



NEWSLETTER

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July 2011

At our Council meeting in May we discussed how to move ahead with a number of ASAUK initiatives. We are very fortunate in having been successful in our bid for British Academy BASIS funding for 2011-12; but this is the last year of the BASIS programme, so we are aware that we must continue to seek alternative sources of funding and to work towards increasing ASAUK membership, in collaboration with the Royal African Society.

The Writing Workshop programme goes from strength to strength and seems to be filling a real need. We held a very successful workshop in South Africa in February; a further workshop will take place in Nigeria in September. We are now collecting systematic data on the impact of this programme. Future workshops are planned for Ethiopia and Ghana.

We have advertised a new Teaching Fellowship and continue to seek funding for this initiative. Each Fellow has reported on their experiences in the newsletter, and in the next newsletter you will find a very interesting report by the latest Teaching Fellow, Dr Marie Gibert, who recently spent three months at the Université Cheikh Anta Diop, Dakar.

We are planning the 2012 ASAUK conference, which will be held at the University of Leeds, 6th to 8th September 2012. A call for panels has now gone out and a number of thematic 'streams' have been suggested.

The next AGM will take place in Birmingham on 7th October 2011. I hope to see you all there.

Professor Megan Vaughan, ASAUK President

ASAUK AGM, University of Birmingham, Friday, 7 October 2011

The 48th annual general meeting of the African Studies Association UK will be held at 3.30pm on the 7th October 2011 at the Arts Building, University of Birmingham. The room will be confirmed closer to the date. The AGM will be followed by the Mary Kingsley Zochonis Lecture 2011 at 4.30 pm given by Dr Hassan Sachedina and then by a reception he will be awarded the Audrey Richards Dissertation Prize.

ASAUK Teaching Fellowship

ASAUK, in association with the British Academy, is offering a teaching fellowship of up to £9,000 to a UK-based academic for work in an African university during 2011-12. ASAUK Council is committed to developing partnerships and academic relations between British and African Universities. Ideally we are looking for applications from early career academics that have recently finished doctoral degrees on African topics in British Universities. But we will also consider doctoral students, especially those with some teaching experience, and other applicants based in British universities. The award is open to applicants of any nationality trained in British universities.

The award is designed to cover travel expenses and about six month's subsistence at £1,300 a month. However, ASAUK Council has a flexible approach to the award and would be keen to support co-funding or exchange arrangements that could last over a longer period. The award can cover any field in the social sciences and humanities. Applicants should negotiate links and teaching responsibilities themselves. The successful applicant will be asked to write a report for the ASAUK newsletter or a journal and to participate in developing the scheme. Applicants should send a CV, including research plans and teaching experience, a short description of teaching plans and any co-funding or partnership arrangement, a letter of support from a sponsor in an African institution, and a letter of support from a supervisor or other referee in the UK, by 30 September 2011 to David Kerr: d.kerr@bham.ac.uk

Dr Hassan Sachedina, 'Will Carbon Finance Revolutionize the Face of Conservation in Africa?', Mary Kingsley Zochonis Lecture, University of Birmingham, 4:30 pm, after the ASAUK AGM, Friday 7 October. Dr Hassan Sachedina (Wildlife Works Carbon, VP Conservation Kenya) has a doctorate from Oxford University and in 2010 was selected for the ASAUK Audrey Richards Dissertation Prize for the best dissertation submitted in 2008 or 2009. It was entitled, 'Wildlife is Our Oil: Conservation, Livelihoods and NGOs in the Tarangire Ecosystem'.

This lecture will be drawn from theory, as well as first-hand experience working for a private-sector company that has established Africa's first validated REDD (Reducing Emissions from Deforestation and Degradation) project, and partnered with two international banks to draw finance to African REDD projects. The African, rather global, REDD scene is nascent and evolving rapidly, and this lecture would appeal to Africanists working in the realms of natural resource management, development, land rights and law and economic policy as the potential influence of REDD spans these sectors.

The Copenhagen Accord in 2009 enshrined \$100 billion as the target for north-south climate finance flows by 2020. Much of this finance is slated for reducing deforestation and forest degradation through a mechanism termed REDD that

aims to pay landowners and governments not to chop down forests. REDD is currently funded through voluntary carbon markets. The recent UN Conference of the Parties in Cancun, Mexico discussed whether to make REDD an officially recognized mechanism for carbon credit trading through compliance markets. The implication of this would be to drastically increase the demand and value of REDD credits supplied by African forests.

Financial modelling of forest returns in Africa consistently suggests that carbon finance greatly outweighs returns from other land uses. Carbon finance also greatly outweighs the financial flows conservation NGOs are able to mobilise. Given the scale of the funding available, the amount of forest land targeted for protection and number of people who could be impacted, the potential rights implications of REDD on local people are immense. REDD, at one end of the spectrum promises to empower local communities and revolutionize their livelihoods. At the other end, national governments could view carbon as a commodity in the treasury armoury that needs to be centrally controlled. And what of the risk of interference of corruption? This lecture would explore who are the players in the African REDD market, and who stands to win or lose? Given that funding and power in the African conservation sector is centred in a handful of international conservation organizations, and that criticism of how these NGOs spend their existing budgets exists, how then will a massive infusion of 'new' conservation finance affect the power dynamics across the conservation sector in Africa?

Award of the Audrey Richards Dissertation Prize to be presented at a post-AGM reception on 7 October, 2011, University of Birmingham. At ASAUK 2010, the following thesis was selected for the ASAUK Audrey Richards Dissertation Prize for the best dissertation submitted in 2008 or 2009: Hassan Sachedina (2008) *Wildlife is Our Oil: Conservation, Livelihoods and NGOs in the Tarangire Ecosystem, Tanzania*, D.Phil thesis, School of Geography and the Environment, University of Oxford.

The Tarangire ecosystem of northern Tanzania is proclaimed a site of global biodiversity significance. The economic value of wildlife in Tarangire and Lake Manyara National Parks is substantial and growing. Maintaining the health of these parks is important to Tanzania's overall tourism industry and macroeconomic health. A considerable proportion of Tarangire's wildlife leaves the park for approximately six months a year, migrating onto village lands under the jurisdiction of local communities. Of particular importance are grazing and calving areas in the Simanjiro Plains. Conservation of the ecosystem's migratory wildlife populations largely depends on maintaining these habitats on communally owned lands. However, populations of most large mammal species have declined by over 50% in the last decade. The progressive conversion of pastoral rangelands to agriculture is believed to be a major contributing factor to

this decline. Community-based conservation (CBC) interventions in the Tarangire ecosystem aim to increase the combined economic returns from wildlife and pastoral livestock production in order to reduce incentives for non-wildlife compatible agricultural land-use change. Increased State investment in CBC, continued growth in photographic and hunting tourism revenues, and large infusions of funding from international conservation organizations suggest that substantial potential exists for CBC to play a significant role in poverty reduction and biodiversity conservation. This thesis examines the fortunes of CBC in the Tarangire ecosystem. It uses a household survey conducted in a village earning substantial wildlife tourism revenues to show that wildlife benefits are concentrated in the hands of the elite, and have limited livelihood or conservation impacts. By documenting the root causes of local resistance to conservation, this thesis explains the failures of new conservation strategies in Tanzania.

Conferences Future . . .

