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ABOUT THE CENTER

ONE OF THE NATION'S PREMIER INSTITUTIONS FOR TEACHING AND RESEARCH ABOUT AFRICA

Founded in 1964, the Center for African Studies at UF has been continuously designated a U.S. Department of Education Title VI National Resource Center for Africa for over 30 years. It is currently one of only 10 such centers nationally, and the only Africa NRC located in a sub-tropical zone. Title VI funding to CAS supports research, teaching, outreach, and the development of international linkages in Africa.

The Center has over 100 affiliated teaching and research faculty in all of the core disciplines in the humanities and social sciences, as well as in agriculture, business, engineering, education, fine arts, natural resources and environment, journalism and mass communications, law, tourism, and natural sciences. Graduate study on African issues may be pursued in any of these fields. Center faculty maintain ties with universities across the African continent, including institutions in Botswana, Ethiopia, Ghana, Mali, Morocco, Mozambique, Namibia, Niger, Nigeria, Senegal, South Africa, Tanzania, and Uganda.

The Center's innovative and influential on-line journal, the *African Studies Quarterly*, is the first fully peer-reviewed electronic journal devoted to the field. ASQ plays an important and largely unique role in facilitating the publication of research on and from Africa, and offers invaluable professional training for UF graduate students who serve on its editorial board.

GRADUATE STUDY OF AFRICA AT UF

Graduate study with a focus on Africa can be carried out in virtually every graduate or professional program across the university. Prospective students are encouraged to consult the websites of the individual programs for admissions procedures and criteria. Students in any graduate program at UF have the option of pursuing a Graduate Certificate in African Studies. We also encourage them to consult the Center's website and to contact us when they submit their applications.

Complementing formal coursework, a regular and dynamic series of lectures, conferences and other activities open to all interested graduate students provide rich opportunities for interdisciplinary exchange and discussion about Africa. Most significantly, a number of dynamic CAS-sponsored interdisciplinary working groups organize speakers and events that bring together faculty and graduate students with shared interests, providing students with unique opportunities for research and professional development.

FROM THE DIRECTOR

BRENDA CHALFIN



Photo:

Canoeing to Nzulezo, Lake Tandana, Ghana, July 2016.

(L to R) Donald Berces, UF PhD Student, John Aggrey, University of Ghana, Brenda Chalfin.

I'm thrilled to share University of Florida's Center for African Studies 2016-17 Research Report.

As the Center's newly appointed director, it is gratifying to oversee such a dynamic group of faculty and students and an array of cutting-edge events and initiatives related to Africa. We are based in UF's College of Liberal Arts and Sciences and maintain cross-campus partnerships with the College of Journalism, College of Education, College of Design, Construction and Planning, College of the Arts, College of Agriculture and Life Sciences, and College of Public Health and Health Professions and hold deep ties to UF Libraries and Harn Museum of Art. From Architecture to Infectious Disease, Political Science to Agricultural Engineering, Global Health to Performing Arts, our programs cut across the university and involve close collaboration with Africa-based researchers and institutions.

Center for African Studies faculty and affiliates sustain active research commitments across Africa. Their work shapes scholarly and policy-debates and

on-the-ground interventions. This report showcases the depth and breadth of these research commitments. Areas of faculty expertise are wide-ranging and address the most salient issues on the continent today. Religion, politics and social movements, nutrition, climate change and food security, energy and infrastructure, conservation and ecology, migration and transnationalism, language and literacy, verbal and visual arts, early civilizations and ancient settlements. Demonstrating UF's investment in Africa-focused research and training, several new Africanist faculty have joined our ranks in the past year: Chimay Anumba, Nancy Rose Hunt, Sarah McKune, Awewura Kwara, Cheryl Palm, Pedro Sanchez, and Benjamin Soares.

Alongside faculty endeavors, the most exciting aspect of the UF African Studies program are the active research agendas of the many graduate students affiliated with CAS. Our graduate students share our faculty's passion for fieldwork. This year's report highlights a host of student-led field studies on a diverse array of topics: rural development and natural

resources, elections and political reform, youth mobilization, media and language policy, religious discourse and culture change, displacement and resettlement, sanitation and new urban landscapes. Together, these research agendas span the whole of the continent and would not be possible without our African partners, including Uganda's Makerere University, West Africa Research Center (WARC) in Senegal, Institute for African Studies in Ghana, LASDEL (Laboratoire d'Etudes et de Recherche sur les Dynamiques Sociales et le Développement Local) in Niger. Graduate students associated with CAS benefit from the Hunt and Jean Davis and Madelyn Lockhart Endowments supporting pre-dissertation field research. Our PhD students earn prestigious national grants and awards and fellowships such as Fulbright, Fulbright Hays, National Science Foundation, National Geographic, and Boren fellowships.

Our research in Africa would not be possible without resources on-campus. With a dedicated Africana Bibliographer, acquisitions funds for Africa-related materials, and vast holdings and special collections, the UF Library is a tremendous asset to the CAS program. The report includes an overview of the new photo archive documenting Dian Fossey's groundbreaking primate studies. Also featured in this report, the extensive archive of Congolese comic artist Papa Mfumu'eto is the latest addition to the collection. With spectacular holdings in African Art, a team of Africa curators and an active program of Africa-related events and exhibits, the Harn Museum of Art is another highly valued program partner. The report tells about Harn director and curators' research on new arts and artists in Ghana.

Among the greatest strengths of the African Studies community at UF are the vibrant debates and discussions that accompany our weekly events, working group sessions, and annual programs. There is the buzz of the Q&A of our Friday afternoon Baraza, the satisfaction of fully delving into an issue with experts from around the

world during our annual Carter conference, and the on-going exchanges among students, faculty, visiting scholars and practitioners in the classrooms and hallways of Grinter. CAS Working Groups supported by UF Office of Research are a foundation for knowledge building. This year's groups are Social Change and Development, Islam in Africa, Natural Resource Management, Architecture in Africa, Text/Image Studies, Migration and Mobility, African Language Documentation, and the Sahel Research Group. They too make connections across countries, regions and themes. See the write-ups of the Spring 2016 Carter Conference and a new feature on the Fall 2016 Baraza series in the research report. This year's report also highlights CAS faculty and student involvement in the African Studies Association Annual Meeting, which always provides an opportunity to reconnect with CAS alumni and Africa-based colleagues.

UF undergraduates are active participants in African Studies research endeavors. In the past year undergraduate students have accompanied faculty to Senegal through our Research Tutorial Abroad (RTA) program. Undergrads traveled to Dakar in May 2016 to study food supply chains, and in December 2016 to study cultural heritage and the diaspora community. Several more RTA are planned for Summer 2017, in Ghana, Rwanda and Guinea. In the meantime, with CAS support, UF undergraduates studying abroad in Ethiopia are capping off their Archeological Field School with laboratory analysis at the National Museum in Addis Ababa. This is all in addition to the many undergraduate study abroad opportunities in Africa offered by UF, including semester, summer and multi-week programs in Ethiopia, Kenya, Madagascar, Morocco, Senegal, South Africa, Swaziland, Tanzania, and Uganda.

African language study make-up a large part of the CAS program. Through UF's Department of Languages, Literatures, and Cultures (LLC), during the academic year we regularly offer Akan, Amharic,

Arabic, Swahili, Wolof, Yoruba, and Zulu. We also host an annual summer African Languages Initiative (AFLI). Federally funded, it provides graduate and undergraduate students from UF and numerous other universities innovative immersive instruction in six African languages. CAS also maintains a strong commitment to the Masters in Development Practice (MDP) degree, offered jointly with the Center for Latin American Studies. MDP admitted its seventh class in 2016. Rising numbers of students are involved in development efforts in Africa and/or come from the continent. We also sustain a long-standing exchange program with Tanzania's University of Dar es Salaam and host UDS scholars for extended stays each year while UF students study at Dar.

To accomplish all of this, we are pleased to acknowledge the support we receive from various sources. Most notably, CAS was again granted funding as a Title VI National Resource Center for African Studies in 2014, one of only ten in the country. This grant helps fund many of our programs and students through Foreign Language and Area Studies (FLAS) fellowships. We are also extremely grateful for the consistent support for CAS from the University of Florida's College of Liberal Arts and Sciences, Office of Research, International Center, and Office of the Provost. Numerous individual donors support our activities and help us prepare scholars and researchers who have deep understanding of and commitment to African cultures, societies, and environments. CAS maintains a broad network of alumni who extend the impact of our educational endeavors and remain a central source of support.

Please contact us if you have any questions about the Center for Africa Studies at UF or would like to share news or updates. I invite you to subscribe to our weekly news bulletins and social media accounts: ufcasbulletin@gmail.com ; Twitter [@africa_uf](https://twitter.com/africa_uf) ; Website: africa.ufl.edu; Facebook <https://www.facebook.com/UF AfricanStudies/>

Brenda Chalfin is Director of UF Center for African Studies and professor of anthropology

FACULTY REPORTS

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Learning by Doing and Experimentalist Governance with Communities and Rhino Poaching

DONNA L. COHEN

After the Millennium: Contemporary Architecture in Ethiopia

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LEARNING BY DOING AND EXPERIMENTALIST GOVERNANCE WITH COMMUNITIES AND RHINO POACHING

BRIAN CHILD



Over the past four years, Brian Child and a number of graduate students from the University of Florida have been working with the Southern African Wildlife College (SAWC) to develop field based training in community conservation in South Africa and Mozambique. In 2013, Leandra Clough from the MDP programme pioneered a community situation analysis in Mozambique using participatory mapping as well as governance and livelihood surveys. In 2014, Alexandra Sprague and Antonieta Eguren consolidated these methods using tablet computers and ODK software in the well-known Makuleke community, while Dave Pittman developed a module for civic training of youth and Jessica Mortimer tested the reliability of community environmental monitoring.

During this process, we have partnered with a private reserve in Mozambique (Sabie Game Reserve) and the neighbouring Mangalana community to provide a pilot training site for community governance. Following Leandra's description of the community and its challenges, we worked with and trained trainers (i.e. the new SAWC CBNRM team) to organize the community into five villages. These villages all received money from trophy hunting on Sabie Game ranch, and we are designing systems for the participatory and

transparent governance and use of these benefits.

In a partnership with WWF-South Africa, and with funds from the UK government, we have been able to employ and train twenty young men and women as "community police". We are using this experience to develop management systems for the community to monitor and protect its wildlife and trees, livestock and water sources. With destitution and hunger prevalent in

this post-conflict community, we are also encouraging the community police to check up on at-risk households on a regular basis. Obviously, we are monitoring the impacts of benefits, participation, governance, policing and so on, as we use this experiential learning process to develop a series of courses that the SAWC team can use to train the many park managers that pass through their classrooms each year. This last year saw a terrible drought in southern Africa, which placed the people of Mangalana under severe stress. With the help of WWF and the UK government, we implemented a food-for-conservation programme in which people cleared firebreaks and built cattle kraals to protect against lions in exchange for food packs. Many of these people are surviving by making and selling charcoal, but we still need to address this problem.

Our data shows that the majority of people in the five villages like the new programme, trust their leaders with money, have benefitted from this money, have a positive attitude towards their community police and a much improving appreciation of wildlife. It is intriguing that over 90% of the people we surveyed do not like rhino poaching, given that the area was a major conduit for the poaching of rhino in the nearby Kruger National Park. In 2013, over 600 rhinos were poached in Kruger, with over 80% of the incursions being from

Mozambique including his area. In 2015, some 12 rhinos were poached in Sabie Game Park, and the horns of another 12 or so transited through the area, with traders arriving in pickup trucks with bags of money to collect them. However, in 2016, only three rhino have been lost, and since June there has only been one rhino incident, which was a group of poachers exiting Kruger through the community. In other words, the amount of rhino poaching in the area has declined dramatically.

There is never one silver bullet to such successes. Much credit goes to the determination of the private sector wildlife managers on Sabie Game Park, and the boots-on-the ground and air cover provided by an international NGO. However, there is also no doubt that the community is playing a significant role in reducing rhino poaching because of benefits and improving relationships with the private game ranch. We are rapidly learning that the perception that local people are the perpetrators of rhino poaching is false. Our surveys indicate that local people do not like rhino poachers. Certainly, mothers do not like their sons being criminalized, locked into alcohol or drugs, or shot by game rangers. However, the rhino poaching gangs are well-organized and, like criminal gangs in many inner cities, are powerful and disruptive. Boots and guns are unlikely to stop illegal wildlife trade. Our experience suggests that providing members of the local community with security and alternative livelihood options might be more effective and less prone to human rights abuses.

These are fascinating questions that can only be answered by tracking this experiment in local empowerment and governance. Fortunately, funding will allow three members of the SAWC/WWF training to begin to address these by taking up Masters programmes through Stellenbosch University.

Brian Child is associate professor of Geography.

AFTER THE MILLENNIUM: CONTEMPORARY ARCHITECTURE IN ETHIOPIA

DONNA L. COHEN



As a follow-up the 2015 Carter Conference “Schools of Architecture Africa: Connecting Disciplines in Design and Development,” the Architecture|Africa Working Group hosted five leading Ethiopian Architects for two days of formal and informal meetings with students, faculty, and the general public. The Ethiopian guests presented their work in an exhibition “After the Millennium: Contemporary Architecture in Ethiopia” in the College of Design Construction and Planning Teaching Gallery. The exhibition, curated by David Rifkind (FIU), Dawit Benti (EiABC), and Jürgen Strohmayer (EiABC), and was held simultaneously at the Miami Center for Architecture and Design and at the Goethe Institute in Addis Ababa, Ethiopia.

All of the visiting architects had recent work included in the exhibit, which presented 26 projects built in Ethiopia since 2000. Representing the work of 19 individual practitioners and firms, the exhibition offered a detailed panorama of innovation in the metropolitan built environment of modern Ethiopia. The first two decades

of the century have witnessed enormous economic growth in Ethiopia, with major transportation and energy projects accompanying the rapid expansion of the country’s cities. The projects exhibited represent a broad range of clients and users, and include important works built under the patronage of the national and regional governments, foreign diplomatic missions, the African Union, universities, commercial concerns, and arts institutions.

Architects Zeleke Belay, Yoseph Bereded, Addis Mebratu, and artist, curator and author Meskerem Assegued discussed how their work is driving change in the Horn of Africa. The panel discussion “Ethiopia Now,” moderated by Architect Dawit Benti and Donna Cohen, was crowded to standing room only. Each architect discussed their training, experience, and approach to public and private space, and building philosophy. The audience appreciated the spatial and programmatic expressions of contemporary urbanism detailed in the individual presentations, and asked pointed questions about the role of architecture in the current political climate. The extreme pressure of rapid additions and subtractions to the historic fabric of Addis

Ababa was palpable.

In addition to the public presentations, the architects worked with my senior architecture undergraduate students on a comparative study of rapid urbanization in Addis Ababa and Manhattan. The study of seemingly incomparable places yielded a surprising and fruitful set of analogous physical and social situations.

The visit was made possible by David Rifkind of Florida International University and was Sponsored by: UF Center for African Studies (CAS), UF School of Architecture(SOA) Ethiopian Institute of Architecture Building and Construction (EIABC), Florida International University (FIU), Miami Center for Architecture and Design (MCAD).

Donna Cohen is associate professor in the School of Architecture and coordinator of the Africa Architecture working group.

LOW-COST ULTRASOUND TRAINING TOOLS AND STRENGTHENING EMERGENCY MEDICINE SPECIALTY SOCIETIES IN AFRICA

ELIZABETH DEVOS

In his book, “Anyone, Anything, Anytime: A History of Emergency Medicine,” Brian Zink describes the evolution of the essential specialty of emergency medicine in the United States of America, which allows immediate access to care provided by specialists to all patients for acute illness and injury whenever they arrive at a hospital. While the specialty began to develop as we know it in the US in the 1960s, it remains in its infancy in Africa and many other parts of the world. Without access to dedicated emergency care available at all hours, those who are suddenly short of breath, having strokes or heart attacks, or suffering injuries from road traffic collisions all risk delays in essential stabilization and treatment. This year, with the support of the Center for African Studies, I was able to attend the International Congress on Emergency Medicine in Cape Town, South Africa. At ICEM, as a representative of the International Federation for Emergency Medicine’s Specialty Implementation Committee, I was honored to lead a session presenting our Task Force’s manuscript, “How to Start and Implement a National Emergency Medicine Specialty Organisation.” Previously published in the *African Journal of Emergency Medicine*, the manuscript describes considerations for fledgling organizations to operationalize a specific group of practitioners working to provide consistent emergency care. This promotes specifically trained physicians, nurses and medics to be ready for these patients in emergency centers rather than relying on the most junior trainees and general practitioners to attend to these ill and injured. Now, in more and more places, emergency care practitioners may join together for mutual support, political lobbying and advancement of patient care and educational goals. The session inspired dialogue amongst physicians, nurses and paramedics in countries that have recently successfully launched such societies and

those considering such a project.

Also at ICEM, I had the opportunity to present, “Agar Ultrasound Phantoms for Low-Cost Training Without Refrigeration.” In the summer of 2015, Matthew Earle, a UF medical student, set out to find a better model to allow trainees in low-income countries to practice placing IV lines and large central venous catheters using ultrasound guidance. One low-cost model involves making models from gelatin, however, in sub-Saharan African climates, often these models melt



at room temperature after minimal use. Mr. Earle’s research led to a new model utilizing easily accessible components, which can be reused, and both assembled and stored without refrigeration. This allows improved patient safety by allowing training on affordable and realistic simulation models. The accompanying manuscript was also published earlier this year in the *African Journal of Emergency Medicine*. Presenting at the conference allowed us to network with faculty and residents in several low-resource training programs

worldwide and facilitated discussion about other low-cost teaching and clinical materials for ultrasound training.

Finally, I remain tied to the pioneers of emergency medicine in Rwanda. In 2014, I served as the full-time Technical Director for the sidHARTE Rwanda program, teaching district hospital staff foundations of emergency care and serving as a faculty member in the nation’s first emergency medicine residency program at the national referral hospital in Kigali. In 2014, Rwanda had the first meetings of the Rwanda Emergency Care Association (RECA). In August 2016, I was invited to lecture on “Models of Training in Emergency Care,” at the first RECA national congress and was honored with an award for “Outstanding Support to the Development of the Rwanda Emergency Care Association.” We look forward to ongoing opportunities to collaborate and to provide mutual support for educational program development.

Dr. Elizabeth DeVos is the director of Global Health Education Programs for the University of Florida College of Medicine and an associate professor in Emergency Medicine at UF College of Medicine-Jacksonville where she is medical director of International Emergency Medicine Education. The Medical Student Research Program funded medical student project development. Departmental and CAS funding allowed travel to the ICEM congress.

STATE MANAGEMENT OF THE ISLAMIC SPHERE IN KENYA AND UGANDA

SEBASTIAN ELISCHER

During the summer of 2016 I conducted two lengthy periods of field research in Kenya and Uganda. The research goal was to analyze how these two East African states interact with their Muslim populations. In both countries Islam is the minority religion. I was particularly interested in how various post-independent governments have engaged with the Salafi and other fundamentalist Muslim communities between independence and today. UF financed my research through the Humanities Scholarship Enhancement Grant. The two research stays were part of a larger comparative project on the relationship between weak states and Islam in Francophone and Anglophone Africa. During my stays in Kenya and Uganda I conducted archival research and semi-structured interviews with high-ranking state administrators, political party officials, local academics and Muslim clerics from different theological backgrounds. In both countries fundamentalist Muslim groups have resorted to violence against the state and fellow Muslims. However, the manner in which the two states have engaged with their respective Islamic spheres differs significantly.

In Kenya the state historically has been a major source of radicalization and politicization of Islam. All post-independent governments failed to establish a meaningful institutional exchange mechanisms with the Muslim community. While some Muslim administrators enjoyed half-hearted state recognition as the official representatives of Islam, large sections of the Muslim community were never consulted on important social and economic matters. The failure of the Kenyan state to engage with the Muslim community in an all-inclusive manner led to the emergence of political Islam. The absence of state involvement in the religious sphere facilitated the rise of external and radicalized Muslim clerics. The state reacted to the emergence of political

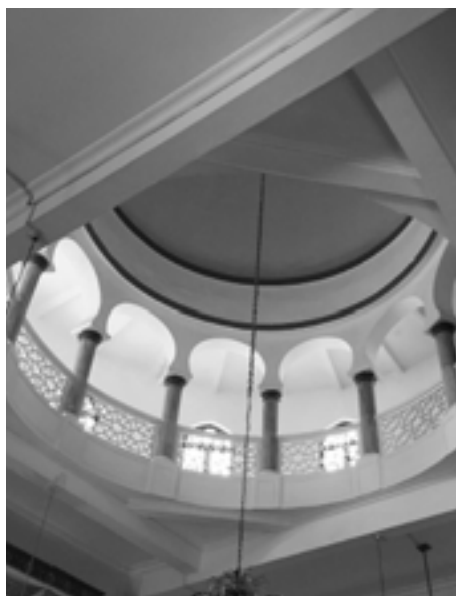
Islam with indiscriminate violence and the political marginalization of Muslims. This in turn provoked further radicalization. The Salafi community is particularly affected by these developments. On the one hand the current Kenyan government labels the community as a whole as security challenge. On the other hand peaceful Salafi clerics have become the main victims of radicalized members of their own community.

In Uganda the state has sought closer relations with the Muslim community. Although the involvement of the state in religious affairs was largely driven by the state's desire to exercise societal control, various governments regularly consulted with all representatives the Muslim community. The Ugandan state distinguished between the Muslim community as a whole and a small radicalized minority, which emerged in the early 1990s. The first response of the Ugandan state to radicalization was a nationwide amnesty program in which radicalized ("jihadi") elements could participate. The state only applied violence to those elements, which refused to participate in the amnesty program and which previously had applied violence



against the state. Interestingly the differences approaches that the Kenyan and the Uganda states pursue vis-à-vis their Islamic sphere can both be found across the Muslim-dominated Sahel. This indicates that states engage with the Islamic sphere independently of whether Islam is the minority or the majority religion.

