BLUE:
Design for Legacy

There are about 170 UN peacekeeping bases located in rapidly growing cities in the Sahel. These compounds are there to accommodate UN personnel while they conduct missions. In order to not put additional pressure on scarce local resources, bases mostly provide their own water and electricity. They have basic infrastructure – a hospital, power plant, and waste treatment plant. The camps are rapidly built and are designed to operate as self-sufficient entities that have little need for interaction with their urban environments.

On the other side of their fences are the cities, which are mostly expected to multiply in size over the next twenty years. Many of these cities already struggle to provide residents with regular access to water and electricity. They have shortages of both food and housing. If armed conflicts and militarization continue to escalate in the region, resources will become even more scarce.

Design for Legacy aims to introduce architectural and design thinking into the planning and construction of UN peacekeeping bases. Currently engineered like machines with no civic or communal values, they could provide essential support for local populations and leave behind a sustainable physical legacy that is beneficial to the development and stability of the local community once the mission is completed.

The UN itself talks about 'Guidelines for the Integrated Approach' – bringing together Defense, Diplomacy, and Development. What if we added a fourth 'D', for Design? Architectural and urban design knowledge can bring together scales, disciplines, and stakeholders. By incorporating participatory practices, these could become important instruments for mission planning. It could help to generate alternative visions for the future of these areas and work towards a positive legacy.

In the end, the mission will be gone, but infrastructure, resources, and knowledge will remain behind with the local populations.

Four Steps for Sharing Space
MALKIT SHOSHAN

Sharing space: four steps
Below is a four-step process that describes how a UN base can gradually open up and share resources and knowledge with local populations. The four stages are linked to security regimes. These exchanges aim to empower the local population so that they can reconstruct and strengthen their own environment.

1. Exchange
A first interaction with the community during the construction phase of the base is important. In an uncertain security environment, relationships should be established at the start that facilitate knowledge exchange and carefully managed economic exchange, with some local sourcing. In this first exchange, UN forces should address local urgencies wherever and whenever possible.

2. Interface
The periphery of the base can act as an interface with the local environment if the right precautions are taken, even with relatively high threat levels. Here the civilian population can receive medical treatment and have access to water, food and electricity.

Inside the base, infrastructure such as water, electricity and sewage could be developed with legacy in mind. The physical organization of the base could be designed so that it takes into account the future growth of the city and allow for an easy transformation of the base from being used by the UN to local inhabitants – from both an organizational and a technical point of view.

3. Shared space
Whenever possible, a shared space between the city and the base should be developed. This could be where UN peacekeepers and the local community develop and execute projects together. Here resources, education, trade, employment and cultural facilities could be designed to bring the locals and the UN together.

This area should be visually attractive, taking into consideration local culture. It could contribute to the establishment of a safe and secure environment for the local population as well as for the UN troops. The shared space should be developed gradually and in collaboration with the local community. It could be considered a hub and as a catalyst for local development. By supplying resources and making knowledge available, local inhabitants can become empowered to develop their environment themselves. Schools and workshops could experiment with the production of resources by combining do-it-yourself solutions with both smaller and larger scale infrastructural production and maintenance. Spatial practices developed in the shared space could be replicated both in the city and on base.

4. Post-mission
At the end of the mission, the base should be handed over to the local population, and become an integral part of the city. Since bases have been developed with the idea of legacy in mind and have incorporated local techniques, the structures should leave behind valuable resources for the city.

1. EXCHANGE
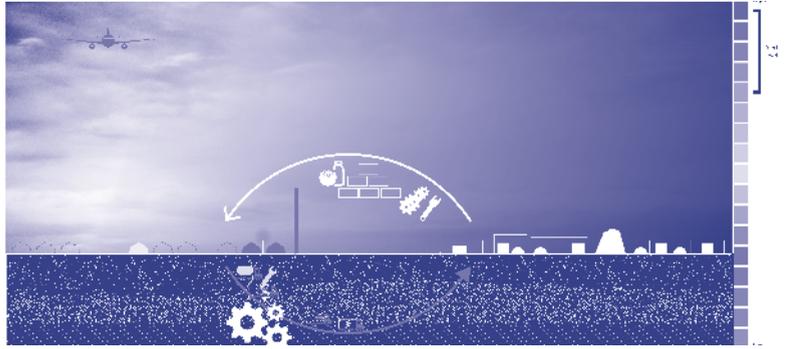
2. INTERFACE

3. SHARED SPACE

4. POST-MISSION

A speculative financial and socio-economic model for evaluating and enhancing international peacekeeping missions

JOEL VAN DER BEEK

The UN compound of the future should enable peacekeeping missions to have a more sustainable and beneficial effect on the lives of people of the regions where they operate. In view of this vision, we have developed a speculative model that can be implemented in every peacekeeping mission. In this model we elaborate on the role that peacekeeping missions could play in the socio-economic sphere. The model entails three socio-economic elements while respecting the sovereign state: creating opportunities via the market space, ensuring that trading partners and principles are aligned, and building for the future through sustainable investments and capacity building.