UNITED KINGDOM

'Cutting Edges and Retrospectives', 50th Anniversary Conference of the Centre of African Studies, University of Edinburgh, 6–8 June 2012. Over 2012, the Centre of African Studies (CAS) in Edinburgh will celebrate its 50th anniversary. Emerging out of the Hayter enquiry into Area Studies in the United Kingdom, CAS was established with an explicitly interdisciplinary brief. Since 1962, CAS researchers have maintained one foot in a core discipline – such as Social Anthropology, History, Geography, Education, Economics, Development Studies, and Politics – and the other in African Studies more broadly. Over the past 50 years, CAS has generated leading research on themes as diverse as Pan-Africanism; Creole communities in colonial West Africa; hunter-gatherer societies in Southern and Central Africa; democratisation; migration and urbanisation; Africa and international education; labour and politics; gender and legal pluralism; and religion and society. More recently, reflecting a generational turnover, it has added biotechnology, borderlands, information technologies, land- and water-scapes, heritage and commemoration, and post-conflict transitions to the list of current research.

CAS@50 expects to use the anniversary not merely to look back upon the history of the Centre with a critical eye, but also to reflect on the trajectories of African Studies itself: to what extent is the terrain of academic debate from the early decades recognisable today, and might there be something to be said for looking afresh at some debates that have become obscured with the passage of time? Also, in what respects can one talk of genuine breakthroughs in our understandings, and where do unresolved issues reside? Other parts of the conference look forward to emerging areas of research and, whether construed in

terms of methodology or perspective, what might we regard as cutting edge today?

CAS invites both panel and roundtable proposals on any theme that relates to the interplay between past perspectives and current research, but is especially interested in the following topics. Politics, power and popular culture: labour and politics; popular culture; electoral politics; the politics of the local; youth; international organisations; constitutionalism; urbanism. Histories and connectivities: the slave trade, Africa and the Atlantic world; alcohol; consumption, ethnicity; nationalism; the African city. Religion: methodologies for the study of religion; religion in the public sphere; religion and politics; religion and health; diasporic religion. Development: international education; climate change; bioenergy; food systems; law; veterinary health; Scotland-Africa connections. Peopling places and placing people: symbolising culture and thought, materialising bodies and places, and environmentalising futures. Borderlands: this strand will be run through ABORNE as a linked conference. Further information will appear in due course on the ABORNE website and through e-mails to ABORNE members.

Panel and roundtable proposals should consist of a ten line rationale and a list of speakers and paper titles, indicating strand the proposal is intended to relate to and whether it is a panel or a roundtable. Proposals, with 'CAS@50 Proposal' in the subject line, by 9 September 2011 to: African.Studies@ed.ac.uk

INTERNATIONAL

'Remixed, Reframed and Reimagined: Innovative Perspectives in African Studies', Fifth Annual Michigan State University Africanist Graduate Student Conference, Michigan State University, East Lansing, Michigan, USA, 7-8 October 2011. The conference seeks graduate student presenters to report on new and innovative ways of addressing the study of Africa and the African Diaspora. The conference provides an opportunity for graduate students to discuss their research, receive constructive feedback, network with other students and scholars, and sharpen their presentation skills within a constructive and supportive colloquium.

The organising committee invites papers from all academic disciplines and from all approaches to the study of Africa, Africans, and the crisscrossing intersections of the continent and the global diaspora. However, in conjunction with the 2011 African Studies Association (ASA) Annual Meeting, '50 Years of African Liberation', the organisers are especially seeking papers on African perspectives of liberation, independence, and self-determination, whether ethnic, feminist, literary, economic, national or otherwise. This includes studies of diaspora, globalization, and development that challenge conventional definitions of Africa as a marginal place and Africans and their descendants as marginalized peoples.

It encourages us to question how forms of cultural expression such as visual art, film, and fiction have envisioned and challenged avenues of self-determination. Whose independence was provided for, under what conditions, and at what costs? The committee calls for innovative research proposals, research designs, dissertation or thesis chapters, methodological models, works-in-progress, outlines of dissertations, preliminary research findings or poster presentations from any academic discipline within African Studies. 300-word abstracts by 1 August 2011 to: msuafricasubmissions@gmail.com

'Poverty and Empowerment in Africa', The University of Texas at Austin, USA, 30 March 30–1 April 2012. Africa is among the most resourceful continents in the world and yet the least developed compared to other continents. This has not always been the case historically as many pre-colonial formations had successful agrarian and market economies that delivered food and services. When and how did things begin to go wrong? Today, the scourge of poverty remains an entrenched reality, majority of inhabitants in some places struggle to make a living. The model of empowering Africa to get out of this quagmire remains elusive. Against this background the thrust of this interdisciplinary conference is to engage scholars to reflect on the historical and contemporary issues of poverty, poverty alleviation, and empowerment. It is also to generate a dialogue and incite meaningful debates on the conceptualization of poverty and empowerment. Was Africa and poverty conceived in the same 'womb'? Or is it the case that Africa 'betrotted' poverty. In what ways and with what level of success has a resourceful Africa over time empowered its citizenry? What has been the bane and ramifications of poverty reduction/eradication and empowerment? Can scholars come up with meaningful new policies?

Potential paper topics include: dialoguing Africa; food problems, hunger and malnutrition; development and underdevelopment; formation of class identities, poverty, ethnicity and appropriation of resources; class conflicts; pre-colonial, colonial and post-colonial governance and empowerment; resource mobilization and use; defining and conceptualizing poverty; images and representations; infrastructural decay and rebuilding; globalization and the crises of poverty; African Union, United Nations, NGOs and poverty; urban slums and management; politics and nationalism; local industries and engagement with national and transnational networks; poverty and substance abuse; the media, poverty and empowerment; transnational remittances; '419' and cybercrimes; poverty and popular culture; urban and rural poverty; religious institutions and empowerment; poverty, HIV and AIDS and health; grassroots mobilization; informal economies; property and property rights; land reforms; gendered poverty; micro financing; and social inequalities. 250-word abstracts for papers, or several abstracts put together as a panel, by 30 November 2011 to: Toyin Falola: toyin.falola@mail.utexas.edu and Sylvester Gundona and Tosin Abiodun: africainconference2012@gmail.com

'Refugees, Asylum Law, and Expert Testimony: The Construction of Africa and the Global South in Comparative Perspective', Conable Conference in International Studies, Rochester Institute of Technology, New York, USA, 12–15 April 2012. Specialists are increasingly invited to comment on the petitions of asylum seekers and refugees from Africa and the comparative Global South. Commentary may take a variety of forms, including consultation, written reports, formal affidavits and 'live' oral testimony and cross-examination in court. Convened jointly by Rochester Institute of Technology and Cornell University, the conference explores new research situated at the dynamic interdisciplinary intersection of law, scholarship and activism pertaining to African asylum petitions and refugee status determination in a comparative international context.

Asylum petitions and refugee status determinations are rich documentary archives tethered to discrete legal contexts – variously, immigration tribunals, courts of appeal, panels of experts or citizen-subjects, according to jurisdiction – by knowledge and expertise. Embedded within asylum and refugee narratives, and their successive iterations in rulings, judgments, country of origin information, appeals and precedents, are analytical categories, constructed identities, and personal narratives of fear, trauma and violence. A paradoxical relationship is also unfolding, insofar as new knowledge is produced, but it emerges in Westerns courts and rarely in the Global South.