Sebastian Elischer is assistant professor of political science.



MADNESS AND NEW METHODS IN THE AFRICAN (MEDICAL) HUMANITIES

NANCY ROSE HUNT

It was a great pleasure to join the University of Florida, its Department of History and especially its Center for African Studies this Fall. I have a profound sense of enriched intellectual space and a community within which to try out new things and complete some projects. Since my arrival, I have been busy exploring how I might help consolidate a network of UFL-based researchers in the medical, religious, textual, and visual humanities. While my own contributions may be related to the sequential arts in Kinshasa, this comic archive of an unusual vernacular street artist, Papa Mfumu'eto "le Premier," opens up questions of sorcery idioms, religious imaginations, text-image relations, and the autobiographical.

I am also completing a compact text for Oxford University Press that will be the first global history of health and medicine that privileges a focus on harm (rather than disease); it will also be the first to make African history a central strand. I am also gearing up to complete research for a cross-empire history of madness and psychiatry in Africa. This book will not aim for systematic comparison (if it did it would be impossible to finish), but it will ask what made colonial experiences under Belgian, British, French, Italian, Portuguese, and South African rule distinct from the interwar years on, and how do objective and figurative madness and the psychiatric sciences help us see living under these regimes in a new light. In many ways, it will be an experiment in examining archival form: again textual-visual relations will come into the analysis as will attention to the other senses. This Fall, I entered into the British colonial archives for the first time in search of materials. I have already tackled the French and some of the Belgian archives. In the coming academic year, I will begin to tackle Italian and Portuguese sources. It is important to realize African history is usually taught in terms of



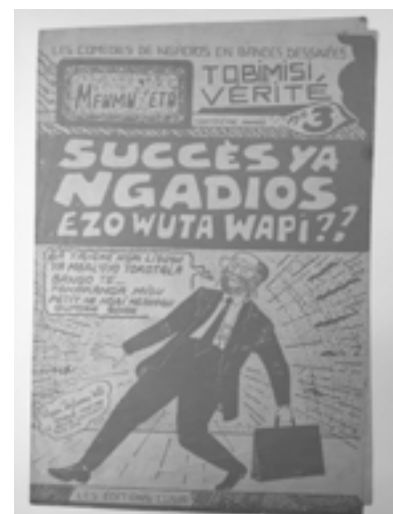
British-French contrasts. Once in a while Belgian colonial rule is added to the mix. Portuguese and Italian Africa tend to get treated in isolation, and South Africa is not always even treated as a colonizing power. My book will be unusual, therefore, in thinking by counterpoint across the continent and back into diverse metropolises.

In treating madness in relation to idioms of racialization and distress, more than through carceral sites (asylums), it will seek out the strange and absurd, as much as the manic, the agitated, and the distraught. So far I have learned that among important issues that produced a documentary remains about madness or mental pathology in colonial archives were matters of who was going to pay for the care of a patient, white or black, as well as how to relocate them from initial site of being chained, confined, diagnosed, or calmed to a place deemed more appropriate for containment or care. One task will be to render this material interesting—but there are some fascinating, revealing stories already. Another challenge will be find sources that enable showing how Africans were organizing what we may call mental health care, though in many cases went with spirit possession, drums of affliction, or less salutary methods borne of vexation.

For a few years now, I have been introducing historical and literary materials

about madness into my undergraduate classes in medical anthropology and history. While Wulf Sachs' *Black Hamlet* is a splendid source from which I learn each time I reread it with students, this year I have assigned Wole Soyinka's *Madmen and Specialists* to a wonderfully engaged group of UF students. The complex metaphorical plot of this play, set and written at the time of the Biafran civil war, takes place in the surgical clinic of a doctor who did unsavory things as an army intelligence officer and finds himself guarding his "mad," cannibal-like father from four eccentric beggar-cripples wounded at war. Two earth mothers with a store of medicinal herbs also suggest the vernacular. In many ways, Papa Mfumu'eto's many comic zines also have helped me in understanding idioms of madness in Africa: his text-image idioms are often closer to folly though the folly can go toxic and harmful, producing outlandish bodily distortions. While they speak to rustic-turned-urbane religious imaginations active in the Lower Congo region since at least the 18th century, they are helping me envisage the kinds of vernacular counterparts I will need to make my wider history of congruent and incongruent notions and spaces work.

Nancy Rose Hunt is professor of history.



REGULATORY SYSTEMS IN FRAGILE OR CONFLICT-AFFECTED STATES

MARK JAMISON



Fragile and conflict affected states, including many in Africa, face unique challenges developing their infrastructure once a peace has been achieved. Often overlooked is the development of a legal framework and regulatory system that enables the development of sustainable water, energy, and telecommunications systems. Regulatory systems are heavily dependent on the legal and political context in which they operate and there is not a single “best practice” regulatory solution that is suitable for all contexts.

Recognizing this, the Public Utility Research Center (PURC) at the University of Florida partnered with the Public-Private Infrastructure Advisory Facility (PPIAF) at the World Bank to embark on a new initiative called “Launching or Revitalizing Regulatory Systems” since early 2015. This PPIAF-led initiative aims to support the development of sustainable regulatory systems and improve the delivery of infrastructure services by building regulators’ capacity to design and implement regulatory functions. The program has a particular focus on

low-income, fragile and conflict-affected countries, as well as other countries with under-developed regulatory systems.

The project aimed to expand the content of the Body of Knowledge on Infrastructure Regulation (BoKIR), a comprehensive online resource for utility regulatory professionals, policy makers, and academics. The expansion includes an overview of how regulatory systems can be built in fragile situations, self-diagnostic tools, a literature review, FAQs, and an annotated reading list. Attendees of the bi-annual PURC/World Bank International Training Program on Utility Regulation and Strategy and other PURC training programs chose topics for the FAQs, which included discussion on dealing with political interference, stakeholder engagement, key performance indicators, and pricing.

The online self-assessment tool and maturity taxonomy identify economic, political and regulatory characteristics of regulatory systems in various stages of development. The self-assessment tool, composed of 30 multiple choice questions, intends to help users identify their current state of infrastructure performance and regulatory functions. With its results, users can identify the characteristics of their current state and find additional resources on the maturity taxonomy which helps them classify their maturity level.

PURC faculty served as the primary content experts for this project. They conducted a comprehensive literature review in collaboration with the PPIAF staff and an international advisory group, and made presentations to the World Bank.

The project is currently nearing completion and a dedicated portal has been created on the BoKIR site to help users navigate through the newly added materials. The BoKIR site contains summaries of regulatory literature, tutorials, and more than 500 downloadable references for regulatory reform and performance

improvements in infrastructure industries. The online glossary has been translated from English into 10 different languages including French, Russian, Portuguese, Chinese and Arabic.

Mark Jamison is director of the Public Utility Research Center (PURC).

WOMEN IN ZAMBIA'S ELECTION: FIGHTING FOR PARLIAMENTARY REPRESENTATION

AGNES LESLIE

I spent the summer as a Fulbright scholar in Zambia observing the campaign and general elections, which took place on August 11. The presidential contest was between the two major parties: Patriotic Front (PF) led by incumbent, Edgar Lungu and the United Party for National Development (UPND) headed by Hakainde Ichilema. There was much excitement in the country manifested by campaign songs, slogans, colorful political party promotion materials including clothing, t-shirts, scarves, umbrellas and even cars bearing the portraits and names of candidates. T-shirts and colorful clothing materials were handed out freely to supporters. The streets bore huge billboard advertisements and pictures of candidates. Television commercials churned out political songs, some of which quickly became household songs! Indeed campaign spending reached unbelievable amounts in a modest economy. It was an interesting time to be in the country.

The focus of my research was on women and their race to become members of parliament. This was my second year studying the role of women in parliament and the challenges they face in being elected. This summer, I interviewed female parliamentary candidates in Lusaka district. The general outcome of the

election reflected low numbers of women. Since Zambia does not have a quota system as other countries the number of women in parliament has remained low. The encouraging news is that the vice-president, Inonge Wina, a woman, has been retained. Also, there was a woman running for president, Edith Nawakwi. She heads the fourth party and this was her second time standing as a presidential candidate. Unfortunately the number of women in the Zambian parliament did not increase following the election. 106 women contested the parliamentary elections and 26 won seats, representing a 0.7 percent increase. Overall, women make up 17 percent of the parliamentarians or 26 out of 156. This is a low figure considering that African countries have been campaigning for 50-50 gender representation and some have at least 30 percent.

In the absence of a quota system, women's numbers remain static. The factors contributing to the low number of women elected to parliament in Zambia include the high cost of running a campaign, negative attitudes against women, low education levels, electoral violence and poor media coverage. Also, women did not take advantage of the media the way men did, although the more educated women effectively used social media to their

advantage. The women who did succeed were well educated beyond high school and were adopted by the main parties, which provided money to their candidates. Candidates belonging to smaller political parties or independents faced major financial and promotional changes. As a result most of the women elected belonged to the ruling party, PF. Most of the women's platforms seemed to be similar, promising to provide development, skills for women and employment for the youths. However, when they were adopted by their political party their platforms were merged with the party's general platform.

Some factors leading to the success of the candidates include political party adoption, status of the party, experience of the candidates – incumbents fared better - financial resources, candidate's educational level, and the ability to utilize the media, including social media. Female candidates were assisted and coached by the Women's Lobby Group.

I also led a workshop for women in politics. Among the women I interviewed was Ms. Annie Chinyanta (pictured in electoral gear). The group picture shows women who participated in the election in various capacities, and belonging to different political parties.

Agnes Ngoma Leslie is a senior lecturer and outreach director at CAS. Her research was funded by a Fulbright Award.



IMPROVING NUTRITION OF CHILDREN IN THE WEST AFRICAN SAHEL: PRODUCTION AND CONSUMPTION OF ANIMAL SOURCE FOODS

SARAH L. MCKUNE

Recent studies of nutrition among children under-five, and particularly children under two years of age, underscore the significant role that animal source foods play in long term development and growth of children. The Sahel is inhabited by populations across the livelihood spectrum – from urban populations, to agriculturalists, to agro-pastoralists, to pastoral nomads – whose food and nutritional security is highly variable and nuanced. Rates of malnutrition in the Sahel, as indicated by stunting and wasting, are among the highest in the world. Links between agriculture and nutrition, long neglected, are progressing, and researchers are investigating how to ensure the translation of increased production in the livestock sector to an increased consumption of nutrient rich foods. Livelihoods have historically served as strong predictors of dietary patterns, particularly regarding milk among livestock

holding communities and meat among urban populations. But with increased sedentarization of pastoralists, increased urbanization of rural populations, and increased globalization, food security, dietary diversity, and nutrition patterns are shifting.

As part of the USAID funded Livestock System Innovation Lab (LSIL), Dr. McKune is working with partners in Niger and Burkina Faso to better understand how and by what mechanisms increased production and consumption of animal source food can most effectively improve nutrition within the given context. The UF LSIL team hosted Innovation Platform meetings in Burkina Faso and Niger during June and October of 2016, and priorities identified during these stakeholder meetings will be funded through a competitive process during late 2016/early 2017. Dr. McKune is leading the human nutrition research for LSIL, examining three specific pathways to improved nutrition - income generation,



women's empowerment, and increased food production – and how they interact in various contexts.

While the LSIL is working in other African as well as south Asian countries, the focus in the Sahel is slightly different. Neither Burkina Faso nor Niger is designated as a Feed the Future country by USAID, rather the focus is on resilience. USAID's Resilience in the Sahel Enhanced (RISE) program focuses on addressing the root causes of persistent vulnerability, and the UF LSIL's work in Burkina Faso and Niger hope to contribute to that effort and reduce malnutrition in children under two years of age.

Sarah McKune is clinical assistant professor of epidemiology.



EVERYDAY AJAMI WRITING PRACTICES IN SENEGAL

FIONA MCLAUGHLIN

In many parts of Muslim Africa people make use of the Arabic script to write their own languages, although this type of literacy rarely gets counted in official statistics on literacy for the continent. Researchers in a variety of disciplines including history, religion and linguistics have started to pay attention to the vast body of *ajami* writing, as the practice of writing languages other than Arabic in the Arabic script is known, and studies focusing on erudite – and often religious – texts in African languages are starting to be translated and annotated. While these texts provide a glimpse into a unique intellectual tradition, I am more interested in the everyday, non-elite literacy practices which Senegalese speakers of Wolof, Pulaar and Seereer are engaged in. I am interested in the resources they bring to accomplish their everyday reading and writing needs, whether it be keeping shop records or jotting down measurements at the tailor's, and I am interested in how they acquire those resources and how they put them to use, and how such practices change over time.

Although I have been documenting *ajami* script in Senegal for some time, I have recently focused on trying to understand the religious milieu that gave rise to *ajami* writing in Wolof and Pulaar, namely the Qur'anic school or *daara* as it is known in Wolof, Senegal's most widely spoken language. The main purpose of the Qur'anic school has been to teach students how to recite, read, and write the Qur'an in Arabic, but as scholars such as Louis Brenner and Murray Last have documented, a local language is often used as a language of religious explanation. I suspected that writing and even formal instruction in *ajami* also went on in Qur'anic schools run by Wolof and Pulaar-speaking marabouts (religious leaders and teachers), otherwise how could we

account for the conventional way in which it is written, especially in the adaptation of the Arabic alphabet for sounds in those languages that do not exist in Arabic?

In interviewing people about their acquisition of *ajami* I first encountered a vast metalinguistic vocabulary to describe the Arabic language in both Pulaar and Wolof: every Arabic letter in every one of its forms, for example, has a unique name in Pulaar and Wolof. I then learned that advanced Qur'anic school students not only copied devotional religious poetry written by Senegalese Sufi scholars in Arabic, they also copied such poetry in Pulaar or Wolof,



thereby learning the conventions of *ajami* writing for that language. In addition, the Hizbut Tarqiyya, a religious organization affiliated with the Mouride Sufi order, has a curriculum that emphasizes literacy in *wolofal*, as *ajami* Wolof is called, and frequently transcribes religious recordings in *wolofal*, thus all students who have studied in their schools have a good knowledge of the writing system.

I continued my documentation of *ajami* writing, particularly in the urban context of Dakar, in order to explore the extent to which it is a literacy practice in

the capital, far from the religious centers of Touba, Tivaouane and Kaolack. The robustness of the writing practice is illustrated in the fact that urban Wolof, a variety that borrows a great deal of vocabulary from French, is also frequently written in *ajami*, combining a writing system whose origins are to be found in the history of Islam in Senegal with a way of speaking that comes from the longstanding contact between Wolof and French in Senegal's coastal cities over the course of three hundred years. This research on *ajami* will be published as a chapter entitled "Ajami writing practices in Atlantic-speaking Africa" in the forthcoming *Oxford Handbook of the World's Languages: Atlantic*.

Fiona McLaughlin is an associate professor of Linguistics and African Languages and chair of the Department of Linguistics. She works on the sociolinguistics of language contact in the urban Sahel.

HUNTING FOR SUSTAINABILITY IN AFRICAN RAINFORESTS: BUSHMEAT AND HUNTER-GATHERERS

ANDREW NOSS



Building on my dissertation field research in the Central African Republic, recently I have collaborated with researchers working across central African rainforests to compile and publish information on bushmeat and hunting. These researchers represent an array of institutions including CENAREST (Gabon), University of Buea (Cameroon), Imo State University (Nigeria), University of Pretoria (South Africa), CIFOR, TRAFFIC, UNEP, AWF, WCS, WWF, ZSL, FFI, Duke, JMU, Manchester Metropolitan University, Oxford, and other European and Japanese Universities.

The West and Central African Bushmeat database (www.offtake.org) was created in 2015 (Taylor et al. 2015) with the aim of synthesizing all quantitative bushmeat studies in the region (275 sites across 11 countries, spanning three decades of research), and providing a resource for analyzing trends in bushmeat harvest, consumption and trade at the national and regional level. In order to track changes in hunting consumption or offtakes over time, a more systematically-selected and

regularly-monitored set of sites would be desirable, spanning a range of current depletion levels and contextual socio-economic circumstances in both regions. Bushmeat researchers and policymakers should develop indicators that are robust and practical to collect for measuring bushmeat use and sustainability in order to inform national and regional policy on bushmeat hunting. Unsustainable hunting threatens both biodiversity and local livelihoods.

Two other compilation efforts focus on hunter-gatherers in Congo basin forests. Although numerous alternative terms to “Pygmy” have been used to refer to the rainforest hunter-gatherers of the Congo Basin, none have been agreed upon by academics or the people themselves to replace it. Pygmy groups consider themselves, and are judged by their farming neighbours, as the aboriginal people of the Central African forests. They identify closely with the forest, and depend to varying degrees on hunting and gathering wild products from the rainforest ecosystem. Recent legislation in some countries has recognized the rights of “autochthones” (indigenous or first peoples). However, despite such provisions under law, in all countries where Pygmies are found, they are increasingly marginalized, and threatened by disease, displacement, forced sedentarization, and deforestation (Olivero et al. 2016).

The first effort compared data on game harvests from 60 Pygmy and non-Pygmy settlements in the Congo Basin forests, finding that the non-Pygmy population may be responsible for 27 times more animals harvested than the Pygmy population. Non-Pygmy hunters take a wider range of species, twice as many animals per square kilometer, a larger proportion of species with low population growth rates, and sell more bushmeat for profit. The intense competition that may arise from the more widespread commercial hunting

by non-Pygmies is a far more important constraint and source of conflict than are protected areas (which may restrict use rights) for Pygmies (Fa et al 2016).

The second effort compiled locational data and population sizes for 654 Pygmy camps and settlements across five countries. In spatial distribution models, highly favorable areas for Pygmies were significantly explained by presence of tropical forests, and by lower human pressure variables. We estimate a total Pygmy population of around 920,000 Pygmies (over 60% in DRC) within favorable forest areas in Central Africa. Fragmentation of the existing Pygmy populations, alongside pressure from extractive industries and sometimes conflict with conservation areas, endanger their future. There is an urgent need to inform policies that can mitigate against future external threats to these indigenous peoples’ culture and lifestyles (Olivero et al. 2016).

Andrew Noss is coordinator of the Masters in Sustainable Development Program.



RESEARCH ON RELIGION IN THE HORN OF AFRICA

TERJE ØSTEBØ



My assignment as director of the Center for Global Islamic Studies have also this year limited my research efforts. I have, however, been able to work on a few projects. One of these has been a continuation of a study of local representation of the Muslim Brotherhood in Ethiopia. While the movement has no concrete and formal presence in the country, it is present through individuals and groups of individuals attracted to the Muslim Brotherhood's ideas. This research has been carried out through my engagement in the International Law and Policy Institute (Oslo, Norway), and funded by Norwegian Peacebuilding Resource Centre. In addition to a report and a brief – posted online – the project has resulted in one peer-reviewed article published in *Sociology of Islam*, and an additional one under review in the *Journal of Modern African Studies*. I was also able to finalize a study of African Salafism and the editing of a special-issue of *Islamic Africa* on this topic. I have also finalized two book chapters for the edited volumes *The Ethiopian Developmental State* (Dereje Feyissa

and Kjetil Tronvoll eds.) and *Ethiopia - The Rise of a Regional Hegemony* (Fantu Cheru, Dereje Feyissa, Goitom Gebreluel, and Kjetil Tronvoll eds.) – both forthcoming in 2017. I have also been able to carve out some time to continue working on a more long-term project about religion and ethnicity in the Horn of Africa, aimed to result in a monograph. The case in point for this project is an armed insurgency against the Ethiopian state taking place in the southeastern part of country in 1960s-70s, and here I aim to forward some new conceptual suggestions on how to understand the formation, maintenance, and power of such identities. I also embarked on a new research project last year, studying the rights of women in relation to sharia courts in Ethiopia. I spent one month doing fieldwork on this project during the summer of 2015, and the output has been a case-study report, and a broader analytical role of women's rights and sharia courts – currently being finalized. This research is part of a larger project looking at women's rights in Ethiopia judiciary systems, undertaken as part of my engagement with the International Law

and Policy Institute, and funded by the Royal Norwegian Embassy in Addis Ababa. I have also been active disseminating my research, presenting my work at various academic conferences, as well as giving briefing and policy-advising for the U.S. and foreign government institutions

Terje Østebø is the director for the Center for Global Islamic Studies, and an associate professor at the Center for African Studies and the Department of Religion. His research/teaching is devoted to Islam in Africa, with a particular focus on East Africa/Horn of Africa.

DIAN FOSSEY'S RESEARCH WITH RWANDA'S MOUNTAIN GORILLAS

DANIEL REBOUSSIN

Rare and unique African Studies materials in the Smathers Library Grand Reading Room invite genuine connections with historical events that are unlikely with secondary sources. With information increasingly “born digital” (or digitized and migrated online), rare book and manuscript collections have taken a more nostalgic place in popular culture. Fictional protagonists are often featured penetrating dark alcoves draped with cobwebs, questing for arcane knowledge in dusty tomes. While I enjoy the drama of *Buffy*, *Harry Potter*, and *The Librarian*, for me the thrill of research with primary sources is in encounters with unique, authentic objects that can raise goose bumps with no need for dramatic staging. More significantly, primary sources provide a chance to discover unrecognized facts or offer new perspectives on stories we thought we knew well.

