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Director's Address

Professor George Clement Bond established the Center for African Education (CAE) to promote research and teaching about education in Africa and the African diaspora. This publication reflects the work of our students and faculty conducting research and engaging in educational opportunities at Teachers College, in the local community, and in African countries.

During the Fall and Spring semesters, we welcomed guest speakers, including human rights activists from Burundi, Kenya and Uganda. We also hosted Teachers College students who presented their research in countries such as Burkina Faso, Uganda and Senegal. In addition, CAE launched a human education curriculum for West African countries, developed by students in conjunction with UNESCO Dakar. The curriculum is available on our website: <http://www.tc.columbia.edu/cae/projects/>

With funding from the Vice President's Grant for Diversity and Community Initiatives, we hosted a spring cultural event series and collaborated with the New York City African Film Festival organization to host filmmaker, Olu-

waseun Babalola, who gave a talk about her documentary, SOJU. In line with the cultural theme, we also hosted a "Taste of Africa" showcasing foods from various African countries and the diaspora.

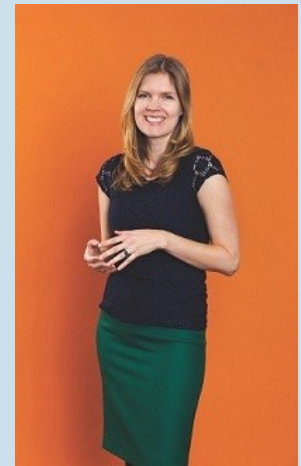
Our events and discussions brought together the Teachers College community and the greater New York City communities with interests in African Education and culture. Participants in the series included students, alumni, community members, and representatives from civil society and community organizations.

We are currently in the process of forming an Advisory Board to support the important work of CAE and ensure long-term support and funding for our programs.

We hope you enjoy this edition of our CAE newsletter and we hope to see you at future events in the 2018-2019 academic year.

As always, thank you for your interest and support.

Professor S. Garnett Russell,
Director CAE



Professor S. Garnett Russell is an Assistant Professor of International and Comparative Education at Teachers College, Columbia University. She directs the George Clement Bond Center for African Education and is affiliated with the Institute for the Study of Human Rights at Columbia University and the Institute of African Studies. Professor Russell is a co-founder and current co-chair of the Education, Conflict, and Emergencies Special Interest Group (SIG) of the Comparative and International Education Society (CIES). She serves as a member on the Inter-Agency Network for Education in Emergencies Education Policy Working Group and also serves on the editorial board of the Journal on Education in Emergencies (JEIE) and the International Journal of Human Rights Education.



Dr. Carol Benson

Dr. Benson is an Associate Professor in International and Comparative Education at Teachers College.

Her current work focuses on educational language policy and practice, gender and language, and multilingual curriculum development .

*Publications include the 2013 volume co-edited with Kimmo Kosonen, *Language Issues in Comparative Education: Inclusive teaching and learning in non-dominant languages and cultures* (Sense Publishers).*

Faculty Feature: Dr. Carol Benson



I have been interested in education in multilingual African countries since I was a Peace Corps volunteer primary teacher trainer in Sierra Leone in the 1980s. It was in classrooms there that I grew concerned about the use of a dominant official language as a medium of instruction—in that case, English—when learners and teachers were more comfortable speaking their mother tongues plus *Krio*, a lingua franca. That two-year experience got me started on a career path focused on language issues in educational development, a path that has taken me, both as a researcher and consultant, to many multilingual contexts around the world, and to academic positions at the Centre for Research on Bilingualism at Stockholm University and now to the International and Comparative Education program at Teachers College.

I have worked in a number of African countries over the years, but have the most experience in Mozambique, where I was a technical assistant to the research branch of the Ministry of Education from 1996-98, supporting an experiment in mother tongue-based multilingual education (MLE) in two parts of the country. The programs, in Changana/Portuguese and Nyanja/Portuguese, were very positively received by learners, teachers and parents. Thanks to a lot of advocating on the part of my colleagues, and linguistic support from scholars at the national Eduardo Mondlane University, MLE later became part of education policy as an option through the curriculum reform of 2002. Three colleagues from the experiment team went on to earn PhDs in bilingual/multilingual education or applied linguistics, and MLE has expanded to hundreds of schools in 16+ languages. I have been back many times to work with teacher trainers and the MLE support team. The photos you see here are from a later consultancy in 2009 when I worked with teacher trainers and visited MLE schools to see children reading, writing and expressing themselves very competently in Changana. That was a very rewarding trip for me, even though it was clear that more work needed to be done to reach all learners with high quality mother tongue-based literacy and learning.



At the November 2017 conference on Language and Development in Dakar, Senegal, I caught up with an old friend who is a UEM linguist integrally involved in supporting MLE expansion in Mozambique. He is now Vice-Minister of Education, and well placed to move the agenda forward. I am so encouraged by his work and that of other former colleagues, who work tirelessly to advocate for and raise capacity to implement mother tongue-based education, so that Mozambican learners have the best chance to learn initial and continuing literacy and other curricular content in languages they speak and understand well.



*For more information on Dr. Benson's work visit:
<http://www.tc.columbia.edu/faculty/cjb2209/>*

Embodied Experiences of Abstinence-Only Education in Uganda— Sarah Lewinger

In January 2018, I traveled to Kampala, Uganda to conduct interviews with 25 women, ages 18 to 30, to learn how abstinence-only messages affect Ugandan women's self-esteem and sexual health decisions. I interviewed the research participants on their experiences with sexual education, what they wish they had been taught, and what they believe other women should learn about sexual health. Utilizing a feminist theoretical framework, I centered the words of Ugandan women, whose voices have been marginalized, in global debates on sexual and reproductive health. The data informed four broad categories of sexual education among the participants: informal abstinence-only education, formal abstinence-only education, informal semi-comprehensive sexual education, and formal semi-comprehensive sexual education.

