



THE GRIOT

BU African Studies Center

The Online Newsletter of the Boston University
African Studies Center Graduate Students

Number 2

Fall 2009

Introducing ASC's New Director, Tim Longman

"The dancers have changed, but the drums are the same."
-Rwandan aphorism

As the school year begins, with a new group of incoming graduate students, a new physical space, and a new director, the African Studies Center may seem an unfamiliar place for those who have been around BU for a while. Yet as the Rwandan expression above asserts, there is continuity in the midst of change. A new location and new leadership present opportunities for the ASC to move in new directions, but as I assume the ASC directorship, I hope to preserve much that has made BU's African Studies Center such a successfully and highly regarded program for over five decades. The ASC has a world-class faculty who maintain high academic standards but remain accessible and collegial. The Center itself has been a warm and welcoming place where students have felt comfortable spending time. The ASC has a rich offering of seminars, events, publications, and other programs. Even as I bring in my own ideas for how to develop the mission of the African Studies Center in the future, I want to preserve these successes that past ASC directors have worked to accomplish.

I come to Boston University having taught for more than a decade in political science and Africana studies at Vassar College, a small liberal arts school in Upstate New York. I did my graduate work at the University of Wisconsin-Madison, where I was actively involved in the African Studies Program. I conducted dissertation research on church-state relations in Rwanda, just before the 1994 genocide. After completing my PhD, I returned to Rwanda for a year to direct the Human Rights Watch field office. I have continued to work as a consultant for HRW, the International Center for Transitional Justice, USAID, and the State Department on issues of human rights and democracy. My research interests center broadly on state-society relations,

focusing in particular on religion and politics, identity politics, human rights, and transitional justice. My book, *Christianity and Genocide in Rwanda* was recently published by Cambridge

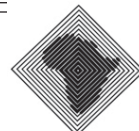
University Press, and I am currently completing a manuscript on *Memory, Justice, and Power in Post-Genocide Rwanda*. I have also conducted research in Burundi, the Democratic Republic of Congo, Kenya, Tanzania, and South Africa.

Given my background working both as a professor and human rights worker, I have a real interest in trying to bridge the divide between the worlds of academics and practice, thinking about ways we can make our academic work have as much impact as possible within Africa. Given my teaching background, I also have a strong commitment to multidisciplinary approaches and to working closely with students. I encourage you to come and speak with me if you have not already done. I am happy to hear your suggestions for continuing to improve the ASC and our work with students or merely to talk about your research interests or career goals. Although I may be new to this dance, I want to continue the tradition established by James Pritchett, Jim McCann, and other past directors, of keeping students at the heart of the ASC mission, and I can only do that with your assistance.



Prof. Longman, the new ASC Director

A new location and new leadership present opportunities for the ASC to move in new directions, but as I assume the ASC directorship, I hope to preserve much that has made BU's African Studies Center such a successfully and highly regarded program for over five decades.



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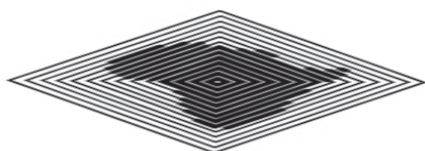
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Material for publication in upcoming newsletters should be submitted to the editor at the African Studies Center at Boston University. Please send an electronic version (preferred) or a hard copy of your submission. The editor reserves the right to edit and/or modify any submissions for content, format or length. Opinions expressed in published articles, however, belong solely to the author(s).



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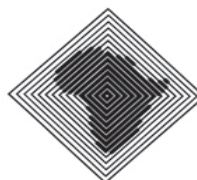
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SAVE THE DATE!!!

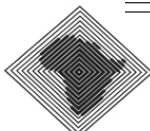
***A Welcome Tour and an Appreciation for Founders of the
African Studies Center***

African Studies Center - Seminar Room 505
(An Invitation from the BU African Studies Center)



On **Friday November 6 at 1:30 pm** we invite friends of the ASC to join us for a special event at the African Studies Center. On that day we will welcome Prof. Adelaide Cromwell to tour our new offices. Prof. Cromwell was one of the founders of our program and has been one of our favorite fellow travelers in all of its years. We would like to show her the new space and to join her in some memories over sherry and sweets in our seminar room.

