



CENTER FOR AFRICAN STUDIES

# RESEARCH REPORT

2019-2020



## THE CENTER WOULD LIKE TO THANK

Modesta Abugu for coordinating the project and Jenna Agres for design and layout.

Cover photos courtesy of Sebastian Elischer, Yekatit Tsehayu, Frederick Madore, and Vincent Girier Dufournier.

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# ABOUT THE CENTER

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## 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 nearly 40 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 THE UNIVERSITY OF FLORIDA

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.



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# FROM THE DIRECTOR

BRENDA CHALFIN



Brenda Chalfin, *CAS Director* and Riley Ravary, *CAS Graduate Assistant* with UF Alumni (from left to right): Moses Nyago (MA 2017), Nicholas Kiggundu, (PhD 2010), Vincent Sembatya, (PhD 2001), Gabriel Kasozi, (PhD 2007), John Wasswa, (PhD 2009) at Makerere University, Kampala, Uganda, October 2019.

University of Florida Center for African Studies is a whirlwind of activity, especially on Friday afternoons when we hold our weekly *Baraza* and during our many conferences and symposia attracting scholars and practitioners from around the world. The Center's vibrant research agenda depends on the constant traffic of people and ideas between Africa and the UF campus. Upsetting the usual flow of academic life, I write this from home where I have been for the past month due to the global COVID19 pandemic. We are approaching week six of remote learning and slowly mastering the art of Zoom teaching and check-ins with colleagues, family, and friends near and far.

Being stuck in place does not mean we cannot reach out or continue learning and collective problem-solving. A few examples: CAS faculty affiliate and Professor

of Anesthesiology Samsun Lamptang and team from UF's Center for Safety, Simulation and Advanced Learning Technologies have devised a DIY ventilator. CAS is assisting with dissemination of the open-source design to partners across Africa. UF Artist-in-Residence Qudus Onikeku, founder and director of Lagos-based Q-Dance Center, used digital media to bring artists and audiences from around the world together for the 2020 DanceGATHERING performing arts festival. The dynamic performances and artist interviews capture the vibrancy of public life we miss in sequestration. Anthropology PhD student and Emerging Pathogens Institute researcher Felicien Maisha, based in Goma, DR Congo, shared some of the lessons learned from the Ebola outbreak regarding the 'new normal' of restricted mobility and contact tracing and the promise

and long trial of vaccine development.

Along with rising to meet the challenges of the current health crisis, 2019-2020 has been an important year for activating new networks and initiatives in African Studies. In June 2019 CAS launched its first Global Health Institute for a cohort of 24 Florida high school students. This one-week residential program introduced students to research and professional pathways through lectures and hands-on learning with UF experts with Africa expertise. College of Public Health's Eric Coker was faculty lead assisted by graduate students Modesta Abugu and Riley Ravary.

The Global Health Institute is part of the Center's wider 2018-2022 Health, Science and Technology initiative supported by US Department of Education and UF Provost. Diversifying K-12 curricula, Global Science Studies curriculum development focused on Africa-based scientists and science lessons is underway in the College of Education. The 2019 Carter Conference "Energy in Africa: From Techno-politics to Techno-Futures" likewise brought science and technology into conversation with African political economy.

June 2019 marked the ninth year of our AFLI summer language institute. Attracting 60 students from institutions from around the country, we offered Akan, Amharic, Swahili, Wolof, French, Portuguese, Zulu and Igbo. In conjunction with Luce Foundation support, CAS and UF's Center for Global Islamic Studies, professor of religion Ben Soares directed a 3-week summer institute on Lived Islam in Africa. Summer 2019 also brought two exciting Research Tutorial Abroad opportunities for undergraduate students funded in conjunction with UF International Center. Assistant professor of Political Science Nicholas Kerr traveled to Nigeria with Martina Onyenwe and Nick Rowe to carry out surveys on youth candidates and elections in Lagos. David Blackburn, associate curator of amphibians and reptiles at the Florida Museum of Natural History, traveled to Gabon with Dani Hayes and

Amber Singh to conduct research on biodiversity. African Studies minor Zoe Mungai-Barris received an inaugural CLAS Undergraduate Scholar Award for research on textile markets in Nairobi.

Broadening longstanding institutional partnerships, in October 2019 I traveled to Kampala, Uganda to renew CAS's cooperative agreement with Makerere University initiated in 1992. This was an exciting opportunity to connect with UF graduates who populate the highest ranks of Makerere and hold positions of influence across the country (see photo). I also pursued research in collaboration with Dr. Kareem Buyana and students at Makerere's Urban Action Lab. In January 2020 I visited Japan's Kyoto University to celebrate the launch of an MOU fostering research collaboration and student exchange between our institutions. Led by former UF faculty member and current KU Professor Kaoru Kitajima, the visit provided a chance to expand ties with Kyoto's Center for African Area Studies, which, like UF, has active research programs in the West African Tropics, Horn of Africa and Madagascar.

African Studies on campus at UF continues to flourish. Programming with the College of the Arts under the leadership of Dean Onye Ozuzu has taken off. The hire of assistant professor Alvaro Luis Lima, a specialist in Modern and Contemporary African Art, fills an important gap. The newly established Center for Arts Migration and Entrepreneurship (CAME) offers vast potential for collaboration around performing arts and business and technology innovation. Director Osubi Craig, Artist-in-Residence Qudus Onikeku and Arts Management specialist Hajarat Alli in a short time made themselves fixtures of UF's African Studies community. Several Africanists joined the College of Liberal Arts and Sciences. With an established research program in Madagascar, Primatologist Kim Valenta joined the Anthropology faculty. Philip Janzen, who studies Afro-Caribbean interactions, joined the Department of History. In addition, we

welcomed two Fulbright faculty, Tasiyana Javangwe from Zimbabwe and Lilian Lem Atanga from Cameroon. As part of the Luce Foundation Grant on Islam in Africa, Dr. Musa Ibrahim joined CAS as a postdoctoral scholar.

Sparking research innovation and collaboration, the Center's working groups remain important settings for knowledge sharing. In addition to the well-established Social Change and Development, Natural Resource Management, and Islam in Africa groups, a new working group, States and Institutions in Africa, was launched under the leadership of political science faculty. The Architecture and Design in Africa group in collaboration with the School of Architecture hosted Nigeria-based architect James Inedu George, who co-taught a design-build studio.

New cross-campus and cross-community initiatives extend an already broad network of cooperation. CAS Outreach Director Agnes Leslie played an instrumental role in the Alachua County School Board's mandate to bring African and African-American Studies into the K-12 curriculum, making the first year of programming a great success. Extending our regional reach, CAS co-hosted a student research forum on African and African American politics at Tuskegee University. It included students and faculty from UF, Morehouse University, including Oumar Ba (UF PhD '17), and FAMU. Temple University's Benjamin Talton gave a fabulous keynote addressing cross-cutting US, Africa and Caribbean black intellectual and activist worlds.

Sadly, due to suspension of on-campus activities this spring, some of the most important activities on our calendar were postponed. This includes the all important Achebe|Baldwin @ 40 event planned for April 2020 to commemorate the historic meeting of these two literary giants at UF in 1980. Rescheduled for Oct. 22-23, 2020, planning for the event involved a wide-range of stakeholders. In conjunction with Alachua County Library

and community organizations, UF Creative Writing faculty Uwem Akpan planned a Writer's Forum featuring local authors and a new generation of writers addressing the African experience in the US.

One of the most memorable experiences of the year was sitting around a table with SPOHP's planning team watching clips from the little known film, *I Heard it through the Grapevine* (Pat Hartley & Dick Fontaine, USA/UK, 1982), made available courtesy UF Professor of English Leah Rosenberg and Harvard Film Archives. The film ends with Achebe and Baldwin standing side by side on St. Augustine beach in 1980, the waves of the Atlantic roaring behind them. Exquisitely framed, the scene echoed their 1980 keynote address at UF, where Baldwin remarked to Achebe, "My brother, whom I met yesterday – who I have not seen in four hundred years; it was never intended that we should meet." The film sparked an impassioned discussion about the on-going connections and disconnections across African and African-American studies. The students at that moment insisted that the conference close with a student roundtable interrogating 'the future of blackness' on campus and in the world – a framing eloquently offered by English PhD student Cristovão Nwachukwu. Despite regret about postponing the forum, at that moment I knew that our collective return to the 1980 meeting had already provided inspiration to a new generation of Africanists for whom transnational and transdisciplinary perspectives are second nature. These sorts of exchanges, spontaneous, well-informed, offering new understandings and possibilities in the world are at the core of our research and educational mission at CAS.

We welcome you to read on and learn more about our community of engaged scholars and researchers at UF.

*Brenda Chalfin, Center for African Studies Director, & Professor of Anthropology*



# NATURAL RESOURCE MANAGEMENT WORKING GROUP

KIMBERLEY LEDGER, LEANDRA MERZ, FEZILE MTSETFWA AND AUDREY SMITH

The Natural Resources Management in Africa (NRM) working group is dedicated to promoting interdisciplinary research that addresses pressing issues of natural resource management in Africa. We are interested in how ecosystems and human institutions are impacted by rapid global change. We also study how communities meet their social and ecological needs.

The NRM group is diverse with members from Geography, Anthropology, Wildlife Ecology and Conservation, Sociology, and other departments. In the past few years, we have hosted international scholars from South Africa, Swaziland, Ghana, Mauritius, Brazil, Kenya, and Guatemala in addition to guest speakers from University of Florida and throughout the United States.

The NRM group was founded by faculty and graduate students in 2005. Since 2013, the NRM group has hosted over 35 events. The group is jointly advised by Dr. Robert McCleery in Wildlife Ecology and Conservation and Dr. Brian Child in Geography. Fezile Mtsetfwa and Audrey

Smith were president and vice president, respectively, in the 2018-2019 academic year.

In the 2018-2019 academic year, NRM hosted 6 events. Cheryl Palm, a UF professor in Agricultural and Biological Engineering gave a presentation titled “Managing soils for food security and conservation in Africa.” Greg Kiker, also from UF’s Department of Agricultural and Biological Engineering spoke on the impact of elephants on vegetation in Kruger National Park, South Africa. In addition to the UF faculty, we held a round-table discussion where three graduate students presented their research related to gender and natural resource management. Ryan Good presented his research on gender norms in Lake Victoria’s fisheries sector. Leandra Merz discussed gender roles within community irrigation projects near Limpopo National Park, Mozambique. Audrey Smith shared her research on agricultural intensification, food security, and gender in Tanzania.

We hosted two guest speakers from outside the UF community, which provided valuable opportunities for sharing research

and developing collaboration networks. Matt Lindenberg, president of the Global Conservation Corps, spoke about his organization’s unique efforts to tackle rhino poaching in Southern Africa. Ara Monadjem joined us from the University of Swaziland to discuss his research on the structure of African bat communities.

Finally, we initiated our first annual 5 Minute Research Symposium Competition, which was very successful. Students from a variety of disciplines presented short overviews of their research on natural resource management throughout Africa. Lauriane Yehouenou, won first place for her research on “Modelling timber and non-timber forest products: an attempt to bridge biodiversity conservation and rural populations’ well-being.” Jack Hartfelder and Lorna McCallister tied for 2nd place for their research on avian connectivity and pollination, respectively.

Our group continues to grow and we look forward to even more opportunities to network and collaborate on natural resource management issues in the coming academic year.



# CHINA-AFRICA RELATIONS: THE BELT AND ROAD INITIATIVE AND ITS IMPACT ON AFRICA

AGNES NGOMA LESLIE, ANITA SPRING AND MICHAEL LESLIE

What is the impact of China's ambitious Belt and Road Initiative (BRI) on African countries? Launched in 2013 by China's President Xi, the BRI is an ambitious attempt by China to create massive infrastructure development and extensive political influence stretching from Beijing to Western Europe, through the Horn of Africa to the rest of the continent, linking them to China with land and maritime corridors (the "new silk roads"), and intensifying economic, political, and cultural interactions. Initially, 66 countries in Western and Eastern Europe, Asia, and East Africa were included in the initiative, which has now grown to some 120 participating countries, including many African nations. The massive project aims to strengthen China's connectivity with the world. It combines new and old Chinese-funded projects, covers an expansive geographic scope, and includes efforts to strengthen hard infrastructure, soft infrastructure, and cultural ties.

Alternatively called the 'Chinese Marshall Plan,' the BRI (formerly 'One Belt, One Road') did not initially include African countries, and was centered on Asia, the Middle East and Europe. The extension to Africa was an afterthought. While dozens of countries have signed on with the objective of expanding their infrastructure, increasing foreign investment, expanding trade, others have been cautious about accepting China's extensive loans and investments. By 2019, 40 African countries had signed on to the BRI, with 14 countries demurring. Among the 14 holdouts are some of the most politically and economically stable countries in Africa, including Botswana and Mauritius, which have carefully scrutinized Chinese projects and adopted a wait-and-see attitude. eSwatini (formerly Swaziland) is not expected to sign on to the BRI since it does not have diplomatic relations with China and has defied China by recognizing the Republic of Taiwan. Other countries that have not signed on to the BRI include the Democratic Republic



of Congo, Central African Republic, Benin, Comoros, Lesotho, Equatorial Guinea, Eritrea, Mauritius, Sao Tome and Principe, Burkina Faso, Malawi and Guinea Bissau.

To understand the impact of the BRI on Africa, the China Africa Working Group engaged scholars and students in symposia related to China and its impact on the continent. The working group's theme in the past academic year was on China's Belt and Road Initiative (BRI) and its impact on the continent. The 2019 research initiative culminated in a two-day conference held at the University of Florida that assembled scholars from Africa, Asia and Europe to examine the BRI as it relates to and impacts African countries. The conference analyzed China's evolving relationship with African countries through the prism of media reporting, infrastructure development, and foreign direct investments.

The first session featured papers and presentations by six journalists and media scholars, examining how the BRI in Africa is covered by the press from different nations with varying geopolitical, cultural and economic interests. Together, they unveiled the ideological frames deployed in both promoting and reporting the BRI, and speculated on their implications for the success of the BRI project. Papers in the second session focused on China's human and capital investment, in both formal and informal institutions in Africa. The concluding session focused on foreign direct investment in transportation corridors and infrastructure.

Keynote speaker Cobus van Staden wrapped up the conference by interrogating the dominant narrative, which claims that

the unequal economic relationship between China and Africa is undermining Africa's quest for self-reliance and self-sufficiency. He proposed a counter narrative of African agency, asserting that African governments are not powerless in relation to China, while acknowledging that the power differential between China and individual African countries does fundamentally structure their relations.

This was the third conference organized by the China Africa Working group examining the Africa-China engagement. The first conference ("China-Africa Relations: Political and Economic Engagement and Media Strategies"), and second conference, ("China-Africa Relations: Theoretical and Practical Perspectives on African 'Migrants' in China") have been published as separate special issues in the *African Studies Quarterly*, with Agnes Ngoma Leslie as guest editor.

The China Africa Working Group research and initiative has culminated in the introduction of a survey course on China Africa Relations. Beginning in spring 2020, the Center for African Studies and Department of Political Science are offering an undergraduate course: "China and Africa Relations: Political, Economic and Cultural Engagement." The course will introduce students to the evolving nature of China Africa relations from a historical perspective.

*Agnes Ngoma Leslie is master lecturer and outreach director for the Center for African Studies. Anita Spring is professor emerita of anthropology. Michael Leslie is associate professor in the Department of Telecommunications, College of Journalism and Communications.*



# ADVANCING WOMEN'S PARTICIPATION IN LIVESTOCK VACCINE VALUE CHAINS IN NEPAL, SENEGAL AND UGANDA

SANDRA RUSSO, RENATA SERRA, SARAH MCKUNE, NARGIZA LUDGATE, KATHLEEN COLVERSON, AND DANIEL ACOSTA



Around the world, livestock are often owned by individuals, rather than by households. Furthermore, those who manage animals are not the same as those who benefit from livestock ownership. Livestock ownership and management rules within households can range from rigid to fluid, e.g., children can own goats, but taking care of the goats is done by the mother and the sales (and income) handled by the father. In our project, *Advancing Women's Participation in Livestock Vaccine Value Chains in Nepal, Senegal and Uganda*, funded through Canada's International Development Research Center (IDRC), we ask, "What keeps women from getting their livestock vaccinated?" We are focusing on those animals most often owned or managed by women, which are small ruminants and poultry, and in three countries where similar projects and collaborations by UF researchers already existed.

When women's livestock are not vaccinated, their animals remain a reservoir for the disease and can re-infect the other animals. In addition, unvaccinated animals can die and deprive women of critical cash needed to pay school fees or feed their children. The reasons why women's livestock miss out on veterinary services vary widely and not just by gender alone. Our project is looking at intersectionality—what else besides gender roles is preventing women's access to and use of livestock vaccines? Is it ethnicity, caste, education, age, politics, or something else entirely? After our initial analyses, we will provide training to animal services providers, e.g., community animal health workers and district level veterinary officers, to

improve their abilities to reach women and underserved livestock owners. By applying a Gendered Intersectional Transformative Approach (GITA), we aim for inclusive participation of all livestock owners.

Preliminary work in all three countries has mapped the livestock vaccine value chains and already revealed interesting results. UF graduate students (Gangga Adi, Pierre William Blanc, Papa Hoyeck, and Olga Munoz) conducted scoping fieldtrips, in some cases involving key informant interviews and focus group discussions along with host country students and country coordinators. In Uganda, decades of unrest among the pastoralists in northeastern Karamoja Subregion has meant lack of basic government services including education, public health, veterinary services, and roads. Furthermore, the mobility and dispersion of nomadic pastoralists in Karamoja represent major operational challenges for veterinary services and vaccinators to reach animals. Women livestock keepers are particularly constrained by social norms and practices further exacerbated by the limited decision-making capacity over livestock due to the prevailing livestock ownership patterns and intra-household power dynamics. Peste des Petitis Ruminants (PPR) vaccine, critically important to prevent an acute viral PPR disease among sheep and goats, is provided free of charge by the government. Nonetheless, the vaccine is often supplied after an outbreak and in small quantities. Karamoja Subregion also relies on international NGOs and donors that provide additional quantity of vaccines. Community animal health workers play an important role in facilitating vaccine

distribution but lack economic incentives to reach every livestock keeper or improve their technical competency.

In Senegal, where we are looking at both the poultry and the small ruminant value chains in the region of Kaffrine, we have found that knowledge of vaccines is widespread among livestock keepers, and women are key participants in the value chains, especially in that of poultry. However, remote geographical location and mobile herding practices prevent many livestock owners, especially among the Fulani, from being reached by animal health services in a timely fashion. A further problem is that many para-vets and animal health workers, particularly females, lack either the skills or the means to reach a sufficiently large clientele to be financially sustainable—and thus tend to scale back or operate only in conjunction with national vaccination campaigns.

In Nepal, we are learning that availability of PPR vaccine as a public good does not guarantee vaccine uptake by communities due to social, cultural, economic and infrastructure-related barriers. Lower caste livestock owners remain outside the communication networks that would give them necessary information about vaccines or vaccination campaigns. PPR vaccine is not sold at local agro-shops or from vaccinators. Accessibility of vaccines is further constrained by livestock keepers' geographic location and mountainous terrain of Nepal. Lower caste and marginalized populations often reside at the outskirts of villages and far from central roads making it less attractive for government vaccinators to reach their goats. Furthermore, the feminization of agriculture left many women in charge of livestock but without adequate decision-making agency or recognition from vaccinators to reach women.

The next phase of the project is to analyze the mapping data and develop GITA training materials specific to the three sites. This work will continue through 2021 at which point we will do a meta-analysis of the results.



# CPET GLOBAL HEALTH INSTITUTE 2019 SUMMER PROGRAM

BRENDA CHALFIN, ERIC COKER, MODESTA ABUGU AND RILEY RAVARY

In June 2019, the Center for African Studies and UF Center for Precollegiate Education & Training (CPET) co-hosted the inaugural Global Health Institute (GHI). The program brought sophomores, juniors, and seniors from high schools across the Southeastern US to the University of Florida for a week of concentrated lectures, activities, and field trips. The program was coordinated by Brenda Chalfin (CAS Director), Eric Coker (Program Director), Modesta Abugu and Riley Ravary (CAS Teaching Assistants), along with the essential support of CPET staff including Dr. Julie Boker (Associate Director, UF CPET), Lexie McGarvey (Program Assistant, UF CPET), and undergraduate counselors.