Informal education was often through lectures from older family members, while formal education occurred in secondary schools or churches. Semi-comprehensive sexual education indicated that birth control methods were discussed, although women were told that abstinence was far preferable, and that condoms were only appropriate within marriage. While all the women were university-educated, many of them grew up in more traditional environments. Rural women often received informal sexual education from village elders, while the urban women were more likely to have participated in abstinence-only education programs at church. Regardless of the context, sexual education often perpetuated oppressive patriarchal norms.

Select Narratives

Elise* learned about sex from her aunt, who mainly focused on how to please a future husband. Elise told me about a tradition in her *Gisu* culture where an engaged couple has intercourse on their wedding night. Afterward, the bride's aunt or grandmother enters the room to check the sheets. If there is blood, the woman has stayed "pure" resulting in a large dowry. Elise chose to have sex at university. She then became consumed with anxiety that she would fail the "virginity test" and bring her family shame: "I kept thinking now for me to get married my parents have to die because I can't face them with a man that did not break my virginity... I told God, my parents should die, if they don't die, then I won't get married."

Many of the women lamented the rigid standards of "purity" that girls are expected to maintain, and how sexual education can reinforce such customs. Afiya* expressed the desire to have more open conversations about sex at home: "At home it's more of, like, a taboo. They don't talk about it... [Except] that my mom would just say, 'You will get HIV.' That's like, the only thing she would talk about, you know." Afiya continued by saying that, "In Africa, it's very hard for you to be friends with your parent, for you to come up and tell her, 'I met this guy and I like him' ... I think it should be an open society."

Fear tactics were also common in the sexual education the women received, whether it was at home or in the classroom. Angel* received sexual education in school, where she was told by her teacher that "if one engages in sexual activities at a young age, they would not be able to conceive at a later time." As a survivor of rape, Angel became fearful that she would never be able to become a mother. She began having unprotected sex to see if her teacher was correct, leading to a pregnancy. When teachers deceive students, it can make them more eager to discover the truth for themselves by engaging in risky behaviors.

Like many of the women, Matilda* did not feel comfortable asking questions in the classroom: "[You] get scared to ask questions, and if you ask, [teachers] look at you like, *Are you serious? Why are you asking that question?* because they expect you to be a virgin." Matilda's advice for teachers: "[You] should not use fear or shame. If you are trying to educate someone, you should try to make them understand." Instead of teaching girls to "just say no," sexual education should enable girls to make informed decisions. Peace* received abstinence-only education in church, which left her with a sense of shame: "[The] guilt in your conscience [is] with you all the time. Even when you engage in [premarital sex], you'll be like, I've sinned." Sexual education should not regard women who have premarital sex as sinners or failures, especially when men are rarely judged for their virginity status.

Undoing the notion that premarital sex is immoral is necessary to empowering young women in their decisions, whether they choose to abstain or not. Afiya stated that she wants "to have society know that it's not wrong for a person to be sexually active" and if it was less stigmatized, sexually active teenagers would not feel ashamed to buy condoms. As Prossy* explained, instilling students with "confidence and self-esteem" promotes educated choices far more than fear and guilt.

Several women also discussed how pregnant teenagers are often pressured to drop out of school, treated by teachers and administrators as deviants and criminals. Lack of understanding about family planning hinders women's access to education and thus employment, reinforcing gender roles. Many of the women felt that the most beneficial sexual health information they received was from the Straight Talk Foundation, a non-governmental organization. Drawing on their recommendations, funding more organizations like Straight Talk instead of abstinence-only programs would be far more effective in the fight against



Sarah Lewinger

Sarah is an M.A. candidate in International Educational Development at Teacher's College, Columbia University.

As an undergraduate Africana Studies major at Oberlin College, she interned for the African Women's Development Fund in Accra, Ghana, and wrote an honors thesis about women's role in peace-building in four African nations.

Sarah is interested in postcolonial feminism, reproductive justice, and how education can be used as a tool of liberation.



Jeremy Monk

M.A. Candidate, International Education Development, Teachers College

Jeremy recently graduated from McGill University, obtaining a B.A. in International Development Studies and History. He is a Research Fellow at the Samuel Centre for Social Connectedness in Montreal.

Jeremy's interests include large-scale assessments, education data infrastructures, community engagement in education and public discourse on global education issues.

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The Rise of Citizen-Led Assessments in Africa: A Catalyst for Improving Learning Outcomes - Jeremy Monk

Beginning in the early 1990s with the Education For All framework, the global education development agenda prioritized access to education. International organizations and countries focused on measuring and improving enrolment rates in hopes of achieving universal primary education, demonstrated by the second Millennium Development Goal. Countries in the developing world began enacting policies, namely the termination of school fees, to rapidly increase enrollment. While these national free primary education initiatives were largely successful in improving enrolment rates, much to the celebration of governments and citizens alike, research on learning outcomes did not hold the same importance.

The realization that there was little evidence regarding whether children were learning in schools ultimately led to the development of the citizen-led assessment (CLA). Initiated by the Indian education organization Pratham in 2005, CLAs were created to gather evidence on children's learning outcomes, to increase public awareness about low learning outcomes and to ultimately stimulate actions, from parents to governments, to improve education quality (Eberhardt & Burnett, 2015). While India was the first country to conduct an assessment and disseminate the results, 14 other countries have since, or will soon, follow suit. Of the 14 countries currently involved in citizen-led assessments, nine are in Africa. These include Uwezo in Kenya, Tanzania and Uganda which began in 2009; Beekungu in Mali which started in 2011; Jangandoo which was initiated in Senegal in 2012; and LEARNigeria and TPC Mozambique, who's first assessments were conducted in 2015. SCALE Ghana and Djangirde in Cameroon are in the midst of implementing their first assessment. These assessments have routinely found that most children are not learning at grade-level and that many students in second and third grade are unable to read (PAL Network, 2017).

