

Indiana University at Bloomington

**AFRICAN STUDIES
OUTREACH**
A NEWSLETTER FOR TEACHERS
FALL /SPRING 2003-04



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New Outreach Director

Dr. Osita G. Afoaku joined the African Studies Program in Fall 2003 as Director of Outreach, replacing Outreach Coordinator Atieno Adala. He holds a faculty appointment in the IU School of Public and Environmental Affairs. Previously, Afoaku served as Professor and Chair of Africana Studies at the University of Northern Colorado. He is a political scientist with research interests in democratization and state

reconstruction in Africa and US-African relations. Dr. Afoaku is assisted by **Folasade Medeyinlo**, an MBA student in the Kelly School of Business, IU Bloomington. **Selamawit Hailemariam** assisted with the preparation of this newsletter.

- To contact Dr. Afoaku with questions or requests, please e-mail afriout@indiana.edu or phone (812) 855-6786



Outreach Resources

The African Studies Outreach Program offers a wide range of services to schools, colleges, universities, community groups, non-profit institutions, businesses and other organizations. These include the following:

Workshops: The African Studies Program organizes day-long workshops for teachers to enhance their knowledge of Africa. It also offers a week-long summer institute on a range of topics to assist teachers in developing new curriculum materials. Finally, The African Studies Program also participates in the International Studies Institute, organized by the IU Center for the Study of Global Change. The Institute offers a rich programs of lectures, discussions, films, and cultural events on topics of contemporary interest. For announcements of the Summer institutes, please see page 13 & 14

Lending Library: The Outreach Program has a collection of publications appropriate for various school grades as well as for teachers. The publications include books, catalogs, lesson plans, maps, slides, CDs, and compact cassettes, video documentaries, and feature films. In addition, we have artifacts ranging from African musical instruments, to fabrics, games, and various implements. Individuals and institutions

can borrow any of these materials free of charge. We require that they be returned within three weeks.

Publications: The Outreach Program produces: (i) *The Outreach Newsletter*, (ii) *K-12 Teaching Resource Catalog*, (iii) *Video catalog*. These publications are distributed to teachers and schools in Indiana and other parts of the nation where teachers have shown interest in our programs. They will also be available on our website.


Global Speakers: Faculty and students are available for presentations on Africa in the community groups and schools in Indiana through Global Speakers Service. Some of the presentations are done on interactive video.

International Studies for Indiana Schools (ISIS): ISIS brings Indiana University's international studies specialists out of academe's "ivory tower" into elementary, middle, and high school classrooms, via real-time interactive video. Rural and urban schools with videoconferencing capacity may request programs on topics of interest.



PERSPECTIVES ON AFRICA

The following essays derive from presentations the authors made at the 2003 International Studies Summer Institute, a collaborative project of Indiana University area studies programs coordinated by the Center for Global Change.



Water Resource Sharing: Small-scale Farmers and Pastoralists in Somalia

By
John Unruh

The turmoil in Somalia in the early 1990s has had a debilitating impact on both pastoralists and agricultural activities. Over half of the estimated 8.4 million Somalis are nomadic or semi-nomadic herders subject to the vagaries of an arid climate and few perennial water courses. In recent decades changes in access to dry season and drought grazing and watering locations (the most valuable asset for pastoralists), has resulted in overgrazing and land degradation. This situation has created conditions of ecological stress in many rangeland areas, and considerably reduced livelihood options for pastoralists. A deteriorating and shrinking land and water resource base increased competition and confrontation (including armed combat) over access to adequate land and water resources needed to maintain herds. Coalitions between clans and sub clans (a common feature in pastoral societies) were created and abandoned in a continuing attempt to facilitate access to dwindling resources. This meant increased

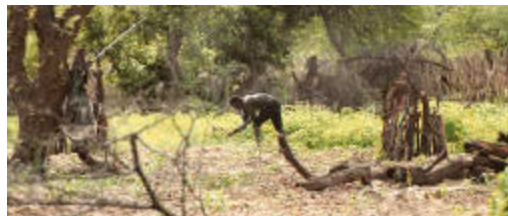
vulnerability for pastoralists and the range resources they occupied, as the country experienced war and famine in the late 1980s and early 1990s.