The Global Health Institute centered on four core themes: (1) Environmental Health, (2) Food Security, (3) Hospitals and Healthcare, and (4) Infectious Disease. These themes were explored through an array of case studies, examples, and contexts of global health found in Africa. Participants had unique opportunities to engage with internationally recognized experts at UF whose work investigates and devises solutions to global health problems. Students met with faculty, researchers, and scholars trained in anthropology, environmental and global health, emergency medicine, food and agricultural sciences, dance, architecture, and more as they learned about the many facets of global health. Building on their knowledge of science and related

social issues, students were encouraged to use the skills they acquired through the program to think analytically and critically about various global health challenges in developing a final project, which was presented to their families at the end of the week.

In addition to the core themes of the program, the students also took part in a bit of fun! One afternoon, they joined Dr. Joan Frosch (Professor of Dance, College of the Arts) and guest artists Barakissa Coulibay, Aboubakar Soumah, Aboubakar Camara to learn the Zaouli dance. Students also joined in for an “Africa Eats Night,” organized by the African Flagship Languages Initiative (AFLI). At the event, students learned about cuisines and cultures in Africa while enjoying delicious food!



# RESEARCH TUTORIAL ABROAD: GENETIC AND PHENOTYPIC LANDSCAPES OF FROGS IN SOUTHERN GABON

DAVID BLACKBURN

With support from Center for African Studies we successfully carried out the first survey of amphibians and reptiles of the Ikondou Mountains in Nyanga province, southern Gabon. There were several goals for this field expedition, but they all revolved around frogs and lizards. First, our team of North American and Gabonese scientist endeavored to characterize the amphibian and reptile diversity in this very poorly studied part of the world. These samples are contributing to several projects, primarily exploring the diversification of frogs and lizards across sub-Saharan Africa, and also contributing to our knowledge of emergent wildlife diseases.

Our team included two University of Florida undergraduates, Dani Hayes (statistics major) and Amber Singh (biology

major), David Blackburn (FLMNH), Greg Jongsma (PhD student, UF Biology), Kaitlin Allen (PhD student, University of Kansas), Abraham Bamba-Kaya (CENAREST, Gabon) and Elie Tobi (Smithsonian, Gabon). Based in the small city of Tchibanga, Nyanga province, each night we would head out into the forest or savanna in search of frogs and lizards. This was the first field-experience for Amber and Dani.

For this Research Tutorial Abroad, Dani Hayes continued her research on the genus *Ptychadena*, a group of frogs found in forests and savannas across Africa and commonly known as “rocket frogs.” Since beginning this project in 2018, Dani has sequenced over 400 *Ptychadena* samples across Central Africa. This was an incredible opportunity for

Dani to experience fieldwork and see these incredible frogs, alive in the wild for the first time. Beginning in January 2020, Dani will collect ddRAD sequence for these *Ptychadena* samples. Using these data, she will use molecular demographic models to test the Forest Refuge Hypothesis (FRH). This hypothesis predicts that global fluctuations in climate during the Pleistocene drove cyclical isolation of forest refugia via the expansion and contraction of savanna habitat, leading to isolated populations and subsequent speciation.

To complement the genetic research led by Dani, Amber Singh is evaluating the extent to which differences in the shapes and sizes (i.e., the phenotype) across species of Rocket Frog are driven by their patterns of evolutionary relationships (e.g., most closely related species being more similar) and their ecology (e.g., forest-dwelling species being more similar than savanna species, regardless of their relationships). To do this, we will compare the anatomy of closely related species from both similar and different habitats. We predict that species occupying similar habitats will be more similar to one another than close relatives occupying different habitats. This work is based on generating three-dimensional anatomical data using CT-scanning at the University of Florida’s Nanoscale Research Facility. Unfortunately, the CT machine at UF has been out of commission since August 2019.

We are working as a team to describe a new species of puddle frog (*Phrynobatrachus* sp. nov.) that we discovered during our fieldwork in Gabon. Amber Singh is leading the morphological data collection and analysis. Dani Hayes is leading molecular data collection and analysis. This is a very unique opportunity for undergraduates to be involved in.

*David Blackburn is curator of herpetology at the Florida Museum of Natural History.*





# RESEARCH TUTORIAL ABROAD: POLITICAL CANDIDATES AND ELECTION LEGITIMACY IN NIGERIA

NICHOLAS KERR



For two weeks in June 2019, two undergraduate students—Martina Onyenwe and Nicholas Rowe—travelled with me to Lagos, Nigeria to conduct semi-structured interviews with legislative candidates who participated in Nigeria’s 2019 general and state elections. The RTA in Nigeria represented a part of a larger project on how experiences of political candidates during campaigns and elections influence the legitimacy of elections and democratic processes in Africa.

For all three of us, the RTA represented something new. For Martina, a rising senior majoring in public health and international studies and a first-generation Nigerian American, the RTA was an opportunity to visit Lagos for the first time without her parents. Nicholas, on the other hand, was travelling to Nigeria, and the African continent more generally, for the first time. But this rising senior and political science major was eager put into practice some the techniques he learned from taking a research methods course with me the prior semester. The RTA represented a first for me as well. Although, I had conducted fieldwork in several African countries, including Nigeria on many occasions, I never had the opportunity to take undergraduate students into the field with me.

Martina and Nick began preparing for the RTA several weeks in advance of our departure, by reading reports on the recently concluded elections in March 2019, but nothing could have prepared them for the deluge of information they received during their first week in Nigeria. First, to get a better sense of the dynamics of the recently concluded elections, we met

with election scholars, including Professor Omotola of Federal University in Ekiti State, and members of CSOs involved in elections, such as WARD-C (an organization that promotes women’s participation in politics—) and CLEEN Foundation (an organization that monitors election-related violence). These meetings gave students first-hand accounts of the challenges that candidates, especially women, youth and those affiliated with opposition parties faced during the elections. The meetings also provided a safe space for students to ask questions and clarify their understanding of electoral processes and practices that were unlike those that they would frequently associate with elections in the United States. Second, students got their first taste of the rigors of scheduling interviews with political elites in Nigeria’s commercial capital. This involved developing contact scripts that they would then text, email or recite over the phone when communicating with potential interviewees. I can remember vividly, when Martina secured her first interview. She jumped with excitement as a candidate agreed by text message to meet for a face-to-face interview the following week. During remaining waking hours of the first week, I taught the students some of the best practices for conducting elite interviews, but they also helped me to refine questions to be included in the interview scripts.

The second week of the RTA was devoted to conducting interviews and transcribing interview data. Each day involved an early breakfast then travelling by car in Lagos’ notorious traffic to meet with candidates at locations that were convenient to them: restaurants, political offices, and candidate’s homes. Perhaps one

of the most memorable interviews was the first one we conducted with an unsuccessful female candidate in Ibeju-Lekki, a suburb of Lagos. We travelled almost three hours from our hotel to meet with the candidate, and then spent another 2 hours listening carefully to her recount her motivation for running for the Lagos state assembly, the obstacles she faced as female candidate, and why after losing the election by a razor thin margin she decided not to challenge the results in court. The interview had the greatest impact on Martina, who was amazed to see what she learned in her Woman and Politics in Africa class come to life. For Martina, “hearing women candidates talk about their experience... was nothing short of awesome.”

Another, interview that had a lasting impact was the very last one that Martina and Nick conducted on their own with an unsuccessful youth candidate who had competed for the Lagos State Assembly. It was awe-inspiring to see the students’ growth over the two weeks as researchers who could gain the confidence of their interviewees, develop strategies to detect whether respondents were being completely forthcoming with their answers, and rephrase questions to ensure respondent comprehension. In particular, Nicholas came away from the interviews convinced that semi-structured interviewing, though susceptible to bias, provided invaluable insight that is often lost in structured surveys. By weeks’ end we completed 12 interviews with successful and unsuccessful candidates: far exceeding our expectations and a testament to Nick and Martina’s enthusiasm for the project and commitment to understanding the experiences of a diverse sample of candidates.

The RTA culminated with a visit to the University of Lagos, where we met with students and faculty affiliated with the Institute for African and Diaspora Studies. During our visit, we were able to share preliminary findings from the interviews, gain feedback on our approach, and tour one of Nigeria’s most prominent universities.

*Nicholas Kerr is assistant professor of political science.*



# ISLAM IN AFRICA IN GLOBAL CONTEXT

BENJAMIN SOARES

Since this Luce Foundation grant began in 2018, we have organized a series of interrelated events that have focused on lived Islam (academic year 2018-19) and media and Islam (2019-20). The focus of the third year will be Muslim-Christian encounters in Africa and in comparative context.

In year one, postdoctoral fellow Benedikt Pontzen (PhD, Free University Berlin) and Benjamin Soares convened a workshop on Muslim youth, which featured a keynote about youth in South India, for comparative reflection and a series of other papers on Muslim youths in various settings in Africa.

In May 2019, they organized a 17 day Summer Institute on the theme of lived Islam that brought together PhD students and recent PhD recipients from various African countries (Burkina Faso, Ethiopia, Nigeria, Senegal, Tanzania, Zambia), as well as Europe, Asia (China, Indonesia), and the US. UF faculty and a few invited outside speakers addressed a range of topics relevant to the project's larger goals, including lived religion in the US, gender and sexuality, popular culture, and Salafism. The Summer Institute culminated in a symposium in which the summer institute participants were able to present papers they had worked on during the institute in a public setting and interact with invited speakers who also made presentations.

Dietrich Reetz (ZMO, Berlin), the keynote speaker, an expert on Islam in South Asia, spoke about Deobandi Islam and transnational processes in comparative perspective.

In year two (January 2020), postdoctoral fellow Musa Ibrahim (PhD, University of Bayreuth) and Benjamin Soares convened a workshop on media and public Islam. Asonzeh Ukah (U Cape Town), who is a leading sociologist of religion in Africa, gave the keynote about religion, excess, and the apocalyptic. This was followed by a series of papers about public Islam that engaged with old and new media. Although most of the papers were about sub-Saharan Africa, one paper dealt with mediated Islam in Egypt and another with South Asian Tablighis on youtube.

In conjunction with the grant and UF's Center for African Studies, the UF Harn Museum showed "The Spiritual Highway," a photo exhibit about Islam and Christianity in Nigeria by photographer Akintunde Akinleye (Carleton University) and Marloes Janson, (SOAS, U London). During the African Museum Night at the Harn on 13 February, there was a roundtable and public reception featuring Akinleye and Janson, as well as Akintunde Akinyemi at the museum.



# 2019 CARTER CONFERENCE

ENERGY | AFRICA FROM TECHNOPOLITICS TO TECHNOFUTURES



“Carter Conference 2019 Energy|Africa: from Technopolitics to Technofutures” mapped the shifting contours of the African continent’s energy space: from energy sources and modes of energy extraction and generation to the political relations and visions of human need and possibility that underwrite them. It is well-recognized that the African continent and its surrounding offshore and subterranean spaces provide a substantial share of world energy resources. Subject to the caprices of corporate capitalism and rentier states, it is also well-noted that Africans are largely underserved in terms of energy access – a fact made bare by activists, academics, and countless ordinary citizens. Departing from these two scenarios -- one of excess and the other of exclusion -- the conference pays particular attention to African Energy

Innovations. Presentations showcased energy solutions formulated in Africa, from Africa-sourced materials, via Africa-based institutions and actors, to serve African demands.

Drawing on Science and Technology Studies, Anthropology, History, Political Science, Urban Studies, and Design, conference participants investigated networks of knowledge and resources through which new energy systems are realized. Beyond consideration of African energy systems in the present -- from national grids and transnational pipelines, to homemade generators and mobile technologies that supplant inherited infrastructures – presentations addressed the implications of African cases portend for global energy futures. Whether rescaling local devices for broader circulation or reworking received arrangements to reflect on-the-ground realities, conference

discussions addressed the implications of these inventions and interventions for energy ethics, techno-scientific authority, and environmental justice. Twelve speakers offered three panels covering Tanzania, Ghana, Rwanda, Nigeria, Kenya, Uganda, and Senegal and comparing energy innovations across African history and geography. Speakers included Kairn Kleiman, Nelson Oppong, Kwabena Oteng Acheampong, Buyana Kareem, Jacquie Walubwa, Erin Dean, Michael Degani, Jamie Cross, James Inedu-George, Kristin Phillips, Kristin Doughty. Omulade Adunbi provided the keynote “Enclaves of Exception: Special Economic Zones, Infrastructure, Energy and Extractive Practices in Nigeria.”

*Brenda Chalfin, Director, UF Center for African Studies. Photo: Kristin Doughty*





# FACULTY REPORTS

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Promoting Dialogue between Researchers and Policy-makers

**ADRIENNE STRONG**

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**OLIVIER WALTHER**

Foreign Interventions and Transnational Insurgencies in the Sahara-Sahel

# SOUTHWEST ETHIOPIA ARCHAEOLOGICAL PROJECT (SWEAP)

STEVEN BRANDT

Thanks in large part to travel funds from the Center for African Studies, I participated in the Eastern African Association of Paleoanthropologists and Paleontologists (EAAPP) Biennial Meeting, held in Nairobi, Kenya from August 1-4, 2019. Along with co-authors Benjamin Smith, Abebe Taffere and Brady Kelsey of the University of Florida, Elisabeth Hildebrand of Stony Brook University, Peter Lanzarone from British Petroleum, Evan of CUNY and Marc Seidel and Ralf Vogelsang of the University of Cologne, I presented a paper on “Testing the hypothesis that southwest Ethiopia’s highlands served as a Late Pleistocene refugium for hunter-gatherers: Current research at Mochena Borago Rockshelter, Wolaita, Ethiopia.”

Global and African paleoenvironmental proxies indicate that during Marine Isotopic Stage (MIS) 4 (~72-59,000 years ago) and MIS 2 (~27-12,000 years ago), the northern and eastern parts of Africa endured significant periods of climatic and environmental stress resulting from hyperaridity and significantly colder temperatures. Because modern circulation patterns and paleoenvironmental research suggest the highlands of southwest Ethiopia may have captured more rainfall during MIS 4 and 2 than other parts of Ethiopia and the Horn of Africa, archaeologists have hypothesized this area may have been a major refugium for plants, animals, and Late Pleistocene hunter-gatherer groups.

One of the long-term goals of the Southwest Ethiopia Archaeological Project (SWEAP), which has incorporated undergraduate students from the *UF in Ethiopia* study abroad program since 2010, is to test this hypothesis via excavations at Mochena Borago Rockshelter (MB) in Wolaita, SW Ethiopia. Situated at 2200 m above sea level and spanning more than 100 m in width, MB offers the opportunity to obtain archaeological data dating to these key time periods. Since 2015,



excavations have focused on the central area of the site, exposing deposits that chronometrically date to more than 50,000 years ago, and more likely more than 70,000 years ago.

Within the context of early Late Pleistocene paleoenvironments in the Horn of Africa, we reviewed recent research at MB and discussed problems and prospects of chronometrically dating deposits older than 50,000 years ago, the limits of radiocarbon dating, by obsidian hydration, argon/argon and tephrochronology methods. We also presented an overview of the >70,000 obsidian flaked stone artifacts (lithics) recovered from relevant

MB deposits, which included an unusual mix of Levallois prepared, elongated flake and blade core technologies used to make a wide array of tools dominated by facial points and drills as well as scrapers, backed microliths and other shaped tools. We also reported on the discovery of unusually higher frequencies of ground stone artifacts, many of which are stained with ochre. The paper concluded with what our future plans for research at MB will be, which will certainly continue to incorporate undergraduate and graduate students from the University of Florida.

*Steven Brandt is associate professor of anthropology.*

# DOES TRANSLATION SEPARATE INDIGENOUS KNOWLEDGE FROM ITS RELATED LANGUAGE?

CHARLES BWENGE

This study explores the role of translation regarding preservation of ethnic languages in Africa with particular focus on the Swahili-speaking region of eastern Africa. It is undeniable that Africa presents an insightful site for understanding complexities pertaining to language issues. Over more than two thousand languages are spoken on the continent – including ethnic group languages, regional *lingua francas*, and those introduced by former colonial powers ultimately to constitute Africa's linguistic landscape. While dozens of ethnic languages within borders of each nation state continue to exist and play a significant role in intra-group communication, languages of the former colonial powers have been retained as the sole or partial official languages. They play an important role in such areas as education, administration, and international relations.

It should be noted that with the introduction of formal education in Africa, colonialism or rather Western civilization (especially the work of Christian missionaries) facilitated ethnic languages into the world of print. A reasonable number of publications in local languages was not uncommon during the colonial era, consequently not only preserving local knowledge in such prints, but also promoting those languages. However, post-colonial Africa era has seen less and less publications in ethnic languages as regional African *lingua francas* and former colonial languages (global *lingua francas*) are privileged over ethnic languages. The Swahili-speaking region of East Africa is a case in point – systematic promotion of KiSwahili as a regional *lingua franca*, national language, and official language (alongside English) especially in Kenya and Tanzania has been marginalizing other African languages in every form in public space – including the print world!

Interestingly enough, and perhaps for good reasons, some efforts have been made to translate those few texts published

in those ethnic languages and now out of print into KiSwahili and English. Good reasons because these texts embody rich local knowledge that would be useful and enhance scholarship in various fields if they are known to a wider audience. On the other hand, and this is what this study is attempting to explore is whether translation projects function as agents for extreme marginalization of these languages. Preserving indigenous knowledge but, at the same time, marginalizing its related language!!

This study uses *Amakuru ga Kiziba n'Abakama Bamvo* (1949)/*History of Kiziba and its Kings* (forthcoming)/*Historia ya Kiziba na Wajalme Wake* (forthcoming) as a case study. Published in the Kihaya language by Rumuli Press at Kashozi Mission in what is today Kagera Region, Tanzania, *Amakuru ga Kiziba na Abakama Bamvo* (1949) by F.X. Lwamgira has remained at the margins of the historiography of the region. Peter Schmidt (Professor Emeritus of Anthropology, University of Florida) has undertaken the translation project. I was involved in the Swahili translation as a reviewer. This is a very important documentation of the historiography of Hayaland (covering current districts of Bukoba, Karagwe, Kyerwa, Missenyé, and Muleba). There is no any

doubt that the translation is opening doors to a large audience to access Haya local knowledge useful for understanding current issues and searching for solutions.

Nonetheless, the question remains as to whether this process is not marginalizing the language to the extreme. Is Kiswahili or English translation promoting KiHaya or vice versa? The original KiHaya version has been out of print for a long time. Even if it would be reprinted today, its readership would be uncertain—who is reading KiHaya texts these days? The original KiHaya version functioned as a documentation of both indigenous cultural knowledge and the language itself. The translation may completely block any efforts to reprint the original KiHaya version or to revive dissemination of knowledge through KiHaya. Yet the KiSwahili as well as English version will open doors to a wider audience to have access to the historiographic/indigenous knowledge. It may also be interesting to find out how the co-existence of Kiswahili and English versions factors in in this game!

*Charles Bwenge is senior lecturer in CAS and the Department of Languages, Literatures and Cultures.*





# HEALTH EFFECTS OF URBAN AIR POLLUTANTS IN EAST AFRICA

ERIC COKER

Urban air pollution is a major global public health challenge. Africa's combination of rapidly developing economies, urbanization, and persistent use of household solid fuels are contributing to hazardous air pollution exposures and thus presents a public health emergency. Africa's emerging air pollution public health threat is complicated by rising non-communicable diseases in the region, highly vulnerable sub-populations, and the fact that environmental and occupational health regulatory frameworks are ill-equipped to address this emerging public health threat. My particular research focus is on improving our understanding of the health effects of urban air pollutants in East Africa; a sub-region of sub-Saharan Africa with a large proportion of the urban population who live in urban slums and which also has the largest proportion of the population who use solid fuels for cooking. My research on this complex public health problem has thus far involved an epidemiological study that examined health effects of household air pollution among children living in urban slums of Kampala, Uganda. This research was recently published in the peer-reviewed journal, *Environment International*.

My current line of research in Kampala, which involves urban air pollution monitoring and modeling of personal exposures, requires me to travel onsite in Uganda. Most recently, I traveled to Uganda in May 2019 where I worked with my collaborators to plan and deploy air monitors in Kampala. Thus far, we have been able to place several air monitors that I am able to access data for. I will be presenting findings from these air monitors for an air pollution workshop based in Kampala, Uganda and presenting my air pollution modeling at a conference in California.

Because of my scholarly work in Uganda, as well as my expertise in air pollution exposure assessment and air pollution epidemiology, I was invited to speak on a panel with air pollution and medical experts who conduct research and applied

health practice throughout different regions of Africa. Specifically, the World Health Summit Regional Meeting in Kampala is hosting a panel session entitled "Understanding the complexities of urban air pollution and implications for urban health." This invitation to speak with other panelists will provide me the opportunity to present on some of my research findings and to contribute to the discussion on how best to learn about and address the emerging urban air pollution threats in Africa. In addition, given the regional and international scope of this topic as well as the meeting itself, my attendance will provide extensive opportunities for expanding my network of collaborators and building new partnerships in Africa and Global Health.

