



# *AFRICAN STUDIES* **OUTREACH**

*A NEWSLETTER FOR TEACHERS*  
*FALL 2001*

---



*Panelists discussing global issues during a session at the  
International Studies Summer Institute*

---

A publication of African Studies Program-Indiana University  
Woodburn Hall 221, Bloomington, IN 47405  
Tel: (812) 855-6786 Fax: (812) 855-6734  
Email: [afriout@indiana.edu](mailto:afriout@indiana.edu)  
Website: [www.indiana.edu/~afrist](http://www.indiana.edu/~afrist)  
Director: John Hanson  
Associate Director: Maria Grosz-Ngate  
Editor/Outreach Coordinator: Atieno Adala

---

## INTERNATIONAL STUDIES SUMMER INSTITUTE

The Center for the Study of Global Change conducted the sixth annual International Studies Summer Institutes for high school students and grade 7-12 teachers from July 8-21, 2001. Institute participants joined together with institute faculty, nationally prominent speakers and area studies experts to explore such diverse topics as globalization, international trade, global environmental change, populations at risk, and conflict resolution. As usual, the African Studies Program, along with other area studies programs, was an active participant in this year's institute. Topics that focused specifically on the African continent included:

- Conflict Resolution in Liberia** by Amos Sawyer-former interim President of Liberia and Visiting Scholar-Workshop in Political Theory and Policy Analysis, Indiana University).
- Invisible Girls: Educational Marginalization in Kenya** by Auma Okwany-PhD candidate, Educational Leadership and Policy Studies, Indiana University).
- Gender and the Environment in Africa** by Linda Semu-PhD candidate, Sociology and African Studies, Indiana University).

A summary of these presentations are provided in the pages that follow.

In addition African Studies Program sponsored a cultural event which included a performance by the Afro-Hoosier International Band and African dinners at *The Red Sea* (Eritrean) and *The Casablanca Cafe* (Moroccan) restaurants. See pictures below.



*Top left: Learning some drumming techniques.*

*Bottom left: Dancing to the sounds of Afro Hoosier International Band.*

*Top right: Students having dinner.*

*Bottom right: Teachers having dinner.*

# Invisible Girls

## *The Unseen Casualties of Educational Marginalization in Kenya*

*Worldwide, 125 million primary-school age children are not in school. Another 150 million children start primary school but drop out before they have completed four years of education - before acquiring basic literacy skills. The vast majority of these children are girls.*

Despite wide acceptance by most governments and donors in developing countries of the considerable private and social benefits of girls' education, the political will to promote gender equity in education appears to be lacking. Girls are the most invisible and neglected group of out-of-school children.

Reasons of poverty, ongoing work activities, cultural differences and sheer irrelevancy of the schooling process have prevented large numbers of girls from entering school or forced them to leave prematurely. Indeed in many African countries enrollment has declined or stagnated and vast numbers of children - most of whom are girls - are out of school promising devastating costs for the countries, particularly for the young and poor.

The high rate of rural to urban migration in Kenya has resulted in the rising population of urban poor, living in large low-income locales on the fringes of Nairobi - Kenya's capital and largest city. Thousands of children struggle for a livelihood in these slums, and although most of the children have homes, a complex of factors—ranging from the breakdown of the traditional extended family to dire financial necessity—drive the children

onto the streets to beg, scavenge, hawk, hustle and prostitute themselves for money—activities detrimental to their well being, while their peers are in school.

The education they need to break out of poverty is beyond their reach. Education in Kenya is not free. Although there are no school fees, inadequate government subsidy in public education has to be supplemented by numerous levies on parents (including books, school uniforms, transportation and building funds). Access to and continuation in public school is determined by ability to meet these extra costs, putting education out of the reach of the urban poor. Street children are therefore involuntary dropouts.

Against this backdrop, a study was conducted to examine state abandonment of street children's education to non-governmental organizations (NGOs) and how the latter are striving to transform and expand educational opportunities for street children, particularly street girls, in Nairobi.

The study was timely because, increased educational costs are disproportionately detrimental to girls. Indeed, numerous studies show that the trend to shift educational costs to parents in the name of cost sharing is espe-

cially likely to work against girls' education.

