaian governmental agencies since 1990. Protagonists of the campaign argue that *trokosi* are illegitimately initiated to specific shrines based on an offence committed by another lineage member, acting as a perpetual figure of restitution. They also argue that the practice constitutes a form of 'female ritual slavery' by translating the term *trokosi* as "slave of the gods" and arguing that the socio-economic status and social relations of the *trokosiwo* indicate their 'slavery'. Subsequent representations of *trokosi* throughout Ghana and in the international media highlight that initiates are forced to work for male priests, raped by these men, and stigmatized in their communities because of their slave status. These then are situated in discussions about the task of overcoming harmful 'traditional' practices that interfere in the quest for economic and social development and upholding international standards of human rights. The result of the national and international campaign has been the criminalization of the practice and 'liberations' and rehabilitations of the initiates.

What is missing from international accounts of *trokosi* is the dynamics of contestation that have occurred due to the representation of the practice as 'ritual slavery'. In part, this contestation was organized by a well-known neo-traditionalist organization, the Afrikania Renaissance Mission, who positioned the NGOs as furthering a colonial and Christian attempt to destroy 'traditional religion'. The ARM argues that the female shrine initiates are Queen-Mothers (rather than slaves), role-models to their lineage (rather than figures of restitution), and are socially privileged. This public contestation is rooted in the experiences of the *fiasidi* initiates, particularly those affiliated to three shrines in one locality. Abolitionists define *fiasidi* as being a variant of *trokosi*, despite some key differences, and in the powerful representation of *trokosi*, these differences are largely unacknowledged. In reaction, members of these three shrines became political actors in the debates that ensued, by developing a close alliance to the ARM and creating their own organization to network with similar shrines.

What is striking in the debates about the meaning and nature of this practice is the attempt to create a coherent narrative despite the enormous variation in practices among the diverse sets of shrines in the southern Volta Region and the different histories that shrine practices and meanings have emerged from. My research focuses on the shrine rituals and the experiences of *fiasidi* initiates of the three shrines that have contested the representation of *fiasidi* as being the same as *trokosi*. In contrast to abolitionist accounts, I found evidence that the relationship between the *fiasidi*, the priest, and the community was one in which labour is highly restricted and compensated within the norms of patron-client networks, that sexual relations only exist between the priest and the *fiasidi* that he is formally married to, and that some *fiasidi* have obtained higher education, economic success, decision making roles, and land ownership.

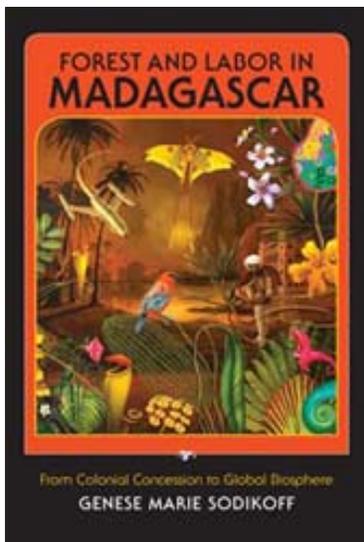
Rather than understanding shrines rituals as mindlessly reproducing practices of the past, I focus on how the rituals are dynamic and creative spaces in which meaning about the *fiasidi* is authorized and disseminated to those who may have alternative understandings of the initiates' role. These strategically address the concerns that have been identified by the abolitionist campaign, in that the deities of the shrines are understood as advocating on behalf of the initiates' economic and social well-being by instructing family members to invest in her education and economic potential. This is a particularly powerful mechanism of empowering the *fiasidi* initiates in their social and economic relationships because the deities are conceptualized as becoming dangerous to those who fail to support the *fiasidi*. Julie Jenkins, a Visiting Annual Instructor in the anthropology department, focuses her research on the anthropology of religion and West Africa (Ghana), including contemporary forms of slavery, gender, and development.

Anthropology's New Assistant Professor, Becky Schulties, Researches Arab Media Reception and Production in Morocco

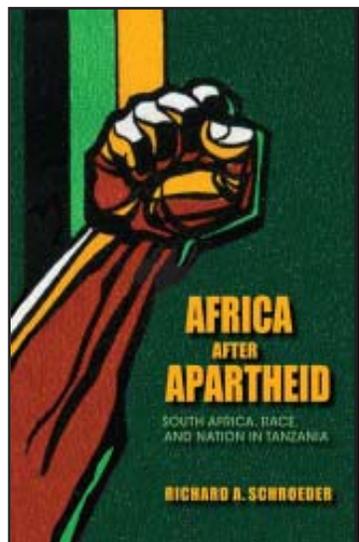
What happens to a rhymed prose oral storytelling genre when it moves from face-to-face interactions to television mediations? What allows contexts for orthographic heterogeneity in a world where language standardization has long been the governmentality trend? How do families situate and interpret the multilingual, multimedia messages of satellite television in which access to hundreds of entertainment, news, religious, and educational stations from Europe, Africa, and the Middle East has been available for decades? How do uneven levels of formal literacy affect interpretive authority in family media reception events? How might differential access to multilingual education and the attendant linguistic capital affect status performances and audience evaluations of Arabness in pan-Arab entertainment television contests?

These are some of the questions I explore in my research on Arab media reception and production in Morocco. I began my intellectual life as Executive Director for the American Institute for Maghrib (North African) Studies, and then moved on to linguistic anthropology studies at the University of Arizona and several years of fieldwork in Morocco. My interest in pan-Arab television reception led me to a year of fieldwork in Lebanon as well. Despite the political stance that erases linguistic diversity in the Arab world, everyday interactions in Morocco and on pan-Arab satellite television reveal a wide range of language contact practices that vary based on colonial histories and media genre. I find that linguistic anthropology methods (such as video ethnography, transcription), and theory (Peircian semiotics, language ideologies, enregisterment) are rich avenues through which I can explore the social life of mass media in Morocco, and its intersections with the imagined community known as the Arab world.

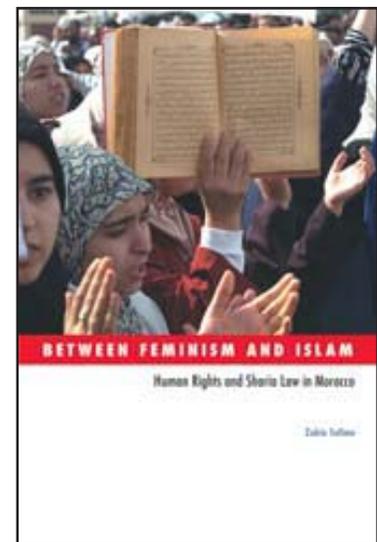
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Indiana University Press



Africa after Apartheid: South Africa, Race, and Nation in Tanzania
Richard A. Schroeder, Author
Indiana University Press



Between Feminism and Islam: Human Rights and Sharia Law in Morocco (Social Movements, Protest and Contention)
Zakia Salime, Author
University of Minnesota Press

For biographical information on the authors please visit these links:

Genese Marie Sodikoff (Anthropology): www.ncas.rutgers.edu/genese-sodikoff

Richard A. Schroeder (Geography): geography.rutgers.edu/faculty/faculty-core/123-faculty-richard-schroeder-2

Zakia Salime (Sociology): sociology.rutgers.edu/FACULTY/salime.html

GRADUATE STUDENT SPOTLIGHT

The Centers for Global Advancement and International Affairs Provide Support for Africanist Doctoral Candidates

CAS is very pleased to announce the award recipients of the GAIA grant to support our Africanist doctoral candidates at the African Studies Association's 55th annual conference, "Research Frontiers in the Study of Africa" in Philadelphia November 29-December 1, 2012. Lincoln Addison (anthropology), Omotayo Jolaosho (anthropology), and Laura Ann Twagira (history) were each awarded \$250.

