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2013

The 2nd Annual Africa Conference September 13, 2013

Tennessee State University

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Theme:

**The New African Diaspora in the United States:
Immigration, Transnational Identities, and Integration**

September 13, 2013

Tennessee State University Main Campus

WELCOME REMARKS FROM THE CONVENERS

September 2013

We are delighted to welcome you to our campus for the second annual Africa Conference being hosted by the Department of History, Geography, Political Science, and Africana Studies. The theme of the conference for this year is: **“The New African Diaspora in the United States: Immigration, Transnational Identities, and Integration,”** The aim of the conference is to offer scholars from various disciplines and other participants a unique platform from which to engage in intensive dialogue on important issues defining a “new” African Diaspora in America, and the implication for the host country (United States) and the African continent.

The annual Africa Conference continues to maintain an international character as participants are drawn, not only from the United States, but also from Africa. From the range of scheduled presentations and lectures, we have no doubt that this conference would be intellectually engaging and fulfilling. We wish everyone an enjoyable conference.

Again, we welcome you all!

Sincerely,

Adebayo Oyeade
Adebayo Oyeade



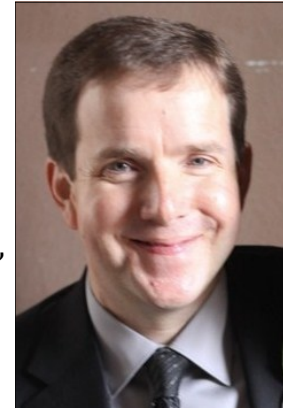
Gashawbeza Bekele
Gashawbeza Bekele



**WELCOME REMARKS FROM THE INTERIM ASSOCIATE DEAN,
COLLEGE OF LIBERAL ARTS**

September 2013

On behalf of the College of Liberal Arts at TSU, it is my honor to welcome you to our Conference on the New African Diaspora in the United States. As many of you know, this is our second annual international conference on Africa, following a very successful inaugural conference on U.S. Foreign Policy and Africa in April 2012, which remains a highlight among my experiences of scholarly engagement in our College.



Like its predecessor, the current conference is truly international and truly interdisciplinary, addressing a vital subject from a remarkable diversity of perspectives. With topics ranging from nursing, health sciences, and the justice system to literature and religion, the conference reflects a true liberal arts vision, recognizing the richness and complexity of our society and the importance of attention to all voices in achieving a fuller understanding of the human experience.

Perhaps equally striking for me is the fact that our conference is truly local – or “trans-local,” to borrow the language of one of the paper titles – illustrating not only the theme of the conference itself but also the capacity of TSU, as an increasingly international scholarly community, to speak to this theme so expertly, practically, and compellingly.

Especially the conference’s principal organizers and my colleagues of many years, Dr. Oyebade and Dr. Bekele, I extend profound thanks for their constant realization of this vision. And to all guests and participants, it is a privilege to extend the College's welcome, best wishes for an enjoyable experience of TSU and Nashville, and my confident hopes for a very successful conference.

Joel Dark
Joel Dark

WELCOME REMARKS FROM THE CHAIR, DEPARTMENT OF HISTORY,
POLITICAL SCIENCE, GEOGRAPHY, AND AFRICANA STUDIES

September 2013

Dear Conference Attendees,

It is with great pleasure that I welcome you to Tennessee State University for our second Annual Africa Conference. This year's theme, "The New African Diaspora in the United States: Immigration, Transnational Identities, and Integration," is one of particular relevance to the local, national, and international community. This relevance is reflected in the range of papers, topics, and scholars that are presenting their research here today. As with the first conference, our local community of students, faculty, and independent scholars get a unique chance to learn and share their ideas with scholars from around the globe.



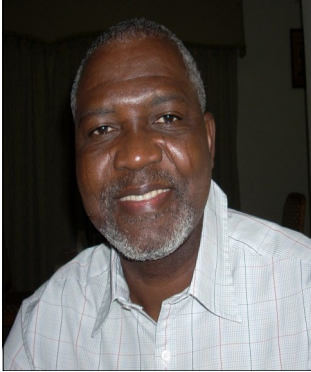
Dr. Oyebade and Dr. Bekele have done an impressive job of scheduling a full day of interesting panels and guest speakers. So if you are a visitor to our campus, I hope you have a chance to see some of Tennessee State University. I want to extend a special welcome to those presenters that have traveled from overseas and wish you a most rewarding conference and a pleasant stay.

Sincerely,

Erik Schmeller

Erik S. Schmeller

KEYNOTE SPEAKER



The keynote speaker is Dr. Akanmu Adebayo, Professor of History and Director of the Center for Conflict Management (CCM) at Kennesaw State University, Kennesaw, Georgia. He was also formerly executive director of the Institute for Global Initiatives at KSU.

Despite his forays into university administration, Professor Adebayo is, first and foremost, a teacher and scholar. His teaching and research have spanned many decades and continents. As full-time, part-time, or visiting professor, Adebayo has taught in Nigeria, Canada, Germany, and the U.S. He was Senior Lecturer at Obafemi Awolowo University (1980-1991), Visiting Associate Professor at York University, Toronto, Canada (1991-1992), Research Fellow at the Center for Modern Oriental Studies, Berlin, Germany (1994), Visiting Professor at Dominican Institute, Ibadan (1999), and Visiting Professor at University of Ibadan (2009). As a member of the faculty at Kennesaw State University, Adebayo has made significant contributions to program development in the area of African and international studies. He provided leadership for the development of a degree program in African and African Diaspora Studies, and in the establishment of the Center for African and African Diaspora Studies. He has received many awards for his excellence in teaching and research, including being finalist in the Distinguished Scholarship Award in 1999, and the Tommy Holder Award in 2009.