This is because socio-economic and socio-cultural factors play a big role in determining girls' enrollment and persistence in school. Thus, in Kenya, as elsewhere in the developing world, repetition, dropout and failure are very high among girls, who are the majority of children out of school.

Of concern is that, despite the centrality of females in the slums and increasing numbers of girls on the streets, most programs overlook their growing presence and needs and instead target boys. Thus there are relatively insignificant provisions made for street girls because most are unseen and unheard behind closed doors. The girls' invisibility worsens their marginalization because what is hidden is ignored and does not receive support.

To examine how non-governmental organizations are responding to the educational and training needs of street girls, one of the most well established non-formal education programs in Kenya was studied. The Undugu Basic Education Program (UBEP), enjoys strong support and a sound reputation locally, nationally and internationally and stands out as an exemplary non-formal education program.

*(continued on page 7)*

## **CONFLICT IN THE MANO RIVER BASIN OF WEST AFRICA**

For a decade now the countries of the Mano River basin area (Guinea, Liberia and Sierra Leone) have been embroiled in violent conflicts. The ending of the Cold War seemed to have brought to the forefront quiet struggles unleashed over the years by problems associated with poor governance and the consequences of global bi-polarity. Problems of marginalization and distribution hitherto suppressed by the imperatives of global bi-polarity burst to the surface with furious rage. Beginning in Liberia, in 1989, a brutal autocracy was challenged by a rebel force that was largely recruited, trained and equipped elsewhere in Africa. Within a few months, Liberia was turned into a slaughterhouse.

Tens of thousands of people including other West Africans who lived in Liberia were killed and hundreds of thousands displaced. Within a year, at least four other warring parties joined the fray as war engulfed the entire country. More than 200,000 of Liberia's population of 2.6 million perished and at least 700,000 were displaced. With extensive plunder and pillage, no village or town was left untouched. At first, there was hardly any international concern about this tragedy.

Global attention focused on the gathering storms in the Balkans and the Gulf War. The task of bringing an end to the violence in Liberia was left virtually wholly to the countries of the West African subregion. The Economic Community of West African States took up the task and initiated the peace process. Joined later by the United Nations, the Liberian peace process became the first conflict management and resolution initiative in which a regional organization and the United Nations collaborated with the regional organization as the lead entity. The ECOWAS Monitoring Group (ECOMOG) served variously as a peacekeeping and peace-enforcing body and undertook the disarming of the warring factions while the UN provided material support and, through its observation mission in Liberia (UNOMIL), demobilized the warring factions and supervised the implementation of other aspects of the peace process.

Several peace agreements were signed and broken by Charles Taylor, leader of the largest warring party, and several interim governments were organized in keeping with those agreements before some kind of peace was finally achieved. Ultimately, elections were held in 1997, under conditions of questionable security and a playing field that was not

level. Charles Taylor was elected president. Unfortunately, the new government has not risen to the challenge of providing a conducive atmosphere for consolidating peace.

This failure has had dangerous consequences for peace and security in the wider Mano River basin area. Far from reorganizing and professionalizing the military and security forces as agreed in the final peace settlement, Taylor converted his rebel force into several state security entities that have embarked on a project of witch hunting, recrimination and repression. Instead of establishing a policy of good neighborliness, the Liberian government intensified its engagement with the rebel force in Sierra Leone. The rebel war in Sierra Leone had begun as an incursion from Liberia in 1991. The rebel group in Sierra Leone, the Revolutionary United Front (RUF) began as an offshoot of Taylor's National Patriotic Front of Liberia (NPFL) its leader, Foday Sankoh was one of Taylor's commanders at the start of the Liberia war in 1989.

The Revolution United Front forces in Sierra Leone have committed some of the most gruesome atrocities ever known in modern times. In ten years of war, more than a hundred thousand people were killed and thousands, including children, have had their limbs amputated by the RUF. The RUF, like their Liberian counterparts, signed and broke several agreements. The Liberian government's collaboration with RUF has been thoroughly documented by the United Nations Security Council. Findings of Taylor's personal complicity in gun running, the provision of war material and men in exchange for Sierra Leonean diamonds, led the UN Security Council to impose sanctions on the Liberian government in May of this year. The imposition of sanctions on Taylor and the Liberian government coupled with a demonstration of resolve by ECOWAS and United Nations peacekeeping forces and by British military support contingents have brought some measure of progress toward peace in Sierra Leone.

