WARA has been selected by the United States Department of State to design and conduct a multi-faceted project in West Africa aimed at fostering scholarly dialogue around issues of peace and conflict resolution. Project activities, which will take place over a period of three years, include regional conferences, a fellowship program for West African scholars studying various issues related to building peace and resolving conflict, and an institute for journalists reporting on conflict. In implementing these various activities, our aim is to partner with some of the various institutions in the region that deal with peace and conflict resolution.

The first activity, Dëkkëndo will take place in early May and is a collaborative effort with Senegal’s three major state universities. The program is being hosted at Saint Louis’ Université Gaston Berger and will bring together a range of West African students from the three cooperating universities (Zuiginchor, UCAD, and UGB) and US students from study abroad programs to focus on the concept of neighbors, or dëkkëndo (from dëkk = to dwell + -ando = reciprocally), and historic and contemporary mechanisms for promoting peaceful coexistence among diverse neighbors in West Africa. (See the new Peace Initiative website at http://www.initiativedepaix.org)

A Steering Committee has been charged with the planning and oversight of the project, which is co-directed by the WARA and WARC Directors. Henri-Pierre Koubaka, a radio journalist with broad and varied experience reporting on peace-related issues (recently, he headed up the West African team of reporters covering the Charles Taylor trial) has been hired as Project Coordinator.

The three regional conferences will be organized around the following themes:

- Historic and contemporary mechanisms for building peaceful communities and avoiding conflict
- The role of faith communities in building and maintaining the peace
- The media as a key player in peace and conflict situations.

Each conference will be organized by a team of academic coordinators—one from the US and one from West Africa.

The journalism institute, based at WARC, will host journalists from the region for intensive training with senior journalists in Dakar, including internships with major media outlets in Dakar. Over the course of the project, there will be four 12-week sessions; each will host four journalists hailing from different West African nations.

The fellowship program will provide funding to 12 West African researchers—at both junior and senior levels—working on issues of conflict. This will be a competitive program, with researchers submitting proposals for selection.

As plans for various project activities are finalized, announcements will be posted on the WARA website; please check it for information on program activities and Calls for papers.
This newsletter is published twice a year by the West African Research Association with the support of the African Studies Center and the College of Arts and Sciences at Boston University. It is distributed to all members and associates of WARA. 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. WARA has the right to reject items that do not comply with the goals and purposes of the organization and 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).
As the academic year draws to a close for many WARA members, activities at WARA/WARC continue apace. For the first time since its existence, WARC has cooperated with the IIE Scholar Rescue Fund by hosting two scholars from the Democratic Republic of Congo. Since their arrival in October, WARC has provided them not only with a congenial environment for scholarly research and writing but also with ample opportunities to exchange ideas with West African and other scholars. Thanks to the dedicated work of our fellowship committee, several pre- and post-doctoral fellowship recipients will be heading to West Africa this summer to pursue their research projects with WARA funding. The WARC library will host its third summer intern in as many years. In addition to this support for the development of scholarship and intellectual exchange, WARA/WARC is engaged in exciting new initiatives this academic year.

Most notably, WARA/WARC is embarking on the West African Peace Initiative, a multi-year project supported with a significant grant from the US Department of State. Designed to stimulate reflection and exchange on peace building and conflict prevention/resolution in the broadest possible sense, the initiative will be launched with a student symposium in Saint-Louis in early May to promote awareness of peace issues among youths. Students from Ziguinchor, UCAD, and Gaston Berger along with resident Senegal Study Abroad students will gather to brainstorm on the theme of Dekendoo Jamma ca Gen. Among the core activities of the initiative are three major conferences in different West African cities co-organized by West African and North American academics. These conferences present opportunities for WARA members to realize cooperative projects with West African colleagues. Please look out for the calls for proposals. A second key activity will be a Journalism Institute that brings journalists from across West Africa to Dakar for three month residencies over a two-year period. The Institute is intended to enhance professional development and facilitate regional networking. Finally, individual scholars and artists will be able to obtain fellowships to pursue research or creative projects that throw fresh light on peace-related issues. These various activities will allow WARA/WARC to develop new cooperations and linkages in West Africa in addition to realizing the direct objectives of the initiative. I expect that this initiative along with the activities planned for June-July 2009 will strengthen WARA, develop its networks, and increase the vibrancy of the organization.

I extend a warm thank you to the WARA and WARC directors, to the staff at WARC, and to the WARA Board for their dedicated service. And I wish all WARA members a successful end of the academic year and an enjoyable summer break.

Maria Grosz-Ngaté
WARA President

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**AROA/WARC: Professionnalisme et Ouverture**

Dans la précédente édition de ce bulletin de liaison, le professeur Ibrahima Thioub, président de l’AROA, avait décrit l’orientation du WARC avec deux mots-clés : professionnalisme et ouverture. L’année académique en cours est d’emblée une confirmation de cet ancrage. En effet, même une lecture rapide du chronogramme du Centre révèle un foisonnement des activités et une diversité impressionnante des visiteurs, tant par leur profession (chercheurs, étudiants, diplomates, artistes, sportifs, etc.) que par leur origine : Sénégal, Allemagne, Suède, Pays bas, Espagne, Ghana, Congo, USA, etc. L’année académique en cours est aussi remarquable par la médiation du Centre. Au-delà des activités internes, le Ware, surtout à travers la personne de son directeur, a été constamment sollicité dans des débats, notamment dans le contexte électoral aux USA. Le WARC a aussi été très présent dans la célébration du mois de l’histoire des Noirs (Black History Month) qui s’est déroulé cette année dans un contexte particulier marqué par l’élection du premier président noir aux USA.

Toutefois, l’orientation la plus remarquable, cette année, est le renforcement de la mission de capacitation du WARC en direction des étudiants. En dehors des traditionnels travel grants (bourses de mobilité), trois bourses ont été offertes par le Centre de Recherche Ouest Africain (WARC) à des étudiants inscrits en doctorat pour l’année académique (2008-2009). Les boursiers sont déjà installés dans des bureaux équipés et bénéficient des conseils des personnes ressources de l’institution. Une bourse substantielle, étalée sur sept mois, leur permettra de couvrir les dépenses liées à la recherche, notamment le transport, les photocopies, l’achat d’ouvrages, etc. Les boursiers assistent aux autres activités du WARC portant sur la recherche et devront présenter les résultats de leurs travaux dans le cadre d’un atelier, à la fin de leur séjour.

After successfully hosting the CAORC Directors meeting in January 2009, we have been busy clearing the ground for another workshop, the Fulbright Hays Seminar Abroad, scheduled to take place in Dakar in June-July 2009.

Our biggest news is the upcoming three-day gathering in University Gaston Berger (UGB) in Saint Louis, which is the kick-off event of the major three-year project, the WARA-WARC West African Peace Initiative, a series of programs on peace and the resolution of conflicts in West Africa. This first event, scheduled for May 7, 8 and 9, will group West African, American and other students on the campus of UGB to engage in activities, presentations and panel discussions on the issues of peace and the challenges to peaceful living in the West African sub-region. Participating students will come from University Cheikh Anta Diop, the University of Ziguinchor and University Gaston Berger. The three-year Peace Initiative is being conducted in collaboration with our partners in the region, with the US State Department, and in close partnership with the US Embassy in Senegal. The project will include a range of activities likely to consolidate an environment and the culture of peace in West Africa in particular, and in the entire continent in general.

Meanwhile, the Center is also engaged in its routine activities and mission: hosting researchers and facilitating their work, offering a propitious haven to scholars at risk, supporting West African junior scholars through the travel grant program and hosting fellows from local universities through the WARC fellowship program (2009 WARC Fellows are already engaged in their research activities at WARC).

As can be noted, substantial ground has already been covered in WARC’s continued efforts to feature among the premier research institutions on the continent. While there are certainly plenty of challenges remaining, it is safe to say that WARC can contemplate the future with confidence and optimism.

Ousmane Sène
WARC Director

As we celebrate our 20th year, we have much to be proud, not the least of which is our thriving center in Dakar and the dedicated staff who have made the name WARC synonymous with scholarship and hospitality. We are also mindful of the generous support that makes our work possible: the US Department of Education’s American Overseas Research program, the Educational and Cultural Affairs office of the US Department of State, our members, and the universities that have served as WARA’s institutional homes over the years have made it possible for us to expand the ways in which we are able to promote scholarship in the region.