On that occasion, we will also join friends of our late colleague Prof. Daniel McCall who died in August, and left us many memories. Dan was the first faculty member hired in the African Studies Center and was a friend and mentor to many in our community today. We invite those who remember Dan (including Prof. Cromwell) to join us in celebrating his life and achievements at the university.



From the Editor

As we teeter between fall and winter, hopefully all in our community have finally had a chance to see the new African Studies Center; it is a comfortable and welcoming space and I would like to thank again all those who made the transition so smooth. We have a new space and a new Director this year; it is an exciting time to be a grad student at BU.

I would also like to belatedly welcome those students who are just joining us. I look forward to seeing some of you at our monthly cook-ins or at Rodney seminars and other ASC events. This is a time of transition for many of us: for some graduation and a post-grad career looms near, for others it seems almost unattainable at this point. I hope we will be able to use one another as sounding boards and resources as we all try to make our way in the academic and professional worlds.

Finally, a number of grad students came together recently to form an ASC grad student association; keep your eyes open for a Facebook page coming soon to a computer near you...

Our Statement of Purpose

The Griot is a newsletter established by graduate students

for the graduate student and wider community of the African Studies Center at Boston University. We hope this publication will serve as a forum for the exchange of ideas, practical information, and tips about getting through graduate school and becoming part of the Africanist community of the greater Boston area. As such, we include short announcements about upcoming events and opportunities, both academic and cultural, and longer pieces discussing keystone graduate experiences, such as fieldwork, teaching, and other aspects of professional development. We are also interested in including op-ed pieces about African affairs in future issues, which could perhaps be further developed for "real" publication. If you want to get involved, or have announcements you'd like posted in the newsletter, please email Sarah Westwood (swestwoo@bu.edu) or Abel Djassi Amado (adamado@bu.edu).

Upcoming Issues

Our winter issue will focus on funding: where to get it, how to get it and what to do with it once it all becomes a reality. Please contact us if you would like to submit an article or otherwise be involved.

Boston University: Participation in Annual African Studies Association Meetings New Orleans, The Roosevelt New Orleans Hotel: November 19-22, 2009

November 19

THURSDAY 12:45 PM

Cedony Allen (I-A2) – *Anthony Bourdain's Staged Authenticity in Africa: Understanding the Relationship Between Host, Audience and Foodways of the "Other"*

Ron Lamothe (I-B2) – *A Brotherly Challenge Twixt White and Black to Intrepidity: The Role of Martial Race Ideology in the Anglo-Egyptian Re-conquest of the Sudan, 1896-98*

Katrina Leach (I-F1) – *A New Paradigm for Understanding the Development of Nationalism in Tanzania*

THURSDAY 3:00 PM

Madia Thomson (II-B4) – *Morocco As Seen Through Its Documents*

Robert Munson – *The Beginning of the Christian Transformation on Mt Meru, Tanzania*

Gareth McFeely (II-B4) – *Film Censorship in Postwar Colonial Kenya, 1945-1955*

Ivor Miller (II-B6) – *Comparative Ekpe Ngbe Symbols in the Cross River Basin*

Parker Shipton, Discussant (II-C1) – *The Social Contest of Trade*

November 20

FRIDAY 10:15 AM

Elizabeth Crocker (IV-O7) – *Africa in the Basement: Visions of a Homeland Through Haitian Vodou Possession*

FRIDAY 2:45 PM

Timothy Longman (V-F17) – *Roundtable: Human Rights in Africa: Scholarship and Activism*

FRIDAY 5:00 PM

Cynthia J. Becker, Chair (VI-M9) – *Performing Africa in New Orleans: Diasporic Dialogue, Ambivalence, Activism*

Melissa Graboyes (VI-K1) – *Experts Arrive, Villagers Respond, Hell Breaks Loose: Human Experimentation in East Africa, ca. 1950s*