Liberia's border with Guinea has also become an arena of violent conflict as a result of a spillover of the bloody conflict in Sierra Leone and incursions by Liberian security forces in pursuit of anti-government dissidents said to be launching raids into Liberia from Guinea. Guinean anti-government dissidents allegedly backed by Taylor and the RUF are said to also be

*(continued on next page)*

# Gender and the Environment in Africa

## *A Contextual Analysis of the Environmental Challenge in Africa*

**E**nvironmental challenges that Africa faces are all too familiar: famine, soil erosion, rapid deforestation and unpredictable rainfall patterns. While explanations such as high population growth rates and poverty have been put forward as explanations for this malaise, we need to go beyond that and undertake a multi-faceted approach if we are to begin to understand the extent of the problem and how it is to be overcome.

It is proposed that a gender analysis be applied to the environmental question in which women are seen in relation to men, and gender roles are understood as being socially and historically constructed and are being continually negotiated to reflect specific material conditions. In other words, the focus should be on identifying and understanding the actual institutions and economic processes that lead to gender-specific attitudes and actions toward the environment and use of natural resources rather than undertaking a theoretical analysis of development, gender and development.

The contextual analysis of the environment in Africa focuses on wild-game and environmental / conservation programs that were initiated during the colonial rule, and were cemented by post independence African governments and international development agencies such as the World Bank.

For example, conservation forest policies in Southern Africa during the colonial period reflected the

view that deforestation was due to the African agricultural system of shifting cultivation that necessitated cutting down of trees. Legislation was thus passed to control tree cutting without taking into account local people's household needs, as well as specific gender roles. Similarly, post-independence forest policy emphasized re-forestation through planting woodlots of exotic species suited to construction (a male responsibility) without due regard to household fuel use (a female responsibility).

In addition, by designating some areas as protected forestry and wildlife zones, men's and women's roles in wildlife use and firewood collection activities were criminalized in instances where these were conducted in the protected zones. Even international agencies, with their emphasis on efficiency and high returns on investment and development initiatives, have not empowered the local people.

For example, the World Bank's forestry programs in Southern Africa have not had the desired effect because little or no effort was made to involve local populations and they paid little attention to local conditions such as land tenure systems. One way to understand the environmental challenge in Sub-Saharan Africa is to evaluate the development projects where most activities have been geared for the international economy/market rather than responding to local people's survival needs. *Linda Semu-PhD candidate, Sociology and African Studies, Indiana University).*

## ***Conflict in the Mano River Basin of West Africa***

*continued from previous page*  
involved in the conflict on the Guinean-Liberian border. Charges and counter-charges by the Liberian and Guinean governments led to an impasse. Initiatives recently undertaken by the Economic Community of West African States are meant to find a solution to the conflict.

As a result of these conflicts, a complex humanitarian emergency has developed in the Mano River area. Hundreds of thousands of people are trapped in a three-sided conflict system with refugees moving in all directions. By the end of 2000, there were more than 700,000 refugees in Guinea constituting close to 10 per cent of that country's total population. Danger and misery were compounded for refugees by widespread abuse of women, the taking of girls as "war wives," forcible recruitment of boys and men or their torture and murder as enemies.

War and its attendant complex humanitarian emergencies are also having a devastating effect on

the environment of the Mano River basin area. Many Liberians and others in the international community, especially environmentalists, are alarmed at the rate at which the Liberian government is depleting Liberia's tropical rain forest to support its war machine. Refugee camps are also taking their toll on the woodlands and water resources of the savanna region.