Peacekeeping missions follow periods of severe violent conflict. They arrive to a scene that can be characterized by national instability, a weakened position of national authority and having human lives at stake. The nation-state is exhausted by the costs of the conflict and is sinking into regressive relationships with other countries. Peacekeeping missions aim at restoring peace, safety, stability and basic conditions to rebuild society.

Safety and stability are key words related to UN missions and humanitarian interventions. These concepts can be interpreted not just in a military sense, but can also be applied in a socio-economic sense. 'War and famine. Peace and milk,' is a Somali proverb that serves as the motto for Economists for Peace and Security.[1] It reflects the relation between violent conflict and economics. Although the causal connection between poverty and war remains a question, the combination of the two is of an explosive nature. It is here where the military aspect of the UN intervention urges to be supplemented by economics for rebuilding the sovereign state and avoiding colonialism.

The UN compound can be seen as an abundance of power and possibilities, compared to its poor, destabilized and disintegrated surroundings. In our view, the UN compound of the future might allocate its opportunities already present in the current model beyond the direct military range of activities. This would be done with the objective to be socially supportive in bringing stabilization, promoting integration and building for the future.

Peacekeeping missions could play a role in the socio-economic sphere. They offer once in a lifetime opportunities from the local point of view. They involve a substantial influx of investment and activities, often massive in comparison with the local situation that is characterized by severe shortages. This unique opportunity should be seized.

Safeguarding the socio-economic conditions might improve the local safety situation and prevent it from slipping deeper down. Although the start of a peacekeeping mission is characterized by urgency and focus on the military aspects, there is support from Civic Military Cooperation (CIMIC). It would pay off to include additional socio-economic elements based on a picture of the local economy and social structures that were in place before the conflict and on a need-based assessment of the situation at the time of the intervention. After all, the damage of wars to society is immense and long lasting.

In situations of shortages, chaos and insecurity, solutions should be efficient, adequate and well structured, with regards to both the short and long term. Therefore, it is important to realize that the space for peacekeeping missions is not unlimited. Although the border with humanitarian aid has become blurred, there has to be a clear distinction between peacekeeping missions and the civic international scene. Military organizations are good for the resolution of violent conflict, whilst the local private and public sector, assisted by international aid, is good at restoring a positive socio-economic reality. There is a great risk when aid becomes an instrument in the military agenda: namely, aid loses its neutrality and its role as last resort.

The proposed model consists of three elements. The key principles are based on how a sustainable transfer of resources, finance, knowledge, and skills can be realized between the peacekeeping mission and the local community in order for it to be constructive for the community and to induce minimal risk for society to relapse into war.