In January, WARC hosted the biannual CAORC Directors’ Meeting, which was an enormous success. It was a real pleasure to share the delights of Senegal with our colleagues from around the world. We are grateful to Professor Salam Sall, Rector of UCAD, who made university facilities available for our first day of meetings and who chaired the opening session.

The program for “Sahara Crossroads: Views from the North,” a conference jointly organized by WARA and AIMS is now up on the WARA website. The conference will feature presentations by a range of scholars from North and West Africa and from the US. We received well over 100 abstracts in response to the call for papers, and were obliged to turn down many excellent proposals. The good news is that we are already planning for a “Sahara Crossroads: Views from the South” to take place in early 2011 in Niger, so those whose papers were not accepted this time around can certainly submit again for Part II. We are looking forward to a fruitful exchange on the many cultural and artistic manifestations of the enduring links among peoples living in and around this region so often portrayed as empty hostile space.

Participants have now been selected for the Fulbright Hays Seminar Abroad, “Senegal: Gateway to West Africa,” which will take place at Boston University and WARC this summer. We are pleased to have been invited to organize this in Senegal; it provides us an opportunity to ‘revive’ this important part of our programming that focuses on providing professional development for US faculty.

Jennifer Yanco
WARA Director
Water Resource Management in the Niger River Basin

As the recipient of a WARC Travel Grant to conduct research on the Niger River Basin, I traveled from Greensboro, North Carolina to Cotonou, Benin in West Africa, from September 7 to September 22, 2008.

Research activities
My research trip was intended to collect data and reports about the Niger River basin to be integrated into the mathematical model of my dissertation topic. While in West Africa, I traveled to Cotonou, Benin and to Niamey, Niger.

The Niger River Basin Authority has its central regional office in Niamey and access to their database requires a trip to Niamey, Niger. I traveled overland to Niamey from Cotonou, the bus trip taking approximately 20 hours each way. I was in Niamey from September 13-18. The Niger Basin Authority and the Agrhymet Center in Niamey, Niger received me as an associate researcher. I participated in the three-day seminar event offered at the Niger River Basin Authority for data collection and data extraction training. I presented to different committees of these institutions the models I was proposing, in order to convince them on the usefulness of Niger River flow information and data.

Once back in Cotonou, I met again with the staff of water resource institutions in Cotonou, where I was received as an associate researcher by the Ministère de l’Hydraulique and Ministère de l’Energie.

Preliminary findings
Data collected in Niamey (Niger) and in Cotonou (Benin) are being integrated into the optimization and simulation models. A network of reservoirs has been developed to check for irrigation allocation and hydropower production, as well as for municipal and industrial water allocation. The results will soon be obtained and a copy of a technical report will be sent to WARC. In the two ministries of water of Cotonou, Benin, I surveyed water staff and database coordinators who work in the Central Office or who are involved in water resources management in Benin and in West Africa.

The trip was very productive and the network developed with different people in the visited institutions has enabled me to continue getting assistance for some of the basin information and to fill in gaps in my data. This trip makes possible the potential technical contribution of my research to the field of Water Resources Engineering Management.

Georgette Koty
North Carolina State University
kotrichard@yahoo.com

WARC 2009 Grantees

**Post-Doctoral Fellows**

Dr. John Lewis Glover (History, University of Redlands) for research in Senegal, “The Layenne Sufi order of Senegal”

Dr. Carmela Garritano (English, University of Saint Thomas) for research in Ghana, “A history of African popular video: Ghanaian cinema, grassroots globalization and cosmopolitan desires”

Alternate

Dr. Laura Teresa Murphy (English, Ithaca College) for research in Nigeria and Ghana, “Slaves in the family: African domestic slavery, labor and kinship”

**Pre-Doctoral Fellows**


Katherine Ann Wiley (Anthropology, Indiana University) for research in Mauritania, “Beyond getting by in Mauritania: Haratin women’s economic practices and identity formation”

Alternate

Kwame Essien (History, University of Texas-Austin) for research in Ghana, “The African Diaspora in reverse: The Tabom people in Ghana 1935-2008”

**WARC Library Intern**

LaBae Daniels (Library Science, Drexel University) Ms. LaBae comes to us with an M.A. in African Studies and Research from Howard University, and an MLS from Drexel University. She has a special interest in closing the digital divide between Africa and the rest of the world.
A Research Study of Dietary Practices, Food Availability, and Nutritional Status among Liberian Refugees

Liberian refugees in Ghana are among the 5.5 million refugees worldwide living in long-term settlements. Since the start of the Liberian civil war in 1990, refugees have continually been streaming into neighboring West African countries, including Ghana. In Ghana, refugees were initially resettled in three areas, with the largest being on a half a kilometer of rural land, located 35 km outside the capital of Accra. As of January 2008, approximately 39,000 refugees lived within the original boundaries of the camp, known as Buduburam Refugee Settlement, as well as within Ghanaian villages surrounding the camp. Many had lived there for at least a decade. In the past 3 years, malnutrition rates in the settlement have hovered around 10% - 11%, despite the implementation of a nutrition program in 2004 targeting supplemental feeding of malnourished children. However, little is known about the dietary practices, food availability and cost, and cultural beliefs surrounding food of these Liberian refugees and how these influence nutritional status and malnutrition rates in the camp. Nor is it clear how the long-term refugee settlement has affected Ghanaian’s nutritional status in surrounding communities.

As the recipient of one of the West African Research Association Post-Doctoral Research Fellowship, I traveled during the summer of 2008 (July 5 – Sept 5, 2008) to Buduburam Refugee Settlement in Ghana to conduct a research study examining the exchange of dietary practices between Liberian refugees and the surrounding Ghanaian community. This study, conducted in collaboration with the Nutrition Programme in Buduburam Refugee Settlement and the University of Ghana, Legon, had three objectives:

1. identify shifts in Liberian dietary practices since living in the camp and examine reasons for those shifts,
2. examine current Liberian dietary practices, food availability, food access, and cultural beliefs among caretakers and their children and the influence of these factors on nutritional status, and
3. examine the same factors in the Ghanaian community around the camp to determine the influence of Liberian refugees presence on the Ghanaian community.

Over the 9 weeks of this project, our team achieved our objectives through both qualitative and quantitative methods. To evaluate the generational shifts in dietary practices and food availability among Liberian refugees, we conducted in-depth interviews with female Liberian caretakers living within Buduburam Refugee Settlement. Families were chosen if they had two or three generations of female caretakers living in the same household. Questions asked about food availability and consumption patterns in Liberia, changes in these patterns since living in the settlement, and cultural beliefs about food. Generations of female Ghanaian caretakers living in the settlement and the surrounding village were also interviewed to ascertain changes in their patterns due to the influx of refugees.

We also administered a cross-sectional survey to female Liberian refugee (n=240) and Ghanaian caretakers living in Buduburam Refugee Settlement (n=120) and an adjacent Ghanaian village (n=120) to assess current dietary practices, food availability, food access, cultural beliefs about food, and nutritional status. The survey was developed using information obtained via the in-depth interviews and pre-tested to ensure it was culturally appropriate among both Liberian refugees and Ghanaians. Survey development involved the creation of a 131 item food frequency questionnaire which included four categories of foods and dishes: (1) only Liberian foods, (2) only Ghanaian foods, (3) foods commonly consumed by both groups, (4) western foods (i.e. foods not indigenous to either group) to determine the exchange of dietary practices between Liberians and Ghanaians.

Finally, I conducted other activities within my fellowship to assist the nutrition program. Nutrition knowledge and trainings are rarely provided within the settlement, but are very essential to building capacity within the nutrition program. Incorporating we learned through the in-depth interviews and survey administration, I trained health care workers and nutrition program staff on (1) cultural differences between Liberians and Ghanaians in foods consumption and preparation, (2) incorporating these differences into counseling methods on appropriate infant feeding practices, and (3) interviewing techniques to elicit accurate information on current infant feeding practices to better advise clients. During our visits to the Ghanaian villages, we also conducted outreach to the

Continued on page 7
An investigation into the role of gene-environment interaction in the etiology of orofacial clefts in Nigeria

Introduction

As a WARA Travel grantee, I visited Nigeria from the 8th of October to the 6th of November, 2008. This enabled me to recruit controls (children without birth defects) to match children with non-syndromic cleft cases. Although the primary aim of the project was to investigate the role of gene-environment interaction in the etiology of orofacial clefts, an essential pre-requisite was to set up a birth defect registry beginning with orofacial clefts.

