



UTRECHT UNIVERSITY
AND THE INSTITUTE OF
SOCIAL STUDIES WILL
ALTERNATELY APPOINT
AN OUTSTANDING
YOUNG ACADEMIC
FROM AFRICA, ASIA,
LATIN AMERICA, THE
CARIBBEAN OR THE
PACIFIC TO THE PRINCE
CLAUS CHAIR, FOR
THE ADVANCEMENT
OF RESEARCH AND
TEACHING IN THE FIELD
OF DEVELOPMENT AND
EQUITY.

ANNUAL REPORT 2008

FOREWORD

Whatever their role, child soldiers are always victims. But they are not merely victims. Their participation in a war takes away their innocence, their childhood and their sense of security. And if child soldiers manage to survive such a war, ahead of them lies a painful process of shame, forgiveness, reconciliation and reintegration. What effect does such a horrific and traumatising experience



have on these children? And how can we help these children to regain their faith in a future full of opportunity?

In her convincing inaugural lecture, the holder of the Prince Claus Chair in 2007/2008, Professor Alcinda Honwana, paints a vivid and illuminating picture of the problems surrounding child soldiers in Africa. Drawing on her own experiences and those of her family, she introduces the concept of 'multiple identities'. She shows that child soldiers form such complex multiple identities as a way of surviving in the context of war and warcrimes. On the basis of research, she argues the child soldiers who are most successful in dealing with the effects of war are those whose family and community accept them back into their midst again once the war has ended. In that context, she analyses African traditions, such as community healing and cleansing rituals, showing the unique role these rituals play in the recovery of both former child soldiers and the community as a whole.

The thinking and work of Professor Alcinda Honwana form an important focus in this Annual Report. As holder of the Prince Claus Chair, she visited the Netherlands several times during 2008, making full use of those occasions to involve, in various ways, a wide audience in her groundbreaking work. Her activities as holder of the Chair culminated in a conference that she organised on the theme of 'Youth and Citizenship in Africa'.

In 2008, the Curatorium decided to extend the period for which Chair-holders are appointed to two years, from the present one year. It is hoped that this will increase the impact of the Chair-holder's presence in the Netherlands, specifically on Dutch academic fora. The new holder of the Prince Claus Chair, Professor Irene Agyepong, will therefore occupy the Chair until August 2010. Professor Agyepong is Regional Director of the Ghana Health Service and a member of the programme committee of NWO/NACCAP. She will be conducting research into healthcare in Africa.

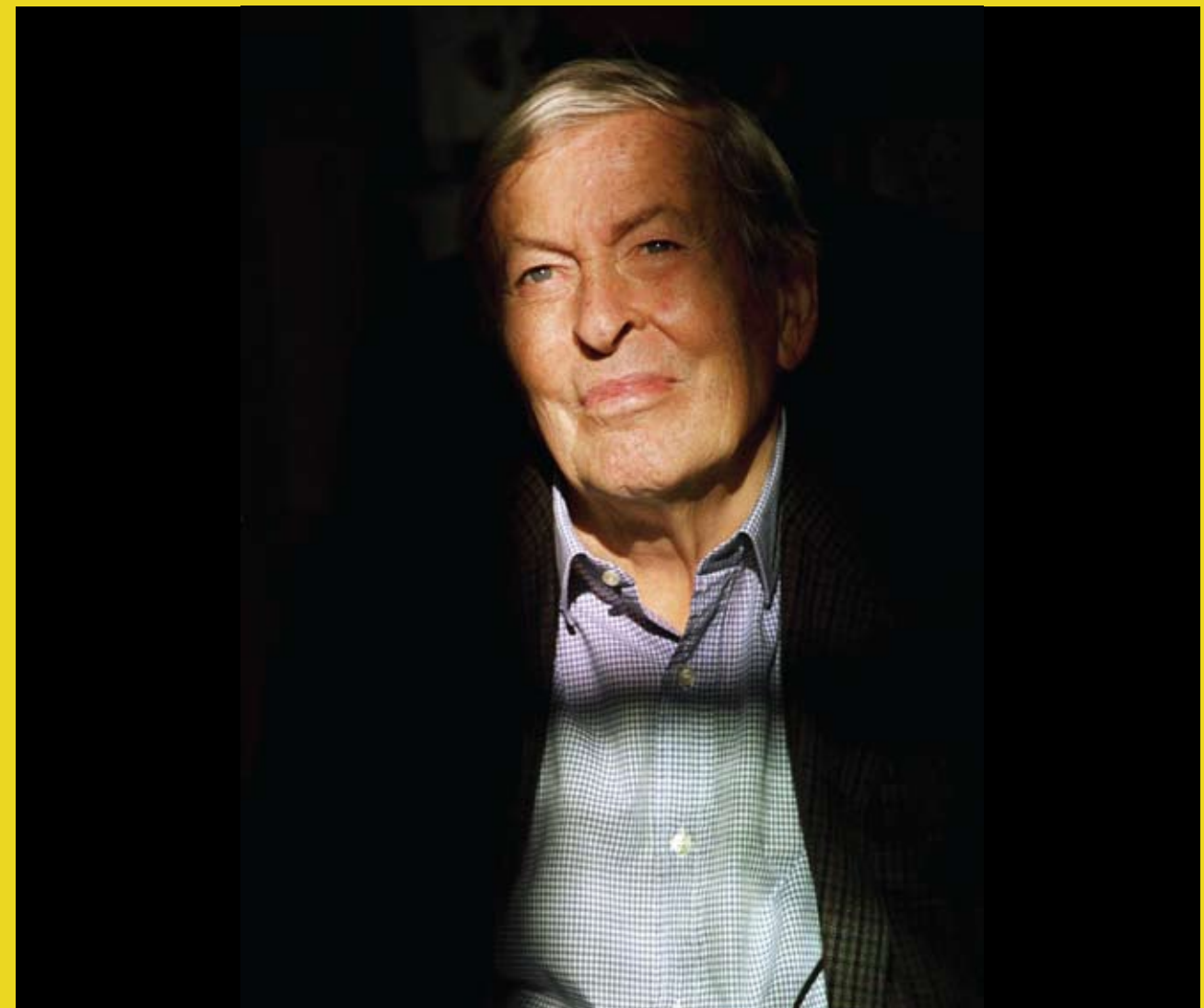
Professor Bas de Gaay Fortman, one of the Chair's founding fathers, retired as Vice Chair and member of the Curatorium in 2008. The Prince Claus Chair wishes to express its sincere gratitude to Professor De Gaay Fortman for the important part he played in establishing and developing the Chair. The Curatorium is very pleased to welcome his successor, Professor Ton Dietz, Professor of Human Geography at the University of Amsterdam and formerly Scientific Director of Ceres.

