(ABUJA) Nigeria is in the final days of preparing for April elections for President, the governerships of most states, and members of the National Assembly. Election observers and journalists from across the globe have joined an army of more than 240,000 election workers to fan out across the cities and villages of Africa’s most populous nation. In fact, the army of election workers dwarfs the actual armies of all of the ECOWAS countries put together, as Nigeria tries to improve on its performance in the 2007 federal polls. “The playing field has been dramatically leveled for this election; and the Independent National Election Commission (INEC) is now seen as the critical agency in a fair election process,” says Nigerian political scientist, Dr. Kole Shettima. On a short visit to Nigeria, I talked to Shettima, the Director of the MacArthur Foundation in Nigeria. Our conversation focused on both the remarkable technological advances that are bringing fair election practices to the most remote corners of this big country, and on the candidates themselves, as this election, as with every election in Nigeria, is, as Shettima states, “about personalities, not about ideas.”

Democracy has traveled a rough road in Nigeria, but the careful steps that have been taken to assure a fair process in this election constitute a superhighway compared to previous efforts. The country emerged from years of military dictatorships in 1999, and the 2011 contests mark the fourth election under the new constitution. “In some respects,” said Kole Shettima, “in the incumbent president Dr. Goodluck Jonathan, we have what we could call an ideal candidate.” Kole was referring to Jonathan’s humble origins, that he is not from any political dynasty, or military background. He also added that Jonathan’s roots in the “south-south” a new phenomenon on the national political scene is particularly significant in that the oil producing Delta Region is one of Nigeria’s most troubled. “But in some respects, his lack of a political network has been his curse in that he tries to forge alliances with every group across the country, making himself beholden to them rather than standing for his own principles.” We see this illustrated in this election in the billboards displaying Jonathan’s image in the North where he has been pictured wearing a turban in place of his ubiquitous black Delta bowler hat. (In pursuit of fairness, I also saw a billboard in Calabar of ANPP presidential candidate and Kano State Governor Malam Ibrahim Shekarar in which he was pictured wearing a Jonathan-style bowler.)

INEC under the leadership of Professor Jega has been a central player in these elections. “First,” remarked Kole Shettima, “Jega is seen nationally as an impartial figure, unlike in the previous election where the INEC chair was under the thumb of President Obasanjo.” Jega was the respected Vice Chancellor of Bayero University Kano and founder of the Centre for Democratic Research and Training there. His current agency has made great strides in introducing innovations in this cycle to protect the integrity of the process. “132,000 new registration machines were imported from China and distributed across the country, to every polling district.” These machines took photographs of each prospective voter over the age of 18 and biometric recordings of each fingerprint. “We started by throwing out the registration rolls that existed from the previous election, which had included such names as ‘Mike Tyson’ and ‘Colin Powell,’” Kole explained laughing. Then, every single ballot paper will be numbered, reducing the ability to copy the ballots (they were not numbered in the ‘07 contest). The ballots for the three different election days/different offices will be of different colors as well. Removing bias from the poll workers is being attempted by enlisting thousands of Youth Corpers from the Nigeria National Youth Service Corps, the program that sends fresh university graduates to work in parts of the country far from their home regions, usually in teaching and health care, as a way to build national unity. “And the entire poll working team will come together to camp the day before the election in every ward in order to be ready to sign up voters between 8 am and noon on the morning of each election,”

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**BU/WARA Rethinking West African Islam Series**
This is the second year of the BU/WARA lecture series, Rethinking West African Islam. This fall we were pleased to host Professor Allen Roberts of UCLA who spoke on the Sufi arts of Senegal in a presentation entitled Repetition for Itself: The Iterative Arts of Senegal. We also had two presentations on Muslim women in Niger—one by Zeinabou Hadari of the Niger Office of the Global Fund against Malaria, Tuberculosis, and AIDS; and another by Ousseina Alidou, of Rutgers University. This spring our series speaker is Beverly Mack of the University of Kansas. She will speak on West African Roots of American Islam and in particular on the role of 19th century Hausa scholar, Nana Asma’u as a source of inspiration to American Muslim women.
In September 2010, the WARC staff came back to work after their one-month annual leave with heavy hearts and burdened minds: Mame Coumba Ndoye, the administrative assistant in charge of public relations and foreign researchers affiliated with the Center, had been sick for over a month and, when she reported to work, every one noted that she had notably changed from the young, energetic and smiling young lady she was and was being ravaged by a ruthless and heartless disease.

In the morning of December 19, 2010, a telephone call stunned the entire Center with the news of Mame Coumba’s passing. Many faces, chests and eyes started gushing and shaking with tears while the information was being quickly passed around to those who, in Senegal, the United States and elsewhere in the world, had visited the Center and counted the departed among their best friends and most reliable collaborators.

WARC, WARA, AROA and CAORC hereby extend their sympathies and condolences to Mame Coumba’s afflicted family and still think of her with the following words and wish: “May She Rest in Peace”. (Amiin Allah.....)

Mame Coumba is gone and is still being lamented but WARC, WARA and AROA have vowed to be true to the departed by keeping the flame of hard work, achievement and dedication alive.

Ousmane Sène
WARC Director

Art Exhibit at WARC Honors Mame Coumba Ndoye

Friday February 18 marked the opening of an exhibit of works by Senegalese calligrapher Yelimane Fall. The opening included a discussion of contemporary art in Senegal, moderated by the former Senegalese Director of Culture, Alioune Badiane.

Yelimane Fall is well-known for his work as an Islamic calligrapher focusing on Mouride themes (he is featured in A Saint in the City, by Allen Roberts and Polly Nooter Roberts). Earlier this year, Yelimane Fall completed two murals at WARC, which are now part of WARC’s “permanent collection.” Be sure to see them when you visit WARC.

Yelimane Fall dedicated the exhibit to the memory of Mame Coumba Ndoye. It was featured through March 18, 2011.
Le 5 février 2011, le WARC a abrité une conférence intitulée “Une Dame dans l’Arène des Hommes: Ndèye Ndiaye Tyson la lionne de la banlieue, promoteur de lute ou la parité avant la lettre”. Quand l’annonce a été lancée, la surprise était grande chez bon nombre de gens qui pensaient que la conférence serait prononcée par un éminent sociologue provenant d’une illustre institution universitaire. Que nenni ! Ndèye Ndiaye Tyson, une analphabète issue de la plus profonde des banlieues de Dakar, était bien la conférencière du jour. Un tabou était brisé au grand bonheur du public qui, jusque là, connaissait à peine la personne à travers les écrans de télévision, certains dimanches où elle avait pu décrocher l’organisation de combats de lutte. Le public a découvert une jeune femme vaillante qui s’est battue dans la jungle des hommes et est parvenue à se faire une place dans un secteur extrêmement difficile. Nous avons aussi retenu la belle solidarité du Caucus des femmes leaders du Sénégal, qui a tenu, toutes chapelles politiques confondues, à offrir un soutien indéfectible à la jeune Lionne de la banlieue. Jamais le WARC n’avait accueilli une audience aussi variée : des professeurs d’universités, des vedettes planétaires comme Youssou Ndour, des leaders politiques, des champions de lutte comme Mou斯塔pha Guèye, les cantatrices et tambourinaires Sereer sous la direction du talentueux Babou Ngom, des inconditionnels sans grade, etc. Je redécouvre le sourire émerveillé de Jennifer Yanco quand un jeune lutteur a gratifié l’audience d’un bakk (chant gymnique) prouvant, tant soit peu, que les racines du rap sont bien en Afrique et particulièrement au Sénégal.