As the peace process in Sierra Leone registers solid successes with the disarming and demobilizing of rebel forces, the prospects for lasting peace in the Mano River basin area seem to have improved. However, the failure to consolidate peace in Liberia and to address growing governance problems in Guinea, the fragile peace emerging in Sierra Leone may not be sufficient to ensure stability in the basin area. There is still much left to be done. *Contributed by Amos Sawyer (Former Interim President of Liberia and Visiting Scholar, Workshop in Political Theory and Policy Analysis)*

## **AFRICA IN THE NEWS: *The Durban Conference on Racism***

[We are introducing this column for the purpose of providing perspectives on current news about Africa. Please contact us with suggestions of news items you would like to see elucidated here.]

The United Nations-sponsored World Conference on Racism (WCAR) was held in Durban, South Africa, from September 1-8, 2001. It brought together government leaders and civil society representatives from around the world: 2300 officials from 163 countries, including 16 heads of state, 58 foreign ministers and 44 ministers participated. There were also 4000 representatives of non-governmental organizations.

The U.S. government did not send any representatives to the conference in protest of an anticipated condemnation of Zionism and its link to Israel's policy toward the Palestinians. This had the unfortunate effect of diminishing the credibility of the conference in the eyes of some media organizations and parts of the public.

The objective of the conference was to debate various forms of discrimination and to develop a plan of action for redressing them. Some of the deliberations were tense, as might be expected in a diverse forum dealing with highly sensitive issues.

South African foreign minister Nkosazana Dlamini-Zuma ably sought to mediate differences in her role as conference president. The choice of South Africa as conference site was appropriate: the country overturned Apartheid rule (institutionalized racism and segregation) only within the last ten years and is still struggling to find ways of correcting entrenched inequities and their effects.

For Africa and people of African descent in the Americas, the conference provided an opportunity to bring the issues of racism and

potential reparations for the consequences of the slave trade and colonialism to the attention of the entire world. The link between racism and the trans-Atlantic slave trade is clear, and the link between colonialism and racism is not as tenuous as it might appear at first sight. The European colonization of Africa was precipitated by a variety of factors, but it was underpinned by racist attitudes that increased as colonial conquest proceeded.

This has been documented by a number of scholars and is shown very graphically in "This Magnificent African Cake," a segment in the *Africa* video series by British historian Basil Davidson. The representatives of European governments at the conference resisted apologizing for colonialism and having the trans-Atlantic slave trade characterized as a "crime against humanity" for fear that this admission would open the door to law suits seeking restitution. In the end, Britain and The Netherlands expressed remorse over their involvement in the slave trade and the final document acknowledged that slavery and the slave trade constituted crimes against humanity.

Although the conference condemned all forms of slavery and the slave trade and called for the eradication of its still existing vestiges on the African continent, the trans-Atlantic slave trade was singled out for attention. This emphasis was due to several reasons: African-Americans point to it as the root of the discrimination they have suffered; it removed vast numbers of people from Africa over an extended period of time; it resulted in the intensification of

violent conflict, demographic imbalances, and depopulation of certain areas in Africa; and it is well documented.

African leaders and intellectuals have acknowledged African complicity in the trans-Atlantic trade, but they reject arguments such as that of Harvard University Professor Henry Louis Gates in his TV series *The Wonders of the African World* that it was a "black-on-black holocaust". Dr. Lansine Kaba for example, a professor at the University of Illinois-Chicago and former president of the U.S. African Studies Association, has said that Africans responded to a demand on the coast and their profits cannot be compared to those of the European merchants and their clients. Moreover, the politics of the slave trade affected the politics of local states, and Africans, similar to African-Americans, came to be identified with slaves through the trans-Atlantic trade. In sum, the comparison with the holocaust is inappropriate according to Professor Kaba and others.

Much less is known about both the trans-Saharan and the Indian Ocean slave trades, which also affected Africa over several centuries. Neither has the accessible documentary evidence for scholarly study as does the trans-Atlantic trade, nor do the receiving regions have black communities making themselves heard on this topic. The history of the Indian Ocean trade is particularly complex because some of the captives from southeastern Africa were reabsorbed into African societies further north and the others were taken to countries from the Arabian peninsula all the way to India. Although this trade predated the Portu-

## AFRICA IN THE NEWS: The Durban Conference on Racism

guesse arrival in the Indian Ocean during the 16<sup>th</sup> century, it accelerated during the 18<sup>th</sup> and 19<sup>th</sup> centuries with the creation of European-run plantations on off-shore islands (e.g. Mauritius and Zanzibar). In the Arabian peninsula, some Africans seem eventually to have become part of the kin groups of their masters.