1. Market Space

It is very valuable to develop the local economy. The peacekeeping mission can help rebuild the economy and society with its purchasing power; by having local resources involved in constructing and operating the compound and the mission. As conflict erodes the local economy, employment falls, entrepreneurship becomes a hardship, the black market boosts prices and original economic structures become weak, or absent. War has a discouraging effect on investments. The purchasing power of the peacekeeping mission may stimulate a revitalization of the local economy and society. During the operations of the UN mission or humanitarian intervention, a market space could be established to bridge the distance between the UN compound and the local economy. This market space should be located in-between the civic and the military space. It would allow maximal local involvement while keeping the military zone safe and secured. As many of the assets within the compound are, or can be made, mobile; construction, repair and maintenance could be done in the market space using local capacity. Currently, due to security issues, the exchange of goods and services between the two systems is low. The market space could bridge this gap.
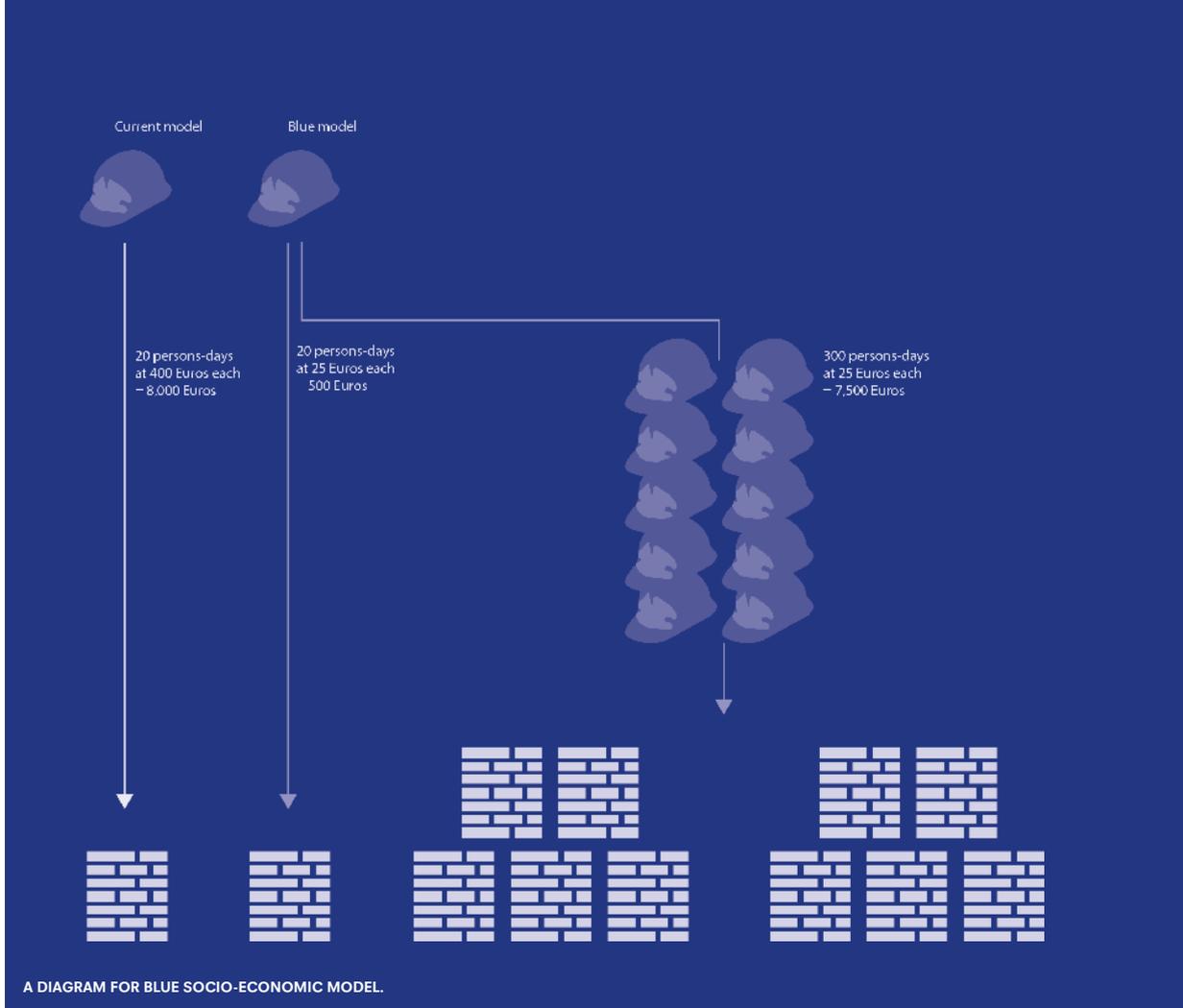
2. Financial ringfencing[2]

The acquisition of local resources by peacekeeping missions should be done in a way that it helps, instead of further disrupting, the local situation. Prices paid and volumes purchased on the local market should keep pace with local conditions. By paying sustainable prices and buying sustainable volumes, the peacekeeping mission will have a constructive influence on the local economy. When hiring local labor, the paying of extraordinarily high wages creates unbalance and social tensions, and might even have an adverse effect on getting what the mission needs. The same holds for volumes purchased and prices paid for local products and raw materials. Financial ring fencing as part of the mission, would help preventing a further collapse of the local economy by identifying certain type of resources that can be given back to it.

The case of the international reaction upon the 2010 Haiti earthquake exposed that massive international support entails the risk of the local society collapsing after aid. In the case of Haiti, inhabitants could no longer afford the skyrocketing rents for housing in Port au Prince. The influx of food, medical supplies and staff completely crowded out and crushed what had survived the earthquake. Large parts of the local private sector and the local employment did not survive the humanitarian 'tsunami' and pushed Haiti back into a position of dependency.