L’autre événement qui a marqué les esprits est l’exposition, le 18 février 2011, des œuvres de Yélimane Fall, un peintre spécialisé dans la calligraphie arabo-islamique, qui, par la lettre stylisée, a pu atteindre le sublime avec la pédagogie en prime. Ma mémoire retiendra toujours ces cohortes d’enfants qui découvraient des talents cachés ou peu médiatisés. Il fallait oser y penser et y faire. Le directeur du WARC y est parvenu, guidé en cela par un flair aiguisé par sa profonde culture universaliste aux relents senghoriens. La lettre de félicitations du Ministre de l’Enseignement Supérieur et de la Recherche Scientifique prouve que ce que nous disons ne relève pas du dithyrambe. Félicitations aussi à toute l’équipe du WARC et à tous les membres de la WAR et de l’AROA qui, par leur engagement dans un idéal commun, ont permis à l’institution de se tailler une réputation qui lui attire la confiance de nouveaux partenaires comme la Library of Congress.

Ibrahima Seck
Secrétaire Général AROA

Judging from the large attendances drawn by its public lectures and its film series (celebrating Black History Month in February), WARC remains the same hectic beehive featuring also art exhibits such as the one dedicated to the late Mame Coumba by the celebrated Senegalese Islamic calligrapher, Yélimane Fall.

This is also testified to by the West Africa Acquisitions Project which is being implemented in its pilot phase by the Center on behalf the Council of American Overseas Research Centers (CAORC) and the West African Research Association (WARA) for the Library of Congress with the aim to develop and enrich the holdings of the Library in archiving materials from ten west African countries.

As WARC develops and expands at the same sustained pace, all our heads need to be put together to support the efforts and achievements with a more substantial and consolidated budget and the extension of its facilities in the near future.

Ousmane Sène
WARC Director
From WARA President

As we celebrate many significant accomplishments in the past six months, we also mourn the loss of our dear friend and colleague, Mame Coumba Ndoye, the able and pleasant Administrative Assistant at WARC, who passed away in December. She will be sorely missed and we continue to pray for her and her lovely family. Our thoughts and prayers are also with the people of Cote d’Ivoire and North Africa.

With much pride and joy, we welcome the inaugural issue of the *African Conflict and Peace Building Review* (*ACPBR*), a major product from the *West African Peace Initiative*. WARA board member, Abu Bakarr Bah, led this collaborative effort between WARA, the African Peace and Conflict Network, and Indiana University Press. Well done Abu! A special issue of *ACPBR* will include selected papers from the regional peace conferences. Preparations are underway for the final conference, “The Role of Media in Conflict,” to take place in Praia, Cabo Verde in December 2011.

Thanks to Wendy Wilson-Fall and Jennifer Yanco, WARA received funding through a grant to CAORC from the Carnegie Corporation of New York to undertake a project on *West African Muslim Contributions to US Society and Culture*, a series of lectures/discussions that brings WARA scholars to smaller campuses (see report on p. 15).

The Library of Congress West Africa Acquisitions Pilot Project is being coordinated by WARC. Mr. Atoumane Mbaye of the National Archives of Senegal is the central coordinator of the project based at WARC. He coordinates the work of country coordinators, all experienced archivists, in 12 countries in the region, including Chad and Mauritania. In February WARC hosted a workshop that brought the country coordinators to WARC for training with Library of Congress personnel.

Administratively, WARA is solid and in compliance on all fronts. Our application for another Title VI CAORC grant has been submitted and we anxiously await a successful outcome. A formal contract for the Executive Director has been ratified by the board and work continues on that of an assistant for the Executive Director. Much appreciation to Boston area board members, Jemadari Kamara, Jeane Koopman and Samba Gadjigo, for getting this done.

WARA’s success owes much to the ongoing support of CAORC, of the US Department of Education, and of the Bureau of Educational and Cultural Affairs of the US State Department that funds our fellowship program; we are grateful for their continuing confidence in our work.

Mbye Cham
WARA President

From WARA Director

It has been a busy six months since our last newsletter. In November, WARA celebrated its coming of age (1989-2010). We thank all of you who came and joined in the festivities. From there, we have just kept on going, carried along by the creativity, brilliance and commitment of our members. A proposal, it is a great pleasure to announce that former WARA board member, Fallou Ngom, has been awarded a Guggenheim Fellowship for his work on Ajami, work that began when he was a WARA post-doctoral fellow in 2004.

WARA has collaborated on a number of activities over the last several months. In December, we co-sponsored a conference on African sources on the slave trade in Buea, Cameroon (see p. 11). In November we co-sponsored an international conference on plural marriage (see p. 18); and in January, organized the first in a series of fora to bring WARA scholars to smaller institutions. One of our current goals is to expand our programming in the US, and we invite member institutions to work with us on this.

Also in December, the WARA/WARC West African Peace Initiative hosted a second regional conference, “The Role of Faith Communities in Conflict and Peace,” in Freetown, Sierra Leone. The conference featured presentations by scholars from a number of countries in the region; audio files of the various presentations are available on the project website www.initiativedepaix.org. Another component of the Peace Project is the regional Journalism Institute, hosted in Dakar. The third and final ten-week session was completed in March.

Directed by seasoned journalist Professor Eugenie Aw, these institutes have brought 12 journalists together for intensive training and exchange. Participants hailed from Guinea, Togo, Benin, Niger, Mauritania, Senegal, Mali, and Sierra Leone. The third component of the Peace Project, the Peace Fellowship program, has funded research of 12 regional scholars.

But not all the news has been happy. We have watched as the Ivoirien people have suffered months of violence. A number of WARA members and grantees are Ivoirien and we have prayed for their safety through these very difficult times. We can only hope that it is now over and the work of rebuilding will begin in earnest. And in December, we lost one of our dear colleagues and friends, Mame Coumba Ndoye. Her professionalism and infectious good humor are gifts she has left to us and for which we are forever grateful; may she rest in peace.

Jennifer Yanco
WARA Director
With the support of a WARA Post-Doctoral Fellowship, I conducted seven weeks of ethnographic fieldwork among women living with HIV in the northern Nigerian city of Kano. My primary focus was on the associations between beauty and secrecy. In an attempt to counter suspicions of HIV as a fictitious disease, early public health campaigns employed pictures of skeletons, blood, and coffins to accompany awareness messages such as, “If you think you can’t get AIDS, you’re dead wrong.” HIV-positive persons are painted on one hand as immoral and promiscuous, and on the other, asexual, ugly, thin, and sickly. Interestingly — but not surprising — these same views accompany explanations why husbands have extramarital affairs. Infidelity, according to one of my informants, is due to wives being “dirty, unfaithful, and not looking after herself properly...If the man comes to her and finds her smelly and the bed unwelcoming, he tends to be drawn to someone else who is neat, looks and smells nice.” In order to meet these virtuous ideals, however, women must possess material resources, which — not coincidentally — partners are responsible for providing. HIV-positive women, consequently, must work to embody normalcy and to produce the possibility of a fulfilled partnership.