Prince Claus had a clear vision of 'Development and Equity'. It is the Curatorium's hope that, in reading this Annual Report, you will come to feel greater involvement with this important topic. We are certain that you will be fascinated and inspired by the work of young researchers as they endeavour to ensure more equitable global development.

HRH Princess Máxima of the Netherlands
Chair

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OBJECTIVES OF THE PRINCE CLAUS CHAIR

To continue the work of Prince Claus (1926-2002) in development and equity by establishing a rotating Academic Chair.
Utrecht University and the Institute of Social Studies will alternately appoint an outstanding young academic from Africa, Asia, Latin America, the Caribbean or the Pacific to the Prince Claus Chair, for the advancement of research and teaching in the field of development and equity.
A candidate for the Chair will be nominated by a Curatorium, chaired by Princess Máxima of the Netherlands.
The Chair was established in December 2002.

PRINCE CLAUS

THE INSPIRATION FOR THE CHAIR

Prince Claus was strongly committed to development and equity in North-South relations. Through his work, his travels and his personal contacts, he gained a deep understanding of the opportunities for and particularly the obstacles to equitable development. He was tireless in his work of development and equity throughout the world, bringing people together to solve problems and make the most of opportunities. His knowledge, his accessibility and his personality all made an important contribution to his work. As a result, he was – and remains – a source of inspiration to many.

In 1988, Prince Claus received an Honorary Fellowship from the Institute of Social Studies (ISS) 'in recognition of his continued insistence on the importance of reducing the differences between the rich and the poor in national and international fora, while emphasising the human dimension of this process and not only that of international policy and strategy.' At the official ceremony for the Fellowship, Prince Claus gave an acceptance speech stating his views on development and equity in the form of 23 propositions.

The establishment of the Prince Claus Chair attests to the deep respect and appreciation of the academic community of Utrecht University and the ISS for Prince Claus as a person, for his work, and for his commitment to and authority in the field of development and equity throughout the world. Both Utrecht University and the ISS are honoured that Queen Beatrix has agreed to naming the Chair after the Prince.

Prince Claus was born Claus von Amsberg in 1926, in Dötzingen (Hitzacker), Niedersachsen. He studied at the University of Hamburg, in the Faculty of Law and Political Science (1948–1956), after which he worked at the German embassy to the Dominican Republic and as Chargé d'Affaires to the Republic of the Ivory Coast. From 1963 to 1965, he worked at the Ministry of Foreign Affairs in Bonn, in the Department of African Economic Relations.

After his marriage to Princess Beatrix in 1966, Prince Claus focused his efforts on development cooperation. He was appointed member of the National Advisory Council for Development Cooperation (Nationale Adviesraad voor Ontwikkelingssamenwerking, NAR) and member of the Office of this Commission. In addition, he was Chair of the National Committee for Development Strategy (Nationale Commissie voor de Ontwikkelingsstrategie), a position he held from 1970 to 1980, and Special Advisor to the Minister of Development Cooperation. In 1984, he was appointed Inspector General of Development Cooperation. To commemorate the Prince's seventieth birthday, the Dutch government established the Prince Claus Fund for Culture and Development (Prins Claus Fonds voor Cultuur en Ontwikkeling), of which Prince Claus was Honorary Chair. The objective of the Fund is to increase cultural awareness and promote development.