Objectives

1. To investigate the role of environment in the etiology of orofacial clefts in Nigeria,
2. To investigate the role of genes in the etiology of orofacial clefts in Nigeria,
3. To determine relative impact of environment and genetic predisposition to environmental factors on orofacial clefts by examining gene-environment interactions (GEI), and
4. To suggest preventive measures against orofacial clefting in light of the findings of this study.

Research Activities

A protocol was designed to obtain a minimal core data set of information according to WHO guidelines for the establishment of a birth defect registry in Nigeria. A multi-centre collaboration between 11 hospitals in Nigeria and the University of Dundee, which are coordinating the project, was established in 2006. The hospitals planned to recruit 432 cases per year.

Nigerian children born with cleft lip and palate from the 1st of September 2006 in Nigeria and their parents were included in the study as cases. Nigerian children born without any congenital anomalies after the 1st of September 2006 in Nigeria and their parents were included as controls. Controls were matched by place of birth, birth month, year, and gender.

(a) Data collection: Questionnaire to obtain data on maternal nutrition, medication, lifestyle, occupation and exposures.

(b) Saliva from case and control children and parents for DNA analysis.

(c) Laboratory procedures: DNA extraction from saliva. Direct sequencing was used to investigate the role of candidate genes like MSX1, IRF6, FOXE1 and BMP4 in the Nigerian probands. Taqman technology was used for genotyping and to investigate family based association of these genes.

(d) Gene-environment interaction analyses: A range of a priori hypotheses surrounding the interaction between environmental factors such as nutrition, environmental pollution, drug exposures and a range of candidate...
The role of gene-environment (continued from page 7)

genes will be examined.

Preliminary findings

Epidemiological: A total of 118 cases (57 males and 61 females) 165 controls (88 males and 78 females) were recruited. There is evidence of incomplete ascertainment and therefore the sample is selective. The proportion of CPO is low in comparison to other studies and there is a high proportion of bilaterals, particularly in CL/P group. The more CL/P in males, more CP in females and CL/P to CL ratio of 2:1 are consistent with the literature.

Table 1: Characteristics of the non-syndromic orofacial cleft case families

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>CL/P</th>
<th>CLO</th>
<th>CPO</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of probands</td>
<td>118</td>
<td>69</td>
<td>38</td>
<td>11</td>
</tr>
<tr>
<td>Sporadic</td>
<td>116</td>
<td>68</td>
<td>38</td>
<td>10</td>
</tr>
<tr>
<td>Familial</td>
<td>2</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

Laterality

<table>
<thead>
<tr>
<th>Side</th>
<th>Total</th>
<th>CL/P</th>
<th>CLO</th>
<th>CPO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Right side</td>
<td>17</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Left side</td>
<td>17</td>
<td>22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bilateral</td>
<td>34</td>
<td>10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Total</th>
<th>CL/P</th>
<th>CLO</th>
<th>CPO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>57</td>
<td>38</td>
<td>16</td>
<td>3</td>
</tr>
<tr>
<td>Female</td>
<td>61</td>
<td>31</td>
<td>22</td>
<td>8</td>
</tr>
</tbody>
</table>

Genetic: The present study is the first to investigate candidate genes in orofacial clefts in the African population. Although the small sample size limits statistical power, there is tendency towards genetic association at a few candidate gene loci. The MSX1 missense variant rs36059701 observed from the sequencing results changes amino acid from Alanine to Glycine at position 34. This variant has been previously reported in different populations by Lidral et al.1998 (Caucasians), Jewzewski et al.2003 (Philippines), Suzuki et al. 2004 (Vietnamese), Tongkobpetch et al 2006 (Thai).

The present study found the mutation in nine cases with five homozygous and 4 heterozygous (p=0.03). Homozygous for this variant has previously been reported in a samples of 100 CL/P cases in Thailand, 4 homozygous and 4 heterozygous (Tongkobpetch et al 2006).

The W ARA Travel grant assisted with the process of collecting control DNA samples and data. This allowed for comparison between environmental and genetic factors that may predispose to cleft lip and palate. These findings will be included in my thesis, completion of my PhD and ongoing research in the field. I am motivated to continue my research in the field to contribute to ongoing research at reducing the burden of the disease in the world by prevention. This is in line with the mission of WARA which is to enhance collaborative research in West Africa and Africa.

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The project was presented at the Pan African Conference for cleft lip and palate (PACCLIP 2009) in Addis Ababa Ethiopia on the 18th of February 2009.
The institutionalization of World Health Organization Standards for Child Health and Well-Being in Senegal’s La Case des Tout-Petits Program

With the generous support of a W ARA Pre-Doctoral Research Fellowship, I traveled to Senegal from July-September 2008 in order to conduct preliminary dissertation research. My project examines the institutionalization of World Health Organization standards for child health and well-being in Senegal’s La Case des Tout-Petits program. La Case des Tout-Petits (CTP) is an ambitious national child health and education initiative founded in 2000 by President Wade. With over 350 centers nationwide, the program is part of a larger set of liberal reforms meant to craft “human capital” in the bodies of Senegalese citizens in order to facilitate national development. The program is noteworthy for the scale of its investment, and because it is the first occasion in which the government has programmatically addressed preschool aged children and their families. My dissertation research investigates how numerous conceptions of childhood and child health intersect in CTP centers, and asks how the technical work of developing children is simultaneously understood as developing the nation.

I embarked on this research trip with a number of goals in mind. First, since my last visit was in 2004, I was very eager to contact old friends and associates and learn how life had changed, especially given the rather astounding rise in basic living costs.

Second, I hoped to trace out a basic political economy of the CTP program to better understand how it fits within international and national flows of resources and ideas. Third, I wanted to collect histories of several CTP centers to learn how the program’s services possibly varied across space and to gauge how the program had transformed its activities over time.

During my trip, I conducted structured and informal interviews with bureaucrats, educators, and families associated with CTP program in Dakar and in three towns within the Fatick Region. I used participant observation to learn about discourses on children and practices of childrearing, and I collected oral histories of several CTP centers and their communities. At the Ecole Nationale d’Economie Appliqué, which formerly hosted the training sessions for many of CTP’s teachers, I compiled an archive of instructional documents and reports. I found many people had thoughts to share about CTP, which resulted in a number of informative (and impromptu!) focus groups on the place of age and youth in Senegalese politics.

Lastly, from daily excursions to the bread vendor to bus rides through town, every day was a lesson about how changing pressures in the global market are creating new stresses in Senegalese homes and leading to new strategies for managing them.

While any time spent in Senegal is always wonderful, two events in particular are worth mentioning here. My research trip overlapped with Ramadan and so I participated in the religious events in solidarity with my friends, fasting during the day and enjoying the relief and special fellowship of breaking fast each evening with my host family. I also had the opportunity to give an invited lecture at the Institut Fondamental de l’Afrique Noire at the Université Cheikh Anta Diop (UCAD), thanks to Dr. Thiw and Dr. Richard.

WARA’s financial and institutional support gave me the invaluable chance to reconnect with fellow colleagues and research associates, as well as provided a much needed opportunity to forge new working relationships with faculty, staff, and students at La Case des Tout-Petits, ENEA, and UCAD. Moreover, thanks to WARA, the data and materials yielded from this research trip have greatly helped further the development of my dissertation proposal and moved me closer to completing a doctoral degree in anthropology. I look forward to continuing this research and encourage anyone with an interest in the project to contact me.

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Solidarité Communautaire : Un bien sociale menace ?

L’objectif premier de ma recherche est d’analyser les conséquences de l’idée qu’ont les femmes des relations solidaires familiales sur leurs réseaux de solidarité communautaires. Pour ce faire je me suis penché sur les questions suivantes :

- Quels sont les réseaux de solidarité alternatifs et comment s’organisent-ils en dehors de la famille ?
- Quelle est la relation expressive des femmes à la solidarité ?
- Les femmes sont-elles autonomes malgré elles ?
- Y a-t-il une correspondance entre le niveau socio-économique des femmes et leur autonomie ?