The recognition that drought and famine are not the same, and that drought does not by itself necessarily cause famine, comes as developing societies continue to be plagued by famine in spite of the advances in the technology of food production, nutrition, and communication. Although drought often provides the environmental preconditions for famine, a review of the historical record of drought-prone regions reveals that famine does not necessarily follow drought. The links between drought and famine are mediated by the arrangements of society. And these arrangements can either minimize or accentuate the consequences of drought. Resource use and access arrangements at the local and regional levels in established farming and pastoral production systems are geared to protect system viability from

occasional drought. Interventions which disrupt or alter traditional drought coping arrangements are often far more significant in their contribution to famine than is drought alone. For pastoralists, one of the most important drought survival mechanisms is migration. At the same time famines and famine relief can wreck or thwart development programs by altering the demographic composition of whole areas. As large numbers of destitute and displaced pastoralists migrate to and settle in river basins and refugee camps (usually located near permanent water sources), conflicts and competition with farmers in these areas can increase dramatically as pastoralists consume

grain in place of livestock products, and are encouraged to engage in crop cultivation. The impact on local tenure regimes and greater competition for fixed resources in these areas can add significant stress to agricultural schemes already burdened with the task of producing food for local, urban, and overseas consumers, in addition to providing a livelihood for small farmers.

- John Unruh is the Associate Director of the IU Center for the Study of Institutions, Population, and Environmental Change and an Assistant Professor of Geography.



Land Conflicts and Agricultural Development in Rural Nigeria
By
Oyebade Kunle Oyerinde, SPEA

In 1978 the federal government of Nigeria undertook a land reform, which has triggered a series of violent conflicts over agricultural land in many rural areas. The conflicts have been characterized by the use of dangerous weapons, including sub-machine guns, cutlasses, and locally made guns and bombs. Agricultural development the land reform is expected to promote has

been disrupted, with several agricultural farms (including cocoa, palm oil and kola nut plantations) destroyed in Nigerian communities such as Ile-Ife. The violence has also disrupted cooperative efforts for agricultural practice and thereby aggravated the level of poverty for many Nigerian farmers. In Ile-Ife (Southwestern Nigeria), Sango-Kattaf and Wukari (Northern Nigeria), Warri and Sapele (Southeastern Nigeria), for example, conflicting claims among land users over ownership of agricultural land following the federal land law have led to a series of violent

conflicts. Since 1978, over 50,000 people have been killed in these violent conflicts, while about 20,000 people have been critically injured and maimed. The conflicts have also resulted in wanton destruction of crops and household property as well as disruption of economic activities in the warring communities. Ultimately, the climate of fear and insecurity brought on by the violence has disrupted cooperative relationships within and across the warring communities and aggravated the level of poverty for the farmers and other members of these communities. Interestingly, conflicting perceptions of the 1978 federal land law resulted in violent conflicts in Ile-Ife, Wukari and other farming communities whose residents had previously enjoyed peaceful coexistence. However, in many Nigerian communities such as Ibadan and Abeokuta (southwestern Nigeria), Abakaliki (southeastern Nigeria) and Zaria (northern Nigeria), the 1978 land law did not have a similar impact and relationships among land users have remained peaceful.

Spates of violent conflicts that followed the 1978 land reform in rural Nigerian communities have been associated with conflicting interpretations of the letter, spirit, and intent of the new land policy between indigenous landowners (initial settlers in each community) and their respective tenants¹. However, the implications of

the differences in the sense of shared community between indigenous landowners and their respective tenants within the same community have not received much attention.

I will be conducting a study that examines how the land reform has negatively affected agricultural production in Nigeria, and ways in which land reforms can be undertaken to enable rural farmers to turn land conflicts into productive outcomes. Instead of looking at the entire country, I limit myself to Southwestern Nigeria which is predominantly occupied by the Yoruba. Notably, the Yoruba constitute an ethnic group within the Nigerian federation in that they share the same culture and language. The constituent communities differ in their conceptualizations of themselves, their relationships with one another and their relationships with the larger world. My main argument rests on the proposition that when institutions weaken the sense of shared community among individuals, the disfavored individuals are more likely to press for an alteration of their existing property relationships; and failure to change the existing relationships may lead to the use of coercive means in achieving desired results.