Over the past 10 years, primary source acquisitions for the African Studies Collection have created a significant cluster of manuscripts centered on 20th century



African wildlife conservation, with a distinctive focus on the history of community management approaches. Newest among these is the Bob Campbell Papers—a donation including 18,500 photographs relating to African wildlife of all kinds—which has been my focus at the George A. Smathers Libraries for the past 18 months. Campbell is among the best-known wildlife photographers in Africa and in 1968 he became a key member of Dian Fossey's team studying mountain gorillas at the Karisoke Research Center, located within Rwanda's Volcanoes National Park.

Campbell's task of photographing furtive, jet-black gorillas in dense foliage was practically impossible given the low sensitivity of color film available at the time. To capture publishable pictures, he had to gain Fossey's trust before convincing Fossey to approach her powerful, but generally shy, 400+ pound subjects more closely. Their innovative methods eventually resulted in the first documented, peaceful contact between a human and a gorilla: in January, 1970 the adult male Peanuts reached out and touched Fossey's hand. National Geographic featured Campbell's images of Dian and Peanuts as the cover

story. The original slides from those first moments of contact literally raised goose-bumps for me when I first saw them. More important for UF's academic programs in conservation, however, are many lower profile shots documenting Fossey's early, idiosyncratic efforts to implement her concept of “active conservation.” Rounding out the collection are images of agricultural encroachment on park areas; natural tree, plant, and animal species present on the research site; and scenes of everyday life while conducting research in the Virunga Mountains, including work with Rwandan staff and local residents, provisioning the camp, and training student assistants.

The Bob Campbell Papers are currently open for research onsite at the Department of Special and Area Studies Collections in Smathers Library. The materials are fully processed, with a finding guide available. A selection of nearly 1,500 images from Campbell's slides also have been digitized with support from the Center's Title VI grant. These open access files will appear online under a Creative Commons Attribution Non-Commercial No Derivative License [cc by-nc-nd] on the UF Digital Collections site during Fall Semester 2016. Finally, a public exhibit commemorating the 50th anniversary of the Karisoke Research Center founding is planned for September 2017.

Daniel Reboussin is the African Studies curator at the George A. Smathers Libraries, and a Center for African Studies affiliate. African Studies materials collections and digital projects are supported by the CAS Title VI grant in collaboration with the Libraries.

ANCIENT SETTLEMENTS AND TROPICAL FOREST LANDSCAPE CHANGES IN W. UGANDA

PETER SCHMIDT



An interdisciplinary and collaborative project involving investigators from the University of Florida, Mbarara University of Science and Technology, the School for International Training, and the National Museum of Uganda continued in 2015 to document and characterize the interactions between human settlement and environmental change in western Uganda over the Holocene. The results of two seasons of research provide important new insights into the culture history of western Uganda, throw significant light on cultural practices associated with several major occupational periods and provide significant new information on the diets and life-ways of human populations in the region. The presence of significant numbers of well preserved burials on the rims of calderas points to a major breakthrough for a frustrating lack of such evidence in East African archaeology. Nineteen C14 AMS dates from swamp cores and archaeological sites provide excellent chronological control and help to show that there are several major cycles of occupation and abandonment reflected in the paleoenvironmental record.

Our findings grow out of

systematic archaeological survey and excavations in the Ndali Crater Lakes region where there were intact human remains interred on the rims of volcanic calderas. The human burials are associated with large urns of Kanyore Ware and Boudiné ware. Nearly complete urns associated with the human burials have been securely dated to the first half of the first millennium CE. All documented burials are on the western rims of calderas, where the rising sun first strikes—a feature with possible cultural implications. Isotopic assays conducted include analysis of bone collagen (carbon and nitrogen stable isotope ratios) and bone apatite (carbon stable isotope ratios) to infer protein and ‘total’ dietary patterns. Human tooth enamel was sampled to assess childhood diet (carbon and oxygen stable isotope ratios) as well as to assess residential mobility using strontium and lead isotope ratios. Results are consistent with folks eating a mixed C3/C4 agricultural diet, but not exclusively. Nitrogen isotope ratios suggest significant animal protein in the diet—possibly hunted game and/or fish—findings consistent with numerous lakes and fish resources contiguous to human settlements.

The Ndali crater landscape of western Uganda is rich in proxies of palaeo-environmental records. Recent analysis of phytolith (silica structures in plants) and charcoal assemblages from sedimentary cores extracted from Kabata swamp and Lake Rwankwenzi provide evidence of long term forest dynamics and human interaction. The early Holocene, ca. 10,000 yr. BP, is characterized by pronounced grassland habitat with variable forested environment and significantly low assemblages of *Palmae* (palms). The charcoal record obtained from cores has proved to be an important proxy for forest fires during the last ca. 5000 to 1000 yr. BP at Kabata swamp. Since charcoal can be transported only from the rims and internal side of calderas, it appears to provide evidence for anthropogenic fires and deforestation in the immediate,

restricted catchment. The presence of many human burials along caldera rims show that these physical features were considered important parts of a sacred landscape.

These environmental findings highlight forest disturbance at ca. 2500 BP, marking the start of the Early Iron Age in East Africa (ca. 500 BC). It now appears that the human presence during this period may relate not to iron producers, but to hunters and fishers who also practiced some agriculture. The forest cover experienced periodic disruptions on the calderas up until about 1500 yr. BP (500 AD), indicating reduced human activity at that time. The last deforestation episode, ca. 1000 yr. BP, is characterized by increased grassland habitat at the expense of forest habitat, correlating with episodes of increased human influence. Populations making Ntusi/Bigo ware occupied the flanks of calderas, signaling a possible movement of pastoral people from the central region of Uganda during a dryer climatic episode.

Peter Schmidt is professor of anthropology and former director of the Center for African Studies.



AGRICULTURAL DEVELOPMENT AND FOOD SECURITY: POLICY TRADE-OFFS IN SENEGAL

RENATA SERRA

The government of Senegal has committed to a national strategy of accelerated agricultural sector development with the aim to enhance food security and reduce malnutrition among the populations. This latest pronouncement of ambitious policy goals raises at least two overarching questions. When is it that governments are more likely to act on their policy goals of agricultural development? What are the key factors – interest groups, political and social dynamics, external influences – that determine how resources get allocated between different agricultural sub-sectors?

While these questions are pertinent anywhere in Africa and beyond, they are even more crucial, and the stakes much higher, in the case of countries in the African Sahel – due to the low levels of economic development, the high incidence of poverty and child malnutrition, and the multiple demographic, security and environmental stressors. The development of food production systems that are socially, economically, and environmentally sustainable could have in this region an enormous impact on the well being of the populations. It does require, however, a viable policy framework and a strong public policy focus to coordinate multiple actors and objectives.

My new research project focuses on the unique governance and institutional challenges facing agricultural development and food security in countries in the African Sahel, starting with Senegal, where I carried out a first set of interviews and meetings with key stakeholders this past summer. The government policy focus has been lately directed on achieving rice self-sufficiency by scaling up production in the irrigated zones along the Senegal River valley. However, not only has the objective of rice self-sufficiency been elusive so far – leading to the periodic postponement of the target date – because

of shortages in infrastructural investment efforts coupled with challenging technical and environmental obstacles. The strategy of rice self-sufficiency is actually also costly in economic, social and nutritional terms, since it leads to a reallocation of resources and efforts away from other sub-sectors that could potentially have a greater impact on rural incomes and dietary intakes. These include traditional cereals (sorghum and millet) and livestock sectors. My research thus attempts to explain the political economy factors underlying the current rice policies in Senegal, as well as the mixed commitment manifested towards other important value chains. In particular, I examine the reasons for the inconsistent policies in the dairy sector, which favor the importation of milk to satisfy national demand; thus raising the question of which combination of policy and interest factors could support the development of a viable domestic milk production and processing industry.

Future plans include expanding this research to include other countries. Fittingly, the Feed the Future Livestock Systems Innovation Lab (LSIL) at the University of Florida (funded by USAID) is planning to work in two Sahelian countries, Niger and Burkina Faso, so there will be several synergies to be exploited. When I visited Niger in October with other colleagues from the Lab, we noticed a number of policy gaps in the livestock value chains, which merit to be investigated further.

The work in Senegal this past summer was funded by the Center for African Studies through the Research Tutorial Abroad program, which provides funding to Faculty members who are willing to take two to three undergraduate students to an African country, and involve them in some research activity. My two students, Emily Rowland and Charlotte Talham, were highly committed and enthusiastic



team members, who learned a lot from the experience. We were very fortunate to benefit from the valid assistance of Ya Cor Ndione, a doctoral candidate in Economics at the Université Cheikh Anta Diop, an institution with which several of us have had a successful multi-year work relationship.

Renata Serra is senior lecturer in the Center of African Studies, faculty member of the Sahel Research Group, advisor for the Master in Development Practice program and Faculty in the USAID-funded Feed the Future Livestock Systems Innovation Lab.

THE ARTS AND HEALTH COMMUNICATION IN UGANDA

JILL SONKE

The arts have long been used as a means to educate the public, foster community engagement, and influence behaviors. Arts-based health promotion has its roots in traditional cultures where storytelling, drama, and music are primary means for enforcing belief systems that guide behavior. Health communication, in general, focuses on making health-related evidence interpretable, persuasive, and actionable and seeks to inform, influence and support individual and community decisions that affect health. Health communication relies on a common system of language among participants and is optimized by shared understanding of individual and local cultures, social norms, beliefs, attitudes, needs and concerns of target populations. For this reason, common health information media, such as pamphlets, lack in utilization and efficacy. As an indigenous and enduring form of communication grounded in local cultures, the arts are an excellent tool for health communication. Use of the arts as a means for health communication has been a focus of my research since 2009.

Initiated in 2014 with support from a Research Tutorial Abroad (RTA) award and the UF Office of Research, I have undertaken a set of studies in East Africa focused on examining the use of the arts for health communication in low human development indexed regions. These studies, completed in 2015-16, investigate public health and other programs that use culture-based arts practices, aesthetics and design, performance, and mass media to engage target populations and communicate health information to influence health behaviors.

My long-term investigation of best practices in using the arts to promote health in East Africa led to the recognition that Uganda is unique among nations in its longstanding investment, leadership and effectiveness in using the arts in health communication campaigns. With RTA

grant support, I traveled to Uganda in May/June of 2014 with project co-investigator, Dr. Virginia Pesata and four undergraduate research assistants. Our team, which also included two Ugandan co-investigators and four research assistants from Makerere University in Kampala, Uganda, completed an interview study of public health and ministry of health professionals and artists who work in public health as well as an interview study with residents in four villages in Uganda, and subsequently conducted a systematic review of the literature on this topic.

The interview study resulted in the development of four primary themes that suggest why and how the arts are an effective means for health communication: 1) the arts empower health communication; 2) the arts engage people emotionally; 3) effective programs are highly structured; and 4) professionalism is critical to program effectiveness. The findings suggest that the arts humanize, clarify and empower health communication. The arts can attract attention and engage target populations, reduce hierarchical divisions and tensions that can challenge communication between health professionals and community members, make concepts clearer and more personally and culturally relevant, and communicate at an emotional level wherein concepts can be embodied and made actionable. An article articulating the findings, "A light under the table: The Arts and health communication in Uganda," is currently in press with *Health*

Communication.

These studies, in addition to their individual findings, resulted in the development of a set of guiding principles for using the arts for health messaging in the Ebola outbreak in West Africa. In partnership with Virginia Pesata, Sarah McKune, and Sharon Abramowitz, I developed a concept brief, government advisory brief, international network, online artist and arts media repository, and a publication in *BMJ Outcomes* focused on use of the arts for health messaging to help stop the spread of Ebola in West Africa (these publications and resources can be found on the UF Center for Arts in Medicine website, www.arts.ufl.edu/cam). This work has also been presented at eight conferences thus far in the U.S., Northern Ireland, and Australia.

Jill Sonke is director, Center for Arts in Medicine. This project was supported by a Research Tutorial Abroad grant from the Warrington College of Business and Center for African Studies, and by support from the UF Office of Research.



POLITICAL REFORM, SOCIAL CHANGE, AND STABILITY IN THE AFRICAN SAHEL

LEONARDO A. VILLALÓN

Long on the margins of both policy and academic discussions, recent events have brought new attention to the little-studied countries of the West African Sahel. This research project, funded by a grant from the Minerva Research Initiative, has attempted to understand the factors affecting political stability in the six Francophone countries—Senegal, Mauritania, Mali, Burkina Faso, Niger, and Chad—stretching across this arid region of West Africa. Collectively these are among the least developed countries in the world, and they present some of the most significant governance challenges anywhere. While several have been in many ways successful laboratories for democracy in Muslim societies, developments following the NATO intervention to remove the Qaddafi regime in Libya in 2011 produced destabilizing pressures across the region. Since the project began in 2012, the Sahel has been rocked by the overthrow of governments in Mali and Burkina Faso, the proliferation of an assortment of Islamist jihadi groups active across the region, and very tenuous political situations in other countries.

The overarching goal of the research project is to understand the points of vulnerability as well as sources of resilience in the region, and to examine the variations in these factors among the six countries. The project undertakes this via an analytic framework that examines the interactive and reciprocal effects of institutional reform on social change, in an iterative process of “micro-transitions” that cumulatively build to potentially more substantial transformations in state capacity, and that hence shape the prospects for stability or instability.

As with virtually all of Africa, the Sahelian states were directly affected by the intense pressures for political reform in the name of “democracy” of the early 1990s. While their initial responses were quite varied, all were obliged to undertake

significant liberalization, reflected primarily in reduced state capacity to shape and control social forces. As a result, in all six countries significant social transformations were set in motion, and their political systems today are still in many ways being shaped by those forces. The collapse of Mali as the project began in 2012, however, followed by the French-led international intervention to attempt to restore the country’s territorial integrity and rout the jihadi groups that had benefited from the power vacuum, also set in motion new dynamics affecting the entire region. These have significantly complicated the analysis.

In each of the six countries, the interactive processes of institutional reform and social change that were carried out in the name of democratization led to our initial grouping of the six countries into three pairs on the basis of an observed outcome on the democracy dimension in the two decades from 1991-2011: Senegal and Mali (democracies); Chad and Burkina Faso (electoral authoritarian regimes) and Niger and Mauritania (unstable efforts at democratization). Our research in the first stage of the project—underlined by developments in the region—clearly demonstrated that the processes and patterns of democratization do intersect with processes of building resilient state institutions, but in complex ways that are in the end independent of the outcome on the democracy dimension. Within each of our pairs, then, we identified one country where the two decades of political debates on reform appears to have strengthened state



structures and another where it had not done so, despite similarities in terms of the democracy variable. The relative resilience of the state in Burkina Faso during the tumultuous period of political transition in 2014-15 following the collapse of the 27-year regime of Blaise Compaoré would seem to support this observation.

Villalón has led the project as P.I. on the Minerva grant, but the majority of the field research was carried out by three UF Ph.D. students in political science: Mamadou Bodian, Ibrahim Yahya Ibrahim, and Daniel Eizenga. Each has carried out intensive fieldwork in a different set of three of the six countries, collectively representing some 46 months of fieldwork in the entire region. In addition to our collaborative activities, this fieldwork provides the bases for their respective dissertation projects (discussed elsewhere in this report).

Leonardo Villalón is professor of political science, dean of the International Center, and former director of CAS.

FIGHTING AND WRITING: THE RHODESIAN ARMY AT WAR

LUISE WHITE

I spent most of 2015-16 between projects. Even before *Unpopular Sovereignty: Rhodesian Independence and African Decolonization* (University of Chicago Press) was published in March 2015 I had returned to the project I put on the back burner a few years earlier. *Fighting and Writing* is a history of the Rhodesian army at war, the working title of which referred to the extraordinary number of memoirs former combatants have written since the 1990s. Most of the research for this has been done – as I’ve reported in previous research reports- in the Zimbabwe National Archives, the Rhodesian cabinet papers in the Cory Library at Rhodes University in South Africa, and the Rhodesian army papers. These were taken to South Africa in February 1980 and kept in storage lockers until 2002 when they were given to a private museum in Bristol, England, and catalogued (sort of) by volunteers. These were closed to researchers after a dispute about who could archive them, and the museum itself closed shortly thereafter. Because I’ve been working on this so long what began as interviews with former officers or national servicemen to whom I first spoke in 2003 or ’04 have become extended conversations; we have spoken several times over the last twelve years.

I spent the fall of 2015 writing grant proposals, hoping to get time off to write this book. I also went to two conferences: one in Ann Arbor on the impact of E. P. Thompson on African historiography, and the African Studies Association meeting in San Diego where there was a panel on the historiographic impact of my now twenty-five year old book, *The Comforts of Home: Prostitution in Colonial Nairobi* (University of Chicago Press, 1990). In the new year I learned I had the great good fortune to be awarded a fellowship at the National Humanities Center in North Carolina. I began gearing up for a year’s writing, which meant



finishing an article or two and sorting out what research was left to do. The last piece of the puzzle, for me at least, was the importance of tracking in the Rhodesian army. I had presented a conference paper on that at a conference on hunting held in Cologne the year before, and had used some of the material presented there for an article I had just finished, but over all I had struggled with how important tracking was and how it stood at a node linking ideas about race to ideas about the conduct of the war. Tracking combined any number of ideas about ‘natural’ African skills with the demands of counter-insurgency undertaken by a largely conscript army: Could the men brought up on farms, hunting with African playmates, track as well as Africans could? Could adult Africans, such as national servicemen, be taught to track? And who could teach them? Could African trackers be trusted to remain loyal? In June I was able to interview Allan Savory, who had started and organized the Rhodesian army’s combat tracking unit. Savory lives part of the year in Albuquerque; by time I returned to Gainesville to type up my notes I realized that I had framed my concerns

poorly. Just as Savory made it clear that tracking was not simply a matter of looking down but of looking all around, including up, I realized how narrow my concerns had been. Indeed, once I got settled in North Carolina I wrote the chapter about tracking that had been so difficult before: it had little in common with earlier versions and owed a great deal to my conversation with Savory.

Luise White is professor of history.

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Reproductive Health, Girls’ Rights, and Leadership Education in Kenya

THE POLITICS OF ELECTORAL REFORM IN FRANCOPHONE WEST AFRICA

MAMADOU BODIAN

My dissertation examines the origins of and changes in electoral system in Francophone West Africa: Senegal, Mali, and Niger. It addresses the following question: why are alternative electoral rules considered and implemented in certain countries at certain times and, once they have been established, how are they altered or replaced with new ones? Changes in the rules governing the entire electoral process are very common in Africa and underpin the politics of electoral reforms, yet little attention is paid to them. The growing literature on electoral reform emphasizes changes in electoral systems—namely the set of rules that structure the way in which thousands or millions of citizens' votes are counted and translated into a relatively small number of parliamentary seats. Part of the reason for this relative neglect is that electoral governance (such as electoral administration, election regulatory bodies and norms, and dispute resolution mechanisms) is an issue largely taken for granted—especially in established liberal democracies where electoral processes are, in general, procedurally fair and technically sound. The same cannot be said of the majority of African countries where, once an alternative electoral system is chosen, attention shifts toward gradual reform of the broad institutional framework consisting of the procedures and structures that govern and regulate the entire electoral process.

The key to my argument is that in most African countries what determines who wins and who loses an election, or how one wins or loses, is not only a function of the electoral system. It is an interactive combination of the effects of the electoral system in conjunction with the other rules of the electoral game. Subsequently, the debate on the reform of the electoral system is not separable from the debate on the administration or governance of the entire electoral process.



This project builds on some five years spent following the dynamics of electoral reform in sub-Saharan Africa. It first emerged as part of my participation in the Trans-Saharan Elections Project (TSEP) from 2011 to 2013. Moreover, I was able to travel to Senegal, Mali and Niger during summer 2013 for my pre-dissertation research thanks to a grant from the Center for African Studies and from Minerva Research Initiative. The initial purpose of this summer research was to collect empirical data on elections and electoral systems in order to write a well-informed dissertation proposal. In 2014, I carried out a one-year field research during several trips to Mali, Niger, and Senegal.

The findings of the dissertation suggest that electoral rules can be chosen or changed for various reasons. The existence of electoral threat (i.e. the high perception of losing the next election under current electoral rules) is partly and not exclusively what drives political actors to choose or change electoral institutions. For the most part, electoral reforms in francophone West Africa have occurred as a result of a choice made by the incumbent regime to secure political tenure in the

face of mounting extra-institutional threat. Such a threat emerges when the overall performance of the political system fails to meet some standards of electoral inclusiveness and when opposition groups, unable to influence any change through formal channels, mobilize masses and use extra-institutional pressure to threaten the survival of the ruling regime. My findings also suggest that electoral reform occurs as a result of an imposition or a negotiation (in which case they can be chosen by a consensus or via compromise). In times of normal politics, incumbent politicians are likely to change the rule of the game when electoral threat is high and extra-institutional threat low. However, in times of extraordinary politics—especially during periods of democratic transition when extra-institutional threat is high—politicians are likely to negotiate over electoral reform to secure their tenure.

Mamadou Bodian recently completed his doctorate in political science. His research was funded by the Minerva Research Initiative.

THE DEMOCRATIC BENEFITS OF CENTRALIZED INSTITUTIONS IN GHANA

JENNIFER BOYLAN



A democratization scholar, Boylan's research analyses development and identity politics in Ghana through an institutional theoretical framework. She conducted field research in Ghana in June-July 2012, December 2012, and January-December 2013, including a 3-month long survey project which collected 1,932 responses across 6 districts in Ghana. A description of the dissertation follows below.

Decentralization is widely believed to have positive democratic benefits in new democracies, while centralized institutions are characterized as a nasty remnant of prior authoritarian regimes. Using Ghana as a case study, the dissertation explores the contradiction in Ghana's famed democratic success despite its highly centralized political system. The findings show that Ghana's majoritarian electoral rules encourages turnover of power while its centralized system of local government introduces political competition at the sub-national level. Both institutional dynamics encourages more responsive behavior on the part of politicians and offers citizens the opportunity to consider information outside of ethnic identities and dominant party traditions when voting.