There are a number of techniques that women employ to create and maintain this bodily and social presentation. Non-married HIV-positive women adorn their bodies with beautiful clothes and veils, jewelry, makeup, and perfume. These luxuries are widely assumed to be the gifts of admirers, even when women expend their own income for these items. It is often stated that the need for fashion, jewelry and other modern things is one of the motivations that lures poor women to pursue multiple sexual partnerships, thus placing them at higher risk of HIV. I posit that the gifts and money HIV-positive women receive from their partners actually allow them to secure stable relationships and pursue other forms of independent income. These gifts complement women’s efforts to mask their HIV status by providing them both material and symbolic evidence of a virtuous life. The body itself is a moral resource. Women’s “conspicuous” patterns of consumption thus enable them to remain “inconspicuous” within their families and communities. Adeline Masquelier (2005) writes that bodily adornments are part of the “social skin” on which identities and relations are made visible, or conversely, erased. “It is precisely this paradoxical potential of the bodily surface to signify inclusion in the community as well as separation or deviation from it that makes it such a powerful vehicle of moral contestation” (2005, p. 5). Bodily practices thus are necessarily intersubjective — shaping and being shaped by women and their social relationships.

When HIV-positive women have supportive, generous partners, they, in turn, are able to extend this generosity to others. These everyday acts of consideration, comprised of both displaying and sharing resources, are fundamental to northern Nigerian women’s social and moral identities. To be economically destitute is a deep humiliation. To be self-reliant and not be relied upon by others is potentially even more condemning. Women are thus engaged in concentrated efforts that extend beyond merely marriage and material support. They also consist of elaborate displays and provisions of support for others. Secrets, however, may indeed be inscribed upon women’s bodies, but women’s bodies also betray their secrets. Broadly my research has raised the questions: How much do HIV-positive women have to reveal to conceal? How is the labor women devote to transforming themselves hidden in this process? And are women’s attempts to embody ambiguity merely reinforcing the ways social inequalities themselves are inscribed upon the body? As I work to revise this work into a book manuscript, I will explore these pressing social concerns.

In addition to this fieldwork, I spent ten days in Maiduguri, meeting with administrators and faculty about new partnership between the University of Kansas and the University of Maiduguri to develop a program in Kanuri Studies. During these meetings, I was able to present my current work along with my plans for a future research project on road traffic accidents and the global health politics of injury control. Institutional collaborations such as these are fundamental to the core mission of WARA, and I am thrilled to have had the opportunity to contribute to these important aims. Funding for my research in Nigeria was supplemented by a Franklin Grant from the American Philosophical Society and a New Faculty General Research Fund (NFGRF) grant from the University of Kansas.

Kathryn Rhine with a family in Kano, Nigeria

Kathryn Angela Rhine, WARA Post-Doctoral Fellow
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Les réalités de terrain dans les Rivières du sud

En 2009, j’ai pu bénéficier d’une subvention de recherche du Warc sur le thème : *Frontières, politiques, dynamiques territoriales et environnement en Afrique de l'Ouest. Le cas des Rivières du sud.* La thèse de doctorat, initialement entamée à l’université Cheikh Anta Diop de Dakar, s’est poursuivie en France, à l’université Michel de Montaigne (Bordeaux3.). Comme tout travail de recherche en géographie, j’ai effectué grâce aux fonds alloués, une mission de recherche de terrain en Gambie, en Guinée-Bissau, au Sénégal (Casamance) et en Guinée Conakry.

Au début de ce travail, j’envisageais de faire une étude comparative sur quatre modèles territoriaux distincts. La réalité de terrain fut autre. En effet, ce qui semble être des isolats territoriaux, s’est révélé un espace interconnecté, interdépendant, socialement construit par le mouvement. En d’autres termes, les quatre pays sont un continuum socio-économique solide-ment structuré. Les lignes qui suivent retranscrivent de manière succincte les réels spatiaux qui font des Rivières du sud un territoire trans-frontalier. L’espace se lie ici en termes culturels, physiques, économiques (économie entendue dans le sens de systèmes productifs locaux).

La dimension culturelle des Rivières du sud se décline en deux grands ensembles ethnoculturels. Le premier que nous qualifions de *forestier atlantique* se situe dans la partie occidentale de la région. Il est composé de diverses ethnies (Diola, Bainounk, Mancagne, Mandjacque, Balante, Papel, Bijagos, Nalou, Landouma, Bassari, Cogniagui etc.) unifiées par la pratique du *bois sacré*. La civilisation rizicole y est un puissant adjuvant du distinguant du second. En effet, c’est ici qu’a été élaborée l’une des civilisations rizicoles les plus poussées. Le second groupe ancre ses racines culturelles dans l’Islam. Il est composé de Peuls, de Mandingues et apparentés avec des foyers religieux importants (Médina Gounass au Sénégal, Touba en Gambie Conakry, Diabicounda en Guinée-Bissau, Gambissara en Gambie). Le facteur culturel est pour ainsi dire un levier de mise en synergie des différences éthniques. Bref, le
culturel décloisonne les frontières nationales, élabore un *espace social transnational* dont le bois sacré et l’allégeance au Marabout restent les références majeures.

L’économie se veut une réplique des continuités socioculturelles avec cependant des variations introduites par la présence étatique et ses politiques. Dans un premier temps elle se fonde sur la mise en valeur de l’espace par les populations. La mise en valeur économique de l’espace est duale avec d’une part une polyculture centrée sur le riz et, une polyculture fortement associée à l’élevage d’autre part. La première forme se concentre autour des régions côtières et la seconde dans les plateaux intérieurs. Dans les années 70 et 80, suite aux cycles de sécheresse et aux politiques d’ajustement structurel, s’est développée dans les Rivières du sud, une seconde génération de pratique économique autour du marché (Louma) frontalier.

Prenant racine dans les jonctions sociales transfrontalières, le marché frontalier est devenu un puissant élément de structuration de l’espace et d’arrimage au système mondial. Force est d’admettre que la combinaison agriculture-marché élabore dans le temps long un *système productif local transfrontalier* (SPLT).

Enfin, le terrain nous a aussi montré qu’en dépit des continuités sociales, culturelles et économiques, la région vit une double contradiction, faite de tensions géopolitiques et de réseaux transnationaux, ce qui rend toute étude complexe. Les mutations sont rapides, même dans le secteur économique où les plantations en forte expansion impactent la disponibilité foncière et menacent dans le long terme la stabilité interne des États.

*Jean Louis Sanka, WARC Travel Grantee*

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Standing in a spot of shade alongside the mill, Mr. Elim Sentumbwe confided the current prices for maize grain. “We give the store 200 per kilo. They pay farmers about 150. Then I take the grain to Mbale and sell it at 270.”1 Traders should be happy buyers this year because the prices are record-low, but they instead struggle because prices are so low that farmers hesitate to sell. They have to accept what the rural stores are willing to give them, and at 200 per kilo the price barely covers costs. They hold out, hoping that something will change before more rain rots their precious stores of grain, but chances are that the price will only fall before they are forced to sell.