Dr. Adebayo received his education at the University of Ife (renamed Obafemi Awolowo University) and earned his PhD degree in history, focusing on economic history. He is author, co-author, and co-editor of many books, and his articles have been published in many scholarly journals. His latest publications include a co-edited book, *Marginality and Crisis: Globalization and Identity in Contemporary Africa* (Lanham, MD: Lexington Books, 2010), a monograph, *In the Sphere of the Dragon: China's Economic Relations with Africa in the New Millennium* (Ibadan School of History Monograph Series, No. 2, 2010), and an edited book, *Managing Conflicts in Africa's Democratic Transitions* (Lanham, MD: Lexington Books, 2012). In addition, he is editor-in-chief of the *Journal of Global Initiatives*. His current research projects are on African Diaspora, alternative dispute resolution (ADR) design in West Africa, and post-election dispute management in Africa.

Dr. Adebayo's address is titled: **Beyond the First Generation: Transnational Migrations, Integration, and Identities in the New African Diaspora**

GUEST SPEAKER



The guest speaker is Peter O. Nwosu, Ph.D. A Fellow of the American Council on Education (ACE) and Fulbright Scholar, he is Professor of Communications and Associate Vice President for Academic Affairs at Tennessee State University, with responsibility for campus-wide strategic planning and assessment. Dr. Nwosu has held faculty rank for nearly 20 years, and served in academic administration as associate department chair, department chair, center director, special assistant to the Provost, and special assistant to the President.

Dr. Nwosu has been on more than 50 university policy-making committees as chair/member and participated in innovative planning and curriculum activities across three nationally ranked universities. He has directed and participated in sponsored research and programs of the U.S. Department of Education, African Development Foundation, World Bank, and U.S. Institute of Peace. He has served in membership and leadership roles in numerous professional associations both nationally and internationally, including Western States Communication Association, National Communication Association, Council for Development of Social Science Research in Africa, and African Council for Communication Education.

A graduate of Howard University and Harvard University Institutes for Higher Education, Dr. Nwosu has authored more than 70 scholarly writings, including three books, and many refereed journal papers, book chapters, training manuals, and conference presentations. Author of the book, *Beyond Race: A New Vision of Community in America*, his research work has focused on communication, race, culture, and public policy.

The title of Dr. Nwosu's lecture is: **The New African Diaspora: Why the U.S. needs Africa**

Thursday, September 12, 2013

6.00-7.30 pm

Reception

Venue: Faculty and Staff Dining Room

Welcome: Dr. Gashawbeza Bekele, Assistant Professor of Geography, Tennessee State University (Conference co-convener)

Friday, September 13, 2013

All presentations will be held at the Student Success Center, LRC 230 (Auditorium)

7:45-8:30: Arrival and Registration

Venue: LRC 230 Lobby

8:40-8:55: Opening Remarks

Venue: LRC 230

Dr. Joel Dark, Interim Associate Dean, College of Liberal Arts, Tennessee State University

Dr. Erik Schmeller, Chair, Department of History, Geography, Political Science, & Africana Studies, Tennessee State University

Dr. Adebayo Oyebade, Professor of History, Tennessee State University (Conference co-convener)

9:00-10:45: Panel #1: Integration, Transnationalism, and Professional Development

Venue: LRC 230

Chair: Dr. Michael Bertrand, Associate Professor of History, Tennessee State University

Panelists:

1. Dr. Gashawbeza Bekele, Assistant Professor of Geography, Tennessee State University, **"Migration of Skilled Manpower from Africa in the Digital Age: Revisiting Policy Options"**
2. Gatluak Ter Thach, M.S., (& Ph.D. candidate), Founder & CEO, Nashville International Center for Empowerment, **"Partnership Collaborations for Successful Integration of Diasporan Africans"**
3. Folashade Oyebade, BSN, MSN, RN, Medical Observation, Vanderbilt University Medical Center, **"Investigating the Nursing Profession as a Choice Career for Nigerian Immigrant Women in America"**
4. Dr. Niyi Fadeyi, UNCF/Merck Postdoctoral Fellow, Department of Chemistry & Chemical Biology, Harvard University, **"Human Capital Flight to the West with Particular Reference to the United States: A Discourse on Brain Drain From Africa"**
5. Bonaventure Chizea, Department of Political Science, Ambrose Alli University, Ekpoma, Edo State, Nigeria, **"Populating the African Diaspora: The State, Authoritarianism, and Brain Drain from Nigerian Universities."**

10:50-11:00: Tea/Coffee Break

Venue: Student Success Center Lobby

11:00-12:20: Panel #2: Historical Context and Literary Narratives

Venue: LRC 230

Chair: Dr. Jyotsna Paruchuri, Professor of Political Science, Tennessee State University

Panelists:

1. Dr. Rebecca Dixon, Associate Professor of English and Women's Studies, Tennessee State University, **"Fragmentation and Reclaiming Self: The Continuing Legacy of Diaspora in Caryl Phillips' *In the Falling Snow*"**
2. Dr. Kyle Murray, Instructor of History & Politics, Tennessee State University, **"The Internationalization of Uganda under the Museveni Regime"**
3. Olugbemiga Ben Ogunkua, M.D., Ph.D., Associate Professor of Biochemistry and Cancer Biology, Meharry Medical College, Nashville, TN, **"Preparing Africa for a Better Future: The Legacy of the Slave trade"**
4. Dr. Helen Yitah, Associate Professor, Department of English, University of Ghana, Accra, Ghana, **"The African Migrant as Intimate Stranger in America: Belonging and Dislocation in Benjamin Kwakye's *The Other Crucifix*"**

12:30-1:45: Lunch Break

Venue: Ferrell Westbrook Complex (The Barn) 118

1:50- 2:45: Guest Lecture

Venue: LRC 230

Introduction of Speaker: Dr. Gashawbeza Bekele, Assistant Professor of Geography, Tennessee State University

Guest Speaker: Dr. Peter Nwosu, Professor of Communications and Associate Vice President for Academic Affairs, Tennessee State University, **"The New African Diaspora: Why the U.S. needs Africa"**

3:00-4:45: Panel #3: Cultural/Communal Identities and Community Case Studies

Venue: LRC 230

Chair: Dr. Sheri Browne, Associate Professor of History, Tennessee State University

Panelists:

1. Dr. Olayiwola Abegunrin, Professor of International Relations, Howard University, Washington, D.C., **"The New Nigerian Diaspora/Immigrants and their Economic Activities in the United States"**
2. Kathryn Wright, Ph.D. Candidate, University of Colorado, Boulder, **"A Case Study of Senegalese Migrants' Translocal Identities and Development Efforts"**
3. Dr. Adebayo Oyebade, Professor of History, Tennessee State University, **"The Yorùbá and Diasporic Connections: Culture and Identity in America"**

4. Dr. Tekleab S. Gala, Research Assistant Professor, Tennessee State University, **"The case for Oromo-Ethiopian Youth Association in Greater Toronto Area as a support system for Integration"**

5. Dr. Felix O. Okokhere, Department of political science, Ambrose Alli University, Ekpoma, Nigeria; Dr. Philip E. Agbebaku, Professor, Department of Political Science, Ambrose Alli University, Ekpoma, Nigeria; and Dr. Cordelia A. Agbebaku, Professor, Faculty of Law, Ambrose Alli University, Ekpoma, Nigeria, **"Diaspora and Socio-Cultural Integration in the United States: The African American Experience"**

4:45-4:55: Tea/Coffee Break

5:00-6:20: Panel #4: Social and Religious Dimensions of the African Diaspora Identity

Venue: LRC 230

Chair: Dr. Learotha Williams, Assistant Professor of History, Tennessee State University

Panelists:

1. Dr. Cordelia A. Agbebaku, Professor, Faculty of Law, Ambrose Alli University, Ekpoma, Nigeria; Dr. Felix O. Okokhere, Department of Political Science, Ambrose Alli University, Ekpoma, Nigeria; & Dr. Philip E. Agbebaku, Professor, Department of Political Science, Ambrose Alli University, Ekpoma, Nigeria. **"The U.S. Justice System and the New African Diaspora: Imperatives for Mutual Distrust"**

2. Pastor Ben Adewuyi, CPA, CGFM, Zonal Coordinator, the Redeemed Christian Church of God (RCCG), and Senior Pastor, RCCG, Agape House Parish, Nashville, TN, **"The Impact of African Religious Activities in the United States"**

3. Omonigho Akhigbe, Department of Geriatrics and Gerontology, National Universities Commission, Abuja, Nigeria; Dr. Felix O. Okokhere, Department of political science, Ambrose Alli University, Ekpoma, Nigeria; Odion Okokhere, Faculty of Clinical Sciences, College of Medicine, Ambrose Alli University, Ekpoma, Nigeria; & Bonaventure Chizea, Department of Political Science, Ambrose Alli University, Ekpoma, Edo State, Nigeria, **"The African Diaspora in America: Social-Economic and Cultural Challenges"**

4. Michael E. Orok, Professor of Political Science & Dean, School of Graduate Studies and Research, Tennessee State University, **"The Reality of Racism and Prejudice for Africans in the Diaspora"**

6:30: Shuttle service leaves for the Westbrook Complex (The Barn).

7:00-8:30: Banquet and Keynote Address

Venue: Ferrell Westbrook Complex (The Barn) 118

Welcome: Dr. Adebayo Oyebade, Professor of History, Tennessee State University

Remarks: Dr. Gloria Johnson, Dean, College of Liberal Arts, Tennessee State University

Introduction of Keynote Speaker: Dr. Adebayo Oyebade, Professor of History, Tennessee State University

Keynote Address: Dr. Akanmu Adebayo, Professor of History and Director of the Center for Conflict Management (CCM) at Kennesaw State University, Kennesaw, Georgia.

8.35: Closing Remarks

Dr. Erik Schmeller, Chair, Department of History, Geography, Political Science, & Africana Studies, Tennessee State University

8.40: Shuttle service leaves for the hotel.