L’urbanisation croissante, accompagnée de la crise économique entraîne une paupérisation et une organisation sociale qui ne rendent plus possible la solidarité communautaire. Toutefois, l’esprit de solidarité, en tant que trait culturel, a longtemps subsisté dans la mentalité collective; il se manifeste encore officiellement dans les cérémonies familiales, quoique de manière assez “folklorique” ou encore est « dorénavant assumé comme une éthique relative avec laquelle il s’agit de composer dans les limites du possible, du raisonnable et de la priorité accordée à la construction de sa propre histoire de vie » (A. Marie, a-1997). Néanmoins, lorsque des enquêtes récentes (Winter, 2001) concluent « à une montée des inégalités, entre les ménages comme au sein des unités domestiques (inégalités entre les chefs de famille et les dépendants, entre les hommes et les femmes) », cela donne à penser que l’effectivité de celle-ci est mise en danger par des transformations sociales, il me paraît opportun de comprendre les interactions dans lesquels se jouent symboliquement ces mutations, et dans quelle mesure et processus elle se conserve dans sa nouvelle forme.

En prenant l’individualisme méthodologique comme approche sociologique, la subjectivité de l’individu est étudiée pour comprendre ses relations à la société. Celle-ci n’est plus une entité née d’elle-même, quasiment transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transcendante, mais elle est un tissu issue d’elle-même, quasi transc

continued on page 19
As we come up on our 20th anniversary as an association, we have much to be proud of, and many people to thank for their unwavering support in making this dream of a center for intellectual activity and production on West Africa a reality. Looking back at WARA’s original articles of incorporation, signed on November 30, 1989, we see the signatures of three scholars whose vision and whose ability to imagine what could be provided the impetus for what has blossomed into an association that is widely recognized as the place to go for information and programming on the region. It is only fitting that as we embark on this celebration, that we pay tribute to the founders of WARA who laid the first cornerstones of our association.

- Mary Ellen Lane of the Council of American Overseas Research Centers
- I. Wm Zartman of Johns Hopkins School for Advanced International Studies
- John W Franklin of the Smithsonian Institution

WARA’s first institutional home was Howard University. Professor Joseph Harris, WARA’s first president, recalls those early, struggling years. . . with the assistance of CAORC, we at Howard wrote and received grants that made the life of the organization possible; we wrote grants to establish the office at Howard which partially funded the organization. The first Department of Education grant, for example, funded our early researchers to West Africa. Negotiations for the first site in Dakar also involved the Howard University office. For some of us, those were difficult, committed years. But the steady progress of the organization and the collaboration of scholars from the United States and Africa, especially Senegal, is indeed noteworthy. History will surely reflect all of these endeavors, and I am sure that the founding members also would join me in commending everyone and every institution that continues to devote their talent and time to WARA.

Other institutions have continued the tradition begun by Howard. The purposes of WARA, are set out in the original articles of incorporation:

- to enhance U.S. and West African scholarship through a reciprocal program of research exchange,
- to provide U. S. and West African scholars access to research resources and expand research opportunities,
- to facilitate scientific and academic research in West Africa,
- to promote and develop West African studies in the United States in all relevant academic disciplines,
- to encourage the exchange of scholars and foster collaborative research efforts/ and
- to give assistance in the publication and dissemination of the results of these activities.

Through its various fellowship programs WARA has supported well over a hundred researchers—junior and senior—in their work on West Africa, playing a critical role in their development as scholars and in the production of knowledge about the region. Equally important is the role that the West African Research Center has come to play in the intellectual life of the region. It is now the home base for a number of projects and programs and has grown, from its modest beginnings in 1993, to a major presence in the region where researchers have access to library facilities, internet, office space and a range of supportive services.

It is safe to say at this point 20 years on, that we have built on this original vision. But it has come with much dedication and hard work from a host of scholars who have served as WARC and WARA directors, officers and board members of WARA and AROA, and from association members who have invested their time and talents in WARA. When we look at the list of the first board of directors, we see names of people who have played numerous roles in the association over the years: Catherine Boone, Robert Fatton, David Robinson, Edris Makward, Michael Turner, and Patricia Jaccoberger. There have been countless others over the years who have devoted their time and energy to WARA; all have helped make WARA what it is today.
CAORC Directors hold biannual Meeting at WARC

This January WARC had the distinct honor of hosting the 2009 meeting of overseas and US Directors of the Council of American Overseas Research Centers (CAORC). The day before the official opening of the workshop, participants made a trip to historic Goree Island.

The meeting was held on January 4th and 5th and began with two days of meetings, the first day held at the new campus of Universite Cheikh Anta Diop. As a mark of enduring relationship between UCAD and WARA, Rector Abdou Salam Sall presided over the first day’s meetings—in spite of the fact that they were on a Sunday! We were honored as well to have Edris Makward present at day one of the meetings. At the close of the first day, the group attended a traditional wrestling match in one of Dakar’s large sports stadiums.

Day two of the meeting was held at WARC in its new, expanded seminar room for its deliberations. The US Ambassador, Her Excellency Marcia Bernicat was the guest of honor, along with many of scholars, artists, and public figures who have become part of the WARC family, at an elegant lunch served in the verdant WARC gardens.

The official meetings were followed by a trip to Toubacouta in the Saloum Delta, an area remarkable for its natural environment. There the group traveled by pirogue through the mangrove forests, visited schools and rural health posts, made donations of school items and medicines, and attended a number of cultural events.

The forty-three participants represented centers in Afghanistan, Algeria, Yemen, Iraq, Egypt, Greece, India, Iran, Palestine, Italy, Iraq, Jordan, Mongolia, Pakistan, West Africa (Senegal), Cyprus, Sri Lanka, Tunisia, Turkey, Yemen, as well as the CAORC office in Washington, DC and the CAORC Executive Board. We are grateful to CAORC Director Mary Ellen Lane for her enduring support of WARA and especially for selecting WARC to host this year’s meeting.
La démocratie est une des formes de gouvernement, un courant de pensée qui semble fasciner aujourd’hui aussi bien les gouvernés que les gouvernants de la planète. Elle est même devenue pour certains pays une condition sine qua non pour accéder à leur aide au développement. Ce système de gouvernement défini comme étant le pouvoir du peuple, par le peuple et pour le peuple, consacre « la liberté » dans les options et rapports politiques. Dès lors, l’opportunité d’élire les gouvernants dans le contexte stressant apparaît comme un déni et un essor de la démocratie en Afrique. Déni car un électeur ne saurait opérer un choix judicieux dans un climat vexatoire, sous pressions idéologiques d’un régime ou d’un groupe d’individus. Il ne peut aussi choisir paisiblement sous les chocs de la guerre (traumatisme, fatigue due aux déplacements constants, famine, manque d’abri, etc.). L’ennui, c’est qu’il n’existe aucune recette pour savoir les véritables soucis d’un candidat et l’attitude à prendre par l’électeur face à ses tactiques en temps de paix tout comme en temps de guerre. Tout candidat aux élections est prompt à mettre tous les moyens en oeuvre pour bénéficier du soutien populaire et remporter les élections. En Afrique, en plus du taux élevé de la pauvreté et d’analphabétisme, les partis politiques et les associations de la société civile s’occupent moins de l’encadrement des citoyens. Etant donné que les gouvernants de ce continent sont généralement désignés par la notion d’alternance au pouvoir, à la faveur de la corruption, les pouvoirs sont accordés soit aux plus pauvres, à la masse, aux ségrégationnistes, soit aux plus riches, aux prédicateurs. Par conséquent, ces derniers, au lieu d’avoir, en vue, le bien commun, l’intérêt général, ne s’intéressent qu’aux intérêts particuliers, à leurs besoins économiques. Ainsi nombre de personnes supplent que les sociétés africaines divisées par des violences doivent simplifier le modèle électoral occidental en mettant sur pied « la démocratie de consensus ». C’est-à-dire une version africaine de la démocratie où les dirigeants sont désignés en tenant compte des infrastructures et des communautés défavorisées au lieu de se réjouir de l’expression de la masse. En revanche, sans être une panacée pour le défi de la gouvernance et du développement en Afrique et dans le monde, les doctrinaires de la démocratie occidentale cогitent, par contre, que les élections en temps de guerre sont emblématiques mais pas inutiles.