This past year I presented on some of my research findings from Uganda regarding air pollution health effects at a Baraza. I also served in a leading role for CAS's Global Health Institute, which is a summer outreach program with high school students. I am planning to play an integral role in the Global Health Institute again this coming summer. Attending the World Health Summit Africa Region Meeting will enable me to bring back critical information that can be applied in CAS's Global Health Institute program in terms of the latest Global Health programs, interventions, and challenges going on in Africa.

*Eric Coker is assistant professor in the Department of Environmental and Global Health.*



# MENTORING FOR EDUCATION IN EMERGENCY CARE: RWANDA

ELIZABETH DEVOS



In addition to assuming roles as the first Emergency Medicine specialist physicians in Rwanda, the graduates of the new EM/Critical Care residency at the University of Rwanda hosted the African Federation for Emergency Medicine's 2018 congress in Kigali in November 2018. The 6 graduates completed a 4 year Master's in Emergency Medicine in November 2018 and now have assumed leadership roles in 4 hospitals in Rwanda. The program will continue to develop the nation's workforce for Emergency Care by training up to 10 specialist physicians each year. With the graduation of the first specialists, the faculty roles will transition from expatriate to Rwandan staff. Ongoing informal mentoring continues with nearly daily Whatsapp discussions of interesting clinical cases and approaches to difficult operational issues. In

addition to usual hospital politics, these new leaders are faced with developing research training programs, providing advice and training on important national emergency care and public health issues such as surveillance for Ebola Virus Disease, and participating in community safety projects like addressing road traffic injuries and drunk driving with the public.

As leaders not only in Rwanda, but also in the Emergency Care community in Africa, the Rwandan Emergency Care Association (RECA) comprised of physicians, nurses and prehospital personnel served as the host organization for the African Congress on Emergency Medicine. I worked with Dr. Amanda Young (University of Arkansas) and Dr. Nkechie Dike (University of Ghana) to deliver a pre-congress workshop entitled "Using Simulation for Education." Approximately 20 participants from across

Africa engaged in the seminar focusing on basics of simulation curriculum and low-cost simulation techniques. Together they practiced writing cases and debriefing. Later, in the main congress with over 800 participants from over 30 countries, we discussed an important clinical topic in my invited lecture, "Approach to Decompensated Heart Failure." I continue to participate in the African Federation for Emergency Medicine's consensus conference and committee work. I also look forward to assisting my mentee, an 4th year EM trainee, in his research assessing the interhospital ambulance transport system in Rwanda.

While in Rwanda, I had the opportunity to connect non-governmental organizations engaged in community based palliative care to share resources and best practices. Ethiopian board members of Noble Cause Elder Care and Support spent three days working and comparing experiences with community care organizations in Rwanda. Noble Cause Elder Care and Support is a local Ethiopian NGO providing basic home health support, adult community day care and socialization, and financial support for poor, elderly Ethiopians in rural areas with a Christian focus. They collaborated with Al Amal (roughly "The Hope"), a Muslim Rwandan group, which organizes community home health visits, weekly food donations and other socialization for elderly, and poor, urban Rwandans in their faith community. A workshop on community palliative care, faith-based community health visits and Rwandan inpatient, hospice services commenced in Kigali with the support of UK-based Doctors Worldwide. In the future, we hope to strengthen the partnership between these organizations for South-South education and to develop opportunities for UF students to provide service through fieldwork in these areas.

*Elizabeth DeVos is associate professor in the Department of Emergency Medicine and director of international medical education programs.*



# #TRIBELESSYOUTH? THE POLITICAL ATTITUDES AND IDENTITIES OF UNIVERSITY STUDENTS IN KENYA

SEBASTIAN ELISCHER

Recent years have seen an uptick in the number of studies about popular protest in Africa. A growing number of countries have seen ordinary citizens taking to the street and challenging government authority in a number of fields. The most recent and prominent case was the social protest in Sudan. There, social protests brought down the deeply ingrained autocratic regime of Umar al-Bashir. In

this project – which I run concurrently to my ongoing work on Salafism in Africa and civil-military relations – I collaborate with Narrelle Gilchrist and Amanda Edgell. We are interested in the political attitudes of university students.

The three of us work on Kenya, where communal boundaries have proven to be a major obstacle to statehood and democratization. The 2007 elections led to

widespread ethnic violence. More than ten years later, the consequences of these riots continued to have their effect on Kenyan politics. The riots led to a restructuring of the country's political alliances and hardened its relationship with Western donors. During the spring of 2019, we surveyed 500 university students from the University of Nairobi about their political attitudes. The survey covers a number of questions about their own background, their evaluation of Kenyan democracy and their attitudes toward ethnicity in politics.

Although large research projects like Afrobarometer have significantly increased our understanding about political attitudes in Africa, to our knowledge there have been no attempts to study the political attitudes of current university graduates. University graduates constitute the future administrative and business elite of a country. Many graduate students later become active in local or national politics. The attitudes of this group of Kenyan society toward democracy and communal relations therefore deserves to be studied. Our sample is confined to 500 randomly selected students from Nairobi and therefore only constitute a small section of Kenya's graduate student body. However, the sample resembles a representative sample of all of Kenya's numerically dominant communities. The results show that a large majority of the students surveyed value their national identities, reject the notion of political tribalism, believe in and understand the concepts of democratic pluralism, and have high expectations for future political reforms. In addition, a substantial number of students seem to be unaffected by the ethnic polarization that is commonly thought to dominate Kenyan life. While limited by their cross-sectional nature, these findings present a hopeful picture for a democratic, post-tribal political future in Kenya.

*Sebastian Elischer is associate professor of political science.*





# ‘MADNESS,’ VIOLENCE, AND VULNERABILITY IN THE CONGOLESE BORDER CITY OF BUKAVU

NANCY ROSE HUNT

My current research is in African history, medical anthropology, and sensory studies. The focus is madness as an idiom, metaphor, and social reality, used to describe or ironize. It is also about how psychiatric, mental health, and pastoral experts perform their work. At a time when the history and anthropology of psychiatry is a growing global field, many approach the topic in relation to empire, neoliberalism, psychiatric practice, or religious registers (moral stances, trance states, possession, and deliria). This study does so in relation to words, categories, and patterns of resort.

The work returns me to the immense country that has long served as context for my scholarship: Democratic Republic of Congo. Bukavu enables a history of war, violence, and vulnerability with needs for security and care, though also practices of resort, fantasy, and wit. The aim is to understand manifestations of mental illness in this city with a peculiar history. Here in 1994, hundreds of thousands of refugees spilled in from Rwanda’s genocide. The psychiatric hospital, Sosame, opened its doors at the same time. Violence and vulnerability have continued as issues amid war, armed men, rape, mining, and humanitarian economies over the last 25 years. Today’s urban economies and broken infrastructure are related to Rwandan politics, eruptions of violence, nature parks (used for hiding and poaching), and mining (sometimes in gold, sometimes worked artisanally). Today extreme inequality, demobilized men, and a shattered infrastructure combine with missing pavement and asphyxiating dust. Amid this is a competent psychiatric hospital, organized by a Catholic order caring for the mentally needy.

The study is ethnographic; it is steeped in life histories and patient case files. The method lies in observation, conversation, and interviews in French and Swahili with persons from a range of social categories. Memory work is fleshing out details from fraught months and years. We are observing

in the hospital and on the streets, seeking forms and categories of mental illness, violence, and care, mixed with perceptions and words.

In the hospital, an archive of 25 years of patient case files suggests relationships among violence, diagnosis, and the stories with which patients and kin arrived. I am observing all hospital services, learning about record-keeping, patient rounds, and care. By seeking to understand who ends up at Sosame today, questions emerge about families, means, psycho-pharmaceuticals, expert-based categorizations, and staff perceptions of their struggles against “witchcraft” and Pentecostal churches of “awakening (*réveil*).”

The research takes inspiration from Foucault’s diminutive essays on madness, and from recent STS-inflected work on diagnostic categories and African confluences. The perceptions of psychiatric nurses, sellers, old people, intellectuals, and the city’s ubiquitous taxi-motorcyclists are important. How do they talk about disturbed persons in the street? How do they interact with, acknowledge, or avoid them? Naming is important. Is there evidence of contact with kin, sleeping and bathing places, or ways of finding food? The “mad” may come from families who push them toward the street. Others are locked up at home. Shame and control are important, while there is evidence that some on the streets find their way to Sosame psycho-pharmaceuticals.

We are building up a matrix of spaces and views, an urban geography of “madness.” Observations on the streets aim at the “mad,” marked by their dress as unstable, deranged wanderers. My research assistants and I are observing across a range of places, recording nicknames, gestures, dress, whereabouts, and habits of wandering. We are mapping observation points, as we glean which markets, traffic lights, alleyways, and buildings matter.

Vernacular knowledge goes with the senses, with seeing and remembering an



“aesthetic” (the word is Foucault’s); this, whether beautiful or not, may be aligned with the haptic and the visual. Such knowing may go beyond or be in keeping with psychiatric knowledge. Kinds of social, vernacular, and economic knowing enter into play. How does knowledge circulate among Sosame’s staff and interns—psychiatric doctors, nurses, psychologists, gardeners, and janitors?

If one line of investigation is about who ends up at Sosame, many more wander in disheveled clothes suggesting a common “uniform,” a bland, filthy mode of dress with dim tones in deep monochrome blue, grey, and black. What explains patterns of location and resort? Is it a matter of wealth, familial support, abandonment, or vernacular diagnosis and fears? By *seeing* madness, we are aiming at the *contexts* and *images* of hundreds of “mad” persons roaming the streets so far undeterred.

The project also asks whether “trauma” remains an everyday, psychiatric word in Bukavu lives and practices. Vernacular logics go with naming laughter, fear, and stigmatization, including in Mashi and Kirega traditions and song. An older generation recalls differences of the Mobutu era or of ancient stories. A youthful generation of rap lyricists, privy to destabilizing drugs entering the region, are a vernacular source and social category. All “patterns of resort”—to use the language of medical anthropologists when thinking about where and how kin with patients turn—combine with naming and categorizing; these may be untangled analytically. In sum, diverse patterns and words stretch across Bukavu’s deeply insecure milieus.

*Nancy Rose Hunt is professor of history.*

# ATLANTIC INTERMEDIARIES

PHILIP JANZEN

Since joining UF in August 2019, I have been working on a book manuscript tentatively titled *Islands Unformed: Geography, Race, and Empire between Africa and the Caribbean*. The project is centered on Caribbean people who joined the French and British colonial administrations in Africa between 1880 and 1940. It examines questions about race, migration, and intellectual networks in the early twentieth century.

Two or three generations removed from slavery, “Caribbean administrators” typically identified as British and French and looked down on Africans, even as they were attracted by a symbolic “Africa.” Once in Africa, however, few Europeans considered them to be “British” or “French.” Africans, meanwhile, often saw them as corrupted turncoats. My research explores the profound intellectual impacts of this middle position.

One of these figures was Mark Alexis of Trinidad. In July 1909, Alexis arrived in Accra with his wife, Edwina Violetta Alexis to work as an agricultural instructor. For the next three years, he worked at an agriculture station just north of Cape Coast. Edwina worked as a seamstress. After fulfilling his three-year contract, Alexis requested a transfer back to Trinidad, but the Gold Coast administration denied this request. Over the subsequent months and years, Alexis made increasingly poignant requests to return to the Caribbean, but British officials denied all of these as well. Then, in September 1926, Alexis suffered a cerebral hemorrhage and his right side began to paralyze periodically. A doctor noted that Alexis was “unlikely to be capable of rendering further efficient service to the Government.” Only then did the colonial government pay for Alexis and his family to return home.

Such stories reveal the capricious and exploitative nature of the British and French empires. Yet the stories of Caribbean administrators were not constrained entirely by imperial boundaries. Caribbean administrators identified the similarities of colonial



rule in Africa and the Caribbean and began to rethink their positions in the British and French empires. For example, L. J. Veitch of Jamaica worked as a teacher in Nigeria from 1905 to 1930 and helped to found the Lagos branch of the UNIA with one of his former students, Ernest Ikoli. Henri Jean-Louis of Guadeloupe, meanwhile, who worked as a judge in French Congo in the 1920s, envisioned a “Republic of Africa” that would be at the centre of a global socialist confederation.

The trajectories of people like Alexis, Veitch, and Jean-Louis reveal the foundation of an intellectual nexus between Africa

and the Caribbean, one that both drew on and transcended imperially-delineated boundaries. Through exchanges with African interpreters, students, farmers, railway workers, and journalists, Caribbean administrators mobilized colonial thinking about race and nation for their own ends. Ultimately, they imagined futures that lay beyond the political geographies of empire.

*Philip Janzen is assistant professor of history.*

# SENEGALESE HOMETOWN ASSOCIATIONS AND DEVELOPMENT INTERVENTIONS: THE IMPACT OF NEW COMMUNICATION TECHNOLOGIES

ABDOULAYE KANE

I have been developing new research on the use of WhatsApp groups by the Senegalese migrants to increase the impacts of their development interventions in their sending communities. I have done limited studies of three WhatsApp groups connecting several chapters of hometown associations present in Central Africa, Europe, and the United States. I am revising a NSF proposal to investigate more of these WhatsApp groups and the changes that they are likely to bring in the role of migrants as recognized actors of development in sending towns of the Senegal River Valley. The following is a brief summary of my proposed research.

Before the 2000s, the lack of communication between hometown associations in Europe, America and Africa was primarily due to the type of communication technologies available and their cost at different periods in time. From the 1970s until the early 1990s, communication between hometown associations abroad and at home mainly occurred in the form of written letters or emissaries. Other communication technologies were progressively introduced over time, including tape recorders, videotapes, and landline telephones. Most of these forms of communication were delayed and mediated, which limited content and communication frequency. The telephone was instantaneous but often

unreliable due to poor connections in rural areas. The cost of international calls was prohibitive until the end of 1990s, when satellite calling cards reduced the costs to reasonable, affordable rates. Over the 2000s and 2010s, however, radical innovations took place in the types of communication technology available to immigrant communities. Hometown associations and their members in the diaspora started to use social media platforms and instant messaging to communicate instantaneously, at no cost. These technologies have represented a great opportunity not only for powerful collective actors such states, multinational corporations, and transnational organizations, but also for regular economic migrants and refugees eager to maintain connections with their communities of origin.

In this NSF proposal I plan to investigate the impact that the major changes in the ecology of communications—brought about by instant messaging technologies—has had on the social, cultural, and economic processes of both migrants' communities and their communities of origin. Looking at the case of three large WhatsApp groups of Senegalese hometown associations, I will: 1) map the communication network structure of the transnational virtual communities they sustain; 2) analyze the factors that facilitate or hinder communication between association members on instant messaging platforms; 3) examine the new dynamics of leadership and power formation that take place in these virtual spaces; and 4) investigate the innovative models of fundraising and development intervention that emerge as a result.

*Abdoulaye Kane is associate professor of anthropology and African studies.*





# QUALITY OF ELECTIONS AND VOTER TURNOUT IN NIGERIA

NICHOLAS KERR

Nigeria's 2019 elections marked the 20-year anniversary of the re-introduction of multiparty elections in 1999. Following the historic 2015 elections, which ushered in the first peaceful democratic transfer of power to the opposition in the country and the accession of General Muhammadu Buhari as president under the platform of the All Progressives Congress (APC), Nigerians and friends of the country were optimistic that the 2019 elections would signal its movement towards democratic consolidation. Early in the electoral cycle there were several positive signs, including the passage of a constitutional amendment ("Not Too Young To Run" Bill) that lowered the age of candidacy in federal and state elections and the Independent National Electoral Commission's (INEC) attempt to introduce electronic transmission of results.

However, as the date of the election approached there were several warning signs, including heightened electoral violence and intimidation, incumbent interference in the electoral process and problems with election administration which suggested that the relatively high quality of the 2015 elections would not be realized in 2019. For instance, on February 23, the morning of the Federal elections, INEC postponed the entire exercise, citing logistical challenges with the distribution of sensitive materials to polling stations and a series of politically-motivated attacks on INEC warehouses storing

voter identification machines. One of the clearest indications that citizens may have been dissatisfied with the quality of the electoral process was that the 2019 elections recorded the lowest turnout levels in over 20 years. During the federal elections, 35% of registered voters cast a ballot, compared to 53% and 43% in the 2011 and 2015 elections respectively.

This project seeks to understand the relationship between the quality of elections and voter turnout in Africa through a comparative analysis of Nigeria's federal and state elections since 1999. The project is a collaborative effort with three Nigerian election and democracy practitioners: Bodunrin Adebo (National Democratic Institute), Samson Itodo and Safiya Bichi (both of YIAGA-AFRICA). More specifically, the project seeks to understand the consequences of election quality for mass political behavior, specifically in regimes that have not consolidated democratic rule. We contend that the extent to which an election, and particularly what happens on election day, meets minimum standards of ballot secrecy, integrity of the vote count, and free and unhindered access to the voting process may have implications for citizens' willingness to cast their ballot in subsequent elections. Motivated by rational-choice approaches to understanding voter turnout, we believe that election quality can influence the cost of voting as well as the probability that one's vote will be decisive.

We examine our proposition using an

innovative approach that leverages the two-week gap between the 2019 federal and state elections in Nigeria to gauge how the quality of the 2019 federal elections influence turnout in the state-level elections. We rely on subnational turnout data and reports from domestic observers to develop a dynamic model that explains relative changes in subnational turnout between the 2019 national and state elections. By assessing subnational variation across two time points, our research design helps us to rule out alternative explanations for turnout that often undermines the validity of results in cross-national research. Our preliminary results indicate that the malfunctioning of voter identification equipment during Nigeria's federal election, an indicator of administrative irregularities, had the greatest negative impact on turnout in the state elections. This relationship holds even after controlling for other forms of electoral fraud and violence, as well as the relative competitiveness of federal and state elections.

We believe that our findings have important implications for scholars and policymakers. For instance, the findings suggest that even the most seemingly innocuous breakdowns in election management, can have long-lasting implications for political behavior, because of the way in which they provide information about the electoral process. This has implications on research emphasizing EMB capacity as an important dimension of the institutions' performance during different stages of the electoral process, but also on policymakers who are committed to increasing mass participation in the voting process. However, these findings represent only the tip of the iceberg as more cross-national research is needed to understand how citizens interpret these types of administrative failures and how policymakers can reduce the negative impact of these failures.

*Nicholas Kerr is assistant professor of political science.*



# USING COMPUTATIONAL METHODS TO DOCUMENT AND PRESERVE KIDAW'IDA

ROSE LUGANO

Since 2015, Jordan Mackenzie and I have been engaged in the documentation of Kidaw'ida, a Bantu language of southeast Kenya. Our main goal in this project is the production of a bilingual Kidaw'ida–English dictionary, as well as a pedagogical grammar.

Though Daw'ida has a fairly robust population of speakers and is not threatened like many other languages of sub-Saharan Africa by the prospect of extinction, language shift is a very real concern. As documented in Lugano (2019), the high rate of multilingualism among the W'adaw'ida has resulted in the loss of many words in everyday use, as they have been replaced by their counterparts in Swahili, and increasingly, English. Though this is in some ways a natural consequence of multilingual contact scenarios, documentation projects like ours provide a record of the language that will be of interest to speakers, linguists, and other researchers.

To start off the project Rose spent fall semester 2015 looking for Kidaw'ida texts and found less than ten! These include a collection of short stories *Chughano ra Kidaw'ida* (Taita Stories) by J.M. S .Mshila 1970; *Midedo ya Kidaw'ida* (Taita Proverbs) by Fred Mbololo 2015; *Ngasu ya Lukundo* (The Secret of Love) by Mwalicha Walicha, 2010, and the Bible. These texts have been helpful, but despite this there are many gaps which we hope to fill soon.

In August 2019 Jordan participated in a one-week workshop: “Language Technology for Language Documentation and Revitalization,” hosted by the Language Technology Institute at Carnegie Mellon University, Pittsburgh, PA. The goal of the workshop was to bring together computer scientists, computational and documentary linguists, and community members to develop more efficient ways to document endangered and minoritized languages. Jordan worked with computer scientists Antonios Anastasopoulos and Shruti Rijhwani, who processed a 100+ page Word document written by Rose Lugano into a



structured Excel-format sheet. At present the dictionary has some 4,567 unique entries.

Computational methods are well suited for dictionary creation and editing. Comparison with existing corpora allows for automatic part-of-speech tagging, from which noun classes can be labeled automatically with a high degree of accuracy via prefix tagging. A full description of our method can be found in Neubig et al. (forthcoming 2020).

