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Proposal Cover Sheet

Submitted to the Wenner-Gren Foundation for Anthropological Research, 2009

Dinah Hannaford, Anthropology

*Love in the Time of 'Absentee Marriage:' Transnational Migration, Class, and
Gender in Urban Senegal*

Posted February 2011

(Do not change the default format. Please limit your responses to the space provided.)

1. Name of Applicant (Please give full legal name: first, middle, and SURNAME in uppercase letters): Dinah HANNAFORD Preferred Mailing Address of Applicant: E-mail: Telephone: Fax:	2. Name of Supervisor, Department, & Institution: Bruce M. Knauft Department of Anthropology Emory University Mailing Address of Supervisor: 1557 Dickey Drive Atlanta, GA 30322 E-mail: Telephone: Fax:
3. Applicant's Personal Information Gender: Female Date & Place of Birth: _____ Citizenship: <u>USA</u>	
4. Applicant's Education History Highest Academic Degree: Bachelors Year Degree Awarded: <u>2004</u> Institution Awarding Degree: _____	
5. Applicant's Current Doctoral Status Are you registered for a doctoral degree? Yes Date you expect to receive degree: _____ Department and Institution that will award the degree: <u>Anthropology, Emory University</u> What requirements for the degree (other than the dissertation/thesis) have yet to be completed, and what is their expected date of their completion?	
6. Title of Project: Love in the Time of 'Absentee Marriage:' Transnational Migration, Class, and Gender in Urban Senegal	7. Total requested for Dissertation Fieldwork Grant (maximum \$15,000): US\$ _____ Are you applying for an Osmundsen Initiative in addition to this amount? Yes
8. Abstract of research proposal (Provide a general description of your proposal in plain English. If this proposal is successful, this abstract will be posted on the Foundation's website.) This project will use detailed ethnographic methods to examine a trend of absentee marriages--that is, marriages between Senegalese migrant men living abroad and women residing in Senegal. Combining emerging anthropological approaches to the study of affect with established and developing theories of transnationalism and migration, this research interrogates issues of class, gender, rural and urban identities and what anthropologists have referred to as "modern love," as it investigates contemporary practices and meanings of marriage for men and women living in a highly transnational space. In a distinctive middle class neighborhood of Dakar, where this research takes place, middle class urban women are increasingly choosing to marry international Senegalese migrants of rural origin. This project will examine what such choices suggest about shifting class categories in contemporary Senegal and the resultant cross-class tensions between rural and urban men. Many wives of international migrants do not see their husbands for years at a time. This project will investigate how intimacy is practiced in these absentee marriages, how they reflect or challenge modern marital values in urban Senegal, and how they relate to rising consumerism and changing gender ideologies in Dakar. Its results will contribute to our understanding of how transnational practices related to increased mobility and communication technology are shaping and are shaped by social practices around the world.	
9. Start and end dates of project for which support is requested (start date must fall between July 1 and December 31, 2010): 09/01/2010 to 06/30/2011	10. Location where project is to be carried out: Dakar, Senegal

11. Are special research permits or ethical approvals required for research? Yes *(If so, please identify.)*

IRB Approval in process

12. Have all permits/approvals be obtained? Yes

(If not, see the Application Information and Procedures for instructions.)

13. Will you work with academic personnel (other than your supervisor) while conducting research? No *(If so, please list below. See the Application Information and Procedures for instructions.)*

14. Budget itemization: Provide a detailed budget for the requested funding (maximum \$15,000).

(See the Application Information and Instructions for budget guidelines, and include a justification for any piece of equipment that costs over \$750, childcare expenses, research and/or transcription assistance, and per diem estimates. Please also include a justification for any budget items not specifically listed as allowable expenses. Press Ctrl key + Tab to utilize pre-set tabs in application form)

14. Budget Itemization continued. *(Use this page to list additional items to your project budget, if necessary.)*

15. Have you applied to other agencies for funds covered in this application? Yes (If so, please list other funding sources you have contacted to aid this project and indicate whether funds have been awarded.)