"While money is important as a means of promoting the economic development process, development is essentially a cultural process. It is not a question of material goods but of human resources. In fact, it is impossible to 'develop' another person or country from outside; people develop themselves, and so do countries. All that we can do is assist that process if asked to do so and then in a particular context or socio-cultural environment."

Prince Claus, in his acceptance speech upon receiving an honorary fellowship at the Institute of Social Studies, 1988





PROFESSOR ALCINDA HONWANA

2007-2008

Nominated by the Curatorium, Professor Alcinda Honwana was appointed by the Institute of Social Sciences (ISS) to the Prince Claus Chair in June 2007. Born in Mozambique, Professor Honwana is an authority on child soldiers in Africa and on the predicament of young Africans in the context of ongoing globalisation processes in post-colonial Africa.

Culture and Politics: War, Reconciliation and Citizenship in Mozambique

Excerpt of the inaugural speech

Culture and politics often intersect in unexpected ways. Because these lectures are also about personal trajectories, please allow me to start by sharing with you how Portuguese colonial policies of cultural assimilation in Mozambique impacted on my own history.

Assimilation was a policy established by the Portuguese colonial rulers in 1917 whereby Africans were granted a form of citizenship distinct from the natives, but inferior to the status of citizens enjoyed by the Portuguese. Mozambicans could lose their condition of *indígena* (native) and become *assimilados* upon fulfilling a number of requirements, such as: fluency in Portuguese; having regular employment; having acquired the habits and the manners of the Portuguese; being a Christian; and not practising or believing in witchcraft or other superstitions.

My grandfather had a number of temporary jobs in newspapers until around 1931, when he acquired his *assimilado* (assimilated) status and became a civil servant. These moments in the colonial political and social history fashioned several transitions in my grandfather's life (...). However, transitions do not establish fixed and linear identities. By their very nature, transitions can be moments full of creative possibilities, precisely because of their potential for individual and collective re-ordering and re-configuration. Transitions can give birth to multiple social, cultural and political identities.



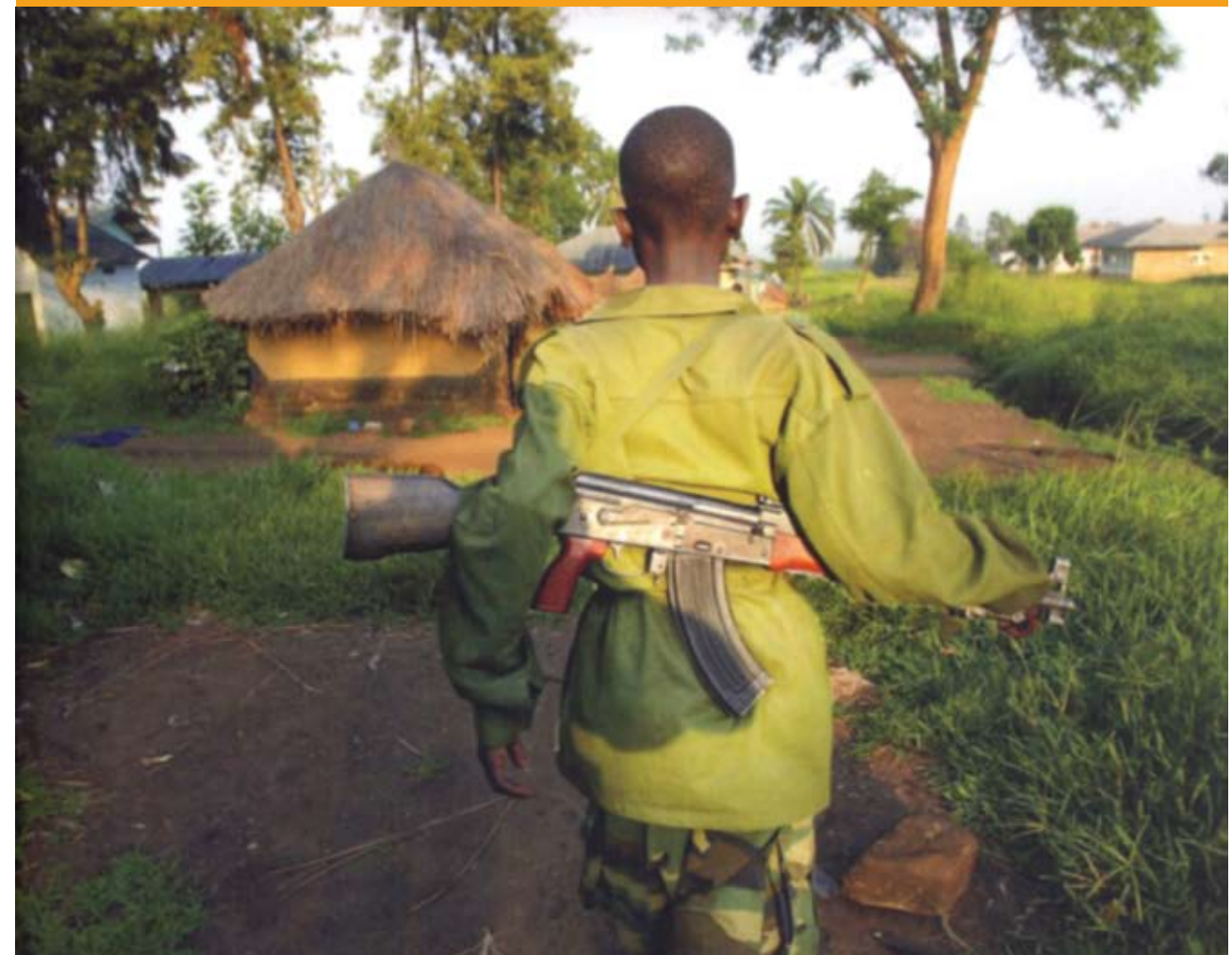
Therefore, in his time, my grandfather could be simultaneously Mussagy and Jose; a Muslim practising Catholicism; and a proud African assimilated in the ways of the Portuguese. In all these transitions, the underlining aspect was human agency – Jose Manuel's ability to deal with the circumstances of his life, and achieve maximum social advancement within the constraints of colonialism (...). My grandfather's generation's drive to self-determination was purposefully passed on to their sons and daughters, some of whom went further and played a key role in the national liberation struggle that led to Mozambique's independence in 1975.