Émblématiques car électeurs et candidats ne peuvent être libres de toute activité, de tout mouvement. Non seulement la presse est muselée mais également il n’est pas aisé de lire, de suivre la télévision, d’écouter la radio et de participer aux manifestations publiques en vue de s’informer sur le projet de société affiché par le candidat. Les courageux héroïques se voient souvent privés du courant électrique ou des moyens de communication s’ils ne se retrouvent pas en prison pour être relâchés tardivement. Néanmoins les élections sont utiles car elles concourent à l’essor de la démocratie. Elles permettent de prévenir les conflits et les violences politiques. C’est une voie de sortie des logiques identitaires, une négation de la dictature et de la servilité. Ainsi, le consensus doit être perçu comme un des moyens éphémères pour sortir d’un conflit mais pas un mode de désignation des gouvernants à insinuer pour une société envoûtée par la démocratie. Le consensus est souvent laborieux à conquérir sinon impossible. Sa recherche conduit tantôt aux débats interminables, tantôt aux accords mouvants et son échec suscite des ruptures, des clivages, le muselé mais également il n’est pas aisé de lire, de suivre la télévision, d’écouter la radio et de participer aux manifestations publiques en vue de s’informer sur le projet de société affiché par le candidat. Les courageux héroïques se voient souvent privés du courant électrique ou des moyens de communication s’ils ne se retrouvent pas en prison pour être relâchés tardivement. Néanmoins les élections sont utiles car elles concourent à l’essor de la démocratie. Elles permettent de prévenir les conflits et les violences politiques. C’est une voie de sortie des logiques identitaires, une négation de la dictature et de la servilité. Ainsi, le consensus doit être perçu comme un des moyens éphémères pour sortir d’un conflit mais pas un mode de désignation des gouvernants à insinuer pour une société envoûtée par la démocratie. Le consensus est souvent laborieux à conquérir sinon impossible. Sa recherche conduit tantôt aux débats interminables, tantôt aux accords mouvants et son échec suscite des ruptures, des clivages, les inquiétudes se réflètent normalement par des « arrangements ». De ces arrangements, similitudes et concessions mutuelles sont faites en mettant l’accent sur le dialogue facilité souvent par un médiateur désengagé.

Lorsque ces arrangements ne suffisent pas, le pouvoir constitutionnel d’arbitrage entre en jeu. Dès lors, le choix du citoyen doit être dénué de toute complaisance parce que son bien être social en dépend. Evidemment l’État encaisse le nationalisme en dépensant beaucoup pour l’organisation des élections libres et transparentes. La démocratie occidentale, principalement celle des États-Unis d’Amérique est à ce jour un modèle d’intégration dont les africains devraient joindre pour dénouer les crises de cohabitation et de légitimation des pouvoirs politiques en tout temps.

Boursier de Scholar Rescue Fund basé au WARC
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**WARA Residencies 2009**

**Dr. Usman Ladan**, from Ahmadu Bello University, Nigeria, will be hosted by the Center for International Studies, Ohio University. Dr. Ladan will be working on “Decolonization and Political Violence in Nigeria: The Case of the Bornu Youth Movement.”

**Dr. Kako Kossivi Nubukpo**, from the Faculty of Economics and Management, University of Togo, will be hosted by the Center for African Studies, University of Florida. Dr. Nubukpo will be working on political economy of price setting of cotton in West Africa.
Les pratiques magico-mythiques dans la célébrité des groupes armés mayimayi au Kivu en RDC

by Guilain Mathe Maghaniryo

L’éclosion des milices mayimayi1 à l’Est de la RDC a généré une stratégie de guerre de type nouveau. Celle où la possession de l’armement sophistiqué a cessé d’être la garantie pour dissuader l’adversaire et a été défie par le recours à la magie des ancêtres. Dans la dynamique des conflits intercommunautaires, les différents groupes mayimayi, nés ici et là sous prétexte de protéger leurs communautés respectives contre la menace des autres, ont en commun les pratiques magico-mythiques. Celles-ci sont censées les protéger des balles et des roquettes, leur permettre de faire s’écraser les avions, ou de transformer une bouteille et une corde en un moyen de communication, ou encore des pierres en grenade, etc.

Comment ces croyances et pratiques magico-religieuses ont-elles affecté l’imaginaire des enfants qui s’y adhèrent et contribué à la survie des groupes armés opérant aux Kivu? Voilà le questionnement dont la réponse est sollicitée par les lignes qui suivent. Cet exposé sommaire résulte d’une expérience vécue de la guerre dont j’ai été témoin2 depuis l’âge de douze ans dans mon Kivu natal et se propose de lever un coin du voile sur un mythe.

De l’initiation mayimayi à l’aliénation des enfants: la magie des ancêtres entre le réel et l’irréel

Au plus fort de la guerre, on estimait à 30,000 le nombre d’enfants vivant avec les forces armées ou des milices et se battant avec elles. Cette situation scandaleuse s’explique par plusieurs facteurs: le dénuement4, l’abandon familial, l’influence, l’esprit de vengeance ou du fait qu’ils aient été victimes des hasards de la guerre, etc.

Beaucoup d’enfants n’ont presque pas de choix que de s’engager dans des milices qui leur offrent un minimum de protection et de vivres. Au sein des milices dites mayimayi du Kivu, rituels mythiques et pratiques magiques s’imbriquent au point d’occasionner l’aliénation.

Déjà à l’initiation, le moral des enfants est élevé au zénith révolutionnaire et criminel. Pendant deux jours de « purification » (jeûne obligatoire et bains en foule), il est inculqué aux futurs mayimayi une haute moralisation contre la peur.


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The Scholar Rescue Fund (SRF) was launched by the Institute of International Education (IIE) in 2002 to provide support and safe haven to scholars around the world who are threatened as a result of their academic work. Since then, SRF has rescued over 100 scholars from 35 different countries, enabling them to continue their teaching and research and, essentially, saving their academic work. SRF provides fellowships for established scholars whose lives and work are threatened in their home countries. These fellowships permit professors, researchers and other senior academics to find temporary refuge at universities and colleges anywhere in the world, enabling them to pursue their academic work and to continue to share their knowledge with students, colleagues, and the community at large.

WARC is proud to be part of the Scholar Rescue Fund (www.scholarrescuefund.org) and to offer a safe haven to the two scholars from DRC whose work appears in these pages. Professors Mathe Guilian and Valentin Migabo have made significant contributions to the WARC community and to the larger community of scholars in Dakar. In May, they will be part of the Saint Louis Student Symposium on Peace being organized as the kick-off event of the West African Peace Initiative.
Les pratiques magico-mythiques (continued from page 14)

Parmi les interdits, on peut évoquer: ne jamais manger les épiparnis (sauf le chou) et consommer régulièrement la viande (sans croquer les os); ce qui attire beaucoup d’enfants qui n’ont pas beaucoup la chance de consommer la viande dans leurs familles modestes. Les mayimayi se maquillent par le sinidion dactylon et par le comelina, feuilles mystiques selon leur croyance qui permettent au combattant de disparaître physiquement sur le champ de bataille. Parmi les crimes redoutés, les relations sexuelles sont punies de mort par égorgement public. Un combattant mayimayi s’abreuve de l’eau chargée de puissances magiques (en réalité mélangée avec de la drogue) qui le rendrait invincible, invisible à l’ennemi et invulnérable à ses balles ; et le permettrait de transformer les pierres en grenades. Celui qui réussit à rapporter un organe (la tête, la langue, le cœur) de l’ennemi est considéré comme un « homme », un intrépide mature et capable de défendre la tête, la langue, le cœur) de l’ennemi est considéré comme un être humain. Ce dernier, dévaste la société, les enfants ex-combattants n’hésitent pas à renouer avec la cabale des armes lorsque leur vie est éprouvée par la pauvreté caractéristique du milieu. Bien plus, malgré la Résolution 1698 du Conseil de Sécurité adoptée le 30 juillet 2006 qui condamne à nouveau le recrutement et l’utilisation des enfants dans les conflits armés en RDC, les bélgériants n’ont jamais cessé de remobiliser les enfants, de gré ou de force, pour renforcer la capacité militaire de leurs mouvements.

Au regard de cette situation, la dimension morale dans le processus de resocialisation des enfants ex-combattants s’impose. Cet impératif éthique concerne aussi bien les cellules sociales de base où l’enfant démobilisé doit être culturellement réintegéré (famille, école, etc.) que les institutions qui concourent à l’exécution de ce programme à l’échelle nationale. En effet, « non seulement les enfants sont frappés de plein fouet par la guerre, la maladie et la mort, mais ils sont des témoins d’atroces et de crimes gravissimes (...) qui peuvent leur infliger des traumatismes physiques et psychologiques durables. On a volé leur enfance à beaucoup de jeunes qui grandissent en RDC, en particulier à l’Est du pays (...) »8. Malheureusement jusqu’à ce jour, lorsqu’ils doivent choisir entre le dénouement chez eux et un service militaire tant soit peu rémunéré auprès des groupes armés, les jeunes démobilisés ont tendance à se rengager. En 2006, les 18,000 enfants jusque là réinsérés grâce aux opérations de démobilisation mises en œuvre par les accords de paix de 2003 ont connu beaucoup de régresse avec les récentes escalades des violences sur le terrain.