A prototype dictionary (processed through TLex software) will be ready by Summer 2020, which Rose will take to publishers in Kenya to distribute and seek feedback from W'adaw'ida, especially elders. The project has already generated a lot of interest in the preservation of Kidaw'ida, and we seek to motivate other stakeholders to help in the publication of the dictionary and to distribute it nationally.

Future work in this domain includes completing our pedagogical grammar and producing other educational materials, with the aim of boosting formal literacy in the language. *Isun'irio jhadareda mvano* (Patience bring blessings) is a Daw'ida proverb which continues to motivate Jordan and I to continue this tedious job to the end, to document a language before it loses too much.

*Rose Lugano is a master lecturer in the Department of Languages, Literatures, and Cultures. Jordan MacKenzie is a PhD student in linguistics at Georgetown University. He earned an MA from UF and is a former FLAS fellow (Swahili and Yorùbá).*

# MUSLIM MINORITIES IN SOUTHERN BENIN AND TOGO

FRÉDÉRIC MADORE

Over the last year, I worked on four papers deriving from my dissertation research on Islam in Côte d'Ivoire and Burkina Faso. The first one is a co-authored paper entitled “Islam on University Campuses in Côte d'Ivoire since the 1970s: ‘Muslim Intellectuals’ and Francophone Salafism” which I presented at the 2019 European Conference on African Studies. A second one, on the competing understandings of *laïcité* among Burkinabe Muslims, was presented at the workshop and symposium “Debating *Laïcité* in the Sahel: What Future for Secularism?” organized by the Sahel Research Group in Dakar in July 2019. The two other manuscripts, one of which has been submitted to a special issue dedicated to religious entrepreneurship, examine the history of women’s Islamic activism and the rise of a “feminist” Islam in Côte d'Ivoire and Burkina Faso.

With the support of a Banting Postdoctoral Fellowship (Social Sciences and Humanities Research Council of Canada, 2018–2020), I am also engaged in a second research project on the understudied history of Muslim minority communities in southern Benin and Togo. While recent reports have warned about the risk of the spread of jihadism in coastal West

Africa, Islam in the Christian-majority and Francophone areas of the Gulf of Guinea remain mostly unknown apart from Côte d'Ivoire. The research interrogates how Muslims in Benin and Togo have engaged with politics in secular states. I analyze how perceptions of marginalization have shaped their participation in the public sphere. The project also examines the plurality of ways in which Muslim youth and women make their religious identity meaningful in their everyday lives beyond established analytic terms (Sufi, reformist, Salafi).

Based on my preliminary findings from fieldwork in Cotonou, Porto-Novo and Lomé in spring 2019, I organized a panel on “Muslim Minorities in Africa” at the 2019 African Studies Association (ASA) meeting in which I presented a paper entitled “‘Good Muslim, Bad Muslim’ in Togo: The Construction of a Religious Minority Amid a Constitutional Crisis (2017-2018).” In this paper, I have examined the “good/bad Muslim” rhetoric used by the Togolese state which has equated Muslims’ outspoken criticism of the regime with a dangerous rise of political Islam. I have also argued that these events reflect latent intergenerational conflicts within the Muslim community. Moreover, I presented

a working paper, “Generations at Odds: The Controversial Political Candidacy of an Imam in Benin,” at a meeting of the Islam in Africa Working Group (IAWG) at CAS. I used the controversy that arose from the election of the imam of the main mosque of Cotonou to the National Assembly in April 2019 as a starting point to reflect on the current dynamics of Islam in Benin.

Finally, I worked with the George A. Smathers Libraries to build an open-access digital database containing more than 4,000 documents related to Islam in Burkina Faso which I collected in the course of my doctoral research. Over 800 items will be published online at the beginning of 2020. I intend to use this project as a showcase for a funding application to build a wider digital database on Islam in West Africa. Technological resources of this type could help to overcome the difficulties often encountered in collecting primary sources in archival centers in the region.

*Frédéric Madore is a Banting Postdoctoral Fellow at the Center for African Studies. Funding provided by the Social Sciences and Humanities Research Council of Canada (SSHRC).*







# MATHEMATICAL FRAMEWORKS FOR STUDYING THE ECOLOGY OF POVERTY AND DISEASE

CALISTUS NGONGHALA



As the world embraces the Sustainable Development Goals there are methodological challenges for how we study the ecology of poverty, infectious diseases, and their underlying drivers. For example, poor rural populations in Africa rely on their natural resource base for subsistence, and suffer from many infections such as malaria, HIV/AIDS, diarrhea, etc., simultaneously – due to a range of reinforcing ecological, socio-economic, and public health factors. Thus, two primary characteristics of under-developed economies are the role of subsistence agriculture as the primary form of economic activity, and high morbidity/mortality due to infectious diseases.

My research seeks to develop novel mathematical frameworks based on 1) coupled systems of disease ecology, agriculture (renewable resources), environmental (land-use) change, socio-economics, and health system dynamics that can be parameterized from field data to explore feedbacks resulting from interactions between these systems; and 2) that are empirically inferred from machine-learning methods. Coupled models of ecological and socio-economic components of poverty can provide key insights into the formation of poverty traps arising from complex interactions between environmental and biosocial processes; insights that can also inform public health and economic development policies. These

models can be used with field data to 1) identify key feedback mechanisms in the coupled systems, e.g., the emergence of virtuous versus vicious cycles of disease or subsistence and poverty, 2) identify significantly influential parameters through mathematical and computational methods, 3) estimate relative effects of social, environmental, and health system drivers on human disease; 4) make predictive estimates of effects of environmental and health system change on disease and poverty system outcomes; and 5) identify optimal strategies based on revealed synergies of health system interventions, disease interactions, and poverty alleviation programs. I explore mathematical properties of the models such as the existence of multi-stable states, and various bifurcations and the associated critical transitions or tipping points. This multidisciplinary area of research at the interface of economics, epidemiology and mathematical modeling is novel, has had very little investigation and yet has the potential to provide significant advice for managers of regions with extensive disease and poverty management issues, in addition to being a problem of direct concern to many governments.

My research also focuses on developing and using mathematical models to explore the role of mosquito adaptation, demography and their feeding and reproductive habits, climatic change, the effects of decay in insecticide-treated bed net

efficacy, and human behavior on malaria prevalence. Preliminary results provide insights on some of the major methods being implemented to constrain the spread of the disease, including guidance as to the circumstances under which bed-nets can be expected to be effective and how this relates to the demography of the disease vector. I am also developing a comprehensive mechanistic model framework for integrating and assessing how relevant sources of variation (environmental, genetic, and anthropogenic) shape Zika virus. The results of this project are expected to create a realistic and much-needed perspective model of Zika virus that can be used to understand how the Zika virus is introduced to new areas, how it spreads, and that can be used to assess the success of various vector control measures.

Developing and testing these models requires data and scientific methods that reach beyond a single discipline. Hence, I pursue collaborations with ecologists, epidemiologists, social scientists, and researchers in public health. Also, I disseminate my research results through quality publications and conferences. Finally, I contribute in building capacity in this rich but unexploited research area, especially in Africa through workshops/conferences like the one that I will be co-organizing at the University of Nairobi.

*Calistus Ngonghala is assistant professor in the Department of Mathematics.*



# VILLAGE GONE VIRAL

MARIT ØSTEBØ

Over the past year I have been working on a book project entitled *Village Gone Viral: An Ethnography of a Travelling Model*. The book, which tells the story of how a small, rural village in Ethiopia has become a policy model and “gone viral,” provides a critical discussion of the widespread circulation and use of models and modeling practices in an increasingly transnational and digital policy world. I use this as a point of departure to engage in a broader empirical and theoretical exploration of the role and politics of models and model-making. The book addresses three sets of questions. First, I explore policy models from an ontological perspective. What constitutes models within the policy world and how do they come into ‘being’? Secondly, I examine how and why a particular model circulates, and how it is translated and negotiated across geographically and culturally diverse contexts. Thirdly, I explore the unintended,

hidden, and ambivalent consequences of the model status. What happens to the ‘original’ model—ideological as well as embodied and emplaced—once it becomes a travelling model?

By combining assemblage thinking, perspectives from Gabriel Tarde’s social epidemiology, and virology, my overarching argument is as follows. A travelling model can best be understood as a viral assemblage: a messy, fluid, and socio-technical process and constellation of actors, things, events, arbitrary relations, and desires that have contagious qualities. Approaching the travelling model and policy mobility through the lens of viral assemblage has allowed me to highlight three lessons that have implications for how we understand the global flow of policy models and ideas. First, the model is not a neutral, universal, or static entity that exist independently of its historical, political, and economic context. As an assemblage which always is

in a process of becoming, the model is a political tool that has both emancipatory and oppressive effects. Secondly, just as the virus, the model’s travel and its contagious capacity are conditioned on hospitable environments and receptive hosts. In the Awra Amba case, the model’s limited and exclusive virality is most clearly illustrated by the fact that a commercial, virtual model of the village, developed by a Finnish EdTech company is not universally accessible, nor profits the original model village. Thirdly, viral assemblage allows me to highlight an important aspect that the existing literature on policy mobility and travelling models has overlooked; the role affect, desire, and emotions play in fueling a model’s virality.

My research the next three-five years will focus on two different, yet interconnected areas. The first reflects my interest in the politics of models and modeling practices, and aims to explore a technological futuristic city project, promoted as “the real Wakanda,” that LA-based company HubCity Live (in partnership with the Ethiopian government) plans to construct in the Amhara region of the country. The second seeks to rethink the concept of partnership through the lens of viral assemblage, an analytical concept I introduce in my forthcoming book. In addition to exploring the various partnerships that emerge in the Awra Amba case, this research includes an empirical focus on the multiple, messy, and fluid human and material relationships that emerge in postpartum family planning programs (PPFP) in Ethiopia.

*Marit Tolo Østebø is assistant professor at the Department of Anthropology. This research is part of a larger project that focuses on partnership and development in Ethiopia funded by the Research Council of Norway.*





# RESEARCHING ISLAM, ETHIOPIA, AND AFRICA

TERJE ØSTEBØ

Much of spring 2019 was spent on completing my book project which had been in making for many years. *Islam, Ethnicity, and Conflict in Ethiopia: The Bale Insurgency, 1963-1970* offers an in-depth analysis of a well-known armed insurgency in Ethiopia's region of Bale during the 1960s. The insurgency was intersected with a broader situation of unrest and instability in the eastern parts of the Horn of Africa, and common for all these insurgencies was that they involved lowland Muslims—making religion relevant when trying to understand the conflicts. The book thus incorporates religion as an important variable, seeks to situate religion in relation to ethnicity, and to forward new suggestions for how to better theorize around the relationship between religion and ethnicity. The book has been accepted by Cambridge University Press, and will be published in 2020.

Considerable amounts of time have been spent on editing the *Handbook on Islam in Africa*, to be published by Routledge tentatively in 2020. In addition to deciding on chapters, commissioning authors, and

collecting papers, I have also written one of the book's chapters called "Salafism in Africa." The chapter gives an overview over current research on the topic, discusses recent developments, and points to areas in need of further enquiry.

I have in addition worked on three separate articles. One has been co-authored with one of my graduate students, Yekatit Getachew, and focuses on a religious entrepreneur, transformations of Sufi rituals, and how this appeals to female migrants seeking work in the Gulf region. The article is part of a special issue of *Africa Today* on religious entrepreneurs in Africa, and will be published in 2020. The second article—at the editing stage—addresses current inter-religious encounters in Ethiopia, and discusses how four particular trends mutually affect the country's religious communities and their relations with each other. In fall 2019 I was invited to be a part of a research project called the "Geopolitics of Religious Soft Power" run by the Georgetown University's Berkley Center for Religion, Peace & World Affairs and supported by the Carnegie Corporation

of New York. It explores the various ways states incorporate religion and religious outreach activities into their broader foreign policy conduct, and I will in particular focus on Saudi Arabian influence in Ethiopia and the Horn of Africa. The output of this will be a chapter in an edited volume to be published by Oxford University Press.

Lastly, I presented papers and gave talks at different venues. In April, I gave an invited talk entitled "The Role of Religion in Conflict Peace-building and Conflict Management" for the Center for Peace and Reconciliation's inaugural conference at Mekelle University, Ethiopia. I also gave a guest lecture on "Islam and Salafism in Ethiopia" at Mekelle University. In June I presented a paper called "Peoplehood and the Interrelations between Ethnicity and Religion" at the European Association for the Study of Religions annual conference in Tartu, Estonia.

*Terje Østebø is associate professor of religion and African studies.*



# UNDERSTANDING THE OTHER SIDE: PROMOTING DIALOGUE BETWEEN RESEARCHERS AND POLICY-MAKERS

RENATA SERRA

An undeniable lack of mutual incomprehension, supported by a good dose of stereotypical representations, divides the worlds of research and policy. As researchers, we tend to regard those who are in decision-making positions and in the policy world as unfree—encumbered by unreasonable demands and by tedious bureaucratic decisions and processes. At best, policy-makers are pitied for their lack of time to carefully ponder before taking an action; at worst, they are regarded as having sold their souls. On the other end of the spectrum, practitioners view researchers as snobby and elitist, Universities appear as ivory towers, and research that remains in the shelves, even if published in prestigious journals, is met with skepticism.

Part of my ongoing role as Lead for the Policy Area of inquiry at the USAID Feed the Future Innovation Lab for Livestock Systems at the University of Florida has been to try and shorten this divide in the countries in which we work. Much of the research that the Innovation Lab has funded aims to have practical applications—by developing innovative technologies for improving animal health and productivity, increasing small-holders' access to market and information, or expanding knowledge about the importance of animal source food in fighting nutritional deficiencies. However, despite the aspirations to tangible and practical applications, there is no guarantee that the research results are read or understood by the actors who are supposed to put them into practice. What I learned in the past year—travelling to Niger, Nepal and Rwanda and talking to researchers and policy-makers alike—is that a more concerted and sustained effort is required in order to bridge the gap between research and policy, and convey research to practitioners in ways that is understandable and actionable.

Together with colleagues from the Innovation Lab and our in-country partners, I thus organized last September in



Kigali a workshop titled “Joint sharing and planning for improved livestock policies.” This one-day event was attended by about 40 participants, including representatives from different ministries and agencies within the government, universities, development partners, NGOs, producer associations and the private sector. The aim was to provide to key policy stakeholders in the Rwanda’s livestock sector an opportunity to explore their current collaboration and communication processes, especially along the continuum between research and policy-making, and identify new modalities for effectively sharing relevant knowledge from livestock science and contribute to more informed policy formulation and implementation. Participants actively discussed and engaged with one another within working groups, formed in ways that included representatives from different organizations along the spectrum research to policy. Some of the most glaring points shared in group discussions were the following: there is a prevailing modality of working in ‘silos’; there is unnecessary duplication of efforts, for instance due to lack of communication between researchers based in the government and the University; much research is based on data collection from farmers but there is no direct feedback to them; in

general research communication is one-way with no clear modality for returning information and suggestions; researchers are not incentivized to spend time communicating their findings to policy makers, thus preventing from being used in formulating appropriate policies.

While most of the participants were well aware of the difficulties ahead, they were all energized by the possibility of improving existing lines of communication and collaborations. Several recommendations and points were reinforced at the end of the workshop, including capitalizing on the existing technical working groups and ensuring cross technical groups sharing and dissemination of information up- and down-stream i.e. from national to local level; strengthening two-ways communication systems by fostering inter-personal relationships between researchers and policy-makers (through workshops of this kind for example); reinforcing communication capacities through training and education; and enhancing local ownership of the type of research that gets funded.

*Renata Serra is senior lecturer in the Center for African Studies, and Policy AOI Lead for the USAID Feed the Future Innovation Lab for Livestock Systems.*



# MATERNAL MORTALITY AND THE ETHICS OF CARE IN TANZANIA

ADRIENNE STRONG



Overall, my work focuses on pregnancy and childbirth in Tanzania. This has included looking at access to antenatal care in communities in Singida region, examining a birth companion pilot program in health centers in Kigoma region, and sustained fieldwork exploring the phenomenon of maternal mortality in health facilities in Rukwa region, specifically at a regional referral hospital. My research program has evolved to primarily center the experiences of healthcare workers, including both nurses and doctors of all categories, and their interactions with their work environments as they seek to provide high quality care to pregnant women while conforming with national and global guidelines for care and striving to save women's lives when obstetric emergencies threaten them. My first book manuscript is currently entitled *Documenting Death: Maternal Mortality and the Ethics of Care in Tanzania* and examines the ways in which locally grounded, everyday ethics come into conflict with codified professional ethics in the work of maternal healthcare personnel in under-resourced settings. The book explores the ways in

which the social dynamics and power structures of a regional hospital, and the Tanzanian healthcare system more generally, combine with resource scarcity to continue to result in the deaths of pregnant women, despite more than thirty years of dedicated interventions aimed at reducing these deaths.

I use a mixed-methods approach to data collection and utilize a variety of methods to explore the complex pathways leading to maternal mortality. In the project looking at the birth companionship program in Kigoma region, with the help of a student, I spent approximately four months designing and conducting a cultural consensus analysis of the cultural domain of comfort and support for pregnant women. The results from this study provide insight into the ways in which the birth companionship program did and did not meet the needs and cultural values of people in the region. More recently, in the summer of 2019, I spent six weeks in Tanzania, once again in Rukwa region, interviewing retired nurses and current nursing students to explore the ways in which nursing practice has

changed in the region over the years. I also spent two weeks in the Tanzania National Archives tracing the development of nursing in the country from the colonial era through the 1980s. I am interested in the ways in which nursing has moved from a “calling” or vocation people pursued due to a deep desire to help others to work in which people now engage because of the profession's perceived job security. Layered against the background of Tanzania's transition from colonialism to post-independence socialism to present-day neoliberal capitalism, trends in nursing provide a lens through which to examine broader socio-cultural and political changes in the country, as well as shifting norms and ideals related to the meaning of care itself.

Gendered concepts of care and gendered roles related to pregnancy and reproduction frequently surface in my work. For example, in Rukwa, men and women often discussed bridewealth in relation to healthcare decision-making and male support for women's pregnancies. My conference presentations at this year's American Anthropological Association meeting in Vancouver revolved around troubling the stereotypes of African men that often are embodied in public health interventions related to women's health. Challenging the narrow definitions of “male involvement” found in public health discourse, my work in both Rukwa and Kigoma reveals the diverse nature of men's roles and their deep investment in their partners' pregnancies. Men's roles during their partners' pregnancies in Tanzania do not look the same as those of their counterparts in the global north and, as such, policy makers and public health professionals often lament African men's (perceived) absence.

*Adrienne Strong is assistant professor in the Department of Anthropology.*



# FOREIGN INTERVENTIONS AND TRANSNATIONAL INSURGENCIES IN THE SAHARA-SAHEL

OLIVIER WALTHER

The security situation in North and West Africa has taken a worrying turn. Within the span of a few years, Mali has faced a military coup, a secessionist rebellion, a Western military intervention, and several major terrorist attacks. In the Lake Chad region, Boko Haram is attempting to revive an emirate, killing thousands and forcing hundreds of thousands to flee to neighboring countries. In Libya, the bombing campaign by NATO in 2011 hardly put an end to the civil war that continues to oppose rebels and militias. If the trend observed so far continues, 2019 will be the deadliest recorded in the region since 1997, with more than 8,300 killed through June.

Despite the multiplication of security studies, the geography of conflict throughout the region is obscured by the large number of belligerents, their divergent political strategies, and a focus on individual countries as the primary context of the continuing violence. While violence remains on the increase, it remains unclear whether violent organizations are intensifying their efforts in particular localities, spreading insecurity to a growing number of regions, or relocating under the pressure of government forces.

In order to provide some much-needed evidence for these crucial questions, we developed a Spatial Conflict Dynamics indicator (SCDi). The new indicator builds on the idea that the geography of political violence possesses two fundamental dimensions: intensity and concentration. On the one hand, the military capabilities and political strategies of the actors in conflict can increase or decrease the intensity of conflicts within any region. On the other hand, the location of conflicts can focus on a limited space or, conversely, diffuse across a wider landscape.

The new indicator reveals that most conflicts are local. Contrary to popular belief that global extremist ideas fueled by transnational groups spread like wildfire across the region, less than 35% of the



regions with violence exhibit signs of diffusion. In general, conflicts may not necessarily be spreading to incorporate new places but are motivated by the unresolved grievances of local communities. This means that violence is predominantly entrenched in certain spaces, with profoundly negative consequences for civilians who are increasingly the main targets of violent extremist organizations.

