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Many admirers assembled at Rutgers for a Tribute to the Life and Legacy of Nelson Mandela

Image credit: ABC/ Getty Images

Please visit the CAS website (ruafira.rutgers.edu) for programming news, newsletter downloads, and more!

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

Editor.................................................................Ousseina Alidou
Content and Design..............................................Renée DeLancey
Letter from the Director, Ousseina Alidou

This issue of the CAS newsletter is a special tribute mourning and CELEBRATING the legacy of President Nelson Mandela! We continue to celebrate his life along the achievements of all the contributors to the vibrancy of the study of Africa at Rutgers University and beyond! Let’s begin with a CONGRATULATIONS to Vice President Joanna Regulska for her leadership in making Rutgers University the 2014 winner of the Paul Simon Award for Comprehensive Internationalization! This is an important recognition for the Area Studies faculty and students whose work is critical in branding Rutgers University internationally and appreciated by the highly selective Simon Award Committee.
On December 5, 2013, we mourned and continue to celebrate the life of President Nelson Mandela, the man imprisoned for nearly twenty seven years for standing up against the inhumanity of the South Africa Apartheid system. This issue of the CAS newsletter is a special tribute to President Nelson Mandela’s legacy. We express our sincerest gratitude to President Robert Barchi, Rutgers University faculty, students and staff, the New Jersey public and to the Friends of Africa in the North East who joined us on December 10 at the College Avenue student center to celebrate his life and reflect upon the significance of his legacy for the world. Sincerest appreciation to each and every one for the beautifully reflective pieces that comprise our special CAS Mandela tribute newsletter! The diversity of contributions clearly reflect how President Nelson Mandela is truly a Man of every world, All people, All genders, and transgenerational! THANK YOU for providing a rich history of interconnection beyond boundaries of differences through how President Mandela resonates in your life and provides value for readers of all time.

CAS faculty members continue to excel in their commitment to academic leadership. In this regard, we congratulate Professor Abena Busia for her being re-elected as the Chair of the Department of Women’s and Gender Studies, Professor Renée Larrier for serving as the next Chair of the Department of French, and Professor Rick Schroeder for chairing the Department of Geography. Thank you very much for your academic leadership!

In the areas of publication the CAS community sends our congratulations to Catie Coe for her new book entitled, The Scattered Family: Parenting, African Migrants, and Global Inequality (Chicago: Chicago University Press, November 2013), and I thank all the colleagues for your kind words regarding the publication of my own book entitled, Muslim Women in Postcolonial Kenya: Leadership, Representation and Social Change (University of Wisconsin Press, November 2013).

The CAS community celebrates the success of our affiliated graduate students. Helen Elizabeth Olsen (Geography) won the new African Studies Association-Royal Air Maroc Student Travel Award!!!! The award aims to facilitate and increase the movement of students and the exchange of ideas between Africanists in Africa and the United States of America. The award will be given every year on a competitive basis to selected students who have displayed outstanding scholarship in their area of study. (see more details on this important new award on the ASA website www.africanstudies.org). Congratulations Helen Olsen!!!!

Chika Okoye (Ph.D. Candidate, Division of Global Affairs) has been awarded a Rutgers University Dissertation Fellowship for 2014-2015; Katie Orlemanski (Anthropology), Helen Olsen (Geography) and Chika Okoye received this year’s CAS/Centers for Global Advancement and International Affairs (GAIA) award to support their participation at the annual ASA conference. Congratulations to each one of them!!!

For the past nine years, CAS and the ASA Secretariat have collaborated on a number of projects including the hosting of the ASA Presidential lecture each spring semester at Rutgers University coinciding with the ASA Board meeting. This year’s successful lecture was delivered by ASA President Professor James Pritchett (Anthropology, Michigan State University) on April 17, 2014. The title of Professor Pritchett’s lecture delivered in the Department of African, Middle Eastern, and South Asian Languages and Literature’s “African Myth and Folklore” class was The Lunda-Ndembu: Myth and the Making of Contemporary Consciousness in Northwestern Zambia and it was well received by the large crowd of students, faculty, and community members that it drew. Sincerest gratitude to Professor James Pritchett!!!
THANK YOU Ms. Pamela Morgan, Executive Director of Women in Media-Newark (www.wimn.com) for yet another successful collaboration in hosting its annual event celebrating women filmmaking domestically and internationally! “Salubrious Justice” was the theme of the fifth annual Women in Media-Newark film festival which was held Wednesday-Saturday, March 4 #8, 2014. With the aim of presenting films such as “Voices Unheard: Black Women and Civil Rights” and “Shokran, Toni” that focus on the intersection of health and justice issues, the festival opened with a Women’s History Month Film Festival for Youth on March 4th at the Paul Robeson Student Center at the Rutgers-Newark campus. On March 6, Women in Media-Newark celebrated the accomplishment of our own Professor Abena Busia, Chair, Department of Women’s and Gender Studies at Rutgers University, and a founder of the African Women’s Development Fund. Congratulations Abena! Congratulations Ms. Pamela Morgan for the honor bestowed upon you by the community on March 8!!!!

As an international Area Studies unit unit the Center for African Studies, through the dynamic work of its faculty members and affiliated undergraduate and graduate students and the outstanding outreach efforts of Renée DeLancey, is bringing great visibility to Rutgers University by attracting New Jersey and U.S. North East citizens involved in Africa and/or interested in African affairs and more and more a number of visiting scholars. The newsletter serves as an outlet for learning about visiting scholars based at CAS and all the important works in Africa or related to African immigrant communities done by the CAS- New Jersey wider community partners. This academic year, CAS hosted two ASA Presidential Fellows, Stella Nyanzi and Komlan Agbedahin. **Dr. Stella Nyanzi** is a medical anthropologist from Uganda working as a Research Fellow at the Makerere Institute of Social Research (MISR), and a Researcher in the Law, Gender and Sexuality Research Project of the School of Law at Makerere University. Since 1997, she has explored the intersections between culture, health, and sexuality in rural and urban Uganda. Other fieldwork sites include Tanzania and The Gambia. Her current research projects are located at the nexus between (homo)sexualities, religion, cultures, and law in the Ugandan state. **Dr. Komlan Agbedahin** is a sociologist from the University of Rhodes in South Africa and a national of Togo (West Africa). He studied at the University of Lomé (Togo) where he earned an honors degree and a master’s degree in sociology. He also has a master’s degree in Peace and Conflict Studies from the Centre for Peace and Conflict Studies (CEPACS) at the University of Ibadan (Nigeria) on a DAAD scholarship. At the beginning of his research toward a Ph.D. in 2009, he spent four months at Jacobs University and Bremen International Graduate School of Social Sciences (Germany) as a DAAD visiting fellow. He was awarded a Ph.D. in sociology at Rhodes University (South Africa) in 2012 after completing a thesis which focused on the agency of Liberian young veterans (former child-soldiers). He is presently an AHP/ACLS postdoctoral research fellow at Rhodes University in the Department of Sociology. He also worked with UNHCR in North Kivu, in the Democratic Republic of Congo as a protection and field officer in 2008. After the January 2010 earthquake, he worked in Haiti under the United Nations.

I have recently developed a new Senegal International Service Learning (ISL) program thanks to the wonderful support of Renée DeLancey and Greg Spear (International Service Learning Coordinator, Rutgers Center for Global Education) which we had hoped to launch this summer June 17-July 17, 2014. However, because many applicants who needed funding did not in fact apply for it (only three students secured funding), the Center for Global Education proposed that we postpone its launch to next summer 2015, with the understanding that CAS will help to provide funding guidance to future applicants so that they will be better prepared for the funding application process. However, we are proud to inform you that the Ghana ISL directed by Professor Abena Busia is in its eighth successful year!!!! We count on all CAS members and Friends of Africa to promote all the Africa-related ISL and Study Abroad programs.
Sincerest gratitude to CAS members for your donations to CAS which have been a WONDERFUL funding support to undergraduate and graduate students. THANK YOU FOR YOUR GENEROSITY!!!!

Sincerest gratitude to Professor Renée Larrier (CAS Associate Director) and Renée DeLancey, SUPERB CAS Manager, for your wonderful support without which I would not have been able to run the center!!! MERCI BEAUCOUP!!! My gratitude is also extended to our wonderful CAS Executive Committee whose members Renée Larrier, Carolyn Brown, and Abena Busia have always been relied upon sources for excellent input!!! THANK YOU!!!!

THANK YOU TO ALL for your wonderful support of CAS initiatives!!! Best wishes to you and to your loved ones!!!! Have a Great Summer!!!!

The picture above was taken at the 9th Annual African Studies Association Presidential Lecture at Rutgers on April 17, 2014, given by ASA President James Pritchett (Anthropology, Michigan State University) entitled, "The Lunda-Ndembu: Myth and the Making of Contemporary Consciousness in Northwestern Zambia." (Please look for a summary of this lecture in our Fall 2014 issue.)

Back row from left to right:
Lisa Ankrah (student), Rush Perez (African Studies Association administrator), Marie-Emmanuelle Montfort (student), Epiphania Njoku (student), James Pritchett (ASA President), Beryl Goldberg (Photojournalist/ Artist), Abdi Samatar (ASA Board Member), Ousseina Alidou (CAS Director and ASA Board Member), Kassahun Checole (Publisher, Africa World Press/ Red Sea Press), Allen Howard (Professor Emeritus of History), Sheryl McCurdy (ASA Board Member), and two Friends of Africa.

Front row, kneeling, from left to right:
Barbara Lewis (Professor Emerita of Political Science), Suzanne Moyer-Baazet (Executive Director, African Studies Association), Cati Coe (Anthropology), and a Friend of Africa
Rutgers University Wins 2014 Senator Paul Simon Award for Comprehensive Internationalization

Award recognizes the university’s strategic approach to internationalization

NEW BRUNSWICK, N.J. – On February 25, NAFSA: Association of International Educators announced Rutgers University as a recipient of the 2014 Simon Award for their comprehensive internationalization efforts. Named for the late Senator Paul Simon of Illinois, the Simon Awards recognize outstanding and innovative achievements in campus internationalization and are among the most prestigious awards for comprehensive internationalization.

Rutgers received the 2014 “Simon Award for Comprehensive Internationalization” for excellence in integrating international education across all aspects of college and university campuses. "Comprehensive internationalization" is the planned, strategic integration of international, intercultural and global dimensions into the ethos and outcomes of higher education.

"Rutgers is pleased to receive the Simon Award for Comprehensive Internationalization," said Richard L. Edwards, executive vice president for academic affairs, "Rutgers understands the importance of international research, teaching and service in providing the best academic environment possible for our students, faculty and staff."

The award recognizes Rutgers significant strides in providing a global education to its students, tackling global challenges through research, and working with diverse communities at home and abroad. Rutgers reinvigorated its commitment to internationalization with the establishment of the Centers for Global Advancement and International Affairs (GAIA Centers) in July 2011. The university-wide unit for international affairs, brought global education, global services, global programs and global relations under one umbrella. In recent years, the university has welcomed the most international students to campus in its history, launched innovative international service learning programs around the world, established partnerships with well-known institutions abroad and expanded on campus global programming for students and faculty.

Rutgers is one of only a few universities in the U.S. that includes international research, teaching, and service in the tenure and promotion process, recognizing the value of international engagement among faculty. Academic leaders on all Rutgers campuses, along with the GAIA Centers, have supported faculty international research and projects in a wide range of disciplines, such as chemistry, education, environmental sciences, public policy, economics and more, with more than $400,000 in funding since 2012. In addition, more than 70 faculty and staff members already traveling internationally have participated in the Faculty and Staff Ambassadors Program to support the university’s international connections and promote Rutgers abroad.

The university is one of only 27 universities to have a formal relationship with the United Nations Department of Public Information, with more than 900 students engaging with the UN since 2009. This relationship provides Rutgers students and faculty with access to UN briefings, conferences, internships and networking opportunities on critical global issues. The university has launched a United Nations Alumni Interest Group and a United Nations Student Club to further connect the Rutgers community with the United Nations.

A wide range of new programming has been launched to engage faculty and students in conversations about global concerns. This year, more than 100 events are being hosted by units across the university as part of the Global Health! Biennial Theme, which offers a framework for members of the Rutgers community to explore, discuss, and analyze critical global health issues. In its seventh year, the Biennial Theme has grown exponentially and has led the university in conversations around such topics as the role of technology, human rights and ecologies.
The Center for Global Education’s flagship International Service Learning (ISL) programs combine academic learning with service engagement in the local community with 13 programs slated for summer 2014 in countries including China, Ghana, Mexico, Senegal and Turkey. The Center for Global Education has seen a 46 percent increase in ISL enrollment since the first programs were launched. Rutgers ISL programs also typically enroll more diverse populations than traditional study abroad programs. 2013 data shows that 54% of students were Asian, black or Latino. The 34% of black and Latino students who chose ISL programs is nearly three times that of non-ISL study abroad programs. Hundreds of Rutgers students study abroad each year, choosing from more than 100 programs through the Center for Global Education. Nearly $250,000 in student scholarships for semester and summer study abroad programs were awarded during the 2012-2013 academic year.

Rutgers’ engagement with universities and colleges around the world has also enhanced the university’s international engagement at home and abroad. Rutgers currently has more than 250 Memoranda of Understanding (MOUs) with partners in over 60 countries. In the past year, the university has signed several MOUs to expand opportunities for student and faculty access to international education, including the establishment of the only visiting professorship in global health with the Brazil Fulbright Commission, with the first visiting professor beginning in fall 2014. Rutgers also signed a memorandum of understanding with the Indian Council for Cultural Relations (ICCR) establishing an ICCR Chair in Indian Studies, who will also be a visiting professor at the university. The chair and visiting professor will teach courses, deliver public lectures and engage directly with staff and students at Rutgers.

Rutgers has welcomed an increasing number of international students and scholars to campus each year. The university saw a 61 percent increase in undergraduate international student enrollment and 13 percent increase in graduate international student enrollment between the 2010-2011 and 2012-2013 academic years. About 1,000 international scholars came to Rutgers in 2012-2013. With the increase in international student enrollment, the university has launched new and expanded existing services to the international community, including the development of online, peer advising and cross-cultural programming.

“Rutgers’ selection as a Simon Award winner rewards the university’s strategic approach to internationalization,” said Joanna Regulska, vice president for international and global affairs. “At Rutgers, we understand that internationalization is embedded throughout the entire institution, including sending students abroad, welcoming international students, enabling faculty to tackle global challenges through research, teaching and public service, internationalizing the curriculum, establishing relationships around the world and much more.”

Columbus State University, North Carolina State University and The Ohio State University were also awarded the “Simon Award for Comprehensive Internationalization.” Albion College, George Mason University, and the University of Texas at Austin will receive the 2014 “Senator Paul Simon Spotlight Award” for a specific international program or initiative that contributes to comprehensive internationalization. Senator Simon was a strong supporter of international education and foreign language learning. His leadership in these areas was especially evident in his robust support for the creation of the National Security Education Program, which addresses critical national security deficiencies in language and cultural expertise, and for his vision of a national program to greatly expand U.S. citizens’ knowledge of the world, which was the inspiration behind the proposed Senator Paul Simon Study Abroad Foundation Act. For more information about the Simon bill, visit www.nafsa.org/simon. Institutions selected for the internationalization awards this year will be featured in NAFSA’s report, Internationalizing the Campus: Profiles of Success at Colleges and Universities, to be published this fall, and honored at an event in Washington, D.C. during International Education Week. To learn more visit www.nafsa.org/SimonAward.
A Rutgers Tribute to the Life and Legacy of Nelson Mandela

On Tuesday, December 10, 2013 Rutgers President Barchi, faculty, students, staff, and the New Jersey public gathered together at the Rutgers Student Center and celebrated the life and incomparable achievements of Nelson Rolihlahla Mandela (July 18, 1918-December 5, 2013). Abena P. A. Busia (Chair, Women’s and Gender Studies) and Edward Ramsamy (Africana Studies) co-hosted the tribute which was sponsored by CAS; the Centers for Global Advancement and International Affairs; the Department of Africana Studies; and the Institute for Women’s Leadership Consortium (CWGL, CAWP, CWW, CVAWC, DRC, IRW, IWA, Office for the Promotion of Women in Science, Engineering, and Mathematics, and Women’s and Gender Studies Department). Many of the faculty and student tributes are included here, along with important historical messages from Meredith Turshen (Edward J. Bloustein School of Planning and Public Policy) and from Valorie Caffee (environmental justice and diversity consultant). CAS sincerely thanks everyone who helped to make this moving tribute possible! Nelson Mandela holds up his clenched fist in triumph the day after his release from prison in 1990 after 27 years at the age of 72. (Photo credit: Getty Images)

Nelson Mandela: the Link to President Bloustein and Rutgers University

As we mourn the passing—and celebrate the life—of the great South African leader Nelson Mandela, jailed for 27 years for his opposition to white minority rule and a vicious system of racial separatism called “apartheid”, the Rutgers community may wish to recall the special relation between the anti-apartheid struggle, President Bloustein, and Rutgers University.

In 1985, Rutgers was one of the first public educational institutions in the United States to divest its endowment of companies doing business in South Africa. The divestment movement was led by students who staged a hunger strike and a sit-in at Rutgers Student Center on College Avenue, New Brunswick. A group of four—Professor Allen Howard (History), Professor Walton Johnson (Africana Studies), Ivy Matsepe (Casaburi), a South African doctoral student in sociology, and Professor Meredith Turshen (Urban Studies)—mediated between students and the administration.

We not only gained divestment, but President Bloustein agreed to earmark $300,000 for such projects as bringing non-white South Africans to Rutgers for advanced training in subjects such as nursing and geography not open to them in their own country, in preparation for the day when the majority would rule.

Rutgers University can be proud of its participation in the divestment movement at a time when Congress labeled Mandela and the ANC terrorists and President Ronald Reagan was supporting the apartheid regime through the policy of “Constructive Engagement”.

For more details see nvdatabase.swarthmore.edu/content/rutgers-university-students-win-divestment-apartheid-south-africa-1985. Meredeth Turshen, 9 December 2013
The Tribute by Allen Howard, Professor Emeritus of History

It is a great privilege to be asked to speak here on this momentous day honoring President Nelson Mandela and celebrating his life and works. My good friends, Prof. Walton Johnson and Prof. Meredith Turshen, both leaders in the Rutgers divestment campaign, and Valorie Caffee, president of the NJ Anti-Apartheid Coalition, asked us to express their regrets that they were unable to speak here today. I hope, in some ways to speak on their behalves. As Prof. Ramsamy mentioned, I am a scholar of Africa and Global history and therefore believe that it is very important to understand Nelson Mandela in his time, an era of worldwide movements for freedom that continues on today. Mandela’s example challenges us all: as he said at the notorious Rivonia trial in 1962. “Our consciences dictate that WE must protest against [the immoral, unjust, and intolerable laws of the apartheid government]... that WE must oppose it, and that WE must attempt to alter it...” He was not using the word WE in a polite way. He was both calling on all who heard or read him to examine their own consciences and oppose what they found to be wrong. And he was acknowledging that success comes when a great many join together as WE. He was a major leader in a global movement of social and political liberation, and he would be the first to say that much of what he was credited with achieving was gained through the combined struggles of thousands, even millions, of people. In South Africa, in Africa generally, in the U.S., and many other places, it was an era of struggle AGAINST imperialism and white supremacy, and against the exploitation and injustice brought by capitalism and racism. It was also a struggle FOR both national and personal freedom. Mandela’s first book, mainly a collection of speeches, was called No Easy Walk to Freedom; I read it first in 1973 and used it countless times in courses, feeling it was essential reading for students. And his autobiography, as everyone knows, was titled Long Walk to Freedom. In both, he meant his walk, the walk of all South Africans who TOGETHER had to overcome the past, and the walk of all people in the world seeking justice.

In the past few days, much has been made of Nelson Mandela’s humility and his self-effacing quality. That was one of the most admirable parts of his character, but it also indicated his honest recognition that all people truly are equal and must be built into government. Mandela wrote in the book, The Struggle is My Life: ... I have become more convinced than ever that the real makers of history are the ordinary men and women of our country; their participation in every decision about the future is the only guarantee of true democracy and freedom.

When he entered a meeting of heads of state and first shook hands with those holding the door and serving the food, when he invited his jailer and ordinary folks of all backgrounds to his inauguration, he was showing his recognition that the freedom struggle and the institutions of government in the new South Africa needed the factory worker, the maid and nanny, the car driver, the first-year student, and people from every walk of life, not only the famous leaders.

Rutgers and New Jersey were in the forefront in the anti-apartheid movement in the U.S., particularly the campaign to divest from stocks in companies operating in South Africa. It is important to remember that the divestment campaigns were part of a much larger social movement for liberation. Students here at RU were motivated by the larger Civil Rights struggle and the Black Power movements, including the Soweto uprising and the student movement in
South Africa. Movements for national liberation and against imperialism, racism, and war raged in Africa, Central America, the Middle East – and the U.S. Today, December 8th, 2013, when Nelson Mandela was being eulogized, the right tried to slander him as a communist and denounced him for standing together with Fidel Castro and Yasser Arafat. The right denounced President Obama in the same breath. But Mandela would ask the question: who stood up and walked for freedom with us? We need to remember that Ronald Reagan aligned himself and U.S. policy with the white regimes in southern Africa and tried to use the policy of “constructive engagement” to weaken the thrust toward majority rule in South Africa and protect what he saw as American strategic and corporate interests. Yet, various U.S. companies provided direct support for the oppressive white minority regime and enabled the apartheid apparatus. Reagan vetoed the congressional bills calling for sanctions against South Africa. We should remember that members of the House and Senate only passed those bills and then overrode Reagan’s veto in 1986 because they were pressured by a massive popular movement in the U.S.

Rutgers divestment was part of that building pressure. The President of Rutgers at the time, Edward J. Bloustein, took a courageous personal stand when he was arrested in early 1985 for protesting at the South African consulate in New York City. Imagine that! But back here at Rutgers, he and the Boards of Trustees and the Board of Governors were using the so-called Sullivan Principles as cover for a very limited divestment. That was university policy until the movement built up here on campus and in the state. In New Brunswick, students of all backgrounds, but especially black students, led a powerful divestment campaign, culminating with a month-long sit in at this very Rutgers Student Center in April, 1985. That sit in was one of the first direct actions against apartheid on a campus; it was inspiring and it encouraged students around the U.S. to act. There were other dramatic events here at Rutgers that contributed to the growing momentum nationally, as Rutgers received positive newspaper and TV coverage. When Jesse Jackson spoke, nearly 5000 people thronged College Avenue, right in front of the building where we are now gathering. Some of us faculty and others supported the students and contributed to the action by organizing faculty in every department to obtain signatures on a petition calling for RU divestment — and by raising funds, providing food to those sitting in, and acting as liaisons with the administration. The full divestment was not taken until after the students had gone home in the summer. I remember that at hearings of the Joint Investment Committee, several of us—including, I think, Walton Johnson, Ivy Matsepe, and Meredith Turshen — sat across from President Bloustein and called on him to take a positioned stance and lead Rutgers into greatness by divesting.

It can be fairly argued that Rutgers would not have divested at the time it did and in the way it did, if it were not for the statewide movement. Valorie Caffee was the principal leader and those of us who were members of the central coordinating committee on the NJ Anti-apartheid Coalition organized, along with many allies, numerous marches, educational events, sit ins, letter writing campaigns, and so on. In her work and over a lifetime of building connections, Valorie brought
together African American, labor, and women's groups. Churches and other religious groups constituted another key component for a successful state-wide movement. I am proud to have been present in his office when Gov. Thomas Kean signed S-1305 divesting New Jersey from the stocks of companies that operated in South Africa. I cherish the souvenir pens we were given. But New Jersey would not have divested unless public pressure had built up. The most notable figures in the room that day were labor leaders and preachers, mostly black ministers. On campus one of the most prominent leaders was Rev. Henry Atkins, chaplain at St. Michael's Episcopal Church. In New York and New Jersey, the foremost figure was Rev. William Howard, once head of Union Theology Seminary, a director of the American Committee on Africa, and, until just recently, Chair of the Rutgers Board of Governors. Both were eloquent speakers with great moral weight who could rouse their listeners. Both were inspired by Nelson Mandela.