Tout compte fait, la resocialisation des enfants combattants en appelle à un sens éthique suffisamment caractérisé. Déshumanisés par les traumatismes de la violence au quotidien et l’inculcation d’une idéologie criminellement à visée instrumentaliste, leur accompagnement psychosocial plus affectif et plus approprié s’avère indispensable. Par-dessus tout, le succès définitif de la lutte contre la milicianisation des jeunes transite impérativement par la lutte contre la pauvreté dans les milieux de leur réintégration sociale et la fin de l’impunité à l’égard des auteurs de cette atteinte grave au droit international humanitaire.

Guilain Mathe Maghaniryo (matheguilain@yahoo.fr) est Assistant à la Faculté de sciences sociales, politiques et administratives de l’Université Officielle de Bukavu (RD Congo).

1. Mayi (ou maji) est un concept swahili qui se traduit en français « l’eau ». Les mayimayi (ou majimaji, ou encore mai mai) sont des milices opérant au Kivu (et en Afrique des Grands Lacs), généralement à caractère tribal, qui fondent leur force sur la croyance à la puissance magique de l’eau « purificatrice » qui transforme les balles de l’ennemi en eau.
3. Les pratiques ici détaillées sont dans leur fond quasi identiques à tous les groupes mayimayi opérant au Kivu, à quelques différences près liées notamment aux logiques historiques et culturelles de l’ethnie du leader.
Le Centre de Recherche sur les Politiques Sociales (CREPOS)∗

by Momar-Coumba Diop, Executive Director

L’historique du CREPOS

Pour que les travaux de ce réseau informel de recherche soient mieux valorisés, ses membres ont jugé nécessaire d’étendre leurs activités à des chercheurs plus jeunes et de les recentrer sur les questions liées au développement économique et social. Ils ont alors mis sur pied le Centre de recherche sur les politiques sociales (CREPOS).

L’objectif stratégique
L’ambition du CREPOS est de participer, de manière vigoureuse, à la production des savoirs sur le Sénégal ou la région ouest africaine, et à l’encadrement plus efficace de doctorants sélectionnés. Le Centre cherche aussi, et surtout, à assurer la promotion de jeunes chercheurs dans un contexte marqué par la crise des universités, la montée des ambitions de recherche des ONG, l’inadaptation des structures d’appui à la recherche scientifique ainsi que les difficultés de parution des revues universitaires et de publication des thèses.

Les objectifs scientifiques
Le CREPOS cherche à structurer les travaux en sciences sociales sur le Sénégal et la région ouest africaine, tout en favorisant l’échange scientifique et le dialogue avec les décideurs publics. Le Centre est en prise avec les enjeux des sociétés ouest africaines, particulièrement les recompositions sociales, culturelles et économiques, les conflits internes aux États, les migrations internationales, le difficile ajustement des économies à la compétition internationale.

Le CREPOS cherche à produire des connaissances sur les dynamiques socio-économiques, surtout celles notées depuis le début des années 1980 marquées par la mise en œuvre des programmes d’ajustement structurel. Il s’agit de confectionner des données nouvelles de terrain et d’élaborer des outils théoriques ou des perspectives analytiques permettant de penser les mutations sociales qui caractérisent le nouveau « temps du monde ».

L’administration
Le CREPOS est administré par un Comité de direction composé de : Cheikh Oumar Ba, Charles Becker, Ndiouga Adrien Benga, Ibou

In Voice of the Leopard: African Secret Societies and Cuba, Ivor L. Miller shows how African migrants and their political fraternities played a formative role in the history of Cuba. During the 18th and 19th centuries, no large kingdoms controlled Nigeria and Cameroon’s multilingual Cross River basin. Instead, each settlement had its own lodge of the initiation society called Ékpé, or “leopard,” which was the highest indigenous authority. Ékpé lodges ruled local communities while also managing regional and long-distance trade. Cross River Africans, enslaved and forcibly brought to colonial Cuba, reorganized their Ékpé clubs covertly in Havana and Matanzas into a mutual-aid society called Abakuá, which became foundational to Cuba’s urban life and music.

Miller’s extensive fieldwork in Cuba and West Africa documents ritual languages and practices that survived the Middle Passage and evolved into a unifying charter for transplanted slaves and their successors. To gain deeper understanding of the material, Miller underwent Ékpé initiation rites in Nigeria after ten years’ collaboration with Abakuá initiates in Cuba and the United States.

Ivor L. Miller, a cultural historian, is currently a Research Fellow at the African Studies Center, Boston University. He was a WARA post-doctoral fellow in 2004. His research was entitled “Trans-Atlantic Narratives of an African-derived brotherhood in Cuba”
Le Centre de Recherche sur les Politiques Sociales (continued from page 16)

DIALLO, Momar-Coumba DIOP, Ousseynou FAYE, Alfred Inis NDIAYE, Serigne Mansour TALL, Ibrahima THIOUB.

Les réalisations

En partenariat avec les éditions Karthala, le CREPOS publie des travaux de jeunes chercheurs. Quatre thèses et deux ouvrages collectifs ont été publiés au cours des derniers mois ; plusieurs autres ouvrages sont en préparation ou en cours de publication. Cette dynamique, appuyée par des partenaires et des collaborateurs internationaux, tente de promouvoir en Afrique, avec des moyens portant très limités, une réflexion et des pratiques scientifiques novatrices.

Ouvrages publiés en coédition Karthala - CREPOS

Ouvrages de chercheurs du CREPOS publiés ou diffusés par Karthala

(Endnotes)
* BP 6333, Dakar Etoile (Sénégal). crepos@refer.sn

"Le Sénégal des migrations", nouvel ouvrage publié sous la direction de Momar-Coumba Diop
Privatization of the Prison System: A Panacea for Nigeria?

by Oluyemisi Bamgbose

A recurring problem in the prison system worldwide is that of overcrowding and congestion. The present state of prisons has degenerated to such a level that several methods have been adopted in attempt to solve the problem. Privatization of prisons is one of the methods used by different nations; the method remains as controversial today as it was when it emerged.

This paper considers the genesis of privatization in tackling the problems in prisons, the global debates and controversies, and the lessons for the Nigerian government. Private imprisonment is not a new creation; it was commonplace in England until the nineteenth century and existed in the USA during the same period. The privatization move can be traced to as early as 1852 in California, USA; correctional centers in Britain and Australia had contracts with private companies; Canada announced its interest in privatizing prisons in 2001; and South Africa first considered private prisons in 1994, the first contract having been signed in 1999. The move towards privatization of prisons has similarities across jurisdictions which result from many factors including the demand for prison beds, public outcry, and voters’ refusal to approve increases in public funds for prison and jail constructions. Some of the arguments for and against privatization of prisons which will for a very long time be a subject of debate are highlighted below.

The Arguments For

Tax payers’ money should be used for other purposes and not wasted in the construction of more prisons. Governments of many nations are not able to run their prisons as they should. Yet it is possible for the government to provide a function and at the same time delegate the administration of the function. It is clear that the state run penal system is a disastrous mess and governments should be receptive to ideas of improvement and progress. Private prisons present a challenge to the institutional inertia of public prisons and are the most promising way to control tax payers’ cost. In short, private prisons save money; prisons can be built and maintained less expensively in the private sector.

The Arguments Against

The National Organization of Public Correctional Employees and the Corrections and Criminal Justice Reform Task Force in the USA and the Prisons Officers Association (POA) in England both say that privatization is the number one threat to their profession.

Privatization of prison facilities has been described as an improper delegation of coercive power and authority to private hands (Logan, 1990) that weakens the legitimacy of governmental authority (Dilulio, 1990). The penal system is a core function of government which should not be delegated. Private prisons are unconstitutional and improper. Privatization of prisons puts profit ahead of public interest, which may result in the prison system losing its legitimacy and integrity. Profit making may encourage cost cutting practice in the areas of medical care, quality of food, clothing, staffing and worse still, security; this may jeopardize both the quality of service and public safety resulting in poor pay and understaffing. Private prison companies may have to resort to exerting political influence to protect the profit margin by contributing a lot to state political campaigning. Certain persons in the public sector either directly or indirectly benefit or “profit” from private prisons. High prices of stocks of private prison companies in the stock exchange make Wall Street enthusiastic about privatization. Nathan succinctly described the privatization program as “a fuse lit on a financial time bomb” (2001), and Logan (1990) says that contracting of prisons to private corporations brings new opportunities for corruption.