Boylan's dissertation is organized as follows. First, the historical background of Ghana's institutions and their effects on

ethnic politics is presented to explain the path through which the current system of centralized government developed. Turning to the current system, particular emphasis is placed on the relationship between the presidentially-appointed District Chief Executives (DCEs) and locally-elected Member(s) of Parliament (MPs) at the sub-national level. Ecological Inference models are then used to prove increasing volatility in ethno-linguistic and tribal group voting patterns; to the author's knowledge, this is the first ever statistical analysis of tribal group voting patterns in Ghana. OLS regressions next demonstrate that vote volatility in presidential and parliamentary elections significantly increased in areas with institutionally-promoted (i.e. Unfriendly District Chief Executive-MP Pairs) high levels of political competition as compared to low levels of political competition (Friendly District Chief Executive-MP Pairs). Finally, survey evidence investigating individual vote motivations suggests that voters, and particularly swing voters, increasingly rely on evaluative rationales in comparison to ethnic identity when making vote decisions.

The work demonstrates the

positive outcomes of centralization in the case of Ghana. In making this argument, the dissertation also makes contributions to the study of ethnic politics by investigating the political behavior of both ethno-linguistic and tribal groups, as well as to research methods by considering how specific combinations of analytic tools (e.g., archival research, in-depth interviews, survey research, Ecological Inference models, and other quantitative tools) can be used to ascertain historical, ethnographic, qualitative, and statistical aspects of the research question.

Jennifer C. Boylan is a political science PhD candidate who will graduate in Fall 2016. Her dissertation is titled, "The Democratic Benefits of Centralized Institutions in Ghana." A former Akan-Twi FLAS fellow, Boylan's doctoral research and graduate studies were funded by a David L. Boren Fellowship, a UF Graduate School Dissertation Fellowship, the Center for African Studies, the Department of Political Science, and a FLAS fellowship awarded through Michigan State University. She currently works for the Center for African Studies curating the weekly email news bulletin.



SMALL TOWN TRANSNATIONALISM IN THE SENEGAL RIVER VALLEY

BENJAMIN BURGEN

All across the Senegal River Valley rural towns are supported by male labor migrants who have left their families and traveled abroad to work. Large homes, small businesses, and commercial vehicles attest to individuals' successful accumulation of wealth from abroad. But more than this, almost every commodity from cattle to canned peas, almost every form of investment is influenced by the central role that migrant remittances play in the local economy. At the same time, the ways that people relate to one another across the community are mediated by migration-based distinctions. But beyond economics the worldviews that people express and their expectations for the future are heavily influenced by migrants' stories and personal connections with friends and family who now live and work abroad.

My research focuses on the economic and social aspects of life in this region. From August 2015 through August 2016 I was conducting ethnographic fieldwork. I first spent 10 months in a rural Wolof town that typified the culture of migration which is seen throughout the Senegal River Valley. Then I spent the next 2 months between Paris and northern Italy



visiting many of the migrant men whom I had previously met during their trips to their hometown in Senegal. This itinerary shaped my field of investigation and helped me to gain access and insight into a fragmented set of migrant destinations all connected to one migrant-sending town.

My research questions focused on the ways that people negotiate family finances and social dynamics in this transnational context. I studied the local economy in the Senegal River Valley; the ways that remittances are spent and how this influx of cash has created a new range of economic horizons for some while other money-making possibilities have dried up. I looked at the ways that migrant experiences are interpreted in the small town context and the ways that people are adapting to changing circumstances and opportunities both at home and abroad.

All together this research has shown me how, at least in the case of one particular community, economic migration has come to shape the lives of everyone, migrants and non-migrants alike bound together in one community, one transnational small town.

Overall, as I write up my research results my hope is that my work

will contribute some fresh insights to the growing field of knowledge on the transnational movements and connections of people across the world today.

Portions of my research were funded by the Fulbright-Hays Fellowship, the University of Florida Graduate School, the Sahel Research Group, and the Doughty Award from the Department of Anthropology.

Benjamin Burgen is a PhD candidate in anthropology.

“WE ARE IN THE AIR:” LAND CLAIMS AND LIMINAL SPACE ON GHANA’S VOLTA DELTA

NETTY CAREY

My research focuses on practices of claiming land and property in the face of dispossession by tourism development in southern Ghana. As development projects are increasingly concentrated in the hands of private corporations, local communities frequently find themselves ensnared in disputes over the land they inhabit. These battles rarely involve only two parties, however, as the Government of Ghana and customary authorities typically share some claim in the land, and those claims are far from clear-cut. My fieldwork is situated in an estuary fishing village on the outskirts of Ada Foah, a coastal town roughly three hours’ drive outside of the capital, Accra, and the easternmost point of the Greater Accra Region. In 2013, the Government of Ghana leased land in this estuary village to an Italian-Ghanaian estate development corporation for tourism development. Although residents have remained steadfast and refused to leave, even three years later, the threat of removal continues to loom. I first became acquainted with village residents in 2013 as a study abroad student in Ghana participating in a land advocacy project as part of a course in service learning. Since entering graduate school, I have maintained those ties and continued developing questions about land tenure systems. In June and July of 2016, I completed six weeks of ethnographic research in the community, asking how land claims are asserted, contested, and evaluated amid the shifting material realities of capitalist integration. When I arrived for fieldwork, I was immediately struck by the yellow numbers painted on the houses’ facades on one side of town, marking them for demolition. In my interviews and conversations with residents and members of the village council, the numbers arose frequently in the narratives they shared. What emerged was a complex and fragmented story about building and rebuilding and struggling for autonomy

amid more authoritative claims on the land—whether from a chief, a corporation, the government, or the ocean itself. My MA paper explores the paradox these numbers create. On one hand, they extend a logic of legibility to transactions in land, dividing property into quantifiable units, and, on the other, they generate and sustain an uncertainty among residents about when and to where they will be relocated. As material markers of territory, they imbue the spaces they mark with this uncertainty, which many residents describe as a sensation of being “in the air.” For some, the numbers are a betrayal: proof that the Ada Foah chief, their landlord, to whom they have always been loyal, sold their future. On the bright side they became fodder for a soccer analogy that circulated among the fishermen: “They have given us yellow card,” men would laugh. “Now we are waiting for the red card.” In this half-joking remark, there lurks a profound comment on the nature of territorial relations and the warning these numbers deliver.

I presented a preliminary rendition of my findings at the annual meeting of the African Studies Association in December,

and the Social Change and Development in Africa working group at UF’s Center for African Studies in January. My dissertation research will resume in this village, but will pivot toward exploring how property relations are developed through interactions with the landscape itself. In particular, I will ask how claims are made in the face of a double dispossession by tourism development and coastal erosion, and how the ocean comes to be understood as a territorializing agent.

Netty Carey is a second-year MA/PhD student in anthropology, a FLAS fellow (Akan 2016-2017) and a Graduate School Fellow.



INSTITUTIONS, GOVERNANCE, AND THE PERFORMANCE OF PROTECTED AREAS IN SOUTHERN AFRICA

ALEX CHIDAKEL

As population growth and economic development in Africa has placed increasing pressure on savanna and forest habitats, wildlife populations are becoming increasingly confined to protected areas (PAs) set aside by governments under statutory obligations. On private and communal land surrounding statutory PAs, where individual and collective land-use decisions are exposed to market forces, wildlife often fails to “pay its way” and habitat is converted for agricultural use. Paradoxically, this outcome can be observed even when the economic development that ultimately threatens wildlife in a park’s buffer zones is partially driven by wildlife-based tourism hosted by the very same park. At the regional scale as well, thriving wildlife-based industries in some countries contrast sharply with languishing returns from this land use in others. Though geographic, demographic, and cultural factors are to some degree relevant in explaining these patterns, my dissertation topic addresses the more significant and amenable role of legal institutions and resource governance structures in mediating market forces in highly divergent ways. That is, how do laws that assign ownership between the landholder and the state over a resource such as wildlife, and contractual arrangements between communities, the private sector, and the government for managing the resource, constrain or enhance the economic value generated by PAs on public, private, and communal land?

Since the Fall of 2015 I’ve been investigating these questions in the Luangwa Valley of Zambia and in the Greater Kruger Area of South Africa by undertaking financial and economic analyses of wildlife-based land uses. The principal methodology is based on economic impact analysis (EIA), which draws primarily on spending data from resource users, governments, and the private sector to measure locally captured value generated



from an activity in terms of income, jobs, and value added. Economic impact analyses are becoming increasingly common of national parks, though they are not often aligned in scale with local areas, and their application to non-statutory PAs, where the stakes for rural communities are arguably higher, is rare. In South Africa I am extending an EIA of Kruger NP to the network of private reserves surrounding the park, which is expected to have an even greater impact on a per-sq. km. basis. In Zambia I was joined in June by my adviser, Brian Child, and a team of almost 20 others for a workshop where the EIA approach was simplified and developed into a manual that can be followed by park managers to monitor the economic value of their parks and demonstrate how government funds for park management create an enabling environment for the generation of additional value. The approach was piloted at South Luangwa NP, where despite a high dependence by the local population on economic opportunities from tourism, wildlife populations in the buffer zones are dwindling. I plan to wrap up my research by examining the model of wildlife management in the buffer zones, and the transaction costs

hindering the adoption of an alternative model.

Alex Chidakel is a PhD candidate in the School of Natural Resources and Environment. This project has most recently been funded by the School of Natural Resources and Environment and the United Nations Development Programme. Earlier funding was received from the Center for African Studies and the Norwegian Programme for Capacity Development in Higher Education and Research for Development.

PREGNANCY, CHILDBIRTH, AND TECHNOLOGIES OF GOVERNANCE IN RURAL TANZANIA

MEGAN COGBURN

Since the Millennium Development Goals were launched in 2000, decreasing maternal mortality has been a major focus of governments across Sub-Saharan Africa. In Tanzania, where about 7,500 women die

from pregnancy and childbirth-related complications each year, the rights to health-based international and national response has been through policies, programs, and projects focused on increasing the utilization of facilities for childbirth. From the MDG-driven international policies to the local, embodied experiences of women providing and receiving

maternal health care in rural Tanzania, my research critically examines the intended and unintended consequences of the global push for more facility births.

From January to August of 2016 I conducted multi-sited, ethnographic research in three rural villages in Mpwapwa District, Tanzania (central, Dodoma region). Mpwapwa was a brand new field site for me, as my previous experiences in Tanzania have been in Arusha Region, where I worked as a development practitioner from 2009-2011, and where I also conducted Swahili language training on a summer FLAS from June to August 2015. Research support through a large, U.S.-based maternal health project called Transparency for Development (<http://t4d.ash.harvard.edu>) brought me to Mpwapwa for my seven months of field research. Throughout my time there I was able to complete my Master's research while I also conducted ethnographic research for the Transparency for Development Project

on community-based transparency and accountability activities, indicators, and maternal and neonatal health outcomes.

Main methods for my MA research were informal and formal interviews with mothers, traditional birth attendants,



and health-care workers, and weekly participant-observation conducted at three different health dispensaries. Thanks to extensive language training provided by two academic FLAS fellowships in Swahili, I was able to conduct the majority of my research without the use of translators or research assistants. This helped me gain access and build relationships and trust with the many women I encountered in these communities to talk about pregnancy and childbirth. One of my main findings is that technologies of governance aimed at increasing facility births ultimately create more inequalities for women on the ground. For example, in response to national pressures, Mpwapwa District founded policies illegalizing home births and promoting fines for women who give birth at home in order to increase numbers of facility births. These policies get implemented into community-based bylaws that work against the poorest women in the community, who are often denied access to care for themselves

or their infants until they are able to pay the home birth fines.

It is not just mothers or the recipients of care who feel the weight of these larger policies on the ground.

Dispensary-based nurses and traditional birth attendants also experience increased inequalities and vulnerability in their roles as pregnancy and birth care providers. For example, health care workers are increasingly stressed and overworked in attempts to balance their roles as both regulators and care providers. Moreover, these policies have led to the illegalization of the work of traditional

birth attendants, who increasingly operate in secret and in opposition to the goals of health care workers and village government. Unfortunately, this illegalization of home births and attempt to transform local birth attendants to facility escorts has forced women to act on the margins of society at the same time home-based childbirth care remains a vital, and often only, option for the poorest mothers. For my PhD work, I hope to return to Tanzania to conduct more research on these complex, local effects of international and national childbirth policies and the embodied experiences of mothers, traditional birth attendants, and health care workers in rural communities.

Megan Cogburn is a first-year PhD student in anthropology and a former FLAS fellow through the Center for African Studies (Swahili, 2014-2016). Her research in Tanzania has been funded through a fellowship with the Transparency for Development Project.

ARCHAEOLOGY, SLAVERY, AND THE AFRICAN DIASPORA

JUSTIN DUNNAVANT



In February of 2016, I began archaeological excavations for my dissertation research in southern Ethiopia. The preliminary excavations consisted of nine shovel test pits and five excavations units intended to locate the former palace of King Tona, the last King of the Wolaita. While the exact location of the palace is still unknown, the excavations uncovered hundreds of ceramic, lithic and other historical material that shed light on the occupational history of the site. Subsequently, I returned to Ethiopia in August 2016 to analyze the ceramic and lithic material. Funding for this research was provided by the Graduate School Doctoral Research Travel Award and the Charles H. Fairbanks Fellowship.

In addition to the archaeological work, I conducted ethnographic research concerning museum representation and cultural heritage tourism amongst the Wolaita. I assessed three prominent cultural, natural, and religious heritage sites in the region and interviewed docents and heritage professionals concerning the challenges, opportunities, and aspirations for these sites. This research will contribute to a cultural heritage management plan for the region as well as offer a more critical look at the relationship between museum representation and identity construction. The findings from the archaeological analysis will be presented at the 2017 Society

for American Archaeology annual conference in Vancouver, Canada. The museum research will be presented at 2017 Society for Historical Archaeology annual conference in Fort Worth, Texas.

Mozambique

In addition to my dissertation research in Ethiopia, I also participated in two weeks of excavation and archaeological survey in and around Mozambique Island and Metangula. I completed my PADI Open Water Certification in June 2016 and accompanied members of the Slave Wrecks Project on maritime and terrestrial exploration related to the archaeology of the Indian Ocean slave trade. While the work is still in the preliminary phases, the larger project hopes to assess the impact of the Indian Ocean slave trade on interior and coast communities.



St. Croix

Finally, turning my attention toward the African Diaspora, I am collaborating with Diving With a Purpose (DWP) and the Society of Black Archaeologists (SBA) to establish a two-week maritime and terrestrial archaeology training program in the US Virgin Islands. DWP is “a community-focused nonprofit organization dedicated to the conservation and protection of submerged heritage resources by providing education, training, certification, and field experience to adults and youth in the fields of maritime archaeology and ocean conservation,” while SBA is a group of archaeologists and heritage professionals committed to the training of archaeologists of color and the promotion of archaeological research pertaining to Africa and the wider diaspora. The project intends to introduce St. Croix students and community members to academic and career opportunities in terrestrial and maritime archaeology while also forwarding archaeological research on the African Diaspora in the Caribbean. The project is slated to begin July 2017.

Justin Dunnavant is a PhD candidate in anthropology.

POLITICAL REGIMES AND CIVIL-MILITARY RELATIONS IN SAHELIAN AFRICA

DANIEL EIZENGA

Today, virtually all African regimes participate in the core rituals of democracy through the political institutions of multi-party elections. However, the degree of substantive political competition varies noticeably from country to country. As was the case in much of sub-Saharan Africa, the countries of the Francophone Sahel embarked on liberalizing political transitions during the 1990s. Yet, the outcomes of these transitions differ greatly within the sub-region where some

political party institutions—help explain the variation between these countries’ political development.

Sahelian countries face endemic structural challenges to political stability. Taken together they are considered amongst the least developed countries on earth. Their regimes struggle to control demographic change, drug and arms trafficking, and in some cases deep social cleavages. More recently, significant pressures on regime stability emerged as a result

of the 2011 fall of the Qaddafi regime in Libya, the rise of Al-Qaeda in the Islamic Maghreb, the 2012 state collapse of Mali, and the spread of Boko Haram. Given these challenges, how have certain regimes remained stable and engaged in political liberalization, while other regimes broke down or became increasingly authoritarian?

My dissertation relies on a comparative approach to examine the differences which

contribute to regime trajectories in Burkina Faso, Chad and Senegal, following their adoption and implementation of multi-party elections. By comparing civil-military relations, civil liberties, and political parties in each of these countries, my research seeks to systematically analyze the interactive and reciprocal effects of institutional reform and social pressures on each country’s political development and how these effects shape the prospects for political stability in each case.

Over the past year, I completed the fieldwork component of my

dissertation, began analyzing the research I conducted during this period, and began writing my dissertation. I presented initial findings from my research at the American Political Science Association meeting in Philadelphia in September 2016, at the Society for the Scientific Study of Religion in Atlanta in October 2016 and my research on political parties in Burkina Faso and Chad at the African Studies Association meeting in Washington D.C. in December 2016. I have also published some of my preliminary findings with the *Washington Post’s* Research Blog “The Monkey Cage,” Africa is a Country, and with the Africa Research Institute. I have engaged policy makers by discussing my research at invited presentations to the U.S. Department of State in Washington D.C. and the Defense Language Institute in Monterey Bay, California.

My dissertation and fieldwork remain indebted to the invaluable advice and support of faculty at the Center for African Studies, contacts in Burkina Faso, Chad and Senegal, and the engaging community of scholars who compose the Sahel Research Group at the University of Florida.

Daniel Eizenga is a PhD candidate in political science and a former FLAS fellow (Arabic 2010-2012). Funding for his dissertation research was provided by the UF Office of Research, the Center for African Studies, the Department of Political Science and the Minerva Initiative Grant “Political Reform, Social Change, and Stability in the African Sahel.”



countries became more democratic, others staunchly authoritarian, and still others experienced repetitive regime breakdown.

During eighteen consecutive months (June 2014 – December 2015) I conducted fieldwork split between Burkina Faso, Chad, and Senegal, seeking to explain differences in the political trajectories of these three countries. The evidence I gathered through hundreds of interviews conducted with political elites, civil society leaders, and other state actors suggest that three factors—civil-military relations, the development of civil liberties, and

OLOKUN SHRINES IN BENIN CITY, NIGERIA: PRELIMINARY FIELDWORK

NDUBUISI EZELUOMBA

My dissertation research examines the current visual culture of Olokun shrines among the Edo speaking people of southern Nigeria, and investigates the many objects arranged within them.

Due to the rapidly changing contexts of the contemporary urban scene and the resulting social and religious transformations that have taken place since the later part of the twentieth century, my research is made justified. Supported by the Center of African Studies, I travelled to Benin City, Nigeria to conduct preliminary fieldwork of some individual and communal Olokun shrines in the summer of 2016. In the field, I was able to re-establish contact with practitioners and other traditional dignitaries in some communities where Olokun shrines abound. I also made contact with local scholars of the art history and religion of Benin, who were once my academic mentors.

Communal Olokun shrines abound in Benin City, however there are growing number of shrines created and used by individuals. In the homes of some wealthy individuals and eminent religious personalities in the urban and rural areas, are beautifully adorned shrines. Such individuals include the Iye-oba or Queen



Mother, the wives of the Oba, as well as certain chiefs and outstanding priests. I have ascertained through conducting interviews that the meaning of the many objects that adorn Olokun shrines are in part determined by the materials used in their construction, as well as the significance of the deity. While the results of my research remain preliminary, the number of interviews I conducted and photographs I have collected across the city and villages suggest that Olokun worship and the visual culture of shrines still thrive.

Although I will be examining the various objects that constitutes the visual culture of Olokun shrines, I am beginning to consider the shrines as sacred spaces intentionally created and activated for the veneration of various deities that complement the religious pantheon of the Edo speaking people. And due to mainstream art history obsession with the bronze, ivory and wood sculpture of Benin, it is easy to pass the significant visual objects used within the context of shrines, especially those constructed and used in the worship of Olokun – the most important deity in the religious pantheon of the people. I have been fortunate to receive a graduate school research award to return and continue further fieldwork this fall.

Ndubuisi Ezeluomba is a doctoral candidate at the School of Art and Art History, specializing in African art history. Through funding from the graduate school, he conducted a two months dissertation fieldwork in Benin City in the fall of 2016.



COFFEE RITUAL AND THE POLITICS OF OPEN DEFECATION IN ADDIS ABABA, ETHIOPIA

CADY GONZALEZ

On my first morning in Addis Ababa, my advisor, Dr. Marit Ostebo, and I walked the streets of the city in search of a cup of coffee. To the right of the sidewalk behind brick planters, a young woman in a blue smock sat on a plastic stool before a short table with rows small handleless cups. The jebena [Ethiopian coffee pot] rested at an angle atop a charcoal stove awaiting the next order. We stepped into the small courtyard and sat at a cluster of three colorful plastic stools, joining groups of men sharing copies of the newspaper and thumbing manila folders. Eventually a man adopted the final stool. His curiosity as to why two foreign women were sitting amongst Ethiopian men on the street sipping coffee begged an introduction. He explained that this space was a recently constructed public park—a government attempt to green and clean the city. “Yes, they serve coffee,” he said, “but they even have toilets.”

Recently, international aid organizations have given ‘open defecation’ policies and projects primacy in an effort to improve sanitation and increase access to clean water throughout Africa and Asia. Ethiopia considers reducing open defecation by improving access to basic sanitation one of the most difficult Millennium Development Goals (MDG) to achieve. Since January 2016, Addis Ababa Water and Sewerage Agency has constructed over 100 mobile public toilets (MPT) within the city municipality that also feature a compulsory Ethiopian coffee ceremony—a ritual that holds clear sacred undertones and is traditionally performed in the domestic sphere to strengthen women’s solidarity and social belonging.