The maize increases in value if it is cleaned and dried, but each farmer has only 1 to 5 acres on average; not enough to justify investment in drying facilities or bear the cost of processing in far away facilities. There are also mouths to feed, and seeds to plant quickly before the rains recommence; and there are always traders standing near, willing to offer cash now, at the ever-falling market price.

Subsistence farmers are the source in Uganda of over a million tons of maize annually; the World Food Programme office in Uganda estimates that 90% of the $50 million in grains that they procure in Uganda is grown by their hands. And yet between the UN trucks bound for Sudan and the toiling hands of farmers lie up to seven intermediaries who connect buyers and sellers across languages, time, and space. In some cases these traders provide necessary services, and receive reasonable margins for their labors. Mubarak Abdoulaye in Busulamu, for example, adds about 10 USh (well less than a US cent) to the kilo to transport grain by bicycle from small farming communities to a market center where larger traders will buy it. Elim Sentumbwe receives 70 per kilo to cover fuel from the rural villages to wholesalers 200 miles away, and he also rents space to dry the maize, making it safer to store and more valuable in the larger markets. On the other hand, some traders, particularly those buying from farmers, receive a lot for very little. The store in Mr. Sentumbwe’s case takes 50 USh/kg—a full third of what the farmer receives—without bearing any costs. The farmer may know that the price is unfair—but what then? He can’t afford to transport the grain, nor to process it, nor to keep it until the scarce season when prices might increase.

**Understanding Markets**

Policy makers should care about the price the farmer receives, how prices are transmitted when there are ‘shocks’ to the system, and whether or not there are power and information asymmetries that leave some with high profits and others nearly starving. These concerns are heightened when we consider the important question of how best to provide food assistance to local and neighboring populations. Traditionally, food assistance in sub-Saharan Africa has been dominated by transoceanic shipments of foods produced in donor countries. Over the past decade the political economy of food aid has been shifting, and donors are considering a broad range of modalities of food assistance, including local and regional procurement of foods (LRP) and cash-based programs. Buying food locally can be faster, cheaper, and more culturally appropriate than transoceanic food aid. It can have positive spillover effects in helping to stimulate local markets. While the increased demand may drive up prices, this could lead to an additional benefit if the food insecure households are in fact the farmers who receive greater revenue due to increased prices. However, enough food has to for one be available in the local market. We also need to know what impact buying locally is likely to have on prices, and who the price change may help or hurt.

Now that the choices food assistance policy makers have are expanding, we have to be seriously concerned with which is best, where, and when…and how to go about finding out. The Market Information and Food Insecurity Analysis (MI-FIRA) framework was developed as a tool that presents the questions that need to be addressed in order to provide appropriate food assistance.2 In the summer of 2010 I undertook a pilot study in Uganda, the 2nd largest source market for food...
assistance in Africa, with a small team of Cornell and Makerere University researchers. The goals were to implement the MI-FIRA framework in the field and better understand the impacts of LRP in Uganda. We surveyed 150 maize and bean traders in 10 markets, and developed a better understanding of the constraints and decisions that traders face. We learned in particular about the ways that LRP is impacting Uganda’s markets, and are writing a paper addressing key issues and considerations for policy-makers interested in food assistance in sub-Saharan Africa.

Further Research: Hausa Country
In the Hausa zone of Niger and Nigeria, to which I will return to pursue my dissertation research, there is even less known about local markets and how they respond to shocks. The institutional environment and customs are complex, and the market channels are diverse and little explored. However, food procurement will soon increase in Nigeria, and Niger is in a perpetual state of food scarcity; there is a pressing and increasing need to better understand the markets and poverty dynamics. Since the population in which purchasing will happen is itself food insecure, it is unclear—and also very important—how prices would change, and how that impact would affect different groups in the region.

In addition to addressing questions related to food assistance, I will explore other aspects of the food marketing system that are given less attention but that may play significant roles. I will explore the interplay of traditional customs and norms, formal institutions, and black markets, and how they structure incentives. I hope to engage a ‘snowball’ survey, from farmers to consumers, and produce both a systems model for African food markets and policy tools for interventions that affect them. I look forward to engaging with researchers in the region, and the WARA community, to develop the interdisciplinary aspects of this project, and disseminate its findings to a diverse audience.

Markets and Poverty Reduction
Markets have great potential not only to provide for peoples’ essential needs but to help lift those involved out of poverty. LRP has the potential to accentuate this good, and contribute millions of dollars to poor economies while also effectively providing food for populations in need. This doesn’t happen automatically, though…and it is also possible to do more harm than good. A great deal has to be known in order to undertake purchasing and policies that maximize benefits and avoid pitfalls.

What purchasing practices and accompanying policies are needed to lead to the best scenario depend on the commodity, its market, and moreover the underlying people, customs, and institutions. I am grateful to have been granted the opportunity, through WARA’s Pre-Doctoral Fellowship, to pursue this research in the region that is a second home to me and where this analysis is timely and relevant. I hope with my doctoral work to make a significant contribution to developing our understanding of food markets in West Africa’s bread basket, and to show how programming can help markets be engaged and supported to promote food security and development.

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Notes
1. About 9 cents, 7 cents, and 12 cents, respectively.

WARA/WARC Needs Your Support
The majority of WARA's funding comes from a variety of federal agencies (principally the U.S. Department of Education and the U.S. Department of State/Education & Cultural Affairs Bureau) and recently we have had some success in garnering outside grants and contracts, notably our new contract to assist the U.S. Library of Congress throughout West Africa through WARC.

However, with major federal cut-backs looming, we need the support of individuals, businesses, and foundations more than ever before. There are many ways our members can help: by identifying new individuals who many be interested in becoming WARA/WARC members or donors, by linking us with businesses in the U.S. or West Africa that may be able to provide in-kind support or become corporate members, by letting us know of foundations that might support our work—or by making a donation beyond your membership dues.

Another way individuals may support WARA/WARC is to include WARA in their estate plans. Simply add WARA and/or WARC as a beneficiary in your will or as a beneficiary of a life insurance plan; this is an easy way to “give back” to the community of scholars, students, and others who are devoted to the study of West Africa and to ensure that we can provide access to research resources and expand research opportunities for American and West African scholars in the future. You can even create a named endowment fund in honor or memory of a colleague, loved one, or yourself! If you would like more information on this, please contact WARA's U.S. office, at wara@bu.edu or 617-353-8902.
La protection juridique de l’enfant au travail en Afrique de l’ouest francophone: Cas du Benin, du Burkina Faso, du Togo, et du Sénégal

Introduction

Les estimations du BIT montrent en 2004 qu’au Sénégal, le nombre d’enfants actifs est de 1,378,724 au cours des 12 derniers mois soit 36,7 % en 2005. En plus d’être identifiée comme la plate tournante de la traite des enfants, ce pays est le terreau fertile de la domesticité enfantine, des enfants de la rue et de la mendicité enfantine autant de pratiques classées parmi les pires formes du travail des enfants par la communauté internationale. Ainsi, autant l’ampleur du travail des enfants est importante dans ce pays, autant les activités dont il s’agit ne concourent pas pour la plupart à l’éclatement de l’intérêt de l’enfant. C’est pourquoi, nous avons choisi le Sénégal comme un des quatre pays d’étude de notre sujet de thèse.