Against this backdrop, my study compares and contrasts two property rights systems pertaining to land tenure in Nigeria: a communal property rights system and a government property rights system. Before 1978, a communal property rights system was in operation with the extended families of initial settlers serving as landlords (indigenous

¹Udo, R.K. 1999. *The National Land Policy of Nigeria: Research Report, No. 16*. Ibadan: Development Policy Center.

landowners), and migrants regarded as tenants. Tenant-landlord relations and disputes over land and inheritance issues in relation to land were successfully handled in most communities. There were no reports of violent conflicts over land before 1978. This success was due to various factors. Tenants and landlords in the rural areas shared a high level of understanding with regard to land tenure and related issues. The extended families exercised control of their land without any form of significant interference from outside. Based on established norms and customs, there was general recognition among the Yoruba that land belongs to the extended families of initial settlers. Finally, the legitimacy of the traditional property rights system can be attributed to the existence of community leaders whose commitment to inter-group peace and harmony transcended narrow gains to be attained from divisive quarrels over property rights. The conduct of these leaders can further be seen as a function of the traditional principle of checks and balances that inclined them to be accountable to their communities.²

With the introduction of the government property rights system in 1978, violent conflicts over agricultural

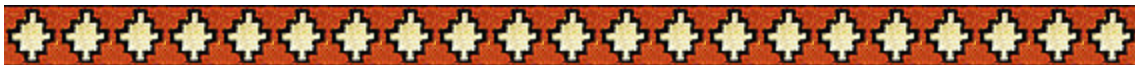
land erupted because the new set of institutions and rules governing ownership and use of land conflicted with the existing (indigenous) customs and traditions; these customs and traditions have for centuries regulated the communal practices with respect to land rights, agricultural activities, and social relations between landlords and tenants. In places where both landlords and tenants have kept to the traditional property rights system, violent conflicts have not broken out and the sense of community and inter-group harmony have been preserved. In contrast, in places where landlords hold onto the communal property rights system while tenants have opted to recognize the government property rights system (which they consider to be more favorable), violent conflicts have become rampant. In the Yoruba communities that are the focus of our study, the sense of shared community and the level of common understanding have been tremendously low. As a result, agricultural production has been on the decline in such communities with many people moving into non-violent communities. Considering the negative outcome of the 1978 land law in several parts of Nigeria, it is obvious that policy makers dealing with land reforms and similar forms of institutional change should take into consideration the peculiarities of different communities instead of imposing a uniform arrangement on all communities. This is particularly necessary considering the fact that Nigeria is a collection of diverse ethno-nationalities and cultures that were forcefully merged by British

²Ayo, S.B. 2002. *Public Administration and the Conduct of Community Affairs among the Yoruba in Nigeria*. Oakland, California: Institute for Contemporary Studies.

colonial administrators under a single national umbrella. It is also necessary that Nigerian citizens participate in the formulation of land laws or other policies that will have direct impact on their lives. Citizen participation is crucial to ensure fairness as well as legitimacy of laws that govern property

rights

- *O. Kunle Oyerinde is a Ph.D. candidate in the School of Public Policy and Environmental Affairs. He has been awarded a Compton Peace Fellowship for research in Nigeria.*



Genocide in Rwanda: Perpetrating a Myth of Ethnic Difference

By

Matthew Carotenuto

In April 1994, much of the world was introduced to the small central African nation of Rwanda through reports and horrifying images of violent ethnic massacres. Over the next 100 days, in a country roughly the size of the state of Vermont, over 2 million people were murdered or displaced in the largest systematic politically motivated massacre the world has seen since the Second World War. But how could a tragedy of this scale have occurred? As the western world searched for answers, many policy makers and members of the media dismissed this obvious genocide as some inherently "tribal" conflict that had been plaguing the region for centuries. However, an investigation into Rwanda's history reveals that there is no evidence of "ethnically" motivated violence on a mass scale prior to German and Belgian Colonial rule in the 19th and 20th centuries.

Prior to the colonial period, the meaning of "Hutu" or "Tutsi" was quite fluid in Rwanda, and in many cases clear distinctions would not have been able to be easily recognized. Scholars have argued that by the late 19th century a complex centralized state had developed in Rwanda, governed by a Tutsi king from the central part of the country. This kingdom was ruled through a complex web of client-patronage relationships as the leadership began to be associated with the term "Tutsi" and distinctions based on wealth and economic class were beginning to create a clearer difference between what it meant to be Hutu and Tutsi. Beginning in 1894, Rwanda experienced a nearly 70 year period of foreign rule under first German and later Belgian colonial domination. While this is a relatively short period in the greater history of the region, it had a decisive effect on the nature of ethnic relationships in Rwanda.