16. Sources of aid received for other phases of the project:

17. Please help categorize your project by checking ONE box in each column:

Application Discipline

- ☒ Social/Cultural
☐ Physical/Biological
☐ Linguistic Anthropology
☐ Archaeology
☐ Other:
☐ Biocultural Anthropology
☐ Evolutionary Anthropology
☐ Bioarchaeology
☐ _____
(Fill in if not listed above)

Geographic Research Area

- ☒ Africa
☐ Asia
☐ Caribbean
☐ Europe
☐ Mesoamerica
☐ Near East (incl. North Africa)
☐ North America
☐ Oceania
☐ South America
☐ Other:

☐ Not Applicable

Physical/Biological Projects Only

- ☐ Dental Anthropology
☐ Genetics
☐ Human Biological Variation
☐ Primate Evolution
☐ Hominid Evolution
☐ Paleopathology
☐ Primate Behavior
☐ Skeletal Biology

☐ Other:

☒ Not Applicable

18. Three Key Words (Please provide three "key words" or phrases that best describe your research project.)
transnational migration, marriage, class

19. Have you received a Wadsworth Fellowship (formerly Professional Development International Fellowship)?
No

(If so, Reporting Requirements for the Wadsworth Fellowship must be completed. Contact the Foundation for further information.)

20. Are you resubmitting an application that was unsuccessful in a prior season? No

If the current application is a resubmission of a previous unsuccessful Dissertation Fieldwork grant application, you must include a resubmission statement. This statement should describe how your application differs from your previous submission and how you have addressed reviewers' comments. Include this resubmission statement whether or not the current project is similar to your previous one. A resubmission statement is often a benefit to an applicant in demonstrating how and why his/her thinking has changed. (*Press Ctrl + Tab to use tabs.*)

21. Project Description Question 1: Describe your research question/hypothesis or research objective. That is, what will the focus of your investigation be? (*Press Ctrl + Tab to use tabs.*)

In recent years, transnational migration has brought to our attention new and challenging forms of connection that challenge older categories of analysis. This project examines a pronounced trend of absentee marriages in urban Senegal which reveal much about changing meanings of class, love, and marriage in an era of increased global mobility. A significant number of Senegalese migrant men marry women living in Senegal, even though these men have no immediate plans to move back or to bring their wives to join them. Such absentee marriages allow these migrant men means of maintaining and increasing domestic, economic, and social status in their homeland. The advantages of such arrangements for young Senegalese women are less clear, apart from financial remittances. This project will investigate why young Senegalese women are marrying men they may not see again for five to ten years and explore important questions that this pattern raises concerning class, modern love, and transnationalism.

In discussions of marriage in Dakar, many cite the maxim “sang, dëkkal, dëkkoo” -- to “clothe, house, and sexually satisfy” -- to describe the traditional duties of a Senegalese husband. Both women and men emphasize sexual satisfaction as important to a successful marriage, and it is commonly noted that the Prophet Mohammed loved his wives deeply and condoned all manner of sexual relations between husband and wife(1). Technically, women may divorce husbands for lack of an adequate sexual relationship. Yet, in marriages between absent migrants and Senegalese women, sexual relations are infrequent. The choice to enter into such a marriage, which promises financial remittances, may indicate a privileging of the first two husbandly duties—clothing and housing—over the latter, sexual intimacy, and perhaps over intimacy in general. Middle class non-migrant men claim that women have become exceedingly materialistic and evaluate potential husbands on financial terms alone. Do absentee marriages indeed indicate a move towards a more economic approach to marriage in Dakar more generally? If so, what kinds of challenges would this pose to current anthropological understandings of a widespread trend towards companionate marriage and so-called “modern love” (Hirsch and Wardlow, 2006)?