3. Local Development Fund

The market space will allow the peacekeeping mission to increase its local purchase. All over the Sahel region, local purchases and local labor will be at

Current model   Blue model

20 persons-days
at 400 Euros each
= 8.000 Euros

20 persons-days
at 25 Euros each
500 Euros

300 persons-days
at 25 Euros each
= 7,500 Euros

A DIAGRAM FOR BLUE SOCIO-ECONOMIC MODEL.

relatively low unit prices compared to international standards, which UN budgets are based on. The difference between the local wage, paid to local labor involved in the peacekeeping mission, and the international standard should be used to establish a fund. This fund should help finance building up the local economy and society, create employment, build up capacity, and re-establish entrepreneurship. In this way the peacekeeping mission can help to rebuild the economy and society by funding local initiatives, both in the private and in the public domain. Part could be used as revolving fund to stimulate private entrepreneurship through microcredit, and part could be used as grant money for long-term investments in utilities or infrastructures. In this way the investment gap caused by the war can be partially compensated for and the UN mission can be supportive in setting up conditions for a local society to foster.

Ownership of the fund should be kept with the peacekeeping mission, but a local civic assembly should decide

about the allocation of this fund. Investments should be restricted to civic utilities, thereby including adequate reserves for repair and maintenance. The investments should be implemented on short notice, so that staff of the peacekeeping mission can coordinate the implementation and support with equipment. A maximum of local resources would be allocated. Financial control and project management should remain within the staff of the peacekeeping mission. Design and construction works, including labor and building materials, would be paid directly by the project management. An advantage of this 'in kind' character is its low risk of corruption.

A good example of this would be the establishment of an institute for Technical Vocational Education and Training (TVET). The construction works on buildings could serve as practice for the students. Conflict creates a defector risk for each individual that collaborates with the peacekeeping mission. This model reduces this risk for the individual local contractor. Also the investment has

a relatively neutral image as the civic assembly has all the decisive power and ownership.

The design of the compound should be such that apart from serving a military function, it is cost efficient and that its footprint is not negative, but rather either neutral or positive. This condition should be met during the compound's phases of construction, operation and decommissioning. The three elements of the model could be instrumental in providing the local community with a positive legacy that goes beyond the military interpretation of safety and stability. This speculative evaluation and enhancement model for peacekeeping missions is an invitation for further research of how to improve vulnerable economies.

1   Economists for Peace and Security is a UN-registered NGO promoting economic analysis and appropriate action for peace, security and the world economy.
2   Ring fencing is a term used in finance, referring to the separating or walling off of assets in order to protect them from creditors, specific taxation or regulations.

Designing for Legacy: an anthropological perspective
ERELLA GRASSIANI

It is important to understand the legacy of peace operations in war torn countries around the world and how to direct it to more positive, humanitarian ends.

If we hope to influence the legacy of peace operations in the Sahel, critical questions must be asked; questions which raise concerns, open up debates and problematize issues that are (mistakenly) taken as simple, straightforward facts.

Issues of context
One of the central ideas within any anthropological work is the extreme importance of including contexts in our investigations. These contexts can be social, political or historical, for example. Understanding how people perceive their own social reality and the meaning they give to it involves interpreting people's behavior and their words within the different, complex contexts they live in. Hence the important question to ask when trying to understand how to 'design for legacy' is to ask about contexts: what is the background and setting (in a broad sense) in which the people involved live in and understand their lives? What is the historical context of the place and, for example, the violence people are facing? We should ask the difficult questions about colonial legacies in many countries where today peace missions are present. In order to grasp this setting of multiple contexts, I believe deep, ethnographic and historical research is needed. This will help us see and understand if people want to be helped and in what way they will want us to do that. I believe it is extremely important to involve the people living in places that are touched by the presence of military or peace forces in our efforts to improve their lives.

Complexities of concepts as 'the locals'
The most logical thing to do when we want to know what the local population's needs are is indeed to go and talk to these 'locals'. However, this is more complicated that it sounds. Related to the former issue of context, we need to understand the complexities of the societies we visit – their power structures, internal conflicts and gender relations, just to name a few central issues – in order to start to grasp how these societies work and what their needs are. Coming from the West we tend to talk to 'spokes-persons', power holders or village headmen, but do they really speak for all? Are there other voices we should listen to? We should then, whenever possible, pay attention to multiple voices, to the power relations and agendas of the people we speak to. Furthermore, I believe it to be of utmost importance to understand how people feel about the presence of foreign forces near their dwellings; how does it affect them, do they support or criticize the presence, are they afraid of it?