CLAs attempt to measure learning outcomes in a way that is country-relevant as well as actionable on local levels. They combine valid measurements of basic learning outcomes, reading and math, with citizen-monitoring and information-accountability approaches. Community volunteers are trained by the assessment organization to orally conduct the assessment for each school-aged child within the home while also gathering information from the head of the household. The nature of the assessment allows for a large amount of observations, information on children's home life as well as an opportunity to gather data on out-of-school children.

While a tool to measure learning levels at first glance, CLAs double as mechanisms for greater community engagement. The theory of change developed by assessment organizations explains how CLAs attempt to stimulate stakeholders at all levels to improve education quality. In short, there are four steps, which theoretically lead to improved learning outcomes. First is the implementation of valid assessments utilizing volunteers. Following the assessment, results, often demonstrating low learning levels, are disseminated countrywide. Volunteers explain the results to the head of household immediately after the assessment, followed by widespread national media campaigns. Ultimately, the realization that learning levels are low leads to greater engagement by all stakeholders and increased debate as to how to improve education quality. Lastly, engagement and debate turn into action. Actions will differ depending on the stakeholder and context, but may include policy shifts and new programs aimed at improving learning nationally, community-led initiatives such as homework groups and parent-teacher associations, or even just more help provided by parents with school work.

These assessments, while a relatively new phenomenon, have had success. ASER, in India and Pakistan, and Uwezo, the two longest running assessments, have shifted public discourse from education quantity to quality through strong dissemination campaigns and have put pressure on governments to focus on improving learning outcomes, not just school inputs. However, current literature on community engagement and citizen accountability has not demonstrated the same success. (Lieberman, Posner & Tsai, 2014). While the reality of low learning outcomes has become common-knowledge due to these assessments, more information on why community and parental engagement is important, and the real impact community-based actions can have on improving learning levels, is needed to spur local engagement.

The growth of CLAs in Africa is linked to the immense expansion of primary school enrolment in the over the past two decades. According to the World Bank, enrolment in primary schools increased by 67.5 million between 2000 and 2014 on the continent, which accounts for an 18 percent rise in the net enrolment rate. However, the obsession with achieving universal primary education meant that important quality practices, such as curriculum development, teacher training, quality assurance and regular measurement and evaluations, were put to the side.

CLAs have been a catalyst in reshaping local, national and international philosophy on education development. As these assessments grow in number and scope in Africa, they will inform and push for localized solutions to the learning crises. By focusing primarily on bottom-up solutions, while also sparking debate and actions from governments, citizen-led assessments have the opportunity to create real change in the African education context.

Congolese Refugees in Zambia: Education in Emergencies and Child Protection in Emergencies Response – Kevin Nascimento



On October 23, 2017, the United Nations activated its highest level of emergency, Level 3, in the Democratic Republic of Congo (DRC) for three regions – Kasai, Tanganyika and Kivu. The on-going conflict between forces loyal to the government of the DRC and armed groups and local militias has caused a rapid spill-over of violence into relatively calm regions within the DRC and massive amounts of population displacement. Millions of Congolese have been forced to flee their homes due to the ongoing violence, which has also led to malnutrition, forced recruitment into armed forces, and gender-based violence. The Congolese impacted by this violence are now internally displaced or refugees in neighboring countries. Since August 30, 2017,

Zambia's Kenani Transit Refugee Camp in Nchelenge district of Luapula Province has been receiving near daily arrivals of Congolese refugees, primarily from Pweto in Haut-Katanga Province and Moba in Tanganyika Province. At the end of August 2017, approximately 300 people were entering Zambia daily, fleeing what they called "certain death." Arrivals reported killings, rape, looting and burning of houses. By December 31, 2017, nearly 13,000 Congolese refugees crossed the DRC border into Zambia at crossing points in Chiengi and Kaputa districts, located just across the border from Pweto. Currently, women and children account for more than 80% of the total number of DRC refugees in Kenani Transit Refugee.

All recognized refugees entering Zambia through Luapula Province are hosted in Kenani Transit Refugee Camp, some 90 kilometres (56 miles) from the border. The latest figures, as of February 28, 2018 from the United Nations Office of the High Commissioner for Refugees (UNHCR), show that Kenani Transit Refugee Camp has reached its capacity of 15,000 refugees, leading to overcrowding and stretching of already limited resources. As a result, the government of the Republic of Zambia, with the support of UNHCR and other partners, have embarked on the weekly relocation of Congolese refugees from the congested Kenani Transit Center to a newly opened permanent site called Mantapala Refugee Settlement, 40 kilometres (25 miles) from Kenani.

During an initial rapid needs assessment, significant gaps were identified in the areas of education: non-formal and formal early childhood, primary, secondary, higher, technical, and vocational education; adult and child protection including case management, psychological first aid and psychosocial support; and the identification of unaccompanied and separated children. Plan International Zambia therefore decided to respond to this on-going emergency under two sectors: education and child protection.

Within the education sector, in partnership with the Zambian Ministry of General Education (MoGE), Congolese and Zambian early childhood education teachers were assessed and trained under the Zambian early childhood education curriculum for pre-literacy, pre-numeracy, health education, and life skills. Additionally, Zambian MoGE teacher trainers provided hands-on trainings for lesson planning, "talking walls", and scheme of work development. In Kenani Transit Refugee Camp, limited funding allowed for the construction of only one classroom block, consisting of three classrooms, which were assigned to baby (3-4 years old), middle (4-5 years old), and reception (5-6 years old) class students. INEE Minimum Standards suggest a teacher-student ratio of around 50-60 students per classroom over two streams, allowing the classroom block to provide formal early childhood education to around 300 children between the ages of 3-6 years old daily.