Lincoln Addison's Report on Conferences in Philadelphia and Cape Town

My scholarship received great exposure this Fall 2012 through participation in several conferences. Most recently, on November 30 at the annual African Studies Association conference in Philadelphia, I presented a paper entitled, "A Women's Farm? Gender Relations among Zimbabwean Farm workers in South Africa." This paper explores how women farm workers, despite earning lower wages than their male counterparts, often return to Zimbabwe with greater savings. This process reflects pervasive sexual economies which tend to channel the income of men towards women. My paper sparked discussion concerning the status of migrant farm workers within the larger politics of labor in South Africa. I am grateful to the Centers for Global Advancement and International Affairs at Rutgers for providing financial assistance.

On September 20 in Cape Town, South Africa I presented a paper entitled, "Delegated Despotism: Frontiers of Agrarian Labor on a South African Border Farm." The paper was part of a workshop focusing on labor in large-scale agriculture in Africa and South-East Asia. My paper discusses how different kinds of intermediaries – labor contractors, foremen, managers – are becoming increasingly central to commercial agriculture. I had the opportunity to network with many leading scholars of agrarian studies, and I have been invited to submit my paper to a special issue in a peer reviewed journal. I thank the Rutgers Center for African studies for a generous grant in support of my participation at this workshop.

Omotayo Jolaosho's "Activisms" Panels at the ASA and AAA Annual Conferences

As a recipient of the Centers for Global Advancement and International Affairs Conference (GAIA) Award, I want to express my gratitude both to GAIA and to CAS. The award was of such great benefit as it helped defray the costs of my participation in the annual meeting of the African Studies Association (ASA). (I am pictured on the right, beside *Dear Mandela* Co-director/ Producer Dara Kell.)

At the ASA, I organized and chaired a panel on "Activisms." As part of this panel, I presented my paper entitled, "Youth and Political Subjectivities in South Africa's Post-Apartheid Community Mobilizations." The panel, "Activisms," shared its name with a special issue of the *Women's Studies Quarterly* edited by my advisor, Dorothy Hodgson (anthropology), and Ethel Brooks (women's and gender studies) in 2007. Furthermore, I organized an "Activisms" panel at the annual meeting of the American Anthropological Association (AAA) earlier in November. The ASA panel was therefore part of an ongoing effort to take activism as a plural and relational phenomenon. It focused on multiple approaches to social action while also engaging the politics and



contradictions inherent in activist practice. Beside myself, panelists included CAS faculty Zakia Salime (sociology), along with Abosedo George (history and Africana studies, Barnard College). CAS Director Ousseina Alidou (African, Middle Eastern, and South Asian languages and literatures) served as our wonderful discussant. One compelling discovery was how the three papers cohered around the figure of African youth, whether as radicalizing elements of longstanding activism in Morocco and South Africa, or as the mobilizing charge around which to defend advances in female modernity as we saw for Nigeria.

For this insightful scholarly communion, I am so grateful to the Centers for Global Advancement and International Affairs as well as to CAS. I also want to express my gratitude in this forum to my fellow panelists, Drs. Salime and George; to Dr. Alidou as our engaged discussant, and to my advisor, Dr. Hodgson for setting the foundation in so many ways.

Laura Ann Twagira Networks at the African Studies Association's Annual Conference

I would like to thank the Center for African Studies and the Centers for Global Advancement and International Affairs for a Conference Award in the amount of \$250. In late November I attended the African Studies Association annual conference in Philadelphia where I interviewed for a tenure-track position as an Assistant Professor of African History with both the University of West Virginia and Central Arkansas University. The academic job search is costly. This generous award will help me to cover the necessary costs of interviewing at the annual conference.



As a young scholar, the ASA conference is always an important venue for interacting with fellow graduate students and senior scholars. To this end, I scheduled an additional meeting with a faculty member from another university to discuss an article that I am currently preparing for publication. The article is tentatively titled “The ‘Robot Farmer’ and the Cosmopolitan Worker: Masculinity and Agricultural Technology in the French Soudan (1932-1959).” I already benefited from this type of interaction at last year’s ASA conference when I presented my talk “Red Millet and Rice Babies: Gender, Irrigation, Drought and Food Aid at the Office du Niger (Mali), ca. 1973-1985.” The experience greatly benefited my dissertation writing. This year’s conference was similarly fruitful, and helped me to move forward in my academic career.

CAS congratulates Laura Ann Twagira on her successful dissertation defense of *Women and Gender at the Office du Niger (Mali): Technology, Environment, and Food ca. 1900-1985*. She is grateful for having received wonderful support from CAS and its affiliated faculty throughout her doctoral career at Rutgers. Laura Ann and her husband Ben, pictured above, wish their friends at Rutgers all the best from Boston! Ben is getting ready to do research for his history project in Uganda and Laura Ann is on the job market.

More Graduate Updates: Katherine Bannor Explores Political Geography in Africa

I first became interested in studying Africa my senior year of high school while taking a class on human geography, so it seems only fitting that I find myself here at Rutgers, pursuing my master’s degree in geography, having become an affiliate of the Center for African Studies. I received my undergraduate degree from Beloit College in Wisconsin with dual majors in political science and French, and a minor in African studies; these disciplines are where my research interests lie here at Rutgers.

My research interests, which I hope to continue at the Ph.D. level after completing the M.A., stem from political geography and focus on national movements and governance in Central and West Africa. I am particularly concerned with the ways in which ideas of national identity have shifted in the decades since decolonization. Many independence movements were situated as appeals for self-governance and self-determination in opposition to European rule, and created an identity that was based on the othering of the colonizers. The end of outside rule obviously and necessarily meant that this iteration of national identity could not be sustained, and my project will focus on defining and analyzing what, in fact, took its place.



Female Agency and Normative Change in East Pokot, Northern Kenya By Anja Becker

“*Pole, pole*, Anja my friend, what are you doing? Do you want to hurt yourself? Let me assist you!” – I was trying to carry my five-gallon water drum from the borehole to my room. It was six o'clock in the morning, and I had just moved to Chemolingot, a small emerging center of over 100 households, to conduct my fieldwork for my Ph.D.-thesis from September 2010 until the end of 2011. It was the first time that I tried to fetch water on my own. My neighbors had decided that a *mzungu* could and should not fetch water.

I, again, felt the need to actually participate and not only observe. That morning, I just went by myself. Unfortunately, I could not manage to carry the water drum back to my room. It was just too heavy. My friend Susan eventually found me on the middle of the road, sweaty and quite disillusioned about my abilities as a participant observer, after all the main method of any cultural anthropologist. Instead, Susan easily carried her water drum when she found me. She was on her way to bring it to the center where she got paid 10 or 20 Kenyan shillings for each drum.