I grew up in this family environment, which gave me the foundations to deal with my own transitions and construct my identities. As a teenager in the early years of Mozambique's socialist revolution, I was an activist with the National Youth Organization, and I was concerned with Mozambique's future as an independent nation.

I studied Sociology at the University of Paris VIII and later Social Anthropology at SOAS in London. In both instances, my research was centred on issues of cultural politics in southern Mozambique. I examined the phenomena of spirit

possession and the practices of traditional healing in their intersection with 'modernity'. I was interested in the way culture intersected with politics and was used by communities to negotiate their transition from war to peace.

The stories of the many child soldiers – both boys and girls – the narratives of their families, community leaders and teachers provided valuable insights into the problems of the child soldiers and their post-war rehabilitation and social reintegration.





The binary *child-soldier* produces an oxymoron, a hybrid that conflates victim and perpetrator. Child soldiers find themselves in an unsanctioned position between childhood and adulthood. They are still undeniably very young, but no longer innocent; they acquire the skills of seasoned soldiers but are not adults yet. The possession of guns and a licence to kill removes them from childhood.

These young combatants exercised tactical agency to cope with the concrete, immediate conditions of their lives in order to maximise the circumstances created by their violent military environment. They acted from a position of weakness. They had no power base, no locus from which to act independently. By contrast, the exercise of strategic agency would require a basis of power. It would also require mastery of the larger picture, some comprehension – however inaccurate – of the long-term consequences of their actions in the form of political gain, benefits or profits. The majority of child soldiers seem to have entirely lacked such a perspective. Many demobilised soldiers regarded their service in the military as a waste of time.

Post-war healing, reconciliation and reintegration are thus fundamental for the survival of these war-affected communities. In Mozambique, community based healing and reconciliation mechanisms dominated the rural areas in the absence of state-led strategies.

Cleansing and purification rituals were performed to deal with the emotional and social problems of war affected populations. The performance of these rituals and the politics that precede them transcend the particular individual and involve the collective body: the family, the community and the ancestral spirits. (...)

In this way, former child soldiers' transition from war to peace, from soldier to civilian, from perpetrator of violence into active citizenship becomes embedded in local culture with its particular meaning systems.

Like the child soldiers, lumpen youths are forced to operate in alien territory and rely on tactics. No wonder their responses may seem inconsistent and their future threatened. No wonder they are often called 'the lost generation'.

Despite all the difficulties they face, young people in Africa have been at the forefront of major social transformations, whether in politics, economics, religion, popular culture, or community building. (...) Creative and innovative forms of popular culture – theatre, arts, music and dance – are often the exclusive domains of the young as they create, reinvent and domesticate global trends into local cultural and political forms.

Contemporary African youth are not a lost generation.

Just as my grandfather's generation in the 1920s managed their transitions and reinvented themselves creating their rituals to find their space and role in society. Just as in the 1960s young Africans, such as Nkrumah, Nyerere, Mandela, Mondlane, Machel, Lumumba and Cabral, stood against oppression and realised the dream of independence. Just as my generation at the time of independence went through its rituals of transition, had hope and believed in a better world. So too, today's generation has to exercise its agency, reinvent itself, create its rituals and find its own path. As Frantz Fanon, rightfully, stated:

'each generation must, out of relative obscurity, discover its own mission (and either) fulfil it, or betray it'.