Arriving in Rwanda, European colonial officials observed a sophisticated state structure already in place in Rwanda, with loosely defined Tutsi holding most of the positions of power in the government. In an effort to

save money and not disrupt the local society, the colonial government instituted a policy of indirect rule.³ European officials sought to rule through the existing structures, and backed by racist Social Darwinist beliefs, they somehow saw the leading Tutsi aristocracy as "superior" race of individuals to the Hutu masses. So in an effort to classify the population in ethnic terms, the colonial government made clear distinctions over what were the boundaries of Hutu and Tutsi in Rwandan society that did not exist before the colonial period. The most significant of these distinctions was the ownership of cattle, a sign of wealth in Rwandan society. As a result the colonial state made a clear distinction on the membership of these historically fluid identities by stating that the boundary of Hutu and Tutsi was based on the number of cattle one owned. Thus the colonial government defined ethnic difference in Rwanda in terms of socio-economic class, with the more wealthy individuals being defined as Tutsi. By the mid 1930s Rwandans were required to carry identity cards that firmly defined their ethnic membership. Under the policy of indirect rule, Tutsi were also

favored by the colonial state in positions of power as roughly 15% of the population was defined as Tutsi, and many were instituted as agents of the colonial government on a local scale. Colonial education promoted defined ethnic difference as the myth of "Tutsi" superiority was even taught in mission and government schools, thus clearly distorting and hardening the historically fluid lines of ethnicity in Rwanda. However, this colonial policy of favoring a Tutsi minority would backfire on the colonial state during Rwanda's push for independence in the 1950s.

Across Sub-Saharan Africa, the 1950s was a time of decolonization and approaching independence for many African colonies and Rwanda was no exception to this trend. However, due to the ethnic distinctions clearly instituted and defined under colonial rule, Rwandan's organized their political protest in ethnic terms. Catherine Newbury has described this as a "cohesion of oppression" as the Hutu masses (nearly 85% of the population) united politically under the common experience of colonization and, more importantly what they saw as Tutsi oppression. Consequently the Belgian government began fearing for the long term interest of their economic investments in the region once independence seemed imminent. So in an effort to protect their interests, they abandoned their support for a ruling Tutsi minority and backed a dominant Hutu government in the country's first general elections. This shift in support resulted in the colonially instituted Tutsi minority being seen as the scapegoats for

³ The policy of "indirect rule" was quite common in Africa, and was widely used in the British colonial empire. It's principles were to rule within existing government structures, as a cheap and "less" intrusive way to rule a colony. However, under this policy, "chiefs" and other officials were created, or artificially propped up by the colonial government to enforce policies of taxation or forced labor for instance. Thus, while on paper it seemed less invasive, in fact the policy heavily disrupted the existing socio-political structures.

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the injustices of the colonial period, and plunged the country into a 30 year period of majority tyranny by a Hutu dominated government, that resulted in Rwanda's first instances of "ethnic" violence in the late 1950's and early 1960's.

Over the next thirty years, Rwanda would be ruled by an increasingly radical government, dominated by Hutu elites. The Tutsi were seen as responsible for the injustices of the colonial period and elites within the government used this propaganda to blame the Tutsi for the socio-economic and political struggles faced by the newly independent Rwanda in general. Quotas were set up in government schools, and institutions reserving the vast majority of positions of power and overall socio-economic opportunities to Hutu. As a result the fluid lines of ethnicity fragmented even more as many Tutsi fled the country as refugees throughout the early years of independent Rwanda.

By the early 1990's, Rwanda was experiencing dire economic times, as the world market price of coffee (Rwanda's leading export) had crashed and the government sought new ways to blame the Tutsi. Thus many Tutsi refugees began organizing in greater numbers in neighboring Uganda and then Zaire. Supported by a growing wealthy Tutsi community abroad, they began to organize to take Rwanda back by force. By 1990 the support for this action had grown significant enough that a Tutsi dominated force called the Rwandan Patriotic Front (RPF) invaded Rwanda. Over the next four years a sporadic war

was fought between the RPF and the Rwandan government, which garnered little coverage by the world press.