Alternatively, migrant husbands and their wives may be finding ways to be virtually intimate. Since I began studying the Senegalese diaspora in 2004, advances in voice-over-internet technology, a decrease in international phone rates, and an increasing omnipresence of wireless internet in Dakar have changed how migrants and their loved ones keep in touch. Transnational couples can now speak to and see one another for hours each day at little to no expense. Could these technologies be leading to even more intimacy between partners, as their interactions are more private and directly intimate than the crowded family accommodations life in Senegal would allow? What does it mean to be physically separate but virtually intimate? And what can this tell us about the ability of transnationalism to transgress not only national barriers, but affective barriers as well?

As many migrants are rural Senegalese men with limited education who marry middle class Senegalese wives, the research also addresses potentially radical rearrangements of class affiliation as well as economy and kinship. The Senegalese icon of the migrant is often taken to be a rural man(2) from the groundnut basin, referred to in Wolof as a “modou modou.” Modou modous are generally Mourides, the Senegalese brotherhood of Islam that began in their rural region of origin. The Mouride brotherhood boasts international networks of migrants and traders that span the globe, giving even poor, uneducated Mourides significant access to international mobility (Babou 2007, Carter 1997). In the past, uneducated rural-dwellers would not have been considered suitable husband for middle class urban women prior to migrating. My previous work in Dakar suggests that non-migrant, middle class, urban men find it difficult to compete with these new suitors, in particular, to meet the financial demands of marriageable women and their parents, often including gifts of clothing, cell phones, and cash. This research will investigate what role social markers such as education play in middle class social life when they are less strongly linked to economic prowess? Does economic capital begin to eclipse symbolic capital (Bourdieu 1977, 1987)? Or is symbolic capital changing, with transnational mobility at its center? If so, how are non-migrant men responding to these changes, and what kinds of class tensions and new class categories result? These questions will lead to the larger question of defining class in a locally relevant and contemporary way in Senegal.

In addition to looking at ways that global practices, such as transnational migration, affect local realities, this project will investigate how local realities also shape global practices. How do changing marital norms affect international migration patterns? Does a privileging of migrant husbands lead more men to aspire to migrate in an effort to increase their chances of marrying? If so, this could be a key insight for European and Senegalese policy makers looking to stem the tide of irregular migration from Senegal to Europe.

I will concretely engage these questions by conducting ethnographic fieldwork in a distinctive middle class neighborhood of Dakar, the SICAP, where I have numerous contacts and connections. My research methods include participant observation, questionnaires, and interviews. My qualifications for this research include fluency in Wolof and French, significant experience living, working, and researching in Senegal and among the Senegalese migrant community in Europe, and academic training in Emory University's doctoral program. The research draws together and further expands anthropological insights concerning transnational migration, understandings of modernity and marriage, and class under periods of economic retrenchment.

(1) The population of Senegal is roughly 95% Muslim.

(2) Though the number of migrant women is increasing, Senegalese migration is still markedly male.

22. Project Description Question 2: How does your research build on existing scholarship in anthropology and closely related disciplines? Give specific examples of this scholarship and its findings. (*Press Ctrl + Tab to use tabs.*)

This project grows out of and contributes to two areas of interest in the study of transnationalism. The first is the gendered study of transnationalism (Rouse 1995, Marchand and Runyan 2000, Fernández-Kelly 1983, Freeman 2000, Hondagneu-Sotelo 2001, Stoller 2002, Salih 2003), which explores the gendered inflections of transnational practices and experiences. The second sees non-migrants from sender communities as themselves transnational actors embedded in transnational social fields (Levitt 2001, Hirsch 2003). This important research has as of yet mainly focused on the impact of migration on rural villages. My urban perspective allows my research to make an important contribution by looking at cross-class and urban/rural tensions in the context of migration and remittances, looking at these issues through a gendered lens and bringing them into conversation with recent theorizing of affect.

This project contributes to the study of transnationalism more generally, which has been a dynamic field in anthropology for several decades, complicating and enhancing received understandings of migration, citizenship, community, and nationality (cf. Appadurai 1996, Basch et al. 1993, Brettell 2003, Glick Schiller and Fouron 2001, Ong 1999, Olwig 1993, Portes 1998). My research provides a further illustration of the ways that transnational migrants forge economic and social links across national boundaries.