One of the most important documents of the 20th century was the Freedom Charter. It was enacted in an open, mass meeting of people representing all races in South Africa; that assembly was a sharp contrast to the illegitimate, minority dominated Parliament which passed the apartheid laws. The Freedom Charter declared “The People Shall Govern,” “The People Shall Share in the Country’s Wealth,” (no wonder the right was opposed) and “The Lands Shall Be Shared among Those Who Work It.” (That issue still has not been worked out in South Africa.)

As great as the Freedom Charter was, its limitations showed as time passed and the ANC also had to evolve. Women were central to the success of the struggle in South Africa. They challenged the pass laws and the imprisonment, exile, and killing of youth and leaders. They denounced the lack of adequate housing and education. In the early 1980s I co-taught a course on South Africa here at Rutgers with Prof. Barbara Masekela, a member of the English Department and, at that time, the only female member of the ANC executive committee in the U.S. She had to fight against sexism among exiled male leaders of the USA ANC. Women within the ANC in South Africa put forward the Women’s Charter which set down inalienable rights of women and called for an end to discrimination based on gender. Those principles and other rights later were incorporated into a constitution more advanced than that of the USA. Nelson Mandela worked for that constitution and publicly recognized the importance of women to the struggle during the National Women’s Day in 1995 and on other occasions. By the way, in 2003 Barbara Masekela was named the South African ambassador to the U.S., a symbolic recognition of the essential role of women in gaining freedom, as well as her long-time leadership role.

Mandela understood that the walk continued after the ANC had gained the elected majority. He saw that the government, the ANC, and he as president and his successor had failed to address the pressing issue of HIV infection and the high death rates from AIDS. Propelled by a powerful movement demanding openness and social justice, he took a courageous stand and spoke out for a more rational policy. The ANC still has to grapple with the injustice of discrimination on the basis of sexuality and with widespread homophobia in South Africa; but, of course, we in the U.S. have only begun to address this core civil and human rights issue.

To truly honor Nelson Mandela, we must follow the call of speakers and commentators at his memorial service: “We must move from Awe to Action.” We must continue our walk to freedom: against deportation of immigrants and for full citizenship rights; against Global Warming and for a Green Economy; against racism, sexism, and homophobia and for justice and true equality. Amandla! Thank you.

Photo Credits
Photo 1: Three days after Mandela’s death, on December 8, 2013, South African citizens celebrate the life of Nelson Mandela, the longtime activist and leader who changed their nation, outside of his former home in Soweto, South Africa. (Veli Nhlapo/DailyDispatch/Gallo Images/Getty Images); Photo 2: On December 9, 2013, four days after Nelson Mandela's death, thousands of South Africans pay their respects to the beloved president and longtime activist with flowers, portraits and flags, in Johannesburg, South Africa. (Chip Somodevilla/Getty Images)
Nelson Mandela and the New Jersey Anti-Apartheid Movement
By Valorie Y. Caffee

One of the unique aspects of the Free South Africa Movement was the reverence people had for Nelson Mandela despite the fact that until his release from prison, he hadn’t been seen in public for nearly three decades. Nelson Mandela became a charismatic and mythical icon around which to build the international movement against apartheid.

When Mandela was finally freed, the world waited to finally see and hear the myth become real, to see if he would live up to our expectations. Mandela didn’t disappoint us. He walked his talk. He lived and led by the principles in which he believed: to view foes as human beings; to acknowledge the importance of teamwork; to use anger constructively; to remain engaged in the struggle for justice for the long haul; to conduct oneself in a dignified manner; to gain solidarity across differences; to respect all people; to be willing to compromise for the greater good.

I had the honor of seeing Mandela when he and Winnie appeared at Yankee Stadium, and again at the International Solidarity Conference in Johannesburg, sponsored by the African National Congress. Madiba was erudite, inspiring, and personally engaging. Many accolades were given to Madiba when he died. He exemplified the kind of leader and person others should emulate. He also motivated others to display their better selves.

For example, we should always remember that it was college students that ignited Americans’ involvement in the Free South Africa/Mandela Movement. Rutgers University students were no exception. The school was a hotbed of activity, from the boycott of Coca Cola, to the tent city, to mass demonstrations, to forums, to marches, and so on.

Rutgers student activism helped spark the creation of the New Jersey Anti-apartheid Mobilization Coalition, NJAAMC. NJAAMC also organized mass demonstrations, from a march and rally of 10,000 in Newark to mass protests in Jersey City and more than one rally at Brower Commons, among its many other activities.

With student help, NJAAMC’s “Boycott Shell” campaign was a huge success. Royal Dutch Shell was boycotted because it fueled the apartheid military and police. The campaign resulted in the New Jersey Turnpike Authority removing Shell gas stations from all Turnpike service centers. This was the biggest financial victory of the International Boycott Shell campaign.

Madiba, the ANC, and the South African anti-apartheid activists who sacrificed so much, including their lives, taught us here how to struggle for socioeconomic justice. Rutgers students learned these lessons well, applying them in ways that united students around a common cause. This is a legacy that Rutgers students have inherited. I hope that today’s Rutgers students will view this legacy as a call to action to actively work for socioeconomic justice. Our state and country need your talents, skills, and youthful enthusiasm to challenge the political-economic-racial divides that are tearing America apart.

Nelson Mandela is physically gone, but his dedication to justice, principles, and leadership are our inheritance to put into practice. Amandla! Valorie Caffee is the past-president of the New Jersey Anti-apartheid Mobilization Coalition and is currently an environmental justice and diversity consultant living in Ewing Township, NJ. Photo credit: Getty Images
Good evening, and thank you all for joining us on such a somber occasion. Nelson Mandela meant many things to many people, and the fact that you are all here with us tonight, is a testament to the power and impact that this wonderful man had.

Nelson Mandela was an inspiring advocate for education and cross-cultural understanding, issues of great importance for all around the world. It was Nelson Mandela who once said, “Education is the most powerful weapon which you can use to change the world.”

Indeed, truer words have never been spoken. Mandela’s commitment to expanding access to education in divided South Africa and championing this cause around the world has resulted in millions of children having the opportunity to go to school, to study, to learn, and to achieve. He reformed the educational system in South Africa, and he committed himself to the introduction of free education, increasing accessibility, building schools, and increasing matriculation rates in the poorest provinces.

Reaching across borders to work together to solve the critical challenges of our time is an important part of internationalization, one that Mandela understood and championed. It was Mandela who also said, “No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.”

One of the ways we can spread this kind of understanding is through engagement with different cultures and different worlds. All of us, no matter what our backgrounds, have more in common than we do differences. Whether it is working with the global diaspora communities here in our backyard, participating in service learning programs around the world, studying abroad, or any other myriad of ways to learn about new and different cultures, these opportunities allow us to learn more about our fellow citizens of the world and break down the barriers we sometimes build up between each other.

I hope you will all leave here today with a renewed commitment to engage with other cultures and learn more about yourself and the world around you. By doing so, we continue the good work and further the lasting impact of such a great man.

While I am sad for the loss of a truly wonderful man, I am encouraged by his work and his beliefs. Nelson Mandela’s legacy is one that we can continually work to live up to.

So much progress has been made, but there is always more work to do.

His commitment to his cause, his dedication to the people of South Africa and the world, and his willingness to stand up for what is right no matter what the costs are just some of the lessons Nelson Mandela taught us; lessons that I hope we never forget.

Photo credit: LifeNews.com
The Tribute by Alison Bernstein, Director, Institute for Women’s Leadership

I first want to thank all those folks – especially colleagues from the Center for African Studies, the Department of Africana Studies, the GAIA Centers, and colleagues in the IWL Consortium for pulling together and working so collaboratively to make this event possible in a NY, or should I say, NJ, nanosecond. It is proof that, as Madiba often said, “things are impossible til they are done.”

I first visited South Africa in 1985 when Mandela was still in prison and deathly ill from tuberculosis. Many thought that he would never leave prison alive. They underestimated the man, his intelligence, his will to live to see the day nine years later in which South Africans took the first unimaginable step towards becoming a democratic and more just society. They elected this VIP – very important prisoner – to become their first President. Mandela, once labeled a “terrorist” by Margaret Thatcher and others, rode a wave that was bigger than any single man or woman. But to those of us in the rest of the world, he nevertheless embodied the courage, “exquisite dignity,” Albie Sachs’ eloquent phrase, dreams, and aspirations of the beloved nation which was in the process of being born.

Many of my friends in South Africa have been writing about Madiba and sending me their thoughts. Several sent me the tribute written by 83 year old Ahmed Kathrada, the great anti-apartheid activist who spent 26 years in prison in a cell block alongside Mandela and also lived to be a part of the administration of President Nelson Mandela.

So I will use my few minutes to quote excerpts from Kathrada’s beautiful tribute:

“MADALA – AS YOU LIGHTHEARTEDLY STARTED CALLING ME SOME YEARS AGO— IT BOTH GRIEVES ME AND INSPIRES ME TO WRITE THIS TO YOU NOW, WITH THE HOUR OF YOUR DEATH STILL A FRESH WOUND IN MY HEART. WE CALLED EACH OTHER MADALA—OLD MAN. IT BECAME OUR STANDARD FORM OF INFORMAL ADDRESS. TO ME IT SIGNIFIES MUTUAL TRUST, RESPECT, LIKING, AND CLOSE COMRADESHIP. IT ENCAPSULATES THE VERY QUALITIES THAT SET YOU APART FROM OTHER MEN. FOREMOST IS YOUR SINCERE AND CONSISTENT ABILITY AND SKILL IN RELATING AS EQUALS TO FELLOW BEINGS FROM ALL WALKS OF LIFE. FROM ROYALTY TO THE ILLITERATE, FROM CHILDREN TO OLD MEN AND WOMEN, YOU TREAT THEM ALL EQUALLY, DESERVING OF RESPECT, DECENCY, AND DIGNITY.

Kathrada goes on:

THIS OUTSTANDING QUALITY REMINDS ME OF MY FIRST ENCOUNTER WITH YOU IN 1945 OR 1946 AT ISMAIL MEER’S FLAT IN JOHANNESBURG. HERE I WAS A MERE 16 OR 17 YEAR OLD HIGH SCHOOL KID, AND YOU AT UNIVERSITY. THERE WERE JUST A HANDFUL OF STUDENTS AT WITS UNIVERSITY WHO WERE NOT WHITE. AND MY MEETING WITH YOU BECAME SPECIAL. OUR TIME TOGETHER WAS SUFFICIENT FOR ME TO BOAST TO MY SCHOOL MATES ABOUT THIS UNIVERSITY STUDENT WHO SHOWED SO MUCH INTEREST IN ME, MY STUDIES, MY INTEREST IN SPORTS, AND FUTURE PLANS. LITTLE COULD I VISUALIZE THAT THIS LITTLE MEETING WAS TO BE THE BEGINNING OF AN INCREASINGLY CLOSER RELATIONSHIP. THE RELATIONSHIP BETWEEN KATHRADA, A MUSLIM OF INDIAN HERITAGE, LASTED THROUGH TREASON TRIALS, IMPRISONMENT, AND FINALLY, FREEDOM IN 1990. IT LASTED FOR MORE THAN 67 YEARS!

Let me end with Kathrada’s simple statement:

MADALA – MOST OF ALL YOU SYMBOLISE AND ALWAYS WILL – COLLECTIVE LEADERSHIP, RECONCILIATION, UNITY, FORGIVENESS, NATION- BUILDING, AND A NON-RACIAL, NON-SEXIST, DEMOCRATIC SOUTH AFRICA. IT IS ON RECORD THAT YOU INITIALLY DECLINED THE ANC’S DECISION FOR YOU TO BE ITS PRESIDENTIAL CANDIDATE, EXPLAINING THAT
THE POSITION WOULD BE MORE SUITABLE FOR A YOUNGER PERSON, MALE OR FEMALE. WHEN YOU EVENTUALLY AGREED, YOU MADE IT CLEAR IT WOULD BE FOR ONE TERM ONLY. YOUR TERM AS PRESIDENT AND YOUR GRACIOUS DEPARTURE ONLY BUILT ON THE UNSHAKEABLE FOUNDATIONS OF WHAT YOU HAVE FORGED. SOUTH AFRICA, AFRICA, AND THE WORLD EMBRACE YOU.

IN DEATH YOU ONCE MORE CHALLENGE PEOPLE FROM EVERY STRATA, RELIGION, AND POSITION TO THINK ABOUT HOW THEIR OWN ACTIONS DO AND CAN CHANGE THE WORLD FOR BETTER OR WORSE.

WE HOPE THAT THE CHALLENGE WILL ALWAYS BE MET WITH COMMITMENT, HUMILITY, AND INTEGRITY. THE GOODNESS IN YOU RESONATES AND AMPLIFIES THE GOODNESS IN OTHERS. WITH THIS EVER PRESENT IN MY MIND I WILL ALWAYS REMEMBER YOU.

Nelson Mandela:
Human Rights Activist and Revolutionary
The Tribute by Savi Bisnath, Associate Director,
Center for Women’s Global Leadership

“Freedom cannot be achieved unless women have been emancipated from all forms of oppression.”
Nelson Mandela, 1994

At the opening of the first democratic parliament of South Africa in 1994, President Nelson Mandela stated that it is of critical importance that all structures of government, “including the President himself,” should understand “that freedom cannot be achieved unless women have been emancipated from all forms of oppression.” He urged the members of parliament to take note, stressing that the objectives of South Africa’s Reconstruction and Development Programme will not be realized until and unless women are treated as equals.

While we mourn his passing, we can pay him no better tribute than to learn from his life and rediscover and remain true to those values that guided him to make his country and the world a more humane place for all. What motivated him to engage in the long struggle to help create a country in which all are able to live in freedom from fear and want?

In his autobiography, Long Walk to Freedom, he reflected on what made him steadfastly fight for human rights: “I had no epiphany, no singular revelation, no moment of truth, but a steady accumulation of a thousand slights, a thousand indignities, and a thousand unremembered moments that produced in me an anger, a rebelliousness, a desire to fight the system that imprisoned my people. There was no particular day on which I said, Henceforth, I will devote myself to the liberation of my people; instead, I simply found myself doing so, and could not do otherwise.”

The human rights movement has lost a stalwart. In part because of his commitment and the commitment of so many like him, the struggle against apartheid became one of the foremost moral struggles of the twentieth century. In Mandela’s tribute to Walter Sisulu he encouraged us to temper our sadness with the knowledge that his life was not wasted and spent fruitlessly; foreshadowing for us what we must do in the light of our loss today. Let us honor his legacy by keeping the flames of solidarity, justice, and freedom burning. Photo credit: Adiree.com
A Student Tribute by Nana Afrifah, President, TWSE

First and foremost, I want to thank the Center of African Studies and Professor Ramsamy for inviting me here. Today I am wearing red and black, a cultural tradition in Ghana that signifies the loss of a member of the community, and today we are with South Africa. My name is Nana Afrifah and I am the current President of TWSE, the Organization of African Students and Friends of Africa.

Twese means "unity" in Kinya-Rwanda. As we mourn the loss of Nelson Mandela, I would like for us to think about what unity actually means.

As South Africa’s revolutionary politician, Nelson Mandela focused on dismantling apartheid by tackling institutionalized racism, poverty, and inequality, and by fostering racial unity- but what does it all mean? Is unity oneness? Is it harmony? Or is it the collection of different parts that make a whole?

When people work towards a common goal, things change. Competitive self-interest is destructive and it is one of the many lessons Mandela has taught the world. He has become an example of humanity in leadership; his many roles and accomplishments were not a trumpet call to self-importance but a realization that the task at hand was greater than himself.

Mandela showed all of us to be responsible for each other. An all boys school in Newark, Saint Benedict's, lives by these following words: "What hurts my brother hurts me." We all need to take heed of this principle and build each other up and succeed together. Cornel West said it best, "You can't lead the people if you don't love the people. You can't save the people if you don't serve the people."

As we mourn the passing of Mandela and honor his memory, the task for leaders (especially student leaders like myself) is to dare to follow his example. In every corner of Africa and across the world. We must end complacency in our generation. Best said by Dr. Martin Luther King, Jr., "injustice anywhere is a threat to justice everywhere - you cannot fight for your own liberty when your brother is suffering." Be bold and fight against injustice.

But before I go, in Ghanaian custom when a great leader or person dies, we say "a great tree has fallen" but what tree falls without making some kind of noise?

Thank you
Nana Y. Afrifah
Biological Sciences/Africana Studies Major
A Student Tribute by Elsabet Andemicael

Since South Africa is close to my heart for many reasons, I wanted to write something in memory of Madiba. I studied abroad in South Africa during the Fall 2012 semester, and besides it being the best six months of my life, it was also the most educational and influential. I remember one weekend my friends and I planned a trip to visit Robben Island where Mandela was imprisoned for 18 of the 27 years he spent in jail. I was especially excited for when we would be taken to see his prison cell. I don’t know what I was expecting, maybe some extraordinary cell in a high security part of Robben Island or something, but when we got there I was surprised and almost disappointed to see that Mandela’s prison cell was basically the same as every other cell on that block. It wasn’t until afterwards that I realized that while he was an extraordinary human being he started out just like any of us. Mandela however, had the courage to stand up for what he believed in—justice, freedom, equality—and he became a visionary and a symbol for his country and for the world. Just as my stay in South Africa was ending the government was in the process of redesigning the currency to have Mandela’s face on it. Initially I liked the old design better, but now that I think about it I’m so glad they did it while he was alive and able to see how much he meant, even though I’m sure he already knew. Now anyone who buys and sells anything in South Africa will see his face and remember the sacrifice he made for his country. Nelson Mandela’s autobiography is called *The Long Walk to Freedom*. Though his walk is over, it would be an honor to his life and his legacy for all of us to carry the torch and continue to speak out and stand up for the same principles to which he dedicated his life.

Elsabet Andemicael is an undergraduate double majoring in Psychology and Africana Studies. A graduating senior in May 2014, she plans to go to graduate school to earn a Psy. D. in Clinical Psychology with a Multicultural Psychology concentration.

From left to right: Bungee jumping off Bloukrans Bridge, the highest commercial bungy bridge in the world, takes guts! Volunteering to paint houses and deliver food to people in Blikkiesdorp, an impoverished township outside of Cape Town. View of Cape Town, South Africa as seen from a refreshing hike up Table Mountain.

From left to right: Riding and interacting with elephants in Knysna, South Africa, one of many stops on the famous Garden Route. Chasing a mother hen away from her chick as children from the township of Khayelitsha watch. View from outside Robben Island, the infamous institution for political prisoners during the apartheid regime.
Testament For The First Accused
(Nelson Mandela, For The Twenty-Seven Years)

I know Patrice Lumumba had been sometime dead,
    and Sylvanus Olympio only just, though I’m not sure why,
As I try to reconnect myself with my child’s mind
    and the memories of events that jumble there -
A knowledge of our distant world pieced together,
    through overheard conversations, and voices on the radio.

In 1962 the world was a very different place.

I didn’t know where Montgomery was,
    but learnt the meaning of boycott.
Didn’t understand Mau Mau,
    except it taught the impact of lies,
    and what all freedoms cost.
I remember your name, and vague talk of a trial
    and treason being a serious thing;
Sisulu and Mbeki, Goldberg and Mhlabo,
    Kathrada, Motsoaledi and Mlangeni, At Rivonia;
These names I have learnt through the years,
But at the time, what I recall for sure
Is Abebe Bikila’s second Olympic gold,
And Cassius Clay proving he was the greatest,
By the time you made your statement
And disappeared.

We have not seen you since.

I didn’t mark your fiftieth birthday:
But in Ghana J. B. Danquah was already dead,
And we had lived through coups and counter-coups already
At the start of a second republic.
While Baldwin warned of The Fire Next Time
The white Rhodesians declared UDI,
And the Zimbabweans braced for war.
But we were killing our brothers already in Biafra
While the world watched,
And a young Christopher Okigbo reminded us
That even the poets were dying.
And you were still alive,
And you were still not free.

Though James Brown danced us off the streets,
    And Soul came to Soul in Ghana
No-one remembered Paul Robeson, and
Mahalia Jackson sung her last.
Singing We Shall Overcome
Through frustrated Freedom Summers we left
Mississippi, Watts and Newark burning -
And Medgar, Malcolm, and Martin dead. All dead.
And you were still alive,
And you were still not free.

In an angry and lonely world,
We marked the passage of your tenth year
Reading Letters to Martha and Soledad Brother
All Souls were on Ice
As Arthur Nortje killed himself in an Oxford room,
And an exiled Kabaka died.
We freed Angela Davis, but on your desolate island
You were still alive,
And you were still not free.

Your sixtieth birthday reminded us
This struggle was your life,
But by then your life had become our struggle,
As we buried Hector Petersen
And a hundred slaughtered children
On the scorched streets of Soweto.
With a jailed Thandi Modisi
We Cried Freedom for a murdered Stephen Biko;
People young enough to be your children,
And children younger than your children dead,
So many of them dead.
Yet you at least were still alive,
But you were still not free.

We shouted FRELIMO and another Empire fell.
Antonio Jacinto Survived Tarrafal,
But Augustino Neto was dead.
Eduardo Mondlane had been many years murdered,
And we have since mourned the wreckage of Samora Machel
On the South African side of Mozambique’s mountains.
But you were still alive,
And you were still not free.

By your twentieth year,
Anwar Sadat had sued for peace in the Knesset,
And had been later killed for his pains.
And Haile Selassie, the lion of Judah had disappeared,
Leaving no memorial, except a three-thousand year
Imperial kingdom, now decades at war.
And in the Eritrea, Tigre, the Sudan, the Spanish Sahara
The Harvest of our Dreams Reaped a Whirlwind of nightmares.
And we searched for Janani Luwum among Kampala’s martyred.
Marley who sang for Manley and Mugabe was so young dead.
But you were still alive,
And you were still not free.
The decades bring deaths of leaders,
The power and the myth that was Nkrumah –
Lie broken, like his shattered statue
On the Accra streets.
And in the same week that Jomo Kenyatta
_Faced his sacred Mount Kenya_ for the final time
Kofi Busia’s _Challenge to an Africa in Search of Democracy_
Ended. All your peers dead.
But you were still alive,
And you were still not free.

Yet, on a continent being ‘liberated’, ‘redeemed’, ‘revolutionised’,
Proclaiming _Uhuru_, the people were marching:
Twenty-five years after Sharpeville, we march,
Ten years after Soweto, we march,
And when they killed mothers and babies
On their march through Mamelodi,
Still, with them, we march.
For you were still alive,
And you were still not free.

By the time we reached your seventieth birthday,
Another generation of children
Had learned to call your name.
We carry old images of your face in our hearts,
And on the T-shirts on our backs,
As an icon of a new morning.
The Tembu warrior prince, the lawyer-activist,
The prisoner.
Around the world we marched in our millions,
Demanding your return, into a troubled world
So sadly bereft of heroes.
For you were still alive,
And you were still not free.

You disappeared from our view
From a world which had taken: no small step on the moon for man;
No Apollos, no Challengers, no Salyuts,
No photographs of the furthest planets, no walks in space.
The small steps taken on earth for mankind had included:
No Flower Power Love concerts at Woodstock,
No-One Love Peace concerts in Kingston, Jamaica,
No Art Against Apartheid Freedom concerts in Sun City,
No Bands in Aid Proclaiming _We Are The World_.
That world had known: no ‘Cultural Revolution’ in China,
No drafted US troops in Vietnam,
No ‘Killing Fields’ in Cambodia,
No vanished _Prisoner Without a Name_
in a _Cell Without a Number_, mourned by the
Mothers of the Plaza de Mayo; And through all this
You were still alive,
And you were still not free.