Susan (we are pictured above), and many other women, engage in cash-income activities (like fetching water) to support their families. More and more pastoral homesteads decide to settle down due to their loss of livestock. My preliminary findings suggest that when Pokot settle, women and men adapt differently to their new livelihoods. While women engage in various forms of wage labor and self-employment, men try to continue to pursue their management responsibilities as homestead heads. As a result, conflicts arise on economic (conflicts on property rights and management of monetary budgets), social (increasing divorce rates, declining birth rates), and political levels (women use governmental institutions to circumvent customary male dominated institutions) - as well as, and this is my main topic of interest in my dissertation, on a normative and ideological level - where expectations, rights, and responsibilities of how men and women should behave are questioned and re-negotiated. I position my dissertation within newer works on (female) agency and autonomy, normative change, as well as sedentarization and pastoralism. Apropos, Susan eventually informed my neighbor about my deadlocked situation, and he came to pick me up (and my water drum) with his wheelbarrow. From then on, I would only transport my water with his wheelbarrow; thus, having my eyes free to observe, and my breath back to participate in many unique fieldwork experiences. *Anja K. Becker is a Ph.D.candidate at the University of Cologne, Germany. She visited Rutgers in the Fall 2012 to work with Dorothy Hodgson who is co-supervising her dissertation. Feel free to contact her anytime: anja.becker@uni-koeln.de. She likes to talk about Kenya, feminism, Foucault, and nearly everything else, and asserts that chocolate ice cream is the best.*



David Ferring is a Ph.D. candidate and Excellence Fellow in the geography department. He is a recent graduate of the Master of Science program in applied geography at the University of North Texas, with a focus on medical geography and spatial epidemiology. His thesis research investigated how people's daily patterns of movement influence their exposure to environmental risks for Buruli ulcer, an emerging infectious disease in Ghana, which he conducted as a member of the ReBuild Project. He plans to continue

to pursue his research interests in human-environment interactions, ecologies of health, and governance surrounding small-scale gold mining in Ghana.

A Trip to Ghana Helps Kerry-Anne Henry, M.S.W., Reflect on Her Life By Lorin N. Mordecai

For six weeks in the summer of 2012, Kerry-Anne traveled to Ghana on a Rutgers International Service Learning Program (ISL) through Study Abroad in partnership with the Center for African Studies. While there, she assisted the lead professor, Dr. Abena Busia, and the 11 students that participated. She prepared class materials and supported the group during projects, events, and facilitated group discussions. Kerry-Anne also responded to student's questions in relation to their social and fieldwork experiences. In addition to being an assistant to Prof. Busia, Kerry-Anne provided support to participants on their trip by offering guidance and help with basic needs. During their time in Ghana, the group learned about the history of the country as well as their economic, political, and social structures. The group visited the Kwame Nkrumah Mausoleum, local villages, and the slave castles (or dungeons, as they are called locally). Kerry-Anne described the visit to the slave castles as one of the most surreal experiences in her life. It was not until after she returned from the castles that she was able to process everything taken in from that day. She was not only able to internalize the historical reference, but was also able to integrate the visual and emotional connection. (Kerry-Anne is pictured above, enjoying *fufu*, and on the next page at the last dinner celebration prior to her departure from Ghana.)



The ISL component gave participants "hands-on" experiences. Kerry-Anne's key responsibility was assisting Prof. Busia with independent projects. One of her more interesting projects included a workshop summary from a Nollywood symposium the professor facilitated in Nigeria concerning African women in film. Moreover, she also worked closely with Prof. Busia in matching students with internship placements at the community level. Kerry-Anne shared with us, the notable work of the organizations. In particular, The African Women's Development Fund



(AWDF) and their success in raising over \$20 million to provide financial and capacity building support to various organizations throughout the African continent. AWDF is the largest funding program on the continent for female-led organizations such as Women United Against AIDS in Ghana (WUAAG), Women's Assistance and Business Association (WABA), and the Ark Foundation. With AWDF funding, among other funding sources, these organizations have grown leaps and bounds and significantly contribute to the remarkable progress of the women's movement on the continent. One of many glaring stories come from WUAGG who, with the help of AWDF, has moved into their own building space after humble beginnings under the shade of a tree- where they held support groups. Kerry-Anne was inspired by the energy and motivation of the women's movement and their overall way of life. She explained that recent economic data suggest "Most people (in Ghana) are living on \$1USD per day. If families can live under these circumstances and thrive, smile, achieve goals and enjoy life, then anything is truly possible. It really allowed me to reflect on my life...sit back and think how to make the most of what I have and what I can do to help. It was a chance for true self assessment."

As an employee of the New Jersey Department of Child Protection and Permanency (DCP&P), Kerry-Anne also took the study abroad opportunity to take a glance at the child welfare system in Ghana. She noted that although Ghana lags behind the United States with regards to child welfare infrastructure and the use of evidence based practices, the current Ghanaian laws in place reflect the country's ardent commitment to child protection and supporting families. Kerry-Anne emphasized one particular area where Ghana appears to excel; that is in its ability to balance customary law with civil law. The existence of the dual system of governance ultimately demonstrates the country's ability to fuse governmental responsibilities with community priorities, for the betterment of all. Overall, her experience allowed her to see things from a perspective that is not afforded in the classroom. It is her experience that knowledge enhances practice and the study abroad program complemented her professional knowledge in many ways that a classroom could not. *Lorin N. Mordecai is an MSW student with a concentration in non-profit and public management and an intern with the Center for International Social Work. She is working on a number of projects including building the CISW website, creating resources on international social work for students, and assisting with study abroad.*

Ghana ISL internship site information:

African Women's Development Fund: www.adwf.org

Women United Against AIDS in Ghana: wuaag.com

Women's Assistance and Business Association: wabainternational.org

Ark Foundation: www.arkfoundationgh.org

Register for the 2013 Ghana International Service Learning Program!

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

Katie Orlemanski Researches Gender Violence in East Africa



In 2007, after graduation from the University of Georgia with my B.A. in women's studies and international affairs, I moved to Washington D.C. to intern for a human rights non-profit called the Genocide Intervention Network. After a couple of months behind a desk, however, I realized that I still needed to see for myself the global problems that many D.C.-based non-profits were working to solve. Soon enough I had moved to Ghana, where learning about local culture became the necessary business of everyday life. Being immersed in the physical and social environment of West Africa, volunteering at local NGOs, job-hunting in

internet cafes in Accra, bartering in the market, trying to untangle the network of international donors and government moneys supporting a local orphanage – these were some of the learning experiences I had before I took a position with an international NGO as a “gender specialist” with the “Four Pillars Project,” a girl-child education initiative in western Kenya. “(I photographed the school kids, above, which shows them benefiting from our girls’ education initiative in Nigeria.)

Through collaboration with local communities and a pool of highly-skilled African development practitioners, I helped to launch a new girls’ education initiative in a rural community in western Kenya. The project to date has seen over 800 individual girls overcome obstacles like forced marriage, child labor, and inhumane poverty in order to complete their primary and secondary education. On a daily basis, I engaged in programming to help schoolgirls face some of the practical problems of everyday life: how to care for brothers and sisters, how to succeed on national achievement tests, how to avoid pregnancy and AIDS, how to gain knowledge of our globalized world, and how to escape gender-based violence.