Notre recherche
C’est dans la perspective de collecter toutes les informations utiles quelles soient d’origine doctrinaires, législatives ou même jurisprudentielles en vue de leur analyse que s’intègre notre recherche doctorale dans le cadre du «WARC Travel Grants».

A cet égard, le présent stage de recherches doctorales a pour but de:
- faire le point de la législation, la doctrine, la jurisprudence sénégalaises sur le travail des enfants
- collecter les données statistiques sur la question du travail des enfants
- avoir des entretiens avec des enseignants spécialistes et autres personnes ressources
- faire le traitement de la documentation ainsi que le rapport de recherche

A part les recherches documentaires et jurisprudentielles, les discussions avec des enseignants, juges, avocats et autres personnes ressources spécialistes de la question du travail des enfants; les recherches de données statistiques sur le travail des enfants au Sénégal; nous avons voulu effectuer des visites de quelques marché et de certains carrefours en vue de toucher du doigt la réalité du travail des enfants à Dakar à travers les enfants mendiants, les enfants porteurs et vendeurs ambulants. Il apparaît à l’évidence que malgré le cadre juridique très fourni et étendu en matière de travail des enfants, le phénomène existe et prend de l’ampleur. Comme le démontrent les photos annexées au présent rapport, ces enfants sont non jeunes et se retrouvent un peu partout à Dakar, et même à l’Université Cheikh Anta Diop (UCAD ; voir annexe).

Nous avons donc pu atteindre les objectifs suivants:
- Les entretiens avec les personnes ressources;
- La formulation du cadre théorique de notre thèse de doctorat;
- L’étude de terrain qui nous a permis de rencontrer des enfants travailleurs notamment les enfants mendiants et les enfants vendeurs dans quelques marchés de Dakar;
- La constitution d’une base de données fournie de doctrines, de législations et de jurisprudences sur la question du travail des enfants;
- La collecte de données statistiques;
- L’esquisse du plan de rédaction.

Pourtant, la non disponibilité des personnes ressources et autres spécialistes du travail des enfants, la lourdeur administrative, le temps mis pour s’adapter constituent autant de facteurs qui ne nous ont pas permis d’atteindre certains de nos objectifs. Il s’agit entre autres de:
- La discussion avec le représentant de l’Association des enfants travailleurs du Sénégal et autres personnes ressources...
es spécialistes de la question du travail des enfants;
• Du l’enquête de terrain qui a seulement pris en considéra-
tion la ville de Dakar alors même que plusieurs études ont
prouvé avec éloquence que le phénomène existe dans d’autres
parties du pays;
• L’approfondissement de la recherche jurisprudentielle.

Perspectives
Il apparaît à l’évidence que notre séjour scientifique à l’UCAD
nous a permis de constituer une base d’informations fort riche
sur notre sujet de thèse. La bibliothèque centrale mais surtout
le centre de documentation de la Faculté de Droit de
l’Université constituent sans nul doute des cadres de recher-
ches qui nous ont fourni un plateau de revues de droit com-
paré mais aussi d’ouvrages abordant aussi bien la question du
travail des enfants que les autres aspects du Droit du travail
tant au Sénégal que dans l’espace africain et même américain.
Pour nous, enseignante du Droit du Travail dans notre pays,
l’expérience fut enrichissante à plus d’un titre. A l’heure où
l’Afrique ou du moins les pays de l’Organisation pour
l’Harmonisation du Droit des Affaires en Afrique (OHADA)
tentent d’unifier et d’harmoniser leur droit du travail, cette étude
est opportune.

Conclusion
Le cadre offert par l’UCAD nous a beaucoup facilité le travail
de recherche et réflexion. Notre séjour scientifique à l’UCAD
nous a permis de restructurer, de réorganiser notre travail en
reformulant de manière plus pertinente notre problématique
grâce à l’expertise de notre superviseur. Nous pouvons alors
affirmer, sans risque de nous tromper, que grâce au Programme
de bourses de voyages d’étude du WARC, nous avons pu
mener des recherches fructueuses et acquérir, grâce aux moy-
rens financiers mis à notre disposition, des outils de travail
nous permettant d’approfondir nos travaux de recherche de
thèse. Au-delà de tout ceci, il ne serait pas inutile de signaler
que le WARC/CROA à travers son cyber et son centre de doc-
umentation nous a facilité les recherches. Nous ne saurons
terminer sans réitérer une fois encore nos mots de remercie-
ment à l’endroit de WARC pour avoir mis à notre disposition
les ressources nécessaires à la réalisation de nos recherches.

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Searching for the African Voice in the History of Enslavement, the Slave Trade and Slavery
Conference in Buea, Cameroon, 14 to 16 December, 2010

This conference, co-sponsored by WARA, was very success-
ful. There were 26 papers presented: 10 from Cameroon, two
from Nigeria, two from Ghana. A dozen presenters came from
elsewhere: Canada, the United States, Brazil, and Germany.
Also in attendance were colleagues and students from Buea
and several scholars from other countries. The level of presenta-
tions was very high. A number of presentations were quite original, for example one
on the incorporation of relics from the slave trade into the
regalia of societies that successfully resisted the slavers, three
on songs and folklore, another on slavery and marriage stra-
tegies in the Hausa diaspora. Yet another dealt with the issue
of memory in the construction of a slavery museum in Calabar.
The African scholars were almost all trained in Africa, though
a number of the francophones had generous grants that en-
abled them to get exposure to historians elsewhere in Africa
and in Europe. The quality of their presentations testified to
the ability of African historians to maintain high standards
while subject to financial constraints and high teaching loads.
These scholars were trained in different places and deal with
different questions.
The conference also testified to the diversi-
ty of cultures and forms
of slavery in Cameroon
as well as the desire of
Cameroonian to con-
front the heritage of the
slave trade. All in all,
the conference was a
major contribution to scholarly debates now being conducted.
The conference was very well organized. The organizers,
Stephen Denis Fomin and Idrissou Alioum, took care of every-
thing, and were ably seconded by several colleagues from Buea
and two graduate students, Henry Kam Kah and Walters Nkwi.
We were met at dock and airport, housed, fed, and on the last
day of the conference, were taken to Limbe, once a port in the
slave trade.
We are hoping to produce a bilingual volume with some of
the better papers.

Report by Professor Martin Klein, University of Toronto
I would like to thank WARA for sponsoring my trip to the Cape Verde Islands to present my research at the International Women’s Conference, “Women in Cape Verde: Experiences and Perspectives,” sponsored by the Universidade de Cabo Verde, November 9 and 10, 2010. Because of WARA’s commitment to African studies and scholars, I strongly believe my contributions to the conference were significant in many ways. There are two contributions, in particular, that I found of interest and relevant to mention here: 1) the contribution of Cape Verdean scholars to Cape Verdean culture, society and development, and 2) the need to continue the discourse on issues related to the status of Cape Verdean women both in Cape Verde and in the diaspora.