The indicator also shows that conflicts are becoming more violent. In 2018, the number of violent events and fatalities were higher than the 20-year average in more than half of the conflictual regions. In other words, where a conflict was present, it was likely to be worse than expected historically. This result points to the ongoing difficulties state and multinational forces have encountered in containing the fighting and the need for greater reinforcement of their capacities and increased co-ordination between actors. It also emphasizes the importance of integrating the spatial dimension into analysis and strategy design.

Our work also shows that neither France's intervention in Mali in 2013 nor NATO's intervention in Libya in 2011 led to long-term stability in the region. During both interventions, the number of regions that experienced violence surged

as part of the intervention but then rapidly decreased as the intervention progressed. Further, the new spatial indicator showed how the interventions ultimately decreased the intensity of violence and kept violence from becoming dispersed where it was occurring. In the Lake Chad region, the offensive launched by Nigeria and its neighbors in 2015 was a turning point in the war against Boko Haram, initially reducing the intensity of violence and limiting it to remote areas. However, the locations of violence have been more persistent while not diminishing in intensity and more dispersed where it continues to occur. Overall, this speaks to Boko Haram's resiliency even if the face of the multinational intervention.

This work is part of the Foreign Interventions and Transnational Insurgencies in the Sahara-Sahel project funded by the OECD and led by Olivier J. Walther and Leonardo A. Villalón. Research collaborators are Tatiana Smirnova (UF), Matthew Pflaum (UF), Marie Trémolières (OECD), Steven M. Radil (University of Idaho) and David Russell (independent consultant).

*Olivier J. Walther is assistant professor of geography.*



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# VICTORIANISM IN NIGERIA

MOSUNMOLA ADEOJO

Whether in architecture, educational structures or legal systems, vestiges of Victorianism remain in present day Nigeria. I study the similarities between Victorian England and 20th & 21st Century Nigeria. My research is inspired by Michael Echeruo's book, *Victorian Lagos: Aspects of Nineteenth Century Lagos Life* and Simon Gikandi's discourse on Afro-Victorianism. Their works examine evidences of Victorian life in African societies and literatures. My research goes further to study the intersections of space, politics, gender, and the public sphere in Afro-Victorian discourse. I use literature and digital media to discuss these intersections, by examining how these similarities help us understand the socio-historical background of Victorian afterlife in present day Nigeria.

Generally, my research compares the public spheres in Victorian England and 20th and 21st Century Nigeria. I also examine how the former's conceptions of class, society, gender and politics are translated to and redefined in the latter. My research cuts across representations of men in metropolitan spaces, how dandyism transcends Victorian England into the Nigerian social and digital space, and how concepts of ideal masculinity are depicted in Victorian and Nigerian literature. For example, I presented a paper titled "Peasant fingers masked with a patina of gentility?: Masculinity in Afropolitan Lagos" at the 2019 African Literature Association conference. In this paper I examined how masculinity is conceived in Lagos, and how this reflects and reconstructs performative masculinities in Victorian England.

I presented a paper titled "Creating, Documenting, and Redefining Political Satire in the Nigerian Digital Space" at the 2019 African Studies Association conference. In this paper, I contextualize Nigerian twitter space as a public sphere and as a site for creating and redefining political satire. The paper borrows from Jurgen Habermas's concept of the public

sphere; seeing how the public sphere has become more virtual than physical, and how social media is a political entity/polity of its own. It also highlights the Nigerian public's participation in politics, and new ways of documenting and disseminating political satire on Nigerian virtual spaces. I use pictures and videos to discuss the forms of media used to document political satire.

Presently, I am writing a thesis that investigates how concepts of boyhood, performance of masculinity, and ideal masculinity in Victorian England are evident and redefined in the first years of military rule in Nigeria (1966-1970). I focus on the institutions—the school and

the military—that define masculinities in these two timelines, and how they shape the masculinities of Victorian boys and the military men in Nigeria. I am interested in how configurations of ideal masculinity, innate nobility in masculinity (and the subversion of such ideals), operate in Victorian and Nigerian literatures. Overall, my research attempts to question a fixated idea of Victorianism within Victorian England, seeing the concept as universal and transnational, particularly in the context of colonialism and colonial culture.

*Mosunmola Adejo is a doctoral student in the Department of English.*



# PEDAGOGICAL STRATEGIES FOR DEVELOPING STYLE(S) AND CONCEPTUAL KNOWLEDGE OF CONTEMPORARY AFRICAN CHORAL MUSIC

ELIJAH ADONGO



The purpose of this multiple case study will be to explore pedagogical strategies for developing style(s) and conceptual knowledge of African choral music genres. The researcher will focus on folksong-based choral music and *zilizopendwa* (pop song-based choral music) from Kenya. This will lead to an analytic generalization of the results to pedagogy for African choral music. The researcher hopes to develop research based instructional design for African choral music outlining various teaching methods and singing instruction relevant for contemporary African choral music. The study will show how artistry, compositional techniques, and pre-dominant musical cultures inform the designing of instructional approaches in African choral music. Further, the study will show how to positively utilize students' prior knowledge to advance instruction of African choral music, especially when teaching students who are not from the musical cultures being studied.

Apart from developing instructional strategies, this study will also highlight how to develop conceptual knowledge for African choral music to facilitate

future learning and teaching of the music. This is very important for pre-service music teachers especially in the United States who are confronted with the need to program diverse choral repertoire in their music programs but lack workbooks addressing style and pedagogy for contemporary African choral music. Development of conceptual knowledge is a foundational concept as it enables students to learn, integrate, and apply knowledge and skills. This is central in rendering artistic music performances, preservation of heritage music, and application to various fields of study in music. This study will be carried out in Kenya through observations, interviews and artifact collections. It is a dissertation study that will involve analysis of teaching methods of renowned and successful Kenyan music educators from four Kenyan universities.

The findings will be presented in one international conference and one local conference. This first conference was held in Kenyatta University, Kenya in March 2020. Some of the participants in this study are from Kenyatta University and it is very important to share the findings of this study with the university and Kenyan community

before having them published in my dissertation. This symposium is prompted by the current developments in Kenya whereby the Kenyan government is adopting a new Competency Based Curriculum (CBC) and abandoning the previous curriculum (8.4.4). Kenyatta University is therefore organizing a conference to debate how this curriculum is going to shape music education in Kenya and start conversations on new pedagogical strategies for the proposed curriculum.

The second conference in which this paper will be presented is Symposium for Research in Choral Singing to be held in Georgia State University in May 2020. The intent of the symposium is to advance knowledge and practice with respect to choral singing, choir sound, choral pedagogy, and related areas such as equity and inclusion in choral singing, school community partnerships, adolescent development, vocal development, and singing and well-being.

*Elijah Adongo is a doctoral candidate in the School of Music.*



# GENETIC DIVERSITY, DIET AND HABITAT QUALITY OF THE AFRICAN MANATEE

ARISTIDE KAMLA



My research work has been focused on the African manatee in two protected areas in Cameroon; namely Lake Ossa Wildlife Reserve and Douala-Edea National Park. This is the first comprehensive study of the animal in Cameroon and results from this study will be crucial for the conservation and protection of this imperiled species. The African manatee is a threatened aquatic herbivorous mammal that inhabits the coastal and inland waters of the western and central Atlantic coast of Africa. It is the least known of all sirenian species. The downstream of the Sanaga River watershed (DSRW) is an essential habitat for the African manatee in Cameroon. However, the species suffers alarming poaching, accidental catch, and habitat degradation that may jeopardize their survival. This study aimed at improving the conservation status of the

African manatee in Cameroon by generating scientific knowledge for its protection.

To assess the quality of the habitat of manatee in Lake Ossa, the physical, chemical and biological parameters of the lake were monitored and the relationship between these parameters was established to predict the submerged aquatic vegetation (SAV) surface and quantified areas with suitable depth for the species during the low-water season. Estimates indicated there is almost no SAV in the lake (< 5% of the lake surface) due to the low water transparency. Only 6% of the lake surface provide suitable water depth for the species during the low-water season.

To determine the manatee feeding ecology and food availability the DSRW, we surveyed the shoreline vegetation and used the micro-histological analysis to identify and quantify plant fragments from 112 fecal samples. Results showed that the shoreline

vegetation is diverse (>160 plant species). A total of 36 food plants were documented, and *Echinochloa pyramidalis* was the most represented species (53.5%). Both the location and the season has a significant effect on diet composition. Manatees appear to feed almost exclusively on the *E. pyramidalis* during the low-water season.

To understand the diversity of manatee in DSRW and level of connectivity of manatees between the habitats, we used noninvasive fecal DNA samples to PCR amplify and genotype mitochondrial and nuclear makers. For the first time, fecal DNA of a species was used to successfully identify individuals and determine sex with high amplification success (80%) and moderate allelic dropout (24%).

*Aristide Kamla recently completed his PhD in aquatic animal health through the College of Veterinary Medicine.*



# AFRICAN MIGRANT EXPERIENCES IN INDIA

SHAMBAVI BHUSAN

In summer 2019, funding from the Center for African Studies and the Department of Anthropology allowed me to travel to Delhi and Bangalore in India to study how the different classes of African migrants are living and working in the host country amidst the precarity of life. The migrants can roughly be divided between three classes—the students, the traders and the petty workers (e.g. hair braiders, kitchen owners, sex workers) living primarily in the metropolitan cities of India such as Delhi, Bangalore, Mumbai. The media and newspapers are filled with stories of how African migrants in India are extremely discriminated against as they are more “visible” and less “audible” due to their color and language dissimilarities. I intend to document this new phenomenon of South to South migration in the context of African migration to India where amidst the opposition of the host, we observe Africans’ will to survive through forgetting and fortification.

The majority of African students come to study through referrals from their family or a friend. If a student refers another person’s name, they also get a 20-30% deduction in college fees which is a big incentive for African students to encourage other students to visit, live and take admissions in India. Many students pick India as it is one of the countries that is affordable. The private universities advertise and market their brands, their education system, the admission processes, the accommodation, the lifestyle, hostels, learning opportunities and they claim to give discount and scholarship in school fees. However, when these African students arrive in India, they realize that the institutes are not up to the mark or as advertised, forcing them to apply for a ‘no objection certificate’ to be transferred to another college, which becomes another excuse for the college to extort the full course fee from them. Colleges have also been found to withhold certificates from students and ask for a ransom in



the form of additional fees. This subsequently lands the students in trouble with the FRRO (Foreign Registration Regional Office). This is just the tip of the iceberg. They are often treated as an outcast in terms of their color, clothing and lifestyle.

African traders have similar encounters in their everyday life in India. They are often interrupted by the police in the process of renting apartment, delivering materials for their business, or just walking on the streets late at night. Many of them talked about their experiences with the police and the local people where they often

feel regulated and followed by the Indian gaze. Many students and traders claimed that they were not allowed to go to the clubs at night or enter some of the high-end restaurants. Facing the perils of the host country, these different types of African migrants develop a certain set of strategic tools. The habits of distance, patience, avoidance, fortification and forgetfulness help them to suppress memories of othering or strangeness.

*Shambavi Bhusan is a doctoral student in anthropology.*

# CUMULATIVE DISADVANTAGE AND WEATHERING AMONG CAREGIVERS IN SOUTH AFRICA

JESSICA CASIMIR

Over the past four decades, South Africa has undergone a plethora of societal changes due to its transition into a democratic nation. In spite of these shifts in government, the legacy of historical trauma and intergenerational inequality stemming from apartheid has had a lasting impact on the lived realities of many black South Africans. Furthermore, the HIV epidemic juxtaposed with the rise of vulnerable and abandoned children have largely shaped the country's landscape. Due to the increase of grandmother-headed households as a result of these factors—in addition to others—the rapidly aging society is one of the primary challenges facing South Africa in recent years. As the elderly population is projected to double over the next thirty years, the public sector has struggled with responding to the rising needs of these women and their families. For my dissertation, I conducted an ethnographic study of two peri-urban rural communities in the southwest KwaZulu-Natal province to explore the experience

of illness and aging among this population.

My dissertation examines the social processes of cumulative disadvantage and weathering within middle-aged and elderly grandmother caregivers utilizing a social-constructionist approach. Based on sixteen cumulative months of ethnographic fieldwork in South Africa using narrative methods and participant observation, my dissertation unravels: (1) the characteristics and attributes of skipped-generation grandmother-headed households, (2) the social processes associated with the shift from grandmother to surrogate mother, (3) the weight of trauma and stress on health, well-being, and identity, (4) the impact of the caregiver role in coping and managing self, and lastly (5) the realities and determinants of coping and managing with chronicity. Utilizing the three-interview series and McGill Illness Narrative Interview (MINI), fifty-three life history and illness narratives were conducted over the course of three months among a sample population of eighteen participants.

Through an interpretivist framework, I argue that compounded traumatic events, loss of adult children, and role transition from supported to supporting grandparent are the three central factors which influence the health trajectories of grandmother caregivers. Social barriers such as inaccessibility to child support grants or inadequate charity assistance were additional themes present within the data which illustrated the confines and limited agency of these women. Furthermore, my dissertation illuminates how these women ultimately grappled with the caregiver role and their relationships with their household, shedding light on how some grandmother caregivers can construct their own realities as caregivers and utilize the multi-generational household structure as a mechanism for coping and later-in-life care.

*Jessica Casimir is a PhD candidate in the Department of Sociology and Criminology & Law. Funding for her dissertation fieldwork was provided by the NSEP David L. Boren Fellowship.*



# AIR POLLUTION'S IMPACT ON RESPIRATORY HEALTH IN DAKAR

KAREN COKER



In direct response to the calamities and barbarous acts experienced during WWII, thirty articles were adopted by the United Nations General Assembly in 1948 and became known as the Universal Declaration of Human Rights (UDHR). In 2015, the UN set 17 sustainable development goals (SDGs) to achieve by 2030. Pursuing my PhD in One Health, my goal is to challenge as well as look through the lens of three of these goals—Good Health and Well-being, Decent Work and Economic Growth, and Climate Action—to see how they function towards providing the UDHR for individuals and communities in rural Senegal. If communities don't have financial/social security when extreme weather changes occur, the impact on their livelihood and wellbeing become apparent. Climate change is central to my research questions and interest, as its impact in the Sahel is an environmental health issue that is also a human rights issue.

The Saharan desert is the world's largest source of mineral dust emissions and transports an estimated 400-700x106 ton of dust per year to Europe, western

and northern Africa, and westward to the Caribbean and United States. As Senegal is located in the Sahelian zone where episodic wind-blown dust events occur, high dust concentrations are found at the earth's surface during the northern hemisphere's winter and spring seasons (December-April); negatively impacting ambient air quality and respiratory health.

My research will be looking at the social inequalities that exists between health, environment and development in rural Senegal specifically. Public Health is a universal binding field that impacts all facets of life and a gateway to accomplishing the SDGs. One of my goals in pursuing a degree in One Health is to develop sustainable assessment tools towards accomplishing these three SDGs. One way I hope to accomplish this is by doing observational studies concerning outcomes surrounding health and livelihood currently utilized by communities. I want to explore the respiratory health impacts faced by women and children in particular, the solutions being implemented from the local to national-scale surrounding the protection of air quality (indoor and outdoor). I also wish to better understand

how communities are empowering themselves by determining and implementing their own sustainable solutions against poor air quality.

Another of my research questions is to reference ethnographic literature on environment and health in Senegal. Looking to formulate where/what synergies/systems in rural Senegal help to portray historical impacts on individual's self-efficacy. Social determinants of health will be a key part of my work, which are conditions in the environments in which people are born, live, learn, work, play, worship, and age that affect a wide range of health, functioning, and quality-of-life outcomes and risks.

My research interests and questions are layered and within the next five years here at the University of Florida, I hope to bring all the threads together. Formulating what will be a narrative about the individuals/communities in Senegal and the ownership they have regarding their wellbeing and livelihood even with climate change impact.

*Karen Coker is a One Health doctoral student in the Department of Environmental and Global Health and a current FLAS fellow (Wolof).*



# TIGRINYA GENDER MORPHOLOGY

WILLIAM DYER

This research began in a linguistics field methods class here at the University of Florida. For at least two years in a row, students in this class have been fortunate enough to interview speakers of understudied African languages. The Linguistics department would likely not have been able to find native speakers to assist in these classes at a university without such a large community, across disciplines, committed to African Studies.

After consulting with our speaker for one semester to gain an understanding of Tigrinya grammar, I started an independent study to focus on the system of gender morphology that we had begun to notice in field methods. At the end of that semester, I travelled to Vancouver to present a poster entitled “Tigrinya Gender Morphology.” After presenting this analysis and hearing feedback at the conference, I began to refine my analysis. I investigated more closely similar phenomena in related languages. Tigrinya is a Semitic language, and other Semitic languages like Arabic and Hebrew show

similar grammatical characteristics.

Like many languages of the world, nouns in Tigrinya can be divided in to two classes. As in other languages, these classes are traditionally referred to as “feminine” and “masculine.” This system is often referred to as grammatical gender. Like French or Spanish, adjectives and demonstratives like “that” have different forms depending on whether the noun they relate to is masculine or feminine. Like Arabic, but unlike French, verbs in Tigrinya also have different forms depending on the noun that is the subject. Furthermore, if a masculine non-human noun, “book” for example, is plural, it will be treated grammatically like a feminine noun in Arabic and Tigrinya.

In Tigrinya, there are some patterns that determine which nouns are masculine and which are feminine. Features like biological sex for people and animals, size, perceived wisdom and fertility play a role, but there are some idiosyncrasies. Some nouns have a default gender that can be overridden by unusual size or biological sex if known. Other nouns, however, never change in

the gender assigned to them. To further complicate the matter, the gender of some nouns can change to indicate endearment or positive status. For example, the noun “man” in “this man is smart,” could be feminine if the speaker is attributing a positive status to the man.

This study seeks to simplify the system of gender shift as it has been described in the literature. Because this system has only been observed for masculine nouns in nearly all of the available data, I posit that this shift is what is referred to as a diminutive. This is similar to the Spanish ending -ita/ito that turns *hermano* (brother) into *hermanito* (little brother).

The data from Arabic and Hebrew suggest that this is a phenomena that occurs the same way across Semitic languages. I hope to share this information with some of the attendees at the Kuwait University conference who are interested in Semitic languages, and showcase this understudied African Semitic language.

*William Dyer is a doctoral student in linguistics and FLAS fellow (Wolof).*



# WHAT AFRICA NEEDS: EXPLORING THE EXPERIENCES OF AFRICAN STUDENTS IN UNITED STATES AS A REFERENCE FOR EDUCATIONAL ADVANCEMENT IN AFRICA

DIANE EZEH ARUAH

The university education system in Nigeria is characterized by outdated curriculum, inaccessible internet services, epileptic water supply and incessant strikes by Academic Staff University Union (ASUU). Many students live in unconducive environments and students are admitted beyond campus capacity. The suicide rate is high in many Universities in Nigeria for unwarranted reasons. There is also a high rate of crime on campus and a yearly increase of school fees incurs lack of active participation of students in extra-curricular activities.

In 2015 alone, ASUU embarked on three strikes that left many students confused and devastated. A report showed how all students were mandated to pay 8000 naira each before they were allowed to register their courses in 2009, reason was that the students had led a demonstration over the recent increase of their school fees. Many Nigerian students have also complained an unhealthy/autocratic relationship between students and teachers. There is deficient teacher-student communication, which slows active participation in classroom activities and also impacts students' knowledge about learning materials.

A recent poll reveals that many African students who travel to developed countries to further their education often fail to return home due to many challenges facing the education system in Africa. This study sought to use thematic analysis of narrative qualitative research method to interview 15 African students in a US university about their experiences schooling in their African countries and then in the United States.

The participants revealed that solving the problem of poor standard of education in Africa begins with restructuring the curriculum of many courses to fit international standards. They noted that many of courses taught in African tertiary institutions are more theoretical based than



practical. One of the participants narrated that the first few months of his academic experience in the United States was filled with anxiety caused by complicated educational materials and high utilization of technology in classroom. He said, "I did not check my email for almost one month when I came here, I never knew how much I had missed because I wasn't used to teacher-student relations." The participant went further to narrate how he missed his first lecture because he misinterpreted the timetable and how he missed a deadline because he hadn't mastered the way Canvas (course platform software) worked.

Another participant disclosed his astonishment when he entered the class in an American university and saw that they were only ten PhD students in his cohort. "I was shocked because back home when I was doing masters, we were 55 Masters students in my cohort and the PhD students then were up to 40. We didn't have a classroom for graduate students because the one we had was too small for us and was

later converted to an office for lecturers." He recommended that African universities should curtail the high rate of admission of students in institutions that don't have enough resources.