Expert testimony in support of, and occasionally in opposition to, asylum petitions and refugee status determination, features prominently in North American and European courts and elsewhere. It is well known in the legal community that petitions and appeals accompanied by expert reports have a significantly greater likelihood of success. And just as courts are increasingly drawing upon expert testimony in judicial deliberations about asylum seekers and refugees, expertise is emerging as an academic 'niche industry' with attendant standards, protocols and guidelines, mirroring those of legal fields with a longer tradition of expertise, such as patent, copyright and intellectual property. Moreover, while experts may often postulate from a disciplinarily locus, the venues featuring and authorities drawing upon expertise increasingly expose scholarship to the interdisciplinarity of law, activism and social justice.

The organisers seek empirical, analytical, and theoretical scholarship from any disciplinary, cross-disciplinary or interdisciplinary perspective exploring how experts and legal for a construct or have historically constructed Africa, and expertise pertaining to Africa and the Global South in comparative perspective. Possible topics include: the construction of ethnic, religious, racial, national, age, (dis)ability, gender, health, sexual and other identities; the emergence of analytical and social categories, such as female genital 'mutilation', domestic violence, trafficking and 're-trafficking'; forced marriage; the role of precedent; the place of history and memory; the role of customary law; the emergence of and constitutionality of new legal venues for asylum and refugee status; the

concept of legal convergence; the legal basis of credibility and/or plausibility; the determination of and granting of standing as an expert; mediation by the non-governmental sector; physiological, medical and psychiatric expertise; substantiation and proof of torture claims; competing modes of governance; historical patterns in the deployment of expertise in history; the emergence of specialized industries and new academic sub-disciplines, including, but not limited to 'forensic linguistic' analysis, country of origin research, and nationally-mandated research directorates; the pedagogy and clinical practice of asylum, refugee, and immigration law; and issues pertaining to human subject protocols, including confidentiality, consent, discovery and disclosure. One page abstracts and short CV by 1 September 2011 to bnl@rit.edu

...Conferences Past

'Women's Sport in Africa', Conference held at the University of Oxford, 7 March 2011. ASAUK and the Royal African Society, as well as Oxford's African Studies centre and the British Society of Sport Historians, supported the inaugural 'Women's Sport in Africa Conference', which brought together thirty academics with an interest in women and sport in Africa from three continents: Africa, Europe and North America.

The programme was full and varied with a wide range of papers. The majority of papers were written from an historical, socio-cultural and/or feminist perspective. Six of them dealt with elite sport: three on the success of women runners from Ethiopia and Kenya, two on football in South Africa and one that compared Namibian women's football in 1998 with how it appears today. Women's netball in Malawi from both an elite and developmental perspective was discussed, and another paper focused on the role allocated to Afrikaner women in South Africa at the turn of the century. The final paper introduced a toolkit for monitoring and evaluating sport-for-development projects using the 'Moving the Goalposts' project in Kenya as a case study. The conference also included interesting discussions on methodologies used by the researchers. Ethnographic methods as well as the use of statistics were discussed and problematized.

In addition to these academic papers, two media projects were introduced. One featured a set of photographs taken at the African Women's Football championships held in South Africa last November. The two women leading this project for the BBC World Service have also collected visual and oral life histories of African women footballers. The second media project featured a documentary trailer of a film 'Town of Runners' to be released in 2012 about four aspiring young athletes from Bekoji, Ethiopia, telling the stories of their quest to become professional athletes. A founder of the non-profit organisation *Running Across Borders*, which hosts training camps for runners in East Africa and has plans to

establish a second camp for runners in Bekoji in collaboration with the Metfilm production, introduced by one of its founders.

The day concluded with a presentation by Professor John Nauright from George Mason University, who gave an overview of the current state of knowledge and research on African women's sport. In terms of history, very little has been written, and there is a danger that much will be lost if oral histories are not gathered soon. While some of the earlier presentations had not addressed issues of homophobia and violence against women, tending to focus of the positive aspects of women's sport in Africa, Professor Nauright identified these as important issues that needed to be researched and addressed. Many thanks go to ASAUK/RAS for their financial support of this event.

Michelle Sykes: mmsikes@gmail.com

Theses Recently Accepted at UK Universities

Toluwalope Adewuya (2010), 'Impact of a Newly Designed Food Complement (Food Multimix) on Nutritional Status and Birth Outcomes of Pregnant Women in the Gauteng Province of South Africa', Ph.D thesis, University of Greenwich. Supervisor: Dr Paul Amuna.

Patricia C. Agupusi (2010), 'Small Business Development as a Strategy for Empowerment in Post-apartheid South Africa', Ph.D thesis, University of East Anglia. Supervisors: Professor Peter Lloyd-Sherlock and Dr Arjan Verschoor.

Owusu Boampong (2010), 'Market Imperfections and the Effectiveness of Subcontracting and Informal Institutions in Export Market Transactions in Ghana', Ph.D. thesis, University of Birmingham. Supervisor: Professor Paul Jackson; <http://etheses.bham.ac.uk/1105/>

Christine Bodewes (2009), 'Civil Society in Africa: The Role of a Catholic Parish in a Kenyan Slum', Ph.D thesis, SOAS, University of London. Supervisor: Professor Paul Gifford.

Gavin James Capps (2010), 'Tribal-landed Property: The Political Economy of the BaFokeng Chieftaincy, South Africa, 1837-1994', Ph.D thesis, LSE, University of London.

Lindsay Chant (2009), 'The Macroeconomic Impact of HIV/AIDS in South Africa', D.Phil thesis, University of Sussex. Supervisors: Professor Sherman Robinson and Dr Michael Gasiorek; available from the author: lindsay.chant@wur.nl

Caroline Davis (2010), 'Postcolonial Literary Publishing: Oxford University Press in Africa and the Three Crowns Series', Ph.D thesis, The Open University. Supervisors: Dr David Johnson and Professor Robert Fraser.

Kwabena Duffour (2010) 'Order Flow and Exchange Rate Dynamics in Emerging Economies: the Case of Ghana', Ph.D thesis, City University.

Gabriel Eshun (2011), 'Ecotourism Development in Ghana: A Postcolonial Study with Focus on Boabeng-Fiema Monkey Sanctuary and Kakum National Park', Ph.D thesis, University of Leicester. Supervisors: Dr Susan Page and Dr Angus Cameron.

Caria Sofia Casaca Figueira (2010), 'Languages at War in Lusophone Africa: External Language Spread Policies in Mozambique and Guinea-Bissau at the Turn of the 21st Century', Ph.D thesis, City University.

Augusta Frempong (2010), 'Developing Authentic Foodservices to Support the Development of Tourist Attractions in Ghana', Ph.D thesis, University of Bournemouth. Supervisors: Dr Jonathan Edwards and Professor John Edwards.

Marie Valarie Gilbert (2010), 'New Wine in Old Bottles: The European Union's Development, Good Governance and Security Policies in West Africa', Ph.D thesis, SOAS, University of London. Supervisors: Professor Stephen Chan and Dr Tom Young.

Zoe Groves (2011), 'Malawians in Colonial Salisbury: A Social History of Labour Migration in Central Africa, c.1920s-1960s', Ph.D thesis, Keele University. Supervisor: Professor David Maxwell; <http://dl.dropbox.com/u/10176770/Zo%C3%AB%20Groves%20PhD%20Thesis%20ver1.pdf>

Agatha Herman (2010), 'Ethics, Journeys and Wine: Investigating the Discourses of Fairtrade and Black Economic Empowerment through Wine Networks from South Africa to the UK', Ph.D thesis, University of Exeter. Supervisors: Professor Paul Cloke and Professor Mark Goodwin.

Nicholas James Hutchens-Boll (2010), 'The Use of Fractal Geometry in the Study of Settlements in West Africa', Ph.D thesis, University of Liverpool. Supervisors: Professor André Brown and Professor David Dunster.