In India, most were apparently integrated into the lower status groups. Some historians have been able to piece together the personal stories of former slaves in the region, but further study will have to rely a great deal on the identification of African traces in the culture and arts of the receiving societies.

The trans-Saharan slave trade, which took African captives from south of the Sahara to the countries of North Africa and the Near East, began toward the end of the first millennium and continued until the end of the 19<sup>th</sup> century. Many captives died during the arduous march across the desert. Since caravan leaders did not keep records as did the ship captains of the trans-Atlantic trade, it is extremely difficult to estimate the numbers involved.

Few scholars have so far conducted research on the fate of slaves who made it across the desert. Some have taken the relative invisibility of black communities in the region as evidence of high slave mortality. In addition, slaves may have become more integrated socially than in the New World due to progressive intermarriage from generation to generation. In contrast with European slavers who sought primarily male slaves for the plantations in the Americas, Arab traders often preferred female slaves who became domestic servants and concubines. A concubine who had born children for her master could not be sold or given away and she became free at the death of her master. Male slaves seem to have been employed in domestic and commercial work; at times in military service; but less in industrial and agricul-

tural labor. Plantation-style slavery was not as common in the Mediterranean world as in the Americas. Slaves did have certain rights under Islamic law and the Qur'an provided guidelines on the treatment of slaves. Manumission was considered an act of piety.

The fact that less is known about the Indian Ocean and the trans-Saharan slave trades than about the trans-Atlantic trade does not make them insignificant. But they also need not be used as an excuse to avoid a debate over reparations for the trans-Atlantic slave trade. A number of speakers at the conference pointed out that reparations did not have to take the form of payments to individuals. African advocates in particular were looking for a more favorable public policy toward the continent. An acknowledgement of past wrongs could make debt relief and development assistance a form of restitution rather than a hand-out.

References:

- Alpers, Edward A. 2000. "Diasporic Memory in the Indian Ocean World." *African Studies Review* 43(1): 83-99.
- Hunwick, John O. 1992. "Black Africans in the Mediterranean World: Introduction to a Neglected Aspect of the African Diaspora." *Slavery and Abolition* 13(1): 5-38.
- Kaba, Lansine. 2001. "The Atlantic Slave Trade was not a 'Black-on-Black Holocaust'." *African Studies Review* 44(1): 1-20.
- Daily Mail and Guardian*. "The latest news from the Durban conference." <http://www.mg.co.za/mg/aq/racism.html>
- United Nations Press Release RD/965 "Call to Eradicate Discrimination and Intolerance Marks Conclusion of World Conference Against Racism." 8 September 2001.
- WCAR Caucus pages (African/African Descendants Caucus). <http://www.icare.to/>

*By Maria Grosz-Ngate, African Studies*

---

### **The Unseen Casualties of Educational Marginalization in Kenya**

(continued from page 3)

However, data collected from participating girls, parents, and UBEP staff reveals that while the program is effectively providing for boys, there are serious doubts about the extent to which it is designed to serve girls' specific needs. Most of the girls who enroll into the program dropout before completing the four-year program.

The question then posed is why in the best

case do girls remain unserved? The study revealed constraints to educational achievement of these girls; constraints that inhibit their ability to meet their practical and strategic needs and actively bring about change in their lives."

*Adapted from presentation by Auma Okwany; PhD candidate, Educational Leadership and Policy Studies-Indiana University)*

# MONKEY AND THE SHARK

*Source: East African Folktales by Vincent Muli wa Kituku*

Once upon a time, there was a monkey who lived near the ocean. One day, the monkey was up in a tree and saw a very beautiful shark. The monkey threw fruits to the shark. The shark ate them gratefully. From then on, the monkey and the shark were great friends.

After many days, the shark said to the monkey, "Because you are my friend, I would like to show you my home. My parents know about the visit, and they will make a great feast to welcome you."

The monkey thought for a while and asked the shark, "How will I get to your home? I don't know how to stay under water."