Zambian MoGE Standards Officers visit our child friendly space and classrooms twice a week to observe caregivers and teachers and review lesson plans and schemes of work to ensure that we are providing quality education in a safe environment. Establishing parenting groups also allow for parents to be engaged in the education process and provide a forum to discuss nutrition, health, sanitation, and positive child-caregiver relationships. In Mantapala, Plan International has begun work on constructing the first primary school and early childhood education classrooms in partnership with the Zambian MoGE. This new school will aim to serve 2,000 primary school-aged children and 450 preschool children from both the refugee and host community. While construction of these classrooms is underway, teachers and



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Kevin will graduate with a M.A. in International Education Development from Teachers College in May 2018.

Kevin has spent over five years working on education and healthcare programs in sub-Saharan Africa. His research examines implementation factors affecting the learning outcomes of basic education and early childhood care development and education in Zambia.



Nick Ogutu

President- Amnesty International
Bronx New York chapter
Director-Safari Yangu Immigrants Stories

Nick holds an MSSW Graduate degree from Columbia University's International Social Welfare/ Migration and Refugee Studies Program

volunteers have been recruited from the refugee population and safe spaces. Learning groups have been established by these teachers and volunteers in the middle of the quickly forming communities to provide children a sense of routine, stability, structure and hope.

Within the child protection sector, Plan International works daily with approximately 2,300 Congolese children between the ages of 3-18 in our child friendly space (CFS). In our CFS, we provide a place to play soccer, volleyball and netball, and have a playground, as well as lead creative recreational, life skills, and sensitization activities catered to all age groups. Specifically, for adolescent girls and boys, Plan International provides life skills sessions on sexual and reproductive health, disaster risk management, and parenting education for adolescent caregivers. Fundamentally, Plan International is responding to this crisis through the prevention of, and response to, protection cases.

During the present crisis, children and young people are exposed to abuse, neglect, exploitation, and violence when fleeing the DRC and in the transit center and new refugee settlement. These challenging situations have a disproportionate impact on children and young adults, especially young adolescent girls, and affect their social and psychosocial well-being. Plan International provides psychosocial first aid through child friendly spaces as well as individual psychosocial support through partner social workers. The overall aim is to provide children with coping mechanisms for the trauma they've endured and to build their resilience. Moreover, Plan International engages in prevention through sensitization both within the child friendly spaces and in the community on child protection related topics such as sexual and gender based violence and child rights.

The Rights of Children with Albinism in Africa - Nick Ogutu

While notice of persecution and human rights abuses are often covered by the global media and spoken about in the public, there continue to be numerous people experiencing forms of persecution which are often not highlighted, and therefore not properly handled. One type of persecution, or discrimination, less talked about is the unfair treatment of people living with albinism (PWA) in Africa. This article will succinctly raise awareness of the various challenges that PWA face on the African continent, highlighting Tanzania as a case study. Amnesty International, an international human rights organization, defines albinism as a rare, non-contagious, genetically inherited condition, which is present at birth. In most cases, both parents must carry the gene for it to be passed on, even if they do not have albinism themselves (Amnesty International, 2016). The melanin deficiency makes those with albinism easily noticed, especially in Africa, where most of the people have black skin. Melanin is the dark to brown pigment in the hair, skin, and iris of the eye in people and animals.

This condition is not well understood by people living in Africa. Hence they believe it to be witchcraft and consider myths, traditions and beliefs, which include contact with a PWA will bring bad luck, sickness or even death because albinism is a curse from the gods or dead ancestors. PWA are thought to never die since they are not human; it is the mother's fault if a child has albinism; having sex with a woman with albinism will cure AIDS; a charm or portion made from the body parts of PWA has magical powers and brings its owners wealth, success and good luck (Under the same sun, 2013). According to United Nations, sub-Saharan Africa has an albinism prevalence ratio of 1 to 5,000, while in North America the rate is 1 to 20,000 people affected (United Nations, 2016). Albinism affects many people across Africa, but it is most common in Malawi, Mozambique, Nigeria, South Africa, Kenya, Mali and Congo. Tanzania is reported to have almost 30, 0000 people with albinism although exact details are hard to find (United Nations, 2016).

Threats to People Living with Albinism

Body Parts Trade: PWA live in fear of being killed due to beliefs that their body parts offer relief to adverse medical, social and economic conditions. As a result, thousands of PWA have been killed across Africa. The sale of body parts of PWA is lucrative, especially in Malawi and Tanzania. Traditional healers and witchdoctors charge as much as \$75,000 for a complete body. The most expensive body parts include the genitals, ears, tongue and nose, which are traded for around \$2,000 each.

Lack of Policy and Systematic Discrimination: There is a lack of clear guidelines and policy to protect the rights of PWA. Some policymakers believe witchcraft will help them ascend to power. "There is no strategic plan or political will to educate the society to abandon the misconception that limbs of PWA would make them rich" (Stensson, 2008). Discrimination of PWA pervades even non-governmental organizations. Percy Chikwela, Education Project Director at Dzaleka refugee camp in Malawi, wrote in her report for the Jesuit Refugee Service that "life is challenging enough being in a refugee camp, and being an albino doesn't help. Sometimes you feel there is systematic discrimination against albinos, even from the organizations that are supposed to help."

Health Problems: One of the major health concerns affecting PWA is the lack of accessibility to preventive medical care. Albinism is a genetic condition where the skin lacks pigment, therefore the skin cannot adequately withstand extreme weather conditions like intense heat. Most PWA do not have the resources to procure preventive products such as sunscreen lotion, sunglasses and reading glasses to fight allergic reactions.