The full text of the inaugural speech can be downloaded on www.princeclauschair.nl

QUALIFICATIONS

Professor Honwana has been appointed to the Prince Claus Chair because she combines an excellent academic profile with a powerful and meaningful policy engagement in the field of conflict and conflict resolution in Africa. In addition, she has held positions of high responsibility in international organisations with specialist mandates in the relevant substantive field.

SUMMARY CV

- Professor Honwana has been Director of the International Development Centre of the Open University in England since December 2005. Before joining the Open University, she worked for the Social Science Research Council in New York, where she directed the Children and Armed Conflict Program and the Africa Program. She also worked as a United Nations Programme Officer in the Office of the Special Representative of the Secretary-General for Children and Armed Conflict in New York. From 2001 to 2005, she was Coordinator of the International Research Network on Children and Armed Conflict.
- Born in Mozambique, Professor Honwana obtained her Bachelor's degree in History and Geography at the University Eduardo Mondlane in Maputo. She holds a Master's degree in Sociology from the Université de Paris VIII in France and a Master's degree and PhD in Social Anthropology from the University of London in the UK.

- She lectured on Anthropology at the University Eduardo Mondlane in Maputo, and in South Africa where she was a Senior Lecturer in Anthropology at the University of Cape Town. She was also a Visiting Professor at the Graduate Faculty at the New School University in New York. She carried out extensive research in Mozambique on spirit possession and traditional healing, political conflict and politics of culture, and on the impact of political conflict on young people.
- Her latest publications include a book on Child Soldiers in Africa, 2006, University of Pennsylvania Press; a co-edited volume entitled *Makers & Breakers: Children and Youth in Postcolonial Africa*, 2005, James Currey Publishers; and a book on Mozambique entitled *Living Spirits, Modern Traditions: Spirit Possession and Post-War Healing in Southern Mozambique*, 2003 Ela Por Ela (Lisbon), 2002 Promedia (Maputo). She has also published several book chapters and journal articles.
- From 1998 to 2002, Professor Honwana was a member of the Board of the Council for the Development of Social Research in Africa (CODESRIA), based in Dakar. In 2004 and 2005, she was a member of the Board of Directors of the African Studies Association in the United States. She sits on various Editorial Boards, including those of the Journal of the International African Institute, the Journal of Higher Education in Africa and the African Sociological Review.

ACTIVITIES AS HOLDER OF THE CHAIR

INAUGURAL SPEECH

On 1 April 2008, Professor Honwana delivered her inaugural address at the Institute of Social Studies in The Hague, entitled *Culture and Politics: War, Reconciliation and Citizenship in Mozambique*.

In her address, Professor Honwana traced her personal trajectory as a young Mozambican, intertwined with the history of her country and the academic interests and work she developed. She shared aspects of her work on African conflict and the use of child soldiers, and highlighted critical issues on the challenges of youth citizenship in Africa.

The event was attended by HRH Princess Máxima, members of the Curatorium of the Prince Claus Chair, The Mayor of The Hague, Professor Honwana's family, and members of diplomatic, academic and policymaking and NGO communities. (see picture page 16)



INTERNATIONAL CONFERENCE ON YOUTH AND CITIZENSHIP IN AFRICA

The international conference '*Young People in Africa: From Marginalisation to Citizenship*' formed the pinnacle of Professor Honwana's activities as holder of the Prince Claus Chair. This event was organised by Professor Honwana and jointly hosted by the Institute of Social Studies (ISS) and the International development Centre of the Open University (headed by Professor Honwana) and took place at the ISS in The Hague on 20 and 21 November 2008.

The conference was preceded by a youth event, hosted by Professor Honwana and Dr. Karin Arts from the ISS. In a forum, ISS students and young people from various youth organisations in the Netherlands were brought together to discuss issues of youth identity, citizenship and participation in social and political processes. The event started with opening remarks by Professor Honwana and Dr. Arts and was followed by presentations given by youth representatives from UNOY, PLAN Youth Board and the Coalition for Peace in Africa. This two-hour event generated a lively discussion amongst young people and encouraged them to share their experiences and insights at the conference.

More than 75 participants attended the conference, which consisted of presentations by scholars from various countries in Africa (Sierra Leone, Cameroon, DRC, Nigeria, Kenya and Mozambique), and scholars from the Netherlands, the UK and the USA who are working on African youth. It also included speakers from Colombia and Palestine, who presented comparative reflections from those regions.

Professor Honwana presented the keynote address to the conference, examining the challenges for youth citizenship in Africa and highlighting some potential conditions conducive to promoting youth participation in social and political processes.

Participants were honoured with the presence of HRH Princess Máxima and various Ambassadors in the Netherlands at the first two sessions of the conference.