After four and a half years spent in Kenya, Nigeria, Ghana, and South Sudan, I felt it was time for me to step back from the many important but atomized tasks of development work. I was ready to learn about the theoretical models we currently have in cultural anthropology for engaging more critically with strategies to address global gender oppression. Today I am a first year Ph.D. student in the CITE program of anthropology, and my advisor is Dr. Dorothy Hodgson. Already in my first semester as a graduate student, I have been influenced greatly by the readings and discussions in my classes with students and professors. I have also been warmly introduced to CAS when Dr. Abena Busia welcomed us to her home earlier this semester.

My research interests continue to evolve, but currently I hope to explore why sexual violence is foregrounded in portrayals of contemporary African conflicts. Does the spotlight on gender-based violence in conflict serve the interest of affected women, or does it function merely to render a broader conflict more visible to Euro-American audiences by exploiting gruesome images of feminized victimization? How can the real phenomenon of egregious sexual violence in some conflicts be addressed without reducing the agency of women or reviving colonial tropes of African savagery? When these civil, ethnic, national, or resource conflicts cease, are crimes against women rendered silent once again on the local and global stage? I look forward to exploring these questions and many more as I continue to grow and develop as a new member of the intellectual community at Rutgers.

UNDERGRADUATE SPOTLIGHT

Vatasha Daniels Expands Her World View in Ghana

I will honestly say initially I did not know what to expect from the study abroad experience. I only knew that I wanted to take a leap of faith and experience life outside of my norm; and to also experience life where my ancestors originated. I did not consider the change this experience would bring to my life. As Americans, some of us are sheltered and oblivious to life outside of our norm. To live without water and electricity is unheard of and identified as a struggle in the American culture. As a person born in America and only experiencing one culture, I initially complained and struggled when I was introduced to life in Ghana. Meanwhile, the children in the neighborhood smiled, played, and joyfully danced to the *Azunto*, the most recent Ghanaian dance.



I interned at Women United Against AIDS in Ghana. I was given the pleasure to work alongside women with HIV/AIDS who advocate and encourage women in Ghana to keep striving in life regardless of their diagnosis. These women form programs which give the women encouragement, support, and the love they truly need. These women are making changes in Ghana and made a change in my life. They showed me the true meaning of loving life regardless of the challenges which we may face. These women are happy; they were some of the most loving and genuinely supportive people I've met in my life. I began to feel like their family and that I can never forget. With time and more exposure to the people and the culture I began to make efforts to adjust and soon felt like it was my norm. In Ghana there are many people who experience poverty, low income, and lack of educational funds yet the Ghanaian people are still smiling, which left a question mark in my head.

What does real happiness consist of in life? I began to consider the lives of the people whom I'd met during my time in Ghana. I observed the fact that they make the best of their situations, they rarely complained, and they simply appeared to be sincerely happy people. It was then that I realized the fact that this is their life as they have always known it. Similar to Americans, we embrace the life which we know best. I realized how fortunate I was to have had this experience. Unlike many Americans and many Ghanaians, I've experienced life outside of my norm and with a different culture than my own.

This service learning experience gave me an opportunity to live outside of the box. It gave me a real hands on experience, which I would have never explored myself. From the lectures on Ghanaian history by Professor Busia, to the art, the educational adventures, and the opportunity to have come in contact with such powerful, strong women, this was truly a phenomenal experience.

The picture above, from left to right, is of WUAGG president, Lucy Mensah, myself, and staff member Lillian. The picture was taken at a farewell party which we celebrated with the organizations where we volunteered. I would also like to add that in the picture the dress that I am wearing is made from African material and designed by a Ghanaian woman. The girls and I each purchased custom-made dresses.

The Hybrid Image of Mami Wata

My name is Christine McManemin and I am a senior at Rutgers University studying art history and visual arts. I will graduate in May 2013 and I am working on my honors thesis in art history.



My thesis is about the African water goddess *Mami Wata*. *Mami Wata* has roots in African water god and goddess worship. The phrase *Mami Wata* or “Mother Water” is in pidgin language, which developed through the trans-Atlantic slave trade. The objects, art, and people that entered Africa on European ships have influenced the art and shrine objects of the water goddess. *Mami Wata* is commonly depicted as a mermaid gazing into a mirror and or a woman with long abundant hair and a python around her. *The Snake Charmer* print from a “people show” in Hamburg, Germany (fig. 1) is one of the most widespread and popular images of *Mami Wata*. African viewers interpreted these images of mermaid ship figureheads and *The Snake Charmer* as the water goddess. *Mami Wata* is a fascinating hybrid goddess that takes on foreign imagery and attributes, yet retains many qualities of preexisting African water gods and goddesses. For my thesis, I am concentrating on how European influence and imported goods has affected Nigerian culture, economics, and the realm of religious practice surrounding *Mami Wata* and her devotees.

This print of the Indian snake charmer made its way to Africa and became the primary icon for *Mami Wata* by 1901. This print (fig.1) originally acted as an advertisement for one of G.C. Hagenbeck’s “people shows” in Hamburg, Germany. When this print entered Africa it was interpreted as the water goddess *Mami Wata*. Before this print was made, images on European ships such as mermaid figureheads were often interpreted as *Mami Wata* and even used in worship. *Mami Wata* is still depicted as a mermaid and is often combined with the snake charmer image.

Fig. 1

Adolph Friedländer Company (possibly Christian Bettels), *The Snake Charmer*, originally commissioned 1880s; reprinted 1955 by the Shree Ram Calendar Company, Bombay, India, Chromolithograph, 35.6 x 25.4 cm, Private Collection



Currently, through the Africana Studies Scholars Project, I am conducting my honors thesis entitled, “Biculturalism in a Multicultural Society: Community, Belonging and Identity of Nigerian American Students.” I have been very blessed to work with Professor Kim Butler as my primary advisor and Professor Abena Busia as my second reader. I am using surveys and oral histories to examine the identity development of children of Nigerian immigrants. Children of West African immigrants, especially Nigerians, have been a growing presence in the

northeast of the U.S. Rutgers, a large public research university in which I am conducting this research, is in a state with an African born population of 4.5% (Migration Policy Institute, 2012) compared to the 3.7% national average (Terrazas, 2009). As the second generation, these students are going through an acculturation process, and I am researching if they hold on to their “Nigerian” identity, construct a hybrid identity fusing multiple cultural influences, or if they have a more “Americanized” identity. Additionally, I have a personal investment in this research because I myself am a child of Nigerian immigrants who were survivors of the 1967 to 1970 Biafra War. Recently, I have been accepted to a M.Phil. program at the University of Cambridge in the U.K. where I hope to further my research. At Cambridge, I would like to focus on British-born/raised children of Nigerian immigrants attending U.K. universities, comparing their cultural influences and identity development with the research I have conducted for my senior honors thesis on the identity of second-generation Nigerian Americans. My ultimate goal is to obtain my Ph.D. in sociology in which I will focus on the international migration, cultural identity, and transnationalism of the Nigerian Diaspora.

Jeremy Robinson Encourages Undergraduate Students to Study Africa

The Center for African Studies minor in African area studies is one of the best and most interesting minors offered here at Rutgers! I am very happy that I decided to pursue the minor after transferring here from my local community college. I will have completed my minor requirements at the end of the Fall 2012 semester. The program boasts some of the most personable and knowledgeable professors here at Rutgers, in disciplines such as Political Science, Anthropology, History, African languages, and many more. (I am pictured on the right, next to Dara Kell at her *Dear Mandela* film screening.)