Interestingly, almost all the participants recommended training of lecturers by providing opportunities for study abroad programs. "Many of our lecturers need to go for training in developed countries to learn new pedagogical skills. We don't have good student-professor relationship at home because of the authoritative nature of many African teachers. Many students are afraid of their teachers and it shouldn't be so."

Finally, the students recommended implementation of a formal staff evaluation system, where students at the end of every semester, will rate their teachers' performance in terms of value of course materials and overall learning outcome.

*Diane Ezeb Aruah is a doctoral student studying science/health communication in the College of Journalism and Communications.*



# ISLAM, POPULAR CULTURE AND AJAMI LITERATURE IN SENEGAL

MACODOU FALL

I am interested in the study of Islam, popular culture and Ajami literature with a main focus on the Senegalese Sufi order, the Muridiyya. My research project “Daairas and their Impacts on Islamic Learning among Mourides in Senegal,” seeks to examine the history and progress of Islamic learning among the Murids of Senegal. Daairas are institutions of Islamic learning that are run by members of different Senegalese Sufi orders. Among them, the Muridiyya is one of the most prominent ones in present day Senegal. This Sufi order was founded by Shaykh Amadou Bamba at the end of the nineteenth century. Within the Murid order, the daaira is an important organization where members of the order, particularly those in urban areas, gather and perform different forms of devotional practices. These include the singing of Amadou Bamba’s odes (qasidas), dhikr, and the organization of religious events.

With this project, I hope to examine the role and organization of urban Murid daairas. Research on the Muridiyya and their history is vast, but, so far, it has neglected the ways in which members of the daairas disseminate knowledge about Islam and the Murid ideology—especially in urban areas like Dakar or Saint-Louis. A detailed study of the daairas’ organization and various teaching methodologies would help to understand the transformations of Islamic learning that took place among the Mourides over the last decades. For urban Murids, the singing of the qasidas, their interpretation, and organization of religious events can constitute compelling substitutes for the previously prevalent daaras tarbiyyah, which are the Murids’ traditional Quranic schools. Through the above-mentioned rituals and practices, Murid daaira members can not only learn about Islam and the Muridiyya, but they can also perform devotional activities and tie new networks of solidarity among them, which differ in central aspects from the otherwise rather hierarchic ties of their order.



*Macodou Fall is a doctoral student in the Department of Religion.*



# MOBILE WOMEN AND SOCIAL REPRODUCTION IN SENEGAL

JAMIE FULLER



My research explores the social and affective dimensions of remittance sending practices between Senegalese women living in the United States and their families in Dakar. These practices underpin the distribution of remittances, and thus have bearing on remittances' potential to foster economic development in Africa. Because migrants and their families at home now communicate via social media applications like Facebook and Whatsapp using increasingly accessible and affordable internet connections and communications devices, I ethnographically explore the social and economic aspects of remittances as they are negotiated online.

To do so, I approach remittances as 'total social phenomena,' revealing in their exchange obligation and group morality. The feminization of migration over the last couple decades has brought more women into the overseas workforce, challenging established gendered roles

in intimate relationships such as those between spouses and between kin relations. While research in the area sheds light on women as remittance receivers, my research points to women's practices as remittance senders, and to how families cope with the absence of women—and their domestic labor and care responsibilities—at home. Building on similar work on female remittance senders from Asia and Europe, I ask how families in Africa are likewise responding to the shifting gendered demands of transnational labor.

Senegal remains one of West Africa's top migrant-sending states. Remittances compose around 10% of GDP annually, making remittance consumption a top priority in the state's economic development goals. Previous work on remittance sending practices in Senegal demonstrate how their insertion into specific gendered contexts tend to at times challenge and at times reinforce gendered norms within households. However, in a

nation where men are expected to ensure the financial well-being of the household, women's income-generating activities call into question established kinship roles between men and women. Senegalese women in America exploit ethnic niche markets, and, by selling African foods, clothes, and braiding services, earn considerable incomes and remittance sending power. As such, these relatively successful women have the potential to challenge established roles and norms at home and abroad.

Because remittance exchanges occur over social media applications—which offer users a considerable range of communication options, from voice and text messages, to photos, videos, memes, and so on—they become enmeshed in the affective rhetorical and visual affordances these applications offer. Social media, then, offers a unique window into how the exchange of remittances and other gifts becomes enmeshed in social and affective dimensions of transnational communication. Building on these insights, my research asks how those kin—male and female, husbands, and family members—left behind cope with women's absence, and the role that remittances play in this process, which is at once economic, cultural, social and moral. Doing so offers a considerable contribution to the understanding of gender-as-lived-experience in the migration context, while at the same time opening avenues for comparative work with studies done with male migrants and their families. This research thus fills an important gap in studies of transnational migration, turning to women's lives abroad, new communication technologies, and the social and affective relations that remittances enable alongside their concrete material impacts.

*Jamie Fuller is a doctoral candidate in anthropology and former FLAS fellow (Wolof).*

# VISUALIZING DROUGHT IN KENYA

RYAN GOOD

During Summer 2019, I worked with the NASA DEVELOP Program via Science Systems and Applications, Inc. at the Marshall Space Flight Center in Huntsville, Alabama. My project investigated drought in Kenya from January 2016 to April 2019.

Drought is a chronic issue that plagues countries in East Africa, causing food insecurity and leaving 10 million people hungry. Kenya is particularly prone to the impacts of drought, as over 80 percent of the country is comprised of arid or semi-arid lands. In 2019, Kenya experienced significantly below-average rainfall for the second consecutive year, resulting in reduced crop production. This shortage left 3.4 million people in Kenya food insecure. Poor agricultural performance is devastating for Kenya's economy, as 25.9 percent of the Gross Domestic Product and 70 percent of the workforce are linked to agriculture.

As part of its work managing drought impacts, the Kenyan government's National Drought Management Authority (NDMA) publishes a monthly Early Warning Bulletin that quantifies and explains the current state of drought for each county in Kenya; these bulletins are primarily based on the vegetation greenness data, limiting their efficacy. NDMA hopes to improve the bulletins with more complex and complete data beyond vegetation greenness but currently lacks the capacity to do so. Because field validation data can be difficult and expensive to obtain, Earth observations present an opportunity to monitor large areas of land efficiently. The Regional Hydrologic Extremes Assessment System (RHEAS) is a software framework ideal for hydrologic modeling and data assimilation due to its easy implementation and customization.

NDMA's only geospatial information currently used to analyze and categorize areas of drought are related to vegetation condition, necessitating additional indicators to inform classification of these areas. The goal of this research was to analyze 10 specific drought indices that may be useful

for NDMA to implement in conjunction with their current methods to inform their monthly Early Warning Bulletin. Therefore, the team generated and analyzed initial outputs of RHEAS, presented and discussed initial results to partners for input and adjustments to the model, and created an assimilation framework matching the outputs of these runs to partner needs.

This project utilized multiple Earth observation data sources: Soil Moisture Active Passive (SMAP) L-band Radiometer, Aqua and Terra Moderate Resolution Imaging Spectroradiometer (MODIS), and Global Precipitation Measurement Core Observatory (GPM) Dual-Frequency Precipitation Radar (DPR). These data were all processed using RHEAS. This model supports an unlimited number of variables, as it relies on a land surface model

that can be easily customized, allowing data from multiple resolutions to be used without the need for preprocessing. After generating drought indices from RHEAS, we created multiple drought time series to better assist stakeholders in implementing drought mitigation and adaptation measures. Initial results showed that drought indices that cover a longer time period provided a clearer trend of drought conditions by county. The team also provided partners an initial analysis of the indices produced and a story map derived from the time series. This work will continue in a second term of the DEVELOP Program, which will validate these products and create training documents for end users.

*Ryan Good is a doctoral candidate in geography.*





# UNDERSTANDING HUMAN-WILDLIFE CONFLICT AND CONSERVATION ATTITUDES IN LAIKIPIA, KENYA

MACKENZIE GOODE

In 2017, studying wild chacma baboons on the coast of South Africa, I was first introduced to a concept which would determine my future academic path: human-wildlife conflict. Unable to include the community in the project due to my limited authority in the project, I quickly became frustrated and I worried, too, about the sustainability of the project in the long-term. When I joined UF's Master of Sustainable Development Program, I knew that I wanted to be at the interface of conservation and some mode of economic development. I wanted to understand what drove human-wildlife conflict and thus stagnation in conservation efforts, and I wanted to know what could be done to mitigate these issues.

I joined Mpala Research Centre in Laikipia County, Kenya as the co-principal investigator on my Field Practicum project this summer, 2019. My main goals were (1) to identify patterns of crop-raiding by baboons and (2) to explore small-scale farmers' attitudes towards wildlife and conservation. The area in which I

worked featured many privately-held wildlife conservancies—thousands of acres containing thousands of various animals such as impala, buffalo, elephants, lions, and even endangered species like the African wild dog.

Before conducting my own research, I spent four weeks establishing solid relationships with the farmers who would be included in my research. These farmers were largely male, middle-aged, and Kikuyu in ethnicity. Dr. Cheryl Palm, my committee chair, holds a long-term partnership with these farmers and has aided their farming efforts by providing soil analyses in recent years. It was she who introduced me to each farmer and who made the connections necessary to begin the project.

Mpala Research Centre had previously identified crop raiding as one of the leading causes of human-wildlife conflict in the area. Mostly, baboons and elephants were the typical culprits of crop raiding. So, to gain the best understanding of crop-raiding by baboons in the area, camera traps were installed on six farms. The camera traps

were placed for a total of four months. By using camera traps, rather than direct observation, I found some cost savings. Plus, I could focus on the other major component of the project, which was to conduct semi-structured interviews with the farmers.

These semi-structured interviews returned information that neither I nor the host institution expected. Farmers were disempowered to make decisions about wildlife, yes, and there was a direct economic effect of crop-raiding by baboons (crop loss), yes. But, unexpectedly, almost all farmers cited having issue with the management of conservancies, almost all expressed little trust in institutions like the Kenya Wildlife Service, and almost all named Maasai pastoralists as causing them stress or economic loss.

Several farmers reported that they felt as though the Kenya Wildlife Service—and the government more broadly—viewed wildlife, especially elephants, as having more value than them. Because they rented their small pieces of farmland, rather than owned it, Kenya Wildlife Service rarely awarded compensation for losses due to wildlife. Moreover, the Maasai, who frequently wandered through the farmlands with their livestock and who allowed their livestock to drink from the river, caused great discomfort for the farmers. The farmers viewed Maasai as being the main contributor to hardships experienced during extended droughts in the area (from lowering water levels in the river, which also supplies water to agriculture).

A clear need was identified to promote community cohesion in this area. One specific need that farmers identified was enhanced communication between nearby conservancies and the farmers/community in general. While low-cost solutions to direct crop loss from wildlife exist, they are not typically long-term solutions. Farmers recognized social conflicts on the landscape as having a greater impact on their attitudes towards wildlife and conservation efforts.

*Mackenzie Goode is a second year student in the Masters in Sustainable Development Program.*





# STATE, SOCIETY, AND NATION-BUILDING IN TANZANIA AND KENYA

VICTORIA GORHAM



My research explores the ways that states teach their citizens to identify with the nation in an effort to understand why some states are more effective at building national community than others. Bringing a primarily Europe-focused literature on nation-building to bear on the cases of Tanzania and Kenya has allowed me to focus on spaces of state-society interaction to better explain sub-Saharan Africa's nation-building successes and failures. My dissertation project, *Recounting the Nation: State, Society, and Nation-Building in Tanzania, Kenya, Singapore, and Malaysia*, asks why Tanzania pursued a more effective nation-building strategy, premised on constructing a cohesive, ethnically inclusive nation, where its neighbors, namely Kenya, have failed to do so. This research agenda takes a two-pronged approach that interrogates not only the content of nationalisms and the constructive process, but also explains what conditions influence the strategy

pursued by post-independence elites and their successors. Beyond exploring the mechanics of nationalist mobilization and pedagogy, I ask why Tanzania pursued a more successful and more inclusive nation-building strategy, as opposed to a more ethnically oriented one as in Kenya.

I take a comparative historical approach to tracing this process: considering independence as a moment in which enough is in flux to make room for fundamental change, I argue that varying levels of violence of the independence experience shaped the policies that immediately followed. In short, the gradual, legal independence trajectory adopted by Tanzanian elites gave the nationalist movement time to coalesce and mobilize around an inclusive vision of who would belong to the nation, who would be involved in achieving independence, and who would claim the nation's independence legacy. In contrast, emerging into independence from a protracted civil conflict in Kenya meant that the nation could not

move forward without struggling over how best to remember and forget the trauma of a war in which Kenyans died on both sides of the fighting. I argue that it is harder to build community in the face of such loss and that it is complicated to parse who can claim to be bringers of independence when different ethnic communities participated in the anticolonial struggle in a variety of ways.

These conditions and the choices elites made as a result set Tanzania and Kenya on diverging nation-building trajectories and altered the ways that citizens learned to relate to the state. My dissertation challenges the idea that nation-building is not successful in sub-Saharan Africa; rather, under the right conditions and with policies designed to create community, nations like Tanzania can emerge from arbitrary colonial constructs. I argue that this identity work is done in schools, museums, and through public ceremony, and that some states are better at using these tools than others. Conducted with the support of a Fulbright-Hays DDRA, my ten-month period of fieldwork in Tanzania and Kenya focused the empirical work for my dissertation on analyzing the content of national museum exhibits, textbooks, and school curricula, as well as on talking to elites and everyday Tanzanians about their nationalist educations and experiences. Using these materials gives us insight into not only where nation-building has happened historically and continues to happen today, but also what national narratives are being promoted in official pedagogical spaces. In other words, the discourses presented in museums and schools give us the script of the official national story, a sense of who belongs to the nation, and an idea of what values the state seeks to promote through these media.

*Victoria Gorham is a doctoral candidate in political science.*

# SURGERY FOR BILIARY ATRESIA IN LOW-RESOURCE SETTINGS? OUTCOMES IN RWANDA

KYUNG HONG

In 2010, a third of the global disease burden were deemed to be surgical. This estimates to approximately 16.9 million deaths, which is higher than the combination of deaths from HIV/AIDS, tuberculosis, and malaria (3.83 million). In 2015, the Lancet Commission estimated that five billion people are without access to safe, affordable surgical and anesthesia care when needed. Increasingly, advocates for global surgical development and health equity are pushing for essential surgery, often focusing on district hospital level or basic surgical services as defined by the bellwether procedures. However, fewer studies evaluate the surgical intervention for more complex pediatric conditions. The Global Initiative for Children's Surgery has estimated that the number of children without access to safe, affordable surgical and anesthesia care when needed is around 1.7 billion worldwide. Children present with differing surgical needs from adults and require specialized care. As around 50% of the population in lower-middle income countries are under the age of 15, investing to fulfill the surgical needs for children has been found to be cost effective and necessary to strengthen a country's economy. Specifically, our research showcases an evaluation of a complex, rare pediatric surgical condition called biliary atresia.

Biliary atresia is an acquired condition of infancy that results in the obliteration of the extrahepatic biliary tree. Uncorrected, this leads to liver failure and is universally fatal. Surgical correction of biliary atresia involves a surgical bypass called a Kasai procedure, which must be done early after diagnosis. Even with timely intervention, two-thirds of patients eventually have liver failure. In settings with more advanced resources, biliary atresia remains the most common cause of liver failure requiring pediatric liver transplantation worldwide.

In resource-limited settings, patients often present too late to offer surgical bypass, and liver transplantation is not an option. Due to late presentation and



a scarcity of pediatric surgeons and anesthesia providers, there is minimal published literature on biliary atresia in sub-Saharan Africa. Rwanda is a low-income country in sub-Saharan Africa with a population of 12 million people. There is one Rwandan pediatric surgeon who operates within the public hospital system, and he does offer surgery for biliary atresia. Here at the University of Florida, pediatric surgeons are partnering with the pediatric surgeon in Rwanda to provide clinical, educational, and research support. Evaluating the epidemiology and outcomes of infants with biliary atresia was locally identified as a priority, and I spent the summer of 2019 under the mentorship of Dr. Edmond Ntaganda at the University Teaching Hospital of Kigali (CHUK) and Dr. Robin Petroze at the University of Florida. Our research team was comprised of students from the University of Florida and the University of Rwanda.

In an effort to document and improve the care of pediatric patients with biliary atresia in Rwanda, we conducted a retrospective study to evaluate the profile and outcomes of biliary atresia in Rwanda

over the past 3 years. This presents as one of the largest case series for the surgical management of biliary atresia in sub-Saharan Africa. While future studies are needed to evaluate the long-term outcomes, this series shows that surgical treatment of biliary atresia can be safely performed in Rwanda. Early referral is essential, particularly as limited resources and personnel may impact the time from diagnosis to operation. The long-term goal is to facilitate early intervention and improve the outcome of the Kasai procedure through development of a collaborative quality improvement tool between the pediatric surgeon and local primary care providers. Our results have already been presented to the local pediatrics society in Rwanda, and a full abstract has been submitted for the Academic Surgical Congress, which has a separate global surgery session, in February 2020.

*Kyung Hong is a student in the Medical Honors Program and president of the Global Surgery and Medicine Interest Group.*



# PESTE DES PETITS RUMINANTS AND THE LIVESTOCK SECTOR IN KAFFRINE, SENEGAL

PAPA SALIM HOYECK

I joined the project “Advancing Women’s Participation in Livestock Vaccine Value Chains in Nepal, Senegal, and Uganda,” an International Development Research Center funded project at the University of Florida. The project is focused on the study the use of livestock (small ruminants) vaccines by women and the quality of the delivery of vaccine-related services to communities in the Kaffrine region of Senegal. Livestock diseases like *Peste des Petits Ruminants* or PPR still present a challenge for the livestock sector in Kaffrine because a lack of access or knowledge of the importance of vaccines in preventing livestock mortality. Women are mostly affected by the lack of access to vaccines. Livestock is a strategic sector that occupies nearly 60% of agricultural households in Senegal, but its contribution to the country’s wealth is well below the targets set by the government in the area of food security. Despite its weight relatively low in the GDP (4.3% in 2013), the livestock sector should be one of the sectors economic growth, through the implementation of

the different development strategies planned in this area. The objectives assigned to the livestock sub-sector in the letter of livestock development policy are to increase productivity, achieving food security, and combating poverty. To achieve these different objectives, the sub-sector of breeding continues its process of improvement, initiated since few years, with the introduction of new breeds, strengthening of industrial farms, artificial insemination, and continuation of immunization sessions.

Livestock and agriculture are the main activities of rural populations—providing food and cash income. The livestock sub-sector has experienced a real dynamism in recent years, with sustained performances, particularly in the production of meat and milk and the increase in women integration in the sector. The objectives specific to field activity related to mapping of the value chain in Kaffrine include: 1) Identify and map stakeholders of the goat vaccine value chain; 2) Identify the factors of intersectionality (gender, ethnicity, livelihood, socio-economic class, etc.) that most affect

the access to goat vaccines; and 3) Test and validate the mapping methodology designed by the project “Advancing Women’s Participation in Livestock Vaccine Value Chains in Nepal, Senegal, and Uganda.”

In the methods and experimental design of this project, I used different instruments through mixed-methods sex-disaggregated approach: a) Key informant interviews were conducted with government officials who elaborated on the system of production and distribution of livestock vaccines; b) fieldwork then began with individual interviews with key actors in the livestock vaccine value chain in the communities. Those key actors are mainly livestock keepers and community animal health workers (CAHW); and c) The third instrument was focus group discussions for community animal health workers and livestock owners. These were conducted separately between men and women to reduce gender power dynamic.

*Papa Salim Hoyeck is a MPH student focusing on epidemiology.*





# TICK ABUNDANCE AND DIVERSITY IN KRUGER NATIONAL PARK

KIMBERLY J. LEDGER

The remarkable variety of living species – collectively known as biodiversity – forms the base of food, clean water, air, and healthy environments for humans and millions of other species. Nearly everywhere on Earth, biodiversity is in decline. The vanishing of species at local and global scales threatens a loss of vital functions that endangers ecosystems and compromises economies, livelihoods, food security, and the quality of life for people. Currently, Africa has the most large herbivores of any continent and these species, which provide crucial ecosystem services, are under major threat from land-use change, hunting, and

competition with livestock. Certain aspects of how large herbivores shape the structure and function of the landscapes and environments in which they occur include operating as ecosystem engineers, food for predators and scavengers, seed dispersers, and nutrient cyclers. In addition to these functions, a reduction of biodiversity, and in particular large wildlife populations, has been proposed to play a key role in infectious disease risk and alter the ability of ecosystems to regulate prevalence of important human, livestock and wildlife diseases, but there remains a lack of experimental evidence to understand the context and mechanisms of this process.