The conference was a wonderful occasion to learn about current research on youth in Africa and engage in thoughtful and stimulating debates on this important topic. The papers presented by various speakers and the discussions they generated revealed a wealth of research and analysis on youth and citizenship studies on the African continent and pointed out critical areas for further investigation. The success of this event prompted the need for further research and analysis, and both the ISS and the Open University showed interest in continuing their support for studies and networking in this area. This was a very collegial event that brought together students, academics and visitors from other countries in thoughtful discussions and stimulating exchanges.



ACADEMIC LECTURES AND SEMINARS

During her term of office as holder of the chair, Professor Honwana presented numerous lectures and seminars:

- *Children in Situations of Conflict and Post-Conflict* – Lecture presented at Utrecht University, 4 April 2008
- *Children, Youth and Violence: Conceptual and Theoretical Issues* – Seminar presented at the Institute of Social Studies, 8 April 2008
- *Developing Research on Youth and Children in Violent Conflict* – Master Class on Research Methodology for MA and PhD Students at the Institute of Social Studies, 10 April 2008
- *Children and Youth Agency in Armed Conflicts* – Lecture to the Diploma Course on Children and Youth Studies at the Institute of Social Studies, 23 June 2008
- *African Youth and the Challenges for Citizenship* – Seminar presented at the University of Amsterdam, 18 November 2008.

PRESENTATIONS AT POLICY INSTITUTIONS AND NGOS

In the context of her activities as Prince Claus Chair, Professor Honwana gave presentations at several policy institutions and NGOs:

- *Protecting Girls and Young Women in Situations of Armed Conflict* – Keynote Address presented at Symposium on Female Child Soldiers in Dordrecht, 20 June 2008
- *Child Recruitment into Armed Conflict* – Guest Lecture at the International Criminal Court in The Hague, 23 June 2008
- Meetings and Exchanges with War Child Netherlands in Amsterdam Headquarters, 25 June 2008
- *Using Art to make Peace* – presentation at a PLAN Netherlands Symposium on The Power of Arts for Peace and Respect, 26 June 2008
- Youth Discussion Forum with UNYO, PLAN Youth Board and Coalition for Peace in Africa, at the Institute of Social Studies, 19 November 2008.

OTHER ACTIVITIES

- Meetings with ISS Colleagues from the Children and Youth Studies Programme, The Hague, 22 June 2007
- Fundraising Meeting with Ms Farah Karimi, Director of Oxfam-Novib, The Hague, June 2008
- Guest Speaker at the Women's Group Lunchtime Discussion, Institute of Social Studies, 27 June 2008
- Facilitation and mediation for potential collaboration with the Open University in the UK.

MEDIA INTERVIEWS

- Interview with Dutch journalist Jeroen Corduwener for *Internationale Samenwerking* (IS) Magazine, July 2007
- Interview with journalist Wim Bossema for *De Volkskrant*, April 2008
- Interview with Thomas Tichar from ISS for article in *DevISSues*, April 2008 (see page 23)
- Interview for War Child Netherlands, June 2008
- Television interview during the symposium on Female Child Soldiers.



"An awareness of one's own cultural identity and past is a fundamental condition for sustainable autonomous development. Where support is sought for cultural projects, the development of visual arts, literature, music, dance, etc., donor organisations should respond whole-heartedly."

Prince Claus, in his acceptance speech upon receiving an honorary fellowship at the Institute of Social Studies, 1988

Youth Transitions and Sustainable Development in Africa

AN INTERVIEW WITH PROFESSOR ALCINDA HONWANA

Professor Alcinda Honwana, Director of the International Development Centre at the Open University, accepted the offer to hold the chair for the 6th year, beginning in April 2008. This interview highlights a number of aspects of her background and work.

Could you briefly review your academic career?

Prior to my professional career, my family and country's social-political environment already set the stage for my academic interests in cultural politics, war and social transformation. As a youth I was active in the National Youth Organization and concerned with Mozambique's post-colonial future as the country sank into civil war between 1977 and 1992. I obtained my education both within Mozambique and abroad, covering history and geography before settling into anthropology. It was in this context that I became interested in the role of spirit possession and healing practices during and after the Mozambique civil war, and in post-conflict social reintegration of individuals and groups. I focused on the ways in which communities dealt with the hardship of the war and managed to negotiate transitions and in particular the transition from war to peace. My comparative studies of post-war child and youth rehabilitation in other countries such as Angola, the Democratic Republic of Congo, Colombia and Sri Lanka reveal similar characteristics to those in Mozambique. The phenomenon of child soldiering is a critical one to examine in the context of war and transitions to peace as it dramatically upsets established boundaries between childhood/adulthood, victim/perpetrator and protected/protector.