What has been called by many "the final solution" began in April 1994. In the wake of peace talks between the RPF and Rwandan Government, the President of Rwanda's plane was mysteriously shot down on its return to Kigali, Rwanda's capital city. Now believed to be carried out by Hutu extremists within the Rwandan government in the wake of a possible power sharing deal with the RPF, the death of president Habyarimana was the spark that led to the ultimate death of an estimated 800,000 Rwandans. Early on in the conflict, much of the western media coverage described this as "ancient tribal hatred". However, the killings were systematic, as lists had been drawn up of Tutsi, as well as any Hutu who opposed the extremists in the government. So the genocide was defined in merely ethnic terms but also political as countless Hutu were killed alongside of Tutsi. It is also important not to polarize these two communities into distinct sides of the struggle, as it has been well documented that many Hutu fought and died trying to protect their Tutsi neighbors, relatives and friends.

Overall the response of the international community was dismal at best. Efforts were made within the U.N. to specifically not label this conflict in Rwanda a genocide, as the member states had signed a pact following the Nazi Holocaust in 1948, pledging to stop any further acts of genocide throughout the world. This effort was spearheaded

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by the U.S., which was still gripped by the brutal memory of its failed 1993 peacekeeping mission in Somalia. Consequently, the 2,500 U.N. troops already present in Rwanda in 1994 were actually reduced during the genocide to 250, while also being ordered not to intervene in the conflict. Therefore, many victims of the genocide were killed in plain sight of U.N. soldiers who struggled with their lack of ability and support by the U.N. to assist in ending the genocide. Ultimately the international community did act, but not until much of the killing had already subsided and Rwanda had lost hundreds of thousands of its people.

Nearly ten years after the horrible events of 1994, as Rwanda begins to rebuild and mend the internal wounds of such a tragedy, the world is still seeking to understand the complexities of this conflict that cannot be dismissed as "ancient tribal hatred". Thus some, have argued that common distinctions of ethnic difference do not exist in Rwanda as the vast majority of Rwandans share a common language (*Kinyarwanda*), religion (Christianity), and cultural traditions. However, if one explores the history of the region, events and policies within the colonial period show that the historically fluid boundaries of ethnicity were drastically altered and manipulated in Rwanda. This allowed radical elites within the independent government to use these manipulations to their political gain tragically resulting in the terrible events of 1994. Ultimately, it is impossible to summarize the complex historical developments that lead to the Rwandan

Genocide in such a short article, so this author encourages those further interested in the topic to consult the following selected bibliography.

Teaching and Reference Material for Understanding the Rwandan Genocide

Des Forges, Allison. *Leave None to Tell the Story: Genocide in Rwanda*. (New York: Human Rights Watch, 1999) Available online at <http://www.hrw.org/reports/1999/rwanda/> (This source is an excellent reference tool for looking at issues surrounding the genocide. The online version is especially useful, as parts can be easily used in short reading assignments.)

Uvin, Peter "Prejudice, Crisis and Genocide in Rwanda" *African Studies Review* 40 (1997), 97-115. (*Passim*) (a precursor to his award winning 1998 book *Aiding violence : the development enterprise in Rwanda* . The article is especially interesting in raising questions on the nature of ethnicity in Rwanda.

African Studies Review 41, 1998- This Journal issue is solely devoted to the ongoing crisis in central Africa and has many useful articles by influential scholars. David Newbury's article "Understanding Genocide" may be especially useful as a way to introduce students to the nature of the genocide in Rwanda and the problems of defining it.

Wright, Donald R. "What Do You Mean There Were No Tribes in Africa: Thoughts on Boundaries--and Related Matters--in Precolonial Africa" *History in Africa* 26 (1999), 409-429. (A well written and useful teaching source on the nature of ethnicity and identity in Africa, that challenges students to look at how identity is formed.)

Gourevitch, Philip. *We wish to inform you that tomorrow we will be killed with our families : stories from Rwanda*. New York: Farrar, Straus, and Giroux, 1998.

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(This is a riveting book from a journalistic perspective that really provides a detailed look at how Rwandans were affected by the genocide. It is also widely available at libraries and large book stores and is written in engaging and accessible language.)