And now, it is the Lord’s Day, the eleventh of February 1990,
And it is five a.m. in Los Angeles, California,
It is eight a.m. in New York and Kingston, Jamaica,
It is one p.m. in Stockholm, London and Accra, Ghana,
And half the marching world has paused -
To keep vigil;
For it is three p.m. in Cape Town, South Africa,
And we wait to see your face.

After twenty-seven years of fighting, marching, and singing
We keep a ninety-minute watch;
To see you take these next few steps
On this your No Easy Walk
To our uncertain Freedom;
To witness your release into this changing world,
Unceasingly the same.
For you are still alive,
But we are still not free.
Amandla, Mandela
A Luta Continua!

Los Angeles CA, 11 February 1990

If you would like a copy of the annotated version of this poem please contact the Center for African Studies:
rdelance@rutgers.edu.

Remembering Nelson Mandela
The tribute by Edward Ramsamy, Department of Africana Studies

Nelson Mandela was one of the world’s longest serving political prisoners, jailed for nearly twenty-seven years for attempting to overthrow the apartheid regime in South Africa. During his long incarceration, he emerged as a symbol of the struggle against apartheid. Upon his release in 1990 and his subsequent ascendency to the presidency of South Africa, he came to be regarded as a leader of immense moral stature and one of the greatest political figures of the twentieth century. During the unveiling of the statue of Mandela in London’s Trafalgar Square in August 2007, British Prime Minister Gordon Brown hailed Mandela as the “greatest and most courageous leader of our generation.”

In his poem, “Questions of a Worker Reading History” the German writer Bertolt Brecht cautions against viewing history as the unfolding of the will of over-celebrated, heroic men rather than the actions of the multitudes who move history forward. Mandela himself was acutely aware of this elitist notion, and spoke up on a number of occasions that apartheid fell because of mass resistance and international solidarity with the people of South Africa. In his first public address after his release from prison in 1990, Mandela appealed to the crowd to stop viewing him in messianic terms: “I stand here before you not as a prophet but as a humble servant of you, the people. Your tireless and heroic sacrifices have made it possible for me to be here today. I therefore place the remaining years of my life in your hands.”
In the same spirit, Mandela told the crowds gathered at the unveiling of the London statue, “Although this statue is of one man, it should in actual fact symbolize all of those who have resisted oppression, especially in my country.” In spite of Mandela’s objection, I would like to express my gratitude to him as a South African, and take this opportunity to reflect on South Africa’s historic freedom struggle as it played out in my own life.

When Nelson Mandela and his comrades were sentenced to life in prison, they were concerned that they would disappear from the consciousness of South African and the world community. The South African government wanted to render them invisible and obliterate their memory. Nelson Mandela, Ahmed Kathrada, Govan Mbeki, and others were found guilty of sabotage and treason. Mandela himself was sentenced to life plus five years as if, as literary critic Rob Nixon notes, “those posthumous five years, like the stone rolled against the gospel tomb, could secure apartheid against the prospect of his resurrection.” “Right from the outset, the prison department tried to bury us alive by cutting us completely off from the outside world,” Mandela lamented in a letter to a friend. I remember from childhood that South African law prohibited any mention of Nelson Mandela, the other freedom fighters, or African National Congress. Publishing and exhibiting the pictures of Mandela and the other ANC leaders was forbidden.

Mandela’s name entered my own consciousness sometime in childhood. We lived in KwaZulu-Natal, a mere five miles away from Chief Albert Luthuli, whose wife welcomed any and all into their humble abode. As I was growing up, I recall that members of my community often contrasted Unkhonto we Sizwe, the military wing of the ANC, of which Nelson Mandela was a part, with Luthuli’s non-violent, Gandhian mode of resistance. One event from early years stands out in my mind. My family and I had traveled from KwaZulu-Natal to Cape Town to visit an uncle. Like all other tourists to Cape Town, we were awestruck by Table Mountain as we arrived. What an imposing and majestic plateau, standing guard over the sprawling city! It was so obvious, so ubiquitous, so hard to ignore, and utterly impossible to forget. We joined the throngs of visitors who took the cable car to the top of the mountain. My knees quaked as I took in the breathtaking views of the city below and the ocean beyond. I noticed an island a few kilometers away and pointed it out to my family as they caught up with me. When I asked them if we could visit the pretty island, I noticed that a strange silence fell upon them. They tried to distract me but I persisted, so they tried to construct an explanation for why we couldn’t visit the island. It was then that my uncle took me aside and told me in a tone that seemed strangely hushed, even for him, that Nelson Mandela himself was being held in a maximum security prison on that island, along with Robert Sobukwe, Toivo ya Toivo, and other leaders of banned African organizations, all of whom were serving life sentences. As I looked out across the bay that day, I came to realize that Mandela was not confined to that little island. He was the very rock upon which we stood.

South Africa experienced a period of relative political calm and enjoyed high rates of economic growth in the years following Mandela’s imprisonment. The abundance of minerals combined with the availability of labor at low wages guaranteed high profits for various transnational corporations and the country soon became a safe haven for foreign investments. Furthermore, its location also proved vital to the geopolitical interests of the West. Great Britain maintained a naval presence in Cape Town until the mid-1970s to protect the interests of the West in this region. South Africa obtained sophisticated weapons from the West during this period and its military developed into a formidable force. Mass political protest gradually re-emerged in the 1970s under the leadership of Steven Biko, who was deeply influenced by the Black Consciousness Movement in the United States. In 1973, a series of strikes over wages broke out in Durban, near where I lived, involving more than 100,000 Black workers. The spontaneity and effectiveness of the strike stunned both the government and employers, who had grown accustomed to the complacency generated by the rapid economic growth and labor quiescence of the preceding years. In 1976,
protest assumed a more political dimension when the anger of Black students erupted in Soweto. The Soweto Uprising, as the event became known, triggered a series of rebellions against the apartheid order that were unprecedented in their geographic scope. Within a few days the unrest spread to other townships in the Transvaal and to institutions of higher learning in Natal, where I lived. While the Soweto Uprising did not, in and of itself, pose an immediate threat to the survival of the apartheid regime, the rebellion was important milestone in the history of Black resistance in South Africa. It shattered the political calm that prevailed in the period after Mandela’s arrest and imprisonment. Politicized, militant youth increasingly challenged state authority in the townships and made it difficult for the apartheid state to govern. In hindsight, we know that Stephen Biko’s activism and the 1976 Soweto Uprising pushed the apartheid government toward the decision to release Nelson Mandela.

However, in the meantime, Nelson Mandela’s wife, Winnie, worked tirelessly to keep alive her husband’s memory during his long imprisonment, in spite of the apartheid government’s relentless harassment and assault. Courageous activists continued to challenge the apartheid order and the struggle for racial justice in South Africa became an issue of international importance. As awareness of the South African problem increased, anti-apartheid activists worldwide dedicated themselves to preserving the memory of Nelson Mandela and the other imprisoned freedom fighters. Collectively, they sparked the conscience of the world and mobilized for Mandela’s release and the end of South Africa’s notorious policy of racial segregation. The global anti-apartheid movement gathered momentum as the call for Mandela’s release began to resound. That call was even heard here at Rutgers University, as I was excited to discover when I arrived in this country for my graduate studies. Artists and celebrities joined in the global anti-apartheid effort. One of their signature events was a concert held in London’s Wembley Stadium in 1988 to celebrate the 70th birthday of Nelson Mandela, who was still in prison. Popular recording artists like Stevie Wonder, Sting, Dire Straits, Eric Clapton, U2, and Whitney Houston, to name a few, participated in an 11-hour long mega-event that was broadcast in 72 countries and reached a global audience of 200,000,000 people. Following this event, Nelson Mandela had become a household name. More and more people worldwide condemned his imprisonment, and what it represented, as unconscionable. The sustained efforts of this campaign ensured that South Africa became a pariah in the international community by the mid-1980s. Resistance from within and outside of South Africa eventually forced the White government to release Nelson Mandela and negotiate a new political order in the country.

The demise of apartheid and the transition to democratic rule in South Africa is one of the most significant events of the 20th century. Defying all expectation that apartheid would come to a violent end, the South African government and the ANC-led coalition came together to negotiate the future of the country. Remarkably, after his release in 1990 from 27 years of imprisonment,
Nelson Mandela, once represented as a terrorist in the West, was heralded as the paragon of peace and reconciliation. Over 50,000 people, including heads of state from all over the world, attended Mandela’s inauguration as South Africa’s first democratically elected Black president in 1994. Colin Powell, a member of the American delegation, “was moved to tears” as jets from the South African air-force flew over the procession and marked the sky with the colors of the new South African flag. Once the symbols of the military might of apartheid, these fighter planes dipped their wings to honor Mandela. As the ceremonies concluded, a jubilant Jesse Jackson remarked to Hillary Clinton, “Did you ever think any of us would live to see this day?”

Reflecting on Mandela’s legacy since the historic election two decades ago, it cannot be denied that the inherited geographies of apartheid not only remained largely unaddressed during his presidency; in fact, they were exacerbated by the economic policy choices of his party during the two decades following the transition. Rising socio-economic inequality, especially among South Africa’s African majority, remains the most pressing issue at present. Mandela’s most enduring contribution to South Africa’s future, however, lies in establishing a political culture through which the above-mentioned challenges may be addressed. As the first democratically elected African president of South Africa, Nelson Mandela shepherded the country through a relatively peaceful, negotiated transition to majority rule and made important, lasting contributions to the stability of the nation. His deference to the South African constitutional court and his acceptance of its decisions, were exemplary. Mandela stood by the courts even when they ruled against his own party, the ANC, thus setting an important precedent in tempering the power of the presidency. This stance by Mandela is noteworthy in the African context, where presidents have all too frequently concentrated power in their own hands and ruled with their personalities rather than through constitutional law. Furthermore, by serving only one term as president and facilitating the transition to his democratically elected successor, Thabo Mkebi, Mandela laid the foundation for a smooth, constitutional transfer of power in the future. His example will undoubtedly make it difficult to change the two-term limit in South Africa’s constitution. Finally, the importance and value of Mandela’s rhetoric of reconciliation cannot be understated; his gestures of peace, cooperation, and compromise went a long way politically in creating a sense of unity in a society with a deeply fractured past.

Indeed, we must resist the temptation to glorify heroes at the expense of ordinary people, as Mandela himself implored us. However, it is equally important to recognize those whom Max Weber called the “switchmen of history,” who play a vital role in steering the course of mass action at key moments. If Mandela’s charisma flowed from his humility, our celebration of him arises from our memory of his courageous fight against apartheid and his subsequent leadership of South Africa into democratic rule. These accomplishments are nothing short of heroic. Mandela was undoubtedly one of the great movers of history.

Photo Credits
Photo 1: Nelson Mandela monument by South African artist Marco Cianfanelli (designboom.com);
Photo 2: Nelson Mandela Service (Associated Press)
More Tributes from our CAS Community: Moha Ennaji and Barry Gilder

Nelson Mandela, a Great World Leader, Role Model for Arab Leaders   By Moha Ennaji
This article originally appeared on Tuesday, December 10, 2013 in Morocco World News

What I say in this article can never do full justice to Nelson Mandela, one of the greatest human beings ever to live on this earth and who passed away last Thursday at the age of 95.

I had heard of Nelson Mandela for the first time through Moroccan radio and television when I was a young student at Mohamed V University in Rabat in the early seventies. The Moroccan student population at the time expressed its unconditional support for Mandela and his comrades against the colonial and racist Pretoria regime, through demonstrations and protests.

His arrest and imprisonment had raised the indignation and dismay of students worldwide. We were all convinced that the colonial regime of South Africa was ruthless and unfair to the indigenous black population who only wanted freedom, dignity, and social justice.

I was driving on the road Fez – Meknes to the Royal Military Academy to teach English to a class of Moroccan and African cadets, when I heard on the radio that Nelson Mandela was freed after 27 years of imprisonment on Robben Island in South Africa. All students and teachers shared the good news with joy. It was as if Africa had reunited with its released son and as if the whole of Africa was finally free and independent. It was the end of the system of racial segregation known as apartheid, which was abolished in 1994. It was the long and painful struggle of Mandela and his comrades of the African National Congress (ANC) against this racist system that had ultimately led to its abolition.

The following year, I learned that Mandela was elected president with an overwhelming majority. He became the first democratically elected free and modern South African president. But I was beginning to worry and wonder whether Mandela would remain in power for life like most African and Arab heads of states.

As I read Mandela’s autobiography Long Walk to Freedom, I wondered how he could possibly have resisted and maintained his good health and good spirits after more than a quarter century in prison under inhumane conditions and how he was able to achieve the unthinkable, ending the conflict between white and black South Africans and becoming president of the largest economic power in Africa. And just as I was thinking about his great national reconciliation approach that had inspired countries like Morocco to turn the page of the harsh past in order to indulge in democracy and development, he shocked the world by declaring that he would not run for office after the end of his first term in 1999.

I was both amazed and impressed by this historic decision, because at the time it was unusual for an African or Arab outgoing president to voluntarily withdraw from power. In our region, for example, the leaders and heads of state remain in power for life, they are out of power either by military coup, by natural causes, or by revolution.

I feel that I was extremely lucky and honored that the beginning of my university studies coincided with the exacerbation of the armed struggle against apartheid and that the beginning of my career as a university professor and researcher coincided with the release of Mandela and his return to African politics.
His strength, perseverance, patience, wisdom, love for peace and for his people, his humility and inclusive strategy, and compromise have inspired millions of young and adult people around the world better than any course of citizenship or civic education.

In 2011, he issued a statement urging the youth in the region of the Arab Spring to use wisdom and avoid violence and revenge, giving a chance for dialogue, reconciliation, and negotiations. He stated that had his country followed the path of vengeance after his release, it would never have been able to end the civil war.

Unfortunately for many Arab countries, power has ended up in the hands of a few dictators who had followed the same method and repressive colonial policies that African and Arab peoples had to fight vigorously to regain their independence. They have amassed wealth while endless hunger and unemployment invaded their societies, pushing more young people into the abyss of poverty or to illegal migration.

In fact more than 10 years after Mandela had left office, fulfilling a historic step towards third world countries, the “heads of state for life” in the Arab countries continue to cling to power against the will of their peoples. However, I am optimistic because the example of Mandela gave a boost to democratic reforms in Africa, where several heads of state have finally obeyed the constitution of their countries and have been removed without violence.

I am also glad that Mandela has inspired millions of young people the world over and will inspire future generations to continue the struggle for human dignity, social justice, and respect for diversity and democracy.

A president or leader has never gathered so many powerful world figures to his funeral. More than 100 heads of state and government from around the world, including U.S. President Barack Obama and three of his predecessors, George Bush the father, Jimmy Carter, and Bill Clinton, French President François Hollande, the British Prime Minister David Cameron and U.N. Secretary General Ban Ki -moon attended the funeral and burial of the man who was the symbol of freedom and equality in his country and elsewhere. This is a clear sign of the kind of impact Nelson Mandela has had on the world.

I wish that Arab leaders will follow his example, even a little, so that our spring is a spring of freedom, democracy, and reconciliation.

I wonder why the Arab world in particular does not learn lessons from Mandela’s legacy based on dialogue, tolerance, and respect for others, because it is the only way out of the stalemate in which we find ourselves.

Moha Ennaji is Professor of Cultural and Gender Studies and President of the International Institute for Languages and Cultures in Fez, Morocco.
What is apartheid?"

This question, asked by a young African-American undergrad student at my talk with the above title at Rutgers University (see pic) at the end of October 2013 on my book Songs and Secrets: South Africa from Liberation to Governance, created the sense, rather than the sound, of a gasp among some in the audience of over 200 people – faculty, graduate students, and undergraduates.

After all, I had spent over half an hour reading passages from my book about the struggle against apartheid and our post-apartheid challenges in building a new democratic society and government, and I had spent another goodly chunk of time answering probing questions. I didn’t mind the question at all. I explained as briefly as possible what apartheid was. The young student seemed satisfied. Later, after my talk, my Rutgers hosts apologised for the question, perhaps embarrassed that a student taking “The Black Experience” course should ask such an “ignorant” question.

But the apology was not necessary. The question once more brought home starkly to me the oft-quoted wisdom: if we do not learn from our history we are in danger of repeating its mistakes. In fact, one of the primary motivations for me to write a book about my own experience of the struggle against apartheid, and our attempts after 1994 to undo its ravages, was precisely to contribute to the record of our history so that those who shared the history and those who came after it would – hopefully – better understand and learn from it. This is actually a bit of a sensitive issue in present-day South Africa. As I say in the closing paragraphs of the book:

We are told to stop harping on the past. We are told to stop blaming our difficulties on apartheid. We are told that our attempts to remind our people about our history are simply the efforts of one political party among many to retain its grip on the electorate. In our schools our children are taught an anaemic version of our history. In the media we are derided and lambasted and lampooned.

Surely, if we don’t understand how colonialism, apartheid, and racism continue to impact on present-day South Africa, if young Americans don’t understand their own history of racism and their own version of apartheid, we have no hope of understanding our present nor of making our future better.

Five weeks after my month-long tour of U.S. universities ended Nelson Mandela finally left us. His departure, though long anticipated and dreaded, spurned a host of articles, op-ed pieces, tributes, and personal recollections. Many of these idolatrised him beyond any recognition of the real human being he had been and placed him outside of the liberation movement and the history he had been a part of. The man who struggled, who suffered, who bore 27 years of imprisonment, who inspired, who erred, became a symbol for the better side of human nature.

That is not a bad thing. Symbols inspire and drive us ever forward in human evolution. But beyond inspiration must come understanding and knowledge so that our forward movement is solidly-grounded on the lessons of history. Songs and Secrets is published by Hurst Publishers and distributed in the United States by Oxford University Press. A Kindle version is available from Amazon.com. Barry Gilder served in the military and intelligence arms of the South African liberation movement, the African National Congress, during his years in exile and in various senior positions in the post-apartheid democratic government until his retirement in 2007.
African Studies Association Update
By Kathryn Salucka, Program Manager

The African Studies Association is excited to announce that in January 2013 we signed a five-year hosting agreement with Rutgers University, keeping the ASA at Rutgers for at least the next five years. The ASA has settled in nicely in Lucy Stone Hall alongside our CAS colleagues, and we welcome visitors – we’d love to meet all the Africanists at Rutgers!

It was a busy year at the African Studies Association. We wrapped our 56th Annual Meeting, “Migration, Mobility and Flows” in Baltimore, MD. The 2013 meeting attracted roughly 1,800 participants, and featured the work of academics and practitioners around the world. The ASA is pleased that so many of our Rutgers colleagues were able to join us in Baltimore, and engaged in the debate and production of knowledge that the Annual Meeting provides each year.

The ASA is happy to note that in addition to our hosting relationship with Rutgers, we are continuing to deepen our ties with Rutgers, and the Center for African Studies. In May, the ASA membership selected CAS Director Ousseina Alidou to serve on the ASA Board of Directors. Ousseina officially transitioned onto the Board at the Annual Meeting in November, and we are very happy to have her guidance and insight as a Board Member.

In 2013, the African Studies Association signed a partnership with Royal Air Maroc, which will result in great new benefits for our members. ASA members will receive discounts on Royal Air Maroc flights (in some cases, up to 40%!). These discounts will even apply to an entire group if an ASA member arranges group travel for study abroad programs and/or research trips. Royal Air Maroc has also joined the ASA to support a new award, the Royal Air Maroc-ASA Student Travel Award. This award, which will be given to several students each year, provides complimentary round-trip tickets to any Royal Air Maroc destination, in an effort to facilitate research for the next generation of Africanists. Helen Olsen of the Geography department at Rutgers received one of the inaugural awards to travel to Sierra Leone in the summer of 2014 to conduct pre-dissertation reconnaissance research and intensive language training. Many congratulations to Helen Olsen for this honor! The ASA is extremely excited about this new award, and we encourage CAS faculty to nominate your students when the award nomination opens again this fall.

Speaking of this fall, we are already underway in planning our 57th Annual Meeting, “Rethinking Violence, Reconstruction, and Reconciliation.” The 57th Annual Meeting will take place in Indianapolis, IN, November 20-23, 2014. You can find more information about the 57th Annual Meeting on the ASA website, www.africanstudies.org.

Don’t forget to like the ASA page on Facebook (https://www.facebook.com/1957ASA), and follow us on Twitter, @ASANewsOnline. And don’t forget to stop by and say hi when you find yourself in Lucy Stone Hall!

Several Rutgers doctoral candidates were the proud recipients of ASA 2013 annual conference awards. Helen Elizabeth Olsen (Geography) received the first Royal Air Maroc-ASA Student Travel Award as well as a conference support award from the Centers for Global Advancement and International Affairs. Chika Okoye (Division of Global Affairs) and Katie Orlemanski (Anthropology) also received GAIA awards. Many thanks to Joanna Reguska, Vice President of International and Global Affairs, and to the CAS Selection Committee, for this terrific support! CAS congratulates these outstanding doctoral candidates!
International Service Learning in Senegal
{ Summer: Youth (Performing) Artists and Community Development }

Summer 2014 Application Deadline: March 1st
Scholarships Available!

The aim of this program is to expose students to the ways in which African youth are using music, dance, documentary film, graffiti, fashion, and more not only for entertainment purposes but to address social justice and human rights issues while also creating employment opportunities. Artistic activism is creatively and peacefully used to engage African youth to participate in dialogues for advocacy movements aimed at transformative social change. The course focuses on youth in Senegal and explores the ways in which they contribute to civic education and peace-building initiatives. The fieldwork will give you an opportunity to experience youth creative energy and its use for community development through visits to different artist and artisan community sites.

Dates: June 17- July 17
Credits: 6
Housing: Hotels

Contact Info: Gregory Spear (gspear@gaiacenter.rutgers.edu)
International Service Learning Coordinator

CAS is grateful to the ASA for facilitating a Royal Air Maroc discount on the student airline tickets to Senegal when we launch our Senegal International Service Learning program this summer! Many thanks to CAS Director Ousseina Alidou for creating this program, and to the sponsors who have made the experience possible: Gacirah Diagne, Director, Kaay Fecc; the team at UNESCO BREDA in Dakar: Ann Therese Ndong-Jatta, Director; Amadou Ndoye, National Administrator/ Culture Sector; Rokhaya Diawara-Fall, Early Childhood Education Specialist/ Section for Basic to Higher Education and Learning; and Saip Sy, National Programme Officer/ Section of Education for Peace and Sustainable Development; and the West African Research Center’s Ousmane Sene, Director; and Mariane Yade, Public Relations Officer. We also dearly thank the Center for Global Education’s Director Giorgio DiMauro, ISL Coordinator Greg Spear, and Financial Coordinator Sabin Amanullah for their tremendous support! Here’s to excellent team work!
Faculty and Staff News

EA Day 2013 — A Success!
By Albert Ayeni

On Saturday, October 26, 2013 Rutgers’ School of Environmental and Biological Sciences (SEBS) celebrated the first Entrepreneurship Agriculture (EA) Day on Cook Campus. This event was part of the Entrepreneurial Ag Program initiated at SEBS in spring 2013 and comprised the teaching of a Jr/Sr Colloquium class on Entrepreneurial Agriculture, a competitive student internship on Entrepreneurial Agriculture, and the forming of a student club whose primary target is to promote entrepreneurship in agriculture and food at SEBS. A total of 30 people were in attendance from within and outside Rutgers University.

The key events included poster and powerpoint presentations by EA interns Sabedo Argueta (Environmental Business Economics Major - BS 2014), Adrian Cardona (Food Science Major – BS 2014), Austin Kaiser (Environmental Business Economics Major – BS 2014), Jessica Murtagh (Animal Science Major – BS 2014), and Matthew Smith (Agricultural Science Major – BS 2014); and a keynote speech by Robert J. Morris, President, AndMore Associates, Washington D.C.