List of Sponsors

College of Liberal Arts, Tennessee State University

Department of History, Geography, Political Science, & Africana Studies, Tennessee State University

Appreciation

The conference would like to acknowledge the support of the listed:

Dr. Gloria Johnson, Dean, College of Liberal Arts, Tennessee State University

Dr. Joel Dark, Interim Associate Dean, College of Liberal Arts, Tennessee State University

Dr. Erik Schmeller, Associate Professor of History & Head of Department of History, Geography, Political Science, & African Studies, Tennessee State University

Ms. Cordia McCutcheon, Senior Office Assistant, Office of the Dean, College of Liberal Arts, Tennessee State University

Ms. Jessica Clayborn, Administrative Assistant, Department of History, Geography, Political Science, & African Studies, Tennessee State University

ABSTRACTS

The New Nigerian Diaspora/Immigrants and their Economic Activities in the United States

Dr. Olayiwola Abegunrin, Professor of International Relations, Howard University, Washington, D.C.

History has taught us that wars, natural disasters, and religious reasons have at different times contributed to mass movement of Africans into other regions of the world. However, economic consideration played the most prominent role in the formation of the African Diaspora in America. The slave trade was, indeed, an economic phenomenon only abolished as a result of new economic realities in Europe. Since the end of the Cold War, there has been an influx of African immigrants to the developed world. Recent exodus of African immigrants into the United States is also largely a product of economics. Many Nigerian immigrants have come to the United States in search of greener pastures. They are involved in different kinds of economic enterprises which have enabled them to live the “American dream.” Indeed, given the perception of having “made it in America,” an expectation is placed on the Nigerian immigrant to offer regular financial help to family members at home. This presentation will examine the economic activities that Nigerian immigrants are engaged in.

The Impact of African Religious Activities in the United States

Pastor Ben Adewuyi, CPA, CGFM, Zonal Coordinator, the Redeemed Christian Church of God (RCCG), and Senior Pastor, RCCG, Agape House, Nashville, TN

African countries are characterized by diversity of religion. Apart from Christianity and Islam, the two predominant religions in Africa, there are numerous traditional religions and beliefs. The influx of people of African descent into the United States since the beginning of the Twenty-First century has been accompanied by their religious beliefs and practices. Thus, African immigrants have contributed immensely to the religious life of the United States. They have established churches, mosques, temples, shrines, and other religious institutions. They have also built educational institutions such as elementary, middle and high schools, as well as colleges affiliated with their religions. Indeed, local school boards have been known to change religious policies and bye laws to accommodate these institutions. Also, prestigious American universities are now changing their curriculum and adding new courses to accommodate the study of African religions. But the question remains whether the United States is ready to accommodate and assimilate the growing religious activities of African immigrants, and whether such activities would not be construed as a menace and an invasion of American culture and religious identity. This presentation will highlight the importance of African religious activities and how they could be managed for the benefits of the general populace.

The U.S. Justice System and the New African Diaspora: Imperatives for Mutual Distrust

Dr. Cordelia A. Agbebaku, Professor, Faculty of Law, Ambrose Alli University, Ekpoma, Nigeria; Dr. Felix O. Okokhere, Department of Political Science, Ambrose Alli University, Ekpoma, Nigeria; & Dr. Philip E. Agbebaku, Professor, Department of Political Science, Ambrose Alli University, Ekpoma, Nigeria.

African Americans have historically suffered injustices in the United States. In the criminal justice system, for example, studies show that one out of three African American males between the ages of 18 and 35 has, or will experience life in jail due to institutional biases against the black race. Research also shows that an African American male convicted of murder is ten times more likely to get the death penalty than a Caucasian male convicted of the same crime. The reality is that there is a mutual distrust between the U.S. justice system and African-Americans. In view of this fact, this paper argues from the “Substantive Justice” point of perspective, a form of ideological culture in which some set of principles are used to the judgment of right and wrong, guilt or innocence, and reward or punishment in a society. The paper concludes that a society cannot be considered “just” until it honors the principle of justice for every human being.

The African Diaspora and Nigeria's Economic Diplomacy in President Goodluck Jonathan's Transformation Agenda

Dr. Philip E. Agbebaku, Professor, Department of Political Science, Ambrose Alli University, Ekpoma, Nigeria; Dr. Cordelia A. Agbebaku, Professor, Faculty of Law, Ambrose Alli University, Ekpoma, Nigeria; and Dr. Felix O. Okokhere, Department of Political Science, Ambrose Alli University, Ekpoma, Nigeria.

In the execution of foreign policy since Nigeria's independence in 1960, successive administrations had always employed diverse strategies, some of which have proven effective while others have not. For the current administration of President Goodluck Jonathan, a viable economy is considered a basic tool for diplomacy. Indeed, it is projected as a priority in the administration's Transformation Agenda for the country. This paper posits that not much can be achieved in the nation's foreign policy without a strong and virile economy. The paper argues that the African Diaspora, given its economic power and preponderance of skills, has an important role to play in advancing Nigeria's economic diplomacy and in the pursuits of the Transformation Agenda.

The African Diaspora in America: Social-Economic and Cultural Challenges

Omonigho Akhigbe, Department of Geriatrics and Gerontology, National Universities Commission, Abuja, Nigeria; Dr. Felix Okokhere, Department of political science, Ambrose Alli University, Ekpoma, Nigeria; Odion Okokhere, Faculty of Clinical Sciences, College of Medicine, Ambrose Alli University, Ekpoma, Nigeria; & Bonaventure Chizea, Department of Political Science, Ambrose Alli University, Ekpoma, Edo State, Nigeria.