William Jackson (2010), 'Poor Men and Loose Women: Colonial Kenya's Other Whites', Ph.D thesis, University of Leeds. Supervisors: Professor Andrew S. Thompson and Dr Shane Doyle.

Robert William James (2010), 'Wilfred Cantwell Smith's Theory of Scripture Related to the Use of the Bible in African Anglicanism', Ph.D thesis, SOAS, University of London. Supervisor: Professor Paul Gifford.

Rachel E. Johnson (2010), 'Making History, Gendering Youth: Young Women and South Africa's Liberation Struggles after 1976', Ph.D thesis, University of Sheffield. Supervisors: Professor Ian Phimister and Dr Marion Wallace.

Jean Seraphin Kamdem (2010), 'The Dynamics of Bilingual Adult Literacy in Africa: A Case Study of Kom, Cameroon', Ph.D thesis, SOAS, University of London. Supervisors: Dr Chege Githiora, Professor Philip Jaggar and Dr Lutz Marten.

Philippa Lane (2009), "'Heroes as Ordinary People": A Social and Cultural History of Political Imprisonment in South Africa, 1960-1992', Ph.D thesis, University of Essex. Supervisor: Dr Jeremy Krikler.

Roy Nelson Makawa (2011), 'Tourism Integration in Southern Africa', Ph.D. thesis, University of Birmingham. Supervisors: Dr Christopher Watson and Dr Robert Prosser.

Brilliant Mhlanga (2010), 'The Politics of Ethnic Minority Radio in South Africa', Ph.D thesis, University of Westminster. Supervisors: Dr Winston Mano and Dr Roza Tsagarousianou; http://westminsterresearch.wmin.ac.uk/8885/1/Brilliant_MHLANGA.pdf

Kathleen Anne Michell (2010), 'A Grounded Theory Approach to Community-based Facilities Management: The Context of Cape Town, South Africa, Ph.D thesis, University of Sheffield.

Knowledge Chinyanyu Mpofu (2010), 'ICT Adoption and Development of E-business among SMEs in SADC: A Case Study Approach Highlighting the Experiences of Small Hotel Businesses in South Africa, Botswana and Zimbabwe', Ph.D thesis, Bucks New University.

Natascha Mueller-Hirth (2010), 'Freedom Betrayed: NGOs and the Challenges of Neoliberal Development in the Post-Apartheid Era', Ph.D thesis, Goldsmiths, University of London. Supervisor: Professor Chetan Bhatt.

Ian Murphy (2010), 'Private Military Companies, Peacekeeping, and African States; A Critical Analysis of PMCs in Peacekeeping Operations in Africa', Ph.D thesis, University of Plymouth. Supervisor: Dr Jamie Gaskarth.

Cornelius Ncube (2010), 'Contesting Hegemony: Civil Society and the Struggle for Social Change in Zimbabwe, 2000-2008', Ph.D thesis, University of Birmingham. Supervisors: Dr Heather Marquette and Professor Paul Jackson; <http://etheses.bham.ac.uk/1086/>

Umar Bida Ndako (2010) 'Financial Development, Economic Growth and Stock Market Volatility: Evidence from Nigeria and South Africa', Ph.D thesis, University of Leicester. Supervisor: Professor Stephen Hall.

Jane Mururi Ngarari (2010), 'HIV/AIDS Education in Kenya: An Evaluation of Policy, Provision and Practice in Secondary Schools', Ph.D thesis, University of Birmingham. Supervisor: Professor Steve Rayner; <http://etheses.bham.ac.uk/1210/>

Laura Niada (2010), 'The Human Right to Medicines in Sub-Saharan Africa', Ph.D thesis, University of Westminster. Supervisors: Professor H el ene Lambert, Professor Andreas Philippopoulos-Mihalopoulos and Professor John Flood.

Elizabeth Oldfield (2010), 'Transgressing Boundaries: Gender, Identity, Culture, and 'Other' in Postcolonial Women's Narratives in Africa', Ph.D thesis, University of Derby. Supervisors: Professor Neil Campbell and Dr Sam Kasule.

Marisella Nabongo Ouma (2010), 'Enforcement of Copyright in the Music Industry: A Critical Analysis of the Legal and Institutional Framework on Enforcement in Sub-Saharan Africa', Ph.D thesis, Queen Mary, University of London. Supervisor: Professor Uma Suthersanen.

Nicola Pontara (2010), 'A Critical Examination of Theoretical and Methodological Approaches to Low-income Country Labour Markets: A Case Study of Mauritania', Ph.D thesis, SOAS, University of London.

Simon Preston Pooley (2010) 'An Environmental History of Fire in South Africa in the Twentieth Century', D.Phil. thesis, University of Oxford. Supervisor: Professor William Beinart.

Amandine Pre'lat (2010), 'Evolution, Architecture and Hierarchy of Distributary Deepwater Deposits: A High Resolution Outcrop Investigation of Submarine Lobe Deposits from the Permian Karoo Basin, South Africa', Ph.D thesis, University of Liverpool. Supervisor: Dr David Hodgson.

Atef Ahmed Saeeh (2010), 'Exploring the Economic and Commercial Relations Between Libya and the EU: A Perception Analysis of Libyan Businessmen', Ph.D thesis, University of Durham.

Dominique Santos (2010), 'This is my Jo'burg: Youth Culture, Music and Change in South Africa', Ph.D thesis, Goldsmith's College, University of London. Supervisor: Professor Sophie Day.

Richard Brian Sherley (2010), 'Factors Influencing the Demography of Endangered Seabirds at Robben Island, South Africa: Implications and Approaches for Management and Conservation', Ph.D thesis, University of Bristol. Supervisors: Professor Peter Barham, Professor Innes Cuthill, Dr Neill Campbell and Professor Les Underhill.

Claire-Amandine Souli e (2010), 'Is the Free Press Free? French and British Control of the Rising Fourth Estate in a Colonial Context, 1880-1914' Ph.D thesis, University of Essex. Supervisor: Dr Edward Higgs.

William Paul Todd (2010), 'The Attitudes of the Evangelical Church of West Africa (ECWA) Towards Ethnic and Religious Violence', Ph.D thesis, Queen's University Belfast.

Recent Publications

Seifudein Adem (ed) (2010), *Public Intellectuals and the Politics of Global Africa: Essays in Honour of Professor Ali Mazrui*. Adonis and Abbey Publishers, 350 pages; hardback: 978-1906704742, £50; paperback: 978-1906704759, £25.

Akintunde Akinyemi (ed) (2011), *African Creative Expressions: Mother Tongue and Other Tongues*. Bayreuth African Studies no. 89. 265 pages, 978-3-939661-10-8, £16.95; orders to: mo@centralbooks.com

Richard Barltrop (2011), *Darfur and the International Community: The Challenges of Conflict Resolution in Sudan*. I.B.Tauris, 272 pages, 978-1845119775, £56.50.

Charles Bodunde (ed) (2011), *Texts and Theories in Transition: Black African Literature and Imagined Tradition*. Bayreuth African Studies no., 87, 249 pages, 978-3-939661-04-7, £16.99; orders to: mo@centralbooks.com

Stephen Chan (2011), *Southern Africa: Old Treacheries and New Deceits*. Yale University Press, 304 pages, 978-0300154054, £20.