In recent years, anthropologists have found productive intersections between the study of transnationalism and the study of affect. Whereas notions of love, romance, and intimacy may once have been seen as epiphenomenal to the study of transnationalism, an emerging literature sees such considerations to be a crucially important motivator of material and economic choices (cf. Bulloch and Fabinyi 2009, Padilla et al. 2007). Drawing from other important anthropological considerations of affect (cf. Jankowiak 2008, Rebhun 1999, Collier 1997, Ahearn 2001, Trawick 1992, Bernstein 2007, Lutz and Abu-Lughod 1990), these anthropologists have increasingly considered affect, both empirically and theoretically, to help explain global flows and forces. By studying absentee marriage in Senegal, I will expand this discussion of the role of affect in global migration, illustrating how issues of intimacy and marriage inform the actions, interpretations, and consequences of transnational actors. Sentiments and practices of love have been particularly under-analyzed in Africa and this study will contribute to efforts to redress this lack of scholarship (cf. Cole and Thomas 2009, Smith 2006).

This research will also contribute to a fascinating new discussion in anthropology on the implications of new communication technologies on contemporary conceptions and practices of affect and connectivity (Boellestorff 2008, Johnson 2007, Constable 2003). As I investigate what role virtual activities play in absentee marriages, I will be able to particularly contextualize how the use of these technologies is not separate from the rest of the social lives of their users. By exploring the intimate connections between virtual and other kinds of connectivity and affect, I will be making a significant contribution towards advancing this growing body of literature.

This project will also provide an interesting case study and perhaps a challenge to analysis of what Jennifer Hirsch and other theorists have called “modern love” (Hirsch and Wardlow 2006, Ahearn 2001, Hirsch 2003). These scholars have identified a widespread shift in diverse world areas towards companionate marriage, characterized by an increased emphasis on emotional intimacy and partnership within the conjugal unit. The Senegalese case, in which trends in migration appear to be pushing towards an increasingly economic partnership in which husband and wives no longer prioritize physical proximity (*dëkkoo*), may suggest either a challenge or a further refinement upon this trend. This project may shed light on the way that modernity and increased mobility engage economic attitudes towards marriage in certain world areas, or it could highlight ways in which transnationalism can break down not only the barriers of national borders, but, through virtual intimacy, affective barriers as well.

My project offers the opportunity to bring the significant studies of the Senegalese diaspora (cf. Babou 2008, Carter 1997, Ebin 1992, Riccio, Buggenhagen 2001, Foley 2001) into conversation with the exciting existing and emerging anthropological dialogues mentioned above. This will allow not only a more complete picture of realities in Senegalese social life, but by adding the unique particularities of this Islamic, West African case study, will enhance the theoretical discussions as well.

My research hence draws together several theoretical and topical approaches that intersect and interact in exciting ways. The connections between these fields have been emerging in anthropological research, and my project advances these connections and galvanizes their relationship in new ways.

23. Project Description Question 3: What evidence will you need to collect to answer your research question? How will you go about collecting and analyzing this evidence? (*Press Ctrl + Tab to use tabs.*)

To investigate changing marital dynamics in relation to absentee marriages in Dakar, I will conduct my research in a middle class neighborhood of Dakar, called SICAP, a neighborhood whose homes have stayed in the same families since the neighborhood was created after World War II. As housing prices have risen and economic opportunities for young people have decreased, children of the original SICAP homeowners have become largely unable to afford houses of their own in the neighborhood. Reluctant to move out into the more populous neighborhoods of Dakar or the city's periphery, many choose to live with their parents well into adulthood and maintain the prestige associated with the SICAP and middle classness. This middle class cachet makes the SICAP an ideal research location to analyze class tensions and transgressions that have emerged as a result of increasing numbers of marriages between SICAP women and *modou modous*.