So why should you pursue the African area studies minor? The professors who have taught me about Africa are among the best professors I’ve had here at Rutgers. Since there are so many courses to choose from the minor has something to offer to everyone, regardless of major; my major is Political Science. It is impossible to understand world history or the history of mankind without studying Africa. If you enjoy studying foreign languages, the Department of African, Middle Eastern, and South Asian Languages and Literatures offers instruction in African languages such as Arabic, which is the language that I chose in fulfilling my minor, Swahili, Yoruba, and Twi. For those with interests in business or economics – Africa is the most natural resource-rich continent on Earth, and 48 of the 54 countries that make up the continent have faster growing economies than the United States in terms of GDP. Regardless of why you choose to pursue the minor, I assure you, you will not regret it!

AFRICA STUDENT ORGANIZATIONS

Engineers Without Borders-Kolunje Update on the Well Project

By Colleen Thiersch, Project Lead

In 2011, Kenya saw its worst drought in 60 years, so implementing a water system in Kolunje, Kenya has become more essential than ever for the student organization, Engineers Without Borders–USA Rutgers. Kolunje is a community of about 7,200 people functioning with no water system. An average person in Kolunje has access to only six gallons of water per day, contrasting to the 80 gallons a day used by the average American. Women and children in the community make multiple trips, walking three kilometers to the nearest water source, a shallow, unprotected well filled with contaminated water.

The students talked to one school teacher in Kolunje who said that many children who want to be learning in the classroom must instead help provide for their families by retrieving water. An average day for a child living in Kolunje consists of walking the far distances to fetch the well water, tending to the family livestock, and then going to school. This task is made more difficult during the dry season. The villages also lack a proper distribution of latrines, and there is a low level of awareness about basic hygiene and disease prevention. Cholera, typhoid, diarrhea, and other water borne diseases are prevalent.

Currently, our team here at Rutgers is preparing to start building a water system - this past month a design was finalized and approved by a group of professional engineers. The plan is to drill a well with an electric pump and build an elevated storage tank to provide for two schools, a hospital, and the local Kolunje residents. Before the well can be drilled, the Kenyan government must approve the well permit. The team hopes that the well permit will be approved in time to begin construction in January 2013; however, it may have to be delayed until the summer. This first stage of the project implementation will include drilling a 160 meter bore hole and constructing a guard house to keep the records and house the electricity source. In the second phase of the system construction, an elevated tank base will be constructed, piping will be installed and the system will be complete providing clean water and electricity to two schools and the only hospital in Kolunje.



Children outside schools (above and below)
The Kolunje well will provide both water and electricity for the school children pictured.



Kids collecting water
Many children in Kolunje are responsible for collecting water for their families, and as a result instead of attending school, these children must walk up to three kilometers to contaminated water sources.

Our project seeks not only to create a more local water source, but also to achieve sustainability by discussing with the community the importance of water sanitation and conservation and ways in which they can filter their own water. For this next trip, we plan to work with the school teachers and community leaders to make presentations and set up workshops about clean water.

In the end, our goal is to work together with Kolunje residents to ensure that they have a sustainable solution to this water scarcity issue. If you would like to learn more about the project or the organization, please visit ewb.rutgers.edu or email cthiersch15@gmail.com with any questions you may have. This time of year is the EWB-USA Year-End Giving Campaign when donations made to our project will be matched. If our project receives the most number of donations, then we will also receive a \$5,000 prize, so even a donation of \$5 would be greatly appreciated. To make a donation please visit our website: ewb.rutgers.edu. Thank you and we wish you a great holiday and new year!

TWESE, The Organization of African Students and Friends of Africa

By Nana Afrifah, 2012-2013 President

A Very Special Hello to All,

My name is Nana Afrifah and I am the President of TWESE. *Twese* means unity in the Kinyarwandan language and as the Organization of African Students and Friends of Africa we aim to inform Rutgers University and the community about African people, culture, and issues.

I want to thank everyone who has supported TWESE this semester. Our Annual African Pride Banquet, attended by a crowd of over 350 people (we broke our own record), was a huge success this year. Now as we prepare for our Annual Fashion Show, we hope to see your continued support! We are very proud of our accomplishments thus far and hope to make these events even better. This spring 2013 we would like to try and create new programs that engage the interest of students and as a team, we are very eager and excited to implement new and original programs. We hope to focus on the eradication of ignorance regarding Africa and the African Diaspora. For more information on TWESE, find our group on Facebook "TWESE" and follow us on Twitter at @RUTwese! To become a TWESE member, **REMEMBER** we meet every Wednesday at 8pm in the Paul Robeson Center on the Busch Campus. Hope to see you!



TWESE
I AM **AFRICA**



TWESE members and attendees at TWESE's Annual African Royal Pride Banquet Fall 2012

VISITING SCHOLARS

Visual Arts Doctoral Candidate Ope Lori Explores Colorism

On the 15th October 2012, I was kindly awarded the position of Visiting Scholar at the Rutgers Center for African Studies. What would this honorary position mean, at this specific research department, for a self-identified British born Nigerian woman, who currently lives and works in the United Kingdom? How could my research be further understood, by its new geographical surroundings? This is briefly what I encountered, given that the terms that I had been accustomed to working with, such as race, blackness, whiteness, racism, and particularly colorism, became more ambiguous in their meanings, through being on the other side of the Atlantic. More importantly it was through coming to the U.S. that the ambivalence I had towards using the term colorism, as I will discuss, was overcome.



Within the context of my visual arts practice-based Ph.D. at the University of the Arts in London, I am looking at 'colorism' and its implications for the construction of femininity, through focusing on the juxtaposition of the black female and white female relation, in screen and media images. I question the uneven distribution of power one body has over the other, in the ways that the white woman has been seen as feminine and the black woman as the non-feminine, when they share the same frames of reference. As the maker of video and photographic images, I interrogate this dominant, white, male, gaze and create a series of images that portray oppositional 'looks', which then destabilize the systems of power that would have white women be seen as overly objectified and black women as under represented. The second image is a sample of my work, which is a 2011 video still called, "Deracination."



Part of my initial confusion with using the term colorism, comes from the fact that at its base, it is presented within those countries where there is a history of forced migration, slavery, and colonialism. There is little to no currency of the term in the U.K. context, with our fairly recent history of racial formations differing from that of the centuries faced within America, the Caribbean and Asia. Colorism is a global phenomenon which focuses on the privileging of lighter skin shades over darker ones and takes place between members of the same racial group, whereas racism, privileges whiteness over blackness. From my perspective, the U.K. is a biracial system, configured across black and white lines, whereas in the United States, even though it has been defined as such by Evelyn Nakano Glenn, presently appears as a multicultural country and so it seems right to use colorism. However, being surrounded in a new culture, allowed me to realize and share in what Angela P. Harris writes in *Shades of Difference: Why Skin Color Matters* (2009) that although colorism and racism are distinct, both do however remain linked. Whether one calls it colorism or racism, the fact remains globally; white or light prevails over black or dark skin. Choosing to use colorism in my research is further cemented by the latest controversy over using light skinned African Latino actress Zoe Saldana, to play dark skinned jazz singer Nina Simone in a Hollywood film, demonstrating that this is an ongoing issue.