Case Study: Tanzania

In 2014, the government of Tanzania introduced a controversial policy: they began placing children living with albinism (CWA) in state run educational care centers (Library of Congress, 2016). This policy aimed to provide security to CWA who are targeted by people involved in the illicit trade of albino body parts. Additionally, these centers were designed to accommodate the needs of CWA by providing appropriate services such as adequate preventive medical care. The government created these care centers because it does not have the financial and structural capacity to provide security to all PWA in different parts of Tanzania, especially in remote areas.

The government of Tanzania had good intentions in establishing these care centers, however this policy has been criticized for three main reasons. First, the United Nations has been critical of this policy claiming it as a form of segregation, stating that the placement of CWA in one selected location further promotes stigmatization and alienation (United Nations, 2016). Second, the methods used to move CWA to the care centers has been condemned. The children are forcibly rounded up by government agents and transported to the centers. Lastly, despite Tanzania having an estimate of 30,000 PWA, only 23 centers were built, resulting in overcrowding. Additionally, the centers often lack qualified personnel knowledgeable on albinism and appropriate medical resources.

Recommendations

The care centers for CWA is a good start but the policy can be modified and expanded. The government should consider the three following areas for improvement: community re-integration, education and funding.

Community re-integration: Considering the strengths of families and communities in terms of security, and provision of health needs (Burke, Kaijage & John-Langba). Moving of large section of populations from one place to another within the country is also known to destabilize the local political and moral economy (Bryson, Jonsson, and Sherrington, 2010). The government should encourage the re-integration of PWA in their communities. The creation of community-based support groups, the implementation of vocational programs and raising awareness about albinism in schools will allow for understanding and relational exchange between PWA and their communities.

Education: The government should provide trainings to health care personnel, social workers and teachers about albinism.

Funding: The government of Tanzania should allocate more funding toward programs specific to PWA. For instance, additional funding could be utilized to create more care centers, expand the physical facilities, obtain better preventive medical care and conduct research about albinism. The UNHCR should expedite the refugee resettlement process for CWA as they still face similar threats at the refugee camps in Africa.

"life is challenging enough being in a refugee camp, and being an albino doesn't help. Sometimes you feel there is systematic discrimination against albinos, even from the organizations that are supposed to help."



Miiro Michael

Miiro Michael is the Technical Advisor for disability, HIV/AIDS, sexual and GBV for the Masaka Association of Persons with Disabilities Living with HIV&AIDS (MADIPHA) in Uganda.

Michael is a human rights activist who is passionate about working with persons with disabilities for inclusive development.

Michael holds a Post Graduate Diploma in Community-Based Rehabilitation from Kyambogo University and a Bachelor of Adult and Community Education from Makerere University.

In 2017, Michael participated in the Human Right Advocates Program of the Columbia University Institute for the Study of Human Rights

Brief about Masaka Association of Persons with Disabilities Living with HIV&AIDS (MADIPHA) - Miiro Michael

Masaka Association of Persons with Disabilities Living with HIV&AIDS (MADIPHA) was launched in 2009 in Uganda as an advocacy and support group for Persons with Disabilities (PWD) living with HIV/AIDS, as well as those facing gender-based violence. We started with only five members (four male and one female), but today we have 387 registered members (105 male and 282 female). MADIPHA's mission is to promote access to comprehensive HIV/AIDS services for all PWD through advocacy, mobilization, sensitization and training. We aim to fully incorporate PWD living with HIV/AIDS into society through advocacy measures that directly help PWDs while targeting key government agencies, line ministries and civil society organizations. We work with other stakeholders to lobby for the termination of policies that maintain exclusion and segregation of PWD from society. From our experiences based in human rights centered approaches at MADIPHA, I have learned that to ensure that PWD living with HIV/AIDS are not left behind, we must meaningfully engage them in the Sustainable Development Goal of education and encourage their participation in ways that promote their representation in institutional decision-making at all levels. It is equally important to protect PWD living with HIV/AIDS, especially girls and young women, from all forms of sexual and gender-based violence. In addition, we must work towards creating an enabling environment by improving investments in the inclusive health and socio-economic development of all PWD living with HIV/AIDS.

For MADIPHA to effectively reach all PWD, we first plan and set our goals, or as we say: the change we want to see. We collect evidence that we will later use in our advocacy; we search for people we wish to reach and find relevant messages we need to deliver to them. To do so, we make clear channels of communication as well as realistically deciding what we can accomplish with our work. Currently, MADIPHA is involved in different activities, which aim to enable comprehensive service delivery to all PWD living with HIV/AIDS and their families. We reinforce our advocacy by meeting face-to-face with the people we serve. We make sure that we go to rural areas where stigma is greatest. Consulting our members and village health teams, we identify a venue for meetings, trainings and community mobilization. In some cases we separate girls and women with disabilities from men as the females do not want to speak up. Ultimately, this allows girls and women to share their views freely. Our topics of discussion include disability, HIV/AIDS and sexual violence. Regarding disability, we talk about causes and the types of disability because the communities often associate disability with witchcraft, so understanding causes like malaria, polio, prolonged labour, misuse of drugs among others, helps to demystify the myth about disability. Concerning HIV, we also talk about cause and prevention and emphasize that PWD also have sexual feelings. Lastly, we talk about sexual abuse, rape, and the specific challenges which girls and women with disabilities face in their communities. We show communities that men take advantage of girls and women with disabilities and sexually abuse them, which is often how they contract HIV. We are stern and call for these offences to end. After each the session, the community can ask questions, which we respond to. Below are a handful of our initiatives that we talk about in these meetings.