Privatization of Prisons in Nigeria: A Panacea for Nigeria?

Presently, the facilities and structures available in Nigeria are insufficient to accommodate the inmate population, which has led to other problems such as, overcrowding, poor feeding conditions, and inadequate facilities. In the last decade, there has been a move towards privatization of government-owned corporations and parastatals in Nigeria. Private prisons, which encourage a private finance scheme, may appear fiscally attractive in reforming the prison system because the immediate capital loss is eliminated on the part of the government; however the issue is whether it is the best option. The situation in Nigeria has shifted emphasis towards a high profit margin and this will no doubt be reflected in the privatization of the prisons. The effect may be a shift of the focus of the goals of imprisonment away from public safety, staff and inmate safety, environmental well-being, and integration of inmate into the society, and towards a profit goal.

This does not augur well for the reformation of the prison system. Though the prison system is in a disastrous mess, and the arguments relating to the legality of private prisons can be overcome through the legislative process and the government can closely monitor its operation—as is being done in Australia—privatization should not be hailed as the cure all for the unacceptable ailing state of the prisons. It should be noted that imprisonment is only one of the custodial measures in the treatment of an offender.

It is recommended as done in other countries, that in reforming the Nigerian prison system, more humane non-custodial community based programs, which are cost effective and more constructive, should be experimented with and adopted. It is also recommended that the Nigerian government carefully consider all options before any step is taken towards the privatization of prisons. The practicality, political climate, government policy, public opinion, judicial philosophy, and economic structure are some of the factors that should be considered in taking a decision on whether or not to privatize the prison system in Nigeria.

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Recent archaeological investigations led by myself and a team of specialists have uncovered multiple impressive pre-Islamic settlements in the immediate vicinity of Timbuktu. Excavations were conducted in November 2008 and based on the 1984 archaeological survey of Roderick and Susan McIntosh, who were the first to propose that Timbuktu’s antiquity goes back further than its 12th Century AD Tuareg origins. Evidence from the excavations suggest that permanent large scale urban settlements at Timbuktu may have developed as early as AD 200, with initial occupation dating back to the Late Stone Age. Preliminary results from comparative ceramic studies suggest that during this early period of urbanization the region of Timbuktu was strongly connected with proto-Berber tribes from the central Sahara. There are also pieces of evidence that shows that Timbuktu became part of the trans-Saharan trade by about AD 600, as evidenced by North African style glass beads and copper found in burials at Timbuktu.

Trace element analysis on carnelian beads from Timbuktu is presently underway. The population then expanded to massive spatial dimensions by about cal. AD 550 - 640, and Djenné Djeno style decorations on Saharan ceramic forms indicate some type of Inland Niger Delta influence on the ancient Timbuktu settlements. The immediate area around Timbuktu was densely inhabited, creating an urban landscape with *tells* averaging 38 hectares in size and over 6 meters in height. Most *tells* have been recently exposed by landscape deflation and erosion resulting from poor land management practices. According to our geomorphological studies, up until the 1980’s many of the sites now visible were covered by dunes and stabilized by fairly dense vegetation. When the layer of vegetation was destroyed by overgrazing and firewood harvesting, a result of recent increases in the modern population at Timbuktu, the dunes destabilized and began to shift exposing the sites. Just in the vicinity of Timbuktu 8 such *tells* have been identified, and more are expected to surface as the stability of the landscape worsens.

Retracting by about 700 AD, and collapsing by around AD 900, the population of Timbuktu was most likely reduced to living in small village sites along the river, which is how the situation probably existed until the Tuareg came and established their own trans-Saharan trading point. The ceramics from the final phase of prehistoric occupation at Timbuktu have strong stylistic similarities with the Gao red burnished ribbed ware. The initial reasoning for the ancient abandonment of the large archaeological settlement sites was probably a combination of unsustainable natural resource exploitation and a long period of drought.

Preliminary publications are now being prepared and a second, more intensive field season is planned for Winter 2009. Furthermore, the primary researchers on the archaeological project have started an NGO called *The Timbuktu Expedition Project* which aims to create long-term environmental and social sustainability in greater Timbuktu through the research of archaeology, environmental studies and cultural patrimony. We are currently working on tackling the looting problem and landscape degradation. Visit the website at: www.timbuktuexpeditionproject.org.

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**Solidarité Communautaire (continued from page 10)**

... s’approche ou s’écarte du groupe, comment les valeurs dominantes, les accumulations et prérogatives progressent ou régressent sous certaines conditions sociales—tutu cela constituant peut-être le véritable devenir d’une époque » (1981), il annonce ce qu’est l’interactionnisme symbolique, dont je me servirai comme outil analytique.

La solidarité, dans les pays subsahariens en particulier, est certes un thème très étudié. Les femmes évoluant dans les mouvements associatifs ont également mobilisé beaucoup de chercheurs. Toutefois, face à ce que j’appellerai le déplacement de la solidarité du réseau familial au réseau communautaire (notamment associatif) suite à la crise du lien dans la famille, il me semble nécessaire de comprendre les motivations de ces actrices, en étudiant la relation symbolique qu’elles entretiennent avec la forme sociale qu’est la solidarité. Cela nous permettra d’avoir un nouveau regard sur ces mutations socio-culturelles qui renouvellent la société sénégalaise, en particulier.

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Spring 2009
Nollywood. Third largest film industry in the world. Most people with close ties to Africa have heard of it. Kannywood? A lot fewer. According to Dr. Ahmad Sarari, Vice President of the Motion Pictures Practitioner’s Association of Nigeria (MOPPAN), the Kano-based Hausa film industry employs thousands of youth and was until 2007 worth 35%, of the revenue brought in by film industry in Nigeria.1 Like their southern counterparts, Northern Nigerian Hausa-language films are made with inexpensive digital technology and sold for home consumption on video cds; however, they are stylistically different, most including Bollywood-style song and dance sequences. The Hausa film industry has suffered heavy losses since August 2007 when a phone video of a Hausa actress, nicknamed “Hiyana,” having sex with a lover was leaked to the public. Although the eight-minute-clip, called the “first Hausa blue film,” became a hot commodity at Kano blue tooth “download centres,” political and religious authorities were outraged.2

Sarari explained that following the scandal, “we were exposed to very serious danger. They started harassing and storming houses of some actresses, started attacking some actors in their cars. ….” To ensure “the security of our members,” MOPPAN called for a three month suspension of location activities in Kano. The state government increased the ban to another six months.3 By December 2007, it was estimated that there had already been a 9 billion naira loss to the industry.4

Following the “Hiyana” incident, a new director general of the Kano State Censorship Board, Abubakar Rabo Abdulkarim, was appointed. The Kano State Censorship Board, which replaced pre-existing “cinematography laws” had been instituted in 2001 after the implementation of Islamic Shari’a law, as a compromise measure between the filmmakers and the government.” The board placed some restrictions on dress and interaction between male and female actors but enabled filmmaking to continue.5 Rabo however, began implementing stricter interpretations of the law, arresting dozens of filmmakers and hundreds of others related to the entertainment-industry, including magazine venders and employees of download centres, football viewing centres, and video gaming centres. Detainees are charged at a mobile court attached to the censorship board and given fines ranging from N1000 to N5000,000. Among the highest profile arrests have been comedian Rabilu Musa (d’an Ibro) and his colleague director Lawal Kaura who were, without having a lawyer present, given two months in prison without option of fine for releasing an uncensored music video compilation and supposedly operating a production company without registration. Former gubernatorial candidate Hamisu Lamido Iyan Tama was given a N300,000 fine and three months in prison for allegedly failing to register his company with the censorship board and another year, with option of fine, for supposedly distributing his uncensored film Tsintisiy, which had won the award for “best social issue film” at the 2008 Zuma film festival. Iyan-Tama, who has now been released on bail, had receipts for registration and had stated publically on radio and in newspapers that his film was not for sale in Kano. The board claims that Iyan-Tama had not completed the registration paperwork process and had not communicated officially with the board about intentions not to sell the film in Kano State.6 In the meantime, Hausa musicians have released dozens of songs calling for “God’s judgment” on the “powerful.” Such songs are banned from the radio but spread virally via blue tooth, indicating that as Foluke Ogunleye has noted of Nollywood, new technologies are giving “voice to the voiceless, hope and visibility to the marginalized … [having] all the potentials of dynamite.”7

WARA member Carmen McCain is a PhD candidate in the Department of African Languages and Literature at the University of Wisconsin, Madison. She started her research on Hausa film with the support of a WARA pre-dissertation fellowship and is currently carrying out research in Kano with the support of the Ebrahim Hussein Fellowship for the Study of African Literature. She currently coordinates the Hausa Home Video Resource Centre at Bayero University. For more information about the Hausa film industry, see Carmen’s blog at http://carmenmccain.wordpress.com.