The African continent is faced with enormous economic, social, and political challenges with devastating effects on the civil society. Attempt at finding lasting solutions to these challenges have proven to be a Herculean task, at least for now. This situation has occasioned an increasing wave of migration from Africa to the United States. For many people, immigration is not only a way to escape poverty and deprivation at home; it is a harbinger of new hopes and opportunities. Yet, quite often, realities in the United States do not represent the expectations and high hopes anticipated by the migrants. It is in this regard that this paper critically examines the socio-economic and cultural challenges faced by Africans in the Diaspora, especially those in the United States.

Migration of Skilled Manpower from Africa in the Digital Age: Revisiting Policy Options

Dr. Gashawbeza Bekele, Assistant Professor of Geography, Tennessee State University, Nashville, TN

With today's knowledge economy relying on science and technology skills and the creation of a global market for skilled labor, the increased outflow of skilled manpower from African countries has become a crucial concern. This paper argues that both the concept of brain drain and the policy options to mitigate its adverse impact have changed with increased globalization and information technology. The paper examines various strategies to mitigate the tide of brain drain from the continent, ranging from restrictive policies to fostering the utilization of the brain power of skilled migrants in the Diaspora through virtual networks. By taking the new African Diaspora in the United States as a case in point, the present study argues that despite some challenges the new African Diaspora can become an integral part of Africa's development. The paper concludes that policy prescriptions for reversing brain drain to brain gain should take into consideration various feasible approaches, including the Diaspora option.

Populating the African Diaspora: The State, Authoritarianism, and Brain Drain from Nigerian Universities

Bonaventure Chizea, Department of Political Science, Ambrose Alli University, Ekpoma, Edo State, Nigeria

Nigeria is one of the most richly endowed countries in Africa, yet its universities are predominantly

found in the list of lowly-rated tertiary institutions in the continent. Prior to the civil-war years, Nigeria's higher institutions were rated among the best in Africa. Over the years, however, Nigerian universities have continued to suffer severe hemorrhage in the form of a massive exodus of highly trained and skilled professionals to the developed countries. A number of factors have combined to encourage this depletion of the best brains in these institutions. The state in Nigeria is neo-colonial, absolutist, and arbitrary. It has employed its instruments of coercion in festering a climate of fear in undermining academic freedom. The state adopts an ambivalent attitude towards intellectuals. On the one hand it emphasizes the need to employ intellectuals to transform society, but on the other hand it is suspicious and hostile to the active involvement of these patriots in public policy. The impact of this authoritarian character of the state is expressed in its direct involvement in university governance, thereby undermining university autonomy. This anti-intellectual posture inspires its intervention in the internal running of the universities. University administrators become potentates, whose responsibility is largely political and are inevitably loyal to government rather than to the university system. Consequently universities become centers of violence as they become militarized due to the authoritarian culture foisted by the state in alliance with university administrators. Contrary to its avowed commitment to develop society, the state has over the years underfunded the universities and research centers, failing to provide the necessary facilities and environment for the production of knowledge. The result has been the migration of academics to countries such as the United States, in search of conducive, friendly, and stimulating environments to embark on knowledge production. This paper, using a political economy method, examines the dynamic relationships between the state, its authoritarian character, and the consequent brain drain to the developed world, particularly the United States. It also attempts to proffer solutions towards stemming the tide and mitigating the negative impact on the development of the country.

Fragmentation and Reclaiming Self: The Continuing Legacy of Diaspora in Caryl Phillips' *In the Falling Snow*

Dr. Rebecca S. Dixon, Associate Professor of English and Women's Studies, Tennessee State University

In his book, *Something Torn and New: An African Renaissance*, Ngugi wa Thiong'o discusses the undermining of African cultural identity by European slave trades and colonists. He writes, "Everyone in the Africa Diaspora, from the tiniest Caribbean and Pacific island to the American mainland, lost their names: Their bodies became branded with a European memory" (14). This loss and imposition of European cultural standards are a part of the destructive nature of the traditional African Diaspora. The traditional Diaspora is born in the tragedy and trauma of the Middle Passage and the Atlantic Slave Trade. While Ngugi's statements primarily address the loss of language and cultural disassociation, the Diaspora is defined by physical suffering, geographical displacement, and the psychological damage that is consequent to abuse. Thus, traditionally Diaspora is about tragedy, but it is also about the resiliency of African people to recover. Black British writer Caryl Phillips is one of the few truly contemporary Diasporic writers. Since the publication of his novel, *Higher Ground* in 1989, Phillips' writings have explored the concept of Diaspora. One of his most recent publications, *In the Falling Snow*, explores the continuing legacy of Diaspora; that is the novel looks at more recent and extended definitions of Diaspora founded in 20th and 21st century experiences. This involves the migration of people of African descent from various parts of Africa, the Caribbean, and South America to the United States, Canada, and Europe. This conceptualization of Diaspora is in some ways no less tragic; it does not necessarily involve a forced migration, but one compelled by belief in a racist mythology that acts as socializing influence and social determinant. In this way, the new Diaspora involves an extension of the traditional understanding of this phenomenon; it involves generational transference and inherence of a psychological and even physical conditioning. In this paper, I will look at this new conceptualization of Diaspora presented by Phillips and the ways in which it acts in contrast to a more traditional notion of Diaspora and the ways in which it is revealing of the anxiety about place and identity experienced by Diasporic Africans and their struggles for an integrated sense of identity.