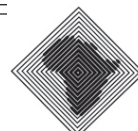
November 22

SUNDAY 9:00 AM

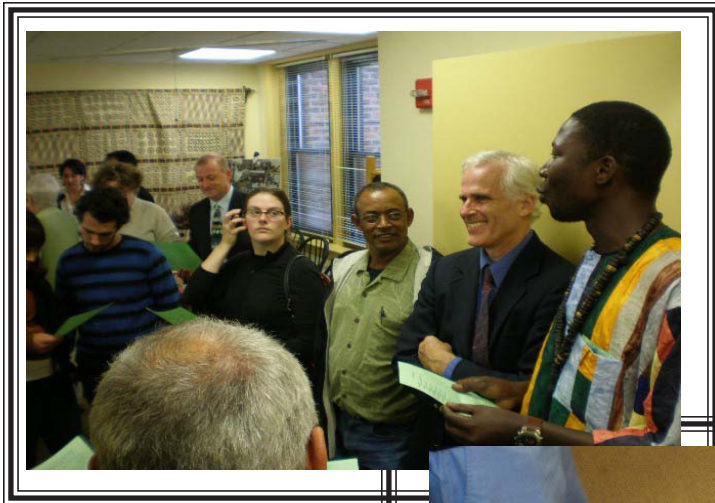
Veronica Robert (X-A12) – *Seeing the Light- The Effects of the U.S. Evangelical Church in Kenya*

SUNDAY 11:15 AM

Linda Heywood (XI-F36) – *Ovimbundu Civil Society and the Road to Democracy in Angola, 1992-2008*



Welcoming the ASC's New Location: The Arrival Ritual

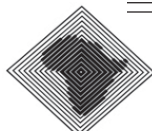


The crowd of students, faculty and friends of the ASC listen to Fallou Ngom, the MC for the Arrival Ritual.

Professor Edouard Bustin, the “patriarch” of the African Studies Center, pours water at the William O. Brown Seminar Room’s entrance as to welcome the center’s new location.



Joanne Hart, the “matriarch” program Administrator of the ASC, also pours water to welcome the community to a new center.



Welcoming the ASC's New Location: The Arrival Ritual



Professor Tim Longman, the new Director of the ASC, follows Prof. Bustin and Joanne, in welcoming the new location, by pouring water at the W.O. Brown's Seminar Room's entrance.

The CAS/GRS Dean, Virginia Sapiro, talks to the ASC community as part of the whole program of welcoming the center's new location.



The members of the ASC community chat and socialize, following the Arrival Ritual.



Two Worlds: Fieldwork Tips

"You need to change seats," the Ghanaian man said matter-of-factly. Surely he was not talking to me. I had been sitting in this seat since 7:00 am waiting for the lorry to fill. It was now 9:30 and we were getting ready to leave. I looked up. He was staring straight at me. "I have been waiting in this seat for two hours," I said politely. "But you cannot make me sit in the middle," he said and then quickly added looking shocked, "I am a man." He was referring to the last available seat, a makeshift wooden board wedged between the driver and passenger seats. I understood his anxiety. The road to Accra was long and full of potholes. Seven hours on that seat would be miserable. That is why I came early and chose a better seat. "I'm sorry," I persisted, "I was here first." Soon fellow riders began to chime in "It is impossible for him to sit there." "Just move so we can be on our way." And the ever elusive, "but he is a man," as if that were explanation enough. I thought about refusing to move, but realized it was futile. My rear end began to hurt before we even left the station.

I knew what to expect and what I was supposed to do, but I couldn't help feeling angry. I felt torn between my American sense of equality and my Ghanaian sense of respect. As the bumpy ride continued I began feeling guilty. A "good" anthropologist wouldn't have gotten upset over such a simple slight, right?

I've spent most of my twenties and the majority of my disposable income trying to understand the intricacies of Ghanaian culture. I knew that I looked young, and that men usually sit in the best seat. I knew what to expect and what I was supposed to do, but I couldn't help feeling angry. I felt torn between my American sense of equality and my Ghanaian sense of respect. As the bumpy ride continued I began feeling guilty. A "good" anthropologist wouldn't have gotten upset over such a simple slight, right?