MPT are constructed based on the assumption that they can improve marginal populations’ well-being and marginalized spaces by changing individual’s sanitation habits. Framed as a participatory development project and promoted as urban “green” recreational areas, MPT present a point of

entry to probe the function and implications of neoliberal empowerment claims and behavioral economics that underpin the MDG. During ten weeks of ethnographic research conducted in summer of 2016, I investigated what role coffee plays in Ethiopia’s public health policy framework to combat open defecation and how this ‘model of’ and ‘model for’ development elicits (un)intended consequences by pushing women and the coffee ritual into



the public spheres of waste work. MPT reconfigures the responsibility and reward of waste work by instrumentalizing women as key transformative figures in governance agendas for economic growth, poverty reduction and public health mobilization. They are expected to educate the public on proper sanitation and hygiene practices, generate income by commodifying the “traditional” coffee ritual, and extend their social reproductive duties into the neighborhood space. Because the implementation of MPT is underpinned by a discourse of women’s empowerment and entrepreneurial citizenship, the coffee ritual acts as a “technology of governance” that reorders social space and ritual. Drawing upon preliminary ethnographic data, I

suggest that this process of commodifying the sacred and mobilizing women’s (traditionally) domestic coffee ritual produce new and reify existing gender inequalities. My summer research culminated in a master’s thesis and two presentations—at the center’s Social Change and Development in Africa Working Group and the annual African Studies Association conference in Washington, DC. Because these findings and analyses are preliminary, I intend to further interrogate how the “traditional” coffee ritual transforms in the movement from the domestic to the public and, more broadly, how this speaks to processes of remapping the public and private in African cities. Upon my return to Addis Ababa this summer, I will continue to explore how women renegotiate and define their economic standings within structural constraints that often compound their marginalization.

Cady Gonzalez is a second-year MA student in cultural anthropology and a FLAS fellow (Amharic, AY 2016-2017). Funding for her dissertation research was provided by the Center for African Studies, the Department of Anthropology and the Tropical Conservation and Development Field Research Grant.

FIELDWORK FOLLOW-UP: DAKAR & SENEGAL RIVER VALLEY

JOHN HAMES

Thanks to a travel award from the African Studies Association, I had the chance to visit Senegal for several weeks from May to June 2016 to attend a joint ASA-American Anthropological Association conference in Dakar. The focus of the meeting was on “Innovation, Transformation and Sustainable Futures,” and took place from June 1-3. I presented a paper titled “Linguistic Pride on the Airwaves: Pulaar Radio Broadcasting on the Senegal-Mauritania Border.”

The paper was based on research I conducted in the Senegal River Valley between 2010 and 2015 and looks at five community radio stations that originated as projects funded by NGOs, development agencies such as USAID, and the efforts of local government officials and migrants from the Senegal River Valley living abroad. The radio stations broadcast mainly in Pulaar, a language which is spoken by significant minorities in both Senegal and Mauritania and around the Sahel Region. Many programs broadcast

themes associated with Pulaar linguistic pride, showcasing Pulaar poetry or even airing shows in which callers compete to speak Pulaar without using loan words. Moreover, a significant number of broadcasters interviewed for this paper bring to their work backgrounds as language activists promoting the Pulaar language through teaching literacy, theater and other activities. Mauritanian listeners are an important source of support for the radio stations, and many Mauritanians appear as guests on shows, give donations, submit public announcements and call into programs. In this respect, the radio stations are not merely Senegalese development projects, but thrive on the linguistic, cultural and kinship ties shared by people on both the Senegalese and Mauritanian sides of the River Valley.

I took advantage of my trip to Dakar by visiting friends who had helped me during the several rounds of previous fieldwork I conducted in Senegal and Mauritania. Several of them are radio and TV journalists and they were eager to interview me about my purpose for attending the conference. On June 11, both myself

and Amadou Tidiane Kane, a respected Pulaar-language author and literacy teacher were invited to appear on a weekly TV talk show called *Ngalu*, which airs on the channel 2sTV. The purpose of our invitation was to discuss the legacy of the late, famous Mauritanian poet Mamadou Samba Diop, also known as Murtuo, or the “the rebel,” who was known as a staunch defender of Pulaar.

When we concluded with the program, Hamet Ly, the host of the TV show, drove me directly to the Gare Routiere des Baux Maraichers, where I was to board an overnight minibus to Thilogne, Senegal. My plan was to spend a few days visiting friends, as well as the radio stations at which I had conducted my research for the paper I presented. As we entered Baux Maraichers, I had the lucky coincidence of finding the man whose family I was on my way stay with. We waited and watched a crew load passengers’ luggage and merchandise on top of the minibus, marveling at how absurdly and unsafely high they had stacked everything. That was when I decided to take the picture that you see here.



John Hames is a PhD candidate in anthropology.

SEASONALITY OF SMALLHOLDER FARMER'S CASH FLOW IN TANZANIA

LACEY HARRIS-COBLE

This past summer I spent ten weeks conducting my field practicum in Kilosa, Tanzania for the Master of Sustainable Development Practice Program (MDP). There I worked with the Tanzania Forest Conservation Group (TFCG), a leading NGO in community-managed forest conservation in Tanzania. My fieldwork consisted of surveying farmers on the crops they are cultivating, the prices they receive for their crops, their non-farm business activities and their cash flow. But what do farmers have to do with forests? Approximately 75% of Tanzania's population is engaged in agriculture, and expansion of agricultural land is a main driver of deforestation in Tanzania. Rural farmers in Tanzania also face higher poverty rates than the national average and are particularly vulnerable to climate change.

TFCG is working to reduce farmers' poverty and vulnerability to climate change in order to decrease deforestation due to agricultural expansion into community-owned forests in the Morogoro region of Tanzania. Their work includes: creating community forest management groups; training community members to monitor forest loss using GPS; training village leaders and community members in sustainable charcoal practices; developing Village Savings and Loans (VSL) groups to increase farmers' access to credit; and creating farmer groups to increase farmer incomes and agricultural productivity.

With my excellent TFCG partners Michael Nilongo, Peter Mtoro and Charles Leonard we came up with a plan to survey 15 farmers per project in five of their village projects (20% of the TFCG farmers group per village) to gather baseline data on crops grown, the timing of crop sales, and crop prices. TFCG recognizes the challenges that farmers face in accessing markets and receiving fair prices for their crops. Nearly all of the TFCG farmers sold their crops to middlemen traders, and the prices

they received could vary widely even within the same month and village. This information will give TFCG a baseline, which can be used to evaluate the benefits of different market access strategies.

I also looked into the seasonality of farmer's revenue and costs, since it could have important implications for their vulnerability to climate change. In my preliminary results I have found that the majority of TFCG's farmers' revenue comes from a few crops in the months from March to June. Dependency on a few crops and months for the majority of their income for the year could increase their vulnerability to extreme weather events such as droughts or floods that are predicted to increase in frequency with climate change. Therefore there may be an opportunity for TFCG to encourage non-farm income generating activities to diversify farmers' livelihoods and increase their resiliency to climate change. These preliminary results were presented at

the International Conference of Sustainable Development in New York in September 2016. In the coming months, I plan to continue my analysis of the data I collected and I will present my final field practicum report next semester.

Lacey Harris-Coble is a second-year student in the Masters in Sustainable Development Practice Program. Her field practicum was supported by the MDP program, the Center for African Studies, and the Tanzania Forest Conservation Group.



DETERMINANTS OF MILITARY RETRENCHMENT: ARMY BEHAVIOR DURING POLITICAL TRANSITIONS

JUSTIN HOYLE

Despite the potential threat the army poses during transitions, there is a great deal of variation in military activity. I focus on this wide range of army response to answer the following question: during transitional periods why do some political armies accept a reduced political role, or go back to the barracks entirely, while others intervene directly? The comprehensive theory I propose is that governing intervention (coup attempt) is most likely in transitional cases where a political army has high organizational cohesion, and it either perceives its corporate interests as threatened by the new regime, or believes there is an opportunity to improve its current position (or both). While assessing coup determinants in transitional states is necessary, it is not sufficient for understanding intervention patterns of political armies. My study moves beyond “coup-isms” and looks at a broad range of options available to political armies during transitional periods. That is, I consider the determinants of political, economic, and non-intervention options available to political armies.

Over the summer I spent a month in Cairo, Egypt conducting fieldwork for my dissertation project addressing this question. While in Egypt I conducted in-depth interviews with active and retired military personnel, as well as political activists and journalists with strong knowledge of the Egyptian military. My major findings from these interviews with the military indicate a sense of national obligation, and strong popular support as the primary reason for their direct intervention in 2013. Additionally, multiple officers cited President Morsi’s failure to resign peacefully in the midst of massive public outcry as a major reason why they directly intervened in 2013, but not 2011 when former President Mubarak resigned under similar conditions. The major findings from interviews with non-military personnel relate to the expansion of Egyptian military



control over the domestic economy since 2014. While the military has always played an important role in the Egyptian economy, my interviews revealed that this role has increased exponentially since General Sisi came to power. Thus, my sources indicate that the opportunity for the military to expand its economic interests was a motivating factor in the decision to overthrow President Morsi.

This information suggests that Egypt is appropriately classified as a self-financed political army (e.g. an army which helps fund its endeavors with extensive involvement in the private economy). This is relevant insofar as the existing literature has done a particularly poor job addressing the determinants of self-financed military intervention. As such, explicating these mechanisms will be one of the key contributions of my study. This field work marks an important initial step in explicating the mechanisms that drive patterns of military intervention during transitional periods. The next phase of my project will involve analysis of existing large-N datasets, as well as structured comparison of the Egyptian case with that of Indonesia. By combining large-N statistical analysis with structured comparisons of Egypt (2011-2014) and

Indonesia (1998-2004) my dissertation will make concrete propositions about how armies behave under different conditions, as well as what steps new democracies can take to reduce coup vulnerability.

Justin Hoyle is a doctoral student in political science. His research was supported by the Jeanne and Hunt Davis fund and the Office of Research.

POLITICAL CONTESTATION AND ISLAMIC DISCOURSE IN THE SAHEL

IBRAHIM YAHAYA IBRAHIM



My dissertation research focuses on political contestation and Islamic discourse in the Sahel region.

The recent decades have witnessed an expansion of political contestations in which actors defend Islamic values and or use Islamic discourse and symbols to justify and mobilize support for contentious actions. This is a major dynamic of high interest not only in the Sahel but in the contemporary Muslim world in general. While the use of Islamic discourse has been the common denominator of these movements, the type of collective actions that they use to express dissent have varied significantly, ranging from jihadist insurgency to violent riots and peaceful protests. All these dynamics raise some important questions: why and how have political contestations on behalf of Islam proliferated in the Muslim world? Why have these contestations taken different forms: jihadist insurgencies, violent riots, and peaceful protests? What

role do structural and ideological factors play in determining their occurrence and their dynamics? And what explains the apparent increased willingness of Sahelian populations to participate in these contestations?

The dissertation will address these questions by focusing on specific episodes of political contestations in Muslim majority countries of the Sahelian region of West Africa. More specifically, the research focuses on three cases: the jihadist insurgency by the Movement of Oneness and Jihad in West Africa (MOJWA) in Gao (Mali), the anti-Charlie Hebdo riots in Zinder (Niger) and the anti-slavery protests in Nouakchott by the Initiative for the Resurgence of the Abolitionist Movement (Mauritania). These cases provide a representative sample of the contentious issues as well as the varied form of collective actions that are at play in the Sahel region.

Over the course of the summer 2015 and the spring and summer of 2016, I conducted extensive field research in each

of Mali, Mauritania, and Niger where I interviewed a variety of actors, including political elites, civil society activists, jihadists, scholars, military officers, etc. I conducted archival research, focus groups, and participant observations as well. I tried to understand the context in which Islamist political contestations emerged, the ideological underpinning of the discourse that the actors have used, and the personal motivation of individuals who participated in them. I capitalized on a network of informants and facilitators that I started building during my previous fieldwork in the summer of 2013. In addition to these qualitative data, I also collected other quantitative data from different sources, including Afrobarometer, Freedom House, Armed Conflict Location and Events Data Project (ACLED), Global Terrorism Dataset (GTD).

I am currently working on formulating the dissertation argument, which I expect will examine the way in which macro level factors—such as the state and society dynamics—interact with factors at meso level—such as group ideology—and micro level factors—individual identity, to explain the emergence and varied forms of Islamist political contestation.

Ibrahim Yahaya Ibrahim is a PhD candidate in political science and a research associate with the Sahel Research Group. Funding for this research is provided by the Minerva Research Initiative.

DEVELOPING A YOUTH SOCIAL ENTREPRENEURSHIP PROGRAM IN SENEGAL

RUGIYATU KANE

During this past summer 2016 I had the opportunity to conduct my field practicum as part of the Masters in Sustainable Development Practice (MDP). I traveled to Dakar, Senegal, and during three months worked with the international organization, Ashoka, to develop a youth social entrepreneurship program. Ashoka is known for its global network of 3,000 social entrepreneur fellows, and has been working in the Senegal since 1992. With a hundred fellows now part of its Francophone West African network, Ashoka has sought various ways to reach youth: Africa's largest population. Youth Venture is Ashoka's social entrepreneurship program specifically designed for young people between the ages of 12 to 22. It is an experiential learning process that aims to build appropriate skills such as leadership, empathy, teamwork, and social entrepreneurship among youth to allow them to be changemakers within their communities.

Implemented in East Africa since 2012, the Ashoka Sahel team has lagged behind in this process. As junior consultant, I therefore conducted a needs assessment for the Youth Venture program through four of Ashoka's partner organizations. Two universities, Institut Supérieur de Management and Institut Africain de Management, as well as two high schools, Lycee Prive d'Excellence Birago Diop and the Senegalese-American Bilingual School, were recruited for the study. I conducted semi-structured interviews with representatives from each of the institutions in order to understand how they are currently engaging their students in social initiatives. I also facilitated four focus group discussions with students from each of the institutions in as a means to get a



deeper understanding of Senegalese youth's perspectives on social entrepreneurship as well as what their needs in order to launch social ventures of their own.

Primary results from the study highlighted that there is a need to engage school-aged youth (12-18 years old) in social entrepreneurship as a means to develop youth's potential at an early stage to help address some of Senegal's largest social and or environmental challenges. Another significant finding was that the partner high schools and universities on their own already engage their students in socially related or social entrepreneurship activities. While this is very welcomed, it appears that there is a need for a structured program which provides the appropriate skills accompanied by resources which youth should possess to launch successful social ventures. Shared with stakeholders during two workshops and meetings while still in Dakar, Senegal, findings and analysis from the collected data allowed me to develop detailed recommendations for the Youth Venture program's design and adaptation to the context of Senegal.

As a student, this field work came with its own set of challenges, including adjusting to a new work culture and having access to limited resources. However, the choice to carry out my field practicum in my home country, allowed me to be exposed to the different realities of working in the development sector with the added benefit of spending some quality time with family.

Rugiyatu Kane is a Masters in Sustainable Development Practice student and former FLAS fellow (Swahili, 2014-16). Her field practicum was supported by the Center for African Studies and the MacArthur Foundation.

ELEPHANT-INDUCED CHANGES TO SAVANNA VEGETATION & SMALL MAMMALS

ANNIE A. LOGGINS

I spent 4 months in Swaziland and South Africa this past summer for my master's research looking at how savanna vegetation influences small mammal communities and foraging behavior.

Elephants change the vegetative structure of savannas and at high densities they can substantially reduce woody cover. The absence of elephants alternatively leads to an increase in tree and shrub cover. Throughout southern Africa, savannas are shifting in two different directions, toward grass-dominated systems and dense shrub-encroached habitats. These shifts in vegetation likely have major impacts on biodiversity and wildlife communities, including small mammals. As small mammals are critical components of savannas, my overall objective is to understand how they respond to these vegetation changes and what conditions are optimal for biodiversity to ultimately support management strategies.

Comparing study sites in Kruger National Park (elephant presence) and Swaziland reserves (elephant absence), I assessed how variation in vegetation structure

influences the composition of small mammal communities. I first used 2 years of small mammal trapping and vegetation sampling data from my collaborators. Our study grids in Kruger were open with limited shrub and tree canopy cover, high grass biomass, and low small mammal species richness and evenness. Swaziland grids had higher levels of woody cover, lower grass biomass, and higher species richness and evenness.

I used multi-species occupancy modeling to examine how vegetation structure shapes small mammal communities across this woody cover gradient. I found species-specific responses to changing cover and grass biomass that likely scale to community-level shifts. The dominant species in Kruger had a strong positive relationship with grass biomass, and a negative relationship with shrub cover, matching Kruger's vegetation. However, most species were positively associated with both grass biomass and woody cover, suggesting more diverse habitat requirements.

Once in the field, I tested whether the fear of predation may explain why fewer species are present in open savanna landscapes. Prey live in a landscape of fear, where intimidation by predators can influence habitat use as much as direct effects of mortality. By reducing the available cover, elephants may indirectly heighten perceived predation risks in open savannas, with behavioral avoidance strategies causing small mammals to seek habitats with more cover.

To test how different rodent species respond to cover at a fine-scale, I placed feeding trays across the shrub cover gradient: inside a bush, at the bush's edge, then up to 3m away from cover. Optimal foragers feed in a resource patch until the nutritional benefits of feeding no longer outweigh the possible risks of predation. Because rodents in my sites consumed far more seeds under bushes than at any tray further from shrub cover, they likely

perceived predation risk out in the open and safety in the shrubs.

I used camera traps to monitor each species' foraging behavior and activity patterns. Most species primarily foraged in the bushes, although the most common species in Kruger Park foraged in all trays in both Swaziland and Kruger. Possibly this species does not perceive open landscapes as risky, allowing it to thrive in elephant-impacted landscapes while other species are restricted to small patches of woody cover.

I was excited to present my preliminary results at the first annual Swaziland Ecological Symposium in July and I look forward to analyzing these data further to better understand how wildlife respond to changing savanna vegetation.

Annie Loggins is a M.S Student, Interdisciplinary Ecology (School of Natural Resources and the Environment). Funding: National Geographic Society Young Explorers Grant, International Research Experiences for Students (National Science Foundation).



CONCEPTUALIZING AND DOCUMENTING DERIVATIONS FROM “STANDARD SWAHILI”

JORDAN MACKENZIE



In the course of my research this summer I traveled to mainland Tanzania and the main island of the archipelago called Zanzibar (Unguja in Swahili) to make recordings of the speech of everyday native and non-native speakers of Swahili. My broad research goal was to document authentic speech patterns to serve as data for further phonological and phonetic analysis, as well as a glimpse into the sociolinguistic role of Swahili along the coast of East Africa.

My travels and studies began in the inland city of Arusha, where Swahili is employed universally as a lingua franca but is not traditionally spoken as a native language by the indigenous populations. As such, manifold influences from the various L1s (native languages) of the region are

present in the Swahili employed in and around Arusha, as in any linguistic context in Swahili-speaking East Africa.

My recordings in Arusha, and later Dar es Salaam, aimed to pinpoint the status of l/r variation, a phenomenon whereby many L2 (non-native) speakers use the two sounds interchangeably per influences from their mother tongue. Reinforcing the conclusions of my Master's thesis, I found, per a series of perception tests and interviews, that the phenomenon is pervasive yet principally serves as an indicator of one's native language, but does not carry any notion of prestige.

On the island of Zanzibar I found no instances of l/r switching, indicating a standard within the pronunciation of these two sounds. However, my travels through the island served as a strong and intriguing

repudiation to the notion of Zanzibari Swahili as a monolith, as I encountered intense variation in the dialects of Swahili present on this relatively small island of 950 square miles.

Per the political and economic hegemony of the capital, Stone Town, and history of movement of the people living around it, a standard “Stone Town” Swahili has emerged and I found little variation in the area around the capital.

However, the extremes of the island, mainly Nungwi in the north, the island of Tumbatu, and the villages of the southeastern coast demonstrated an incredible range of diversity and divergence from the alleged “standard,” in sounds used, intonation, and word and sentence formation.

The gold mine of my entire trip was a short field trip to Makunduchi, whose local dialect, Kimakunduchi, is popularly considered on the island to entail a distinct language. My future plans entail complementing existing documentation of this interesting dialect (if not indeed a separate language altogether) and seeking to implement a printing press or story telling collective that could serve as an inadvertent language revitalization project.

Jordan MacKenzie is a recent MA graduate in linguistics. He was a FLAS fellow for the 2015-2016 academic year (Swahili) and also participated in AFLI per a Summer FLAS (Yoruba). Jordan is currently completing a Fulbright Fellowship in Trinidad and Tobago studying tropical fruit nomenclature and the remnants of Yoruba language and culture present on the islands.

AVIAN DIVERSITY AND CONSERVATION IN NYUNGWE NATIONAL PARK, RWANDA

ELISE MORTON



My research focuses on understanding anthropogenic impacts on avian community dynamics within and surrounding the Nyungwe National Park in Southwest Rwanda. The 1,019 of montane rainforest is central to the Albertine Rift, one of the most biodiverse regions in Africa. The park supports over 295 bird species, of which at least 74 are biome-restricted, 31 are range-restricted, 26 are endemic, and 8 are globally threatened or endangered. For this reason, it's been identified as an Endemic Bird Area by BirdLife International, and a top priority area for biodiversity conservation.

Anthropogenic impacts on bird communities have been shown to be wide-ranging including alterations in distribution patterns, abundance, behavior such as the timing of migration and breeding, as well as morphology. For Nyungwe National Park, an Intergovernmental Panel on Climate Change model predicts increased rainfall and intensifying warming trends through the 21st century. If realized, these projected changes in climate would lead to growing disequilibrium between climatic conditions and the ecology of this montane forest ecosystem.