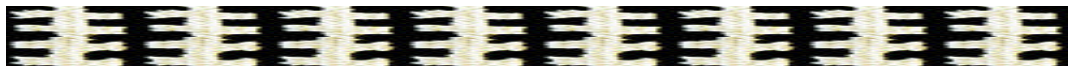
Newbury, Catherine. *The Cohesion of Oppression: Clientship and Ethnicity in Rwanda 1860-1960*. (New York: Columbia University Press, 1988). An older but important look at the 19th and early 20th century basis of the Rwandan conflict, written by one of the leading U.S. scholars on Rwanda before the Genocide.

www.allafrica.com (is a great website that compiles current news stories about

Africa from around the world. A great way to stay current and follow the developments of post genocide Rwanda.)

http://www.sas.upenn.edu/African_Studies/AS.html , <http://polyglot.lss.wisc.edu/afrst/> , <http://www.indiana.edu/~afrist/> , These links to leading U.S. African Studies centers can also provide an ample source of teaching and reference sources about Africa and have sections designed to assist educators.

- *Matthew Carotenuto is a Ph.D. candidate in History and is currently conducting research in western Kenya.*



Problems of Schooling in Rural Ghana By Cecilia Sem Obeng

In spite of the fact that education is seen as a necessary tool for socio-economic advancement throughout the world, many children in Africa are out of school. The literature and reports on the state of education in Africa indicate that a large number of rural children receive little or no education due to poverty, customs and beliefs relating to marriage, and cultural conventions on politeness and pride that often militate against children's advancement. Although the government has initiated efforts to improve the educational achievements of rural people, Ghana is still confronted with the problems associated with

inadequate schooling especially for rural girls. (Bhola 2000:165).

My research has sought to make a contribution to an understanding of the plight of school dropouts in rural Ghana by collecting and analyzing narratives of school dropouts, their parents and teachers. This essay examines the various cultural practices and beliefs that affect the lives of school dropouts, with a focus on their educational opportunities.

My study, like those of Fogelberg (1981), Fox (1998) and others, supports the claim that education for Africa's (Ghana's) rural children is in a deep crisis. A vast majority of the children who attend school do so for fewer years than their counterparts in the urban centers. The low rate of school attendance by young girls in rural Ghana is due to a combination of factors, which

include gender inequality in allocation of socio-economic, political, legal, and ideological resources and the tendency for the men to take advantage of their privileged position in the family to force the women into submission. Frequently, women's failure or refusal to submit to authority could have dire consequences both for themselves and their children. With women locked into stereotypical positions of subordination (Said, 1978), and often excluded from most decision-making processes, even mild protests are often viewed as sheer unreasonableness on their part, and various coercive strategies are employed to make them submit.

The plight of female school children in rural Ghana can be further understood as a function of a system of inheritance which makes children part of the woman's (and not the man's) lineage; the men fear that their children will not be responsible for them in their old age and that it is only the women who may enjoy their support. As a result, they tend to engage in behaviors that can be partly interpreted as a reaction to unfavorable cultural precepts.

The narratives also indicate that children's schooling depends mainly on whether their parents, especially their fathers, support the idea and are willing to bear the financial burden. Unfortunately, for the majority of these children family members are the only sources of support. In Ghana, as in many African countries, the state lacks the resources and commitment to assist poor rural families financially with the education of their children. Children's

participation in household chores and other economically viable ventures constitutes an important yardstick for determining whether or not they should be supported at school. A child who is viewed as lazy or as not making sufficient contribution to the family's budget may be denied education. Ironically, some of the children who work hard and lighten the family's financial burden through trading and other activities are denied education, since going to school will hurt the family's finances. Many parents tend to place a heavy burden on their children, which often has negative effects on their school performance. The children's plight is compounded by their teachers' failure or inability to see the need to intervene on their behalf. In addition to the above factors, the gender division of labor may be used as an excuse to withdraw girls from school. In the case studies, women provided condiments for meals and men were seen as the providers of school supplies such as desks, chairs and uniforms. Some of the men viewed their responsibility as burdensome and decided to withdraw their daughters from school.

The issues that emerged from the narratives suggest that the practices impede the schooling of rural children are closely linked to the lack of resources. It is our hope that the insights provided by my study will prove helpful to scholars and public officials interested in the well-being of rural girls in developing solutions to these pressing problems.

References

Bhola, H. S. (2000). *A discourse on impact evaluation. A model and its application to a literacy intervention in Ghana. Evaluation, women and men.* Leiden: ICA Publication No. 53. 33-48).. London & New York: Zed Books Ltd

Fogelberg, T. (1981). *Nanumba women: Working bees or idle bums? Sexual division of labour, Ideology of work, and power relations between women and men.* Leiden: ICA Publication No. 53.