Interns Argueta and Smith shared their internship experience at the New Brunswick Community Farmer’s Market near Cook Campus, in an action-packed presentation featuring interaction of interns with the New Brunswick community in greenhouse vegetable and specialty crop production; and state-of-the-art urban agriculture in Chicago-IL, Detroit-MI, and Milwaukee-WI during a one-week visit to the three cities to learn about urban agriculture. Cardona interned at Rutgers’ Food Innovation Center-South, Bridgeton, NJ and Rutgers Agricultural Research and Extension Center (RAREC), Bridgeton, NJ. He gave a fine presentation which focused on experience garnered at the Food Innovation Center-South. Cardona cherished the opportunity to work with a startup company at FIC, which gave him an insight into the nuts and bolts of setting up a food company in the U.S. Kaiser interned at Rutgers’ EcoComplex, Bordentown, NJ and presented a stimulating talk on his experience in entrepreneurship opportunities offered in the alternative energy field, especially the conversion of municipal waste into biogas used for driving aquaponic operations, among other applications. Kaiser’s horizon expanded in the area of cutting edge marketing apps in facilitating business in production Ag and alternative energy industries. Murtagh interned at RAREC. In her poster she shared the field experience obtained in vegetable production for fresh market, including asparagus, tomatoes and bush bean. Jessica is interested in the rare pet industry and appreciated the opportunity to have a hands-on experience in crop production,
which she will need to support her future rare pet business.

The keynote speaker Robert J. Morris delivered a comprehensive presentation on the entrepreneurship opportunities in the Ag & Food industry as the world struggles with developing new approaches to sustainable production agriculture and food to meet the needs of increasing human population in the 21st century. He encouraged students to think out of the box and come up with innovative methods of “doing more with less” as the human population approaches the nine billion mark in less than four decades and the per capita global resources are shrinking. Dr. Mark Robson, Dean of Agriculture and Urban Programs at SEBS and member of SEBS E-Team, hosted the successful EA Day 2013 event. Dr. Bill Sciarrappa, Ag Agent for RCE of Monmouth County, and a member of the SEBS E-Team, gave the vote of thanks. Dr. Albert Ayeni (848-932-6289; ayeni@aesop.rutgers.edu) Coordinator of the SEBS EA Program and Co-Director for the SEBS International Science and Education Program, organized the EA Day event.

The EA program is jointly funded by Rutgers’ SEBS and the National Collegiate Inventors and Innovators Alliance.

Global Health’s Issa P. Bagayogo, M.D. Ph.D. Plans to Advance Mental Health in West Africa

Born in Côte d’Ivoire, in the northern city of Korhogo, I immigrated to the U.S. more than 20 years ago at the age of 14. Being in a new country with my sister and parents was very exciting, but also challenging because of the culture and language differences—I spoke French and Djoula at home. After some intensive language training, within six months of my arrival I was relatively conversational in English. I attended high school in Queens and college at Hunter in NYC. A strong interest in medicine and how the brain works led me to Robert Wood Johnson Medical School (RWJMS), where I studied neuroscience and medicine. As global health became a strong influence in my life, I accepted a postdoctoral fellowship position in Global Health at Robert Wood working with Dr. Javier Escobar, the Dean of Global Health at RWJMS and an internationally renowned Global Mental Health expert. My work with him brought into sharp focus the work that lies ahead in bringing quality mental health care to underserved populations around the world.

As I prepare to enter psychiatry residency in July 2014, my goal for the future is to work in advancing global mental health, particularly in understanding the cultural manifestations of mental illness in Western Africa, and how culture and stigma affects care. In a place deeply rooted in tradition, the stigma associated with mental illness is a significant barrier to care. In many cases, public health systems are already stretched by the impact of HIV/AIDS and other infectious diseases and as a result few resources are allocated to cope with an illness that is not easily defined or understood. Therefore, much work is needed in bringing the issue of mental hygiene to the forefront in the continent, and I am in a unique position to use my skills and training in a way that will make an impact. What draws me to psychiatry is a personal belief that everyone has a story. It is a field that values listening and helping patients make sense of their innermost thoughts and fears. But at the same time, it is also a field that is continually evolving to better the lives of its patients. Old paradigms are being refined and new discoveries are being made with better understanding of genetics, brain chemistry, and the environment. These are the many reasons that make psychiatry a very exciting field at this moment. Being a physician is a privilege and one of the greatest responsibilities in the world. I look forward to meeting all future challenges head on and will do my utmost to be an ambassador for sensible mental health policies and quality service delivery to underserved populations in West Africa.
Veronica Lippencott (nee Ouma) is a new Assistant Instructor in the Department of Geography at Rutgers University’s Livingston Campus. She is currently teaching Geography 102: Transforming the Global Environment, Geography 103: Space, Place, and Location, and Geography 338: Africa. She received her Ph.D. in geography from the University of Illinois at Urbana-Champaign (UIUC) in 2003 with a minor in African studies. She earned an M.A. in geography with a minor in gender roles in international development at UIUC in 1996, and a B.A. in geography from the Pennsylvania State University in 1994. She previously taught at Hofstra University, Brown University, Bridgewater State College, the University of Illinois at Chicago, and Colgate University. At these universities, she taught several introductory geography courses, as well as advanced courses in medical geography, economic geography, and international development course work. Veronica is a medical geographer and has conducted research in Kenya on HIV/AIDS and health care issues. In particular, she focuses on how HIV/AIDS has impacted people’s lives in terms of their health beliefs and health behaviors. She incorporates both quantitative and qualitative research methods to gain insights on a disease that has many social, economic, cultural, and political implications. Further, Dr. Lippencott has done research exploring the geographic diffusion of HIV/AIDS in Kenya. Her research on disease diffusion is highlighted in the PBS documentary series, “The Power of Place: Geography in the 21st Century.” She is also engaging in research on African immigrants in the United States.

At Brown University, Veronica served as a principle investigator for the “Racial and Ethnic Minority Disparities Project.” With funding from the Rhode Island Foundation, she worked with undergraduate research assistants and an advisory board consisting of academicians, government agents, and community leaders. The project involved collecting and analyzing reports, and creating an annotated bibliography of articles and books on minority disparities in health, education, economic development, and safety issues in the state of Rhode Island. The project concluded with a final report on disparity issues and a website of the information gathered aimed at community groups, researchers, and other stakeholders interested in disparity issues. Veronica contributed to a book entitled, HIV/AIDS and Women in Africa, published in 2009 by Nova Science Publishers. Her book chapter explores how HIV/AIDS has impacted women in Kisumu, Kenya. She has published in the Journal of African Rural and Urban Studies, several online publications, encyclopedias, and regularly peer reviews manuscripts for publication.

Beth Rabinowitz is an Assistant Professor of political science at Rutgers University’s Camden Campus. Beth earned her Ph.D. in political science from the University of California, Berkeley. Her research interests include political stability, political leadership, political institutions, state-building, and political transitions. Her research focuses on regime strategies and political stability in sub-Saharan Africa, with a particular focus on rural alliances. She is currently working on a series of articles on Ghana and Côte d’Ivoire, as well as on military coupes in Africa. A recipient of the Andrew and Mary Thompson Rocca Fellowship in Advanced African Studies, Beth wrote her dissertation on “Reversal of Fortune: Regime Strategies and Political Stability in Côte d’Ivoire and Ghana, 1950-2000.” Beth teaches African politics, comparative politics and international development. In all her courses, her primary concern is to empower her students by providing them with tools to critically assess the social world around them. Her hope is that no matter what profession her students may ultimately enter, they will do so with a solid intellectual foundation.

CAS welcomes you to Rutgers and to our CAS community, Veronica and Beth!
Graduate Student News

Clovis Bergère’s Research in Childhood Studies

Clovis Bergère is a Ph.D. Candidate in Childhood Studies at Rutgers University–Camden. His dissertation focuses on emerging digital cultures amongst urban youth in Guinea. He is particularly interested in the intersecting geographies of urban and virtual environments and the changing contours of youth associations in urban Guinea. Key questions for this research include: How are Guinean youth constituted and constitute themselves—online? What new forms of association and sites of agency are emerging as a result of Guinean youth’s growing online lives? What new and old social relations and urban faultlines – class, gender, ethnicity, geography – are being reconstituted, carried over or contested by African youth as they make use of social media and internet technologies? This project is also concerned with inventive methods of social research, particularly cyber-ethnography and visual methodologies. As such, Clovis will spend over 18 months following diverse groups of Guinean youth online, using image elicitation and other visual methods to explore questions relating to representations, presentations of self, and “self-writing.” He will also spend time in Guinea interviewing urban youth and key players in the growing social media world in Guinea. His dissertation project is part of a long-standing interest in urban and youth issues. Clovis has presented papers on street corners and youth sociability in Guinea at conferences in Sweden, Massachusetts, and California. He recently co-authored a book chapter with Dr. Lauren Silver (Rutgers University) which offers a phenomenological look at urban youth research. He has also written on the social history of alcohol in Africa for a forthcoming edited volume entitled Alcohol: Social, Cultural and Historical Perspectives, edited by Dr. Scott Martin (Bowling Green University). Prior to joining Rutgers-Camden’s doctoral program in Childhood Studies Clovis worked as a teacher in Guinea for the NGO Plan International in London and for over seven years as a local government manager in Children Services in London where he was responsible for managing youth programs and building play areas and youth centers, mainly in and around the Brixton area of South London.

Forthcoming Publications:


Youth in Labé, Guinea 2011 running a telecommunication center

Telecommunications center in Labe, Guinea
(Clovis Bergère is pictured left) Credit: Erika T. Bergère
Siad Darwish, Doctoral Candidate, Anthropology, Reports from Tunisia

Heat, unbearable heat, it seems unlikely that something essential to plant life would come from a place that hot, but it does. Geological ironies have placed one of the largest phosphate rock reserves on the planet underneath my feet into Tunisia’s Gafsa mining basin on the edge of the Sahara desert. Phosphate is a central ingredient in organic fertilizer and therefore crucial to industrial agriculture and global food security. To me the real irony however is the large-scale depletion and pollution of water resources by the industry in one of the direst places on the planet. Phosphate production consumes 60 thousand cubic meters of water a day in the extraction process alone, releases 20,000 cubic meters of fluorinated water and another 25,000 polluted by heavy metals and other toxins. Only nominal constraints are placed on the industry’s water consumption as the Tunisian Chemical Group, a public enterprise that is in charge of all phosphate related operations in the country, is one of the largest employers in Tunisia.

My ethnographic and historical project explores how social practices around water in Tunisia are constituted through the depletion and pollution of water resources by the country’s phosphate industry. Summer 2013’s preliminary field-research, funded in part by the Rutgers Center for African Studies, allowed me to narrow my field sites down to the cities of Gafsa (center of the phosphate mining industry in the deserts) and Gabès (a main site for phosphate refinement on the Mediterranean). Using water as a methodological device to connect these localities, my study will explore how these two oases in which water was treated as abundant but precious became, ultimately, places of large-scale depletion and pollution through the emergence of phosphate as a natural resource.

In the Jerid, the pre-Sahara where most of Tunisia’s phosphate industry is located, access to fresh drinking water was for centuries guaranteed under Islamic law. Islamic water rights established a hierarchy that divided water into divinely decreed public waters for human and animal consumption and waters for irrigation, which could be owned under a private property regime. Water was central to the making and contestation of local politics and economic organization and became a contested substance in the emergence of the colonial and postcolonial state. The phosphate industry was established in this environment under colonial rule in 1885—the same year water resources were nationalized. In Gafsa and Gabès, open oasis pools were eventually replaced with 1,000meter deep wells, national legislation increasingly challenged Islamic water rights as the industry consumed local resources.

In Gafsa and Gabes, I will establish how the industry’s pumping facilities and wastewaters connect to local waterscapes. Where these connections are most pertinent, I will investigate social beliefs, practices and experiences of water in the household, Islamic ritual, agriculture, and fishing. In this way, I will develop a comprehensive analysis of how the social life of water is constituted through the phosphate industry in Tunisia.
Dr. Omotayo Jolaosho Reflects on her Rutgers Anthropology Ph.D. Journey

Upon the completion of my Ph.D. in anthropology at Rutgers University, it feels necessary to revisit the statement of purpose I wrote as part of my application for the graduate program. How does the statement read with the culmination of its stated intention? In the 2005 statement, I charged myself with a lifetime mission: “to reconcile with my culture and heritage in a way that heals the rupture that has occurred as a result of historical circumstances.” I challenged myself: “to figure out and incorporate into daily living ways to thrive in this new world without participating in a system built on oppressing others; a system whose fuel is the sweat, tears, and blood of those it has kept down.” I wrote about how “it hurts knowing that my relative success, through this global system, is directly related to another’s dire conditions.” Collan in cell phones, laptops, and other electronic devices weighed on my mind as just one example of the direct linkage between access and distress. The global assembly line of the garment industry offered another direct reminder that much of the clothing touching our skins makes it impossible to keep “our hands clean” of another’s suffering (see Bernice Johnson Reagon’s poem “Are My Hands Clean?”). While geographic and other forms of privilege enable a life without awareness of these global and intimate entanglements, my mandate in the transition to graduate school was to cultivate alternatives on a daily basis. Reading the statement several years later reminded me of the fervor of that younger self.

My education has deepened my perspective on the challenge of critically engaging with the world. At Rutgers, I have learned from committed scholars-activists-advocates who work at the various intersections of the political and poetic. In South Africa, I worked with activists and organizations that are giving new life to repertoires of resistance in ways that have been inspiring and personally meaningful. The freedom songs and protest dances that served as tactics of liberation struggles against the ravages of war, against colonialism, and, most notably, against apartheid, continue to flourish upon apartheid’s demise. In these performances, activists evince their bravery by confronting brutal repression with creative
claims to power. My dissertation explored such dynamics, and I am looking forward to developing this project into a book. Furthermore, with three wonderful collaborators, I co-edited a transnational anthology on *African Women Writing Resistance*. The anthology has remained a continued project extending my work beyond South Africa, and my native Nigeria, towards social justice communities across the continent and globally.

My education also allowed me to make connections in terms of family history. During my first year at Rutgers, I learned that my great uncle had also received his Ph.D. in sociology from Rutgers University. It was an unexpected affirmation to walk in the light of this ancestor. This was a reminder that even though I found myself saddled with new challenges in strange places, others of my home had carved a path ahead of me.

During my final year at Rutgers, I lived with a sense of imminent transformation. And yes, I can pinpoint a felt difference with the completion of the degree in terms of my sense of self and capability in the world. If I can devote seven years of my life to a singular project, with the final years serving as an exercise in relentless dedication, I have earned the capability to bring forth any vision of my choice. It is now for me to carve out my own path.

To what do I now choose to devote my energy? I accepted a two-year postdoctoral fellowship at the Center for the Humanities at University of California, Merced. I will pursue research related to the Center’s theme: “The World Upside Down: Topsy Turvy.” This fellowship in the digital and public humanities emphasizes extensive public engagement through scholarship. I have several plans involving performance, an interactive online exhibit, as well as publications in academic and broader venues. The fellowship offers a broad platform to integrate the multiple aspects of my life’s work as a scholar, activist, and performer. It is an opportunity to interrogate the boundaries of knowledge production, and I am excited to be part of such a collective project.

I am writing with innumerable gratitude for my advisor, Dorothy Hodgson, and committee members—Laura Ahearn, Catherine Besteman, Angelique Haugerud, and Fran Mascia-Lees. I am also grateful for the scholarly community afforded through the Department of Anthropology and the Center for African Studies. Seven years has been wonderful communion. I look forward to continuing the shared journey.
While an undergraduate student at the University of Washington, I had the opportunity to participate in a unique ethnographically engaged study abroad program in Sierra Leone. During my time in Salone, I was struck by the limited healthcare services available to women in the villages – often they were only able to access care if they were pregnant, nursing, or HIV positive. This experience, for me, solidified my desire to pursue a graduate degree that integrated my interests in global health, gender inequalities, and spatial practices of the state. While at the UW, I received a degree in geography, as well as a minor in African studies and a concentration in global health. For my global health capstone, I further extended my interest in global health policy in West Africa by studying the ways in which the targeted removal of clinic user-fees for women and children in Sierra Leone and Liberia had impacted measurable health indicators.

As a first year Ph.D. student in the Department of Geography, I am so very excited to continue to focus the scope of my doctoral research. I am particularly interested in contributing to emerging scholarship on the consequences of narrowly focused notions of women’s health needs in the wake of the Sierra Leonean civil war. Being a CAS graduate affiliate will allow me to make connections with the Sierra Leonean community in New Jersey and New York, as well as further my rather limited language abilities. On that note, I am hoping to return to Salone this summer 2014 for a combination of intensive Krio language learning and pre-dissertation field site identification. Hopefully you will read an update on my project in next autumn’s CAS newsletter.

Helen a CAS award, sponsored by the Centers for Global Advancement and International Affairs, to participate in the annual African Studies Association conference in November 2013. At the ASA conference she also won a Royal Air Maroc travel award! CAS heartily congratulates you, Helen!
Muslim Women in Kenya  
By Maria Rozario, Graduate Student, Division of Global Affairs

Professor Ousseina Alidou presented a very vibrant and informative talk on “Gender, Islam, and Migration of Legal Ideologies: Africa’s Side of the Indian Ocean” on November 14, 2013 at Rutgers-Newark. Invited by Professor Olivier Walther, Division of Global Affairs, her presentation was drawn from her latest book, *Muslim Women in Postcolonial Kenya: Leadership, Representation, and Social Change*, published by the University of Wisconsin Press.

Trained as a linguist, Professor Alidou aims to closely study and analyze the language used both in religious texts and legal documents. In her talk, she raised provocative questions, such as what is it in Islam that restricts the mobility of women? What is gender ideology? Does Islam deny women education? Due to illiteracy, many women are hindered in various ways in the community and cannot fight for their rights. Women must have access to education in order to interpret religious laws themselves. Professor Alidou also highlighted the obstacle of many women not being fluent in Arabic, the language of the Qu’ran. One of the most significant aspects of her presentation was the fact that Muslim women want to be heard and they want the state to protect their rights using both religious and legal laws. There is a movement brewing, where educated modern women are reclaiming their place in society and challenging their culture and traditions.

Beside the demand for higher education, there is also a great need to address the issue of women owing property in Kenya. Professor Alidou explained that schemes such as “witch hunting” are used to take away land from women. Women want to own lands and insist that the secular state must protect their rights. Many African states claim that they cannot challenge religious laws and cease to get involved in these matters, even though Muslim women are oppressed by their communities. Unfortunately, what exists is a form of hegemonic patriarchal law and society. As Professor Alidou said, “African states must revisit these laws in a creative method and women must be involved in this law making.” There is a great appeal by Muslim women for African legal systems to reassess tradition and gain knowledge of culture that provides equal rights to women.

Professor Alidou ended her presentation with a positive note, by reflecting on the importance of the event of Kenya’s Constitutional Review Process. This helped to draw attention to gender equity and gender equality into law. Each day, more and more women are joining the cause for re-gendering and forming coalitions to bring justice and fairness into their communities. Their voices need to be heard, not only in their communities and states, but also in the global world. We were fortunate to hear from the author of *Muslim Women in Postcolonial Kenya!* Professor Alidou’s passion and knowledge on this topic made this presentation not only very enlightening but also very remarkable.

Daniel Henry Smith Draws on his Personal University Experiences in Liberia in his Pursuit of a Master’s in Planning and Policy Development at the Edward J. Bloustein School of Planning and Public Policy

My coming to Rutgers stems from my history in the fight for social justice and educational freedom for all Liberians. This history stems from the condition of the learning environment that was created at the University of Liberia after the civil war. Almost every student in Liberia dreams of enrolling at the university. It is the only state university in the country and it is affordable. A local market woman who makes her livelihood on peppers or peanuts sales can support and pay the tuition and fees of her child attending the university. This explains my desire to enroll at the University of Liberia. Coming from a poor background, I did not have parents to support me in college. My aunt, who was my source of support in high school, had died as a result of the civil war, one year after my graduation from high school.
My aunty was my first teacher. As a midwife, she often taught my little brother and I what it means to be educated. She often said, “Education is not just what one obtains in school; rather it is measured in how much one would impact society in making it better.” She coined this saying based on the enormous impact she was making to bring new lives to birth. Though she is now deceased, her statement about education continues to motivate me.

Honesty, hard work, and discipline became the core values of her teaching. These values prepared us to face life challenges with firm courage.

Being a religious woman, her doctrine forbade her from participating in politics, which was also incorporated in the domestic teaching we received from her. But time and circumstances became a magic wand that shaped my destiny. My faith in the lessons learned from her was challenged upon my enrollment at the University of Liberia. The war was over, but its effects of destruction, violence, and abuse could be seen throughout the campus, and critical attention was needed.

As a “freshman dog” as new entrees were called, I had thought that college life meant civility and obtaining a career that would project one’s life in a positive direction. This meant being decent and obedient: following the rules and policies of the institution and obeying teachers’ description of situations and circumstances even if these situations violated ethics in the classroom. Obedience did not seem to be a problem until later I realized that the manner in which “freshman dogs” were taught to obey was a violation of academic freedom, social justice, and peace. Most horrifying was the molestation and the abuse of students, which became the effigy of obedience.

Seeing what was happening, I began to reflect on the words of my grandfather: “evil will continue to triumph if men of good-will remain silent.” Indeed, I felt the urge to impact my surroundings. I felt that staying out of politics was the worst, most cowardly thing to do. So then, I initiated a meeting of the minds, inviting only trusted friends. This bound us together. We had the opportunity to evaluate our class lectures, our teachers, the learning conditions, our own plights, and the most important things that mattered to us -- the future of Liberia, the country we dearly cherish. We realized that the university had chronic problems, especially the lack of trained teachers. Trained teachers at various institutions in Liberia had fled for their lives, leaving the entire school system vulnerable. Consequently, warlords became teachers upon the reopening of the university. They became the “availables” in the absence of trained and qualified professors, plunging the university into moral decadence.

The mass communications department, where I obtained my undergraduate degree, was headed by prominent figures of the National Patriotic Front of Liberia (NPFL), United Liberation Movement of Liberia for Democracy (ULIMO-K), Liberia Peace Council (LPC), the rebel groups of Charles Taylor, Alhaji G.V. Kromah, and George Boley respectively. In an effort to indoctrinate journalists with their war ideas, those warlords were teaching strategic communication courses on a probono (free of charge) basis, but with an intent to shape public opinion in their favor.

I can vividly recall the lesson we learned in Communication 204. The course description included
conducting an investigation and writing analytical reports. On the contrary, we were learning something else. Guerrilla warfare, propaganda, and practicing media malpractice such as yellow journalism, was the Achilles heel of the constant tribal conflicts in Liberia. The situation was like washing dirty clothes in dirty water, where the clothes obviously end up the same way as they were before they went into the water.

Consequently, the traditional Palava Hut, which was built to give students the opportunity to develop their public speaking skills, became a center for mobilization and violent demonstration. Such an attitude became the normal culture of college life on campus based on the known fact that the university is the microcosm of the larger Liberian society. Thus, destabilizing it amounted to destabilizing the general Liberian society. But that was not the motivation behind our meetings. We were more concerned about bringing quality back to our university. The civil war had taken me to different countries so I knew what obtaining a quality education meant. During my elementary days at which time the war was going on in Liberia, I attended the refugee school system in the Republic of Guinea under the supervision of the International Rescue Committee (IRC).

Under the IRC System, although a refugee camp, the learning environment was good and strict, based on hard work and honesty. I never knew bribery until I returned home to attend school. I met the worst of it when I enrolled at the University of Liberia, making me edgy and hysterical. With such feelings, I made several attempts to report teachers, who were conscripting students into bribery but I was often denied. Still, I persisted until later it became known that the University of Liberia, once the nation’s pride, had lost its focus and the spirit of academia was in peril. Our once noble University of Liberia, “Lux In Tenebris,” had been turned into a criminal enterprise. Pamphlet (a booklet or lesson guide used for teaching) selling and sexual harassment disenfranchised students of their rights of self-determination, social justice, and peace.