Since 1997, the Wildlife Conservation Society-Rwanda has been conducting annual bird and phenology surveys of Nyungwe National Park, representing one of the largest, continuous datasets for bird populations in an African montane forest ecosystem. Of great concern, preliminary analyses indicate that many bird species in the park, including warblers, frugivores, flycatchers, and sunbirds are changing in abundance. Primary goals of my research are to estimate abundance and characterize both the population trends and distribution patterns for Nyungwe National park species. This information can be used to identify species of concern and regions of importance within the park, particularly for species that are endemic and/or threatened. Furthermore, using taxonomic and trait-based approaches to characterize patterns of diversity, these analyses will help us understand how avian communities respond to climate and landscape changes in the region.

I spent this summer at the Wildlife Conservation Society Field Station located in Gisakura, just outside of the western border of Nyungwe. The grounds are landscaped with swaths of firecracker plants, among which dozens of brightly colored sunbirds, the larger Old World equivalent of hummingbirds, are always busily extracting nectar. I woke up in the mornings to the sound and sight of Colobus monkeys, crashing through the forest canopy just above our house.

My time there was incredibly educational and productive. Most importantly, I was able to begin working with this impressive and valuable data set which includes over 92,000 observations. I had the opportunity to work directly with the WCS research staff and ornithologists, who have been leading these ongoing surveys for over 20 years. We set up ground level and tree canopy trap cameras along transects throughout the park and I was fortunate to participate in the phenology surveys.

Additionally, although bird surveys have been conducted throughout Nyungwe for two decades, little is known about the composition of bird communities at the forest edges or how they respond to encroaching agriculture and the monoculture plantations of tea, eucalyptus and pine which surround over 50% of the park. Working with the team there, I developed a research plan to survey these communities over the next two years so that we can identify land-use practices which maximize regional avian diversity. The Wildlife Conservation Society has played a pivotal role in the establishment and conservation of Nyungwe over the last 25 years. Their influence as a trusted and influential stakeholder in the region, ensures that the results of this study will provide a foundation for developing an optimized biodiversity monitoring and conservation program for Nyungwe National Park.

Elise Morton is a doctoral student in wildlife ecology. Funding Sources: Center for African Studies Summer Pre-Dissertation Research Award; Madelyn M. Lockhart Summer Research Award; and Tropical Conservation and Development Field Research Grant



NEEDS ASSESSMENT FOR SHANTI UGANDA'S GARDEN PROGRAM

JULY NELSON



My field practicum during Summer 2015 gave me the opportunity to travel to Uganda, more specifically, in the District of Luwero located in the Central region of the country. I worked with the Shanti Uganda Society, a Canadian-based charity involved in addressing development issues related to women and health; through their birthing center, the organization seeks to improve infant and maternal health while supporting the well-being of birthing and lactating women.

The organization offers an internship and learning exchange program to students and professionals who are looking not only to offer their skills and knowledge (in partnership with Shanti Uganda's staff and community partners), but also to provide logistical and program support (under the guidance of Shanti Uganda's staff and community partners). Because of my strong interest in monitoring and evaluation for agricultural programs targeting sustainable development through a gendered lens, I collaborated with the organization as the monitoring and evaluation intern.

The field practicum, which usually expands on a period of 10 to 12 weeks, is

part of the many requirements to obtain a Masters degree in Sustainable Development Practice. My work specifically addressed designing and conducting a needs assessment for the garden program, which is a central component of the Shanti's Birthing Center. There is a lack of nutrition-based educational programs offered to women at the different health facilities of Luwero. This is one of the reasons why the Shanti Uganda Society is focusing on addressing specific health and nutrition-related issues through a complementary practice-based education for their target groups.

I initially thought I would be able to build on ongoing efforts characterizing the existing garden program, however, once I arrived in Luwero, I realized that my plans had to partially change for substantial reasons. One of which is that the organization doesn't run a garden program, however they do own a fairly vast amount of land.

Consequently, insightful discussions with several partners and key stakeholders of the organization informed me that there was a particular need to assess the nutrition workshops run by Shanti Uganda, by looking into the uptake and the barriers to proper integration of safe

nutrition practices at the household level. It is expected that the outcomes of this project will inform the organization on how to define an efficient garden program in the future.

Several methods of data collection were used in a sequential order and each of them was used to inform the next one. I started with my informal interviews on my first week in Luwero; through those informal sessions, I was able to draw a list of key informants to meet before implementing the study. So the key informants I met in that stage represented institutions such as the District Health Office, Shanti Uganda's gardener, the agriculturalist are the head midwife. Our sessions helped me redefine my questions for my focus group discussions and my survey questionnaire (administered to the patients). Another stage of my research consisted of conducting semi-structured interviews to different categories of key informants such as high school students and teachers, health workers from different health centers; representatives of the District Agricultural Office, teachers from the Agricultural College and other garden managers, among others. The idea was to get an in-depth understanding of challenges to transfer knowledge and the average understanding of the meaning of sustaining a healthy diet. Furthermore, I conducted focus group discussions with different stakeholders such as Shanti Uganda's patients, their health staff, Village Health Team members (VHTs), farmers, among others. Finally, I administered a KAP survey to Shanti Uganda's patients, looking into their nutrition-related knowledge, attitude and practice.

July Nelson is a second year student in the Masters in Sustainable Development Program.

TRANSBOUNDARY PROTECTED AREA GOVERNANCE ON GENDER AT MOUNT ELGON NATIONAL PARK

RILEY RAVARY



This summer Riley Ravary spent part of June conducting fieldwork at two sites in eastern Uganda.

Ravary's dissertation uses Mount Elgon National Park, a transboundary protected area, as a point of entry for highlighting gender disparities in conservation governance. Identified as a transboundary protected area, Mount Elgon National Park is an extinct volcano that straddles the national boundaries between eastern Uganda and western Kenya, therefore causing its management to take place locally, nationally, and internationally. Mount Elgon is an important region for transboundary political processes due to its ecological value—housing a large number of threatened and endemic species, and also acting as a critical watershed for neighboring areas in Sudan, Egypt, Kenya, and Uganda (Oonyu 2009; Buyinza 2010). However since the park is a transboundary protected area, governance of the region is complex. There are multiple interested parties involved in governance at Mount Elgon National Park—Kenya Wildlife Services and Uganda Wildlife Authority being the two primary state actors, with additional non-state organizations involved such as the International Union for the Conservation of Nature, Norwegian Agency for International Development, USAID, and EU (Oonyu 2009; Petursson and Vedeld 2015). Additionally, access rights for communities

living near the park differ substantially between and within states, with the Ugandan side generally giving more access rights than the Kenyan side of the park (Petursson et al. 2011).

During her initial site visit, Ravary traveled to Sipi and Bududa, two communities bordering Mount Elgon National park in Uganda. Sipi houses a popular tourist destination within Mount Elgon National Park—Sipi Falls—and also supports an internationally recognized Arabica coffee farming trade. Bududa is located near the southern portion of Mount Elgon National Park, a region prone to landslides and soil erosion. While conducting her fieldwork, Ravary observed community norms and cultures through participant observation,



established contact with research participants, and conducted interviews with over 50 members of the community living near the national park.

Previous research at Mount Elgon National Park has not addressed the relationship between gender, conservation, and governance. Although preliminary, findings from Ravary's research suggest that complex political, social, and gendered relationships are affecting the governance of the national park. With the data she collected during her research in June along with additional data collected from future fieldwork, Ravary will continue to develop her understandings of the implications of

multi-scalar governance in transboundary protected areas on conservation, communities, and gender.

Riley Ravary is a doctoral student in anthropology.

UNDERSTANDING RACE AND POLITICS IN POST-APARTHEID SOUTHERN AFRICA

JESSIE-LEIGH SEAGO



For two years leading up to my research trip to Southern Africa, I had studied the politicization of race in post-apartheid South Africa and had interviewed many white South African immigrants living in Florida about their motivations for leaving the country. I knew the stories and opinions of this group were colored by their experience as the “losers” of the liberation, and I wanted to understand why their perceptions were so different from the realities I was reading about. I was therefore interested in comparing the realities of race relations in South Africa with white perceptions of them.

Initially I planned to spend six weeks traveling from Cape Town to Durban to Johannesburg. South Africa’s provinces are quite different in terms of their politics, population and culture, and I wanted as well-rounded an experience as possible. My work ended up taking me to Windhoek, Namibia also and I began forming the plan for a comparative project. During my trip, I conducted formal and informal interviews with students, academics, journalists, business owners, lawyers, activists, and township dwellers. I spent time in the archives in Cape Town, Durban, Pretoria and Windhoek to familiarize myself with the types of materials available at each. Though I cannot recount the full range of my experiences in the space allotted here, I will highlight two research interests that resulted

from my time abroad.

The first thing I noticed during my trip was the way race determined space. The physical separation between groups was evident everywhere; white neighborhoods were separated from black neighborhoods. Whites used high walls and fences, often with electric razor wire for protection; they had large, comfortable homes with back yards and front porches. The majority of black townships consisted of small make-shift homes piled on top of one another; portable toilets on the outskirts, shared by several families, served as the only sanitary facilities. The situation was the same in both urban and rural areas throughout the country. In Windhoek, the differences remained, but were not as stark; townships had more space and better sanitation, several middle-class non-whites lived in gated communities as well. Based on these observations and the conversations I had with both white and black subjects, I wondered about the impact of space on structuring the perceptions of self and other in racially divided societies. It was one avenue for possible exploration.

Another important observation I made was the correlation between race and political party preferences. I was fortunate to be in South Africa in the month preceding local elections, so I spoke with everyone I interviewed about their views and opinions of the competing parties (primarily the ANC, the DA, and the EFF). The whites I spoke to (ranging from wealthy business owner to academic to township-dweller) were decidedly against the EFF and ANC, but supportive of the DA; non-whites seemed to vary in their support of the parties according to region and income-level/occupation. There were also many pessimistic comments made by both sides about Zuma’s government. In Windhoek, the situation was not as evident. Some whites supported the dominant SWAPO party (which was supported by a majority of non-whites) while others vehemently opposed it. There was no



Photo:

Ntando Mbatha discussing the state of black-white political relations today versus the apartheid era.

obvious explanation for such trends, but I noted that racialized discourses, plans for wealth redistribution, policy effectiveness and corruption were mentioned in justifications of party preferences. Political parties and attitudes thus presented another area to explore for future research.

It is this latter topic that I have chosen to pursue for my dissertation project. Comparing South Africa and Namibia, I will explore the factors that influence white party preferences and white political mobilization. Though whites comprise only a fraction of the population in both countries (less than 10 percent), they currently own a majority of the wealth; their perceptions and the decisions resulting from them could thus have an enormous impact on the economies, societies and politics of Southern Africa. Since returning, I have applied for a Fulbright grant to Namibia in the hopes of conducting fieldwork there next year. I also plan to return to South Africa next summer to carry out formal interviews that will be included in my dissertation. The opportunity afforded me by the Center for African Studies Pre-Dissertation Research Award was critical in helping me to narrow the focus of my research and to lay the groundwork for future fieldwork.

Jessie-Leigh Seago is a doctoral student in political science.

REPRODUCTIVE HEALTH EDUCATION NEEDS ASSESSMENT OF ADOLESCENT GIRLS IN UGANDA

EUNMI SONG

I undertook my field practicum for 10 weeks with Shanti Uganda which is a non-governmental organization located in the Luwero District in Uganda. The organization is working to improve maternal and infant health, to provide safe woman-centered care, and to support the well-being of birthing mothers and women living with HIV/AIDS. They are also working towards reducing adolescent pregnancy, and keeping young girls in school by providing reproductive health education and services. Shanti Uganda's Teen Girls Health & Wellness Program provides adolescent girls the skills, education, peer support and role models which strengthen their ability to make healthy decisions.

My research aimed to identify priority unmet needs, barriers and constraints with regard to reproductive health services for adolescent girls and young women, and to determine the best ways to meet those needs. I conducted a needs assessment and situational analysis with Shanti Uganda looking at the most important health and reproductive health education needs of teen girls in the Kasana in Luwero district.

I carried out semi-structured interviews with 31 main stakeholders and 9 girls. The stakeholders included school teachers, health workers, staff of NGOs, community leaders and official workers. I also conducted two types of surveys. One was an evaluation survey for 32 teen girls who participated in the Teen Girl workshop. The other was a needs assessment survey that targeted young women, in general, who live in Luwero district. I carried out a survey of 55 young women aged 14 to 26 at five schools and a health center.

Preliminary results of the interviews and the surveys revealed that the main source of information for adolescents is school. As most adolescents attend school, they get information from school. Some girls replied that they get information from peers or others but the information



is often not very clear or appropriate. Most health workers and teachers mentioned the lack of sex education and information as the main obstacles. They said many teen girls do not know much about reproductive health services and have misconceptions about family planning methods. Many teen girls fear to ask for reproductive health information even in health centers. There are cultural and traditional barriers preventing young women from getting this information. For example, Ugandan parents often do not communicate with their adolescent children on sexuality because it is regarded as a taboo in many Ugandan cultures. Moreover, teachers some in religious school (Catholic, Muslim school) are uncomfortable communicating openly with their children on issues relating to sexuality and contraceptive methods. These barriers and constraints can hinder young women to make a right decision for their health. Thus, providing proper education about reproductive health is very important.

Most stakeholders agreed that "school is an important place to send the messages and educate adolescent people" and "school is good agency for change". Thus if Shanti cooperates with schools, they will mobilize and reach more teen girls. Also, Shanti will be able to use other teaching materials and human resources currently not available in schools. Moreover,

the respondents preferred long-term interventions. Currently, Shanti's workshop is being done only for a few days during school holidays. If Shanti conducts special workshops or lessons at schools, girls can get proper education over the long term.

Also, Shanti will be able to provide general youth-friendly services to young clients to share their issues within safe spaces such as a small group in class of school. The youth-friendly spaces are meant to engage youth through interaction with peer educator counselors and youth volunteers trained in providing youth friendly services. In a youth-friendly environment, teens will feel safe and confident to share their concerns and problems.

Eunmi Song is a student in the MDP program. Funding for the field practicum was provided by the Center for Latin America Studies and the Center for African Studies.

EVALUATING STRATEGIES TO PROMOTE WASH PRACTICES IN RESOURCE-POOR AREAS

RACHEL GLORIA VELEZ



Despite being both highly treatable and preventable, diarrheal disease exists as the world's second leading cause of death in children under the age of five.

My time in Kenya this past summer was spent investigating how community-based health interventions operating within resource-poor areas target the issues of water, sanitation, and hygiene (WASH). I was given the incredible opportunity to spend my 10 weeks working with Carolina for Kibera (CFK), a nonprofit organization dedicated to improving the health, education, and overall wellbeing of the estimated 200,000 residents living within Kibera's thirteen villages. As dictated within their mission statement, "Slums are unsafe and dirty; the people who live there are not."

As with many informal settlements across the globe, WASH-related issues exist as everyday obstacles for the residents of Kibera in accessing an improved quality of life. The open sewage system is poorly managed, and often overflows into the streets during the rainy seasons, leading to a phenomenon known as "flying toilets" – the disposal of human excreta into bags

and then tossing them into the open alleys. While clean water is available, it is largely managed by private vendors who are able to raise prices as they see fit. Even when clean water is purchased, the channel of rubber hoses it travels through often become punctured and contaminated by pathogens and fecal matter, further contributing to the burden of waterborne disease.

These issues contribute to high mortality rates among children under the age of five throughout Kibera, as infants who fall ill from diarrheal disease within the first 28 days of life often do not have the immunological strength to overcome the illness. Realizing that diarrheal disease and other waterborne illnesses are both highly preventable and treatable, CFK has recently adopted the Care Group strategy—an innovative community-based health model offering free maternal and child health-care information to expecting or lactating girls and women. Despite operating for only two years, these Care Groups already reach an estimated 500 women each week throughout Kibera. Community health workers involved in the intervention, known as Care Group Promoters, recruit women within their own neighborhoods and hold group meetings to promote healthy living for both the mother and the child. While the curriculum is broad, one of the core modules taught deals with issues of WASH, where women are educated on critical handwashing moments, proper disposal of feces, how to treat drinking water, among other topics. The meetings also facilitate knowledge on detecting the danger signs of diarrheal disease in children and how to treat the illness.

Prior to my recruitment to work with CFK, no formal project evaluation had been carried out on the Care Group intervention. Through collaboration with Mark Muasa, head of the organization's department of health services, and Yunus Mohammad, CFK's community outreach officer, we conducted a 10-week evaluation

of the Care Groups with the overall goal of understanding how effective the program is in facilitating sanitation behavior change communication among the neighborhood women. Utilizing the FOAM (focus on opportunity, ability, and motivation) framework, 210 surveys were conducted to identify how the Care Groups address the obstacles to practicing improved sanitation and hygiene that exist within Kibera's environment. The surveys were also used to identify any knowledge-behavior gaps among the members in order to strengthen the WASH curriculum. I further conducted appreciative inquiry questionnaires with the women to understand how they felt about their respective Care Groups and what they believed the future of the program could look like. Direct observations, focus groups, and informal interviews were other methodological tools utilized to complete this evaluation.

Although I am currently conducting my data analysis, preliminary results, along with my personal experiences within Kibera, overwhelmingly highlight the pride Kiberans have for their community. I've come to understand that, while they may be lacking improved toilets and durable pipe systems, the residents of Kibera are themselves the greatest resource to creating a positive change within their communities.

Rachel Gloria Velez is a second year MDP student. Her field practicum was supported by the Master of Sustainable Development Practice program in association with the Center for African Studies and the Center for Latin American Studies.

REPRODUCTIVE HEALTH, GIRLS' RIGHTS, AND LEADERSHIP EDUCATION IN KIBERA

SARAH ANNE WARD



As a student in the Master of Sustainable Development Practice program, I was given the opportunity to do my fieldwork practicum with Carolina for Kibera, a non-profit located in Kibera, Kenya outside of Nairobi. Kibera is one of the largest squatter settlements in the world with half of the population under the age of 15. Carolina for Kibera is an organization that focuses on poverty reduction through health, social, and economic well-being programs in order to combat issues in Kibera such as crime and insecurity, pollution, and gender discrimination.

Urban squatter settlements are complex living environments that pose significant risks to adolescent learning and development, particularly for females. Because of this, Carolina for Kibera (CFK) created a girls program named Binti Pamoja, which teaches girls about reproductive health, girls' rights, and leadership through mentorship opportunities and discussion

groups. The purpose of my practicum was to evaluate the program, provide recommendations to staff, and create new tools for the improvement of service delivery to adolescent girls through the program.

First, I did a review of existing program documents including objectives and evaluation tools. Next, I completed extensive participant observation in Binti's afterschool programs and safe spaces. These programs consist of peer leaders teaching lessons and activities that relate to different topics affecting girls in Kibera. Thirdly, I conducted qualitative surveying of Binti's peer leaders to learn more about their perceptions of living in Kibera, their satisfaction related to working for the program, their knowledge of leadership skills, and their desired program changes and improvements. Finally, I conducted semi-structured interviews of staff in order to gain additional insight on the program.

Through these methods I was able to gather preliminary findings that

I presented to CFK and Binti Pamoja staff. First, all survey respondents indicated a distinct improvement in their lives since becoming involved in the program. Additionally, topics currently taught were in line with peer leaders' perceived negative impacts of living in Kibera. All respondents could name at least one leadership quality and saw themselves as leaders, but wanted more leadership training. Many respondents wanted increased stipends; others believed leaders should be self-motivated. Observations indicated that leaders were often late, rarely prepared a lesson plan, and their performance and enthusiasm was largely influential on the amount of active verbal participation. Interviews with staff suggested lack of motivation among the peer leaders.

Based on these findings, I created new templates for peer leader evaluations as well as quarterly participant evaluations in order to hold leaders accountable and make sure participants are retaining the information. I also recommended to program staff that the most pressing issue in my opinion was to change behavior among the leaders while taking into account their suggestions, as their happiness is critical to the program's success. This resulted in a restructuring of the mentorship program and requirements. I also developed curricula on women's rights, menstrual hygiene, and the Girl Declaration based on the results of my document review of program goals. Finally, I created leadership curriculum based on the needs and desires indicated in the peer leader survey responses.

Sarah Ward is a student in the Master of Sustainable Development Practice program. The MDP program provided funding for this field practicum. This practicum was presented at the International Conference on Sustainable Development at Columbia University with the support of a graduate student travel grant from the Center for African Studies.

COLLABORATIVE REPORTS

**ABE GOLDMAN
LEVY ODERA
BENJAMIN AVUWADAH
EMMANUEL AKANDE**

Africa's Largest Countries (AFRILAC)

**AKINTUNDE AKINYEMI
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The African Flagship Languages Initiative: Chalking 6 years of success

**REBECCA M. NAGY
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ALISSA JORDAN**

Kumasi-Accra Axis and Contemporary Art in Ghana

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New technologies and transnational social networks

**LEONARDO VILLALÓN
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AFRICA'S LARGEST COUNTRIES (AFRILAC)

ABE GOLDMAN, LEVY ODERA, BENJAMIN AVUWADAH & EMMANUEL AKANDE

Over half of Sub-Saharan Africa's (SSA) billion people live in its six largest countries: Nigeria, Ethiopia, DR Congo, South Africa, Tanzania, and Kenya. The 14 largest countries –those with 2015 population of 20 million or more – comprise over 74% of SSA's total population. In addition to the six largest countries, these include, in 2016 population size order: Uganda, Sudan, Ghana, Mozambique, Madagascar, Cameroon, Cote d'Ivoire, and Angola.

This ongoing report, with support from CAS' Title VI funding, focuses on comparative and individual analyses of conditions, trends, and issues in those fourteen largest countries of sub-Saharan Africa. Following are brief summaries of several of those topics.