The shark answered. "You will climb on my back and I will carry you. You don't need to be covered by water."

The monkey then asked, "How will you carry me? Your body is slippery." The shark told the monkey, "I will swim very slowly. You won't even fall off."

The monkey agreed and jumped on the shark's back. When they were way out in the ocean, the shark said to the monkey, "Monkey, there is something I want to tell you before we arrive home. My father is very sick, and the only medicine that can heal him is a monkey's heart. Therefore, when we arrive, your heart will be removed before the feast." The monkey then knew he was to die and there would be no feast after all.

Within a very short time, the monkey thought and said to the shark, "What's your nature, my friend? You should have told me that your dad was ill. Then, I would have carried my heart. I think you do not know that monkeys leave their hearts home. Let's go back so I can get my heart. I will forgive you but never disappoint me again when there is a feast."

Upon hearing that, the shark inquired of the monkey, "You mean you don't have your heart now?" The monkey answered and said, "No, it's at home."

The shark turned very quickly and told the monkey, "Let me take you back to your home to pick up your heart and come back to the feast."

"Yes!" said the monkey. The monkey jumped from the shark's back when they arrived at the shoreline, the monkey climbed a tree where he got a very big branch and threw it at the shark saying, "There you are. That is a monkey's heart from home." The shark was very upset and left very ashamed.

**MORAL OF THE STORY:** First, looks should not be used to determine someone's character. The shark, according to the monkey, was beautiful, but it was still a shark. My grandfather used to say, "Beauty is in the bones."

In order to befriend the monkey, the shark ate food it normally did not eat. There are people who live a fake lifestyle until they achieve their goal. This kind of situation can be related to what some relationships are during courtship and how they turn out to be after marriage. Another situation is when we get ourselves trapped by some "sweet nothing" from a salesperson or credit card business. We only realize the magnitude of the predicament we are in when businesses start threatening us or send collection agents to our doors.

Secondly, we should never accept a bad situation as our eternal fate. We, like the monkey, should take stock of where we are, what we are doing, or with whom we are associating and plan to get out as soon as possible.

Our "shark" could be constant conflict with our loved ones. It could be substance abuse. It could be a tendency for workplace violence. It could be a lack of respect and care for our parents. It could be our associates. It could be hanging on to the belief that the job you have had since you left high school is yours until retirement. It could be neglect of spiritual development. These are social sharks and they are after our "hearts."

The art and science of effective communication is beautifully portrayed here, too. The monkey, after knowing that the shark was only a fake friend, still used friendly language. The shark was referred to as "friend." The best way to win a conflict is to never get ourselves involved in the first place. If only we can think of

*(continued on the next page)*

---

## PROVERBS

**P**roverbs in Africa are a way of life, proverbs are used to communicate experiences borne of human perseverance, fortitude and triumph over adversities in life. In most African cultures, the ability to communicate in proverbs depicts how wise or intelligent one is. Proverbs are an integral part of African cultures and can be used to convey solemn, political, and even humorous messages. They are also used as a means to teach and educate the youth. The following are a selection of Setswana proverbs:

**The thread is running out, the reel is almost empty.**

*Energy decreases with age.*

**Death is at the right-hand side of the blanket**

*Death is always close and can strike at any moment.*

**The one who rejects me, relieves me of the baggage.**

*If someone rejects you, it is not always so bad because they rid you of any responsibility towards them.*

**That which eats a man does not finish him.**

*No one can destroy a human being completely because after someone's death her or his deeds and fame will remain.*

**A witch has no distinguishing color.**

*Be careful of those you deal with, you never know who they are.*

**Coal gives birth to ash.**

*A successful and gifted family or parent may produce a misfit or unsuccessful offspring.*

**Only cattle from the same kraal step on each other.**

*You tend to hurt those closest to you.*

**People do not weep for one who kills himself.**

*One with a self-inflicted deliberate injury deserves no sympathy.*

**The seer does not see something on his own head.**

*One never recognizes one's own shortcomings.*

**White teeth kill with a giggle.**

*A smile can hide a plot to harm you.*

Source: African Wisdom: A personal collection of Setswana proverbs by Ellen K. Kuzwayo.