Within the African context, Cape Verde is an interesting and unique case of steady political and economic development during the short period since independence, thirty-five years ago. This West African nation also enjoys a stable democracy, free and fair elections and a smooth transition of power. However, the status of women continues to be a point of concern. Although there are a significant number of women in leadership positions in Cape Verde’s government, critics would argue that these numbers are symbolic for the most part and do not translate to significant and practical changes in policies that affect women’s lives—such as stricter laws against domestic violence, sexual violence and forms of discrimination against women. On the other hand, an increasing number of Cape Verdean women are pursuing degrees at universities in Cape Verde and abroad. Moreover, many of these women are pursuing research interests related to gender equality and improving the lives of Cape Verdean women. Within the discourse, scholars are calling for both men and women to work together in order to achieve these goals.

As a U.S.-based Cape Verdean woman and scholar, my research interests focus on the role of the diaspora in the political and economic development of the homeland. I specifically look at the role of Cape Verdean women in this process. To date, research on Cape Verdean women in the United States remains limited. Thus, my research is to an extent, pioneering and cutting edge, given that many Cape Verdean women choose to politically and economically organize and mobilize via informal networks.

In my presentation, I highlighted a younger generation of educated Cape Verdean-American women who are pursuing or have pursued advanced degrees and who are also taking advantage of the many professional opportunities available to them in the United States. Additionally, there are also second and third generation Cape Verdean-American women who are exploring their newly awakened sense of cultural identity. They are now expressing a desire to re-establish connections with their parents’ and grandparents’ homeland via business ventures or philanthropic work. The portrait of Cape Verdean women in the United States is changing and becoming more diverse. The scope of their political and economic activism is multifaceted. As a Cape Verdean scholar, I am interested in researching this shift in order to further understand its potential impact on development in Cape Verde. I also find it extremely important that Cape Verdean scholars, especially Cape Verdean women in academia, complete this research. WARA’s support allowed me to present the idea of this new shift in trends among Cape Verdean-American women to the Cape Verdean audience so that further discourse can take place. I was the only representative from the United States presenting at the conference, and my presentation was well received.

The second component of the significance of my attendance at this conference has to do with the need for constructive discourse on the status of women in Cape Verde. This conference highlighted the work of gender scholars from around the world, whose objectives are to engage societies in discussions on gender relations and women’s advancement in the world and Cape Verde, in particular. Constructive conversations regarding gender equality must remain current, if Cape Verde is to successfully continue its path towards political, social, and economic development. This discourse must also exist beyond political party divisions and become a concern of the mass citizenry.

Cape Verde’s Constitution has progressively improved since independence to include several laws to end discrimination, violence, and other abuses against women. However, the
WARA's support of African scholars is extremely important to the development of African nations. African scholars, whether on the African continent or in the diaspora conduct research and have a vested personal interest in developing formulas and recommendations that work in the context of African nations. I am very thankful for this opportunity and WARAs support. In the future, I would be honored to continue my contribution to WARA's mission in any way I can.

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The Third edition of the Bouki Blues Festival, organized around the theme “Cultural patrimony and the building of peace,” was held from June 25 -30, 2010. Just prior to the festival opening, the following films were screened at WARC: The Land Where the Blues Began and Feet don’t fail me now- New Orleans Jazz Parades (both by Alan Lomax) and Sweet Home Chicago (by Alan & Susan Raymond). On Saturday and Sunday, the Festival moved to its main site in the village of Jiloor, the homeland of Leopold Sedar Senghor, first president of Senegal. Afternoons were reserved for traditional wrestling, accompanied by drumming, singing and dancing. Concerts held in the evenings included traditional and modern music.

The Festival was anchored on the traditional institution of “joking kinship”, a powerful means of conflict prevention universally recognized and religiously preserved in West Africa. This institution is the foundation of Teranga (welcoming culture), for which Senegal is quite famous. The Festival program unfolded in a very peaceful atmosphere. Although there were thousands of people in the village that weekend, not a single police officer was there for the purpose of monitoring the crowd or maintaining order. This was quite surprising for our foreign guests from across the ocean.

On June 29 a one-day workshop was held on Gorée Island on the theme: «Using the memory of slavery as a resource for teaching and the promotion of tourism». Participants included history teachers from all over the country, tourism professionals, and students from the School of Education and the History department of University Cheikh Anta Diop. There were presentations by faculty and guest instructors, including Paul Vandeppitte of the Netherlands, Jean Marc Masseau of the Association Anneaux de la Mémoire of Nantes, and Dr. Joyce Jackson of Louisiana State University at Baton Rouge. The workshop centered on the use of museums as a primary source for the teaching of slavery and the slave trade and for the promotion of tourism. It was, above all, designed to promote a general discussion on the teaching of slavery, its transmission to both students and tourists alike, with the aim of deconstructing some of the harmful notions that remain the source of contemporary societal stigmas. The conclusion was that classrooms and museums should always promote a culture of peace, in spite of the extent of painful memories, and generate full understanding of the institution of slavery. The debate was enhanced with the input of the various national and international guests, each adding their particular perspectives and outlooks.

The Festival ended on June 30th with a panel on «The place of peace in the political action, the thinking, and the poetry of Senghor». The panel was presided over by General Mamadou Mansour Seck, former Chief Commander of the Senegalese Army and former Ambassador to the US, and featured presentations by Professor Ousmane Sène, Director of WARC, Raphaël Ndiaye, a member of the board of the Senghor Foundation, and Professor Alioune Diané of UCAD. The notion of peace has always been the cornerstone of Senghor’s poetry. The Festival was a great success and had a deep impact on people; there were suggestions that it should be organized every year.

Ibrahima Seck, Director of the Bouki Blues Festival
ALMA Partners with RTS de Kaolack

On Monday, February 28th, WARC Assistant Director, for Administration & Finance, Abdoulaye Niang and WARC’s IT Coordinator, Amadou Dieng, made the trip to Kaolack to the headquarters of RTS (Radiodiffusion Télévision du Sénégal). The object of their trip was to present computer equipment to RTS Kaolack on behalf of the African Language Material Archive (ALMA). This material will aid in the work of preserving endangered RTS radio archives there. To this end, ALMA is providing a computer, two digital recorders, and two external hard drives.

At RTS Kaolack, Niang and Dieng met with the Director, Mr. Cheikh Diop, with whom they were able to discuss the condition of the archives and the ways in which this support from ALMA will help them address some of the challenges they face.

A presentation ceremony was organized and all staff were present. During the formal presentation, Niang and Dieng

- spoke about the history of WARC and WARA, their objectives and mission;
- inventoried the various services offered by WARC to the public in general and in particular to researchers;
- gave an overview of the programs headquartered at WARC and the program activities WARC organizes in pursuit of its mission; and
- described in detail the ALMA project and the ways in which it dovetails with the work of RTS, in particular as regards the preservation and dissemination of documentary resources.

RTS Director, Mr. Diop, extended his thanks to ALMA and to WARA and WARC for this gesture of support, which it turns out is the first of its kind and one that comes at a crucial moment for them. The staff has gone to great lengths—much of it on a volunteer basis—to reduce the risks of losing archival materials, but without the proper equipment, this continues to be a very challenging project. WARA and WARC are aware of these challenges and consider the preservation of these materials to be a high priority.

He expressed appreciation that ALMA selected RTS Kaolack for this support and pointed to this as evidence of a larger commitment to regional radio.