The price for pamphlets at that time ranged from L$150 (US$2.14) to L$300 based on the college one attended. Furthermore, the sale of pamphlets was unrestricted meaning that a teacher would sell as much as he/she would prepare for a particular class. So if a teacher taught four sessions that had at least 50 students and sold a pamphlet for L$150, he/she would be making L$26,000 (US$371.43) excluding his/her salary and allowances.

Female students were often subjected to sexual harassment. Even if they could afford the pamphlet fees, without giving out their body, they would be either rejected or if they were accepted as registered members of a particular class, they would not receive a grade. In a country where poverty and illiteracy rates fluctuate between 70-80%, obtaining tertiary education during the Charles Taylor era was like committing one’s savings to the treatment of sickle cell anemia.

In Liberia College, the oldest and second largest college, methods were formulated in ways that supported and facilitated the pamphlet business. These methods, although not in any policy documents of the university, were implicit and demanded the full compliance of every student. Aside from the pamphlet sales, students were compelled to pay for their department’s guides and association fees before their courses were signed by their respective deans and chairpersons—the act was grossly rooted in our academic system to an extent that speaking against it warranted punitive consequences.

It was difficult to galvanize student support against the act. The business of pamphlet selling had matured with conscripted students rising to the ranks of distributors while other became sales agents. In the pursuit of this business, the Business College, indeed, reflected the truest meaning of business. Pamphlet sales in the Business College was organized in a hierarchical pattern similar to an industrial supply chain. Any student like me, who attempted to complain or who opposed such malpractices, was quarantined, blacklisted, and punished. As such, it became
difficult to find more like minds, even though no one seemed to like the idea of pamphlet selling and molestation. The situation was like asking a rat to bell the cat in an attempt to save its life. As such, the entire environment was beleaguered with an attitude I referred to as “just leave it.”

This “just leave it” syndrome had infiltrated everywhere. In the Colleges of Applied Sciences, the situation was even worse. It was beyond pamphlet selling. Students were fiercely terrorized, demeaned, and brutally abused, often intimidated, and gruesomely maltreated. At that time, it was reported that only five medical doctors were in the country providing medical services to about 3.5 million people.

In other parts of the Colleges of Applied Sciences, it was sad to see the humiliation that students were going through. For example, in the Department of Geology, passing a course required that a student became an errand boy/girl to his/her teacher. Female students were compelled to collect their test papers from the homes of their teachers. The conspicuous exhibition of abuse and molestation were something I could no longer tolerate. As such, I initiated a campaign entitled: “Clean The Mess Out”—an exercise that led to my arrest and subsequent four day imprisonment, but my struggle paid off. Though new to politics and leadership, the team that I organized succeeded in cleaning the mess; the unscrupulous pamphlet sale was aborted. We forced the dismissal of three teachers for sexually harassing female students. We demanded that all tests be administered on campus and that the papers were to be issued on campus. It was a challenging exercise but we endured. As my aunty often said: “good will always triumphs over evil.” Indeed, we triumphed.

I convinced the students about the need to have elections in order to have a leadership that would advocate for academic development. Eventually, the idea was embraced. The three student political parties: Student Unification Party (SUP), Student Democratic Alliance (STUDA), and Student Integration Movement (SIM) organized themselves and rallied their supporters toward elections. We had realized that it was time to act in order to expunge the gallantry of malfeasance that was embedded in our educational system. And so we stood.

When I became President of the University of Liberia Students Union (ULSU), I made it my duty to enforce my initial campaign: “Clean the Mess Out.” Providing leadership for about 25,000 students, I constituted a 10 man team that consistently liaised with my office regarding incidence of bribery, abuse, pamphlets selling, and molestation in any form. These 10 men were recruited from four colleges: Business, Science, Liberia, and Agriculture.

Given my good work at the University of Liberia, where I studied mass communications and political science, I was employed as Central Communication Director at the National Port Authority (NPA) upon graduation. Later, I joined the Revenue Department at the Ministry of Finance of Liberia, where I served as Director for Public and International Relations. So, I understand the difficulties involved in achieving a public policy forecast; especially, in a new start-up environment. I have experienced a lot of such circumstances in different sectors of the Liberian society. As a result of my experience, in 2011, I was recommended to the Bloustein School by the President of the University of Liberia, Dr. Emmet A. Dennis, to pursue my master’s in planning and policy development.

The first picture shows Daniel (chin bandages, center) at his 2009 release from prison, after fellow students had gone to the Temple of Justice on Capitol Hill in Monrovia to protest against the government for holding him in jail for four days beyond the statutory limit of his charges. Daniel wears a Rutgers shirt in the picture above.
Understanding the Dynamics of Democratization within the African Context
By Sonam Tashi, Ph.D. Candidate, Division of Global Affairs, RU-Newark

The French soldiers urged our family to remain calm as they escorted us through the bullet ridden remains of N'Djamena to the military airport just outside the capital for evacuation. Months later, the aftermath of the conflict was apparent as my friends and I continued our football matches discovering bullet shells, used rocket propelled grenades and, occasionally, tank shells on our playing fields. That very acute and personal impact of the Chadian Civil War along with years of exposure to absolute poverty left an indelible impression on me.

I will spend the rest of my career considering questions that germinated during my youth in sub-Saharan Africa. In my most recent work, I viewed Africa through the lens of an investor surveying the political and economic climate with an invaluable opportunity to gain insight from high-level government officials. Weeks before the 2009 Gabonese election, I was fortunate enough to meet with the opposition presidential candidate who shared his experience in confronting obstacles during the presidential campaign. Over dinner, he personalized the dark realities of covert bribes, blatant threats, outlandish legal and financial demands, and overwhelming corruption. His stories underscored the failure of politics and its extensively negative repercussions as we gauged the wide discrepancy between Gabon’s immense potential and its current condition.

While this story is one that I have heard and seen too often, I see evidence for cautious optimism as Sub-Sahara Africa becomes more democratic. I see higher expectations from investors, foreign donors and voters, improved economic policies, stronger formal institutions, green shoots of a free press, emerging civil societies, violence abating, and, most importantly, resilient and dynamic people. I was fortunate enough to exchange ideas with Dr. Joseph Abbey (Executive Director of the Centre for Policy Analysis) and Professor Ernest Aryeetey (Director of the Institute of Statistical, Social and Economic Research) on the impact of Ghana’s successful presidential elections, which produced higher valuations of Ghanaian financial instruments, and, most importantly, a more sanguine political economic outlook. In this framework, I believe that Amartya Sen’s narrative on democracy improving economic policies and governance in India could hold important lessons for Africa. It is the prospect of democratization that many African states are undergoing to different degrees along with its pitfalls and benefits that captivate me.

My research agenda is to better understand the dynamics of democratization within the African context. More specifically, my current research focus is geared towards voter’s attitudes and behaviors given the inherently unstable nature of democratic transitions. I am also interested in the international relations of African states and their interaction with the African Union. The time is ripe to explore and better understand nascent and complex democratic aspirations in Africa as the next few years present key political opportunities and challenges. I have placed an emphasis on building proficiency in methodology and theory and I now value the opportunity to contribute to the existing body of knowledge.
A Closer Look at Development: Understanding Women’s Relationship to Violence and Sanitation

By Samantha Winter (Ph.D. Candidate, Social Work)

Approximately 2.5 billion people around the world lack access to improved sanitation.1 Poor sanitation is the primary cause of almost 90% of diarrheal disease cases, which, consequently, is responsible for 15% of deaths in children under five in developing countries.2 Research suggests, however, that a majority of the health burden associated with inadequate sanitation falls, not only on children, but also disproportionately on women.3 Recent literature, for example, has introduced two new, potential consequences of inadequate sanitation for women: violence against women (VAW) and a lack of perceived sense of safety. (The photograph to the left is of a group of women and myself after we completed construction of a ventilated improved pit latrine in Kampala, Uganda.)

While these statistical findings are intriguing, my decision to study VAW in relationship to sanitation in slums in Kampala, Uganda was initiated and continues to be driven by a much more personal connection to, respect for, and passion for social justice and women in communities in East Africa. I realized at age 15 (after I first spent a lot of time in sub-Saharan Africa) that I was deeply passionate about social justice and working with/working to empower women and communities. Receiving a bachelor’s and master’s degree in engineering, however, further augmented my passion for issues of water and sanitation and, consequently, encouraged me to return to East Africa in 2011.

Living, fostering connections, and developing a sense of community in Uganda and traveling and working in Kenya and Tanzania solidified my commitment to the issues raised by local women in regards to sanitation. As a Global Women’s Water Initiative fellow I was able to spend a majority of my time working, laughing, dancing, and building relationships with grassroots women’s organizations and individuals as they learned about, raised money for, and mobilized resources in their communities to fund, construct, and celebrate simple, yet adequate, water and sanitation systems. It was through my connections with these communities that I not only witnessed the critically important associations between women and sanitation, but, more specifically, women’s diminished sense of safety and privacy in situations where sanitation was absent or inadequate.

As women, scholars, and organizations are becoming more vocal in the media and, to a lesser extent, in the literature about the relationship between VAW and sanitation in East Africa, there is a growing need to understand the scope and nature of women’s experiences with, or, as is often the case, without adequate sanitation. Simultaneously, international development goals4 pushing to expand sanitation coverage further exacerbate the need to understand the social consequences of these development initiatives. Through a close collaboration with local researchers and organizations we will conduct multi-phase, cross-sectional, mixed methods study assessing the relationship between VAW and sanitation in slums in Kampala, Uganda. The first phase will be qualitative in nature—using focus groups and interviews with key stakeholders to pilot and develop the appropriate design, measures, and strategy for the second, quantitative phase of the study. The second phase will involve household-level survey collection in slum regions in East Africa.

(Footnotes)
Due to many advances in the dental field, poor oral hygiene has been linked to health complications such as gingivitis, sleep irregularity, and, possibly, stroke. In addition, research has shown that irregular brushing may lead to the accretion of bacteria, which can eventually cause heart and digestive problems. Considering the severity of these issues, it is surprising that many individuals are unhampered by these adverse effects. However, this is mainly because three commodities within the average household can solve the majority of these issues: a toothbrush, toothpaste, and floss. For many of us, constant access to these supplies is often taken for granted. However, within many countries throughout the world, many are unable to regularly access food and clean water, let alone the dental supplies necessary for the proper maintenance of oral hygiene. As a result, the rate of oral infections is rampant worldwide, often including children as young as three and adults up to 50 years and older.

We at Project Dental All want to advocate proper dental hygiene for those who are not fortunate enough to have access to the products necessary to take care of their oral health, as well as inform them on the importance of a proper oral health regimen. Project Dental All is a non-profit corporation, whose purpose is collecting donations of dental supplies (children’s toothbrushes, toothpaste, and dental floss), acquiring funds in order to ship these items, educating the children about proper dental care, and spreading the word of this vital movement. We began by focusing our efforts in countries in Africa, but have recently expanded to include Asia, the Americas, Europe, and Australia.

We have taken on mission trips to Nigeria, Ghana, Sierra Leone, and Haiti. The kinds of oral health complications that we encountered in these places only validated the need for the work that we are doing and plan to do all over the world. For example, in Ghana, 98% of the children that we saw there suffered from some kind of oral health problem, and 69% were diagnosed with severe dental complications. Tooth decay was the most common, and was present in 75% of the children. In Haiti, we were fortunate to be able to do tooth extractions and fillings for the children with the most severe decay thanks to the help of Dr. Ulky St. Vil, and an organization called Ayiti ResurrectIt. There is a deficiency of dentists in many of these countries, which leads to lack of awareness of the people living in these places. In Sierra Leone, there is .01 dentists for every 10,000 people. It isn't their fault that they do not understand the importance of daily brushing and flossing, or how dangerous severe tooth decay can be. We plan to help balance this out and spread awareness of oral health by teaching children the importance of taking care of their teeth. They can in turn teach their current families and their future children, which will slowly but surely make a huge change in the overall health and wellness of the populations in each place we visit.

Kwame Otuo-Achampong (pictured above with a smiling young friend in Ghana) is a biology major at Rutgers-Newark who will graduate in May 2014, and then proceed to dental school. He conceived of Project Dental All through Rutgers Student Life’s “Changemaker Challenge,” a contest that calls on students to create positive social change on campus, in the community, or in the world.
My Trip to Ghana  By Jeanifer Uwaechie

The Rutgers Center for Global Education and Professor Abena Busia work together to organize an annual summer international service learning trip to Ghana. As a public health major, and a biological science minor, I wanted to learn more about the lifestyle of Africans and their health systems. During the summer of 2013, I was given the opportunity to travel to Ghana for six weeks with 15 other students. This trip has impacted my life in different and life changing ways. During our first week in Ghana, we had a shortage of water inside the house. We all had to use buckets to fetch water from outside the house before we could shower. This allowed me to realize that I have been so accustomed to the lifestyle of having the luxury of running water whenever I needed it, that I never took the time to consider what not having water or all of the other luxuries of life would be like. How would I cope? This water shortage was my opportunity. Even though this shortage was unexpected, I saw it as a chance to learn to appreciate what I have, and never take the small things for granted.

During the trip, we were all assigned to work for different organizations for a period of time. Some students were given the opportunity to work at Buduburam Refugee Camp (Point Hope), Care-Share, and other organizations. I worked for the African Women’s Development Fund (AWDF) in Ghana. AWDF is a grant making organization that provides funding to organizations across Africa. While I was in America, I thought I understood the work that the organization does, but working with them in Ghana allowed me to see their influence on the lives of African women. AWDF focuses on six thematic areas (Health and Reproductive Rights; Women’s Human Rights; Economic Empowerment and Livelihood; HIV and AIDS; Governance, Peace and Security; and Arts, Culture, and Sports). Working for the African Women’s Development Fund has given me the chance to see the organization’s impact on other organizations such as Nana Yaa Memorial Trust, a maternal health organization that works to decrease the maternal mortality rates in Africa.

Mrs. Abigail Burgesson, AWDF Special Programs Manager, organized an intern site visit to Nana Yaa Memorial Fund, and I conducted an interview with them. This site visit and the opportunity to speak to patients that have received various services through the program was very enriching and fulfilling. Hearing the story of the founder and the impact of the organization in Ghana and around Africa was inspiring especially for me, as I am interested in creating a clinic similar to the Nana Yaa Memorial Trust Fund. As a student interested in studying medicine, this opportunity to work for AWDF has encouraged me to not give up on my goals of becoming a physician for women. This program allowed me to observe health issues that are still afflicting women in Africa. I will never forget the site visit to Nana Yaa Memorial Trust because it is an example of success in improving the health of women in Africa.

Exciting News! CGHR’s Travel Seminar to Rwanda and Ethiopia, August 5-20, 2014

The Center for the Study of Genocide and Human Rights, and Beyond Genocide, are sponsoring the inaugural 2014 Emerging Scholars Travel Seminar: Rwanda and Ethiopia. The seminar is designed for emerging scholars in the fields of Comparative Genocide Studies, Memory Studies, Museum Studies, Media Studies, Anthropology, Political Science, Sociology, History, and cognate fields. This 16-day travel experience and professional/academic course will prepare the emerging scholar to gain knowledge and professional skills through study, observation, and direct experience, dialogue with experts and implementation of critical analytical skills in understanding the history of genocide, post conflict challenges, and the role of museums, memorials and civil society in remembrance, commemoration, reconciliation, and reconstructions in these two nations. Space is limited to 10 seats, and early registration is encouraged. Contact Nela Navarro: nnavarro@rutgers.edu and Amy Fagin: 20thci@gmail.com for more information.
She’s the First* {Rutgers} sponsors girls’ education in developing nations so that they can be the first in their families to graduate from secondary school. We host creative fundraisers, where 100% of the proceeds goes directly to financing the education of a girl in one of our partner schools in Africa, Latin America, or India. She’s the First uses technology and social media to connect sponsoring organizations and scholars around the world to foster, mentor, and to promote philanthropy, equality, and leadership. We raise awareness about the various issues that surround girls’ education including economic disparities, lack of access to health care, lack of access to clean drinking water, and domestic violence. By educating a girl, we can change the entire trajectory of her life. We meet bi-weekly on Monday nights at 9:10pm in Hardenbergh Hall Room A4 on College Avenue. For more information, please e-mail stfrutgers@gmail.com or find us on Facebook at www.facebook.com/STFRutgers.

Written by Cierra Kaler-Jones (pictured left), a criminal justice and social work class of 2015 undergraduate, an Institute for Women’s Leadership Certificate Scholar, and Head Chairwoman of the Douglass Orientation Committee. She is the the Co-president of She’s the First at Rutgers University, and the winner of Miss Coastal Shore 2014 (Miss America Organization).

RU-Wanawake is a community service organization that works towards the empowerment of women, men, and children within the African diaspora. Wanawake means “women” in Swahili. As a fairly new organization, founded in 2008, we have worked towards raising Rutgers student awareness of social, economic, and mental issues affecting those within the African diaspora. We are open to all races and genders that are interested. Our weekly meetings are every Tuesday at the Livingston Student Center in room 202 from 9-10pm. We discuss a variety of topics that pertain to all students such as health, social issues like racism, relationships, family, career goals, and so much more. This past fall, we hosted our first annual talent show called “Wana Show Off” that showcased the talent of Rutgers students and alumni. Every spring we have our annual banquet that honors two female Rutgers students. However, this year due to recent tragic events regarding black men in the South and the current state of black men within America both economically and socially, we found it necessary to also honor a black man. So, this year, we will honor one African American woman and man who are current Rutgers students that have done extraordinary things at Rutgers. They’ve shown that they are true leaders in their field by finding innovative ways to succeed and give back to the community through their craft. As we honor them, we hope to also uplift both women and men of color that night and show them that they too are capable of greatness in
life. The spring banquet will take place on April 18, 2014 at the Rutgers Student Center from 9pm-2am. Goals within our organization this year are to spread awareness and open the discussion of health and nutrition, domestic violence, sex trafficking, and the current state of racism within America. We continue to grow as an organization by being more active at Rutgers and our surrounding communities. We strive to educate those about the past successes of strong women and men of color, so that our present women and men of color can be encouraged, succeed in life, and give back to their communities. For more information follow us on twitter at @RUWanawake, join our Facebook group: RU Wanawake, follow us on Instagram: RU_Wanawake, or email us at ruwanawake2008@gmail.com. Written by Eman Osagie, 2013-2014 Secretary. The picture above is of the 2013-2014 executive board at the first annual "Wana Show Off" fall event.

TWES, the Organization of African Students and Friends of Africa
By Nana Afrifah, 2013-2014 President

A Very Special Hello to All,

Our Annual African Pride Banquet broke record attendance again and hopefully excitement for our event continues. Seeing as this will be my last year with TWES, I want to thank everyone who has supported us throughout my undergraduate career. I am very proud of our accomplishments and hope to make our events even better.

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. In honor of Unity, Black Excellence is the theme and mantra of this year for our Annual Fashion Show which was held Saturday, March 8, 2014. We hope that you were able to attend!

This spring 2014 semester I wanted to create new programs that engage the interest of students. Hopefully the implementation of my new healthcare series will spread knowledge about health issues within the continent. It is also our hope that our focus on eradicating ignorance about Africa and the African Diaspora will excite members to suggest new and original programs.

For more information on TWES, find our group on Facebook “TWES” and follow us on Twitter at @RUTwese! To become a TWES member, REMEMBER we meet every Wednesday at 8pm in the Paul Robeson Center on the Busch Campus.

Hope to see you there.
Nana Y. Afrifah
Rutgers, The State University of New Jersey
Biological Sciences/Africana Studies Major
Visiting Scholars: Komlan Agbedahin, Louis Audet Gosselin, Abdoulaye Niang, and Christine Ofulue

Rutgers University is Fascinating Academic Environment!  By Komlan Agbedahin

There are human beings you meet and wish never to meet them again; but there are some who leave you with many good memories including pleasant smiles and words of encouragement, so much so that you will always love to meet them. Similarly within academic circles you come across intolerant colleagues who may take you through rough times and easily drive you to distraction; but you also meet senior scholars endowed with an intellectual humility you may hope to emulate. The colleagues I met at the Center for African Studies (CAS), and at Rutgers University in general, fall under this latter category.

From November 12 to November 20, 2013, I was hosted by CAS as visiting scholar. This brief but eventful residency was part and parcel of my visit to the United States as one of the 2013 Presidential Fellows of the African Studies Association (ASA). I would like to thank the CAS Director, Professor Ousseina Alidou and the Administrator, Renée DeLancey, for all of their well-thought-out arrangements regarding my stay at Rutgers University. I appreciated their hospitality and pragmatic approach. My landmark experience of making four presentations on November 19 remains an indelible memory that I cherish and I am grateful to CAS for the opportunity. The itinerary gave me no breathing space, except for the “Scarlet Day” program organized for Rutgers visitors, which allowed me to discover all of the university’s campuses; it was indeed a rewarding and helpful roadmap.

During my stay at Rutgers University I engaged in various activities revolving around presentations and meetings with Ph.D. scholars and senior academics on the Livingston and Newark campuses. I had the opportunity to interact with two doctoral candidates, Helen Elizabeth Olsen, an Excellence Fellow and doctoral candidate in the Department of Geography, and Sonam Tashi, a doctoral candidate at Rutgers-Newark’s Division of Global Affairs, who is writing his thesis on African conflicts and democratization trends. On Livingston campus I spoke to Professor Ousseina Alidou’s “Women Writers of Africa” students and I also spoke to her “Introduction to the Literatures of Africa” class. I was impressed by the curiosity of the students, always wanting to know more about child-soldiering in Africa, and how this phenomenon intersects with other issues raised in class.

On the Newark Campus, at the Division of Global Affairs (DGA), I met the DGA Director Professor Jean-Marc Coicaud; I also had a fruitful discussion with Professor Simon Reich who has researched child soldiers. I gave an informal talk on my work on child-soldiering to the DGA students. I attended Professor Ousseina Alidou’s talk about her new book, *Muslim Women in Postcolonial Kenya: Leadership, Representation, and Social Change* in Professor Olivier Walther’s DGA graduate course “Africa in the 21st Century.” In the Department of African American and African Studies I spoke about my work on child-soldiers’ reintegration in Professor Wendell Holbrook’s “African Cultural Retentions” and “Black Political Thought” classes. I also
spoke about my work on border porosity and security issues in West Africa in Professor Said Samatar’s “History of Africa” class. Rutgers University is a fascinating academic environment to be in; if I have the opportunity, I will come and visit again. Komlan Agbedahin is currently a postdoctoral Research Fellow attached to the Department of Sociology at Rhodes University, South Africa. He holds an MSc in sociology from the University of Lomé (Togo), an MHRS/peace and conflicts studies from the University of Ibadan (Nigeria), and a Ph.D. in sociology from Rhodes University (South Africa). His research interests include border studies, peace and conflicts, civil wars and child-soldiering, women and non-violent actions, development studies, social change, and qualitative research. He has also worked in the war-torn North Kivu in the Democratic Republic of Congo (DRC) as Protection/Field Officer with UNHCR, and as a Monitoring and Reporting Officer with MINUSTAH in Haiti after the 2010 earthquake. He is pictured with 2013 ASA Presidential Fellow Stella Nyanzi.

Louis Audet Gosselin is the Newest Arrival at CAS!