As I sat down later that evening to write about the day, I realized that it was perfectly normal for me to be upset and that while I had given Ghanaian culture a free pass as something that determines people's behavior, I hadn't done the same for my own. Over the years I've learned that when I take time to analyze how my behavior reflects my own culture, it is often easier to see it in others. It has taken me over twenty-four months of fieldwork, but slowly I've come to more adeptly straddle the fence between my two worlds. Below I've listed some things that have helped me do this.

Understand that Culture shock is real for everyone. Know the stages and prepare for them:

1. Honeymoon: Everything is exciting and new. Differences are viewed as intriguing.

- Use this time to write about things you will come to take for granted later on.
- Take advantage of your energy to establish good habits,

such as, making a goal to talk to whoever sits beside you on public transportation, transcribing your interviews in the evenings, or learning twenty local vocabulary words a day.

- Get involved in a side project that takes up minimal time but exposes you to a lot of people and new experiences, i.e. take a class, join a church group, start a discussion group, be a guest speaker at an elementary school, etc.

2. Distress: Differences make you feel confused, isolated, and inadequate. You begin to avoid new experiences and rely on contact from home.

- Any type of change takes some getting used to. Try to behave the same as you would if moving to a new city: try new foods, find ways to meet new people, discover what unique characteristics this place has to offer, etc.

• If you are feeling homesick, this is a great time to open up to informants about your culture. The bonus is that the more

you open up it will encourage them to talk about their lives as well.

- If formal interviews seem daunting at first, start small. Turn your weekly chores into mini-ethnographic experiences, i.e. sit with a market lady for awhile as she sells her goods, get your hair trimmed and then ask questions, see if you can watch them cook at a local restaurant, etc.

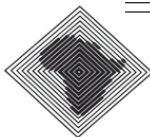
3. Anger: You start feeling annoyed, hostile, and resentful toward differences in your new environment and begin to compare the negative aspects of this culture with the positive of your own.

- It is often difficult to deal with questions regarding your sexuality, marital status, religious affiliation, interracial family, or children in cultures where your personal views differ from those you live with. People want to categorize you in terms that they understand. Take time to find out what the closest acceptable version in their culture is and introduce yourself as such.

- Humor can go a long way!
- If all else fails, be honest. Explain that it is just different in your culture. Give them details and then ask them to explain in return.

- Everyone has to negotiate the ethical lines between •

Continued on page 7



Upcoming Concerts and Films

African-themed events seem to be unfortunately thin on the ground this Fall, with few concerts featuring African musicians. The lusophone diaspora is best represented this season, particularly in two concerts at the Berklee Performance Center.

On November 15, Milton Nascimento plays at the Berklee. Now in his late 60s, he's still a very energetic performer, and his sound fuses African rhythms with traditional Brazilian melodies, as well as sounds from bossa nova and samba. He made quite an international splash in the 1980s and 1990s, playing with people like Peter Gabriel and Paul Simon, but his most recent album is a return to his bossa nova roots. Tickets are \$30-\$42.

A few days later, on November 21, Sara Tavares takes the same stage. Tavares was born in Portugal to Cape Verdean parents, and her songs blend musical styles from across

the Portuguese-speaking world. I haven't heard her perform, but if her live performances are even close to the music on her album *Balancê* it's liable to be a great concert. Tickets are \$22-\$28.

For those interested in African film, California Newsreel has just launched a program where virtually all of the films in their Library of African Cinema Collection are now available on DVD for \$24.95 each. This makes many of their titles much more accessible to both institutions and individuals (many titles were previously only available at the institutional price of \$100+). The source materials haven't been remastered but the quality is generally good, particularly when compared to the older VHS versions that are still in circulation.

Gareth McFeely
Department of History



Two Worlds: Fieldwork Tips (continued from page 6)

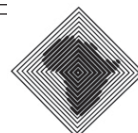
what is appropriate in their culture vs. the new one. This is tricky and often difficult to do. Be careful not to impose your ideas, but feel comfortable explaining your perspective. This can lead to some wonderful discussions and future research.

4. Acceptance: You begin to feel at home in your new environment. You have your own preferences, values, and emotional attachment to your new culture. You realize your home and new environment are just different, not better or worse.

This is where fieldworkers want to be as soon as possible. Often, allowing yourself to experience the other stages is the quickest way.