I would like to thank the Center for African Studies and women's and gender studies, for hosting my visit. I would like to thank Associate Professor Louisa Schein for the opportunity to participate in her anthropology and cultural studies class and I especially want to thank Professor Abena Busia, Chair, women's and gender studies (pictured with me above, left), Associate Professor Ethel Brooks, and Renee DeLancey, all of whom made my stay at Rutgers a very pleasant one.

Mora McLean: Re-envisioning the Meaning and Role of "African Diaspora"

Moving on from 25 years of working in philanthropy and in the areas of civil rights advocacy and African development, this time with CAS is giving me an opportunity to learn, think more deeply, and write about the changing contours of the modern African Diaspora, and its potential role in launching Pan-African self help initiatives aimed at overcoming centuries of disadvantage, especially in the area of education. For the sheer pleasure of it and as part of my "field research," I recently attended the Second Annual African Diaspora Awards (ADA) in NYC, sponsored by *Applause* magazine, a quarterly "lifestyle magazine for the progressive African in Diaspora." With a transcontinental distribution of roughly 100,000, *Applause* describes its readership as college-educated "upwardly mobile Africans, between the ages of 18-54." The magazine launched the African Diaspora Awards to recognize and celebrate "exemplary individuals of African descent who have contributed to the advancement of Africans in the Diaspora and Africa as a whole."

As the child of an African-American mother and a West Indian father and someone who grew up in the 1960's, I relate to the term "African Diaspora" on a visceral emotional level. But as a student of history and "development practitioner" I am increasingly inclined to question the meaning of the term and its usefulness. The thrust of the ADA event program, the composition of the audience, and the line up of speakers and honorees provided further proof that the popular conception of "the African Diaspora" has undergone a major shift, reflecting the sizable (although still relatively small) stream of voluntary migration from Africa to the U.S. in just the past 20 years.

The scholarly view that "the African Diaspora" is actually comprised of multiple movements of peoples within and outside Africa, possibly dating as far back as 100,000 years ago, has rarely if ever been reflected in the popular discourse. Nor has this historical conception ever been especially prominent in the rhetoric of Pan-Africanist movements, which since the 19th century have evolved from focusing on racial and imperialist oppression (W.E.B. DuBois, Nkrumah et al), to arts and culture (FESTAC etc.) and to, most recently, African "development" (the African Union). As a practitioner and aspiring scholar-activist, I want to get a handle on popular perspectives so that I am better able to meet people where they are and understand how best to design effective strategies for addressing concrete problems of disadvantage (such as low levels of educational attainment and relative achievement) facing disproportionate numbers of Africans in Africa and within its diasporas--especially in the United States.

There's probably little value in insisting that *Applause* and its expanding readership adopt the scholarly view of "the African Diaspora." But I do think it worthwhile to encourage reflection and dialogue on the meaning of the term, and its usefulness for answering such questions as: Are the members of this newest African diaspora having a measurable impact on improving conditions of life for the vast majority of Africans in Africa who are poor and struggling? And to what extent are those among its members who are the children of recent African immigrants to the U.S. actively concerned with advancing the cause of social justice on behalf of poor and disadvantaged African-Americans, recognizing that the sacrifices and civil rights struggles of descendants of the Trans-Atlantic slave trade made it possible for them to enjoy their privileged status.

These questions ran through my mind as Professor Mahmood Mamdani, the Columbia University political scientist and anthropologist, and the sole academic among the ADA honorees, gave his acceptance remarks. He observed that "Africa has many diasporas," and reflected upon his own heritage as a Ugandan of Indian descent, and the lessons he is drawing from his ongoing work to train young African scholars at Makerere University. Listening to Mamdani it struck me that the possibilities for further redefining the characteristics of "the African Diaspora"--and drawing upon the ranks of an even wider swath of self-identified Pan-Africanists concerned with the well-being of the African continent and all people who trace their heritage to it--are great. I am excited and look forward to exploring these and related ideas with CAS and the broader Rutgers community.

Patrick C. Mutimba, Makerere University's Director of Investments, Visits Rutgers as a University Administration Support Program Fellow

My stay at Rutgers started when the International Research Exchanges Board (IREX) informed me that I had been selected as one of the University Administration Support Program's (UASP) Fellows in the fall of 2012, from September 20 through November 7. The program, which is supported by the Carnegie Corporation, identifies university administrators in developing economies and seeks to partner them with similar universities in the U.S. for a short period of about two months. Given the challenges that I face at my home institution, Makerere University in Uganda, I have been eager to identify ways in which my colleagues and I can have a greater impact. I eagerly accepted this wonderful opportunity.

My first observation at Rutgers was the feeling of being set up to do a good job, thanks in large part to the Centers for Global Advancement and International Affairs, the Division of Continuing Studies, and the Center for African Studies. I hope that every student, administrator, and professor who arrives here may receive the same feeling of overwhelming support. There is a good fit between Makerere and Rutgers with respect to my research area, which is fundraising and development, in particular, fundraising for the purpose of



developing university endowments. I barely had enough time to cover the material planned. I hope to build on the networks that I have established at Rutgers so that I can enhance my job performance at Makerere. It is a clear case of continuous improvement KAIZEN Philosophy. There are clear proposals we are going to table before the University Council on my return. There are also issues that can be dealt with at the operational level, and those have been identified for us to tackle head on. The report will be available online at IREX (www.irex.org/project/university-administration-support-program-uasp).

I enjoyed the many meetings that were scheduled for me. The Study Abroad Director, Giorgio DiMauro, and I met to discuss possibilities for academic collaboration. Our conversation lead me to be optimistic that ways of implementing institutional partnerships between Makerere and Rutgers will be explored and developed.

The highlights of my stay have been a Rutgers football game, visits to the College Avenue campus gym, local culture in general, and the appealing outdoor atmosphere. There is quite a lot of clean air for any person to enjoy. I do not take that for granted, knowing how dusty and foggy some contemporary environments can be. The low point was the hurricane Sandy experience, luckily at the conclusion of my stay in New Brunswick. Interacting with the various people at Rutgers has been a wonderful experience, and I hope that I have made lasting friendships. I also enjoyed seeing people again that I have not seen in ages. Indeed it has been an inspiring experience.

A Short but Very Intensive Stay at the Rutgers Center for African Studies

By Jean-Baptiste Sourou, African Studies Association Presidential Fellow



Mina people, living in the southern region of the Benin Republic and Togo, usually say that when you are a guest, the quantity of water your host gives you to wash your hands upon arrival indicates the kind of hospitality you will be given. If the amount of water is abundant, you can expect some good things, and vice versa. I applied this proverb to my own experience while traveling by train from Philadelphia to New Brunswick with the CAS Director, Professor Ousseina Alidou. We missed our station. It was amusing. We were both so excited in our exchange about Africa, in terms of African cultures, and social and economical questions. We disembarked two stations later. It was the first time we met.

This first good impression confirmed the nature of the rest of my stay. I attended a meeting of the CAS faculty members on Livingston campus. Even while far from the continent, the members passionately discussed their ideas and plans for Africa and its development. What I very much appreciated is that the images and discourses that they used were contrary to those I heard elsewhere from people who define themselves as Africanists but still use images of Africa that date back to the '60's. Professor Alidou advised during our excited conversation on the train that sometimes people do not want to accept the changes that are happening in Africa.