Conflict/post-conflict complexities
The places where peace operations take place are by definition touched by war and violence, and often, these wars are accompanied by environmental crises such as droughts. We often assume that, ideally, when foreign peace missions leave, they leave behind a more peaceful place, a situation of post-conflict perhaps. From an anthropological perspective however, concepts of peace, conflict and post-conflict are highly problematic. Not because we are pessimists, but because from our detailed and grounded research we have learned over the years how misleading these terms can be. 'Peace' seems to mean so many different things to different people, and often we mistake an official, formal 'peace' that is based on a paper agreement with signatures of key men and women with the 'on the ground' reality. We should ask ourselves what such 'peace' means for people living in these places, which are now supposedly peaceful or in a state of post-conflict? When looking more closely, we can almost always see that peace agreements practically don't mean anything for the people most affected by war, who live in poverty and have to deal with daily violence. Perhaps the perpetrators are different, but people are still deprived from a real peaceful living environment. People who have faced war and violence often for decades will perhaps be afraid of these other foreign uniformed people and this new 'military' camp suddenly arising. We have to consider their ideas, fears and also their hopes. Importantly, peace is not the complete opposite of war and we should carefully think about what it means for people themselves. We should keep this in mind when thinking about the legacies of peace missions and trying to support people who have experienced war, violence and deprivation.

What we also should consider are the different categorizations used within discourse on conflict and war. In public debate, people tend to use essentializing categories such as 'ethnic conflicts' or 'religious violence', which are very misleading. Such categorizations simplify the experience of people and the backgrounds of violent conflicts. We need to understand that such concepts are constructs and tell a certain story, often one that is far from the truth and one that misses the indispensable contexts within which conflicts, wars and violence takes place.

Development?
Finally, I believe we have to take a critical look at the idea of 'helping' the other, of so-called 'development'. Within anthropology this term has for years been used but also heavily scrutinized. Who are we to come and 'help' others, in far away places? What does development mean, what do we want to develop and towards what do we want to develop it? One of the most important questions to ask is according to whose standards are we developing in the first place. This brings me to my earlier points of understanding the context in a deep way and understanding what people themselves see as positive developments and needs for their community. We should realize that many of our ideas about welfare, wealth, and happiness are ethnocentric in nature and show a very specific, western meaning of these concepts. Thus we have to be sensitive to the language and concepts used by people themselves and especially to the way they give meaning to their needs, hopes and dreams.

Conclusion
It is important to ask anthropological and critical questions in the context of the Design for Legacy project. With this project we aim to better and improve lives of people who are touched on all kinds of levels not just by war and violence but also by the sudden presence of foreign peace keeping missions. In order to do this in the best, most honorable way, we should gain a deep understanding not only of the different contexts of a place and its people, but also of who these people or 'locals' are and what the power relations look like within their communities. We need to understand the conflict they are or were part of in depth and the way they interpret 'peace' or 'post-conflict'. In order to really be able to design for a certain legacy, we should let go of our own ideas about 'development' and 'wellbeing' and learn about the dreams and hopes of people. These hopes and dreams, constructed within their own reality, need to be our starting point when legacies are created.

A Green Strategy for BLUE: Food and ecological security through 'Deeply Green Urban Agriculture'.
DEBRA SOLOMON/ URBANIAHOEVE

Introduction
The Green Strategy of BLUE envisions an approach to greening that simultaneously both nourishes the inhabitants of Gao and Camp Castor as well and their physical environment by designing ecological legacy. The vision is based upon combining the benefits of urban agriculture (UA) in the form of park-like edible landscapes, also known as food forests, with agroecology techniques, already successful at greening formerly desertified regions. The 2016 Global Forum for Food and Agriculture (GFFA) Communiqué emphasizes that food security is "a prerequisite for political and social stability and crucial for planning and managing the urbanization process successfully, highlighting the capability of agriculture in rural, peri-urban and urban areas not only to supply food but also a wide range of public goods and services," including ecosystem services. Rooting BLUE's Green Strategy in a forest garden format surpasses the notion of the UA 'market garden' to include a densely edible landscape capable of driving positive ecological impacts like water sequestration, preventing urban heat islands, soil regeneration, and the creation of high value nature, itself a potential source of UA revenue and outputs.