To assess perceptions, expectations, and practices of marriages in the SICAP, I will employ a combination of participant observation, survey research, and interviews. Drawing on my previous networks and contacts in the SICAP, I will live in the community and participate in the daily activities of this neighborhood, from religious ceremonies to soccer matches. Based on my past experience, I expect to be privy to conversation and debate concerning romance, marriage, and money. I will ascertain how husbands and wives are portrayed and evaluated for their compliance with norms of marital and gendered roles. I will study the impact of the international migrants, both in their absence, as they periodically call, email, skype, send money and gifts, and in the eventual return of those who visit or move home definitively during my stay in the SICAP. In what ways are absent husbands a presence in the lives of their wives? In what ways and at what moments are they missed?

With the help of research assistants, I will administer a simple questionnaire to approximately 200 men and women of marriageable age (roughly 20-40) in the SICAP. The questions will concern marital status, marital history, and, if applicable, pre- and post-marital residence, pre- and post-marital residence of spouse, and migrant status of spouse.

From this information, I will select a smaller group of 50 men and women for semi-structured interviews in Wolof and French, as appropriate. The core of the study will be 20 interviews with women married to migrants. As a control, I will also interview 10 women who are married to non-migrants, 10 unmarried women, and 10 unmarried men. To facilitate conversation around delicate issues, I will elicit responses to stories about marriage and migration from popular Senegalese films, in locally well-known stories from the Koran and the hadith, and in examples of individuals from the neighborhood. I will ask all those interviewed about contemporary norms for marriage, such as the role of a husband, a wife, the benefits and drawbacks of marrying a migrant, differences between being raised in a rural and an urban context, and how the interviewees feel marriage may have changed since their parents' era. These are all topics routinely discussed in the SICAP, and although specific issues of sexuality are sensitive, given past interactions, I anticipate that many of these issues will emerge comfortably in the course of these discussions. To the extent that it seems feasible with selected informants, I will extend these discussions further. In my interviews with single men and women, we will discuss their own experiences with courtship and their expectations for marriage—when and whom do they expect to marry? Who do they know who has a marriage they would like to emulate? I will conduct marital life histories of the married and divorced interviewees (c.f. Quinn 1996), asking them to recount their stories of events leading to their eventual marriage and how the marriage has unfolded. I will engage in participant observation in the homes of interviewees, speaking also to their families and, wherever possible, their spouses.

In my analysis of these interviews, I will look for discrepancies between what all the respondents say and my impressions from participant observation. I will look for differences between men's and women's perspectives to see how each is responding to changes in marital practices. I will compare the stories of those in absentee marriages and those who are not in order to draw out the ways in which absentee marriages differ from traditional marriages, as well as the benefits and drawbacks each offers. Are women finding more independence and autonomy in absentee marriage than they would have if they were living with their husbands? How are women in such marriages responding to the pressures to achieve certain gender markers, such as childbearing? Do absentee couples indeed find ways of being virtually intimate? Or are tensions created as the advantages women anticipated upon entering into a marriage with a migrant either do not materialize or are insufficient to make up for his absence? These scenarios may not map precisely onto the information I gather from interviews, but understanding how these issues get emphasized respectively will allow me to analyze what absentee marriages reveal about how marriage is conceived, approached, and evaluated contemporary urban Senegal.

Anthropology's special focus on lived experience is well positioned to deepen increasing influence on the interdisciplinary study of migration (cf. Brettell 2003). While research methods of other disciplines, such as sociology, economics, and geography, are ideal for addressing other kinds of questions and patterns, anthropology is uniquely equipped with the tools to recognize and analyze the role that affect and marriage play in global flows and forces. Ethnographic methods, such as those outlined above, are particularly suited to accessing the affective elements of transnational migration. Through participant observation, survey, and interview research, my project will illuminate the way that marriage in Senegal shapes and is shaped by international migration.

24. Project Description Question 4: What is your training; how are you prepared to do this research? List examples of your language competence, technical skills, previous research, and any other relevant experience. Describe any work you have already done on this project, and/or how it relates to your prior research. If you are collaborating with other academic personnel describe their role/s in the project and the nature of the collaboration. (Press Ctrl + Tab to use tabs.)