Mforbe Pettual Chiangong (2011), *Rituals in Cameroon Drama: A Semiological Interpretation of the Plays of Gilbert Doho, Bole Butake and Hansel Ndumbe Eyoh*. Bayreuth African Studies no. 90. 228 pages, 978-3-939661-11-5, £16.95; orders to: mo@centralbooks.com

M. J. Daymond and Corinne Sandwith (eds) (2011), *Africa South: Viewpoints, 1956-1961*. University of Kwa-Zulu Natal Press, 431 pages, 978-1869141950, £36.95.

Heather Deegan (2011), *Politics: South Africa*. Pearson Longman. 344 pages, 978-1408258248, £24.99.

Robin Derricourt (2011), *Inventing Africa; History, Archaeology and Ideas*. Pluto Press, 200 pages, 978-0745331058, £14.99; www.bit.ly/IAOFFER

Stephen Ellis (2011), *Season of Rains: Africa in the World*. C Hurst, 224 pages, 978-1849041096, £16.99.

Toyin Falola and Saheed Aderinto (2011), *Nigeria, Nationalism, and Writing History*. University of Rochester Press/Boydell and Brewer, 350 pages, 978-1580463584, £40.

Julia Gallagher (2011), *Britain and Africa under Blair*. Manchester University Press, 240 pages, 978-0719085000, £65.

Claire H. Griffiths (2010), *Globalizing the Postcolony: Contesting Discourses of Gender and Development in Francophone Africa*. Lexington Books, 306 pages; 978-0-7391-4382-7. \$80.00, but after discount \$64.00; to get discount, use code LEX20FEB11 when ordering from www.LexingtonBooks.com Kindle edition available.

Iman Hashim and Dorte Thorsen (2011), *Child Migration in Africa*. Zed Press, 978-1848134553, hardback, £70.00; 9781848134560, paperback, £21.99.

Peter Mark and José da Silva Horta (2011), *The Forgotten Diaspora: Jewish Communities in West Africa and the Making of the Atlantic World*. Cambridge University Press, 278 pages; hardback: 978-0521192866, £50; e-book: £36.

Eric Morier-Genoud, Caroline Jeannerat and Didier Péclard (2011), *Embroided. Swiss Churches, South Africa and Apartheid*, Berlin: LIT Verlag, 400 pages, 978-3-8258-9796-3, €29.90.

Krijn Peters (2011), *War and the Crisis of Youth in Sierra Leone*. Cambridge University Press, 296 pages, 978-1107004191, hardcover: £49; e-book: £40.

Marion Wallace, with John Kinahan (2011), *A History of Namibia*. Hurst and Co, 288 pages, 978-0-231-70194-5, £30.

African Journal of Governance and Development

This is a new multidisciplinary publication that seeks to bring researchers and governance/ development practitioners from beyond territorial and regional boundaries to share scientific knowledge focused at the intersection of governance and development. The journal aims at providing space for sharing and debating issues of social, political and economic development not only for academic consumption, but also for policy consideration. The journal will be peer reviewed and is working towards accreditation. The journal will be published on a biannual basis. Abstracts and inquiries in English only to: Simão Nhambi, Managing Editor research@ustm.ac.mz and snhambi@ustm.ac.mz

Millennium Development Goals: Directions and Results in sub-Saharan Africa

Itupale was launched by Cambridge to Africa in March 2008. The primary aim of the journal is to provide an international publishing platform for African academics residing in sub-Saharan Africa. *Itupale* is registered by the Charity Commission in the UK under the objective of 'the promotion of equality and diversity for the public benefit by providing an open publishing platform for African scholars via the Itupale Online Journal of African Studies'. Submissions from African scholars in the early stages of their career and/or affiliated to lesser known universities in sub-Saharan Africa are particularly welcome. Co-authored articles with academics based outside the region are also encouraged. All submissions pass through a rigorous peer review and revision process prior to the publication stage.

The *Itupale Online Journal of African Studies* is calling for papers related to Volume IV, to be published in 2012. There is much current debate on the 'achievability' of the 8 MDG's by 2015 (to eradicate extreme hunger and poverty, universal education, gender equality, reduce child mortality, improve maternal health, combat HIV and AIDS, ensure environmental sustainability and develop a global partnership for development). The editors are particularly interested in submissions that address the impact of a specific goal at a local, regional and/or government level in sub-Saharan Africa. Case studies and empirically-driven research are strongly encouraged. 300 word abstracts by 30 July 2011 to Dr Sacha DeVelle, Editor-in-Chief: itupale@cambridgetoafrica.org Deadline for submission of final papers is 30 November 2011. For details about the submission process go to: www.cambridgetoafrica.org/itupale.htm

News

Freelance Commissioning Editor in African Studies

Boydell & Brewer are looking for a freelance Commissioning Editor from January 2012 to replace Douglas Johnson on his retirement as General Editor of the James Currey imprint at the end of this year. The Commissioning Editor will work in conjunction with Lynn Taylor in the Oxford editorial office to develop the James Currey list in African Studies, particularly in the fields of history, politics, anthropology, development studies and economics. Candidates should be UK-based, have either academic or professional experience in Africa, as well as editorial or publishing experience, whether as a journal or series editor, serving on an editorial advisory board, or working for an academic publisher. Write to jjordan@boydell.co.uk with covering letter detailing interests and availability and enclosing a current CV.

Business Council for Africa West and Southern

The Business Council for Africa West and Southern is comprised of over 400 companies/entrepreneurs with interests in Africa. It is linked with the EU through its membership of the Business Council for Africa UK which is part of the European Business Council for Africa and the Mediterranean. The Council's mission is to encourage business activity in Africa and to help contribute to sustainable economic development and training across the Continent. The academic community may find its contacts with African political and diplomatic personnel of interest together with the varied reports, briefings and meetings that are on-going. For further details visit the website: www.bcafrica.co.uk and for membership information, contact Samantha Callender: Samantha@bcafrica.co.uk

Cambridge/Africa Collaborative Research Programme 2012-13

The Centre of African Studies invites applications for the Collaborative Research Programme around the theme of Art and Museums in Africa from candidates in all the disciplines in the humanities and social sciences. African art has long been globally famous but has also been controversial both intellectually and politically. Most obviously, the scramble for African art engaged in by western museums and art collectors has been condemned as an appropriation, as has the borrowing of forms and motifs derived from African arts by European modernist artists. Within disciplines such as art history and anthropology, there has been much argument about appropriate methods and concepts for the study of African art traditions. In the epoch of decolonization efforts were made to establish new museums in African states, relevant to local aspirations and new national cultures. Over the same period efforts have been made to revive customary art practices, and to create new craft industries, sometimes in the context of post-conflict and AIDS-prevention community projects. Over the last 50 years modernist and contemporary arts have also emerged and have gained increasing international recognition, while typically lacking secure financial or institutional support within African states.

This theme aims to support a wide range of interests in historical and contemporary arts in Africa and in changing practices in local and national museums and art institutions. Applications from scholars working in NGOs, research institutes, academia, libraries, and museums are all welcome. Applicants from non-English speaking African countries are also encouraged, provided candidates can demonstrate a competent grasp of English. The appointments will take place from 1 October 2012 to 31 March 2013 and are non-renewable. Fellows will be affiliated to a Cambridge college. Each award is worth up to £10,000; out of which travel, accommodation, maintenance costs and medical insurance will be paid by the Centre on behalf of the fellow. This programme is generously supported by the Leverhulme Trust and the Isaac Newton Trust. An application package may be downloaded from: www.african.cam.ac.uk or contact the Centre: centre@african.cam.ac.uk The closing date for applications is 1 October 2011

International Institute of Social History Research Fellowships, 2012

The International Institute of Social History (IISH) of the Royal Netherlands Academy of Arts and Sciences (KNAW) is located in Amsterdam. Founded in 1935, it is one of the world's largest documentary and research institutions in the field of social history in general and the history of the labour movement in particular. IISH holds over 3,000 archival collections, some one million printed volumes and about as many audio-visual items. Gathered from across the globe, the IISH collections provide a unique body of materials on social conditions and social movements in many parts of the world. Facilitating the use of these materials for research by the global scholarly community is central to the mission of the IISH. With the generous help of the retail financial service provider SNS

Reaal, IISH can now launch a fellowship programme for researchers located developing countries who wish to use its collections for the study of social history, preferably labour history, whether from a regional, national, or comparative and transnational perspective.