Human Capital Flight to the West with Particular Reference to the United States: A Discourse on Brain Drain From Africa

Dr. Niyi Fadeyi, UNCF/Merck Postdoctoral Fellow, Department of Chemistry & Chemical Biology, Harvard University

Modern economies are based on the command of knowledge and information. Since knowledge is created by basic and applied research, one can say research is a means to economic growth (exemplified by the economic status of US, China, India, Japan, UK, and other European countries). More than 50% of the wealth created in developed countries emanated from Research and Development (R&D). South Africa represents 64% of all R&D undertaken in Africa, spending 0.87% of its GDP on science and engineering R&D. International-development experts have expressed much concern about the brain drain of African scholars to institutions and industries in North America, Europe, and lately South-Africa. Most discouraging is that those leaving are often among the best and brightest. Indeed, a third of African scientists live and work in developed countries. This outflow represents a significant loss of economic potential for the continent, especially in today's global society where scientific and technological knowledge drive development. In the 1960s and 1970s, Africa boasted some of the developing world's finest universities. But a steep decline in funding, political indifference, and widespread conflict created conditions in which the opportunity to pursue professional careers was stunted. This presentation will discuss the phenomenon of Africa's brain drain to the developed world including the United States, and offer possible solutions for its cessation.

The case for Oromo-Ethiopian Youth Association in Greater Toronto Area as a support system for Integration

Dr. Tekleab S. Gala (PhD), Research Assistant Professor, Tennessee State University

In Canada, the population of immigrants of African descent is growing considerably. According to Statistics Canada, between 1996 and 2001, while the overall Canadian population increased only by 4%; that of African immigrants increased by 32%. Despite the population growth, immigrants of African descent face enormous social and economic hardship. The government of Canada provides a myriad of supports to facilitate immigrants' settlement and integration to the general Canadian society, thereby alleviating some of the hardships. But, the process has not been smooth for both the immigrants as well as the government agencies. Inadequate language skills, credential recognition issues, lack of Canadian work experience, and education are mentioned as barriers for the immigrants' integration. Consequently, immigrants from Africa are less likely to be employed; exhibit lower (20%) average household income, larger (150%) population below poverty level and 2 ½ times more children living in low income families' vis-à-vis national average figures. The circumstance is also having a consequential impact on the lives of second generation immigrants by promoting rather downward assimilation. Ethiopian immigrants are the top four populous immigrants of African descent and Oromo is the largest ethnic group in Ethiopia. Ethiopian Oromos often leave their country due to political turmoil, not as skilled workers, which make the integration processes even more difficult. Therefore, the purpose of this paper is to examine the role of the Oromo-Ethiopian youth association in Canada as a support system to enhance educational, political and economic integration of the youth. Such association can uniquely assemble resources from native culture, indigenous successes and collaborating host government agencies to this effect.

The Internationalization of Uganda under the Museveni Regime

Dr. Kyle Patrick Murray, Instructor of History & Politics, Tennessee State University, Nashville, TN

This paper critically analyzes the rise of Uganda under the Museveni regime as one of the 'darlings' of the Bretton Woods Institutions and the United States over the past two decades. It is written from a *critical* International Political Economy (IPE) perspective in relation to the concept of the 'internationalization of the state,' and is specifically applied to Uganda as a case study. The growth of

Uganda's global profile includes a combination of cultural, economic, and political factors. These overlapping facets of Uganda's global profile will be highlighted in this paper, as well as tied to one of the overarching themes of the conference in relation to the development of transnational cultural identities. Indeed, transnational cultural identity—particularly evangelical Christian institutions and social forces—have played a profound role in the internationalization of Uganda in the wider fields of global political and religious economy. President and First Lady Museveni have helped to establish a truly global cultural, political, and economic profile for Uganda. It is argued here, however, that this global profile has successfully managed to obscure a more realistic legacy of authoritarianism, militarization, and social exclusion within Uganda, as well as subversion and destabilization with regard to Uganda's neighbors. Thus, this paper highlights how the Museveni regime and non-Ugandan forces have helped to establish Uganda's global profile, as well as the political, cultural, and economic realities on the ground in Uganda and throughout the region that contradict this global 'brand' that Uganda has created for itself with the help of outside forces—particularly those based in the United States.

Preparing Africa for a Better Future: The Legacy of the Slave trade

Olugbemiga Ben Ogunkua, M.D., Ph.D., Associate Professor of Biochemistry and Cancer Biology, Meharry Medical College, Nashville, TN.

It is by no means an accident that African states are located at the bottom of the global economic totem-pole. As victims of detrimentally historical occurrences such as the Atlantic Slave trade, enslavement in the New World, and imperial adventurism and exploitation, Africans, to no surprise, find themselves in their present predicament of underdevelopment. This situation is largely a legacy of the slave trade. Not only did it unleash destructive ethnic warfare in Africa, millions of Africans died aboard slave ships en route to the New World while survivors faced the harsh reality of enslavement. This presentation posits that contemporary Africa is bedeviled by a crisis of development, largely a legacy of the slave trade. Although it has been argued by some people that the enslavement of Africans in America was a thing of the past, that it bears little relevance to the contemporary African condition, this presentation will argue that it has had a lasting effect on the psyche of the African people and their descendants in America. Thus, it is important to look at the legacy of slave trade and slavery in a discourse on how to improve the African condition.