By using preexisting experimental large-herbivore exclosures in Kruger National Park, we quantified the effect of removing wildlife on tick abundance and diversity. Ticks and tick-borne pathogens are an important system for examining the effects of biodiversity loss on livestock and wildlife disease risk. Ticks pose a significant threat to animal health and cause economic losses by feeding on the blood of livestock and indirectly as they are the most important vectors of disease-causing pathogens in domestic and wild animals. Following our first sampling season, we found more adult ticks inside full exclosures than outside in both recently constructed exclosures (<1 year) and longstanding exclosures (17 years). This result in the recent exclosures was unsurprising because adult ticks should be unable to find a final large host animal on which to feed and are able to survive in the vegetation for over a year. In the longstanding exclosures, the unexpected higher density inside exclosures was surprising and may be a result importing immature ticks from outside the exclosure to inside the exclosure of small wildlife, such as rodents, and then a lack of the adult ticks finding a large host.

This study capitalizes on experimental small-scale exclosures in a protected national park that includes hosts that are diverse and abundant, range over six orders of magnitude in size and occupy diverse functional roles to simulate the decline of wildlife diversity that is ongoing at a global scale. Ongoing work for this project includes additional sampling across multiple seasons and years, and comparison of tick-borne pathogen prevalence across exclosure treatments. Understanding the expansive ecological consequences of defaunation on disease regulation will be important to predict and prevent future impacts of parasitism and vector-borne diseases.

*Kimberly Ledger is a doctoral student in the Department of Wildlife Ecology and Conservation.*



# HUMAN-WILDLIFE COEXISTENCE IN ZAMBIA'S GAME MANAGEMENT AREAS

LEANDRA MERZ

I travelled to Zambia in June and July of 2019 to conduct research on the coexistence of humans and wildlife in Game Management Areas (GMAs). GMAs are areas outside of national parks that are designated for wildlife and have strict rules on hunting. However, these GMAs are experiencing increasing threats from the growing human populations within and outside their borders. Conversion of wildlife habitat for agriculture and other human uses is one of the major threats to wildlife in the GMAs. Retaliatory and preemptive killings of wildlife to address human-wildlife conflict is another major threat.

Kasanka National Park is a small park (less than 400km<sup>2</sup>) that is experiencing rapid land conversion in the buffer zone around the park. The conversion of natural land to human-dominated systems like agriculture reduces the available habitat for wildlife and puts greater pressure on the park itself which may not be large enough to support sustainable wildlife populations in the absence of a healthy GMA buffer zone. I worked with Kasanka NP staff to collect vegetation training samples throughout the buffer zone to better understand the extent of land cover change around the park. I will analyze this data to create land cover classifications from July 2019 and then compare this to previous land cover types to show changes over the previous 10 and 20 years. Staff from the Kasanka Trust are working hard to help protect the buffer zone and ensure the sustainability of the park, but they face many challenges. This quantification of land conversion can help staff communicate the severity of the issue and hopefully stop the trend of land clearing and habitat degradation throughout the buffer zone.

To address human-wildlife conflict, I conducted ethnoecology focused semi-structured interviews in Mukungule GMA west of North Luangwa National Park. North Luangwa National Park is 4636 km<sup>2</sup> and home to the only black rhinos in



Zambia. The park is incredibly remote with no permanent lodges and restricted public access. In addition to the small population of black rhino that have been reintroduced, the park is home to healthy populations of many other large mammals like lions, leopards, elephants, and buffalo that can also cause harm to humans and their livelihoods. Crop-raiding by elephants is the most commonly reported type of conflict between humans and wildlife in Mukungule. Crop raiding by other mammals, livestock depredation by large and small predators, and attacks on humans are also problematic within this GMA. Recent human deaths include a local farmer who was killed by an elephant in May, 2019 while defending his fields and a scout who was killed by a snake bite in July, 2019. My research addressed perceptions of local wildlife including individual species that were liked/disliked and those that caused harm/brought benefits. Participants free-listed species

in different categories and then sorted drawings of local species into different piles based on those they wanted more/less of, those that caused harm/those that did not, and finally they ranked the harmful species according to the severity and frequency of damage caused. Preliminary results suggest that tolerance of individual species is not solely based on damage, but many other factors including traditional beliefs and aesthetics. Furthermore, although elephants were consistently listed as harmful, they were also regularly labeled as beneficial because they can bring financial benefits to the community through trophy-hunting permits. This data will be analyzed using ethnoecology techniques and then returned to stakeholders including, the Mukungule community resource board, Frankfurt Zoological society, and the chief.

*Leandra Merz is a doctoral candidate in geography and a former FLAS fellow (Portuguese).*



# ALIENATION, BOREDOM, AND THE INVISIBLE AFRICAN

MILT MOISE

As a fifth year PhD student in the English department, my dissertation project explores the nature of absence in contemporary American bipolar fictional narratives. I hold undergraduate and postgraduate degrees from the University of the West Indies, Cave Hill Campus in Barbados, where I completed a Bachelor of Arts degree in literature with a minor in psychology in 2008, and a Master of Philosophy in 2014. My postgraduate degree explores self-referentiality and voice in contemporary Caribbean fiction. I have been published in *The Journal of West Indian Literature*, and with Peepal Tree Press. My most recent essay, “I-n-I Re-member Now: A Rastafari Reading of HBO’s *Westworld*,” was published in the volume *Reading Westworld* by Palgrave Macmillan earlier this year. My research interests include Caribbean and postcolonial literature, contemporary American literature, madness in literature, consciousness in literature, trauma narratives, and prestige TV aesthetics. Since I have been at the University of Florida, however, I have taken a number of film courses to strengthen a burgeoning interest

in cinema. I am especially interested in how African people have been represented in cinema, and how this representation often attempts to erase African identities.

The history of the African in Europe is characterized by marginality. While “Afropean” films such as Vincent Cassel’s *La Haine* (1995), and Andrea Arnold’s 2011 adaptation of *Wuthering Heights* with a black actor as the lead speak to a burgeoning improvement in representation, for decades Africans were primarily relegated to little more than faces in a crowd, or entertainers. The former is the case in Walter Ruttmann’s 1927 *Berlin: Symphony of a Great City*, where Africans are conspicuous in the diurnal drama of the Weimar capital. But for Michelangelo Antonioni, and Jean-Luc Godard, the turbulence of the 1960’s provided the perfect cultural backdrop to interrogate Europe’s complicated relationship with Africa. Much has been written about both filmmakers’ depictions of urban ennui, and John Rhym, in a counter-intuitive hermeneutic turn, suggests Antonioni’s depiction of boredom is a useful framework through which to interpret the film *L’Éclipse*. Antonioni’s lead character, Vittoria

(Monica Vitti), is bored, and spurred by seeing pictures of African life in someone’s apartment, dances in blackface to relieve her boredom. In Godard’s *Two or Three Things... we hear the voice of a young Algerian boy detailing his life in an immigrant neighbourhood in Paris. Significantly, he never appears on screen, and details how he has grown bored because due to the city’s expansion, the playground in his neighbourhood has been stripped, and he has nowhere to play. In both scenes, the revelation that Europe is unable to see the African as being worthy of respect, and as deserving of play, is prompted by the affective state of boredom. In a recent paper, titled, “Alienation, Boredom, and the Invisible African in Michelangelo Antonioni’s *L’Éclipse*, and Jean-Luc Godard’s *Two or Three Things I Know About Her*,” I elucidate how Antonioni and Godard visually express this insight in the aforementioned films.*

*Milt Moise is a doctoral candidate in the Department of English.*





# CLIMATE AND LAND USE IMPACTS ON SAVANNA TREES

FEZILE MTSETFWA

My broad research interests are on how global changes, particularly climate and land use changes impact the distribution of savanna trees and subsequent implications for prioritizing conservation areas.

Global climate change is altering the conditions that make Savanna systems possible. The climate changes occurring in savannas are moving at rates faster than projected for most of the world's biomes ( $\leq 1\text{km}/\text{year}$ ). As a result, most protected areas that are currently savannas are expected to lose their ability to maintain most savanna vegetation in less than a hundred years. In response to these projected climate changes plant species will either shift their distribution to match climate conditions, die, or adapt. Accordingly, there is an urgent need to understand the factors that permit or hinder the distributions of plants under current climatic conditions. My research studies the response of two tree species to a changing climate gradient. These tree species are keystone structures in a marula (*Scelerocarya birrea*)/knobthorn (*Acacia senegal*) savanna biome.

In this study we used population demographic data to determine the climatic niche for germination and recruitment into adult size classes of marula and knobthorn tree species across a climate gradient in Eswatini. We broadly classified individuals into adults and 'young' trees. Our aim was to determine if there are any differences in climate requirements between seedlings and established trees. This would give insight into whether there are any differences between current tree distributions and future distributions (as determined by the distribution of seedlings).

Results show idiosyncratic responses of the keystone tree species in this marula/knobthorn savanna to increasing temperatures. This could lead to decoupling of the tree species with projected temperature increases in the region and subsequently resulting in the creation of novel



habitats, among other effects, which has implications for the conservation of savanna species which are dependent on these keystone structures.

In summer 2019 I presented some of these research findings to a delegation of international researchers at the Student Conference on Conservation Science (SCCS) in Brisbane, Australia. The conference was student oriented, provided multiple avenues for self-development and the atmosphere facilitated networking with both early career scientists like myself and

more senior researchers. The conference incorporated three days of workshops, where attendees could pick to learn from an array of skills integral to their research and dissertations. An additional three days was spent learning about Australian wildlife and nature through visits to national parks, sanctuaries and zoos. My conference attendance was also significantly funded through the UF-CAS Graduate travel Award.

*Fezile Mtsetfwa is a PhD candidate in the School of Natural Resources & Environment and the Department of Wildlife Ecology & Conservation.*

# EVALUATION OF LIVESTOCK SYSTEMS INNOVATIONS AND THEIR DISSEMINATION IN RWANDA

STEPHANIE MUENCH

Innovations in livestock systems are not only necessary to meet the demand of a growing global population, but also to best support smallholder producers. The uptake of innovations by appropriate stakeholders is often determined based on the project's dissemination pathway. To measure the extent of adoption, the influence of socio-ecological conditional factors that favored or impeded the behavior change must be considered in the decision-making process. The results from an evaluation concerning the adoption and dissemination of innovations can guide changes in the strategies for project implementation and dissemination of results to end users and stakeholders.

This study evaluated the processes necessary to conduct livestock systems research for development in Rwanda. Three overarching questions were explored: 1) the processes used to conduct the research for development projects, and adjustments to be made; 2) the characteristics of the innovations developed or adapted, and how they fit within the local context, including enabling factors and barriers for innovation adoption; and 3) how will the innovations be disseminated to a wider audience for potential uptake? Elements observed included: a) how well the innovations fit with the characteristics of the social system and intended audience based on an assessment of the following five categories: intent/project design, feasibility, technology/practice characteristics, intended user characteristics, and dissemination plans; and b) readiness and barriers to changes in behavior. The readiness to change encompasses willingness to change, ability to engage in change and having the necessary knowledge and available resources to successfully engage in behavior change. Any elements in the social, environmental, or financial life of respondents can become a barrier to behavioral changes.

In the preliminary stages of data analysis, we found that out of the 51 farmers interviewed as stakeholders for

the first project, every farmer had adopted at least one of the recommendations made during training, yet there are many challenges to adoption faced. Some of these challenges include: difficulty accessing water and lack of financial stability to make improvements to the infrastructure of their animal shed, among others. For the second project evaluated, we spoke to 61 stakeholders and found that each faced at least one challenge that impeded adoption of the innovation. These challenges ranged from the difficulty in accessibility of high-quality feeds in the market to the high cost of purchasing feed and low selling price of egg and milk production to high transportation costs. In order to find good quality feed, farmers need to travel to Kigali, which has a financial constraint from both cost of transportation, and time spent during travel. Finally, we see that every one of the 111 respondents stated there were positive impacts as a result of the project. Only one respondent stated there were negative impacts as a result of this project, and it was due to the increased workload attached

to the recommendations. There was an increase in workload for most respondents, but almost nobody chose to classify it as a negative impact, since that increase in workload was met with an increase in production & income.

Dissemination strategies tend to be linear, focusing primarily on presenting the results of a project, without any re-framing of the information depending on who it is targeting. Creating effective learning spaces, with appropriate information, can foster dissemination of results for short term and long-term learning, fostering effective dissemination. Assessment and evaluation are essential to determine whether the goals of a project are being met. The results from an evaluation concerning the adoption and dissemination of innovations can guide changes in the strategies for project implementation and dissemination of results to end users and stakeholders.

*Stephanie Muench is a second year student in the Masters in Sustainable Development Program and FLAS fellow (Amharic).*





# KENYAN PERCEPTIONS OF CHINESE-MADE KANGAS ENTERING THE EAST AFRICAN MARKETPLACE

ZOE MUNGAI-BARRIS

In Spring 2019, I received the CLAS Scholar's award and further funding from the Center for African Studies (CAS) to conduct undergraduate research in Kenya. My research examines Kenyan perceptions of the entrance of Chinese copies of the East African kanga into the African marketplace via case study in Mombasa, Kenya. The kanga is an East African fabric steeped in cultural significance and ritualism. Swahili proverbial texts are displayed on every kanga. Kangas are used primarily as wraps for women, but are also used to communicate, to express identity, and to perform rituals. A recent phenomenon is the entrance of Chinese-made

kangas into the East African marketplace. Chinese kangas are cheaper alternatives to kangas produced in East Africa.

My research evaluates Kenyan perceptions of the emergence of Chinese-made kangas in the East African economy. I consider preferences between the Chinese kanga and original African kanga, and Kenyan opinions on how this Chinese product affects their national economic well-being. Furthermore, I assess reactions towards the Chinese copying a uniquely cultural product.

I conducted semi-structured interviews of kanga consumers and vendors. I interviewed twenty individuals in total- 15 were

kanga consumers and five were kanga vendors. I spent four weeks in Kenya investigating. All respondents expressed that the Chinese kanga is cheaper and of poorer quality than the East African kanga, and they preferred the East African kanga.

A majority of participants (15/20) stated that the Chinese kanga negatively affects the Kenyan economy. They largely expressed that the import of cheap Chinese products in general is very detrimental to the economy. Yet, all vendors interviewed said that they sell more original kangas than Chinese kangas and conveyed that the presence of the Chinese kanga has not affected their profits. The vendors explained there is not high consumer demand for Chinese kangas because the quality is so poor. Kanga quality is of the utmost importance because of the cultural significance of the kanga. The kanga is used during major life events and it is not socially acceptable to use a poor-quality kanga like the Chinese kanga during these crucial moments. Most participants (13/20) expressed negative sentiments towards the Chinese copying a significant East African cultural product. They expressed frustration with what they viewed as cultural appropriation.

Chinese kanga production creates certain trade-offs in Kenya. On the one hand, Kenyans consumers have access to a cheaper kanga. Conversely, Kenyan manufacturing firms face outsider competition which could be to their detriment.

Recent globalization trends affect East Africans in a myriad of ways that go largely unheard. The Swahili kanga is of special interest because it is an example of an East African product that is intimately cultural which has been exposed to globalized trade practices. This research may inform the efficacy of such globalized trade practices regarding cultural products from the East African point of view.

*Zoe Mungai-Barris is an undergraduate student in economics and international studies, with a concentration on Sub-Saharan Africa.*





# NOUNS IN KHOEKHOE

CHRISTOPHER MUNTZNER



My research focuses on the language Khoekhoe, a Khoisan language spoken in Namibia. During my fieldwork, I researched the nature of nouns in various clausal constructions, regarding their role with respect to the verb; for example, the subject, the direct object, and the indirect object in the sentence, “The man gave the meat to the woman.” Various clausal constructions include declarative clauses (statements) as well as relative clauses (clauses that modify nouns), such as the bracketed clause modifying the man in, “The man [whom the woman saw] ate the meat.”

My research findings were in line with the relevant pre-existing literature on Khoekhoe nouns. All nouns in Khoekhoe take a suffix that provides information about the noun’s gender and number. Nouns can be followed by an additional

‘postpositional’ suffix providing certain semantic/spatial information (e.g. in/of/from/with). Most nouns that are subjects, and nouns that are modified by relative clauses (RCs, henceforth) end in just their gender-number (GN, henceforth) suffix. All other nouns end in the suffix “-a” following their GN suffix.

Nouns acting as subject can end in the “-a” suffix. Another research interest was to investigate the environments where subjects occur with the “-a” suffix, as compared to environments where subjects end in just their GN suffix. Declarative clauses come with a word that functions as a declarative ‘marker’, that the subject can occur on either side of.

When the subject occurs left of the declarative marker (high), it ends in its GN suffix. When the subject occurs right of the declarative marker (low), it ends in the “-a”

suffix. When the subject occurs low, a second subject GN suffix occurs attached to the element left of the declarative marker. Both speakers confirmed that starting a sentence with the declarative marker is ungrammatical.

I found the behavior of the subject in declarative clauses was paralleled in RC constructions. When a noun is modified by an RC that contains a subject, the subject occurs below the RC marker (low), with the “-a” suffix; and there are two instances of the subject’s GN suffix. Two instances of the same GN suffix is not limited to low subjects. RCs that follow the noun they modify (postnominal RCs), end in an identical GN suffix. RCs that precede the noun they modify (prenominal RCs) occur with no identical GN suffixes.

*Christopher Muntzner is a doctoral student in linguistics.*

# BORDERLESS IDENTITIES: POST-NATIONALIST PREOCCUPATIONS IN AFRICAN SHORT STORIES

CRISTOVÃO NWACHUKWU

The cultural contacts prompted by globalization have changed the world's landscape irreversibly as borders have become fuzzier and the world smaller. In turn, fiction writers respond to these changes through their works. My research examines the representations of blackness in contemporary African literatures in the 21st century. This query leads me to observe the following criteria that pervade the representation of black peoples in African literatures: nationality, class, gender, and sexuality. Such factors permeate the lives of the authors as they pose questions about the complexity of blackness in the contemporary world. Thus, I argue that, whether deliberately or not, African writers challenge the circumscriptive notions that attempt to homogenize black identities. I focus on depictions of immigrant experiences of black Africans in Western spaces, where the aforementioned issues accentuate differences as the estrangement from their homelands changes their self-perception and perception about the places they inhabit in the world. When in contact with black people with different nationalities and cultural backgrounds, the clash of worldviews also complicates their understanding of what defines blackness. Therefore, by examining how African writers portray such disparities, I argue that blackness is a social construct which cannot encompass the complexities of black identities in a transnational context.

In order to present a panoramic analysis of the subject matter, I employ an interdisciplinary approach to study the works of several authors, including Akwaeke Emezi, Chimamanda Adichie, Chika Unigwe, Fatou Diome, Teju Cole, Yaa Gyasi, and Helon Habila. Considering the focus on literary portrayals of transnational experiences, I utilize postcolonial studies to understand the role colonization played in producing reductionist views about black people and decolonial studies to pursue ways to contest these imposed perceptions. I also employ transnational and border studies to discuss the



interplay between reality and fiction and examine how the former informs the latter and vice-versa.

This discussion requires establishing dialogues with other scholars in the field of African studies, and the CAS travel award has given me this opportunity. In November 2019, I presented a paper entitled “Borderless Identities: Post-Nationalist Preoccupations in African Short Stories” at the 62nd African Studies Association conference. I discussed “The Arrangers of Marriage” and “Preference Nationale”, two short stories by Adichie and Diome respectively. I contended that Adichie highlights solidarities and contentions between

African Americans and Nigerians in the U.S. As for Diome, she foregrounds the sexism and racism a Senegalese woman experiences in France. Their narratives complicate ideals of nationhood as a quintessential identity marker for Africans that navigate In Western borders. Therefore, attending this conference has opened my research to debates pertaining to the accuracy of my literary analyses as scholarly conversations can deepen reflections about the implications of these writers’ artistic choices.

*Cristovão Nwachukwu is a doctoral student in the Department of English.*



# CONFLICT, FOOD SECURITY AND PASTORALISM IN THE SAHEL

MATTHEW PFLAUM

My research focuses on the geography of conflict and food insecurity in Mali, as well as factors related to pastoralist violence and extremism in the country. I am currently involved in the UF-OECD project “Foreign interventions and transnational insurgencies in the Sahara-Sahel” under my advisor, Olivier Walther. I have a background in public health (MPH, Emory University) and African development (MSc, University of Edinburgh). I am currently a graduate fellow and TA for Geography of Africa.