Peer Support Clubs: MADIPHA uses a peer-to-peer model in our support clubs. PWD who are living with HIV or not and their families voluntarily come out to help in MADIPHA's grassroots work. They form peer support clubs at the parish level (a parish is made up between 3 – 7 small villages). The club is made up of around 7 members bearing in mind the disability, gender and a parent representative. Currently, MADIPHA has 20 clubs. Every 3 months, we invite the chairpersons to share their work and challenges with us. These clubs are useful because we do not have the resources to reach every area, so the clubs help in counseling fellow PWDs, talking to caretakers and parents, identifying more people needing help and ensuring that PWD living with HIV have access to ARV drugs. These clubs allow members to gain self-confidence, make friends and gather important information.

Advocacy Meetings and Health Fairs: MADIPHA is the only organization in the district running an advocacy campaign about sexual and reproductive health among PWD. Due to our limited resources; we only cover one of the nine sub-counties, which make up Masaka District. In this campaign we work with Child and Family Protection Units from the Masaka Regional Police, Masaka District Community Development Office and MIFUMI, another NGO. We focus primarily on girls and women with disabilities. One of the major challenges is that parents of girls with disabilities offer their daughters to men for sex to earn money or to have grandchildren. When we try to intervene, parents sometime get hostile and are not willing to provide information to police to further the prosecution. In most cases, these are children below the age of 18, which is defilement and is against Ugandan laws. We observe that children with intellectual disabilities and deaf children are most impacted in these cases.

To address this concern, we use our peers and local area leaders to mobilize the community to take a stand. These advocacy meetings are held in villages where the issue of rape and defilement are reported. Local leaders invite all community members, local PWD groups, sub-county officials, police officers, religious leaders, cultural leaders and village health teams to these important meetings. In these meetings, the chairperson of the village gives background information to the attendees, after which the community discusses what they believe the causes to these issues are and possible solutions. We help draft resolutions, which we hand to the police, which we later follow up on with local leaders to see if there is any progress.

Community Dialogues: Our peer club members usually organize community dialogues. In most cases, these are smaller gatherings and are held in a community on a Sunday. The members take the lead and ask local leaders to attend to say a few words. While these meetings are not formal, many people like to come to discuss issues impacting the community. All dialogues use the local languages, which allow people who attend to talk freely.

Condom Education: Condom use in Uganda is still stigmatized. We work with youth and adults with disabilities, who are often mobilized by peer clubs and community dialogues, to help in our condom education programs. The condoms we use for training and distributing are supplied by the Masaka District Health Department and sometimes by TASO and Uganda Cares. Our members help to demonstrate the proper use. People who are blind are allowed to touch and are helped through every step. We also explain other benefits of condom use, such as avoiding pregnancy and not acquiring sexually transmitted diseases. We emphasize that all people must wear a condom correctly, so that it can be used effectively. However, we also urge them to seek advice on other family planning methods from local health workers.

In conclusion, we at MADIPHA ensure that PWD living with HIV/AIDS receive proper treatment, combat discrimination, stigma and practices that block effective access to services, stop all forms of violence against PWD, empower young people with disability to safeguard against HIV infections and enhance social protection for PWD living with HIV/AIDS.

The Intricacies of Inequality: I Am a Haitian Ivy League Student, Yet the American Dream is Still Out of My Reach -Yves Augustin

Being born and raised in my beloved Haiti, I arrived in the United States in June 1998 to participate in a multicultural and international leadership youth program called Up With People (UWP). I stayed in the U.S. to pursue undergraduate studies following the end of my UWP tour. Upon graduation in May 2002, I received my employment authorization document from the Immigration and Naturalization Services; such work permits are only valid for one year and granted to international graduates who want to complete practical training in the U.S. following their studies.

In July 2002, I was hired as a case manager to assist homeless immigrants with their immigration issues from a holistic perspective. Soon after beginning my job, I was informed that I could not be sponsored for an H-1B visa following termination of my initial work permit. The irony of working with immigrants, while myself dealing with issues concerning visa sponsorship, has never left me.

While it was difficult, I was able to find another employer that sponsored me for an H-1B visa, working in a similar case manager position for the remaining six months of my work permit. Unfortunately, I was laid off two years later due to budget cuts. After the layoff, I not only found out I was ineligible to collect unemployment benefits despite having paid taxes like any American employee, but I was also given a 60-day grace period to either depart the U.S., find another sponsoring employer or adjust to a new status. Consequently, I was back to square one with no benefits or assistance of any kind despite my contribution to the American workforce and economy.

Due to this first employment-based immigration fiasco, I promptly realized how broken the U.S. immigration system was and continues to be despite having obtained an H-1B visa twice with two different employers. Over the years, I contacted various government entities and officials to address this issue in order to find a legal solution to adjust my immigration status to permanent resident based on my contribution to the American workforce and economy. I contacted the Education Department, the Justice Department, United Nations Secretary-General and the former Governor of Massachusetts. Unfortunately, I never found a solution until Haiti was granted Temporary Protected Status (TPS) after the disastrous 2010 earthquake. But my whole life, like many others, was recently turned upside down by the Trump administration's decision to end TPS for Haitians in July 2019.



Yves Augustin

Yves Augustin is an M.A. Candidate in the Clinical Psychology track at Teachers College, Columbia University.

Yves is a Public Health Practitioner, Holistic Strategist, Care Manager, Mental Health Counsellor, Consultant and Writer. His holistic framework consists of: body, mind, spirit, emotions and stories

“As an Ivy League student, I am admired by most and envied by some on one hand, but as a Haitian TPS grantee, I am vilified by some and pitied by most on the other hand. As a result, I finally realized that the American Dream is not for everyone, especially not for me.”

I am a law-abiding citizen and I have been working with America’s vulnerable and marginalized populations for the past 15 years. I am presently pursuing graduate studies in Psychology at Teachers College, Columbia University. Yet, the Trump administration’s decision to terminate TPS makes me feel so vulnerable and powerless before legal structures created to discriminate against my nationality and ethnicity. How ironic is that?