- Be careful. This is where many anthropologists suffer from negligence in regard to their health and safety.
- Also, be wary of romanticizing your fieldwork experiences. Realistic expectations can help you avoid culture shock on subsequent trips.

Chelsea Shields Strayer
Department of Anthropology



Updates from the ASC Community

Cedony Allen, PhD student in Anthropology

I spent my summer taking intensive Wolof and eating my host sister's amazing cooking. If you are ever in St. Louis, Senegal, you must find my sister Absa and have her make you her famous ceebu jën bu weer. Wolof was intense in more ways than one. It was me and my Wolof teacher, Pape Laye Dial, Mondays through Thursdays for five hours, Fridays for three hours and Saturdays for two hours. It was worth it however. While I would not consider myself fluent in any sense of the word, I am much more comfortable with Wolof and more comfortable making mistakes. In the meantime, I will continue to take Wolof classes with Fallou at Boston University. This academic year, I will be completing my courses and studying for my comprehensive exams. Finally, at this year's African Studies Association conference, I will be presenting a paper titled 'Anthony Bourdain's Staged Authenticity in Africa: Understanding the Relationship Between Host, Audience and Foodways of the "Other."'

Abel Djassi Amado, PhD Student in Political Science

I spent the first two months of the summer working for the West African Research Association. I assisted in the organization of the WARA/AIMS conference "Saharan Crossroads: Views from the North," and the Fulbright-Hays Seminar Abroad, which took place in Tangier and in Dakar, respectively. In August, I went to Cape Verde to conduct preliminary research at the National Historical Archive and at the National Library on Politics of Language in Cape Verde. My goal for the new academic year is to have my dissertation prospectus successfully defended.



Abel Djassi at the Poliao Dam,
Cape Verde

Katrina Demulling (née Leach), PhD student in the University Professors Program

I was married this summer on August 8th at The Burren in Somerville, MA. Recently, I submitted "A Call for a New Approach to Studying Nationalism in Africa" as part of a special symposium that should be published next year in *Nationalities Papers*. This semester I am a teaching assis-

tant for the courses the Modernity Seminar and the Sociology of Culture; finishing up my comprehensive exams in Modern African History, Nationalism and African Political History, and Political Sociology; and applying for funding in order to conduct research next year in Tanzania. I will be presenting "A New Paradigm for Understanding the Development of Nationalism in Tanzania" at the African Studies Association Meeting in New Orleans this November.

Melissa Graboyes, PhD candidate in History

This summer was too much, or *troppo*, or *mno*, depending on your language. Between May and August I spent time in five different countries, and did a lot of moving within them. I started in East Africa and moved on to Europe. I managed to visit a tiny island far north in Holland that required five hours of travel via bus, trains, hired car and ferry. Who knew Holland was so big (or so full of Germans)?

I settled down for July and August in the northern Italian town of Padua to write and work on my Italian. I showed my respect for Italian culture by getting drunk at 10 am on Saturdays, yelling and crying to emphasize points while arguing, wearing my best silk dresses out to get coffees, and perfecting my use of the handy phrases *Mamma Mia!* and *Ooh Signore!* and *Che Cazzo!* It was great.

On the academic front, I spent about 6 weeks in East Africa—mostly Nairobi and Zanzibar before heading off to London to present at a history of medicine conference at the Wellcome Library. I also kept writing on my dissertation and took time to prepare articles for submission. (I re-discovered that nothing is quite so annoying as changing around footnotes.)

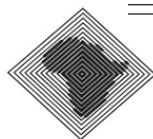
Now that I'm back in Boston I am refusing to move. Anyone who wants to see me can find me at my house.

Gareth McFeely, PhD student in history

I work full-time in CAS so my Ph.D. schedule is a little bit different to the norm; a bit of progress on class requirements here, a bit of dissertation planning there. I spent the



Melissa enjoying an ice cream in Passo Duran,
in the Dolomite Mountains of Italy.