After completing a Ph.D. in sociology at the Université du Québec à Montréal in 2013, I have started a two-year postdoctoral program at the Rutgers Center for African Studies in 2014, thanks to the funding of the Social Sciences and Humanities Research Council of Canada (SSHRC). My project, under the supervision of History Professor Barbara Cooper, aims at understanding the religious activism of several generations of intellectuals in Burkina Faso since 1945. This project will seek to uncover the driving forces leading some of the educated elite of Burkina Faso (and former Upper Volta) to engage in religious activism. The term “intellectual” in Francophone African usually refers broadly to graduates of the French, and later public, school system, who have historically monopolized positions in the State apparatus. Thus, in a context where the economy has long been tightly tied to the State, these intellectuals have occupied a strategic position in the social structure. It will also look at the intergenerational dynamics at play within the religious field, in trying to understand how each generation of intellectuals builds on achievements by previous generations and/or breaks away from these achievements. This project will thus bring together concerns about social class, intergenerational relations, and religious history. It will also bring together research on Islam, Evangelical Christianity, and Catholicism, which are rarely studied in the same focus.

This project builds on previous research I have done during my master’s and doctoral studies in history and sociology in Quebec. This research has explored various aspects of religious and intergenerational dynamics in postcolonial Burkina Faso. More specifically, my thesis explored the reactions from young religious activists to the 50th anniversary of the independence of the country that was celebrated in 2010. This doctoral project explored various aspects of these reactions, especially issues of identity, of moralization, and of memory.

In April and May 2014, I will go to Europe for research in the archives, first at the Archives Nationales in Paris, where there are copies of the colonial French West Africa archives held in Dakar, and second in Rome, at the archives of the Society of the Missionaries of Africa. The latter, who founded the Catholic mission in Upper Volta, have left valuable documents, including the diaries of the missionaries, which are still surprisingly understudied. Later, in July and August, I will go to Burkina Faso for further research, both in public and private archives and in conducting life-course interviews with several generations of religious activists in the intellectual milieu. I will then return to New Jersey in the fall 2014 semester, where I will be able to share the results of my fieldwork with the CAS community in various forms (talks, seminars, conference papers, publications). After spending two weeks in the New Brunswick area in March, in order to take my marks, I look forward to working more closely in the very stimulating environment of the Rutgers Center for African Studies! My post-doc will conclude December 31, 2015.
Arrivée et Accueil aux Etats-Unis
Durant les mois qui ont précédé ma venue à Rutgers University, la directrice du CAS, Ousseina Alidou et son assistante, Renee De Lancy, ont fait de leur mieux pour me fournir toutes les informations utiles afin de rendre le séjour productif et agréable.

A mon arrivée aux Etats-Unis, dans la matinée du Lundi 2 septembre 2013, j'ai été accueilli comme prévu par Richard Shain et Marcy Schwartz, deux collègues et amis travaillant respectivement à Philadelphia University et Rutgers University (RU). Je signale que Richard m’avait aussi envoyé une invitation.

Après avoir utilisé les journées du 2 et du 3 septembre à me familiariser avec l’environnement de Bordentown, la ville du NJ dans laquelle je logeais, toujours avec l’aide très aimable de Marcy et Richard, je me suis rendu à Rutgers le 4.

Dès mon arrivée, Renée DeLancey s’est investie, avec une grande disponibilité, pour qu’on fasse ensemble les formalités d’obtention d’une carte d’accès de chercheur visiteur, d’inscription à la bibliothèque. Elle en a profité en même temps pour me refaire un rapide tour d’horizon des lieux importants du campus et de la ville de New Brunswick (bibliothèques, restaurants, supermarchés, etc.) que j’avais déjà eu l’occasion de visiter avant (j’avais donné deux « talks » à RU en novembre 2007 et j’y étais revenu à titre privé une ou deux fois).

Ainsi, globalement, malgré quelques difficultés d’accès à mon compte, des éléments essentiels dans un séjour de recherche ont été disponibles dès les premiers jours de mon arrivée: carte d’accès, logement et lieu de travail équipés, mais aussi ce qui est incontournable aujourd’hui, à savoir une carte SIM pour la télécommunication.

Ceci m’amène à faire le point suivant qui porte que les conditions de séjour.

Conditions de séjour
Aussi bien les conditions d’hébergement que de travail en général ont été correctes.

Hébergement
Pour ce qui est de l’hébergement, l’environnement relativement calme mais aussi très agréable dans lequel je logeais, est réellement propice à la réflexion et au travail, surtout quand l’on utilise le milieu domestique en prolongement à celui qui est académique. Il m’est même arrivé, à plusieurs reprises, de rester à la maison, pour travailler sur place. En outre, le fait que la maison ait été à courte distance de la gare pour les déplacements éventuels est un atout très sérieux à plusieurs points de vue.

Cadre de travail
En ce qui concerne les conditions de travail, l’essentiel (équipement informatique, photocopie, téléphone…) est disponible en temps voulu et il y a de grands efforts de la part du staff pour

Objectifs du séjour
- Echanger avec les chercheurs du centre ou tout autre chercheur présent avec qui je partagerais des thématiques de recherche;
- Utiliser des ressources documentaires du centre et des bibliothèques de RU en général;
- Participer à l’animation scientifique de RU en dispensant au moins un séminaire ;
- Faire du travail de terrain sur les cultures urbaines en photographiant les graffitis, en rencontrant des artistes, etc. (avec le séjour écourté, ce dernier objectif a été peu atteint).

Le Travail de recherche proprement dit
Mes activités de recherche au centre d’études africaines de RU ont concerné principalement la documentation, les meetings, ainsi que les séminaires et cours. Il est à signaler que je me suis intéressé à deux aspects qui sont très liés: recueillir des matériaux pour enrichir mes cours mais aussi mes propres recherches, étant entendu que ces dernières alimentent considérablement les premiers cités. Ces recherches ont porté surtout sur les cultures urbaines et la sociologie des arts et de la culture en général, les jeunes et l’engagement politique à travers les arts, la méthodologie et la théorie en sciences sociales.

La documentation
Dans le cadre de mon adhésion à deux comités de recherche de l’Association internationale de sociologie, je bénéficie d’un accès à la base de données Sage Publications qui est très riche. Mais la possibilité en plus d’accéder à plusieurs bases de données, à partir de la bibliothèque de RU, m’a permis d’étendre mes recherches, non seulement particulièrement en ce qui a trait à la documentation en langue française (avec des bases comme JSTOR), mais aussi à des écrits portant sur l’Afrique, toutes choses qui sont peu présentes sur la base Sage Publications. En outre, j’ai pu exploiter plusieurs documents de la bibliothèque qui étaient téléchargeables. Il y a eu aussi certaines ressources documentaires qui portent sur la musique, la méthodologie que m’ont prêtées ou données des amis et collègues. Mais j’ai également pu bénéficier d’une inscription à la bibliothèque de Princeton qui m’a beaucoup aidé.

Les meetings, séminaires et cours
L’un des aspects intéressants de ce séjour a été la richesse et la densité des échanges avec des personnes partageant les mêmes centres d’intérêt que moi, que cela soit lié aux jeunes, aux arts et à la culture en général, ou à la méthodologie entre autres.
   Une ou plusieurs rencontres ont ainsi pu se tenir dans différents cadres avec :
   - Ousseina Alidou ;
   - Alamin Mazrui ;
   - Marcy Schartz ;
   - Richard Shain ;
   - Pamela Scheinman ;
   - Efe Khayyat ;
   - Bojana Coulibaly
J’ai eu également le plaisir de participer à un meeting, le 20 septembre, portant sur les perspectives de collaboration entre RU, mon université (UGB) ainsi que celle de Dakar (UCAD) dans le cadre du projet d’organisation de « Institute of World Literature » au Sénégal. Mody Sidibé, un collègue de l’UCAD que j’ai présenté au staff du CAS y a participé. Dans la même veine, j’ai mis en contact Marcy Schwartz du département d’Espagnol et de Portugais de RU avec le chef du département d’Espagnol de mon université pour des possibilités de collaboration entre nos institutions.

Concernant les interventions, j’ai pu en faire dans le cadre du cours :
- “Gender, Power, and Identity in Africa” avec Renee Larrier, sous forme de “talk” intitulé « Fier d’être Africain ! Les cultures urbaines à l’école du Panafricanisme et d’une « nouvelle négritude » » le 13 septembre ;

Ces cours ou séminaires que j’ai dispensés ont été une occasion d’avoir de riches échanges avec un public composé aussi bien de collègues, d’étudiants que d’autres profils. J’ai beaucoup apprécié la richesse et l’intensité des échanges.

Remarques finales
En conclusion, le séjour de recherches au Centre d’études africaines de RU a atteint l’essentiel des objectifs. Il a été plus cours que prévu parce que je devais voyager juste après, mais j’aimerais avoir l’occasion d’y revenir, de rester plus longtemps et d’avoir ainsi l’opportunité d’aller plus loin dans les projets de recherche déjà entamés.
In this Rutgers presentation that I gave in CAS Director Ousseina Alidou’s “African Folklore and Myth” course on February 18, 2014 (I am on the left, pictured with her), I examine language and identity practices in Nigerian Pidgin and Gullah/Geechee — two historically connected pidgin/creole varieties, linked by the African populations that came into contact with English in Africa and in the New World. Of particular significance, are the typological features that both varieties share with (West) African languages. However, beyond the features themselves, these varieties appear to exhibit parallels in the ways in which speakers use language to index African identity, heritage, and culture. Much of the linguistic research on Gullah/Geechee has focused on a past that is indexed by linguistic and cultural African retentions. While a lot of that research perceives the future of the Gullah/Geechee language variety to be moving towards extinction, this study explores the current practices and attitudes of Gullah/Geechee speakers as they compare with those of contemporary Nigerian Pidgin speakers. Preliminary findings suggest differences between younger speakers’ ideologies and practices compared to that of older speakers as well as creative linguistic strategies used by the younger generation to navigate present-day multicultural and multilingual contexts.

“You know who a person really is by the language they cry in” - are the words of a Mende proverb from the documentary, The Language you cry in (1998) that encapsulate the preservation of links between (West) Africa and America. Shared connections between (West) Africa and the North America date back to the period of the transatlantic slave trade during which over 12 million Africans were transported to the New World. One of the significant outcomes of these connections, is contacts between this group of Africans who spoke several African languages and European populations who spoke colonial nonstandard varieties of European languages and their descendants from which creole and pidgin languages emerged as “new language varieties around the Atlantic and the Indian and Pacific Oceans during the 17th to 19th centuries” (Mufwene 2001). The typological features and parallels that characterize pidgin and creole varieties spoken by these African populations on both sides of the Atlantic, like the Nigerian pidgin/creole and Gullah/Geechee, serve to index transatlantic continuity between (West) Africa and North America. While the Nigerian pidgin/creole variety emerged from contacts of African populations with the British along the coastal regions of present day Nigeria between the 16th and 19th centuries, Gullah/Geechee emerged from contacts between African populations that were taken to the coastal regions of present day North America and the British. Consequently, they share some similarities in sociohistorical conditions, for example i) similar populations in contact (Africans and the British) and contexts of contact (i.e. British colonies); ii) changing population demographics and movements; iii) the nature of social interaction between the Africans and the Europeans; and iv) lexification by non standard varieties of English spoken by creole populations, sailors, and trading partners. Linguistically, some features they share in common with other creoles show the influence African Kwa languages (for example verb serialization, complementation, and relativization).
The sociohistorical and typological similarities that the Nigerian pidgin/creole variety and Gullah/Geechee share constitute the basis for exploring parallels in the current language practices and attitudes of the speakers. For a theoretical approach that can account for language and identity practices in pidgin/creole contexts, this study draws on post-structuralist conceptions of language as socially constructed (Voloshinov 1929 [1973]) and heteroglossia in social interactions (Bakhtin 1981) following studies on cultural conceptions that underlie language ideologies (Woolward & Schieffelin 1994, Irvine & Gal 2000, Makoni & Pennycook 2005). Adopting an ethnographic approach that sees language as “ways of speaking” within specific societies or groups for the documentation of language ideologies on an individual or group level (Hymes 1971), data was gathered from fieldwork in Lagos, and areas in the Western Niger-Delta region of Nigeria, and in the Sea Islands of South Carolina. The language practices of the older generation reveals the influence of notions of blackness and Africanness in relation to a perception of self in that the historical significance of the Gullah/Geechee language and culture for example, lies in linking its speakers with their African roots and giving a sense of “who we are and where we come from.”

The Nigerian pidgin/creole variety and Gullah/Geechee share a history of stigmatization that characterized the early postcolonial period as well as a perception of them as substandard varieties that inhibit the acquisition of standard varieties of English to facilitate upward socioeconomic mobility. Similar observations have been made for other pidgin/creole contexts like Jamaican creole thus suggesting the phenomenon as a feature of nonstandard contact minority varieties in the context of standard varieties. It is within these contexts that the language varieties have become powerful tools in the hands of individuals (e.g. the use and popularization of the Nigerian pidgin/creole variety by Nigerian born music artist and social activist Fela Anikulapo-Kuti), have acquired a significant measure of covert prestige, and are being utilized by groups like young urban speakers in fighting a cause by reinventing practices and creating identities that differ significantly from those of the older generation.

The current sociolinguistic contexts show that both varieties are urban vernaculars with a minority language status, even though the Nigerian pidgin/creole variety enjoys comparatively a greater degree of overt prestige than Gullah/Geechee especially among the younger generation by virtue of its popularization. In contrast to the negative experiences of the older generation, the contemporary language practices of the younger generation illustrate how they construct new meanings and identities for themselves and their language varieties that reflect global flows and transcultural continuity, defined as “the ways in which cultural forms move, change and are resused to fashion new identities” (Pennycook 2007). Younger speakers share some strategies in common, such as semantic inversion and metrolingual practices, by which they create these new meanings and identities. For example, semantic inversion of negative meanings that were previously associated with both varieties to more positive meanings that are associated with urban practices of younger speakers such that the labels, “Naija” and “Geechee,” which were both pejorative labels, have positive meanings among young speakers. By metrolingual practices, speakers’ creative use is characterized by the use of multilingual resources transcending “fixed” language boundaries, culture, history and politics (Otsuji & Pennycook 2009). Data from younger speakers display the use of the creole varieties as linguistic, local, and cultural input for constructing new identities that allow participation in global contexts of hip hop music and culture.

In sum, the differences observed in the language practices between older and younger Nigerian pidgin/creole and Gullah/Geechee speakers demonstrate the multiple ideologies that the speakers have about language and identity. The strategies used by younger speakers to negotiate contemporary identities that index African identity, heritage, and culture enable them to participate not only in local contexts, but also in global contexts. In ways that are similar to the preservation of the Mende dirge on the coastal shores of South Carolina, the parallels that these historically
connected pidgin/creole varieties share illustrate how language practices index and sustain transatlantic continuity among people of African descent and influence perceptions of what constitutes black identity.

**Note**

¹This presentation is part of a larger project that explores the historical relationship of three pidgin/creole varieties, Nigerian Pidgin, Gullah, and AAVE as the basis for the parallels-linguistic and otherwise, that characterize their current use.

**References**


Top pic: Chrstine Ofulue is pictured to the right of Akin Akinlabi (Linguistics)
Bottom pic, from left: Chika Okoye (doctoral candidate, Division of Global Affairs), Christine Ofulue, CAS Director Ousseina Alidou, her students Olalekan Sumonu and Lisa Ankrah, and Akin Akinlabi
As health care professionals, we work under the assumption that the ingredients in medications provided to patients are truthfully labeled on the packaging. This is not always true as counterfeit medication and drug diversion has grown to be a major concern all over the world. The World Health Organization (WHO) defines counterfeit medication as medication that is “deliberately and fraudulently mislabeled with respect to identity and/or source.” The issue of counterfeit medication is particularly a concern in the continent of Africa where it leads to an estimated figure of 100,000 deaths per year.

The “Countering Counterfeit Medicine” symposium held at Rutgers on October 3, 2013, emphasized the need for urgent awareness and action to address the fatal issue of counterfeit medications in Africa. The esteemed panelists discussed many imperative topics including how future health professionals and leaders can help fight this growing concern. The distinguished panelists included: Ekopimo Iibia, MD, MPH, FAAP; Lynn Anyaele, Pharm.D.; Noel Ilogu, MD, MRCP; Rolande Hodel, Ph.D.; and Rubie Mages, JD. The event was co-hosted by the Drug Information Association Tri-state Consortium (DIA-TSC), the Centers for Global Advancement and International Affairs (GAIA) and the Rutgers Institute for Pharmaceutical Industry Fellowships (RIPIF).

This impactful event taught 76 healthcare professionals, students, and academic faculty the importance of awareness, compassion, and potential for action to combat counterfeit medications. The audience was comprised of professionals from the pharmaceutical industry, academia, and clinical practice as well as students and faculty from universities such as Rutgers University, University of Connecticut, and St. John’s University.

The panelists highlighted that patients and health care professionals are frequently faced with the impossible challenge of detecting differences in a potentially counterfeit medication through visual inspection. With the appropriate technology, it is not difficult for someone to create, label, and package a counterfeit to near perfection. Counterfeit medications may or may not have some of the active ingredient and will utilize a wide variety of potentially toxic substances that would allow the final product to pass visual inspection. The rampant distribution of counterfeits to those in need is a multifaceted global issue that cannot be easily solved. Without an easy way for identification, this highlights the importance of education and implementation of technologies to aid patients globally, especially in African countries.
Many barriers to resolving the issue of counterfeit medication were identified during the panel session. An environment where patients are not able to afford their medications creates a need that counterfeit medications are able to capitalize upon. Many social and philanthropic initiatives from pharmaceutical companies were highlighted, but the void still exists. Perhaps surprisingly, legitimate medications that are obtained from reputable manufacturers are often kept at unacceptable storage conditions and may degrade the product before reaching the patient. Without a reputable manufacturer or source of medication, it is difficult to know where to refer patients for trustworthy care. Many countries in Africa also lack the government oversight and regulatory framework to properly manage this issue.

Counterfeit medication is an issue that breaks one of the basic assumptions of healthcare: medication provided to the patient is legitimate and will aim to provide a safe and effective treatment. Without a notable difference through visual inspection, patients and healthcare providers in Africa are unable to identify counterfeit products. This issue is compounded with many barriers to resolution. One method to consider in an effort to minimize the use of counterfeits is to go directly to the communities and individuals, educating and generating awareness about the existence of counterfeit medication and the potentially dangerous impact. Manufacturing companies are also developing advanced methods to identify the legitimate medication. In addition, by fostering African manufacturing and proper storage facilities and identification of legitimate trade routes, patients may again learn to trust their medication suppliers. Awareness and collaboration from all sides is necessary if an attempt to counter counterfeit medication is possible. As a healthcare professional, it is important to be aware of this issue and recognize that counterfeit medication is a problem worldwide. If you are interested in getting involved in the DIA-TSC please contact: dia.tristate@gmail.com.

Gender Based Violence in Sub-Saharan Africa Consortium
By Laura Johnson

On November 6, 2013, the Center on Violence Against Women and Children, Rutgers School of Social Work, hosted a consortium (pictured right) whose goal was to bring together faculty and doctoral students from a variety of academic disciplines with research interests in gender based violence in sub-Saharan Africa. CAS faculty in attendance included Director Ousseina Alidou, Associate Director Renée Larrier, Abena Busia, Dorothy Hodgson, Francis Barchi, Rebecca Davis, Edward Ramsamy, Akin Akinlabi, and CAS Graduate Affiliates Chika Okoye and Katie Orlemanski. Judy Postmus, Director of the Center on Violence Against Women and Children, facilitated a lively conversation surrounding potential research and teaching collaborations focusing on gender based violence in sub-Saharan Africa. Potential ideas for future projects include developing a series of workshops that highlight the complexity of issues related to gender based violence in sub-Saharan Africa, building opportunities to share positive and effective initiatives pertaining to gender and sub-Saharan Africa, and forming a Sakai site with a library of resources for faculty and doctoral students teaching and conducting research on issues related to gender based violence in sub-Saharan Africa. Follow up meetings will be planned to continue exploring potential ideas. Individuals interested in participating can contact Laura Johnson at ljohnson@ssw.rutgers.edu. Laura Johnson, LSW, is a Program Coordinator at the Center on Violence Against Women and Children, Rutgers School of Social Work. She is also part-time doctoral student in the social work program. Please contact her if you would like a summary of the ideas discussed at the meetings.
South African Choreographer Gregory Maqoma Travels Brooklyn and Beyond (including Rutgers!) By A. Nia Austin-Edwards / PURPOSE Productions

Gregory Maqoma is an internationally renowned dancer, choreographer, director, and scriptwriter based in South Africa. His new work Exit/Exist explores his ancestral past: Chief Maqoma, a 19th century warrior who fought to maintain Xhosa cultural traditions of the Eastern Cape in the face of colonial dispossession. Following performances of this renowned work in Washington, D.C. and Seattle, Maqoma and his team visited Brooklyn where 651 Arts presented Exit/Exist at the Kumble Theater for the Performing Arts.

Maqoma, however, did not spend his whole trip in Brooklyn. On Tuesday, October 29, 2013 he joined choreographer Bill T. Jones for a conversation titled “History, Memory, and the Creative Process,” co-hosted by 651 Arts and Harlem’s National Black Theatre (NBT). Moderated by Sade Lythcott, CEO of NBT, this discussion developed into a series of complex questions around the historical narrative between African and African American contemporary dance and more — from choosing art, particularly dance, as a profession despite it not being recognized by one’s community to questions of the social responsibility of artists as activists and advocates. As the conversation ended, small groups formed discussing “Black art,” hip hop, dance history, the current state of cultural representation, and much more.

On Wednesday morning, October 30, Maqoma hopped in a cab to New Jersey to teach a master class to students of the Rutgers University Department of Dance. He was invited by Department Chair Julia Ritter as a part of her commitment to students having a diverse learning experience. What started as a seemingly typical contemporary dance class grew into an experience of constant motion and flight. Maqoma led students through a variety of exercises using traditional African footwork and contemporary arm and torso movements, exemplifying his signature integration of traditional and contemporary dance. As the dancers traveled across the floor, Maqoma yelled “Light, flight, be a feather!” They even learned a phrase from Exit/Exist.

As the week came to a close, Gregory Maqoma along with guitarist Giuliano Modarelli and vocalists of Complete prepared for their performance. While Exit/Exist is a solo dance, Modarelli and Complete perform South African artist Simphiwe Dana’s lush score live. Under the direction of James Ngcobo, Complete also moves through the space as community members, spirits, and onlookers to Maqoma’s profoundly spiritual experience. “Exit/Exist is sacred ceremony, every detail perfected, in a place of wishful, constructed memory,” writes Eva Yaa Asantewaa (infinitebody.blogspot.com/2013/11/maqoma.html). Using props, costumes, ritual, movement, soundscape, projected text, memory, and history, Maqoma carries his audience on a journey that is both layered and undeniably connected.

Exit/Exist crosses cultural boundaries. Through seamless fusion of traditional and contemporary movement, Maqoma traverses past and present, spirit and human, personal and universal. Blending music, movement, and storytelling, he immerses audiences in a world both historic and timeless. As Maqoma told Bill T. Jones, “If my work goes beyond and enriches, then I feel I am communicating more than just what is my initial response.” Exploring Brooklyn and beyond and sharing their artistry every step of the way, Gregory Maqoma and the Exit/Exist team enriched students and audiences alike.

The Exit/Exist North American Tour was produced by MAPP International Productions (www.mappinternational.org). A. Nia Austin-Edwards (ANAE) began dance training in Atlanta, GA and received a B.F.A. in dance from NYU’s Tisch School of the Arts. She currently performs in New York, Atlanta, and more and serves as an Editor and Contributing Writer at The Dance Enthusiast (www.dance-enthusiast.com/). Her company PURPOSE Productions (purposeproductions.org/) arose from her interest in arts management and production and supports artists and activists in the creation of PURPOSE-full work that seeks to unify and develop our world community. PURPOSE Productions serves as the social media consultant for 651 Arts (www.651arts.org/on-stage/event/exit-exist).
Drummer Vincent Pierce (pictured left):
Today’s Master class with Gregory Maqoma was a magical experience for me. I really enjoyed playing for his movement and he offered a lot of great advice for dance and life in general. I have played for a lot of dance teachers through the years and it is rare to see someone with such command of their body. His powerful yet delicate movement filled the room leaving the audience memorized. I really liked the flow of the class, which was mainly improvised, allowing the energy to build throughout. It was amazing to see the very skilled senior students struggle to get his movement down in the warm ups. The combinations towards the ends of class started to come together and some exciting energy was raised. There is nothing like the power of drum and dance.