In developing a Green Strategy for Camp Castor and the adjacent city of Gao, any approach, if it is to succeed, will necessarily address social, technological, and ecological factors. Social aspects will acknowledge the multi-stakeholder terrains of the military base, the city and peri-urban space. Design decisions with regard to the landscape and agroecosystems must be understandable and culturally appropriate for local practitioners of: urban agriculture, local market gardening, urban (and peri-urban) conservation agriculture, agroforestry (forest gardening), and pastoralism, and the implemented agrotechnologies should be suitable and appealing to military personnel on and off the base. Technical considerations of the Green Strategy refer to how areas will be designed and built, the timeframe, and can concern the use and access to machinery. Ecological aspects describe what local stakeholders deem to be the most pressing priorities concerning the landscape. BLUE's Green Strategy describes a vision that necessarily suits existing social contexts (urban, military, and pastoral), technological constraints (timeframe, available resources and logistics), its ecological improvements and yields.

Design Legacy in Nature
In ecology and agriculture, 'succession' is the term used to denote the dynamics of legacy. Succession describes the transition between certain crops or plant combinations that, following each other in time, leave behind new conditions in the form of residues and food for future generations of plant, bacterial and fungal life. This is what is happening when certain plants occupy 'empty' urban plots that, left undisturbed, provide habitat where bird nest and foxes make their homes. Ecological legacy can also be observed underground where spaces left over by the roots of a now-dead species provide room for one whose roots will fill the same contours, flourishing on the residues left behind by its predecessor. Planning for ecological succession, i.e. designing an ecological legacy for Camp Castor and the adjacent urban area of Gao, not only entails developing long term planning that addresses in situ resource building, biodiversity and the creation of favorable microclimates, but is also about choosing which strategies will be used to achieve these goals. Plant and crop choices are in fact the choice for a specific set of plant strategies and form part of a set of useful ecological tools. When we choose distinct plant combinations, we are choosing the notional sum of their survival strategies as our own.