The 14 largest countries in sub-Saharan Africa include over 740 million people in total, ranging in population size from Nigeria with an estimated 2016 population of over 180 million to Angola with slightly over 20 million. With the exception of South Africa, the rates of growth of these (and many other countries in SSA) are among the highest in the world. Nine of

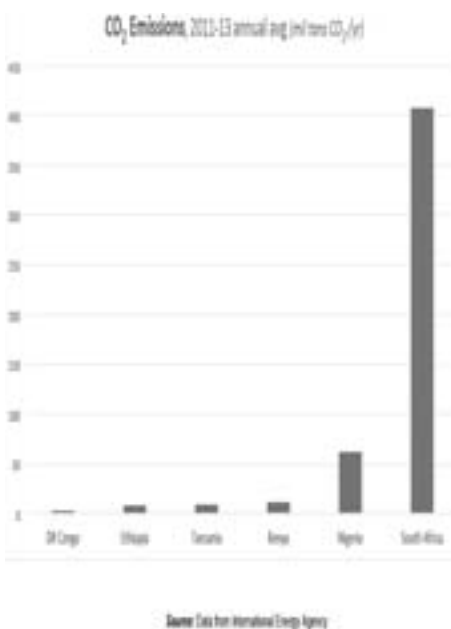
these countries have current growth rates between 2.4% and 2.9% per year. Uganda has the highest growth rate, estimated at 3.2% per year, while South Africa's is exceptionally low at 1.0% per year. By 2040, the total population of these 14 countries is projected to increase about 70% to over 1.2 billion (population data based on US Census International Database).

With the exception of South Africa, electricity supply is extremely low in all of these countries compared to most of the world's other developing countries, both in aggregate and per capita supply and consumption. This is a major impediment to economic development and quality of life in both urban and rural areas. South Africa differs dramatically from the other countries. Total electricity consumption in South Africa in 2013 was over 327 TWh, which is more than three times the total for all 11 of the other countries (data for Madagascar and Uganda were not available). Even more dramatically, per capita electricity in South Africa is more than 20 times higher than the average for the other countries (almost 4,450 kWh per year vs about 200 kWh per year respectively). Related to this as well as to differences in the availability of transport, South Africa's carbon emissions from fossil fuel use were over 2.7 times as high as total emissions for the other 11 countries (2011-13 annual averages).

Four of these countries have current leaders who by 2016 have individually been in office for 27 to 37 years. In addition to these, the same party or faction has been in power for 40-55 years in three of the countries, even though there have been a succession of individual leaders, some of whom have been popularly elected. Parties in two other countries have been in power for 22 and 25 years. Recent changes of leadership and parties in power have taken place only in five of the countries. Overall, individual leaders have been in power for an average of 12 years across the 14 countries, and the same parties or groups have been in power for an average of 24 years. Violent

internal conflicts are continuing in three of the countries – DR Congo, Nigeria, and Sudan – and at least one, Ethiopia – may be on the threshold of major internal unrest. Successions to the four longest serving leaders, and some of the others, may eventually also result in unrest.

Abe Goldman is associate professor of geography and former director of the Center for African Studies. Levy Odera received his MA and PhD in Political Science from the University of Florida. He is currently Assistant Professor of Social Sciences at the Minerva Schools at Keck Graduate Institute (KGI) in California. Benjamin Avuwadah is an MS student in the Department of Food and Resource Economics at the University of Florida. His undergraduate degree was from the University of Cape Coast in Ghana. Emmanuel Akande is a PhD student in the Department of Food and Resource Economics at the University of Florida. His undergraduate degree was from the University of Lagos in Nigeria, and he received an MS degree in Economics from Florida State University.



THE AFRICAN FLAGSHIP LANGUAGES INITIATIVE: CHALKING 6 YEARS OF SUCCESS

AKINTUNDE AKINYEMI, CHARLES BWENGE, JAMES ESSEGBEY



The African Flagship Languages Initiative (originally the African Languages Initiative) (AFLI) is an initiative of the National Security Education Program (NSEP) which is administered by the Institute for International Studies (IIE). Its central goal central is to increase the ability of Americans to communicate and operate effectively in major African languages and cultures. This is to part of the strategy to prepare the nation for the new challenges of a global society which include sustainable development, environment degradation, diseases and hunger, rapid population growth and migration, and economic competitiveness. AFLI comprises two components: a domestic intensive summer and an overseas immersion fall programs. Since 2011, we have been running the domestic component.

We won the grant to host the first AFLI in 2011 for only two languages, i.e., Swahili and Yoruba. This period coincided with UF hosting of what turned out to be the final Summer Cooperative African Languages Institute (SCALI). As a result, not only did we teach other languages but we also had other students, mostly FLAS fellows, join Boren scholars and fellows who are awardees of AFLI scholarship.

A year after we began, we were asked to increase the number of languages on offer to include Akan/Twi, Wolof, and isiZulu, making a total of five languages. Because of its impressive performance, the program has continued to grow in the number of languages we offer: Hausa in 2013, Advanced French (with survival Wolof) in 2014, and Portuguese in 2015. Owing to the unfortunate circumstance of SCALI being discontinued, AFLI has become one of the main summer program for offering African languages in the summer.

Currently AFLI offers eight languages, most at all levels of college curriculum – beginning, intermediate, and advanced levels— and a few at the first two levels. The 8-week intensive coursework program comprises 4 hours of classroom instructions per day, five days a week, and 6 hours per week of supervised conversational practices as well as other language and cultural interactional activities. It provides the equivalent of two regular semesters’ language instruction, thereby enabling participants to earn UF credits (10 credits for beginning courses and 6 credits for intermediate and advanced courses). Although AFLI caters for students from across the nation with various sources of funding, the majority remain Boren scholars and fellows whom the program prepares for the AFLI overseas immersion. Over the 6 year period, we have had a total of 223 students, with the breakdown as follows:

Year	Boren Scholars & Fellows	FLAS Fellows	others	total
2011	16	-	-	16
2012	32	14	-	46
2013	28	-	-	28
2014	29	9	4	42
2015	37	9	2	48
2016	29	13	1	43
TOTAL	171	45	7	223

The success of AFLI has been due to the tremendous support that we have received from the Directors and staff of the Center for African Studies, and the Chairs and staff of the Department

of Languages, Literatures, & Cultures. Collaboration with our funding agency, IIE, and AFLI partner, American Councils, who administer the AFLI Overseas Immersion Fall program, has ensured not only a successful 8 week program but also a smooth transition for Boren scholars and fellows from domestic settings to overseas environments (both social and academic). Last but not the least are the over 20 committed and professionally-oriented instructors, conversation assistants and host families who have worked tirelessly with us over the years.

Akintunde Akinyemi is professor of Yoruba and Chair Department of Languages, Literatures, and Cultures. James Essegbey is associate professor of Akan. Charles Bwenge is senior lecturer of Swahili and coordinator of programs in African languages.

THE KUMASI-ACCRA AXIS AND CONTEMPORARY ART IN GHANA

REBECCA M. NAGY, SUSAN E. COOKSEY & ALISSA JORDAN



Photo:
Elisabeth Sutherland, Ghanaian performance artist

In August 2015 we spent two weeks conducting research on contemporary art in Ghana with support from a Faculty Enhancement Opportunity Grant through the UF Office of the Provost (Rebecca Nagy); Harn Museum of Art resources (Susan Cooksey); and the Center for African Studies as well as the Criser Endowment at the Harn Museum of Art (Alissa Jordan). Our goal was to understand the roles of long-established and new art institutions as well as digital networks in the recent emergence of a group of internationally connected contemporary artists. This expanding art scene is fueled by artists educated at the Kwame Nkrumah University of Science and Technology (KNUST) in Kumasi, many of whom subsequently live and work in Ghana's major urban center of Accra. By interviewing faculty, arts administrators, artists, collectors, and dealers in both cities we gained insight into the emergence and development of the contemporary Ghanaian art scene in virtual and physical spaces. We were able to study a community of artists as they are defining themselves and their work via new forms of networking, collaboration and free exchange of ideas through "talk parties," alternative radio, social media, street art festivals,

pop-up exhibitions, and other channels.

Until recent years, despite the international reputations of a handful of artists—among them Ablade Glover, Atta Kwami and Kwame Akoto—Ghana was not known for a vibrant contemporary art scene. Rather, scholarly and popular attention was focused on the historic traditions of Ghanaian art, including textiles such as kente and adinkra cloth, metal casting, gold work, wood carving and ceramics. Only in the last decade or so has scholarly attention broadened to include research and publication on the expanding contemporary art scene. The creative energy and innovative approaches of contemporary Ghanaian artists have been fueled by a radical rethinking of the undergraduate and MFA programs of the art department at KNUST. Inspired by the theory, practice and teaching of Professor, several other faculty members have worked with him to develop a curriculum based on social engagement and intervention in a range of environments in Kumasi and Accra that they describe, with a nod to French philosopher Michel Foucault, as "archaeology of the city."

The quality of the work produced by KNUST students in a range of media and forms of practice, including performance and installation, has increasingly attracted the attention of scholars, curators, collectors and dealers in Africa, Europe and America. We spent several days in Kumasi interviewing Dean Edwin Bodjawah and faculty members, Kwaku Boafo Kissiedu, George Ampratwum and Dorothy Amenuke as well as some of their outstanding advanced undergraduate and MFA students. In Accra, we made repeated visits to the Museum of Science and Technology to examine the exhibition

"Cornfields in Accra," which occupied the entire three-story structure. The exhibition showed new work by KNUST art faculty, students and alumni working in installation and performance art, video, photography, sculpture, painting and experimental media.

During our week in Accra, we also met with the directors of several non-profit arts organizations that support and promote the work of contemporary Ghanaian artists, including ANO, the Nubuke Foundation and the Foundation for Contemporary Art. We also made several visits to two leading commercial galleries, Artists Alliance Gallery and Gallery 1957, where we selected four works of art for the Harn Museum of Art collection: a pen and ink drawing by 1985 KNUST graduate Kate Badoe, a painting by recent KNUST graduate Jeremiah Quarshie, and two photographs printed on fabric by Ghanaian-German artist Zohra Opoku. Along with other acquisitions currently in progress, these works will be shown at the Harn in an upcoming exhibition of contemporary Ghanaian art.

Finally, we spent a day at Accra's street art festival known as Chale Wote, now in its sixth year. Along with thousands of locals and visitors to the city we took in art installations, performance art, dance and music as well as stilt walkers, acrobats, street food and stalls selling goods of all kinds. Chale Wote exemplifies the commitment of the Ghanaian art community to engage local audiences in the experience of contemporary art while also drawing the attention of the wider art world to the exciting developments taking place in Accra, Kumasi and beyond as Ghanaian artists take their rightful place on the international stage.

Rebecca M. Nagy is director of the Samuel P. Harn Museum of Art. Susan E. Cooksey is curator of Africa art at the Harn Museum of Art. Alissa Jordan is a PhD candidate in anthropology at the University of Florida.

NEW TECHNOLOGIES AND TRANSNATIONAL SOCIAL NETWORKS

ABDOULAYE KANE, RILEY BAILEY, SHADE DORSAINVIL, MITCHINA DORSON



In December 2016, with a Research Tutorial Award (RTA) from the Center for African Studies, three students accompanied me to Senegal for a field research exercise. I have done research on circular migration to France, Central Africa and the US from the Senegal River Valley for years. Therefore, I used the opportunity of the RTA to introduce UF undergraduate students to my field site and to teach them hands on about basics of an ethnographic research. The short research course was devoted to the study of a hometown Association named Thilogne Association Développement (TAD) and the homecoming of its members after sojourns in Europe, America, and Central Africa in search of employment, income and opportunity.

The goal of the program was to introduce the three students to a community and to initiate them to some basic ethnographic research techniques. They learned how to practice participant observation, take field notes, conduct interviews and document cultural performances through photography and videography. They also learned how to use social media, and smartphone applications as research tools to capture migrants' transnational social networks. The Ultimate research goal was to use the data collected during the forum and the cultural festival to make sense of the changing modalities of

transnational communications between migrants scattered around the world and their home community due to the use of the internet and smartphone applications.

The forum in Dakar December 9-10. The students and I participated in the forum organized by TAD in Dakar on December 9 and 10 where all the sections of TAD (Dakar, France, Italy, USA, and Gabon) were represented. On December 9, the discussions of forum revolved around the evaluation of the 40 years of existence of TAD and its major realizations and challenges. On December 10, the discussions focused on the way forward with the identification of major projects. The following project received the support of all participants: Thilogne a green town (Thilogne ville verte), the creation of a foundation that would help booster income generating activities. The forum also talked about the identification of government programs that can be used to better prepare the youth for employment, the creation of a network of "les cadres de Thilogne" (the brains of Thilogne) to harness ideas and resources for local development.

The cultural Festival in Thilogne December 16-18.

After Dakar, the students travelled with returning migrants to Thilogne, a small town in the Senegal River Valley, 750Km away from Dakar. The students immersed themselves in this Haalpulaar community for a week. The cultural festival started on December 16 with the official opening by the governor of the region. The mayor of Thilogne and a representative of TAD world took the stage praising the migrants' participation in funding community projects (in health, education, clean water, and the environment). The speeches were followed by performance of the Thiayde, a slow-paced procession of young girls wearing colorful traditional outfits, traditional hairstyles, and fake golden jewelry singing and clapping their hands. The interviews conducted by the undergraduate students and I, at the end of the Festival, revealed

the history of this cultural practice. The interviews also addressed how this particular cultural performance became the highlight of the festival despite the fact that it is not any more part of what young girls do during the Muslim holidays as it used to be the case until the early 1980s.

The two events, the forum and the Festival, were streamed live in the Salndu Fouta Whatsapp group allowing migrants in Europe, America, and Central Africa from Thilogne to follow instantaneously what was going on. Pictures and video feeds of the two events were shared in social media, on Facebook, skype, Snap Chat by participants and their friends across continents. Our small research show how local events are made global using the new technologies of communication. At the same time, it shows also how the local events such as the forum and the cultural festival are prepared and organized at a global level by migrants who live in countries separated by long distances but who can also use effectively the virtual spaces offered by skype or Whatsapp to coordinate their activities.

Riley is in his first year at UF. His major is in Economics and he is considering a minor in African Studies. Shade is in her fourth year at UF. She is graduating this semester with a BA in Political Science and a minor in African Studies. Mitchina is in her first year at UF. Her major is in Biology.

THE SAHEL RESEARCH GROUP

LEONARDO VILLALÓN, SEBASTIAN ELISCHER, ABDOULAYE KANE, SARAH MCKUNE, FIONA MCLAUGHLIN, RENATA SERRA & ALIOUNE SOW

The Sahel Research Group at the University of Florida represents a unique collaborative effort to understand the political, social, economic and cultural dynamics of the countries of the West African Sahel. The group brings together a highly interdisciplinary set of faculty members with expertise in a wide array of topics: politics, religion, migration and diaspora, social dynamics, health, agriculture, climate change, economics, language, culture, and intellectual production in the region. A number of PhD students from various disciplines and with research focus on the Sahel are key contributors to the group's efforts and activities.

Our core interest is in the six Francophone countries of the region—Senegal, Mauritania, Mali, Burkina Faso, Niger and Chad. We are also interested in developments in neighboring countries, to the north and south, whose dynamics frequently intersect with those of the Sahel. Collectively the Sahelian countries represent some of the least developed countries on earth—the four landlocked states are

regularly among the very bottom in the UNDP's annual Human Development Index rankings. The fragile ecology of the region is particularly vulnerable to climate variation, with serious consequences for human livelihoods and wellbeing. Global religious trends and geopolitical events have in recent years placed significant additional pressures and posed new challenges to governments in the region.

Yet there are also other dynamics in the face of this difficult context: vibrant civil societies continue to struggle to build and strengthen democratic institutions, social structures maintain often striking resilience while adapting to new contexts, and there are strong and trans-regional intellectual debates on religion, human rights, culture and social change. Our goal is to build on the diversity of training, expertise and backgrounds among Sahel Research Group members to better understand the full complexity of both the difficulties and the possibilities of the region. We have a strong commitment to engaging and working with colleagues and partner institutions in the countries of the Sahel, and to

this end we have been fortunate to host a number of visiting scholars and frequent guests from the region.

Our weekly “Sahel Seminar” meetings provide an ongoing opportunity to present findings and to share perspectives and analyses on developments in the region. In February 2017, the annual Gwendolen M. Carter Conference in African Studies will be organized by the Sahel Research Group, under the title: “On the Edge: What Future for the African Sahel?” This major interdisciplinary conference will bring together some 40 scholars from Africa, Europe and North America to discuss the wide range of factors shaping the region's future. More information on these activities, and descriptions of the range of specific research projects by group members can be found on our website at: <http://sahelresearch.africa.ufl.edu/>

Leonardo Villalón is professor of African politics and dean of the UF International Center. Sebastian Elischer is assistant professor of African politics. Abdoulaye Kane is associate professor of anthropology and African studies. Sarah McKune is clinical assistant professor of public health. Fiona McLaughlin is associate professor of African linguistics and chair of the Department of Linguistics. Renata Serra is lecturer in African economics. Benjamin Soares is professor of African religion and Islamic studies. Alioune Sow is associate professor of French and African studies.



AFRICAN STUDIES QUARTERLY

FOUNDATION

The Center for African Studies founded the African Studies Quarterly (ASQ) in 1997 to promote research on Africa beyond that undertaken by University of Florida faculty and graduate students. It is an interdisciplinary, fully refereed, online open access journal dedicated to publishing the finest scholarship relating to the African continent. ASQ invites the submission of original manuscripts on a full range of topics related to Africa in all areas. To qualify for consideration, submissions must meet the scholarship standards within the appropriate discipline and be of interest to an interdisciplinary readership. As an electronic journal, we welcome submissions that are of a time-sensitive nature.

ASQ undertakes two kinds of publications. Most issues contain articles from a wide range of authors on diverse topics, as in Volume 16:

- Age of Elegance: An Itailante *Sobrado* on the Gold Coast
- Father of the Nation: Ghanaian Nationalism, Internationalism, and the Political Iconography of Kwame Nkrumah, 1957 – 2010
- Commodifying Water in Coastal Tanzania: Natural Resource Management and Social Relations, 1926-1937
- Water Vendors in Niamey: Considering the Economic and Symbolic Nature of Water
- University-Based Music Training and Current South African Musical Praxis: Notes and Tones

ASQ also publishes special issues that focus on a specific theme, as with 15/1 guest edited by Parakh Hoon and Lauren M. MacLean titled “Local Communities and the State in Africa.” In addition, each issues features book reviews and frequently book review essays.

REVIEW PROCESS

An internal editorial committee, composed of graduate students in African Studies from a wide range of disciplines, conducts the initial review of submitted manuscripts that are original and not submitted or accepted for publication elsewhere. Final publication depends on the quality of the manuscript and the associated external peer review process. For submission guidelines, matters related to the ASQ style, how to contact the ASQ, and other issues, potential authors should consult the ASQ website: www.africa.ufl.edu/asq or contact the managing editor: africanstudiesquarterly@gmail.com.

FALL 2016 BARAZAS

SEPTEMBER 9TH 2016

On September 9th 2016, Awewura Kwara gave a Baraza presentation entitled, “Building Academic Partnership for HIV/AIDS Care and Research in Ghana.” Dr. Kwara is an Associate Professor of Medicine within the Division of Infectious Diseases and Global Medicine in the College of Medicine at UF. Dr. Kwara recently joined the UF community this year from his previous position as Associate Professor of Medicine at Brown University. The talk provided an overview of steps in building a past partnership for HIV/AIDS care and research between the University of Ghana (UG), Brown University, Tufts University, and Yale University, with hopes of garnering interest in a future UG-UF partnership. This project was supported by the USAID grant (2011-2013). Work stemming from these partner projects has been published in a number of journals including AIDS, West African Journal of Medicine, Journal of Clinical Pharmacology, and Ghana Medical Journal.

SEPTEMBER 16TH 2016

On September 16th 2016, Abe Goldman gave a Baraza presentation titled “Tropical Africa as Perpetrator & Victim of Global Climate Change: Africa and the Political Economy of Carbon.” Dr. Goldman is Associate Professor of Geography, and former Director of the Center for African Studies, at UF. The talk focused on Tropical Africa (i.e., sub-Saharan Africa with the exception of South Africa) as the world’s “low carbon champions” in both aggregate and per capita terms, and the implications of this status for the welfare and ability to cope with climate change of Africa’s people and societies. Though Tropical Africa is not a major perpetrator of global climate change, this has come at the cost of the lowest levels of electricity, powered transport, and overall development of any large world region. In turn, these costs are also directly related to these countries’ limited abilities to cope with the effects of climate change and other extreme events without external assistance. Further, Tropical Africa will also experience the largest population increase in human history over the next 40 years.

SEPTEMBER 23RD 2016

On September 23rd 2016, Peter Mitchell gave a Distinguished Lecture in African Archaeology presentation titled, “Climate Change and Archeology in Late Pleistocene southern Africa: Implications for People Then and Now.” Dr. Mitchell is Professor of African Archaeology at the University of Oxford. The talk analyzed central questions about the nature of climate change affecting African environments south of the Zambezi River during the Late Pleistocene era, about 7,500 and 12,000 years ago. In particular, Mitchell discussed whether southern Africa was as arid in the Late Pleistocene as some have claimed, how climate change affected human populations during the Late Pleistocene period, and how climate change during this period relates to the global heating phenomenon the world now faces. At a broader ideological level, Mitchell pushes the field of archeology to get past ‘block-like thinking that downplays or ignores variation and assumes simple, directional rather than complex, non-unilinear change’.