Dance Student Kathryn Reese:
Taking Gregory Maqoma’s class was an amazing release from the mid-semester pressures of being a dance major. At a time when I was personally feeling overwhelmed and daunted by technique, placement, and articulation, it was truly inspiring to take a class that stressed the physical aspect of dance, but equally focused on freedom and expression beyond the technical form. His positive energy and love for what he does were truly contagious, and I felt fully comfortable to throw my whole self into every exercise. This class allowed me to release physically and emotionally, and to think of nothing but eating up the space with every step. This drive paired with delicate, articulate details was quite a challenge at first, but his encouragement allowed the whole class to push further and become bigger, better dancers because of it.

South African Dancer Gregory Maqoma Taught a Master Class for Rutgers Dance Students

Many thanks to Dance Department Chair Julia Ritter for securing the above testimonials, and for sharing this wonderful program with the CAS community!
Utilizing Song to Heal from the Trauma of Violence
By Melanie Hoffman

Fatu Gaylor, Zaye Tete, Tokay Tomah, and Marie Nyenabo have harnessed the power of song to help people heal from war and other trauma in their homeland of Liberia and in refugee camps in neighboring countries. These four award-winning singers, all now resident in Philadelphia, make up the Liberian Women’s Chorus for Change, an initiative of the Philadelphia Folklore Project. The Chorus aims to utilize song to encourage dialogue about gender-based violence and other issues that impact Liberian immigrants.

The Liberian Women’s Chorus for Change came to Rutgers Camden on Wednesday, November 20, 2013 as part of the Center on Violence Against Women and Children Speaker Series. Each woman performed a song that spoke about loss, reconciliation or peace. The first song, "Kweyengeh" spoke to Fatu Gaylor’s own search for her son, who she lost during the Liberian Civil War. In addition to processing their loss from violence, the performers also encourage women to recognize their power to create positive change in their communities. They finished their performance with the song, “Women Today, Women Tomorrow,” which they wrote collectively. The lyrics, "No matter who you are; now matter where you come from; you are special people..." reinforce the right of everyone to a life of dignity, and the importance of women speaking up in the face of injustice. After performing five songs, the women fielded questions from the audience. For more information about the Liberian Women’s Chorus for Change, please contact Toni-Shapiro-Phim of the Philadelphia Folklore Project at chorus@folkloypeproject.org. Melanie Hoffman is a Program Coordinator at the Center on Violence Against Women and Children at the Rutgers School of Social Work. For more information about the Center, please visit: www.vawc.rutgers.edu
Rutgers One of 20 Schools to Host Young African Leaders Participating in Washington Fellowship

New flagship program is part of President Obama’s Young African Leaders initiative to spur growth, strengthen governance and enhance peace and security across Africa.

By Andrew Elwell (Centers for Global Advancement and International Affairs)

This article originally appeared in Rutgers Today on December 17, 2013

Rutgers University is one of 20 schools selected to host young African leaders this summer as part of the Washington Fellowship for Young African Leaders.

The fellowship is the new flagship program of President Obama’s Young African Leaders Initiative launched in 2010 to support young African leaders as they spur growth and prosperity, strengthen democratic governance, and enhance peace and security across Africa.

The program, beginning in 2014, will bring 500 leaders to the United States for coursework and leadership training each year and create opportunities in Africa for fellows to put new skills to use in leading organizations, communities and countries. Fellows participate in a six-week academic and leadership institute at a U.S. university or college, a summit with President Obama in Washington, D.C. There is also an optional eight-week U.S. internship and additional networking and professional development opportunities in Africa.

Rutgers will host a summer institute in civic leadership, which will explore the meaning of civic leadership in the United States and build participants’ skills in such areas as citizenship, community building, economic development, grassroots activism, political organizing and volunteerism. The program is a collaborative effort between the university’s Centers for Global Advancement and International Affairs and the Center for Nonprofit Management and Governance.

“We are thrilled to be a part of the Washington Fellowship Program of the Young African Leaders Initiative,” said Joanna Regulska, vice president for international and global affairs at Rutgers. “Supporting the development of young leaders is at the core of the Rutgers’ mission of research, teaching and service.”

As part of the program, the young leaders will receive classroom training from Rutgers faculty focused on the ways in which visionary civic leaders like Martin Luther King Jr., Gandhi, Nelson Mandela and others brought to life their idea of social and political change. They will also complete a 95-hour field internship practicum at a local public nonprofit agency to put their learning into practice in the local community. The program also will feature guest speakers from the civic, public management, nonprofit and business arenas as well as site visits to New York City, the New Jersey State Capitol Building, Constitution Hall in Philadelphia, and Washington, DC.

In addition to their participation in the Washington fellowship program, the fellows will receive a certificate in Civic Engagement and Leadership from Rutgers and will publish an article about their experience in the Journal for Nonprofit Management, or similar publication.

“Rutgers’ participation in the Washington Fellowship Program allows us to be a part of a bigger movement to invest in a new generation of African leaders,” said Ronald Quincy, director of the Center for Nonprofit Management and Governance at Rutgers.
Donna Gustafson Connects CAS with South African Artists Gary Schneider and Sue Williamson, via the Striking Resemblance: The Changing Art of Portraiture Exhibition

Striking Resemblance: The Changing Art of Portraiture is on view at the Zimmerli Art Museum at Rutgers (on the College Ave Campus) from January 25 to July 13, 2014. The exhibition of approximately 130 works (paintings, sculpture, photography, video, and prints) focuses on the social aspects of portraits with a section devoted to the single portrait, a group of double portraits, and a selection of group portraits. Providing a fresh view of a traditional subject, this survey of historical and contemporary portraiture presents a fundamentally new and exciting exploration of how people view themselves, their significant others, and their tribes. The exhibition was drawn from the Zimmerli’s collections with additional loans from private and public collections to provide a global perspective of the portrait. Two artists with ties to Africa whose works are included in the exhibition, Gary Schneider and Sue Williamson, offer their own perspectives on the art of the portrait in contemporary life.

The exhibition was organized by Donna Gustafson, Andrew Mellon Liaison for Academic Programs and Curator at the Zimmerli, and Susan Sidlauskas, Professor of Art History at Rutgers.

South African Artists HandPrint Portraits
By Gary Schneider (Visual Arts, Mason Gross School of the Arts; South African Artist)

In July 2011 I was brought to Johannesburg, South Africa to install an exhibition, “Skin” at David Krut Projects and while there I began making handprint portraits of artists. I soon realized that this was just the beginning of a larger project.

These portraits are made in exactly the same way since 1996. I have a simple script that I use for every subject. I set up a process where the subject is responsible for the information deposited in the film emulsion; the subject makes their self-portrait under my supervision. The variables are their performance, gesture, the physical shape of the hand, body chemistry, and their relationship to me. All of this information is recorded in the film emulsion. Since the way in which I make each portrait is the same for all, the comparison of each portrait with the others is illuminating.

I borrow the imprint technique from the caves of Chauvet-Pont-d’Arc, (the earliest known examples of self-identification); the “Shroud of Turin”; Marcel Duchamp’s “Female Fig Leaf”; Yves Klein’s body prints; Jasper Johns “Studies for Skin” and 19th-century spirit photography.

Gary Schneider
Sue Williamson, 2013
10x8 inches. Pigmented ink print.
From the project: South African Artists HandPrint Portraits
The darkroom becomes a kind of confessional where the subject makes a self-portrait that I facilitate. The sweat and heat imprinted into the film are forensic. The interpretation of this information is, however, not scientific but metaphorical. It is important to me that these handprints do not reveal race, economic status, and often neither gender nor age.

I consider these portraits to be as expressive as any of a face – but more private, and possibly more revealing. The hand portraits have allowed me to explore the marrying of art and science, identity and obscurity, figuration and abstraction, the carnal and the spiritual, which has proved extremely fruitful for my work.

This list of visual artists is flawed. I have made four visits to South Africa since 2011 and several key artists have not been available. There are many reasons for this: they have been out of the country, or have not wanted to be included. I have embarked on this project in order to meet South African artists, so even the communications via email, sms or phone with some of the artists not included here, have made this journey enormously successful.

The South African Artists HandBook will be published this year by Fouthwall books, Johannesburg, South Africa. Gary Schneider was born in East London, South Africa and grew up in Cape Town. After graduating with a BFA from the Michaelis School of Fine Art at the University of Cape Town, he left South Africa for New York to do an MFA at the Pratt Institute. He still lives and works in New York City. Solo exhibitions include: Artist Space, New York City; The Musee de L'Elysee Lausanne, Switzerland; The International Center of Photography, New York City; Contemporary Museum, Honolulu; the Sackler Museum, Boston; The Museum of Photographic Art, San Diego; and The Reykjavik Art Museum, Iceland. He received an Eisenstaedt Award from Life Magazine, a National Endowment for the Arts grant, and a Lou Stoumen Award and a Guggenheim Fellowship in 2013/14 to complete this project. Some public collections that include his work are: The Metropolitan Museum of Art, The National Gallery of Canada, The Art Institute of Chicago, The Whitney Museum and Harvard Art Museums. Schneider is faculty at Mason Gross School of the Arts at Rutgers University.

Better Lives 2003
By Sue Williamson, South African Artist

Migrants, exiles, and refugees all share the experience of displacement. Whether fleeing from political persecution and war or seeking better economic opportunities, people from all over Africa have come to Cape Town, seen as the city of opportunity at the foot of the continent, to make a new life. Here, the newcomers face fresh difficulties gaining a foothold in communities already struggling to give their own families better lives. Xenophobia is a continuing problem.

My interest in making the “Better Lives” series was to present these newcomers to Cape Town as people of dignity and worth, with a real contribution to make to the city, rather than as scavenging strangers competing for limited resources.

After meeting a number of immigrants and discussing the project with them, the final group were asked to come to a sound studio to record interviews about their lives – why they had left their homes, how they felt now about living in Cape Town.

I then edited this interview down to a three and half minute version. The next step was to invite the participants to come to a film studio for the filming session. Each person was asked to come dressed for a formal portrait.

In setting up the film set, another aspect of the project which engaged me was the consideration of how one works with the genre of the classic African photographic studio in the age of video. As a backdrop for the film set, I took a black and white photograph of Table Mountain, the defining
landscape characteristic of Cape Town. I took the photo standing in the taxi rank at the main station, the point of entry into the city.

As one might in a small town photographic studio, we had a few props – different floor coverings, chairs, some flowers. The participants were filmed one by one, gazing directly into the camera while listening for the first time to the edited version of their lives.

The seriousness of each participant in the project is reflected in the intensity of their facial expressions, in the nervous tapping of a hand at a tense moment in the story, or perhaps in a slight leaning forward. Six participants are described below and photographed.

1. **Isabelle and Albert Ngandu** (Democratic Republic of the Congo)  
Albert Ngandu left the DRC because “death was waiting for me.” He fled to Johannesburg with two of their four children, then after a while, came to Cape Town, where he found a job at Boris the Baker. Eventually Isabelle joined with the other two children, and gradually they built up a business selling curios. Now have three shops and a stall on Greenmarket Square. They have never been back, and miss “the big family” they left behind.

2. **Richard Belalufu** (Democratic Republic of the Congo)  
Richard Belalufu is an immigrant from the Democratic Republic of the Congo. He arrived in Cape Town in 1994, leaving his family behind when he heard the Mobutu regime was hunting him down, as he was playing the role of double agent. He has a diploma in electro mechanical engineering, and had an important job for a big company in DRC but now works on a construction site in Cape Town. His family finally joined him some years later. He finds life very hard. He sees xenophobia as a big problem.

3. **Deka Yusuf Farrh** (Somalia)  
Deka’s businessman father was killed by robbers, and as her brother had been killed previously, Deka left Somalia the next day, three years ago. She was six months pregnant at the time. She was arrested on the Namibian border, as the Namibians did not recognise her Somalian passport. She spent six months in jail where she gave birth to her daughter, Nitshma. Then, her mother sent her money to bribe officials and she got to Cape Town. She finds South Africa better, but “home is home.”

4. **Francois Bangurambona** (Burundi)  
Burundian Francois Bangurambona was a deputy minister in the Hutu government, when Tutsi soldiers came in to his office one day asking for the minister who was not there. As they left, they threw a grenade into his office. Luckily for Francois, his driver heard the explosion, came upstairs, got him in a car and to a hospital, then on a plane to Kenya. Now Francois runs a car repair business in Nyanga.

5. **Nelson Manuel** (Angola)  
Nelson is in his early twenties, sent from Angola by his father to avoid having to become a soldier. He is now a car guard in Cape Town, threatened one night by gunmen wishing to steal a car. But he must work, his girlfriend is pregnant, and he wishes to make a life with her.

6. **Cynthia Gabriel** (Angola)  
Also from Angola, Cynthia left as a small child, and was brought up by her sister, who she believed to be her mother. When she discovered the truth, she began to long to see her mother. Her sister beat her when she discovered Cynthia was pregnant. The baby was premature and died at a few weeks old. Cynthia is now saving her money to return to Angola to see her mother.
Sue Williamson is a Cape Town based artist who regularly exhibits internationally. Her work is in many public collections including MoMA, New York and the Victoria & Albert Museum, London.

Trained as a printmaker, Williamson also works in installation, photography and video. She is one of the pioneering generation of South African artists who started to make work in the 1970s which addressed social change in what was then apartheid South Africa.

Since the coming of democracy in 1994, in works such as Truth Games, Can’t Forget, Cant Remember, Messages from the Moat, and Better Lives, (featured on Dak’Art 2004) Williamson has continued to focus on such issues as the Truth and Reconciliation Commission, slavery, and immigration. At the same time, she has undertaken art projects around the world.

Williamson is also known as a writer on contemporary art, and has authored such books as Resistance Art in South Africa (1989) and South African Art Now (2009). She is the founding editor of www.artthrob.co.za. Her awards include a Visual Art Research fellowship from the Smithsonian Institution, Washington D.C. and a Creative Arts Fellowship from the Rockefeller Foundation of New York.
As a child growing up in Liberia, West Africa, in the ‘70s, I watched my father’s theatre performances from the wings of the EJ Roye Auditorium. I played on the LBS soundstage during shooting of the iconic KOTATI TV series too. I decided – at six or seven years – I enjoyed going to work with him. Flash forward to September 2013. I still do. (My father, James Emmanuel Roberts, is pictured left, and I am on the right side of CAS Director Ousseina Alidou.)

We were delighted to screen at Rutgers on September 16, 2013 No More Selections! We Want Elections! our documentary on the 2005 election in Liberia which saw Ellen Johnson Sirleaf become Liberia and Africa’s first democratically elected woman President. (Some of the attendees are pictured below.) It is a record of the tremendous efforts of the Liberian masses in culling 53 presidential aspirants to two, George Weah, the international soccer icon, and Ellen Johnson Sirleaf, a veteran of the IMF, World Bank, and the U.N. You will have to see the documentary to get our take on how the Liberian people elected a president after decades of having one selected for them.

The documentary, which has been screened at AFI-Silver Theatre in Maryland, the University of Missouri, St. Louis, Missouri, the U.S. Embassy in Liberia, Cornell, Boston, and Harvard Universities, grapples with several ideas: the struggle for orderly democratic transfer of political power, the conflicts of a society whose organic development has been interrupted, demagoguery and deception as tools that corrupt the political process, and the display of wisdom, will, and eloquence of the Liberian masses concerning their nationhood.

A spirited discussion followed, highlighted by a student asking us to rate Madam Sirleaf on education. My father, who by chance happened to be the former Deputy Minister of Education for Planning and the hands-on leader of the country’s successful fundraising effort in partnership with USAID, the World Bank, OSF and others, (they raised about $200,000,000 for post-conflict education recovery), attempted an answer. It was an appropriately pointed question given the Liberian government’s recent revelation that all 25,000 high school graduates who sat for the University of Liberia’s entrance examination failed. Others asked if lessons from the documentary had affected our recent November 2011 Election, if at all. Our sequel documentary will address this matter.

As I write, the old man and one of my other brothers, Saiba, and I, have written a short film, Back Home, which we will shoot soon. Both will star as the two lead characters. But mostly we continue to collaborate with sisters, Marlene and Helene Cooper, on their gift of the house from the bestselling memoir, The House At Sugar Beach. Their vision is to see their childhood home become “the Lincoln or Kennedy Center in Liberia” to be called the Blamadon Center for the Arts at Sugar Beach, after Blamadon Theatre Workshop, my father’s theatre troupe from the 70’s. It’s symbolic and practical value as one family’s contribution to national reconciliation is powerful. A Liberian architect here in the U.S. is ready to lead the design planning. But first the sisters and their family must rescue it from a foreign “businessman” who has begun to gut it in order to turn it into a resort and is refusing to relinquish it. This too is life in Liberia, as we say back home, still.
Human Rights and Fundamental Freedoms: 20 Years After Vienna

The Center for Women’s Global Leadership hosted a daylong symposium on October 3, 2013 to discuss human rights 20 years after the U.N. World Conference on Human Rights. The event sought to engage stakeholders on challenges and opportunities for the realization of human rights in the 21st century. The aim of the symposium was to: historicize the Vienna Conference and emphasize the substantive and institutional achievements of the conference; highlight current challenges of the human rights framework; and discuss forward looking ideas for building global 21st century human rights mechanisms that effectively hold governments to account. During the daylong event, participants had the opportunity to engage in rich discussions and explore global issues in women’s rights, poverty and inequality, and human rights, democracy, and the right to development. Visit www.cwgl.rutgers.edu/vienna20 for a full selection of presentation videos. Bernedette Muthien and Atieno Ndono presented at the symposium, and wrote about their presentations, below.

Jaywalking the Freeway of Love       By Bernedette Muthien, South Africa

In 1993, the year of the germinal Vienna conference, the first President of South Africa, Nelson Mandela, affirmed that all freedoms (and hence oppressions) are interdependent. This speaks critically to intersectionality, the study of the interactions of multiple systems of oppression, and its intersections with privilege. Intersectionality influenced South Africa’s groundbreaking Constitutional equality clause, which guarantees the rights of all peoples, including on the grounds of sexual orientation and gender identity.

Intersectionality shows how categories such as gender, race, class, ability, sexuality, and other forms of identity interact in myriad ways, contributing to systematic societal inequity. Classic conceptions of oppression in society, such as racism, sexism, and homophobia interrelate, creating a web of subjugation.

Our challenges are less about labels or issues which we are still dealing with, like sexualities and genders and their intersections with multifarious oppressions and privileges which have not changed substantively over decades. Our challenge centres on the approaches taken, the imperialist or colonial gaze, how we conceptualise issues, how these lenses shape/d activisms. This includes the narrow LGBTQQI discourse, European letters completely ignorant of and sidestepping ancient same sex practices on all continents, including woman to woman marriage in Africa. Ifi Amadiume and the late Audre Lorde had a famous spat about whether these women across Africa had romantic-sexual relations, which is what Audre argued, or whether it was entirely about property relations and ensuring succession, which is Ifi’s contention. This ancient practice was almost entirely eradicated by colonial Christianity, yet it still persists, especially in rural areas, across East, Central and West Africa.

Our struggles also concern the classification, led by the global North, of the rape of lesbians, ostensibly due to their sexuality, as a hate crime. This divorces so-called “curative” or “corrective” rape from its rootedness in gender-based violence and an analysis and challenge of Patriarchy, effectively deradicalising a revolutionary moment.

This silo-fication of our discourse and struggle speaks to a weakness of the global imagination. We need to indigenise our struggles. We need to use language that is familiar to local peoples the world over, so that tyrannical patriarchal leaders cannot say our practices are un-African or un-
Russian, because they are indeed indigenous and we have been doing it since time began. With indigenous knowledge we can more effectively resist the flood of fundamentalist Christians from North America and Europe recolonizing our continents, aided by despots more interested in scapegoating marginalised communities than in addressing issues of socioeconomic justice.

We need to note that violences are structural-cultural, and due to Patriarchy, women are at the centre of this war on our bodies and minds. While we focus on choice, autonomy, desire and pleasure, we need to remember that we need socio-economic-cultural rights to be truly free.

As the founder of the Black Consciousness Movement in South Africa, brutally slain by Apartheid securocrats during the 1970s said in a speech in my Mother City of Cape Town: “The most potent weapon in the hands of the oppressor is the mind of the oppressed.” And we all know Bob Marley’s song, “none but ourselves can free our minds…” Follow Bernedette Muthien on twitter: @beremuthien. This piece was written prior to the death of Nelson Mandela. The poem below can be found at www.engender.org.za/poems/gendercide.html.

**gendercide**

By Bernedette Muthien (February 15, 2013)

*For the billion women martyrs around the world*

it took a full week
of straitjacketing generations
of genocidal femicidal trauma
for the clay dam wall to explode
and flood me in torrents
of collective grief
a poet with no words
a lifelong activist struck dumb
i choke on love for the dead
thousands of beautiful women and children a year
i puke for my incested cancerous country
and gag grappling for compassion of
perpetrators and the morally blind
in this breathtaking country
so brutally drenched in the blood
of ordinary women and children
i discover anew
that i fail to
swim
my spiritual cadaver
is dragged under by the concrete limbs
of victims perpetrators witnesses
majority blinkered burdens
too busy scrabbling for survival
to fight for justice
as i contemplate the imminent refreshment
of my childhood starvation
my hunger for food agency adventure
leads me to stare the dragon in its ambered eyes
like a mirror of my ever-present shadows
Demon! Patriarchy…
how can i love you to death…?
Towards an agenda for structural transformation and a rights-based, just, accountable and sustainable paradigm of development

By Atieno Ndomo

The post-2015 development agenda will only be meaningful if it is universal and rooted in human rights norms. To be universal is to be sustainable economically, socially and environmentally. It is equally important to stress on the principles of universality, indivisibility, interdependence and inter-related nature of all human rights. The “human right to development” also implies the full realization of the right of peoples to self-determination. Four key arguments will be advanced:

Firstly; human rights, equality and non-discrimination principles ought to underpin the development agenda. Clear normative frameworks exist and the post-2015 development framework should draw from and build upon the array of international and regional human rights instruments as well as progressive national legislation and call for their full implementation. It is notable that the outcome document of the September 2013 UN General Assembly special event on the Millennium Development Goals affirms inter alia:

“Commitment to poverty eradication and sustainable development; coherent and integrated approach to sustainable development-universal set of goals (but accounting for different national circumstances and respecting national policies and priorities); promotion of democratic governance, rule of law, peace and security, gender equality and human rights for all.”

Secondly; there is an imperative to redress the structural hindrances to real developmental progress namely, inequalities- inducing, unfavourable macro-economic policies and other orthodoxies which limit the role of the state to deliver on its core duties and responsibilities. As a
duty bearer for the right to development, the state’s ability and legitimacy is undermined by economic policies including fiscal austerity; diminished regulatory capacity and inequitable tax policies occasioned by limited policy autonomy.

In Africa, there is an increasing call for capable, developmental and democratic states to enable the transformation of economies from primary extraction, low value-added agriculture and services to value added production and greater justice in regard to the management of natural resource wealth; curb illicit financial flows; ensure universal access to essential services; and, inclusive (fair distribution of wealth) and sustainable (equitable) economic growth.