Niang and Dieng had a guided tour of the station and were able to speak at length with radio staff regarding the technical needs of the station. They noted that Kaolack Radio RTS, like many rural radio stations, is in severe need of audio and computer equipment just to keep the day-to-day operation running. ALMA is pleased to have been able to provide support to RTS Kaolack; it is clear that these kind of contributions are critical for all those entities engaged in the promotion and diffusion of African languages. Thank you to WARA board member Marame Gueye for facilitating this.

Report by Abdoulaye Niang, Director for Administration and Finance, WARC
On January 25, -26, 2011 WARA sponsored two symposia in Cleveland and Kent, Ohio, which were funded by the Carnegie Corporation of New York through CAORC. The events were held at Cuyahoga Community College in Cleveland and at Kent State University. The presenters were WARA members Dr. Fallou Ngom (Boston University), Dr. Erin Augis (Ramapo College) and Dr. Ousseina Alidou (Rutgers University). Dr. Ngom, who is Director of the African Language Program at Boston University, presented on contemporary and past uses of Ajami. Dr. Augis presented on life issues and conflicts for young women who are part of the Sunni revitalization movement in Dakar, and Dr. Alidou, who is Director of the African Studies Center at Rutgers, presented on Muslim women in Niger, Kenya and Tanzania. Both symposia were presented under the theme of Cosmopolitanism and Diversity in the African World: West African Muslim Societies and their Contributions to U.S. Culture. This program aimed to promote greater understanding of Muslim cultures through reaching out to a popular community college and a public university. Another goal was to increase international contacts for such institutions, and to raise public awareness about the scholarship that is currently being done on the topic. The inclusion of the public in these symposia also raised awareness of Africa’s place in the wider Islamic world and of the diversity within that world. This was of particular interest to northeastern Ohio, which has a large Arab-American community, and many Arab-American students attend both institutions. The lectures helped these students to understand their shared history with parts of Africa, and to identify other avenues of communication with African students as well as African-American students at those institutions. Likewise, African American students and faculty learned new things about Islamic heritage in West Africa and how this heritage influenced the cultures of Africans who came to the New World centuries ago.

Dr. Wendy Wilson Fall, Chair of the Pan African Studies Department of Kent State University, former director of the West African Research Center in Dakar, and a current WARA board member, served as moderator and also introduced the symposium with a presentation on the Council of American Overseas Research Centers (CAORC) and its many research centers. In addition to providing an introduction to WARA for attending students and faculty, Dr. Wilson-Fall will also provided a brief overview of Islamic West Africa, and of its historic presence in the US, dating back over 400 years. In her talk she made reference to overlapping waves of voluntary and forced migrations citing the 15th, the 18th, the early nineteenth and twentieth centuries, and contemporary migrations of people from Islamic regions of West Africa. This introduction provided the setting and framework for the very excellent and much appreciated presentations which followed.

The first symposium was held on January 25th at Cuyahoga Community College, also known locally as “Tri-C.” We were pleased to have the complete support of the Office of Student Life and worked closely with its Director, Mr. Mel May, at Tri-C. The symposium was held in a beautiful new auditorium in the new Theater building on Tri-C’s East Campus. Both students and faculty from Cuyahoga Community College were present, and the Kent State African Student Association also sent two of its officers to attend and to meet the speakers who would be coming to Kent the following day.

At Kent the symposium, held on January 26, was preceded by a “meet and greet” event that was held in the Oscar Ritchie Hall building, home of the Pan African Studies Department. At this even students and faculty had opportunity to chat informally with the WARA speakers and to ask them questions about their professional lives, their careers, and the challenges and opportunities of being an African Studies scholar. The “meet and greet” was followed by a reception in the buildings foyer and Art Gallery, and the symposium followed in the building’s large lecture hall. The event was well attended and stimulated lots of discussion.

For both occasions, students from several student organizations attended and helped with the hospitality responsibilities of each evening.

Events such as the symposia sponsored by WARA and held at Tri-C and KSU are important opportunities to stimulate public discussion and to motive students to take related courses. KSU Pan African Studies and Tri-C express their appreciation for the opportunity to collaborate with WARA and with CAORC.

Wendy Wilson-Fall  
Chair, Department of Pan-African Studies  
Kent State University
The 2011 World Social Forum (WSF) was the second ever to meet on African soil, the first having been in Kenya in 2007. This was an opportunity to meet like-minded people who believe that “another world is possible.” Being a West African from Cape Verde, it was also a long-awaited opportunity to travel to the African mainland.

While I have heard a lot about diversity, it was at the WSF in Dakar I could in fact experience it. The Forum was characterized by multiple diversities: linguistic, cultural, ethnic and national, racial, and so on. I was struck by the great concentration of variety that truly characterizes our planet—the multiple colors of things, the multiplicity of social movements, and the plurality of social and academic knowledge. The trip was also an opportunity for me to encounter (African) history. I visited the Maison des Esclaves on Gorée Island, a central and still telling monument of the horrors of the slave trade. I was joined by a group of Africans, Asians, Europeans and Americans scholars, activists and tourists. Among all passengers taking the boat to the Gorée Island, the African-American group caught my attention. For them, this was a very emotional trip, perhaps a mechanism to heal past wounds as well to encounter their ancestors. For these people, it is history being told in first person. It was without any doubt the most impressive group during the trip and during the visit. The relationship of this group with history owes much to that experience in the U.S., a society marked by the history of racism.

I was also profoundly struck by the masculine representation of slavery available at Gorée, the island where the past meets the present. Slavery was represented as a captive man, separated from his wife, who remained on the land, as if women were not captive! During slavery, women were subjected to a double slavery, both productive and reproductive.

A third impression from my trip to Dakar is related to the Monument de la Renaissance Africaine, erected to commemorate the 50th anniversary of Senegal’s independence. This mammoth monument was commissioned by the President of Senegal, Abdoulaye Wade, designed by North Koreans, and supervised by the Senegalese architect, Pierre Goudiaby Atépa. Carved in copper, it is 53 feet tall, and was built on a hill high above the sea level. In spite of the protests by Islamic communities, to whom the structure was offensive, the monument had the acclaim of over 22 African statesmen and Black American personalities.

Symbolically, the statue is supposed to represent the pride of the continent and its diaspora. Yet, it is also illustrative of a colonial and postcolonial sexual and sexist system: a vigorous man, holding a slender woman with his right hand, while his left hand supports a boy. The figures are partly denuded (the cause of contention with the Senegalese Muslims) exposing, or perhaps suggesting, sexual vigor. Thus to conclude, my question is whether this monument symbolizes the renaissance of African women.

Eurídice Furtado Monteiro is a Ph.D. Candidate at University of Coimbra, Portugal. She studies gender and politics in post-colonial Africa. She can reach at eurymonteiro@hotmail.com.

As part of the World Social Forum, WARC hosted a panel discussion, Race, Nation et Citoyennite dans la Diaspora (Race, Nation and Citizenship in the Black Diaspora). The panel, which was chaired by distinguished professor Boubacar Barry (Department of History, University Cheikh Anta Diop), featured five prominent researchers from Senegal, Brazil and Portugal, all of whom have extensively published on diasporic issues and the relations between Africa and its original populations scattered to the four corners of the globe.