SEPTEMBER 30TH 2016

On September 30th 2016, Lisa Cliggett gave a Baraza presentation titled, “Chronic Liability: Living on the edge in a Zambian park buffer zone.” Dr. Cliggett is Professor and Chair of Anthropology at the University of Kentucky. The talk focused on the cycles of access and alienation experienced by the Gwembe Tonga populations living along the lakeshore of Lake Kariba and next to Kafue National Park, Zambia, research made possible by Dr. Cliggett’s examination of cyclical shifts in political ecologies over time. Cliggett defines Chronic Liminality as “a state of enduring confusion over rights to land, livelihoods, and life that results from intermittent attention from external agents (whether government, NGO or international organizations), occurring over long time horizons.” Overall, Cliggett finds that this state of affairs has directly contributed to increasing socioeconomic differentiation, livelihood insecurity, risk of violent encounters, and ever changing land cover and natural resource use.

OCTOBER 21ST 2016

On October 21st 2016, Anita Hannig gave a Baraza presentation titled “Mistaken for Strangers: Injury, Kinship, and Belonging Among Fistula Patients in Ethiopia.” Dr. Hannig is Assistant Professor of Anthropology at Brandeis University. The talk focused on obstetric fistula, a condition which develops as the result of an obstructed delivery, as it affects Amhara women in Ethiopia. First and foremost, Hannig’s talk presented the difficulties women with this condition face as, in the majority of cases, the baby does not survive and women often face obstacles to integrating back into their normal lives. Second, however, Hannig finds that the development narrative surrounding this condition is not representative of Amhara womens’ experiences. For instance, women were not typically ostracized by their families or, when their condition was known, by their communities. Hannig links the misleading development narrative to a harmful, yet common, narrative of uncivilized or backward African cultures’ willingness to abandon the sick.

OCTOBER 28TH 2016

On October 28th 2016, John McCauley gave a Baraza presentation titled “Ethnicity and Religion as Sources of Political Division in Africa.” Dr. McCauley is Assistant Professor of Government & Politics at the University of Maryland – College Park. The talk presented an experimental design (a ‘dictator’s game’) to test whether ethnicity or religion create greater social/political divisions in Africa, using four field sites in Cote d’Ivoire and Ghana to operationalize variation in ethnicity, religion, and national identity. Three general conclusions result. First, the results show a greater affinity both ethnic and religious in-group members over out-group members. Second, Muslim and non-Muslim respondents were equally likely to give more to the in-group than out-group. Finally, differences in giving to in-group and out-group partners, for both ethnic and religion groups, were more extreme in Cote d’Ivoire than Ghana. McCauley concludes that the political context is highly determinative of this result, citing politicians’ emphasis on ethnic and religious differences during the 2002-2011 conflict in Cote d’Ivoire.

NOVEMBER 4TH 2016

On November 4th 2016, Carlton Jama Adams gave a Baraza talk titled, “Adaptive Ambivalence: African Workers in China and the Struggle for Recognition and Agency.” Dr. Adams is Chair and Associate Professor of the John Jay College of Criminal Justice at The City University of New York (CUNY). He is trained in Psychology and the talk focused on the experiences of peoples of African descent living and working in China. Utilizing themes of *suzhi* (good, as in proper character or behavior) and eating bitterness (bad, as in enduring or overcoming hardships), Adams traces how migrants come to be in China, comparing experiences from individuals from different parts of the globe, and immigrants and foreign workers’ relationships with China as juxtaposed to workers’ country of origin. Adams analyzes the multiple layers of different groups or classes of workers’ experiences. Workers of African descent experience a heightened sense of the way one presents themselves in China. Still, in comparison to the US, race is understood as more approachable and can be overcome within personal interactions.

NOVEMBER 18TH 2016

On November 18th 2016, Joshua Grace gave a Baraza presentation titled “African Motors: Garages, Oil, and Austerity in Tanzania.” Dr. Grace is Assistant Professor of History at the University of South Carolina. The talk, derived from a near-complete book manuscript, focused on the history of the auto repair industry in pre-colonial, colonial, and post-colonial Tanzania using archival research, ethnographic methods, and over 60 interviews with mechanics to connect history to the present era. A reoccurring theme from the colonial era is the juxtaposition between those who believe car repair has to be learned through formal channels versus those who know that comprehensive expertise is not possible and experiential expertise is of greater value. The challenge to use your mind to innovate a solution is a common trope, and car repair mechanics who succeed in this way gain a level of ‘street credibility’ for



SHOWCASING CAS EMERITUS FACULTY

AIDA BAMIA

Dr. Aida A. Bamia is Emeritus Professor of Arabic Language and Literature at University of Florida. Dr. Bamia first joined UF in 1985, one of the pioneering professors contributing to the development of the Middle Eastern Languages and Cultures (MELC) Interdisciplinary program at UF. A citizen of Palestine, Dr. Bamia received her B.A. in English Literature and M.A. in Arabic Literature at the American University in Cairo before attending the School of Oriental and African Studies (SOAS) of the University of London for her PhD in Modern Arabic Literature. Her dissertation is titled, “The Development of the Novel and the Short Story in Modern Algerian Literature.” Dr. Bamia then began an 11-year career as a professor at three different universities in Algeria. Finally, Dr. Bamia transitioned to a 20-year career at the University of Florida before retiring in 2005. Since then she has spent time as a Visiting Professor at Wayne State university, the University of Michigan, and Virginia Military Institute. She currently resides in Gainesville and still contributes to the field by writing articles for the yearly entry of the Encyclopedia section on Arabic Literature.

ANITA SPRING

Dr. Anita Spring is Professor Emeritus of Anthropology, African Studies, Latin American Studies, and Women’s Studies at UF. Originally trained in chemistry at the University of California, Berkeley, Dr. Spring subsequently pursued a M.A. in Anthropology from San Francisco State University researching Native American peoples. Motivated to switch fields after reading Dr. Victor Turner’s *Schism and Continuity in an African Society*, she pursued a M.A. and PhD in Anthropology from Cornell University under Dr. Turner’s direction. Dr. Spring first came to UF in 1973 she has authored 10 books, over 60 peer reviewed articles, monographs, U.N. publications, and more. In addition to her work as Professor at UF, she served as Associate Chair of the Anthropology Department (1979-1981, 1983-1984, 1993-1994) and Associate Dean of the College of Liberal Arts and Sciences (1985-1988). Dr. Spring retired in 2009 but is active in the academic and UF communities. She actively participates in the Working Group on China in Africa which is planning another international conference for April 2017.

BARBARA MCDADE-GORDON

Dr. Barbara McDade Gordon is Professor Emeritus of Geography, and an affiliate of both the Center for African Studies and the African American Studies Program. She earned her Ph.D. in Geography and Planning from the University of Texas-Austin. She began her academic career at UF in 1990 and her academic disciplines are Economic & Cultural Geography, primarily in Africa. She is author, editor, or co-editor of several refereed articles, book chapters, and the book, *African Entrepreneurship: Theory & Reality*. Dr. McDade Gordon was Director (2004-2012) of Upward Bound, a college preparatory program for promising students from low-income households. She is a founding member of the African Studies Association of Africa and will attend its Second Biennial Conference in Ethiopia in 2017. She maintains an active interest in youth development and international issues and serves on the Board of Directors of the Cultural Arts Coalition (Gainesville, FL), the Africana Children’s Education Fund (Kansas City, Mo), and the United Nations Association-Gainesville.

BERNADETTE CAILLER

Dr. Bernadette Cailler is Professor Emeritus in the Department of Languages, Literatures and Cultures at UF. Dr. Cailler has M.A.’s from Cornell University (1967), Paris (1968), and Poitiers (1961, 1964) and a PhD in Comparative Literature, with a minor in Cultural Anthropology, from Cornell (1974). Prior to coming to UF in 1974, she taught in various capacities, as a T.A. or a lecturer in London, Cornell, Hampton Institute (VA) and Alfred University (NY), or as a full-fledged Lycée teacher in France. In her work, Dr. Cailler often analyzes how a creative writer relates to the past in collaboration and in contrast with historians. In June 2016, Dr. Cailler will present a paper in Martinique that deals largely with an outstanding writer and scholar, Michaël Ferrier, whose ancestral background spreads from hexagonal France to the Indian Ocean, and who has lived in Japan for many years. Finally, she emphasizes that, “as neuroscientists are now teaching us, privileging the so-called ‘scientific’ mind over the ‘poetic’ mind is a scientific impasse (cf.: Lorand Gaspar’s work). The complexity and importance of literary/artistic creativity and scholarship ought to be highly honored in any research university.”

GORAN HYDEN

Dr. Goran Hyden is Emeritus Professor of Political Science and African Studies. Dr. Hyden first came to UF in 1986 and his research ranges from rural cooperatives and public administration to the political economy of the peasantry to democratization and governance in Africa. His book, *African Politics in Comparative Perspective* (2006) is both well-known and widely-used. Beginning in 1964, Dr. Hyden spent several years conducting research in northwestern Tanzania and working as a Visiting Lecturer at Makerere University. He subsequently returned to Sweden and graduated with a PhD in Political Science from the University of Lund in 1968. Dr. Hyden taught at the University of Nairobi (1968-71) and the University of Dar es Salaam (1971-77). He then worked for the Ford Foundation as a Social Science Research Advisor, and later Regional Office Director, until 1985. After spending one-year at Dartmouth University, Dr. Hyden joined the faculty at UF where he chaired at least 15 doctoral committees and served on countless others. He served as the President of the ASA in 1995 and won the ASA Distinguished Africanist Award in 2015.

CENTER FOR AFRICAN STUDIES AT THE AFRICAN STUDIES ASSOCIATION 2016

DAN EIZENGA

Dan Eizenga (PhD candidate, Political Science) presented a paper, “Surviving Democratization: Dominant Party Strategies in the Multi-Party Systems of Burkina Faso and Chad”, based on his doctoral research. He compares Burkina Faso and Chad because, though there are similarities in the rise to power of leaders in both countries, national politics are characterized by different dominant party strategies. He argues that, if the political party in power is strong enough, it can use social institutions and the military as arms of the political party, which can lead to gradual democratization as in the case of Senegal. With an intermediate (in terms of level of strength) political party, social institutions, and military in Burkina Faso, democratization has been tentative. In the case of a strong party and weak social institutions and military in Chad, the democratization process has resulted in a restoration of authoritarian rule.

IBRAHIM Y. IBRAHIM

Ibrahim Y. Ibrahim (PhD Candidate, Political Science) presented a paper as part of the “Mali: Before and After” panel, in which Sebastian Elischer (Assistant Professor of Political Science, UF) also served as the discussant. Ibrahim’s paper, “Jihadism in the North, Islamism in the South: Why has Islamic Activism in Mali Taken Different Forms”, emphasizes a structural-ideological approach to jihadism. He argues that ideologies have to be activated and politicized for them to become a tool for political activism. In particular, the local social context, what Ibrahim refers to as the ‘organizational field’, within which Islamic activists operate determines this politicization and is thus necessary to understand the variation in Muslim ideological expression between the north and south of Mali.

ADRIENNE LEBAS

Adrienne LeBas, Associate Professor of Political Science at American University and UF undergraduate alumnus, gave a presentation titled “Why Persistent Violence? Elite Strategy & the Organization of Electoral Violence in Africa.” As Dr. LeBas explains, this project is a book project which seeks to account for the variation in the severity and geographic extent of electoral violence. She argues that, while political and state-sponsored violence can be heavily instrumental and elite-led in early elections, elites lose control over violence specialists over time when parties are too weak to exert strong means of control and discipline. In the absence of strong party control, the autonomy of violence specialists from parties proliferates, violence becomes available for hire, potentially leading to situations where violence is no longer associated with the ruling party and violent activity is no longer limited to election periods. Dr. LeBas refers to this process as the ‘decentralization of the economy of violence provision’.

TODD LEEDY

Todd Leedy, Associate Director of the Center for African Studies and UF alum, and Michael Gennaro, Assistant Professor of History at Grambling State University and UF alum, both presented on the “Hidden Histories of Business and Sports in Africa” panel. Dr. Todd Leedy’s talk, “Racing for Gold: Bicycles and the Mining Industry in South Africa, 1930-60”, discussed the history of bicycling as a sport in South Africa and how the mining industry attempted to co-opt the sport’s popularity to serve its own interests. By the 1930’s cycling had gained national attention in S.A. and cycling clubs and teams served as civil society-like organizations for riders. Miners existing interest and fanfare in cycling was quickly identified by the mining industry which then turned to sponsorship of meets and teams in hopes of boosting mining recruitment and quieting worker frustration with housing, pay and other issues. Racial dynamics were also at play and historical accounts have been written with emphasis on cycling clubs and white coaches’ abilities. These same accounts do acknowledge the success of black participants, but under the condition that this success was only possible through white coaching/leadership.

MICHAEL GENNARO

Michael Gennaro (UF PhD African History) presented, “The Father of Boxing: Douglas J. Collister, the United Africa Company, and Boxing in Colonial Nigeria.” Gennaro explores the rise of the popularity of boxing in Nigeria, in the historical context of British colonialism. He explains how companies were directly involved in fielding teams and building sporting clubs, in a time when sporting clubs dominated societal social spaces. By 1951, there were over 50 company sport teams in the Lagos league alone. Douglas J. Collister, or D.J.C., was a former amateur boxer and asked the United Africa Company (UAC) to expand its sporting team sponsorships to include a boxing club. After UAC agreed, D.J.C. invested heavily into the club and boxing tournaments in Port Harcourt became a monthly affair. Elsewhere Gennaro refers to D.J.C. as the ‘father of boxing’ in Nigeria, for his instrumental role in generating a following for the sport.

CHESNEY MCOMBER

Chesney McOmber (UF PhD candidate, Political Science) gave a talk titled “The Gendered Politics of Demographic Change: Exploring Male Absence and Political Engagement in Morocco and Kenya” on the Gendered Experiences and African Intimacies panel on Thursday morning. Chesney’s work focused on the effects of male absence, largely due to migration for work, on community life and home life in four villages in Kenya and Morocco. She used political ethnographic methods to conduct qualitative research on the

experiences of 5 families within each community. Using community-centered understandings of empowerment, Chesney overall found that, where male migrations were high, women were more empowered. These differences were most stark in Morocco, where gender norms are more overt, as compared to Kenya.

FREDLINE M'CORMACK-HALE

Fredline M'Cormack-Hale, Associate Professor at Seton Hall University and '08 UF grad, chaired the Health and Development Panel at the ASA meeting on Thursday. The panel focused on issues of insecticide-treated mosquito bed nets in biomedical research in Kenya (Kirsten Moore), the interaction and clash of HIV aid donors ('altruists'), villagers, and aid workers ('brokers') in Malawi (Susan Cotts Watkins), the political effects of mass bed net distribution in Tanzania (Kevin Croke), and cross-border trade in relation to the Ebola outbreak in Sierra Leone (Marco Boggero). Dr. M'Cormack-Hale's own research analyses the role of international organizations in promoting democratization following state collapse, with particular focus on Sierra Leone. Her presentation focused on health service delivery and the need to bolster strong public health systems as a development imperative in Sierra Leone, an initiative which the response to the Ebola crisis undermined in a number of ways.

MICHELLE MOYD

Michelle Moyd, Associate Professor of History at Indiana University and UF Alumnus, spoke on a roundtable titled, "Making it all work? Parenthood, Fieldwork, and Scholarship" along with Dorothy Hodgson, the current ASA President. The panel generally discussed the impact of parenthood on academic careers, including field research. In Dr. Moyd's case, she came to academia after a 10-year career in the Air Force and had a child relatively late in life. She had used her new role as parent to reconsider her research scope and generate a new understanding of what it means to do original research, some of which she can conduct in the US using archival research. Other topics discussed in the panel included the opportunity parents have to see a country or research site through their child's eyes, the risks involved in bringing a child along for field research, and the often rewarding experience of parenthood in a culturally different environment.

AMY SCHWARTZOTT

Amy Schwartzott, Assistant Professor of Art History at North Carolina A&T University and UF alum., gave a presentation titled "Estamos Juntos/We are Together: Association of the Center of Art". Dr. Schwartzott presented historical analysis and field research gathered from the Núcleo de Arte art gallery in the Polano District of Maputo, Mozambique. Her talk traced the development of the art gallery from its existence as a colonial attempt to build closer relations between Portugal and its colonies to the first racial barrier breakthrough in art display in 1959, and on to the current mutual-aid/cooperative group which runs the art gallery and conducts outreach through workshops, exhibitions, and public programming. In many ways the Núcleo de Arte art gallery is also a political space where raising public awareness about the power of art is a key goal. Indeed, Mozambique's protracted history of war is a common theme of the art displayed in the center.



THE YORUBA STUDIES REVIEW

The Yoruba Studies Review is a dynamic new refereed biannual journal dedicated to the study of the experience of the Yoruba peoples and their descendants globally. The journal is hosted by 3 institutions with strong traditions in the study of Yoruba language/culture/traditions: The University of Texas at Austin, the University of North Carolina at Charlotte, and the University of Florida.

Our very own Dr. Akintunde Akinyemi, professor in the Department of Languages, Literatures, and Cultures, is one of three editors of the new publication. The journal was begun partially in the interest of the survival of Yoruba tradition, culture, religion, etc. in academia in the Americas.

Interestingly, the journal accepts submissions in 5 different languages (English, French, Portuguese, Spanish, and Yoruba) which are commonly used in academic and non-academic Yoruba communities.

The first edition of the journal was recently released in Fall 2016 and submissions revolve around art, philosophy, and ideology. Work has already commenced on future editions and likely topics in the immediate future include essays written in Yoruba and submissions related to the methods and obstacles to teaching Yoruba in American universities. You can access the journal's website [here](#). Congratulations Dr. Akinyemi!



FLAS FELLOWSHIPS

ACADEMIC YEAR & SUMMER FOREIGN LANGUAGE AND AREA STUDIES FELLOWSHIPS

The University of Florida's Center for African Studies anticipates awarding Foreign Language and Area Studies (FLAS) Fellowships for the academic year. These fellowships are funded by the U.S. Department of Education (USED) under Title VI of the U.S. Higher Education Act and are awarded to students combining graduate work in any academic discipline with African area and language studies.

Fellowships are offered for any one of the regularly taught languages (**Akan, Amharic, Arabic, Portuguese, Swahili, Wolof, Yoruba, and Zulu**).

Academic year fellowships provide a stipend of \$15,000 and cover the cost of tuition and fees (12 credits per semester). Applicants must be a citizen or permanent resident of the United States and be admitted to a graduate program at the University of Florida.

Summer fellowships provide students with an opportunity to undertake intensive African language study in any USED approved program. Summer fellowships cover tuition at the host institution and provide a stipend of \$2,500.

For more information, including application deadlines, please visit www.africa.ufl.edu/graduatestudies/flas.

AFRICAN STUDIES FACULTY & ALUMNI PRE-DISSERTATION AWARD

MADELYN M. LOCKHART

Graduate Research Award



In 2004, Dr. Madelyn Lockhart, professor emeritus of economics and a former Dean of the Graduate School, established an endowment to support an annual award for graduate students doing pre-dissertation research in Africa.

JEANNE & HUNT DAVIS

Graduate Research Award



In 2004, Dr. R. Hunt Davis, professor emeritus in History and a former director of the Center for African Studies, and his wife, Jeanne, established an endowment to support graduate students doing pre-dissertation research in Africa.

The generous contributions from Jeanne & Hunt Davis and Dr. Lockhart has made it possible for the Center to provide support for graduate students each summer doing fieldwork in Africa. In an effort to expand our capability for supporting graduate students, Dr. Davis has taken the lead in helping CAS work toward establishing an additional endowment.

The African Studies Faculty & Alumni Pre-Dissertation Award now has over \$25,000 in commitments and is moving toward the goal of \$30,000, which will provide an endowment to support for graduate students. Please see the following page for more information about this fund and how you can contribute.

The Center would like to thank the following individuals who have contributed to our various funds in the past year (with an extra special thanks to those who are working to build the Faculty & Alumni Pre-Dissertation Fund).

THANKS TO OUR DONORS

ANONYMOUS

CHARLES BWENGE

SUSAN COOKSEY

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AJANI


CONTRIBUTE TO GRADUATE STUDENT RESEARCH ON AFRICA AT UF

Beyond their training at UF, field research in Africa is absolutely essential for students to write the kinds of dissertations on which they will be able to base successful careers, whether in academia, government, NGOs, or the private sector. The major dissertation research awards for Africa are limited in number and increasingly competitive. In order for Ph.D. candidates to be competitive for these awards they must demonstrate a strong familiarity with the proposed field site and the capability to carry out the proposed work.

As a result, preliminary summer research trips to lay the groundwork for dissertation fieldwork are invaluable for making students competitive for national awards for dissertation funding. Helping our students launch their professional careers in this way is one of our top priorities at the Center for African Studies.

The Center for African Studies has established a fund with the goal of creating an endowment of at least \$30,000, so as to generate the revenue for an annual award to help a student carry out pre-dissertation research in Africa. If you would like to make a contribution to this fund, we (and future generations of UF Africanist students!) would be very grateful. If you are a UF employee and would like to contribute via payroll deduction, please contact CAS for assistance.

If you have any questions or would like more information-please contact Brenda Chalfin (CAS director) at bchalfin@ufl.edu.

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	<input type="radio"/> Credit Card <input type="radio"/> Discover <input type="radio"/> Visa <input type="radio"/> MasterCard <input type="radio"/> AMEX
	Card Number: _____
	Expiration Date (MM/YY): _____ / _____
	Name as it appears on the card: _____
	Billing Information (if different from on at left):
	Billing address: _____
	City/State/Zip Code: _____
	Home telephone number: _____
	E-mail address: _____
	Signature: _____
	Thank you for your support!

THE CENTER WOULD LIKE TO THANK

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