Setswana is an African language spoken mainly in Botswana and South Africa.

---

### MONKEY AND THE SHARK

*(continued from previous page)*

the needs of the other person, then we can be in a position to achieve our goal without hurting anyone.

*Additional Resource:*

#### **African Folktales Unit.**

This supplemental unit for an African Folktales unit provides activities and web resources developed as part of the Schools of California Online Resources for Educators (SCORE) Project, funded by the California Technology Assistance Program (CTAP) <http://www.sdcoe.k12.ca.us/score/afolk/afolktg.html>

#### **Classroom Activities:**

- Students can exchange similar stories and come up with different conclusions on the moral of the story.
- They can discuss the moral of the story and relate it to other situations they may have encountered.

---

## PUMPKIN RECIPES FROM AFRICA

The following are some easy to prepare pumpkin dishes from Africa.

### **Futari Coconut Pumpkin**

Country: Tanzania  
Serves 6-8

*Ingredients:*

2 cups pumpkin, peeled and cut into 2-inch chunks.  
2 cups sweet potatoes, peeled and chopped into 2-inch chunks.  
3 tblsp. onion, finely chopped  
1 tblsp. butter, 1 tsp salt  
juice of 1/2 lemon  
1/2 tsp cloves, 1 tsp cinammon  
1-2 cups coconut milk

*Method:*

Fry onion in butter until just golden brown. Combine with the pumpkin and the sweet potatoes in a heavy pot. Add lemon juice, cloves, salt and a cup of coconut milk. Cover and simmer for 10-12 minutes. Uncover, stir gently and add cinammon. Cook for another 15-20 minutes until vegetables are very tender, stirring constantly to prevent sticking. Add more coconut milk or a bit of water if mixture becomes extra dry.

### **Pumpkin Bredie Pumpkin Stew**

Country: South Africa  
Serves 6-8.

*Ingredients:*

3-4 lbs. stewing lamb or mutton, cut into pieces.  
2 tblsp. oil  
4 onions, sliced  
1 chilli pepper, finely chopped  
6 cups raw pumpkin, diced  
salt and pepper to taste  
pinch of cinammon, pinch of nutmeg  
1tsp. sugar  
1 bay leaf, piece of orange peel

*Method:*

In a large skillet or stew pot, brown the meat in oil. Remove pieces and set aside. Using the same pot, lightly saute onions and peppers until tender. Return the meat to cook pot, along with the remaining ingredients. Cover with 1 cup water and simmer until tender. About an hour for lamb, and 2 or 3 times that for mutton. Serve with rice.

### **Nhopi Dovi Pumpkin with peanut sauce**

Country: Zimbabwe  
Serves 4.

*Ingredients:*

1 medium pumpkin peeled, seeded and diced  
500 ml (3/4 pt) water  
1 lb peanut paste (butter)  
salt or sugar to taste

It should be soft and easy to mash.  
Drain away excess water.  
Stir in the peanut paste (butter).  
Mash thoroughly to form a creamy, smooth paste.  
Add sugar or salt to make it sweet or savoury.  
When cold, it sets to a jelly-like mass.  
Serve hot or cold.

*Method:*

Boil pumpkin in water until cooked thoroughly.

---

## Announcements

### **FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM**

The Fulbright Hays Seminars Abroad Program is accepting applications from high school educators, college faculty, administrators, and museum educators/specialists to participate in a seminar on "Indigenous Knowledge Systems: An Invaluable National Resource" in South Africa. The seminar, scheduled from July 28-August 25, 2002, is intended to support curriculum development. Application deadline: October 29, 2001.

Applicants must be permanent residents or citizens of the United States.