My full fluency in Wolof and French, the two languages central to this project, greatly enhance its feasibility. My skills in both of these languages developed over the course of two and a half years of living in Dakar, Senegal. After living for five months as an undergraduate with a family in the SICAP, the neighborhood where I will conduct my research, I returned to Dakar in 2005 to work for two years with a local NGO, Africa Consultants International (ACI). Over the course of those two years, I worked with the Senegalese staff to design and teach courses on Senegalese culture, religion, and politics for American and other foreign students visiting Senegal. In these years, marriage and migration were always an important topic of conversation and many discussions with friends and colleagues have helped to frame my research questions for this project.

In addition to my experience in Senegal, in 2004-2005, while on a pre-graduate school Fulbright scholarship to Italy, I conducted ethnographic research on the Senegalese community in Turin. The central questions of my research that year concerned the lack of spousal reunification among the largely male Senegalese population in Northern Italy. I found that migrant men preferred to keep their wives in Senegal for a number of reasons, economic and social. It became evident that migration altered the purpose and meaning of marriage for Senegalese migrant men. This knowledge will inform my understanding of marital dynamics between wives and absent husbands, as I investigate the changing meanings of marriage for non-migrants. My experience with Senegalese migrants of rural origin in the diaspora will also give me insight into class identities as I explore class tensions in Senegal produced by emigration and absentee marriage.

I am fortunate to have received strong scholarly mentorship in areas pertinent to my research, including feminist ethnography, globalization, transnationalism and the middle class (Prof. Carla Freeman), African ethnography and diaspora studies (Prof. Peter Little), social organization, kinship, Islam, and general society theory (Prof. Michael Peletz), critical theory and alternative modernities (Prof. Bruce Knauft). Through coursework and directed readings in these areas, I have developed a broader understanding of the discipline and how different aspects of anthropology can be drawn together in this research. All of these faculty members are actively advising me in my doctoral research and professional development more generally. Outside of the department, I have participated actively in Emory's Institute for African Studies, which brings together scholars from across the disciplines whose research engages Africa.

Beyond Emory, I have been invited to, and participated in, several international conferences and have developed extensive professional networks with scholars in and concerning Senegal. One of these collaborations has resulted in a publication that discusses transnational child-rearing practices among Senegalese migrants (see Gasparetti and Hannaford 2009). One collegial contact, Dr. Cheikh Anta Babou of the University of Pennsylvania, an historian whose expertise is in the Senegalese diaspora, has offered to serve as an outside member of my dissertation committee. Dr. Babou's guidance and contacts within the Senegalese scholarly community will be very helpful to the success of my project.

My previous research has already stimulated significant interest and generated collegial relations with members of the Senegalese academic and professional community. Africa Consultants International (ACI), a local NGO based in the SICAP for over 25 years, has offered me office space in the organization and expressed interest in adding my dissertation to their health and gender documentation center, which is the largest in West Africa. As I discuss in the Odmundsen application, I hope to capitalize on ACI's extensive contacts with other organizations and policymakers in Senegal to contribute to discussions of migration policy and social services in Senegal. Professor Ibrahima Thioub, chair of the History Department of the University of Dakar and professor of Senegalese history, has offered to be a Senegal-based mentor to me on this project and put me in touch with other scholars and graduate students at the University who are studying migration. Dakar is home to CODESRIA, the Council for the Development of Social Science Research in Africa, a research center that produces some of the most exciting scholarship by African social scientists to date, including important research on sexuality in Dakar (Nyamnjoh 2005). I hope to be able to work closely with CODESRIA and further develop my research with perspectives of African anthropologists. Collaboration with all of these partners will enrich my own research, and I look forward to sharing my findings and my completed dissertation with them in the interest of a true collaboration.