Fellowships are awarded for five months. Each year there are two rounds. This is a call for applications for fellowships for the periods 1 February–30 June 2012 and 1 September 2012–31 January 2013. The call for applications for both of these rounds is open from 1 September until 15 October 2011. Candidates should clearly indicate on their applications which of these two rounds they are applying for. For the current two rounds we invite applications especially from Africa and Latin America, next to South Asia, Southeast Asia, Central Asia, the Middle East, and the Caucasus. Minimum requirements: Ph.D. degree or equivalent academic track record. The fellow's research plan should fit the Institute's focus on social history and make a demonstrable use of the Institute's library and/or archival collections. A close link with the Institute's research programme on 'Global Labour History' is strongly recommended. Fellows are expected to write a report on their research activities at the end of the fellowship period, to take part in the activities of the Institute's Research Department, and to give at least one public lecture. Fellows receive a monthly stipend of €1,500. The fellowship also includes an economy return flight to the Netherlands, visa support, as well as arrangements for accommodation and health insurance in Amsterdam.

Selection of applications will take place according the following main criteria: the applicant's qualifications; quality and novelty of the proposed research project, as well as its affinity to social and labour history research conducted at the IISH; relevance of the IISH archival, library and documentary collections to the proposed research project; and applicant's abilities to interact with other fellows and the IISH's research staff in the English language. Download the application form from <http://www.iisg.nl/research/fellowships.php> For further information contact Stefano Bellucci, Senior Researcher and Head Collector for Sub-Saharan Africa: sbe@iisg.nl Applications should be submitted between 1 September and 15 October 2011 to: fellowships@iisg.nl

Professor Wendy James Receives Queen's Birthday Honour

Professor Wendy Rosalind James, FBA, Emeritus Professor of Social Anthropology, Oxford University and Fellow of St. Cross College, was made a Commander of the Order of the British Empire for services to Scholarship in the Birthday Honours list.

Non-Stop Against Apartheid: The Spaces of Transnational Solidarity Activism

Dr Gavin Brown, a lecturer in human geography at the University of Leicester, has been awarded a Research Project Grant from the Leverhulme Trust for a project called "Non-Stop Against Apartheid: the spaces of transnational solidarity activism". Although the Non-Stop Picket was one of the most visible and well known expressions of British anti-apartheid activism, Dr Brown's project is the first sustained academic analysis of this protest. His research will combine an analysis of the political and material cultures of the Non-Stop Picket, paying attention to how it manifested its solidarity with those resisting apartheid in South Africa. The City of London Anti-Apartheid Group, who organized the Non-Stop Picket, was unique in supporting *all* liberation movements in South Africa and Namibia, rather than restricting their solidarity to the ANC and its allies. This principled political stance, tied to an insistence that anti-apartheid activism could not be separated from anti-racist work in Britain, led City Group to be expelled from the official national Anti-Apartheid Movement, and accounts for the lack of previous studies of the Non-Stop Picket.

Given the Picket's location on a busy pavement in central London, it engaged young people from diverse social backgrounds and many nationalities to its cause. This research will examine the dynamics of this grassroots cosmopolitanism and consider the personal and political impacts of the resulting transnational activist networks. Dr Brown's project makes a further unique contribution by considering the long-term impact of participation in the Picket and associated networks on the lives of individual activists; and considering the personal and political value of transnational solidarity.

Obituaries

Professor Edward Ullendorff (25 January 1920 – 6 March 2011)

Unable to publish online due to copyright restrictions.

Dr Claude Daniel Ardouin, former Executive Director of the West African Museums Programme (WAMP) (1987-1995), passed away on 12 March 2011 in London after a long illness. At the time of his death, he was Head of the African Collections at the British Museum in London, an institution he joined in September 2005. With his passing, the African cultural community loses one of its distinguished defenders and supporters whose action contributed significantly to the strengthening of the capacities of African museums. Dr Ardouin was a great figure in the world of museums not only for West Africa where he played a role over the years but for the entire African continent. A large part of his life was dedicated to the development of museums and promotion of African heritage.

Born in 1950 in Koulikoro (Republic of Mali), Dr Ardouin held a doctorate in anthropology and history from the State University of Leningrad (Russia). In

Mali, Dr Ardouin was successively Head of the Department of Ethno-sociology of the Institute of Human Science, Director of National Archives of Mali, and from 1981 to 1987 Director of National Museum of Mali, and editor-in-Chief of the Malian Studies journal.

From 1987 to 1995, he was Executive Director of the WAMP where he played a major role in the process of Africanization of the organization resulting in the growth of programs that gave WAMP higher visibility in the region. After his departure from the WAMP, Dr Ardouin was a freelance consultant and program coordinator for Transtec SA until 2005. In this capacity he coordinated a project of restructuring of the National Museum of Kenya (NMK support programme) funded by the European Union for three years. As a freelance consultant he has also served as advisor to several museums in Africa and the U.S., especially for the new national Museum of Burkina Faso with the European Union and the development plan of the National Council of Arts and Culture of the Gambia with the World Bank.

Dr Ardouin was also a founding member of the Ecole du patrimoine Africain (EPA) and the International Council of African Museums (AFRICOM) of which he was Chair of the Scientific Committee of the first General Assembly held in Nairobi (Kenya) in 2003.

During the past twenty years, Dr Claude Ardouin was at the forefront of all major initiatives to promote the development of museums and the management of cultural heritage in Africa for the benefit of the populations. With his vision for the importance of cultural heritage in the development of African societies, he significantly contributed to change the image of museums through innovative projects, exhibitions and training workshops. In Senegal, he contributed through the WAMP, to the renovation of several museums including those of Gorée and St Louis. With his support, WAMP participated in the preservation of the photographic collections of the CRDS of St. Louis and the national archives of Senegal. His action also focused on the restoration of the IFAN photo archives. He was recently working on a project related to gold, silver and jewellery in the history of West Africa. He was also responsible for the Africa program of the British Museum with African museums. Indeed, even though far geographically from Africa for professional reasons, he continued to initiate projects of collaboration and exchange of skills and resources between the British Museum and museums and heritage institutions in several countries in Africa.

Dr Ardouin wrote several articles related to the development of museums and the protection of African cultural heritage, and was co-editor with late Emmanuel Arinze of WAMP's publications such as *Museums and Communities in West Africa* (1995), *Museums and Archaeology* (1997) and *Museums and History* (2000). We cannot overstate the role of Dr Claude Ardouin in the development of museums in West Africa which he has contributed to revive. Along with the late Philip

Ravenhill and Emmanuel Arinze, they worked for the establishment of WAMP as an international NGO. His passing is a huge loss for African museums and all heritage professionals. May this life full of commitment and generosity serve as an example to the community of heritage professionals to propel it to new conquests in order to preserve and enhance African culture.