Trans-nationalizing the African Public Sphere: What Role for Trans-Border Languages?
by Maimouna Barro

The 12th General Assembly of the Council for the Development of Social Science Research in Africa (CODESRIA) held December 7-11, 2008, in Yaoundé, Cameroon, explored the theme: “Governing the African Sphere.” I had the opportunity to attend this meeting and to present a paper titled “Trans-nationalizing the African Public Sphere: What Role for Trans-Border Languages?”

The paper focuses on the Fulfulde language—a trans-border language spoken across several national boundaries in West, Central, and parts of East Africa—and assesses ways in which trans-border languages may contribute to the emergence of a transnational public sphere in Africa. The paper argues that at a time when the notion of “trans-national public spheres” is gaining more currency, the role played by languages and trans-border languages in particular cannot be ignored in attempts to rethink the African public sphere. In the African context, language has been a major factor in determining cultural and ethnic identity among various groups, whether they live within the same nation-state or are territorially dispersed.

The paper demonstrates the existence of a transnational Fulfulde cultural heritage, very apparent in the concept of *Pulaaku*. It then traces the birth of the Pulaar literacy movement in Senegal and Mauritania, and examines the socio-historical and political contexts that contributed to its development. It examines the ways in which the movement around Pulaar language, a movement whose beginnings started outside the borders of Senegal and Mauritania, has been used to influence social structures and political institutions at home in both countries, especially in Mauritania where literacy in Pulaar was the medium through which Pulaar populations voiced their dissatisfaction with the government’s policies of “arabization.”

The study examines the emergence of a global Fulfulde civil society, which extends beyond the borders of the African continent and is increasingly becoming a forum for dealing with real issues affecting Fulfulde communities. Although we are currently witnessing a renewed impetus in the process of African regional integration, where economic communities have been formed across the continent and the political and security dimensions of integration are being put on the agenda of many regional and sub-regional institutions, there is also an urgent need for a more grassroots-centered regional integration in Africa. Indeed one of the major weaknesses of regional integration schemes in Africa has been the lack of grassroots representation and engagement in the process of integration.

To this extent, the paper argues that a key element in the process of African integration is the existence of a civil society operating across national African boundaries and beyond. The notion of a trans-national African sphere with an active transnational civil society may in fact seem like an illusion and is yet to emerge. However, as the transnational Fulbe movement shows, the potential role—whether formal or informal—that people and their organizations play, constitutes an important element in the African integration project. Similarly, the role of trans-border languages in rethinking a transnational public sphere and in achieving the ideals of African integration “from below” is certainly undeniable.

The full paper is available at the CODESRIA website at http://www.codesria.org/Links/conferences/general_assembly12/papers/maimouna_barro.pdf

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Information about the Peace Initiative in West Africa can be found online at http://www.initiativedepaix.org/
**Announcements, Opportunities and Upcoming Events**

**Slavery, Migration, and Contemporary Bondage in Africa**

Wilberforce Institute, Hull, UK, 23-25th of September 2009. The Wilberforce Institute for the study of Slavery and Emancipation, University of Hull, and the Forced Migration Studies Programme, University of the Witwatersrand, invite submissions for an interdisciplinary conference on “Slavery, Migration, and Contemporary Bondage in Africa”. This conference will focus on linkages between the history of slavery and migration in Africa and contemporary forms of bondage, such as child labour, chattel slavery, child soldiers, descent based discrimination, and human trafficking and the exploitation of migrants. Eight travel bursaries are available for early career scholars based in and/or from Africa. Requests for additional information should be directed to either Joel Quirk at j.quirk@hull.ac.uk or Darshan Vigneswaran at darshan.vigneswaran@wits.ac.za. Information on the institutions involved be found at [www.hull.ac.uk/wise](http://www.hull.ac.uk/wise) and [http://www.migration.org.za/](http://www.migration.org.za/). The organizers of the conference plan on publishing a selection of conference papers as a special issue of the journal Slavery and Abolition.

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**Africa, Europe, and the Americas, 1500–1700: A Two-Week Workshop**

Accra, Ghana, 12–26 July 2009. The purpose of the workshop is to expand and deepen the connections among scholars from sub-Saharan Africa, Europe, and the Americas begun at the Omohundro Institute conference, "'The bloody Writing is for ever torn': Domestic and International Consequences of the First Governmental Efforts to Abolish the Atlantic Slave Trade," that took place in August 2007, at Accra and Elmina. For additional information, please visit: [http://oieahc.wm.edu/conferences/african_seminar/](http://oieahc.wm.edu/conferences/african_seminar/).

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**American Political Science Association (APSA) Africa Workshops**

The 2009 APSA Workshop on Elections and Democracy will be convened in Accra, Ghana from June 21-July 10, 2009. With the support of the Andrew W. Mellon Foundation, the APSA is undertaking a three-year effort to organize political science workshops in various locations in Africa. The first workshop was convened in Dakar, Senegal, from July 6-27, 2008. These annual residential workshops will enhance the capacities of political scientists and their resources in East and West Africa while also providing a forum for supporting their ongoing research. Each three week workshop will bring together up to 30 scholars and cover substantive issues, methodologies, and reviews of research. For more information regarding the APSA Africa Workshops, please contact APSA via email at africaworkshops@apsanet.org or call (202)483-2512.

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**Workshop on Elections and Democracy**

Sponsored by the American Political Science Association and the Institute for African Studies, University of Ghana

Institute for African Studies in Accra, Ghana, June 21-July 10, 2009. The theme of the workshop is electoral systems and political behavior. The aim of the workshop is twofold. First, Fellows will engage a wide range of scholarship on electoral systems and political behavior in comparative perspective. Fellows will critically investigate the variety of theoretical and methodological approaches to the study of electoral systems and political behavior. Second, the workshop will be firmly grounded in applied research. We anticipate that by learning firsthand from one another about different types of electoral systems and political behavior, Fellows will want to probe various political practices in their own countries, as well as those elsewhere. The workshop will also devote systematic attention to issues of research design and strategies of data-gathering. For questions contact us at africaworkshops@apsanet.org or call Helena Saele at (202)483-2512.

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**Islam and Civil Society Seminar**

The Witherspoon Institute, Princeton, NJ, August 3-7. The Islam and Civil Society Seminar is a week-long program for young adults in Islam-related fields of study and work. In a small seminar setting alongside scholars and religious leaders (Muslim and non-Muslim), participants will explore the relationship of Islam to civil society by engaging together in study, reflection, discussion, and pragmatic solution-seeking. The seminar will consider history and the modern world, with a focus on modern challenges and opportunities for Islam and civil society. Topics will include religious liberty (its nature, Muslim perspectives, and constitutional protections), theological issues (e.g. jihad, fatwa authority), violent extremism, conflict alleviation, Muslims in pluralistic societies, Islamophobia, and emerging trends. Participants will be encouraged to publish post-seminar papers; the Witherspoon Institute will assist in identifying potential publication outlets. For more information, please contact islamproject@winst.org or visit [http://www.winst.org/seminars/islam.php](http://www.winst.org/seminars/islam.php).

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**Summer Cooperative African Language Institute (SCALI)**

From June 15 to August 7, 2009, Michigan State University will host the national Summer Cooperative African Language Institute (SCALI). The intensive, eight-week institute provides the equivalent of one year of African language instruction with cultural exposure. Ten-to-14 languages are taught each summer. SCALI is offered collaboratively by the nation’s Title VI National Resource Centers for African Language and Area Studies with funding from the U.S. Department of Education. For more information, contact: Dr. Yacob Fisseha, Assistant Director, African Studies Center, 100 International Center, (517) 353-1700, e-mail: scali@msu.edu.

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