Currently my research concerns post-conflict rehabilitation and reintegration of young people, their transition to access full citizenship and their potential to contribute to development in African societies. Recently however I have become more interested not just in child-soldiers, but youth in general. The world in which these young men and women are making their transition to adulthood has changed dramatically with the enormous impact of rapid globalization, the explosive growth of information technology, the spread of HIV/AIDS and increase of conflict and war in the last decades.

You have researched both rural institutions as well as worked with NGOs in supporting youth rehabilitating processes. How do you see both of their roles?

NGOs and international multilateral agencies have been deeply involved in the protection and service provision for war-affected children and youths. They see child soldiering primarily as a humanitarian issue and try to address it by supporting them on the ground. One of the problems that arise from focusing on child soldiers as simply a humanitarian problem is that it often overlooks the socio-economic and cultural processes needed to resolve the problem. In other words, the links between child soldiering and social and economic development are critical to fully address the problem. Taking them out of the armies into war-devastated communities will not solve their problems unless education, skills training and employment are available to provide former child soldiers with the prospects for a better future.

However, child soldiers are often treated by NGOs as a homogenous group of victimised children. While I would agree that most of them are victims, they are not so homogeneous – some joined at the tender age of 8 while others are 17. And while they start as victims they also become perpetrators of terrible atrocities. So child soldiers become this complex and interstitial category of people straddling between childhood and adulthood, between civilian and soldier, and between victim and perpetrator. Most international treaties and conventions place children within the 0-18 age bracket, traditionally recognised as a time for nurturing and protecting. Under 'normal' circumstances this is fine, but for some young men who are coming out of war at the age of 16 and 17 they no longer want to be seen as children. Indeed, their communities don't regard them as such any more; they might have gone into the war as children but they come back as young men. They want to be independent, have a job and take care of their lives.

Moreover, apart from entering military life at different ages, young people also experience it differently. Girls are often victims of sexual violence and are made wives of soldiers. Some receive military training to defend the camp while male soldiers are fighting in military incursions. Their labour is also exploited as they are made to cook, clean the camps and search for water and firewood. Boy soldiers involved in combat may react differently to their situation. Some may experience a lot of fear and never grow into their military role, as opposed to those who may excel in what they do to please and become the favourites of the commanders. For many child soldiers the possession of a gun empowered them in ways that they never expected. They could terrorise people, kill, loot and get all the girls they wanted.





In my work I try to show the complexity and contradictions in these children's lives, located in this twilight zone between being simultaneously child and adult, victim and perpetrator. Humanitarian agencies and NGOs tend to regard these young soldiers simply as victims. And while this is certainly valid, the story is never so simple.

How do you see this complexity reflected in the rehabilitation process itself?

The healing of war trauma and reintegration of these youths into society will always be a major challenge. In Mozambique the limited number of local psychologists led to the use of foreign psychologists from western Europe and North America. The experience did not work so well, because psychology is in my view a social and cultural construction; some kind of social and cultural empathy, and the sharing of similar world views, needs to be established between practitioner and patient. This is not to say that foreign practitioners can't help, but that the social and cultural contexts differ greatly, not to mention dealing with the vast populations affected in countries like Mozambique and Angola.

Through my research on social reintegration of war-affected populations I came across an amazing repository of post-conflict healing practices for children and youths conducted by families, healers, diviners and religious groups. Such practices were instrumental in restoring harmony and solidarity in the communities in the aftermath of war. Many distressed children desperately needed forgiveness and social re-acceptance after committing random killings and other war atrocities; some needed the psychological relief for their traumatic experiences; others just needed solidarity, compassion or food and shelter. Rural 'religious institutions' of this kind attracted large followings after crisis situations in Mozambique and Angola, as they were able to provide some support during the huge emotional upwelling. The rituals of spiritual cleansing, the ceremonial acceptance back into their families, or the presence of a healer that can grant pardon for a youth's past atrocities are just some of the mechanisms that helped restore balance into society after the war.

However, while these community healing and cleansing rituals offered forgiveness and reacceptance into community and, thus, helped facilitate their psychological and emotional recovery, the fact that former young soldiers have no education and marketable skills, and have no access to employment or other forms of livelihood makes them vulnerable to a myriad of problems. In these circumstances, programmes for healing war affected youth must be complemented by job creation and skills-training programmes. A general alleviation of poverty is urgently necessary in order to offer these young people some prospect of a better future.

Could you mention some of your interests for future research?

Child soldiers only make up a fraction of the young population of Africa; I am becoming interested in understanding the youth more broadly across

the continent. Much of the younger generation is attracted by modernisation and the city, and want to change the status quo. However, their permanent migration to urban spaces decouples them from rural societal rituals such that a divide is emerging between the traditional and the modern. I am interested in understanding how new societal rituals are designed that can bridge these divides. How can youth find proper representation and citizenship so that they are less marginalized? Underlying this is the question of how Africa can harness the potential of this, its next generation? Historically, youth have always been at the forefront of major social transformations, and so they need to be today as well. Understanding African youth and recognising their needs and potential is essential for the future well-being of the continent.