As an Ivy League student, I am admired by most and envied by some on one hand, but as a Haitian TPS grantee, I am vilified by some and pitied by most on the other hand. As a result, I finally realized that the American Dream is not for everyone, especially not for me. I am very grateful for the financial support I’ve received from Teachers College so far; but there is no guarantee the school will continue supporting me to complete my studies. President Trump recently tweeted he wants to see people coming into the country who are going to help America become strong and great again through a system based on merit. Therefore, many would say that I highly embody the type of educated, motivated and productive immigrants described by President Trump, based on my 15-year contribution to America’s workforce and economy, along with my admission at an Ivy League school to pursue a higher education. But after 19 years of living in and contributing to this country, the American Dream is still out of my reach.

I do not know what my future will look like after the termination of TPS in July 2019, but the Trump administration’s discrimination against TPS grantees finally forced me to understand the intricacies of inequality in America. And to keep my sanity and faith in humanity, I choose to remain hopeful that one day immigrants and people of color, like me, and other minorities, will be given better treatment and equal access to opportunities that promote upward mobility in a more inclusive United States of America.

*A version of this article was originally posted on LinkedIn. See the full article using the link below:
<https://www.linkedin.com/pulse/intricacies-inequality-i-am-haitian-ivy-league-student-yves-augustin/>

Student Profiles

Graduate Assistants and Interns



Tobore Egborge

Ed. D Student, International Education Development Program Coordinator, George Bond Center for African Education

Tobore Egborge is a doctoral student in the International and Comparative Education Program at Teachers College, Columbia University. She is an international development professional with over 15 years’ cumulative experience in program management, new business development and communications. Her areas of expertise include strategic planning and proposal development; she has worked in the fields of emergency response, public health communication, and cross-cultural communication in countries including Burundi, Cote d’Ivoire, Democratic Republic of Congo, Kenya, Nigeria, Rwanda, South Sudan and Zambia. Her research interests include topics of national identity, citizenship and civic education.



Chiara Davis Fuller, Ed.M.

MA, International Education Development
Ed.M. Candidate, Curriculum and Teaching
Program Coordinator, George Bond Center for African Education

Chiara Davis Fuller received a Master’s from the International Educational Development program at Teachers College, Columbia University in May 2017. She studied International Relations at Mount Holyoke College and earned her Master’s degree in Education from Cambridge College in Massachusetts. She is continuing her passion to promote diversity, culturally relevant pedagogy, social justice and equity through the Curriculum Studies program in the Curriculum and Teaching Department at Teachers College, Columbia University. Chiara has 13 years of experience in international education with a focus in English as a Second Language education. She taught, coached and organized health and educational projects for youth and their families by serving as an Education and Community Development Peace Corps Volunteer in Barranco Village, a Garifuna community in Belize. She was the Coordinator of the Language Department at *Pontificia Universidad Catolica del Ecuador Sede Esmeraldas* in Ecuador and Supervisor to international assistant language teachers in Yamagata, Japan. She has taught English language courses, organized educational seminars and developed curricula for students and teachers in Japan, Ecuador and Nepal. She continues her passion for advocating for diversity, multicultural education and inclusiveness as a Harlem Education Activities Fund (HEAF) middle school Parliamentary debate coach, teacher educator and education event programmer.

Coordinator of the Language Department at *Pontificia Universidad Catolica del Ecuador Sede Esmeraldas* in Ecuador and Supervisor to international assistant language teachers in Yamagata, Japan. She has taught English language courses, organized educational seminars and developed curricula for students and teachers in Japan, Ecuador and Nepal. She continues her passion for advocating for diversity, multicultural education and inclusiveness as a Harlem Education Activities Fund (HEAF) middle school Parliamentary debate coach, teacher educator and education event programmer.



Jeremy Monk

M.A. Candidate, International Education Development
Intern, George Clement Bond Center for African Education

Jeremy recently graduated from McGill University, obtaining a B.A. in International Development Studies and History. He is a Research Fellow at the Samuel Centre for Social Connectedness in Montreal. Jeremy’s interests include large-scale assessments, education data infrastructures, community engagement in education and public discourse on global education issues



Sandy S. Joseph

MA student, International Educational Development
International Student Senator
Intern, George Clement Bond Center for African Education

Sandy S. Joseph graduated with a BA in International Relations from the Pardee School of Global Studies at Boston University with a Regional Interest in the Middle East and Africa. She is a Master candidate in the International and Comparative Education Program concentrating in Peace and Human Rights. She has experience working with non-governmental organizations in inclusive Education for first generation immigrant and International students. She has also taught English abroad as a volunteer teacher. Her research interests include the improvement of girls’ education in Southeast Asia and Sub-Saharan Africa as well as education inequality caused by racial tension in South Africa.

Opportunities

CAE offers semester- long and yearly opportunities to students to serve as volunteers, interns or graduate assistants. To view upcoming student opportunities and to apply, visit our webpage at:

www.tc.columbia.edu/cae

Fall 2017 Events

Coffee Hour

September 25, 2017

At the beginning of the fall semester, the Center hosted a coffee hour event for students, faculty and visitors with interests in the fields of Education and African Studies to provide an opportunity connect with each other. The work of the Center was highlighted and upcoming events for the semester were presented.

Human Rights Education Curriculum Launch

October 12, 2017

CAE hosted a lively discussion on human rights in Africa and a human rights curriculum, designed by TC students, in collaboration with UNESCO Dakar was officially launched. The curriculum is available for download on the CAE website: <http://www.tc.columbia.edu/cae>. Thanks to all our students from the Human Rights in Africa course and to UNESCO Dakar for working hard on this.