I was also very fascinated by students interested in African cultures and ritual celebrations. I had a friendly conversation in Professor Barbara Cooper's history course, "Ancient Africa." The main argument was centered around the relationship between culture and history. The students asked many questions and enjoyed watching some videos that I brought from my recent fieldwork in Africa. Professor Abena Busia, Chair, women's and gender studies, skillfully guided me on a tour of some of the campuses. I was very impressed by the work that takes place at Rutgers and by the facilities that are available to students. As a media practitioner I liked reading *The Daily Targum*, the newspaper published by Rutgers students.

I discussed media, and especially how new media are influencing ritual celebrations in Africa, with Professor John Pavlik, Director, Journalism Resources Institute. I did appreciate his brilliant ideas on media research.

My stay has also been an opportunity to discuss the project for the creation of a Research and Documentation Center on Social Sciences in the Republic of Benin. I am working on this with some colleagues to promote both local and African cultures through research, investigation, scientific publications, conferences, seminars, and learning. We have bought two hectares of land in a magnificent landscape, and we are looking for donations, partnerships, and any kind of contribution that will help to actualize it. We envision it as a place where students, scholars, writers, and artists from Benin, neighboring countries, and beyond can have access to state of the art library facilities and can spend some time in a quiet environment that will encourage the concentration necessary for intellectual work and creativity. The complete project is described at: www.cedres-ong.org.

I want to thank everyone I've met during my stay, especially Professor Ousseina Alidou, the staff of CAS, particularly Professor Renée Larrier and Renée DeLancey, Professor Jeff Friedman from the dance department, and his students whose class schedule, unfortunately, conflicted with my own. I in any case would like to thank them for their kind interest in my work, and wish them success on their projects for Africa.

FRIENDS OF AFRICA

The Atanga Peace Project By Bernadette Atanga



Often when people hear about peace promotion or abuse against women and children in most African countries, people think of war torn countries and very poor, uneducated women as the victims. The outbreak of war is often a result of some political struggle, but the resulting crimes escalate from what is already going on in communities and are covered up or accepted as cultural norms. In many communities there is a war going on at the family level, just waiting for a good political reason to break out into full blown community war.

The work of the Atanga Peace Project (www.atangapeaceproject.org) is re-educating the community on what our true family moral values were, and empowering the entire family unit, not just women and children as often the men become more abusive and resistant to change when women are empowered. The transition from our indigenous communities to colonial days and post colonial governance transformed our cultural, religious, and administrative realities. For the most part these changes have been viewed as foreign or western culture and as Africans we have to maintain our own culture.

In some communities literacy and education is a means to achieve a better socio-economic status but the education is not to be applied to our way of life. A respectable Christian medical school professor would follow his illiterate aging mother's advice from the village, to either take a second wife or have an extramarital affair with the hope of conceiving a boy because his current wife gave birth to girls. This stance ignores his education and the science that proves that boys come from the man's Y chromosome. Many young girls are raped by men of similar mindsets because they believe sex with a young girl or virgin will cure their erectile dysfunction, ignoring their uncontrolled diabetes, obesity, hypertension, or alcoholism as contributing factors.

Hazing of women and children is carried out by other women. They often enable their sons and brothers to abuse their wives and children. This practice is carried out in our communities here in the U.S.A. by men and women who are college graduates and who work in fields like social work; these individuals who should know better still disregard the detrimental effects that hazing has on its victims. A professional wife in the U.S.A. is often accused of killing her husband even if he died of cancer, a stroke, or a car accident and even when there is an American death certificate to document the death. Professional in-laws will strip her of all resources regardless of the needs of her children who have just lost a father. Multigenerational abuse has been erroneously referred to as culture. Should victims try to report these abuses they will be victimized more by their communities. The prevalence of undiagnosed mental health disorders in our communities only makes these problems harder to address. Through live and recorded radio programs, and town hall workshops, we try to educate the community with the hope of changing belief systems and of gaining concrete change from within. Volunteers and professionals of all levels are needed to join our cause. *The Atanga Peace Project Inc. is organized exclusively as a non-profit organization for the purpose of undertaking charitable and educational projects that will educate and enhance the lives of families in Cameroon, West Africa. The manner of such charitable efforts will include but is not limited to: academic aid and support, leadership development, professional counseling to families, schools, and communities, addressing the effects of emotional/mental health issues, enabling people to heal through tolerance and forgiveness, and bringing peace to the community by breaking the cycle of abuse. Dr. Bernadette Atanga, pictured above at a radio show in Cameroon, is a medical doctor of Internal Medicine practicing in Flint, Michigan.*

**Photographs of Three Families in Burkina Faso Through the Decades:
A Rutgers Photo Exhibition March 3-15, 2013 at the Rutgers Student Center**

By Beryl Goldberg

My photo essay focuses on three families living in Burkina Faso, West Africa. I first met them in 1972 and visited a few times in the following years. The founding generations of these families left their rural villages and migrated to urban centers continuing on the same path millions of others around the world have traveled throughout history. In those first years when I visited Burkina Faso, my home in New York City seemed far away, and Upper Volta (the name of the country then) seemed to have minimal connection to Europe or the United States. When I was finally able to return in 1998 I had no idea what I would find or even if I could find my friends. One family was easy to locate and one was more challenging, but I finally did find them. The third family I only found before my next trip. And they were all faring quite well.

When I first met them the families lived simply. I was invited to share the home of one of them for a few weeks. I experienced the innate grace, kindness, and strength that was central to their lives. Coming from our throwaway, consumer culture, I was impressed by how carefully they used all their resources. For example, water used for cooking was used again to water trees in the yard or feed the goat in residence. The children played, creating toys from bike wheels or wire. The women did traditional women's work. They cooked, cared for their children, and visited with family and neighbors. The women of the other two families were market women who sold goods in the market of the capital and also cared for their families.

When I returned in 1998, the next generation of these families had become sophisticated dwellers in the wired, urban environment. Many have cell phones and televisions and communicate via the internet. Some have become very successful, studying and working in Europe and the United States. Among them are newscasters, fashion designers, doctors, businessmen, and teachers. While the parents of the founding generation had little formal education, if any, their children are all educated and speak fluent French.

Positive images of families and successful achievement in Africa are not usually seen in today's media. Too often we only see the Africa of poverty, corruption, political strife, and violence. My photographs present a different view, portraying a reality that is not uncommon.

I would like to thank the Center for African Studies, the women's and gender studies department, the Department of African, Middle Eastern, and South Asian Languages and Literatures, and the visual arts department for making my Rutgers exhibition possible. Special thanks to photography graduate students Claire Giddings and Aubrey Kauffman for their kind help with my installation. For more information about my work please visit my website at www.berylgoldberg.com or contact me by e-mail: berylgny@gmail.com.



Azzara joking with daughter/family 2004



Azzara with Bintu 1979
(Bintu now lives in Milan)

AAI's President and CEO Weighs in on Key Priorities for President Barack Obama's Second Term

By Amini Kajunju



Given the United States' pivotal role in geo-politics, the world was closely watching the returns from the U.S. presidential election on Nov. 6 almost as intently as most Americans. And when one of the presidential candidates is a "son of Africa"—President Barack Obama's father was from Kenya—interest from the African continent immensely peaks.