25. Project Description Question 5: What contribution does your project make to anthropological theory and to the discipline? Please note that the Foundation's mission is to support original and innovative research in anthropology. A successful application will emphasize the contribution its proposed research will make, not only to the specific area of research being addressed, but also to the broader field of anthropology. *(Press Ctrl + Tab to use tabs.)*

Significant strains of contemporary social and cultural anthropology resist master narratives and grand theory, preferring to weave together diverse and multi-disciplinary perspectives, grounded in empirical, ethnographic fieldwork (see Knauff 2006). This approach can be seen in work of many anthropologists working on topics as diverse as motherhood (Scheper-Hughes 1993), refugees (Ong 2003), and religious piety (Mahmood 2004). Such studies draw from several different fields to critically investigate and theorize aspects of the human experience in different world areas.

In this vein, the present project does not draw grounding from a specific theory-writ-large, but instead pursues connections between a number of related and overlapping fields of anthropological interest. These include, migration studies, the anthropology of gender and sexuality, the anthropological understanding of class, and the local impact of global economic downturn in developing countries. Rather than attempting to discern a single theoretical frame across these fields, this present work explores a concrete issue of contemporary relevance—absentee marriage between international Senegalese migrant men, and Senegalese women back in Dakar—to illuminate and expand understandings and intersections among these diverse fields. In this respect, this project draws upon dimensions of practice theory, including conceptions of symbolic and economic capital, in association with experiential articulations of class, kinship, marriage, and, importantly, affect and intimacy within and across borders. Specifically, the implicit theorization of modernity and companionate marriage in different world areas, as suggested by Hirsch and others (Hirsch and Wardlow 2006, Ahearn 2001, Hirsch 2003), will be recontextualized, expanded, or contravened through the present project.

The above question (Item 25) is the last question on the Dissertation Fieldwork Grant Application, which completes the application information for this particular grant.

Items 26 and 27 on the following page are only to be completed by those individuals who are also applying for the Lita Osmundsen Initiative grant supplement (maximum \$5,000).

If you are not applying for the Osmundsen Initiative, please go directly to Item 28 to continue your application submission.

THE OSMUNDSEN INITIATIVE APPLICATION

ONLY to be filled out by those who wish to apply for a supplement in addition to their Dissertation Fieldwork Application (maximum \$5,000)

26. Osmundsen Initiative Question: The goal of the Osmundsen Initiative is to provide additional financial support for projects that demonstrate how the unique qualities of anthropology can make a significant contribution to the modern world. Describe the ways in which your project addresses broader issues of contemporary social or intellectual concern.

Though social science research has influenced migration policy in myriad ways, it has less frequently done so through the study of kinship and affect. Anthropology is distinctive among the social sciences in the attention it has historically paid to the analysis of kinship structures and practices, and ethnography is uniquely suited to explorations of affect, aspects of interpersonal relations that are missed in quantitative and broad scale studies. My research addresses questions of kinship and affect that have great potential relevance to policy discussions in Senegal. Several international and Senegalese NGOs and government offices are currently seeking strategies to stem the tide of illegal and irregular migration out of Senegal. If my research suggests that non-migrant men find difficulty in courting and marrying women due to their status as non-migrants, this may prove useful to campaigns to deter migration. Rather than focusing on solely economic avenues to deter emigration, these groups could more effectively strategize with the knowledge of motives for migration that are not solely economic. By the time I finish the project I will have clearer ideas of what the affective concerns for migration are and will be able to communicate them to these groups.

With funds from the Osmundsen Initiative, I would be able to expand the immediate impact of my dissertation research in Senegal by contributing to local discussions of migration policy. This supplemental funding would allow me to extend my stay in Dakar for an additional two months to share the preliminary findings of my research with local and international non-governmental organizations (NGOs) in Dakar working on issues of migration. With these extra months, I propose to organize a workshop in partnership with Africa Consultants International (ACI), a Dakar-based development NGO that has been active in Senegal for over 25 years and is connected to every major development organization in the country. While an employee of ACI from 2005-2007, I met with representatives of the Dakar offices of the International Organization of Migration, the International Red Cross, and local organizations working towards discouraging illegal Senegalese emigration and shaping migration policy in Senegal. My research would be relevant to these agencies, as well as those of Senegalese governmental projects, such as the National Agency for Youth Employment (ANEJ), as it will reveal nuances and subtleties of the culture of migration in urban Senegal. These insights would help to deepen their understanding of the social inflections of migration, leading to more effective social support services and migration policy. I would also derive important scholarly insights from these individuals and their practical understandings of the dynamics of migration in Senegal that would broaden my doctoral dissertation. This workshop would be a model of how anthropology can work with NGOs and government to strengthen and contribute to migration policy.