Student Research presentations

October 25, 2017

In collaboration with Office of the Vice President or Diversity and Community Affairs and with the Gottesman Libraries, CAE featured TC students' research projects in various African countries. On the panel were Kevin Nascimento who discussed his work on basic and early childhood education in Zambia; Dramane Ouedraogo who presented his work on civic education in Burkina Faso; Sarah Lewinger who shared insights about her research on sex education in Uganda; Jihae Cha who discussed refugee education in Kenya; and Iman Sebunya who talked about her work on Koranic education in Senegal.

Human Rights in Africa: Advocates Panel

November 14, 2017

In collaboration with the Columbia University Human Rights Advocates Program (HRAP), the Gottesman libraries and the Office of International Services, CAE hosted a panel of Human Rights Activists conducting work in Africa. On the panel, we had Mr. Star Rugori speaking about his work in Burundi, Mr. Kenedy Owiti from Kenya and Mr. Michael Miiro from Uganda who spoke about the rights of people with disabilities.

The Future of Economic, Social and Cultural Rights

November 20th 2017

On Nov 20th, CAE collaborated with the Institute for the Study of Human Rights for a discussion with Catarina de Albuquerque on the issue of economic, social and cultural rights. Ms. Albuquerque discussed past and current efforts on Human Rights and highlighted what is required from the next generation of economic, social and cultural rights advocates to guide the implementation of human rights. The event was also co-sponsored by the Columbia Law School, the School of International and Public Affairs, the Mailman School of Public Health, and the Columbia Water Center.

Policies to Inform Theory: Radicalization and Violent Extremism Among Youth in Africa

November 30th 2017

The CAE and SIPA Pan African Network (SPAN) hosted a riveting discussion on Radicalization and Violent Extremism Among Youth in Africa. Panelists were Dr. Jonathan Sandy, a presidential candidate in the 2018 Sierra Leone Election, and Ms. Melissa Lefas, the Director of Criminal Justice and Rule of Law Programs for The Global Center on Cooperative Security. The session was moderated by Mr. Kayum Ahmed, a Doctoral Fellow in the department of International and Comparative Education at Teachers College; and an Adjunct Faculty at the Columbia Law School.

Write for Rights: Write a Letter to Kenya

December 13th 2017

CAE and the Columbia University chapter of Amnesty International held a "Write for Rights" event: a Human Rights Campaign championed by Amnesty International for many years. This year the theme of the event was "Write a Letter to Kenya" to protest the electoral violence and killings during Kenya's 2017 elections. Human Rights Activists and lawyers from Kenya and other countries were in attendance, including award-winning activist Hawa Salih from Sudan.



Human Rights Education Curriculum Launch



Iman Subunya presenting on Daara Education in Senegal



Panel discussion on Radicalization of youth in Africa

Spring 2018 Events

Welcome Back Spring 2018 Coffee Hour

January 24, 2018

Students, faculty, staff and friends of Teachers College with interests in the fields of Education and African Studies were invited to connect with each other over light refreshments at the beginning of the Spring 2018 semester. The well attended drop-in coffee hour event welcomed over 30 guests to the George Clement Bond Center for African Education.

International Week Cultural Extravaganza

April 5, 2018

The Center for African Education teamed up with the Office of International Services for the annual International Food Extravaganza during International Week. The CAE served delicious Ghanaian food to students, faculty and staff who were in attendance for the purpose of learning about various cultures and cuisines from around the world.

SOJU: Film Screening

April 12, 2018

In honor of Women's History Month, the George Clement Bond Center for African Education collaborated with the African Film Festival of New York to present the documentary, SOJU. Directed by Oluwaseun Babalola, SOJU is a documentary that captures how Surfers, metal heads and guerilla filmmakers navigate distinct youth cultures in Sierra Leone, Botswana and Nigeria. The CAE film event was co-sponsored by the Teachers College Vice President's Diversity and Community Initiatives Grant Fund.

A Taste of African Diaspora

April 18, 2018

Students, faculty, staff and guests came together to experience various delicious dishes from local Harlem restaurants from the African Diaspora. Dishes were from countries such as Ethiopia, Ghana and Cote d'Ivoire. The event was well attended and generated further interests in the cuisines and cultures of the countries featured.

"Allow hair-pieces at school!" : a story of hairstyle protest in a high school of Soweto, South Africa

April 26, 2018

Jeanne Bouyat, a political science Ph.D. student and a visiting scholar from the *Centre de Recherches Internationales* (CERI) of Sciences Po in Paris, gave a talk about her ethnographic work in Johannesburg and Soweto, and discussed the protest at a Pretoria Girls High School in August 2016. Her work examined the school as a political space for the amplification of broader social divisions along gendered, class and generational lines.

Teachers in Conflict and Displacement: Interactive Design Workshop

April 27, 2018

The George Clement Bond Center for African Education co-sponsored this event with the Teachers for Teachers team and the Vice President's Diversity and Community Team at Teachers College, Columbia University. The event highlighted the realities of being a Kenyan teacher in the Kakuma refugee camp and the Kalobeyi settlement in Kenya. This one-day event provided an opportunity to draw attention to the challenges faced by teachers in displacement and crisis-affected settings; to foster community around teachers working with marginalized learners in New York City and around the world; and to build on the skills of participants through an interactive human-centered design exercise.

Join our List

Join us next academic year for more exciting events. To be included on our listserv please send an email to:

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The George Clement Bond Center for African Education promotes research and teaching about education in Africa and in the African Diaspora. We do this by creating communities of students, alumni, faculty, and staff with common interests in the fields of Education and African Studies. In particular we seek to promote interdisciplinary study and discussion at Teachers College and at Columbia University through collaborative research projects, conferences, lecture series, and courses.

The Center also promotes exchanges and partnerships with African universities by hosting as visiting scholars, African educators, researchers, policy makers, practitioners and activists. The Center provides different forums for these varied constituencies to discuss their research and other collaborative projects.

In accordance with Teachers College's education mandate, the Center highlights challenges within this domain with a particular focus on the understanding and promotion of educational equity .