In his last will and testament, Dr Ardouin wished that his body be cremated and that his ashes be scattered over the River Niger in his native Mali. We will find suitable ways with all his friends and museum professionals to perpetuate his memory. May he rest in peace.

Dr Boureima Diamitani, Executive Director, WAMP: bdiamitani@wamponline.org

Professor Ulli Beier (30 July 1922 – 3 April 2011)

On October 1, 1950, Ulli Beier landed in Lagos Airport, to take up the job of Phonetics Lecturer at the then two-year old University College, Ibadan. His taking up that position was rather fortuitous, yet it showed a consistent trait in the character of the then young Ulli (he was 28 then): to always turn away from the beaten path and strike out on his own into the unknown.

Ulli had been lucky: his father, though a medical doctor, was a rather unpractical man who in the late 1930s had not realized the sheer enormity of the crime Hitler was about to unleash on the Jews in Europe; but his mother had, and so she persuaded the dreamy father who, when not in his clinic, preferred to spend his time in museums and art galleries, to let the family emigrate to Israel. It was in Israel that Ulli did his B.A. in English by correspondence at the University of London. Upon completion of that degree he went to London and, in order not to be deported back to Israel, did a Diploma in Linguistics course while teaching in a school for children with speech handicaps. It was this diploma that qualified him to apply to UCI upon seeing the advert. But up till that point he had only heard vaguely about Nigeria, so when it looked like he might actually get the job, he scouted around for all available information on this strange country that he was about to go to. And it was at this point that his penchant for adventure came in: while he was scouting around for information, somebody informed him that a similar position for which he was applying at Ibadan would soon be advertised at Legon and, his informant told him, "Legon is a much better proposition than Ibadan." That was what decided Ulli – he didn't want to go to a place with a 'better proposition'.

Ever since Ulli himself gave me this short anecdote about how he came to Nigeria, I have never stopped wondering on what might and might not have been if he had opted to wait for the Legon advert. I do not know how much Ashanti society lost by that singular decision, but what Yoruba society and Nigeria – or the whole of Africa for that matter – gained is there for all to reflect upon.

So Ulli landed in Lagos exactly ten years to the day of Nigeria's independence, and he wasted no time in getting to know his new environment. As a matter of fact, almost immediately he arrived, he realized he didn't want to remain cooped up in the Eleyele temporary campus of UCI. So in his spare time he started exploring the streets of Ibadan – by foot. Leo Frobenius had given a wonderful description of the Sango shrine in Agbeni, and it was one of the first places he asked directions to and visited – only to discover that the shrine was no more. Within his first few months, he met Dr Awokoya, then the Minister of Education in Awolowo's government. They became friends and, when one day Awokoya told Ulli that he was going home to Ijebu for the weekend, Ulli did not hesitate to ask if he could 'tag' along. They arrived Ijebu-Ode late in the evening, so Ulli had to wait till morning before starting his explorations. But that next morning, he duly disconcerted his new friend Awokoya by asking to see a *babalawo*! Awokoya, a doctorate degree-holder then, was part of the new Yoruba political elite bent on 'modernising' Yoruba society as fast as possible, and *babalawo* for him represented the tradition that the westernizing elite was escaping from. He therefore had great difficulty acknowledging their continued existence, and certainly most uncomfortable actually being seen in the house of one! But so persistent was this white man with his awkward request that he had to take him to one—with all the reluctance in the world. Ulli duly met the *babalawo* and was impressed, not by whether the man's divination was accurate or not, but by a combination of other things: the priest's modesty, the sheer music of the language in which he chanted (of which, of course, Ulli did not understand a word!), and by the simplicity and luminosity of the whole process. That experience was the beginning of a special relationship with Yoruba religion that Ulli had all his life.

Much has been said about Ulli's (and his wife Georgina's) activities in Nigeria between that 1950 and 1966 when they first left, and between 1970 when they returned – this time on specific invitation by Professor Oluwasanmi to the University of Ife as the Director of the Institute of African Studies – to 1974 when they finally left, and there is no need to rehash those activities here.

Rather, what I want to focus on is that special relationship with Yoruba religion just mentioned – a relationship encapsulated in Ulli's oft-repeated statement – which he still repeated to me in 2008 in faraway Sydney: "If I had been born an African," he always said, "I would have been born a Yoruba man, and if I had been born a Yoruba man, I would certainly have been a Sango worshipper." First in Ilobu, then in Ede, and finally in Osogbo where he stayed longest, Ulli was friends with all the *baba mogba*, all the *elegun Sango*, and the ordinary worshippers of this deity. But contrary to the fiery and oftentimes destructive personality of this deity, Ulli found the actual worship very calm and calming. He attended every *ose Sango* (the 'weekly' devotion) that he could, contributing his own modest means to maintaining the shrines. The worship, he said, was always simple, brief, and soothing. His 'adoption' of Sango may have been due partly to

the influence of Oba Laoye, the Timi on the throne in Ede when he settled there, but I think it was also because he and Sango were 'kindred spirits' in certain respects: for instance, Ulli too had a fiery temper which he kept under control most of the time, but which occasionally could blaze into a scorching fire. Also, the Ede-Ilobu-Osogbo axis was famous for Sango worship right up to the 1960s and the *oba* of these towns were great patrons of the religious cults – as well as of the arts in general. Given all of this, it was almost inevitable that once he became part of the Duro Ladiipo theater, the story of Sango's reign as Alaafin of Oyo would be dramatized by the company, flaming temper, tragic suicide, deification and all. The production of *Oba Koso*, on which Duro Ladiipo, Ulli and Georgina lavished so much theatrical and artistic ingenuity, was clearly a labour of love for a soul-mate.

And Ulli's relationship with the Sango priests and worshippers was really intense. Of the numerous *elegun Sango* between Ede at one end and Ila-Orangun at the other in those days, he was especially close to two: Bandele of Otan-Ayegbaju and Ajofoyinbo of Ila-Orangun – the 'oyinbo' for whom the latter danced being no other than Ulli. Both were frequent visitors at 46 Ibokun Road (Ulli's house in Osogbo), with the latter in fact staying several days at a stretch. His description of Bandele's possession dance was always vivid, and his photographs of Bandele in trance are some of Ulli's most memorable pictures. In the two dancers, he always said, he saw the two sides of Sango: while Bandele came out roaring and danced very energetically to *bata*, Ajofoyinbo's dance was always gentle and sinuous, thereby portraying the suffering, tragic Sango.

But it was not Sango alone that Ulli acknowledged among the Yoruba deities. Of the over seven hundred photographs that he took and lovingly preserved (the negatives and slides of which are now in the archive of CBCIU Osogbo), more than one hundred are of the different Yoruba deities – their icons, priestesses, priests and festivals. There is a particularly memorable one of the priestess of Sonponna in Ilobu. The face of the priestess, so vividly captured in the picture, is actually the 'face' of that deity of suffering for, contrary to popular conception, Ulli believes that Sonponna, though the deity of small-pox, is more the Yoruba embodiment of the inescapability of suffering – physical and emotional – in this life, and how to cope with it. Evident in these photographs are not just the eyes of a good photographer, but a person who loved and respected the people he photographed. Indeed, Ulli said several times that he never could photograph or interview his subjects the first time he met them; he always needed to come back several times and get thoroughly acquainted with them before he could start intruding his camera on them.