Fox, C. (1998). Girls and Women in education and training in Papua New Guinea. In C. Heward & S. Bunwaree (Eds.), *Gender, education and development: Beyond empowerment* (pp. 33-48).. London & New York: Zed Books Ltd.

Said, E.(1978).*Orientalism: Western conceptions of the Orient.* Harmondsworth: Penguin

- Cecilia Sem Obeng holds a Ph.D. in early childhood education from Indiana Univeristy. She is currently an assistant professor in the School of Health, Physical Education and Recreation.



**AFRICAN STUDIES SUMMER
INSTITUTE FOR TEACHERS –
JUNE 14-19, 2004**

The Indiana University African Studies Program is organizing a Summer Institute for grade 7-12 teachers for the week of June 14, 2004. The Institute is designed to help teachers develop new resources and activities to build their curriculum and empower their students with well rounded knowledge about the African continent. Experts from different disciplines will make presentations on a range of topics relevant to the new Indiana standards. Themes to be covered will include Ancient African Empires; the Trans Atlantic Slave Trade; Colonialism; Contemporary Africa and Development; Islam and other Religious Traditions; Music, the Arts, and Literature; Resources for Teaching about Africa. Participants will have an opportunity to work with colleagues from other schools to develop teaching modules and use the various African Studies resources available at IU.

The Institute will be free of charge to participants. A modest per diem is available for a limited number of participants. We encourage participation of more than one teacher from the same school. For further information and application information, please contact Dr. Osita Afoaku (afrist@indiana.edu). Application deadline: April 5, 2004

**"South Africa Past and Present: A Cultural and Historical Journey"
July 20 to 1 of August 2004**

This is an Opportunity for professional growth presented by the Center for African Studies and the Department of History at University of Florida, Gainesville, FL

The program will focus on understanding contemporary South Africa in the context of the historical forces that have shaped the country's past and continue to shape the present. Today's South African people, society, and vibrant patterns of life are very much a product of the nation's long and complex history. Starting in Cape Town and continuing on to Johannesburg and Pretoria, we will delve into the central African character of South Africa. Places we will visit include Robben Island, Genadendal Mission Station, Cape Town's District Six, Soweto, the Apartheid Museum in Johannesburg, and historic sites in Pretoria. Visits to the Cape Point and the Cape Peninsula National and Pilanesburg National Park will serve to illustrate the diverse and unique South African topography, flora, and fauna that have under girded the historical processes. The cost of the trip is \$1969 per person, shared accommodations (\$425 single person supplement), plus international airfare. A deposit of \$200 payable to Holbrook

Travel and refundable less a \$75 processing fee by April 20, 2004 is required to reserve a place in the program. Participants in this travel-study program may also elect to register for three semester hours of graduate credit at an additional cost of \$600 for tuition.

***For more information contact:
Dr.R. Hunt Davis, Jr., Center for African Studies, P.O. Box 115560, University of Florida, Gainesville, FL 32611-5560. Phone: (352) 392-6232 or 392-2183. Fax: (352) 392-2435. Email: hdavis@nersp.nerdc.ufl.edu***

Fulbright-Hays GPA Program to Ghana July & August 2004

Programs in International Education Resources (PIER) - African Studies at Yale University has applied for a Fulbright-Hay Group Projects Abroad (GPA) grant to lead about fourteen teachers/educators for curriculum development to Ghana this summer. Applications are being accepted now for early selection of participants, but final notification will be made PENDING acceptance and funding of the project by the United States Department of Education.

**INDIANA UNIVERSITY'S 9th Annual
INTERNATIONAL STUDIES SUMMER INSTITUTE 2004, JULY 11-24**



GRADE 7-12 TEACHERS ARE INVITED TO JOIN US. MORE INFORMATION AND AN APPLICATION CAN BE FOUND ON OUR WEBSITE. FEEL FREE TO CALL 812/ 855-0756 OR EMAIL: issi@indiana.edu.
GLOBALINSTITUTE.INDIANA.EDU



A Friendly Reminder

Please don't forget to fill out the survey included in this newsletter. The Outreach office is in the course of renewing and updating the addresses of its dedicated subscribers. We don't want to leave any one out! Your comments and suggestions are welcome.



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