27. Supplementary budget for Osmundsen Initiative (maximum \$5,000): Provide a budget for those additional items that would facilitate the research described in the body of the proposal. See Budget Guidelines for allowable expenses. **Total Supplement Requested: US\$**

27a. Budget Justification: Provide a justification for these additional items, demonstrating why and how they will facilitate the research.

With the help of the Osmundsen Initiative, I would design a workshop for various individuals and governmental and non-governmental agencies working on migration in Dakar. In this day-long session, I would present my preliminary findings, and the participants would discuss the affective dimensions of migration and its relevance to migration policy and social services. I would follow up from the workshop with the minutes of our meeting and some kind of memo addressing the concerns and brainstorming produced during our session, to all the partners. For those individuals and agencies unable to attend the workshop, I would visit their offices and present both the findings from my research and the ideas generated in the workshop. This collaboration would enable me to broaden and deepen my own scholarly work, while simultaneously contributing to migration policy work and social services in my fieldsite.

28. Required Attachments

Applicants are required to attach the following documents to their online application.

- **Dissertation Fieldwork Application Form** (*this document*)
- **Project Bibliography** (*ten pages maximum*)
- **Applicant's Curriculum Vitae** (*five pages maximum*)
- **Supervisor's Curriculum Vitae** (*five pages maximum*)

Do NOT include appendices, endnotes, charts, illustrations, letters of reference, or other materials.

Attachments must be compatible with the Microsoft Word 2003 or submitted as PDF files.

Required Attachments should use single-line spacing with 10-point font or larger, and have 1-inch (2.5 cm) margins, top, bottom and either side of each page. Answers in the application form must use the preset Ariel 10-point font.

Please note: if the attachments do not meet these requirements, the application will not be accepted for review.

29. Online Application Submission

After completing the official Dissertation Fieldwork Grant Application Form, Project Bibliography, and required Curriculum Vitae, applicants must submit these application materials using the Foundation's online application submission procedures.

Click on or type https://www.GrantRequest.com/SID_577?SA=SNA&FID=35017 into your Internet browser to begin the online application submission process.

For detailed instructions on how to submit your application materials online, please see the "Access the Online Application" section in your application instructions or posted on the "Dissertation Fieldwork Grants" section on the Wenner-Gren website.

30. Printed Application Materials -- Assembly and Submission Instructions

After submitting the application form and required attachments online, applicants must send five (5) printed copies of the application form and attachments to the Foundation offices to complete the filing process:

1. Applications must be received in **complete** and **final** form, with all questions answered. Revisions and items sent at a later date cannot be accepted.
2. Application must be made using the official Dissertation Fieldwork Application Form, and all questions and required attachments written in English.
3. Printed materials must be single-side copies.
4. Application materials should be divided into five (5) sets.

Set 1 must be paper-clipped (NOT stapled) and collated as follows:

- Dissertation Fieldwork Application Form
- Project Bibliography
- Applicant's and Supervisor's curricula vitae

Sets 2-5 should be stapled in upper left hand corner, and collated in the same order as Set 1.

Application materials must be postmarked by the application deadline (and received by the Foundation no later than two weeks after the deadline). Materials should be mailed in a single, securely bound package to:

Applications Office
WENNER-GREN FOUNDATION
470 Park Avenue South, 8th Floor North
New York, NY 10016
U.S.A.

PLEASE NOTE: PRINTED APPLICATION MATERIALS MUST BE PHYSICALLY MAILED TO FOUNDATION OFFICES. APPLICATION MATERIALS SUBMITTED BY FAX OR E-MAIL WILL NOT BE ACCEPTED.