After a hard-fought campaign, the re-election of President Barack Obama could present a real opportunity for the United States to increase its economic engagement with Africa, potentially translating into spurring economic productivity and creating jobs in both Africa and the U.S.

The U.S. economy is gradually showing promising signs of economic recovery. The deepening of U.S.-Africa economic ties and bilateral co-operation could create a mutual partnership that yields significant economic growth and prosperity.

Africa is a continent on the move with much to offer the United States. Africa boasts one of the world's fastest growing economic regions and has increasingly become an attractive hub for foreign investment.

The African Growth and Opportunity Act (AGOA) is just one concrete example of the strengthening of mutually beneficial economic ties between African countries and the United States. AGOA provides tangible incentives for 40 African countries to open their economies and build free markets. Under AGOA, African producers have significantly increased exports to the United States. AGOA also helps to create stronger commercial partners in Africa for U.S. companies. In the first half of 2012, U.S. total trade — exports and imports — with sub-Saharan Africa reached \$48 billion. However, this is just the beginning, trade between Africa and the US could reach in the trillions of dollar with the right mix of policies and initiatives.

The 112th U.S. Congress has introduced a bill, Increasing American Jobs Through Greater Exports to Africa Act of 2012 (HR 4221 and S. 2215), to provide more balance in U.S.-Africa commercial relations by bolstering U.S. exports to and investment in Africa. The proposed bill pays special attention to ensuring that African markets are not endangered.

AGOA is clearly making an impact, but must be strengthened – and renewed in 2015.

Yet with 60 percent of African youth unemployed, more investments are needed to expand local capacity and strengthen the foundation for African development to ensure that young people can compete effectively in the global marketplace and take advantage of the benefits of AGOA.

Education is an important pathway forward for Africa. Out of every 100 adults in Africa only five are enrolled in higher education programs, compared to 10 out every 100 adults in parts of Asia, and 69 out of every 100 adults in North America and Europe, respectively.

This is where AAI steps in. Since the founding of AAI nearly 60 years ago, our mission has been to strengthen human capacity in Africa. Our razor-sharp focus has always been on education: education for Africans, and about Africa.

We have offered non-degree professional training and advanced degree scholarship programs to women and men from across the African continent who exhibit talent and leadership in key fields ranging from business and entrepreneurship, to agriculture and natural resource conservation to health – and who display a deep commitment to advancing to Africa’s development.

With 23,000 AAI alumni and partners in Africa and the United States, we proudly count prominent alumni such as Wangari Maathai, the late Kenyan environmental and women’s rights activist and Nobel Laureate; Prime Minister H.E. Nahas Angula of Namibia; and President Joyce Banda of Malawi; among other African leaders.

Strengthening education on all levels in Africa is one of the key building blocks for socio-economic development and prosperity. African participation in higher education is critical for African professionals to gain the necessary skills for today’s global economy and to meet local and global market demands for highly skilled workers. Additionally, vocational and technical skills are paramount in order for Africans to take full advantage of all of the infrastructure projects being implemented throughout the continent.

Through AAI’s educational programs and training, we are working to narrow the “higher education gap” by equipping Africans with the tools to provide real solutions to reducing poverty and unemployment, and expanding freedom in Africa.

President Obama’s second term gives both Africans and Americans an opportunity to craft a mutually beneficial U.S.-Africa policy to reach strategic goals that are in the interest of both the U.S. and African continent. Expanding trade opportunities as well as international educational exchanges and cooperation between the United States and African countries can help foster greater economic growth and prosperity.

The Africa-America Institute recently hosted in late-September its annual gala and business investor conference under the theme, “Jobs for Africa”. The business investor conference with African heads of state, senior African and U.S. government officials, corporate CEOs and other business leaders, and representatives of the UN and multilateral organizations provided high-power networking and dialogue to lay the groundwork for action on the continent’s need to create jobs to spur economic growth. Real solutions to some of Africa’s economic woes resulted from the conference.

The re-election of President Obama gives us reason to redouble our efforts to strengthen the U.S.-Africa partnership by creatively putting forth innovative solutions and opportunities to build a new generation of African leaders and to achieve robust economic development and create jobs that benefits all of us.

For more information on AAI, visit www.aaionline.org, where this piece appeared originally and is archived. Follow The Africa-America Institute on Facebook (AAIAfrica) and Twitter (@AAIAfrica).

Dara Kell, Co-director/ Producer of the Groundbreaking Documentary *Dear Mandela*, Writes About Her Rutgers Screening

I recently had the privilege of sharing *Dear Mandela* with Rutgers students at a December 5th screening hosted by the Center for African Studies. *Dear Mandela* follows three young people living in the shantytowns of Durban as they join together with their communities to stop mass evictions. They are young leaders in a growing social movement of shack dwellers called 'Abahlali baseMjondolo' – Zulu for 'People of the Shacks'. The Rutgers event was a wonderful way to end a whirlwind screening tour of the US. In the past two months, we've taken the film to eight American cities - to high schools, churches, cinemas, and universities. We also screened the new overdubbed Creole version of the film in Haiti with thousands of earthquake survivors who are being threatened with eviction from their temporary homes in tent camps.



It is always wonderful to show the film to new audiences, but what I loved about the Rutgers screening was that the questions from the audience were big, bold and complex. What is our government's responsibility towards its citizens? Where did the ANC go wrong? We spoke about the notorious transit camps – prison-like 'temporary relocation areas' where shack dwellers are dumped for years after being evicted from their homes, and about a recent victory by the Abahlali movement that resulted in the Durban mayor, city manager and housing chairperson being held personally responsible if they do not provide adequate housing to 37 families who have been living in a transit camp for more than two years.

Now that the film has been finished, we are trying to figure out how to extend its life and message and how to make the most of the hundreds of hours of footage that didn't make it into the finished 93-minute film. And so I was thrilled to meet my fellow discussant, Ph.D. Candidate Omotayo Jolaosho (Department of Anthropology at the Graduate School-New Brunswick). She is an anthropologist who knows South Africa intimately through her research. Before and after the screenings, she shared with me some excellent ideas about how to extend the life of *Dear Mandela* with an online archive and we plan to continue our discussion in the coming weeks.

One of the joys of making this film has been getting to work closely with anthropologists - and academics in general. Without their rigorous research, films like *Dear Mandela* would be more easily open to attack from the regressive left who seek to delegitimize movements from below such as Abahlali. During filmmaking and editing, we relied heavily on the work of academics like Dr. Kerry Chance, Raj Patel and Richard Pithouse to make sure that our film, which is told entirely from the perspective of the shack dwellers involved, was factually sound. There is an important relationship between academics and the Abahlali movement as well – one of mutual learning and respect. Abahlali members have always insisted that those who visit and work with them in turn share their work and finished papers with the movement so that it can be discussed and disseminated. These studies and many other works of interest are collected on Abahlali's deep and vast website, www.abahlali.org. I encourage students everywhere to engage in a meaningful way with the subjects of their study, and to take Abahlali's lead in encouraging 'living solidarity' with oppressed people everywhere.

For more information about Dear Mandela please visit www.dearmandela.com. Directors Dara Kell and Christopher Nizza are pictured above in the photo taken by Matthew Peterson.

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