My PhD dissertation involves two separate themes or projects. The first theme is the geography of conflict and food insecurity. I am principally interested in examining the impact of violent events in Mali on food security/insecurity and particularly markets and access. The

disruption of normal market activity by attacks from extremist groups and militias has significant consequences on welfare and subsistence. As I study Tuareg and Fulani groups, I am also interested in how violence impacts the cattle migration and trade. My research interests involve pastoralism/nomadism in the Sahel and their role in violence and joining violent extremist organizations (VEOs) in the Sahel. Principally, the specific role of pastoralists in the region in VEOs has not been addressed. This is a critical gap in our knowledge of violence in the Sahel given the large population of pastoralists (Fulani, Tuareg, others), but also their significance in the dynamics of culture, politics, and society in these countries. These groups have unfortunately long been situated on the periphery of Sahelian societies, but have

also contradictorily been critical to their societies and economics. The Tuaregs, for example, were principally involved in trade for centuries through the Sahel given their knowledge of the landscape, routes, and terrain and their networks. Though violence and VEOs are expanding in the Sahel, we do not understand the role pastoralists play in terms of joining, recruitment, leadership roles, capacity and potential for violence, decision-making, and fragmentation. Finally, I am interested in the role of fragmentation, and what role culture and ethnic/tribal background has on potential for VEOs to fragment/fraction. This cultural component of fragmentation has never been addressed.

*Matthew Pflaum is a doctoral student in geography.*





# THE POSTCOLONIAL NOVEL IN INDIA AND KENYA

ROMY RAJAN

My research focuses on postcolonial theory, East African and South Asian literatures and critical theory. My current research project, “Neoliberalism and the Moment of Precarity in the Postcolonial novel in India and Kenya” explores the impact of neoliberal policies on Kenyan and Indian literatures. I trace the development of such policies through works of literature produced during three crucial moments that occur in the histories of both nations—disillusionment, structural adjustment and precarity. While the first moment elaborates the breakdown of the promise of independence, the second looks at the reversal of certain policies of self-governance instituted at decolonization through the partial transfer of sovereign power to global financial institutions towards the end of the Cold War. Novels produced during the third moment of precarity describe societies in which neoliberal logic appears normalized, seemingly nullifying the possibilities of political resistance. However, I argue that such novels also refuse to theorize precarity exclusively in terms of neoliberal factors, while simultaneously positing their increased visibility in neoliberal times. My work aims to tease out the manifestations of such visibility and the ways in which they reshape our understanding of both postcoloniality and national sovereignty.

The establishment of a neoliberal economic order has been analyzed by many scholars in the social sciences but its impact on literature has been underexplored, making my project original and timely in its scope. Having grown up in a post-colony during the decades of structural adjustment which saw the rise of religious fundamentalism and increasing class inequality, this project has personal significance for me. I see the possibility of viewing the developments of these decades dialectically from the vantage point of a moment of precarity, related both to a past shaped by colonialism and a present being reshaped by expanding global capital.



Traveling to conferences as a graduate student has helped me reconfigure my scholarly work by circulating my ideas and through the debates that they have generated. My paper “Borders and Nativism in the Kamirithu Experiment,” was presented at the Midwestern Modern Language Association (2016) and examined Ngugi’s initial expressions of disillusionment. “Going Beyond the Mau Mau in Yvonne Adhiambo Owuor’s *Dust*,” a paper I presented at a panel on East African Literature at the African Literature Association’s annual conference in 2017 was instrumental in helping me place Owuor’s novel within a larger body of Kenyan literature. My paper on the uncanniness of history in *Dust* was presented at the African Studies Association meeting held in Boston (2019).

I aim to contribute to an emerging body of scholarship that engages with the relationship between neoliberalism and

postcolonial realities. I hope to illustrate the ways in which writers like Ngugi and Owuor have intervened in such changes and responded to the post-Cold War emergence of a unipolar world committed to the unrestrained operation of a free market. The multifarious ways in which this commitment has affected postcolonial nations such as Kenya is not an indication of how a central market has affected its peripheries, but an expression of how this marketplace has expanded to consolidate and appropriate various local institutions. An engagement with these novels provides a model for learning more about these operations, while retaining a focus on their larger implications for an emerging world system.

*Romy Rajan is a doctoral candidate in the Department of English.*

# EXCLUSION THROUGH BOUNDARY (RE)MAKING IN A PROTECTED AREA

RILEY RAVARY

Riley is an alumna of Michigan State University where she received a Bachelor of Science in Anthropology, a Bachelor of Science in Zoology, and specializations in African Studies and Museum Studies. Since coming to UF, Riley has been heavily involved in the Center for African Studies as a Foreign Language and Areas Studies (FLAS) Fellow in Kiswahili, as the Programs and Communications Officer for the Center, as a committee member for the Social Change and Development in Africa Working Group, and as an editorial committee member for the African Studies Quarterly. In 2016, Riley continued her studies in Kiswahili through a Fulbright Hays Group Project Abroad in Tanzania. Broadly, Riley is interested in conservation, environmental governance, political anthropology, human-environment interactions, African Studies, boundaries, development, and protected areas. Currently, Riley is working on her dissertation research on transboundary conservation governance in Eastern Africa. Riley's research has been generously supported by the Fulbright-Hays Doctoral Dissertation Research Award, American Philosophical Society Lewis and Clark Fund for Exploration and Field Research Grant, University of Florida Office for Global

Research Engagement Research Abroad for Doctoral Students Award, and University of Florida Doughty Award.

Her paper, "Evergreen: Establishing lines of exclusion through boundary (re)making in a transboundary protected area," is an ethnographic case study of Uganda's Mount Elgon National Park that examines the practices and experiences of boundary governance at this transboundary protected area. Based on preliminary field research, transboundary protected areas exhibit arrangements of overlapping rules and regulations. However, these rules are not always well coordinated or collectively determined, meaning persons near protected areas face deep structural constraints. Since 1929, land on Mount Elgon has been subject to frequent negotiation as government officials designated portions of the forest for environmental protection. More recently, Mount Elgon National Park has garnered international significance when it was declared a transboundary protected area in the early 2000s and through the process of reforestation as an 'evergreen' carbon storage forest.

Moving beyond Stewart's conceptualization of precarity as emergent, momentary phenomena and Watts'

discussion of precarious resource frontiers, this paper seeks to consider the ways people living near and relying on Mount Elgon National Park are impacted by boundary governance. How is precarity and insecurity amplified through the tactics and logics of rule employed during periods of boundary negotiation? In what ways do these processes of territorialization affect the relationship between communities and the transboundary protected area? How do community members push back as boundaries and rights to land change? Nine months of ethnographic research conducted in 2016 and 2018 indicate that community members have been deeply impacted by sporadic, violently enforced boundary changes at Mount Elgon National Park. Despite intentions to follow a community-conservation model, conservation has been militarized at this critical border zone as authorities work towards securing protected spaces. Meanwhile, residents and resource users are further marginalized as customary systems and local norms are undermined to make way for new transboundary governance regimes.

*Riley Ravary is a Ph.D. candidate in anthropology and former FLAS fellow (Swahili).*





# ARTEMISIA TRAININGS IN BENIN

SARAH STAUB

My research focuses on the growing use and promotion of *Artemisia annua L. (Artemisia)* in Africa for the treatment and prevention of malaria. Several contemporary trends in anthropology have shaped my intellectual trajectory as a medical anthropologist, and their influence is evident in my approach to the broad themes of health, development, power, and culture. In order to understand this topic, I draw from the concepts of “global assemblages,” “ground globalization” and Appadurai’s idea of “scapes” to understand the global discourse surrounding Artemisia and the World Health Organization policies regarding malaria and Artemisia. By viewing Artemisia as part of a larger assemblage I can gain an understanding on how the scope of research on Artemisia is determined by global capital, regulations, and scientific expertise. Particularly the WHO’s opposition to the use of Artemisia annua and pharmaceutical companies’ control of technologies of artemisinin-extraction methods and seeds.

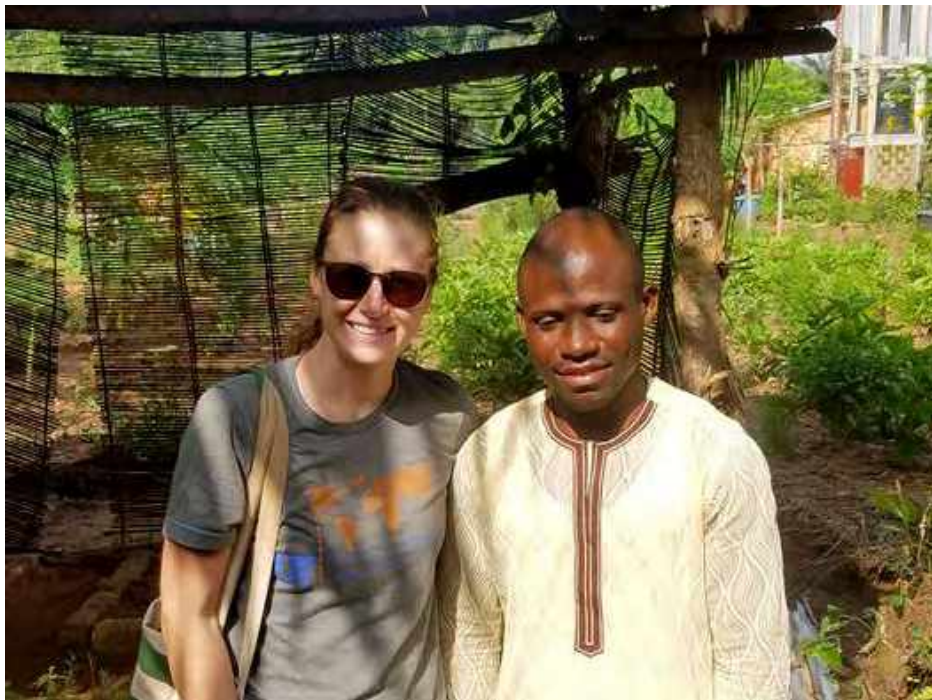
I am also interested in exploring the Artemisia trainings in Benin by one of the largest organizations promoting Artemisia in Africa, La Maison de l’Artemisia (LMA). My research here intersects with classic anthropological concepts of medical pluralism, biopower and biopolitics and critical studies of development. Within the context of Benin, I seek to understand the dominant discourse on Artemisia and resistance to it, provide insight into the social life of Artemisia, makings of “responsibilized citizens,” participants’ knowledge, attitudes, and practices (KAP) surrounding malaria and Artemisia, and adoption and diffusion of innovations.

In Benin, malaria is endemic and particularly burdensome; 100% of the population is at risk, it is the leading cause of mortality among children under five and adult morbidity. Households spend approximately 25% of their annual income on the prevention and treatment of malaria. LMA has been promoting the use of *Artemisia* in Benin, through two to four-day trainings, since 2013. I am interested in the trainings

in Benin because the training centers are well established, located in urban, peri-urban and rural settings in central and southern Benin, have distinct affiliations—church, university and community group—differ in the participants they target, training length and cost, entrepreneurial focus and resources provided. I will track the adoption and diffusion rates of *Artemisia* among participants over time and work to uncover the role various factors, such as training length, target population, entrepreneurial focus, proprietary rights, resources provided, and social media, play in adoption and diffusion.

One’s KAP influence their beliefs, behaviors and overall adoption and diffusion of an innovation, such as Artemisia. Thus, I am interested in interview participants who attend LMA trainings before and after the trainings to gather baseline data regarding their: 1) KAP surrounding malaria and Artemisia, such as beliefs regarding Artemisia, efficacy of herbal medicines, perceived causes and symptoms of malaria, malaria diagnostic and treatments and previous adoption other herbal medicines; 2) motivations and intentions following the training; 3) introduction to Artemisia; and 4) demographic data. Follow-up interviews will elicit information about participants’ adoption and diffusion of Artemisia and related knowledge, influence of training factors, social media use, perceived obstacles, and KAP surrounding malaria and Artemisia to better understand the discourse on Artemisia, the intervention and diffusion through participants’ social networks. To conduct my research, I will use participant observation and semi-structured interviews to gather data and conduct text analysis to interpret interviews, field notes, observations, and social media conversations, thematically coding the data using an inductive approach for key themes and recurring responses.

*Sarah Staub is a doctoral candidate in anthropology.*





# RELIGIOUS ENTREPRENEUR AND FEMALE MIGRATION: A CASE STUDY ON A MUSLIM RELIGIOUS LEADER IN SOUTHERN ETHIOPIA

YEKATIT TSEHAYU



Every first Sunday of each month, Muslims from all over Masqan Wereda, in Southern Ethiopia, gather to commemorate the 12th-century Sufi saint Abdul al-Qadir Jilani. This religious gathering is called *Jillae Liqa* and often it takes about seven hours: between 10:00 am and 5:00 pm. There are some ritualistic activities taking place during the *Jillae Liqa*. The rituals include an extensive session of gift-giving in exchange for *baraka*/blessing. The gift-giving and Baraka session involves mainly women who plan to move to the Gulf countries as domestic workers and a self-sanctifying Muslim leader called *Murid Shifa*.

In a country where unemployment remains rampant, these women view moving to the Gulf as the only economic quick-fix regardless of the many horror stories about the dangers and mistreatments they might face. To secure themselves and gain the utmost benefit during their stay in the Gulf countries, they put their hope in divine protection—attained in exchange for their gifts to the religious leader.

My research presents a case study of the self-sanctified Muslim religious leader *Murid Shifa*, who modified the existing religious practices and who now benefits from gift-giving and *baraka* exchange

between himself and the women. Drawing upon the case study, this research aims at examining how customary spiritual interactions between a religious leader and laypeople have been transformed into symbiotic economic relationships that provide a sense of protection and blessing for the migrating women and a sustainable source of wealth for the religious leader. It highlights how the changing socio-economic situations have generated hardships which best can be addressed through religious practice, and how these developments have generated novel rituals and allowed for the arrival of entrepreneurial religious leaders.

The information used in this research is drawn from the data I collected for my MA thesis in 2014-15. I also gathered additional ethnographic data from my re-visits to the site between 2017 and 2019. According to the findings of my research, it has become a trend that the women who plan to travel to the Middle East should give gifts to this religious leader in the process and after they arrived. The gift is given in different phases: before opening the visa process, before flying/traveling to the middle east and finally after they get a job in the Middle East. While the migrating women themselves deliver the gifts in the first two

phases, the third phase comes through the remittance they send from the Middle East countries. As I observed when I attended and participated in the gift-giving and *baraka* exchanges many times, the women who participate in this gift-giving-*baraka* exchange, come from various economic, social and academic backgrounds. Some even are affiliated with the reformist Islamic teachings and strongly oppose the other rituals that take place in the gathering. They believe that the gathering by itself is a *shirk* (polytheistic practice) which, in their view, is against the very foundation of Islamic teaching (*tawhid*). However, regardless of their religious stance, they come to the gift-giving and *baraka* exchange when they plan to migrate seeking a job—which has become the prerequisite for migrating to the Middle East.

*Yekatit Tsehayu is a Ph.D. student in the Department of Religion.*





# AFRICAN STUDIES QUARTERLY

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## 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.

## RECENT ISSUES HAVE FEATURED:

### Articles

- Interfaith Marriages: The Case of Muslims and Christians in Contemporary Zongo Communities in Accra
- Social Grants as a Tool for Poverty Reduction in South Africa? A Longitudinal Analysis Using the NIDS Survey
- Contesting Images of Womanhood: The Narrative Construction of Gender Relations in Ethiopia
- Food Security, Poverty and Diversification: Relative Contribution of Livestock Activities on Small-scale Farms in Egypt
- Mapping Political Homophobia in Senegal

### At-Issue

- Reframing the African Peace and Security Architecture: An Argument for a Unitary AU Post-conflict Reconstruction and
- Development Organ New Clamour for “Restructuring” in Nigeria: Elite Politics, Contradictions, and Good Governance

### Review Essays

- On a “Distinctive Path of Win-Win Cooperation?” Sino-African Economic Relations in the 21st Century
- Borderless Imaginations Under State Imposed Territoriality in the Horn of Africa

## ASQ 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 subsequent external peer review process.

For submission guidelines, matters related to the ASQ style, contacting the ASQ, and other issues, potential authors should consult the ASQ website: [www.africa.ufl.edu/asq](http://www.africa.ufl.edu/asq) or contact the managing editor: [africanstudiesquarterly@gmail.com](mailto:africanstudiesquarterly@gmail.com)

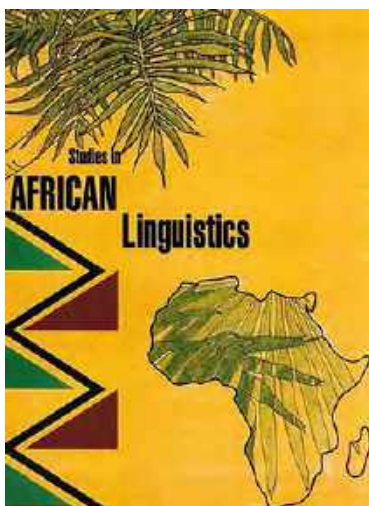
AFRICAN  
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QUARTERLY

# AFRICAN STUDIES JOURNALS AT UF



## AFRICAN ARTS

African Arts, the quarterly journal published by the UCLA James S. Coleman African Studies Center, is partnering with the University of Florida and the University of North Carolina at Chapel Hill to create a consortium that will share editorial oversight and financial support for the journal. African Arts is particularly excited to include editorial representation from the African continent with Rhodes University of South Africa as the fourth partner. The enhanced editorial board will now comprise teams based at each partner institution while the coordinating editorial and production office remains at UCLA. Consortium institutions each contribute to production and staffing costs of the journal. Each team will be responsible for the feature articles and “First Word” opinion column for one issue per year, while departmental and reviews columns will continue to be the responsibility of editors appointed by the consortium as a whole. Consortium members will review independently submitted articles as well as oversee themed issues proposed to the board by outside guest editors.



## STUDIES IN AFRICAN LINGUISTICS

Beginning in 2018, a team of UF linguists headed by James Essegbey and also including Brent Henderson and Fiona McLaughlin assumed editorship of Studies in African Linguistics (SAL). SAL is a peer-reviewed, academic journal that publishes descriptive and theoretical articles on African languages. Contributions are based on empirical African language data. The journal especially welcomes papers that are based on original fieldwork, and also considers short descriptive grammatical sketches of endangered African languages.



## 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. Akintunde Akinyemi, professor in the Department of Languages, Literatures, and Cultures, is one of three editors of the 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 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.



# AFRICAN BUSINESS UPDATE

African Business Update (ABU) is a bi-weekly e-Report that features business activities in 10 African countries. These African countries were strategically and methodologically selected using the size of economy, population, ease of doing business, etc. Highlighting new technologies, the bi-weekly report features successful stories of businesses that include small, medium, and large enterprise, start-ups companies, and innovation in all sectors. The stories not only outlined the project plan but also captures successful products launch,

deployment of technologies, customers base, and market shares. Our reports are sourced from different media outlets across the ten African countries.

To share our bi-weekly E-Business Updates we utilize MailChimp, a flexible communication platform that is the world's largest marketing automation platform. We also have Facebook page to disseminate information and share stories about business and technologies in ten African countries. Our current distribution list reaches approximately one thousand recipients across the US.

Sign-up for the e-newsletter by contacting [abucasreport@gmail.com](mailto:abucasreport@gmail.com)  
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*African Business Update is compiled by Ayobami Edun, doctoral student in electrical and computer engineering.*



# FLAS FELLOWSHIPS

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## 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

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

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](http://www.africa.ufl.edu/graduatestudies/flas)





# THANKS TO OUR DONORS

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**MADELYN M.  
LOCKHART**  
Graduate Research Award



**JEANNE & HUNT DAVIS**  
Graduate Research Award

In 2004, Dr. Madelyn Lockhart, professor emerita 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.

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.

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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.

**JOE AMOAKO  
CHARLES BWENGE  
SUSAN COOKSEY  
HUNT DAVIS, JR.  
STEPHEN DAVIS  
KEVIN FRIDY  
MICHAEL LESLIE  
PETER MALANCHUK  
FIONA MCLAUGHLIN  
SCOTT MCPHERSON  
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SANDRA RUSSO  
RENATA SERRA  
JANE SOUTHWORTH  
EMERSON THOMPSON, JR.  
LEONARDO VILLALÓN**

# SUPPORT GRADUATE STUDENT RESEARCH ON AFRICA

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.

For instructions, please visit our website:

**[AFRICA.UFL.EDU/MAKE-A-GIFT](https://AFRICA.UFL.EDU/MAKE-A-GIFT)**

If you are a UF employee and would like to contribute via payroll deduction, please contact CAS for assistance.