The presentations were followed by a discussion animated by seminal questions and contributions from students, researchers, journalists and academics. The audience of one hundred people included the ambassador of Portugal in Senegal and the ambassador of Cape Verde, the country which will be hosting the third international conference of the WARA-WARC Peace Initiative Project in December 2012.
WARA 2011 Grantees
Congratulations to our new grantees!

POST-DOCTORAL FELLOWS
Dr. Klieman Kairn (African History, University of Houston)
“Before the ‘Curse’: Petroleum, Politics, and Transnational Oil Companies in the Gulf of Guinea, Africa, 1890s-1980s”
Dr. Donna Patterson (History, Wellesley College)
“Expanding Professional Horizons: Pharmacy, Gender, and Entrepreneurship in 20th Century Senegal”
Dr. Gitti Salami (Art History, University of Kansas)
“Postcolonial Yakurr Studies: An Aesthetics of Mud, Soot and Sharp Blades”

University of Wisconsin-Madison to host Dr. Mbuh Judith Veshiyi (University of Buea, Cameroon) for research in parasitology, “Molecular Signaling between larval liver flukes and their snail intermediate host”

WARC TRAVEL GRANTEES
N’Da Valentine Kouame (Ivoirienne; Universite d’Abobo-Adjame) “Caracteristiques techno-functionnelles des amidons selectionnes et leur incorporation comme agent de texture dans la formulation du yaourt” (Ghana, April – October 2011)

Abibatou Banda Fall (Senegalese; Universite Gaston Berger) “Biomasse energie et strategies d’ecodeveloppment au Sahel: etude compare Senegal/Mali” (Senegal and Mali, March – September 2011)

PRE-DOCTORAL FELLOWS
Jau-Yon Chen (African Studies, Howard University)
“Migration as a Strategy of Development: The Case of Senegal”
Lauren Nicole Coyle (Anthropology, University of Chicago)
“Dual Sovereignties in the Golden Twilight: Law, Land, and Labor in Ghana”
Šara Stranovsky (World Arts and Culture, University of California, Los Angeles)
“Batuko, Community and International Exchange in Santiago, Cape Verde”

Oluugu Ukpai (Nigerian, University of Reading, UK) “Female genital cutting: Problems and prospects of its socio-legal abolition in Southeastern Nigeria: A demystificatory case study” (Nigeria, November 2010-May 2011)

WARA RESIDENT FELLOWS
Kent State University to host Dr. Moses Abiala (University of Ibadan, Nigeria) for research in soil microbiology, “Molecular Characterization of Phyto-beneficial Soil Actinomycetes in Nigeria”

Yaya Badji (Senegalese, Universite Cheikh Anta Diop) “La gestion politico-administrative des risques alimentaires, contribution a l’etude des politiques publiques des etats de l’OMVS” (Mali, Mauritania, Guinea Conakry, April 2011)


73 Million Nigerians to the Polls (continued from page 1)

said Shettima. “The voters will then cast their ballots in the afternoon, which will also reduce fraud in that the day long process will at least slow down potential repeat voters…” He quotes an appropriate cautionary Nigerian proverb, “a thief is always one step ahead of the owner.”

Kole Shettima and other election observers are predicting a win of 60% for incumbent Goodluck Jonathan. “If there is need for a run-off, it will be between (former head of state) General Muhamdu Buhari and Jonathan, exciting North-South tensions further,” remarked Shettima. The issue that Nigerians call “zoning” looms particularly large in this election. It refers to agreements within the major political parties that presidential service alternate between individuals from the north and south. There is currently considerable northern resentment towards former Bayelsa Governor Goodluck Jonathan in that many in the North expected him to resign when he succeeded the late Umaru Yar’adua as president in February of last year. Party partisans in the North felt that they were owed 8 years of the presidency following Obasanjo’s 8 years. “There may be sporadic violence associated with this issue around the elections,” said Shettima. And global turmoil impacts Nigeria as well; at the last minute, the first round of voting on April 2 was delayed for a week due to the tsunami in Japan having disrupted production of ballot printing there. With 73 million people registered to vote and highly mobilized in every corner of the country for the process this year, this will be an important election to watch as Nigeria puts more of the building blocks of democracy into solid place.

Steve Howard is Director of the African Studies Program at Ohio University

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EFINTD: Call for Proposals for Junior Fellowships

Deadline: There is a three stage application and selection process for these Junior Fellowships. The deadline for Stage 1 is 30 June 2011

The European Foundations Initiative for African Research into Neglected Tropical Diseases (EFINTD) is a response from five European Foundations to tackling the ill health and impoverishment caused by a group of 17 infectious diseases. These neglected tropical diseases (NTDs) affect more than one billion people worldwide, mainly in Africa and mostly living in extreme poverty. Beyond their negative impact on health, NTDs contribute to an ongoing cycle of poverty and stigma that leaves its victims unable to work, go to school or participate in family and community life.

EFINTD’s specific objective is to strengthen African research capacity in neglected tropical diseases and related public health research. The main vehicle of support is its Fellowship Programme. The EFINTD Fellowship Programme aims to build up a cadre of African researchers in the field, strengthening African research institutions in the process. It fosters the development of translational or operational research into NTDs in Sub-Saharan Africa that is locally originated and locally led. As well as funding pure scientific research, for example on how effective various drugs are, the EFINTD Fellowship Programme seeks to strengthen public health research, for instance on drug delivery systems.

The EFINTD Fellowship Programme is supporting fellowships both for junior researchers who have recently completed their doctorate studies and experienced researchers ready to take on larger research programmes.

For detailed information about the fellowship program as well as the application procedures visit the EFINTN’s webpage: http://www.ntd-africa.net/en/fellowships.html.

Polygamy, Polygyny, and Polyamory: Ethical and Legal Perspectives on Plural Marriage

In November, WARA co-sponsored an international conference, Ethical and Legal Perspectives on Plural Marriage, organized by the Hadassah Brandeis Institute on Gender, Culture, Religion and the Law. The practice of plural marriage poses ethical and legal challenges for the liberal state. Internal minorities demand the toleration of polygamous practices. Migrant groups demand recognition of polygynous marriages contracted legitimately under foreign legal regimes. Critics of monogamy ask why the state should limit recognition to dyadic relationships. Critics of marriage ask why the state should impose the terms of intimate relationships rather than allowing the parties to set these themselves. This international conference explored a range of issues related to polygamy, polygyny and polyamory in the Christian, Muslim, and Jewish contexts; in the United States (with particular attention to its Mormon traditions), Palestine, Israel, and around the world. African perspectives were well represented, with a presentation by Senegalese scholar Abdoul Aziz Kebe on polygamy in Senegal, and a keynote address by legal scholar Abdullahi An-Na’im, of Emory University. There was also a very interesting presentation on African American Muslim women and polygyny. A full program of the conference, as well as photographs, can be accessed at www.bu.edu/wara/prog/collaborations.
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The West African Research Association is a member of the Council of American Overseas Research Centers (CAORC) based at the Smithsonian Institution. WARA is the only Sub-Saharan African member of CAORC. More information on CAORC is available at the following website: www.caorc.org.