Examples for Camp Castor
In BLUE's Green Strategy, Camp Castor can provide a focal point for ecological security and renewal. The camp complex is a hub of technical resources, labor and machinery, and is capable of embedding ecosystem services to form the foundation of future resources and education. These might include formats that require abundant space, not readily available in the adjacent city of Gao. Plant nurseries combined with agricultural education labs anticipate a future in which the base has been transformed and absorbed into the urban and ecological fabric. The base's peripheral placement in the landscape calls for an easy-to-implement, high-impact greening strategy, strengthened with multi-layered agroforestry at later phases.
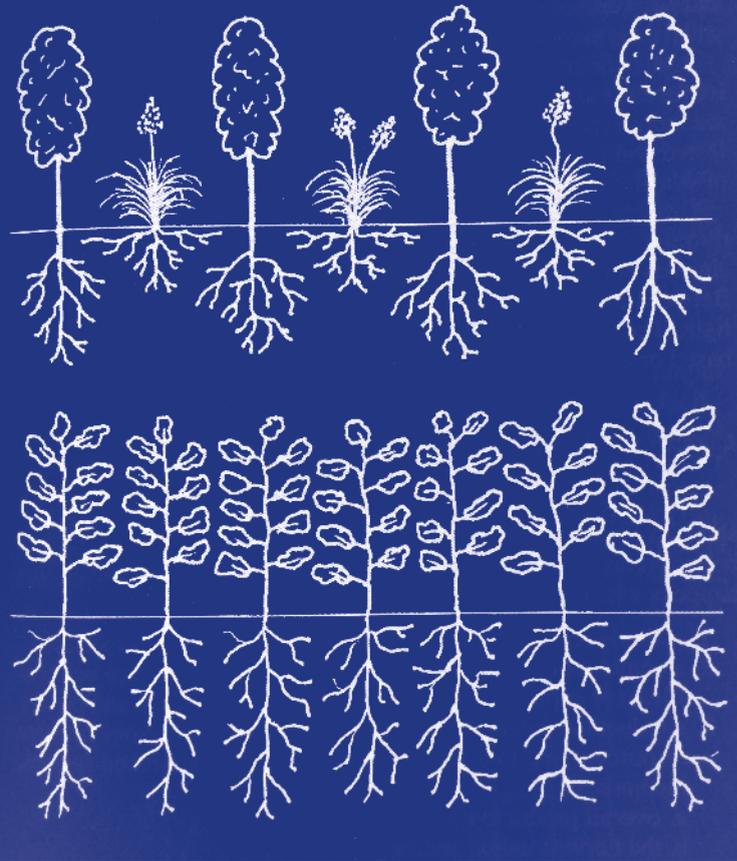
Soil grading to create large flat surfaces and provide large uninterrupted areas of paving in Camp Castor (and in urban areas in Gao) work against ecological legacy and can be defined as a 'disturbance', to use an ecological term. A democratic form of ecological legacy design requires assessing all likely forms of 'site disturbance' and taking these into account in the design planning of the landscape. In other words, events such as base and road construction and the creation of potentially large infrastructures like water storage, imply access to the use of heavy machinery, potential disturbance events but also potential resources from the perspective of stakeholders keen to source road runoff as an irrigation resource. Large machinery can be used both on and off base to implement land contours, terracing, land swales, and wind belts. Taking an agroecological approach involves, among other things, grading levels of land use disturbance to better share their positive effects and resources. Camp Castor is itself a valuable resource of logistical expertise that can aid in programming the 'use' of disturbance events productively.
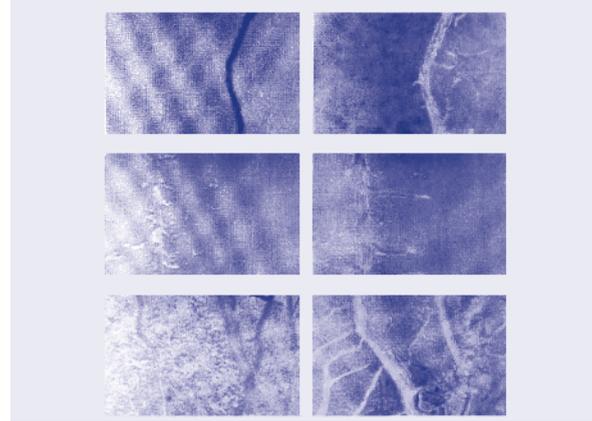
One sustainable land management practice appropriate for use at Camp Castor is stone lines, a traditional method for producing soil fertility in desertified areas by capturing silt and organic matter and slowing runoff to create greened areas. Leaving large portions of the base *un*graded has advantages for ecological success, and the sloped areas can be transformed through the use of 'fanya juu terraces', self-grading planting zones that increase water retention and mitigate erosion. In general, the spatial planning at Camp Castor should be based upon implementing parkland agroforestry, which as it sounds creates park-like zones of productive, high canopy trees with an equally productive understory, a living landscape that is simultaneously a nursery for plants and plant-knowledge distribution. This resplendent poly-culture will ecologically protect the base and adjacent city by transforming a larger landscape to one with a more favorable microclimate. This landscape with requisite biodiversity will at the same time produce useful primary and secondary outputs for the adjacent city including beneficial high value nature in the long term.

Conclusion: A Green Strategy for BLUE: Food and ecological security through 'Deeply Green Urban Agriculture
Urban Agriculture in Africa substantially contributes to providing nutrition through year-round access to fresh food, but its practice remains intricately bound up with use of and competition for the city's resources. A recent recommendation (albeit a study of East

PAIRED MINIRHIZOTRON IMAGES SHOWING ROOTS OF CANOLA COVER CROP (LEFT) IN COMPACTED PLOWPAN SOIL (SPRING) AND SOYBEAN ROOTS (RIGHT) OBSERVED IN THE SAME LOCATIONS IN THE SOIL A FEW MONTHS LATER. The roots can be seen to follow channels made by the preceding canola roots (after S.M. Williams and R. R. Weil, 'Crop cover root channels may alleviate soil compaction effects on soybean crop', *Soil Science Society of America Journal* (2006); with permission).
Source: Z. G. Cardon and J. L. Whitbeck, The Rhizosphere, an ecological perspective, 1st ed. (Amsterdam: Elsevier Academic Press, 2007). pp. 131, Figure 6.2.

EXAMPLE FORMS OF ROOT SEPARATION IN AN AGROECOLOGY PLANTING The top drawing shows horizontal stratification, the lower shows vertical root partitioning.
Source: P.A. Wojtkowski, Introduction to Agroecology Principles and Practices, 1st ed. (Philadelphia: Haworth Press, 2006). pp. 39.