Diaspora and Socio-Cultural Integration in the United States: The African American Experience

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The United States is a melting pot of cultures, going by its diversity. Different nationalities, races and cultures compete for attention and dominance in various ways which often than not lead to conflict and a clash of interests. Among the divergent races in the US, African Americans are the worse hit by socio-cultural and even economic disadvantages. From the period of forced integration from Africa (slavery) to the present time of relative freedom, African Americans still find it difficult to be fully accepted, and consequently integrated into the socio-cultural mainstream of the American society. Cultural integration is the mutual adjustment of diverse or conflicting culture straits to form a harmonious cultural system. Whereas, social integration is the uniting of formerly separate groups into one group with the obliteration of any previous social and cultural group differences as well as the obliteration of separate group identifications. In this sense, social integration is similar to assimilation. The main difference is that assimilation assumes that the groups had major cultural differences to begin with, whereas socio-integration may occur between groups in the same culture that had been separated primarily by the group loyalty of their members. This paper argues that socio-cultural integration cannot be separated from full economic integration. The paper further concludes that, whenever any distinct group in society, either by their historical peculiarities or ancestral circumstances feels disconnected from the

mainstream, there is the likely-hood for conflict. In order to address the problem, the paper therefore recommends further institutional reforms to accommodate all stake holders in the society.

The Reality of Racism and Prejudice for Africans in the Diaspora

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This paper borrows from the argument put forth by Patrick Manning of the World History Center at the University of Pittsburgh. In his 2009 work entitled *the Future of the African Diaspora*, and published by Columbia University Press, Manning posits that "the warm campaigns of black struggle and of human solidarity have done something to melt the snows of social discrimination against people of African ancestry...Sometimes the melting of one layer of prejudice reveals not the purity of equality but new forms of discrimination, as when color prejudice gives way to discrimination by religion or by language." For over half a century, there has been a significant influx of native Africans into the United States, representing about 4% of foreign born populations in 2010. Many of these "new Africans" have contributed to the social and economic progress of the United States in all areas including education, medicine, law, and more importantly, technology; with many inventing even the key technological systems of this contemporary era. But while this is the case, native born Africans feel marginalized and often experience prejudicial tensions and experience the vestiges of discrimination in their daily lives. There is a great body of evidence that supports the claim that while native Africans have made great strides, the social environment of the place called home is often polarized, their contributions not readily recognized as compared to those of other immigrants, thus reminding us of the earlier practice of racism and discrimination that challenged the intellectual and social relevance of earlier Africans to the New World. This type of evidence begs the unavoidable question as to whether history could be repeating itself as the United States population becomes increasingly immigrant. Essentially, have we traded discrimination and prejudice against one group for racial marginalization of another? We agree that this type of question and reasoning is highly sensitive, however, the research based on empirical even subjective evidence, must be presented to substantiate the claim and seek workable solutions to the problem. For example, should the election of Barack Obama in 2008 as president of the United States be seen as a definite recognition of the potential of native Africans and their descendants in the United States; or should Africans see this change as the end of "racial categorization or a revision of that categorization?" This paper is expected to present an analysis that creates sensitivity for the native African predicament in the United States.

The Yorùbá and Diasporic Connections: Culture and Identity in America

Dr. Adebayo Oyebade, Professor of history, Tennessee State University, Nashville, Tennessee

The Yorùbá , who predominantly live in Southwestern Nigeria and other parts of West Africa including the Republic of Benin and Togo, constitute one of the most prominent and largest African people. Highly urbanized and incredibly artistic, they built powerful, highly centralized states and established complex economic, political, and social institutions in pre-colonial times. Their culture has remained strong and resilient despite centuries of external influences. As a legacy of the Atlantic slave trade, residual of Yorùbá culture exists, primarily in South America. In the United States, due to significant presence of Nigerian-Yorùbá immigrants, Yorùbá culture is fast becoming an important dynamic force in American social and cultural reality. This is particularly true of the black community where elements of Yorùbá culture—religious practices, indigenous names, attires, literature, art, music, and dance forms—have been adopted and have contributed significantly to the construction of African-American identity. Indeed, Yorùbá culture is one of the most recognizable African cultures in the United States today. This presentation aims at examining forms of Yorùbá identity and culture in contemporary America, a product, largely of the influx of immigrants of Yorùbá extraction from Nigeria.

Investigating the Nursing Profession as a Choice Career for Nigerian Immigrant Women in America

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This presentation rests on the hypothesis that Nigerian women in the United States preponderantly opt for the nursing profession. A preliminary research in the Nashville area (used as a unit of the greater American society) validates this hypothesis. The presentation will argue that a disproportionately large percentage of Nigerian working women are in the nursing career, more than any other profession. It will discuss the motivations for this career preference, the growing number of Nigerian nurses since the late 1990s as a result of the upsurge in Nigerian immigration to the U.S, local and national professional organizations of Nigerian nurses, and the profile of the nurses: educational attainment, specific discipline within the profession, and job type.