For further information, please see the DOE's web site: [www.ed.gov/offices/OPE/HEP/iegps](http://www.ed.gov/offices/OPE/HEP/iegps)

### **FALL 2001 FILM SERIES**

African Studies Program

Venue: Woodburn Hall 111, Indiana University-Bloomington

Time: All screenings begin at 7:00pm

**Oct 18-***In Darkest Hollywood* by Peter Davis

Discussant: Peter Davis, Director

**Oct 25-***Everyone's Child* by Tsitsi Dangarembga

Discussant: Natasha Vaubel (Comparative Literature, IU)

**Nov 1-***Bandit Cinema* (and other short films) by Bouna Seye

Discussant: Bouna Seye, Director

**Nov 8-***Faat Kine* by Sembene Ousmane

Discussant: Peter Bloom (English, IUPUI)

For additional information, please contact the

African Studies Program: (812) 855-6825

---

## National Resource Centers (NRCs) for African Studies

These centers have funding from the US Department of Education to support outreach to K-12. Many produce excellent materials for classroom use. All lend resources, hold teacher workshops, and provide access to cultural consultants for classroom visits and curriculum consultation.

### **Indiana University**

African Studies Program  
Woodburn Hall 221  
Bloomington, IN 47405  
<http://www.indiana.edu/~afrist>

### **Michigan State University**

African Studies Center  
100 International Center  
Michigan State University  
East Lansing, MI 48824-1035  
<http://www.isp.msu.edu/AfricanStudies/>

### **Ohio University**

African Studies Program  
Burson House,  
Athens, OH 45701-2979  
<http://www.ohiou.edu/~african/main.htm>

### **Stanford University**

African Studies Center  
240 Rm 104  
School of Humanities  
Stanford, CA 94305  
<http://www.stanford.edu/dept/AFR/>

### **University of California, Berkeley**

Berkeley-Stanford Joint Center for African Studies  
356 Stephens Hall  
Berkeley, CA 94720-2314  
<http://www.ias.berkeley.edu/africa/>

### **University of California Los Angeles**

James S. Coleman African Studies Center  
10244 Bunche Hall  
University of California, Los Angeles  
Los Angeles, CA 90095-13 10  
<http://www.isop.ucla.edu/jscasc/>

### **University of Florida**

Center for African Studies  
427 Grinter Hall  
Gainesville, FL 32611-5560  
<http://web.africa.ufl.edu/>

### **University of Kansas**

10, 10a, 11 Bailey Hall,  
Lawrence, KS 66045  
<http://www.ukans.edu/~asrc/>

### **University of Illinois, Urbana-Champaign**

Center for African Studies  
21 International Studies Building  
MC-485  
910 South Fifth Street  
Champaign, IL 61820  
<http://wsi.cso.uiuc.edu/CAS/>

### **University of Pennsylvania**

African Studies Center  
645 Williams Hall  
Philadelphia, PA 191-04630  
[http://www.sas.upenn.edu/African\\_Studies/AS.html](http://www.sas.upenn.edu/African_Studies/AS.html)

### **University of Wisconsin-Madison**

African Studies Program  
205 Ingraham Hall  
1155 Observatory Drive  
Madison, WI 53706  
<http://polyglot.lss.wisc.edu/afirst/asphome.html>

### **Yale University**

Council on African Studies  
Henry R. Luce Hall  
34 Hillhouse Ave.  
New Haven, CT 06520-8206  
<http://www.cis.yale.edu/ycias/african/>

## **OTHER RESOURCE CENTERS**

### **Boston University**

270 Bay State Road  
Boston, MA 02215  
<http://www.bu.edu/afr/outreach>

### **Africa ACCESS**

2204 Quinton  
Silver Spring, MD 20910  
<http://www.inform.umd.edu/mdk12/homepers/afric>

### **African Odyssey Interactive**

The Kennedy Center  
Washington, DC 20566  
<http://artsedge.kennedy-center.or2/odyssey.html>

African Studies Program  
Woodburn Hall 221  
Indiana University  
Bloomington, IN 47405

Non-Profit Organization  
U.S. Postage Paid  
Permit No 2  
Bloomington, IN 47405

IN THIS ISSUE:

- ◆ *International Studies Summer Institute*
- ◆ *Invisible Girls: Educational Marginalization in Kenya*
- ◆ *Conflict in the Mano River Basin of West Africa*
- ◆ *Gender and the Environment in Africa*
- ◆ *Africa in the News: The Durban Conference on Racism*
- ◆ *Folktale: Monkey and the Shark*
- ◆ *Proverbs and Riddles*
- ◆ *Pumpkin Recipes from Africa*
- ◆ *National Resource Centers*