Thirdly, workable accountability and financing strategies have to be built into the post-2015 development framework. This calls for among others:

- Transforming state-citizen relationship (taxation is at the heart of this) to enhance accountability; better economic governance (accountable use of public resources); and participatory democracy;
- A paradigm shift in international partnerships, away from dependency to mutual collaboration guided by principles of equality of nations and peoples;
- Aligning financing strategies with human rights principles and climate justice goals;
- Building-in a monitoring mechanism for the post-2015 development framework;
- Robust analysis and estimation of the development agenda’s financing needs in a transparent and inclusive manner;
- Enhancing domestic resource mobilization through transformed economies driven by capable democratic and developmental states that recognize the role of taxation and tax policy as a robust instrument for equitable development;
- Re-examining the global distribution of taxing rights to tackle tax avoidance and illicit capital flight (including tax havens and secrecy jurisdictions). Even the most conservative estimates of the magnitude of illicit financial flows from developing countries suggest that the total outflows significantly exceed the amount of Official Development Assistance receipts2.

Fourthly, a global economic and political environment conducive to stability, justice, equity and mutual accountability as the basis of new forms of partnerships is needed. The “global war on terror”; rise in militancy and conquest; and, the impacts of the global financial crisis mainly due to the persistence of dogmatic neo-liberal economic policies are key obstacles.

Citizens and their organizations can make a difference and exert positive influence to define the outcome of the post 2015 development agenda negotiations by holding their governments to account over the process.

(Footnotes)

1 Article written by Atieno Ndomo for the Rutgers University Centre for African Studies Newsletter based on panel presentation during the Vienna + 20 Symposium
2 The IMF’s bilateral trade data suggest that illicit outflows from Africa totalled about US$854 billion between 1970 and 2008. Less conservative estimates (e.g. the Global Financial Integrity) put the cumulative amount closer to US$1.8 trillion.

Atieno Ndomo is passionate about social justice and equity and has applied skills gained from her professional training in Social Policy and Social Development to work towards ensuring lives of dignity, especially for the poor and marginalized sections of society. Over the past 15 years, Ndomo has conceptualized and coordinated policy and legislative advocacy and campaigning initiatives for social justice and equity at international, regional and national levels. As the UN Millennium Campaign’s Regional Coordinator for Africa, Ndomo presently supports the Millennium Campaign’s advocacy and campaigning strategies for the acceleration of efforts to achieve the Millennium Development Goals by 2015 and influencing the Post-2015 development framework. Follow her organization @mcampaign; and follow her @ANndomo
Friends of Africa

Introducing the African Ajami Library   By Lara Ayad

Although written records are rarely regarded as part of sub-Saharan Africa’s intellectual heritage, Ajami literary traditions are centuries-old and have existed in Oromo, Kiswahili, and Amharic in East Africa, as well as Mandinka, Yoruba, Hausa, and Wolof in West Africa.

The African Ajami Library (AAL) is an archival research project led by Dr. Fallou Ngom, Director of the African Languages Program at the African Studies Center, in collaboration with the West African Research Association and Boston University Library. The goal of the AAL is to digitally record and archive manuscripts from 15 collections located throughout Senegal. A majority of these manuscripts are Wolofal (Wolof Ajami) materials written by members of the Muridiyya Sufi order founded in Senegal in 1883 by Ahmadou Bamba. These beautifully written (and elaborately decorated) pages include talismanic resources, satirical poetry, biographies, historical records, therapeutic medical manuals, genealogies, and an annotated translation of the Qur’an in Wolof Ajami script.

The African Ajami Library has made its aim to ensure that these materials are no longer treated as vestiges, but, rather, as major sources of local African knowledge. And now, the African Studies Center has launched its African Ajami Library webpage in order to share the results of this exciting and groundbreaking project: www.bu.edu/africa/alp/index1/african-ajami-library-aal/. Visiting the ASC’s African Ajami Library homepage will also give you details on the research team and collection sites in Senegal, as well as the owners, scribes, and copyists of the Ajami manuscripts. To view even more archived and photographed Ajami manuscript pages, you can also visit the OpenBU Portal at: open.bu.edu/xmlui/handle/2144/1896. Lara Ayad is a Ph.D. candidate in Art History at Boston University. She is interested in modern and contemporary African art, with a focus on modern Egyptian painting and sculpture created during the interwar and Cold War periods. While she does not speak Wolof or read Ajami fluently, she studied Arabic for four years at Boston University and at the Arabic Language Institute in Cairo. She also spent a month in Senegal during a summer study abroad program with George Mason University, an experience which sparked her continued interest in Senegalese art, music, fashion, and spiritual life.

Fallou Ngom (right) and Ablaye Diakite (left) with the manuscript collection of Amdy Moustapha Seck (center) in Dakar

Serigne Bassirou Kane holding a manuscript from his collection of Ajami manuscripts in Khourou Mbacké, Senegal

Detail of a decorated manuscript page from the collection of Serigne Mbaye Diakhate Siradji in Dakar, Senegal
West African Image Lab: Dialogue on the Preservation and Promotion of Photography
By Jennifer Bajorek

A lot has happened since I last wrote for the CAS newsletter in the Spring of 2012! At the time, I was a postdoctoral fellow in the Center for Cultural Analysis, and, in addition to my book project on photography around the time of independence in Senegal and Benin, I wrote about my ongoing collaborative work with partners in Africa and beyond, with a focus on African image archives.

In early 2013, together with another scholar, Erin Haney, I founded and incorporated a non-profit organization, Resolution Photo, dedicated to photography and photography collections in Africa. Resolution designs and supports the preservation and digitization of photographic collections in Africa. Our aim is to ensure that vibrant and vitally important photographs and collections – which are increasingly endangered all across the continent – will endure for future generations. In addition to these core preservation initiatives, we are creating innovative public and community programming and new dissemination platforms, including digital platforms, with the aim of dramatically expanding access to African photographic heritage in the present.

It has been a very dynamic first year for us. Our inaugural project, the West African Image Lab, will launch in Porto-Novo, Benin, April 22-25, 2014. A pilot seminar on photographic preservation and preventive conservation, the Lab will bring 17 participants from nine African countries outside Benin together with an international team of photograph conservation professionals for four days of technical training, discussion, and strategy sessions. Eight participants from cultural institutions within Benin will also attend, bringing the total number of participants to 25. The Lab has been organized as a truly international effort, with partners in Benin, Senegal, the U.S., and France. Our host organization, l’École du Patrimoine Africain, or School of African Heritage, led by Director Fallo Baba Keïta, is a regional NGO that provides graduate and professional training in cultural heritage preservation to professionals from 26 different countries in Africa. We feel lucky to have such a fantastic partner in l’EPA, and we have worked very closely with them at all stages of the event’s planning. And we are honored to be working with distinguished photograph conservators, representing the Department of Art Conservation at the University of Delaware, Photograph Conservation at The Metropolitan Museum of Art in New York, and the Centre de Recherche sur la Conservation des Collections of the CNRS (National Science Research Center) in France. We have received generous support from private donors and corporations, and a handful of visionary foundations and public institutions, including the Goethe-Institut in Abidjan, and the Center for Research and Restoration of the Museums of France (C2RMF) in Paris.

Despite this very meaningful support, one of the biggest hurdles that we have faced in organizing the event has been finding funds to cover the cost of travel to Benin for all of the workshop participants. The number of qualified applicants to the Lab far exceeded the number of places that we could offer, and, equally importantly, we received many applications from museum and archives professionals responsible for significant collections outside the west African region, including those in Uganda, Tanzania, and Zimbabwe. The cost of travel within Africa and, above all, of cross-regional air travel, is notoriously high and often totally disproportionate to the distances that are traveled.
We have been working overtime to secure travel funding for participants coming from west African countries. Many from outside the region will most likely not be able to attend due to the high cost of air travel. Even those participants based in national institutions, who have the option to apply for financial support from their governments and home institutions, are unlikely to be able to afford the cost of travel from southern or eastern countries to Benin. (Many do not even have this option.) At the same time, the handful of grant-makers that make “mobility grants,” or that fund travel for artists, cultural producers, and other professionals, have drastically reduced their mobility funding programs in Africa. In fact, two major international grant-makers that had been making mobility grants in Africa recently discontinued their programs due to lack of funds.

This fall, we launched an emergency fund drive to reach out to individuals, in hopes of raising the remaining funds for participant travel from our American friends and colleagues. We are running a very modest crowd-funding campaign, through our fiscal sponsor, the New York Foundation for the Arts. Thanks to the generosity of dozens of individuals who have made gifts, we have successfully raised the funds to buy tickets for participants from Burkina Faso, Mali, Senegal, and Zimbabwe. The campaign is still open – donations are fully tax-deductible – and we hope that members of the CAS community will consider giving and will also spread the word: www.nyfa.org/ArtistDirectory/ShowProject/5f403dcb-8bd3-46ee-9bfe-a434900d1233.

(Please see our gallery of images at the above link.)

Given the very high demand for a second workshop, we hope soon to launch a second campaign, to raise the funds, again, for participant travel to a future workshop in eastern or southern Africa. For more information on future initiatives, please check our website www.resolutionphoto.org, look for our facebook page, or ask to be added to our mailing list by writing me directly, at jennifer@resolutionphoto.org. Thank you for your support and for joining us in taking this crucial step towards preserving our global photographic heritage.

Jennifer Bajorek is Co-founder and Co-director of Resolution Photo, and a Research Associate at the Visual Identities in Art and Design Research Centre, University of Johannesburg.

Photographer: Benoît Adjovi, Cotonou, Benin, ca. 1965-1975
I am a Liberian national (West Africa) by birth, and I usually describe myself as born Liberian and bred in America (the actual African-American). My parents brought my three sisters and I to the United States in 1969, they wanted to expand our horizons while they attended college in the United States. My father, the son of a Paramount Chief/ House of Representatives member, graduated from Morgan State in Baltimore, Maryland. He was the second African to graduate from the United States Immigration Academy. My mother graduated from North Carolina A&T (in Greensboro) with a BSN in Nursing. They returned to Liberia after getting married in Baltimore and began life together.

After receiving their education in the United States they returned to Liberia to give back to their homeland. My father was appointed Assistant Immigration Commissioner during the Tubman Presidency. My mother not only practiced her beloved nursing but taught it as well. As most Liberians of that era, they wanted their children well educated. With that goal in mind they moved us back to the United States, but it was not the last time they would return home. They took us as a family to see our native country in 1974; we stayed for a couple of months and then returned to our home in America where they resided for the remainder of their lives. I had not returned to Liberia until July of 2010, and during my absence Liberia suffered through not one, but two bloody civil wars which ripped apart the country's infrastructure.

That is when S4 Infinity was born. S4 Infinity is a Corporation of multi-interests and diverse means, mainly centered in Liberia using our acquired lands to assist in helping the people and country of Liberia in becoming economically viable. We are working to offer a slew of business services including Land Research Verification, Brokerage & Consultation, Construction, Transportation, and Guidance. We have already engaged and completed several projects, formed partnerships, and donated much-needed supplies and materials to our allies “on the ground” in Liberia. Our most notable engagement includes our Community Building Project; the goal of this project is to use the properties at our disposal to implement a system that will - with the proper support - bring about a change and improvement in the lives and living conditions of the people of Liberia. We also operate the V&L Foundation which acts as the fundraising arm of the S4 Infinity Corporation, and is a non-profit 401©(3) corporation. Visit us at www.S4Infinity.com to see our work and join our efforts.
Anthropological research on the migration of highly educated individuals such as physicians is still rare; their trajectories and challenges in migration remain vague compared to a large body of literature on the migration of unskilled workers and refugees. Whereas the quantity of the migration of health workers from Nigeria and other sub-Saharan countries has been studied in recent years, little is known about how physicians trained in sub-Saharan Africa experience their migration, on which factors they base their wish to migrate, which challenges they face and how they try to stay connected to the medical field back home. In 2013, I set out to spend five months in New York, New Jersey, and Washington to conduct fieldwork on the migration of Nigerian physicians to the U.S. – a country of preference for international medical graduates.

As they present the largest group of physicians from sub-Saharan Africa in the U.S., I focused on physicians trained in Nigeria. More than 40 of them generously shared their migration story with me. The migration of physicians from Nigeria has been going on for many decades and experienced a substantial increase during the late 1980s. To see whether reasons to migrate and migration experiences have changed, I interviewed physicians who moved to the U.S. during different decades as well as young medical graduates who are currently trying to get into a residency program in the U.S. Likewise, I interviewed both male and female physicians to see whether gender influences individual migration experiences.

For many of my interviewees, migrating to the U.S. and successfully securing a place in the U.S. healthcare system is not the “easy way out to greener pastures but rather a leap of faith,” uncertain of the outcome (to quote a young medical graduate) – especially due to changed immigration policies in the wake of 9/11 and fewer available residency spots. Practicing medicine in the U.S. is for many a way to work in their field without remorse and compromising patient safety. Highly ambitious, they embrace the possibilities offered by the medical system in the United States, which allows them to shine in their respective sub-discipline, often requiring state of the art medical technology.

Whereas many quantitative studies usually draw rather generalizing conclusions from their data, sometimes even blaming skilled migrants for leaving their country of origin, most of the physicians I interviewed feel morally committed to health care in Nigeria. On the micro-level, many are involved in helping family members and friends in Nigeria to navigate through the healthcare system back home. Diagnoses are discussed via phone, X-rays and other documents sent via e-mail, referrals to certain physicians and hospitals are advised, and the attending physician in Nigeria is contacted to discuss treatment plans.

Many Nigerian physicians in the U.S. also try to contribute to health care in Nigeria on a broader level – through membership in the Association of Nigerian Physicians in the Americas (ANPA), advocacy, medical or educational missions, telemedicine, or donations. I am currently preparing my second period of fieldwork in New York between January and June 2014. During that time, I intend to accompany a medical mission by Nigerian physicians to Nigeria. While in Nigeria, I also plan to speak with physicians who have moved back to Nigeria about the joys and challenges of relocating.

Judith Schühle is a Ph.D.candidate and research fellow at the Freie Universität Berlin, Institute of Social and Cultural Anthropology, Germany. For her project, she receives funding by the German research foundation (www.dfg.de/en). Feel free to contact her anytime: j.schuehle@fu-berlin.de. She is interested in Nigerian migration to the U.S., medical anthropology and the migration of highly skilled people, and dislikes the term “brain drain.” For more information on the project, visit www.polsoz.fuberlin.de/en/ethnologie/forschung/arbeitsstellen/medical_anthropology/forschung/african_medical_migration/index.html.
Who are these prophets, griots, and poets that are constantly scapegoated?  
By Sundjata Sekou

Do you know the music of youthful rebelling, pain, hopelessness, and joy? Here is a hint: this cultural art form transcends all boundaries, borders, and language. It captures the feeling of a neighborhood, a community, and a nation. When a young Tunisian artist name El General wanted to let then-President Zine al-Abidine Ben Ali know about the people’s dysfunction in 2010, he rapped “Mr. President... people have become like animals... We are living like dogs.”

Mr. Sekou did you write “rapped”? Yes, I wrote “rapped” because the art form that is the voice of the voiceless for youth is hip-hop. Through the art form of hip-hop, rap music speaks for the lowly. For instance, before 2005, young rappers from the banlieues (economically disadvantage areas in France aka “the hood”) rapped about an impending crisis because of the dire socioeconomic situation in these areas. These rappers’ prophetic words were shunned or totally ignored. However, in 2005, “the chicken came home to roost” and widespread rioting took place in France. So, instead of honoring and meeting with rappers to figure out how to provide “Liberté, égalité, fraternité” (liberty, equality, fraternity) for the disenfranchised, “200 politicians backed a petition by MP François Grosdidier calling for legal action against several hip hop musicians for their aggressive lyrics.”

This issue of blaming poets instead of structural inequality also occurs here in America. For example, in recent years, the media spotlight has shined brightly on youth violence in Chicago. Instead of looking at issues pertaining to unemployment, which leads to the proliferation of the drug business, that leads to the breakup of families, that ultimately causes young people to be without direction, the media focused on the music scene in Chicago. A rapper by the name of Chief Keef became a scapegoat for the violence. Instead of listening to this griot and trying to understand what is going on in this war zone renamed Chiraq, he, instead of the societal ills around him, became the source of the problem.

Another place that rap music speaks for the youth is in Cuba. According to Yanet Stable, First Secretary of the Cuban Interests Section in charge of cultural affairs based in Washington D.C., “hip hop culture and issues regarding this type of music...has delved into controversial aspects of Cuban life, such as racism and emerging economic inequalities.” So, rappers in two socialist countries and a country that practices capitalism are voicing concerns about inequality.
Therefore, since many young people are rapping about their displeasure, speaking for a forgotten part of their society, and will ultimately dictate what happens in the world, Isaac “RealEyez” Odusanya and I (he is pictured left in the red hat and I am beside him) are planning to make a documentary about the Cuban hip-hop scene. We are both graduates of Rutgers University who believe that the voice of the youth should be documented. That is why we want to travel to Cuba to document the beats, rhymes, and life of Cuban artist at the “Habana Hip-Hop Festival” in Havana, Cuba.

In this film, we will show the following:
• How hip-hop transcends language and location. We’ll take an intimate look at how the Cuban hip-hop scene operates. There is no better time to do so than at this hip-hop festival. We will also document recording music with Cuban hip-hop artists.  • How what was considered a fad (hip-hop) is now the seminal art form for youth today in all corners of the globe.  • How hip-hop gives a voice to the voiceless.  • Also, it will showcase how the corporate takeover of hip-hop has caused an MC like RealEyez to think globally instead of regionally.

Consequently, in order to make a pledge and make this film a reality, we encourage you and all hip-hop supporters to go to kickstarter.com and search for Truth Be Told’s “Habana Hip-Hop Documentary.” Thank you for your intended support. With this film we will show how hip-hop culture and rap music can enfranchise the disenfranchised! Lastly, we believe that if the current power structure listens to rappers in their countries, who are “Prophets of Rage,” it will prevent numerous calamities.

Change a Life Uganda (CALU) (www.changealifeuganda.org)
By Jean Semler, President and Co-founder

CALU, a not-for-profit, non-denominational organization, has served the Migyera and Nabbingo communities in Uganda since 2007. Initially organized to ensure orphaned and disadvantaged children in Uganda receive an education, CALU has evolved to provide programming in healthcare, clean water, sanitation, and microenterprise opportunities to include: agricultural, retail, women’s craft, and tailoring programs. Clearly to facilitate real improvement in the lives of children, other issues required attention. Daily, CALU staff work to achieve the mission, “To improve the lives of orphaned and disadvantaged children and their families through quality education, healthcare, and income generating opportunities,” thus moving future generations of Ugandans out of poverty.
The rural village of Migyera lies in the Nakasangola district in north central Uganda. Most residents raise cattle and barely survive as subsistence farmers. Nabbingo, a semi urban community, about 10 km outside of Kampala, is primarily residential with a small shopping area providing for local needs.

**Education Program**: Through educational sponsorships, students attend good primary and secondary schools and institutions of higher learning. Through sponsorships, CALU has transformed the St. Lawrence School in Migyera from a substandard rural school of 90 students and four teachers in 2007 to include almost 500 students and 20 teachers in 2014. For the last two years St. Lawrence School has ranked as the number one government school in the Nakasangola district.

**Health Care Program**: 
*Money For Medicine* funds general pediatric and adult healthcare as well as helps to staff, equip, and upgrade our medical facilities in an area where the families have been devastated by HIV/AIDS and face other health concerns including malaria, diarrhea, typhoid, and tuberculosis. CALU has addressed healthcare in the Migyera community through the creation of the St. Francis clinic, opened July 4, 2012, that serves a population of 5,000; on average, 30 patients per day.

**Water Challenges**: The desperate water situation in this semiarid area has improved with *Quarters for Water* program. CALU is constructing a project that will pump water from a well (155 meters deep) to a 50,000-litre tank located about 1.6km from St. Lawrence School. The project will provide 104,000 liters per day of clean water to the school, health center, and community.

**Self-Sufficiency**: In an area marked by poverty, CALU has developed programs to assist families in achieving their dream of economic self-sufficiency. 
*Financing for Families* gives participants an opportunity to utilize a specialized loan program that offers training, support, and follow-up after meeting the program’s specific criteria. This program allows families to borrow modest amounts to pursue micro-business ideas. 
*Cash for Crafts* teaches women how to create marketable crafts that will aid them in becoming self-sufficient and empowered.

**Partnerships**: The organization also affiliates with schools in the U.S. to provide opportunities for cross-cultural learning and communications through shared letter writing, drawings, photos, videos, internet communications, and a unique student microfinance program.

Jean graduated from the Seton Hall University School of Nursing and has a master’s degree in organizational development education from Montclair State University. She worked as a nurse in ICU, Public Health and Staff Development, and then pursued a second career with Merck & Co. Inc. Although now retired, her position as a Hospital and HIV Executive Business Manager for the Northeast provided her broad experience with the health challenges of HIV/AIDS. After visiting Uganda in September 2006, she and her husband, David Thelen, founded ChangeALife Uganda the following March. Like CALU on Facebook: on.fb.me/11xkijp. Jean can be e-mailed at: jsemler@changealifeuganda.org. Photos provided by Jean Semler.
A 40-Year African Saga Produces a New Novel: *Africa’s Embrace*  
By Mark Wentling

I was born in Wichita, Kansas in 1945, but “made” in Africa. I left Kansas in 1970 to become a Peace Corps Volunteer in Togo. This initial two-year assignment turned into a life-time career in Africa and after 43 years I find myself still in Africa doing humanitarian assistance. I have had the privilege to visit or work in all 54 African countries. During my long and enriching African séjour I have moved 63 times (if you only count where I have lived for three months or more).

I have published a number of professional articles over the years on Africa’s development predicament, but it is only now in my first book, *Africa’s Embrace*, the first in a trilogy, that I begin to tell my African story...one unlike any other that has ever been told before. I dedicate my novel to my six children, their mothers and to all women in Africa who have taught me so much about the continent.

My novel is actually a thinly-veiled autobiographical account of my initial years working and living in an African village. I try to convey a powerful, emotional story that combines magical realism with a colorful description of the practical challenges of living and working in Africa. My book introduces a cast of unforgettable characters and forces the reader to enter deep into the heart of Africa. My intent is to entertain, enrich, and educate. My fictional account is about the adventures of a young man from Kansas who travels to Africa and becomes caught up in a mystical, larger-than-life adventure. Upon his arrival, he is renamed “Bobovovi” and chosen by the spirit world to ride the “mountain moonbeam” and become “transformed” by an ancient baobab tree.

Bobovovi does his best to make his goodwill prevail, but his humanitarian work is fraught with unforeseen, unusual challenges. He moves from one surprising adventure to another. Africa changes him in unimaginable ways, and those changes are used to teach a wide variety of lessons. These lessons help the reader to better understand Africa and Africans. My book is a good read for anyone interested in Africa, as well as the cross-cultural experience and practical challenges of living on the continent. Those who are trying to help people anywhere—through work with an NGO, in the private sector, volunteer or other manner—will find this book to be an eye-opener.

Fiction fans who wish to be transported to a different time and place will be thrilled by this spellbinding story. My book is meant to be playful, dramatic, and professional. It is a serious literary work that should move readers to laughter and tears, as well as keep them guessing about what’s behind the next bend in the road.

The author was bestowed the title, *Naaba Toega*, meaning Chief Baobab in the the local Mooré language.

Mark G. Wentling spent nine years with the Peace Corps (Honduras, 1967-69; Togo, 1970-73; Peace Corps Staff, Togo, Gabon and Niger, 1973-76) before joining USAID in 1977. As a U.S. Foreign Service Officer he served in Niamy, Conakry, Lome, Mogadishu, Dar es Salaam, and Washington, D.C. before retiring from the Senior Foreign Service in 1996. Since his retirement he has worked for USAID as a Senior Advisor for the Great Lakes and Country Program Manager for Niger and Burkina Faso. He is a 1992 National War College Graduate. He has also worked in Africa for U.S. NGO’s and he is currently Country Director for PLAN in Burkina Faso. He marks 41 years since arriving in Africa in 1970. He has worked in, or visited, 53 African countries.
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