Partnership Collaborations for Successful Integration of Integration of Diasporan Africans

Gatluak Ter Thach, M.S., (and Ph.D. candidate), Founder & CEO, Nashville International Center for Empowerment

Partnership collaborations is significance for promoting integration of new African immigrants into the mainstream American economic community. The idea of encouraging and empowering new Americans through community education has substantial benefits to the community at large. New American expertise can help facilitate cultural partnership development and collaborations, particularly if agencies and community-based organizations have conflicting issues in working with independent new American clients. In addition, partnerships across agencies need to develop at both the front-line level and the highest level of management. The front line staff might need to coordinate on the day-to-day implementation to work with community partners in order to support their working programs. As a former child soldier and refugee myself, I believe partnership collaboration has substantive outcomes of achievable objectives. In order for immigrants and refugees to be successful in this country, and for their community partners to derive advantage from their efforts, critical energy must be invested in partnership collaboration efforts. Rewards in partnership and collaborations include cross-provider or cultural trainings, resources sharing, and much more. In my new book, *My New American Dream*, I spoke about the importance of collaborations, partnership and cultural sensitivity, includes the need for a successful integration of new Americans (refugees and immigrants) in Middle Tennessee, because it is essential for better coordination, communication, and collaborations across city public service agencies (e.g., public health, mental health, and human services, faith base, etc.) in order to increase information sharing and enhance integrating and improving referral systems and service delivery for people in needs, especially refugees and immigrants. New Americans are decent and hard worker people whose goals are to come and work harder to restore theirs and their children hopes, but for that to happen there has to be better ways for the welcoming communities to work together for the betterment of the city its people.

A Case Study of Senegalese Migrants' Translocal Identities and Development Efforts

Kathryn Wright, Ph.D. Candidate, University of Colorado, Boulder

This presentation will discuss ongoing dissertation research conducted with Senegalese communities in the United States which focuses on community members' efforts to participate in economic development in Senegal as well as development in the U.S. cities in which they settle. Senegalese migrants' engagement with economic development in Senegal fits into a larger policy push by national governments and international organizations that promote migrant-led development. Most research on the 'migration-development nexus' in the United States has focused on Latin American immigrant populations, with few scholars addressing the unique manner in which African immigrants may be engaging in these processes. To help expand our knowledge of this topic, my study is designed to explore the

translocal identities of Senegalese migrants living in different locations in the United States, and how those identities influence their development efforts. In brief, I am exploring how migrants engage their multiple identities (such as racial, ethnic, national, religious, and gender identities) in relation to specific places in the United States and Senegal and what factors shape the way that they do so. In turn, then, I want to understand how those identities shape where and how Senegalese migrants are engaging in development efforts, including sending money home to family members or more formal projects such as helping build a school. Some of the factors likely to shape these processes include the contexts of reception, and the political, legal, social, and economic environments within host countries, especially in the post-9/11 United States; as well as some of the different actors trying to direct migrants' development activities, such as the Senegalese state and Senegalese social institutions.

The African Migrant as Intimate Stranger in America: Belonging and Dislocation in Benjamin Kwakye's *The Other Crucifix*

Dr. Helen Yitah, Associate Professor, Department of English, University of Ghana, Accra, Ghana

Kwakye's novel, *The Other Crucifix*, is part of a sub-tradition of African migration novels that depict immigrants to the West who do not return to Africa, and for whom the rupture to the immigrant's personhood by his cultural transposition to the West is irreversible. Yet unlike other texts within this sub-tradition which portray Africans stranded on Western shores, *The Other Crucifix* depicts a young protagonist, Jojo Badu, who chooses to make a new life in America, a country in which he feels a belonging that is also estranged. Kwakye thus turns on its head the epic travel narrative, in which international mobility functions as a rite of passage into manhood that would guarantee the individual a place in the larger social history of his native home. Thus, the story of Jojo, whom I would call an "intimate stranger" in the USA, is not a narrative of immigrant success, but a "post-epic" African migration narrative which maps a struggle to emerge from the social chasm that truncates his evolving self, and to deal with the fact that he is a man on terms that are alien to the dominant culture. The title of the novel, *The Other Crucifix*, holds within it this very tension of belonging and dislocation. Kwakye deploys the crucifix, a poignant icon of sacrifice and remembrance, as a trope to capture Jojo's predicament as an "intimate stranger": the more he tries to remember his Ghanaian roots in an attempt to achieve the sense of belonging he felt in his native land, the more he is conflicted by a sense of intimacy with the world in which he currently lives. Yet Jojo's search for identity and belongingness is conducted via African values, history and traditions which provide the framework for the impulse to migrate and for African migrant men to affirm their individual identity. In my analysis of Jojo's situation, I deploy the concept of belonging, a multi-dimensional term that is a recurrent theme in identity and migration discourse. Alone in a foreign country, Jojo seeks belonging, which he perceives as 'a sense of intimacy with the world' and as 'the sense of being accepted or being a full member of' the social collective. Instead, he is unsettled by a feeling of being dislocated. For the immigrant, being dislocated would suggest a situation of not being accepted as a full member of the host country, of not feeling at home and/or of not feeling safe in this setting. Belonging is important because it provides not only a sense of social identity but also of personal wellbeing. Therefore, the concept allows me to explore the complexity of Jojo's situation as an "intimate stranger", as well as the 'continual dialectic' between belongingness and dislocation set within the context of unequal power relations between immigrant and host country.

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