This interview was previously published in DevISSues, volume 10, number 1, May 2008.

"Development in the true sense of the word is impossible without some form of democracy which gives the people some say in the process. It is a question of enabling people to direct their energies within their own cultural context to bring about change, in the belief that this is in their own interests. I am not using democracy here in the formal western sense but in its more basic meaning of 'by the people for the people'."

Prince Claus, in his acceptance speech upon receiving an honorary fellowship at the Institute of Social Studies, 1988





PROFESSOR IRENE AGYEPONG

2008-2010

On the recommendation of the Curatorium of the Prince Claus Chair in Development and Equity, the Board of Utrecht University has appointed Professor Irene Agyepong as holder of the Prince Claus Chair. She will hold the chair for two years until the end of August 2010. Professor Agyepong will conduct research into healthcare in Africa. Professor Agyepong will give her inaugural lecture on 28 May 2009 in the Academiegebouw (University Hall) in Utrecht.

Agyepong believes it is important to invest in research into public health and in the development of health policy at the same time. 'Whenever a critical political decision has to be made, there is no time to first set up a research programme and then wait for the results. The great advantage of a good research centre in Africa is that it supports the local health system, studies trends and provides answers to tomorrow's political questions', says Agyepong. 'Strengthening of the healthcare systems in Africa must be an integral part of the current focus on poverty-related illnesses, such as AIDS, malaria en tuberculosis.'

The Ghanaian Irene Agyepong (1960) is a public health expert. She is currently regional Director of the Ghana Health Service and a lecturer at the School of Public Health of the University of Ghana. She is, among many other memberships, a member of the NWO/NACCAP Programme Committee, which combines scientific research with investment in Africa to support the fight against diseases such as AIDS, malaria and tuberculosis.

PREVIOUS HOLDERS OF THE CHAIR

2002 - 2003



PROFESSOR S. MANSOOB MURSHED was appointed as the first holder of the Prince Claus Chair by Utrecht University. Born in 1958, Professor Murshed is an economist from Bangladesh. Reasons for appointing Professor Murshed included his academic work in the fields of trade and freedom of trade and in the field of peace and conflict management in relation to economic development. Professor Murshed's most recent field of research concerns the economics of conflict. Professor Murshed resided at Utrecht University's Utrecht School of Economics in April, May and June 2003. Nowadays, he is Professor of the Economics in Conflict and Peace at the Institute of Social Studies.

2003 - 2004



PROFESSOR AMINA MAMA was appointed to the Prince Claus Chair by the Institute of Social Studies. Born in 1958, Professor Mama was appointed for her contribution to the academic field of African culture and its relationship to development. She holds the Chair in Gender Studies at the University of Cape Town and leads a research programme that aims to contribute to transformation and development across the African continent through an increased focus on gender studies. Professor Mama resided at the Institute of Social Studies from mid-April to the end of July 2004.

2004 - 2005



PROFESSOR GASPAR RIVERA-SALGADO was appointed to the Prince Claus Chair by Utrecht University. Born in 1965, he is a sociologist from Mexico. Professor Rivera-Salgado was appointed on the basis of his academic work in the field of indigenous rights, particularly in Latin America and the United States. He is now Program Director of the Center for Labor Research and Education at the University of California in Los Angeles. Professor Rivera-Salgado resided at Utrecht University's Netherlands Institute of Human Rights and School of Human Rights Research from April to June 2005.

2005 - 2006



PROFESSOR REMA HAMMAMI was appointed to the Prince Claus Chair by the Institute of Social Studies because of her impressive academic contribution, as an intellectual champion, to peace and co-existence in the Palestinian Territories. Her gendered approach provides a valuable point of entry into issues of governance, civil society, citizenship, rights and peace. Professor Rema Hammami resided at the Institute of Social Studies from April to the end of July 2006.

2006 - 2007



PROFESSOR NASIRA JABEEN was appointed by Utrecht University to the Prince Claus Chair. Coming from a Pakistani background, Professor Jabeen focuses her teaching and research on the possibilities and constraints of good governance as a concept in the developing world. Professor Nasira Jabeen resided at the Utrecht School of Governance from April to July 2007.

THE CURATORIUM OF THE PRINCE CLAUS CHAIR

The procedure for the appointment of a candidate to the Prince Claus Chair is carried out by the Curatorium of the Chair. In 2008, the composition of the Curatorium was as follows:

- Princess Máxima of the Netherlands (Chair)
- Professor Ton Dietz (Vice Chair), Professor in Human Geography, University of Amsterdam
- Professor Hans Stoof, Rector Magnificus of Utrecht University
- Professor Louk de la Rive Box, Rector of the Institute of Social Studies.

Dr. Joop Kessels is Secretary of the Curatorium.

PARTICIPATING INSTITUTES

The Prince Claus Chair in Development and Equity was established by Utrecht University and the Institute of Social Studies (ISS).



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Prince Claus Chair

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