African cities) calls for improving urban agricultural systems by focusing on existing low-risk food products (e.g. poultry and mushrooms) and collectively producing high return products (fruit, and vegetables). These agricultural examples alone are rich in secondary outputs beneficial to urban soil fertility. Well planned and densely planted, a multi-layered urban agro-forest brings far more than a year-round source of high value nutrition. It reduces ecological stress by cooling the city with shade through a multilayered canopy. Urban soils improved and remediated through the addition of aforementioned manure and other sources of mulch have the capability of absorbing and retaining up to 50% more water from seasonal rains, roadside runoff and even greywater sources. When UA is perceived as food and ecosystem infrastructure, it has the power to cycle urban resources that might otherwise go untapped.

The Green Strategy of BLUE is a vision predicated on combining urban agriculture in the form of park-like edible landscapes and currently practiced agroecology techniques to simultaneously nourish urban inhabitants while greening the physical environment. Sustainable agricultural choices use techniques already in practice, prioritizing traditional and local practice. Educational priorities will ideally include urban topsoil production (e.g. vermiculture, composting), in situ soil remediation and erosion prevention, and an awareness of how biodiversity, both above and below ground, impacts ecosystem health and is directly connected to overall yield. Successfully applied to both Gao and Camp Castor, BLUE's Green Strategy can produce a democratic, productive landscape, in which ecological legacy is driven by both long and short term stakeholders.

Biographies

MOUSSA AG ASSARID is a Tuareg politician, writer, comedian, journalist and storyteller. He represents the National Movement for the Liberation of Azawad.

JOEL VAN DER BEEK is a board member of Economists for Peace and Security. He is the Chief Economist at EconoVision economic research and GM at EconoTalent staffing solutions. He is the key person behind the blog Economists on conflict at SIPRI.

TRAVIS BUNT is a former officer in the US Navy's Civil Engineer Corps. He wrote *A Life Away: Letters From Afghanistan*, which reflects on the US military's role as nation-builder to the world.

PETER CHILSON's published work has primarily focused on literary journalism, the essay, and in short fiction with an emphasis on Africa and the American West. He is also interested in African literature and borderlands studies.

ALDO VAN EYCK was an architect from the Netherlands (1918–1999). He was one of the most influential protagonists of the architectural movement Structuralism. Van Eyck was heavily influenced by traditional African architecture as a result of many fieldtrips to Mali.

FOUNDATION DOGON EDUCATION was founded by architect Joop van Stigt and his wife, who was inspired for many years by the remarkable culture and architecture of the Dogon. FDE realizes schools and other provisions in the clay villages situated on the plateau of Bandiagara.

DR. ERELLA GRASSIANI is a Dutch-Israeli anthropologist and activist. She works at the University of Amsterdam and is one of the co-founders of gate48.

ARNON GRUNBERG is a Dutch writer of novels, essays, and columns. Grunberg visited the Dutch army in Afghanistan in 2006. Originally for a series of columns 'Grunberg Among the People' – the columns are now bundled as *Among the Soldiers*.

LABELLE PRUSSIN is a writer and the author of *African Nomadic Architecture*. The field research offers insights into the daily life of African nomads whose material culture is shaped by their desert environment.

MARCEL ROT is an engineer at the Royal Netherlands Army for the Dutch Ministry of Defence.

DEBRA SOLOMON is a designer and artist. Solomon researches food and food culture, focusing on social cohesion through local food-related micro-economies.

MALKIT SHOSHAN studied architecture and urban planning at the IUAV (Venice, Italy) and at the Technion (Haifa, Israel). She is the founder of the architecture think-tank FAST, the Foundation for Achieving Seamless Territory. Her work explores and highlights the relationships between architecture, politics and human rights. She is the author of the award-winning book *Atlas of the Conflict, Israel-Palestine* (2010), and *Village* (2014).

JONAS STAAL is a Dutch visual artist. His work deals with the relationship between art, democracy, and propaganda and has often generated public debate.

JURRIAAN VAN STIGT is co-founder of the architecture office LEVS. He is particularly focused on the social aspects of building, with several projects in Mali as a result. Van Stigt is also chairman of the Foundation Dogon Education.

DAVID TURNBULL is a designer, writer and professor from the Cooper Union. His work is concerned with the intersection of ecology and technology, with a specific focus on the development and construction of building types that address global ecological and social challenges.

MARION DE VOS is married to Consul General Rob de Vos. She is a freelance writer and poet, as well as a Honorary Diplomatic Member of the Holland Dames.

ROB DE VOS is Consul General of the Netherlands in New York. Before this, he worked – among many other things - as a deputy Chief of Mission in Madrid. He also opened a Diplomatic Mission in Bamako (Mali).

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