Updates from the ASC Community

summer plotting out reading lists for my orals, which I plan to take next academic year, and then began the arduous process of reading and taking copious notes. I started out in logical fashion but quickly started to hop around based on what was available in the library and, eventually, whatever was most inspiring on a warm but probably wet - summer evening. It's very easy to jump around between themes and after a while that started to seem like more of a good thing, with unexpected connections appearing between the materials. As the semester begins, I'm taking an anthropology seminar, and also trying to carve out some time to revise a paper for the African Studies Association meeting in November. Since it's a revision I'm not starting from scratch, but I'd like to ensure that I know a little bit more about some of the general themes of the panel so that I can try to answer intelligently: although I'm usually focused on West Africa, my paper happens to deal with film censorship in Kenya, and all of the other panelists will be in their regular element.



Gareth McFeely

Cynthia Becker, Associate Professor of Art History

I began my summer traveling to Morocco where I convened a conference that I co-organized with Jennifer Yanco. The conference, held at the American Legation Museum in Tangier, concentrated on examining the artistic and cultural linkages between northern and western Africa. This three-day conference, Saharan Crossroads: Views from the North, included participants from Morocco, Algeria, Tunisia, Senegal, Niger, Mauritania, and the United States. It was a huge success and the second conference, Saharan Crossroads: Views from the South, will be held in Niamey, Niger in January 2011.

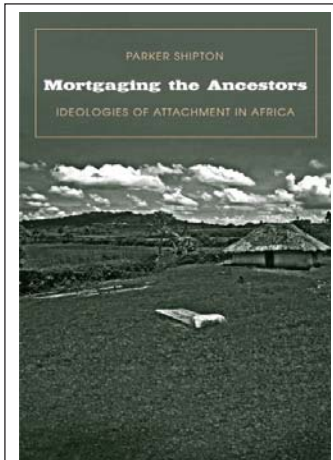
After the conference, I traveled to Niger and Burkina Faso where I spent two months doing research on the visual culture of the former slaves of the Tuareg. I traveled to the western Liptako region and also to the northern Nigerien town of Tamaya. My goal was to compare the visual culture of former slaves in these two areas and to examine the effect that Niger's anti-slavery society, active in the north, has had on their lives.

During the month of August, I returned to Morocco to do

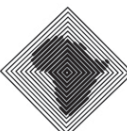
research on the visual and performing arts of the Gnawa – the descendants of former slaves. My project considers how Gnawa both adopt and adapt Sufism while retaining aspects of their Sahelian religious and cultural heritage. While in Morocco, I did in-depth field research with Gnawa musicians and diviners. During the 2009-10 academic year, I am a Radcliffe Fellow at Harvard where I plan to finish my book on the Afro-Islamic arts of the Gnawa.

Parker Shipton, Associate Professor of Anthropology and Research Fellow in African Studies

I spent 2008-9 on sabbatical as Horace W. Goldsmith Fellow of the National Humanities Center. My book *The Nature of Entrustment: Intimacy, Exchange, and the Sacred in Africa*, the first of a trilogy, won the Herskovits Award of the African Studies Association in 2008. The second, *Mortgaging the Ancestors: Ideologies of Attachment in Africa*, was published by Yale University Press in the spring of 2009. This year I completed the set's third volume, *Credit between Cultures: Farmers, Financiers, and Misunderstanding in Africa* (forthcoming also from Yale, 2010). I also continued work on a book manuscript, drawing on my research in western Kenya, the Gambia, and elsewhere, tentatively titled *Sacred Sequence: Ordinality, Violation, and Imagination*. I revised "Recruiting Nature: Snakes, Serpents, and Redignification Movements in Africa and America" for a collection tentatively titled *Indigenous Environments*, co-edited by David Gordon, Shepard Krech III, and Lance Van Sittert; and I coauthored "Understanding Kenya's Post-Election Violence" for *Beliefs and Values*. I continued to edit the *Blackwell Anthologies in Social and Cultural Anthropology*, for Wiley-Blackwell. I have also been appointed Forum Co-editor of the National Humanities Center's website, *On the Human*, launched this year. The Forum (at <http://onthehuman.org>) presents broadly interdisciplinary collaboration and debate between humanists and scientists about the edges of humanity, where it overlaps with those of other animal species and machines, in the light of emerging discoveries.