Next in number to the photographs of the deities are those of Yoruba *oba*, particularly those of his friends, mentors and teachers: Timi Laoye of Ede, Oba Moses Oyinlola of Okuku, Oba Adenle, the Ataoja of Osogbo then, Oba Adegoriola of Ikere-Ekiti, and a few of Ooni Aderemi. This of course was not

surprising, for Yoruba oba in those days were truly the custodians of culture. While Oba Moses Oyinlola, though a Christian, celebrated all the festivals of his town with great gusto and conviction, Timi Laoye, an accomplished *dundun* drummer for whom Ulli arranged a tour of Europe, took pains to explain the deeper and more arcane aspects of the culture to Ulli—he even sponsored Ulli into the *ogboni* society. Lack of space would not allow me to go on and on about this aspect of Ulli's life in Yoruba society, but what is important to stress here is that, in a way, Ulli led two parallel lives in Yoruba society.

There is the life of Mbari Club Ibadan and Osogbo Art Movement (which really was Georgina's baby, Ulli being no artist though a lover of art—"From childhood," he said, "I could never sleep in a room without at least one work of art") that everybody knows, which is also the life of all his equally famous writings, magazines and numerous other publications, especially the anthologies of Yoruba poetry and of modern African poetry in English. But deeper than all of that, and of more value to Ulli personally, is the other life: the full immersion in the life of Yoruba *oba* institution, in the Yoruba *orisa* tradition and its variety of priests and festivals and poetry, and in the lives of ordinary people (both in Ilobu and Ede, he lived right in the market place). It was among these traditional Yoruba intellectuals that Ulli Beier felt truly at home, and that his ever restless spirit found rest and nourishment. He kept the two parallel lives strictly separate for most of the time; but perhaps they met once—in the theatres of his two great friends Duro Ladiipo and Kola Ogunmola. His collaboration with the former in the production of *Oba Koso* is well-known, but not so well known is the fact that it was Ulli who translated Hugo Hoffmannsthal's *Everyman* for Duro's company; *Eda*, the resultant Yoruba adaptation, remains Duro's next most popular play. That Ulli chose this medieval play to translate with Duro and put it on his stage showed how observant he was of his adopted society: after more than a decade living in it, he was beginning to see how crass materialism and sheer hedonism were creeping into the society.

There is no space here to give a detailed account of his equally deep friendship and association with Kola Ogunmola, so suffice it to just mention that he played a decisive role in getting foreign grant for Ogunmola's Yoruba stage adaptation of Amos Tutuola's *The Palmwine Drinkard*, a work in the realization of which the theatre arts department at Ibadan and the artist Demas Nwoko (a member of Mbari Club) also played crucial roles.

In view of all this, though it may sound like nitpicking to do so, yet I still must correct the popular impression that Ulli was 'a scholar of Yoruba culture' insofar as we understand that term to mean that he made a systematic, academic study of it. Ulli came more or less as a refugee from Europe and found welcoming arms among the Yoruba people who also happened to have a very great culture at that point in time, and who were extremely tolerant. This was the life he met in 1950 and lived for almost a decade. But by the end of the 1950s, Ulli began to discern

that the great culture was already declining fast: each passing year saw fewer and fewer followers and spectators at the festivals and *ose Sango* or that of any other deity. The combined forces of colonialism, western-style education, Christianity and Islam, all together termed *olaju* in Yoruba (wrongly, in my view), were finally taking their toll. These forces were too great to be resisted by any one, least of all Ulli. But their strength, he thought, could in fact be used to modernize the culture from within. This thinking was in fact what motivated the other life—the life of Mbari, *Mbari Mbayo*, and of publications like the magazines *Odu* and *Black Orpheus*. This was at home here in Nigeria where all that Ulli desired to do was to give something back to a culture that gave him so much. Abroad, all his efforts, both then and subsequently in Papua New-Guinea and in Bayreuth (as first Director of *Iwalewa Haus*), as well as in Sydney, Australia was to let others see, know and appreciate what he found in that culture.

I said above that Ulli came more or less as a refugee. Of course, the Second World War had been over for about five years when he came, so he was not strictly speaking a refugee in the sense of hordes of people trekking across borders. But what was clear was a deep disenchantment with Europe and its civilization that could ‘produce’ human slaughter on such a mindboggling scale as happened in the two world wars. And in this respect, we have to place Ulli’s life side by side with those of two other people who, around the same time, also fled Europe and found spiritual home in Yoruba society: Suzanne Wenger (Austrian) and Pierre Fatumbi Verger (French).

Of the three, only Suzanne did not travel extensively in Africa before settling down in Osogbo, or during lifelong stay; Ulli and Pierre travelled extensively in Africa (and beyond) while they were here and the latter died in a Yoruba community in Bahia, Brazil. Ulli’s most famous Yoruba name, Obotunde Ijimere, was a case of the ‘signifyin’ monkey’ long before Gates made it popular in literary circles; and Suzanne’s, Adunni Olorisa, was one only someone who understood the philosophy behind *orisa* worship would take. Verger renamed himself Fatumbi, another *orisa*-derived name.

Why did these three unique beings make Yoruba society their spiritual home? The three are gone now, but in living in and adopting Yoruba society as theirs, they pose serious cultural, social and even political questions to the Yoruba society they have left behind.

Professor Wole Ogundele, Executive Director, Centre for Black Culture and International Understanding, Osogbo, Nigeria

David Alexander

My father, David Alexander, who has died aged 72, was a man who I knew took his work seriously. As a colonial officer in Northern Rhodesia, now Zambia, in the 1960s he stood up to and challenged racism – usually with a quiet word or a

simple snub, or by simply playing football with Zambians. The message he sent was simple - intolerance based on race was wrong.

After returning to the UK to complete his MA at Keele University in 1965, he was drawn back to Africa in 1969, where he worked at the University of Zambia teaching in Chipata and Lusaka. During this time my father made countless friends – and I dare say enemies – as he fought to ensure Zambians had access to education as a right, not a privilege.

Although he left Zambia in 1976 to work as a lecturer in adult education at the University of Edinburgh, the continent of Africa was never far from his mind or his heart. Thousands of students passed through my father's lectures in politics, economics and education – and he helped set up adult education programmes in numerous countries, including Papua New Guinea and Thailand. Our living room was forever graced with the company of his students – giving his three children a glimpse into other worlds and other lives, which before were simply places on a map.

Away from his work my father was a devoted Bolton Wanderers supporter. His death came just two weeks after his hero Nat Lofthouse - a man who stayed loyal to the club from his days in the youth team in 1939 until he died in January this year, never leaving Burnden Park, now The Reebok. My dad's career echoes that of the legendary Bolton striker, in that he remained steadfastly loyal to his beliefs and his desire for people to share in his love of knowledge and equality across the world. He had a great love of classical music and jazz, but was equally happy listening to Elvis Presley or Buddy Holly. One of my father's most treasured items was signed tablecloth by legendary trumpeter Louis Armstrong – signed simply Satchmo – from his time in America when he was a young man.

He leaves three children, Torvald, Stian and Kirsten from his first marriage to Astrid and also his second wife Cathie, her daughter Rachel and grandson Alfie. He also leaves his first grandchild Lili, born in July 2010, who I know made him so happy from the huge smile on his face every time he saw her.

In Africa, he was known as a *Musungu* – a European – but it was said with love and a smile.

Stian Alexander: stian42@hotmail.com

Note to Contributors

Send items for inclusion in the next *Newsletter* by 15 September 2011 to the editor, Dr Simon Heap: effaheap@aol.com

Any opinions expressed are those of the contributors and do not necessarily represent the ASAUK.

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