Shipton's latest book



It Will Happen at the ASC

Walter Rodney Lectures

= November 9: Ann & Robert Seidman (Boston University)

Using Law for Good Governance and Development: The Boston University Africa i-Parliaments Legislative Policy and Drafting Clinic

= November 16: Michael A. Grodin
(Boston University MED & SPH)
Caring for African Survivors of Torture and Refugee Trauma
The Boston Center for Refugee Health and Human Rights
at BU Medical Center

= November 30: Richard Werbner (University of Manchester)

Holy Hustlers: Charismatic Youth and Apostolic Reformation in Botswana

= December 7: Magaly Koch
(Boston University)
Agroecology of Malaria: Images of a Changing Landscape

For more information about the incoming lectures (or about previous years lectures), please refer to <http://www.bu.edu/africa/resources/rodney/index.html>

African Film Night

African Studies Center, 232 Bay State Road
Room 505

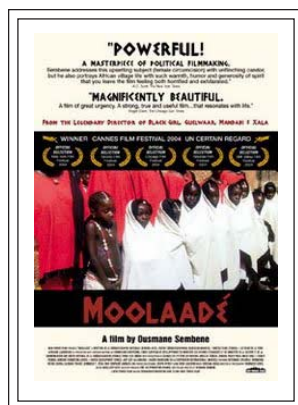
November 4 – **Faat Kiné** (6:30 pm)

Faat Kine is, from its first shot to its surprising last, Sembene's tribute to what he calls the "everyday heroism of African women." In the opening frame, a procession of traditionally dressed women wends its way majestically through the hectic heart of modern Dakar. Faat Kine lets them pass and drives on as she carries their story into the present. Sembene has said: "Africa's society and economy are held together today by women. But how can women have these responsibilities and yet be denied the same privileges as men?" (<http://newsreel.org/nav/title.asp?tc=CN0125>)



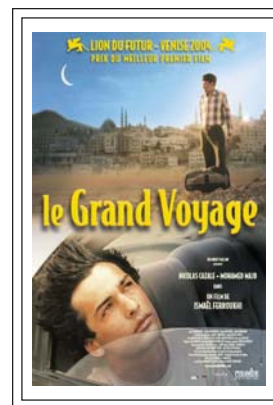
November 11 - **Moolaadé** (6:30 pm)

"[The film] deals with the controversial practice of female circumcision - a difficult and painful subject, but Sembene also expands the film's vision to include the plight of modern Africa itself. In a village in Burkina Faso, as the ceremony of so-called purification approaches, four young girls who don't want to be cut run for sanctuary to a woman named Collé, known in the village as a rebel since she refused to have her own daughter cut in the ceremony. Collé invokes the tradition of "Moolaadé," a spell of protection which cannot be broken without incurring devastating retaliation by the spirits. Tying a string of colored yarn across the entrance to her home keeps the girls safe within the sanctuary and the angry village elders and ceremonial followers out." (Chris Dashiell, <http://www.cinescene.com/dash/moolade.htm>)



November 18 - **Le Grand Voyage** (6:00 pm)

The secular Reda and his traditionalist Dad do encounter other people during their arduous trip through Europe and the Middle East: there's the ghostly old woman they pick up in the Bosnian countryside, and the garrulous Mustapha (Jacky Nercessian), who guides them around Istanbul. Ferroukhi's focus however remains firmly on the relationship between his two barely-communicating principal characters, showing us the cultural, linguistic and generational divides that separate these family members. "Doesn't your religion practice forgiveness?" despairs Reda after provoking further paternal disapproval. (http://www.bbc.co.uk/films/2005/10/10/le_grand_voyage_2005_review.shtml)



December 2 – **Borders** (6:00pm)

Why does someone leave behind everything and everyone they know and travel hundreds, perhaps thousands, of miles to another place? Jobs, better opportunities, financial assistance for family, making a better life for one's children, reunion with relatives already immigrated, political asylum, escape from abuse or oppression, adventure, curiosity? The economic aspects are the most frequent reasons, but for every undocumented immigrant, there may be a multitude of reasons. The decision to emigrate from one's country or region is rarely an easy one. A person is often driven to make that decision (<http://www.austinfilm.org/Page.aspx?pid=824>).

