



NEWSLETTER

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Update on the ASAUK Conference

I am absolutely delighted that with over 1,200 abstract submissions, the 2018 Conference of the African Studies Association of the UK, to be held on 11-13 September at the University of Birmingham, promises to be the largest ASAUK Conference yet. In addition to over 50 thematic streams, the Conference will include many stand-alone panels, roundtables, film presentations, and book launches. As well as UK-based delegates, we are expecting high numbers of scholars from North and South America, Europe, Asia and, of course, Africa, and the conference keynote address will be given by Kenyan and South African public intellectual Professor Grace Musila from Stellenbosch University.

We are managing the high volume of interest with the support of our fantastic conference organiser Elisa Tuijnder, the stream organisers, and the conference committee, whose members are advising on the acceptance of abstracts, the conference programme, and the support of delegates. We are presently expecting around 800 participants, and while we are working very hard to respond to all delegates, we appreciate your understanding if it takes a little longer to respond to individual emails.

We are extremely grateful to those delegates who have already paid for the Conference, as this enables us to plan ahead, and in particular to offer additional bursaries. This year we have created the additional possibility for all conference participants to make a small donation towards further bursaries when paying for the Conference. The conference organisers would like to thank all those colleagues who have contributed to our bursary funds upon registration. Conference fees should be paid promptly. Accommodation needs to be booked by 22nd July 2018.

Thanks to funding by the ASAUK itself, the College of Arts and Law and the Department of African Studies and Anthropology at Birmingham, and sponsors such as the Harry Frank Guggenheim Foundation, the International African Institute, the British Academy, the Cardiff Law and Global Justice Centre, and Warwick Law School, the conference will include over 60 African scholars supported by bursaries. Invitation letters for all confirmed delegates will be

provided by the University of Birmingham in line with legal requirements. Please note that all visa support requests will have to be submitted as soon as possible to the conference organisers to that we ensure a high number of African and other international participants.

Finally, we are very grateful to the Royal African Society, and the University of Birmingham, the College of Arts and Law, the School of History and Cultures, the Department of African Studies and Anthropology, and the Birmingham Research Institute for History and Cultures for supporting the conference's organisation and planning in numerous ways, often at no additional cost to the Association.

I am greatly looking forward to welcoming everyone to an amazing ASAUK Conference at the University of Birmingham in September!

Insa Nolte
ASAUK President, 2016-18

For more details on the conference: <http://www.asauk.net/general-information/>

For a list of conference streams: <http://www.asauk.net/activity/streams-asauk-2018/>

For details on how to pay for the Conference, see <http://www.asauk.net/conference-pricing-and-booking-system/>

Contact Elisa Tuijnder: E.Tuijnder.2@bham.ac.uk

Shortlist for the Fage and Oliver Prize 2018

ASAUK presents the Fage and Oliver Prize to the author of an outstanding original scholarly work published on Africa during the preceding two years. The Fage and Oliver Prize Committee is delighted to announce the shortlist for the 2018 Fage and Oliver Prize (in alphabetical order below). The prize will be awarded at the 2018 ASAUK Conference at the University of Birmingham, 11-13 September 2018. Congratulations to all publishers and authors on the shortlist!

- Christina Atekmangoh, *“Les Mbengis” – Migration, Gender, and Family: The Moral Economy of Transnational Cameroonian Migrants’ Remittances* (Bamenda: Langaa RPCIG, 2017).
- Abou B. Bamba, *African Miracle, African Mirage: Transnational Politics and the Paradox of Modernization in Ivory Coast* (Athens, OH: Ohio University Press, 2016).
- Louisa Lombard, *State of Rebellion: Violence and Intervention in the Central African Republic* (London: Zed Books Ltd, 2016).
- Dan Magaziner, *The Art of Life in South Africa* (Athens, OH: Ohio University Press, 2016).

- Ellen Ndeshi Namhila, *“Little Research Value”: African Estate Records and Colonial Gaps in a Post-Colonial National Archive* (Basel: Basler Afrika Bibliographien, 2017).
- Francis B. Nyamnjoh, *#RhodesMustFall: Nibbling at Resilient Colonialism in South Africa* (Bamenda: Langaa RPCIG, 2016).
- Paul Richards, *Ebola: How a People’s Science Helped End an Epidemic* (London: Zed Books Ltd, 2016).
- Nina Sylvanus, *Patterns in Circulation: Cloth, Gender, and Materiality in West Africa* (Chicago and London: University of Chicago Press, 2016).

ASAUK Annual General Meeting to be held at the Biennial Conference, University of Birmingham, 13 September 2018

Nominations of Members for Election as Officers and as members of the Council of the African Studies Association of the United Kingdom. Members are asked to bear in mind standing Order No. 1 (18 April 1966, amended 23 February 1979) reproduced below.

Standing order No.1: Nomination of Members for Election to the Council

Not less than three weeks in advance of the day of the AGM, the Honorary Secretary shall invite nominations from Members for election to fill the vacancies occurring on the Council at the AGM at which election is to take place.

For a nomination to be valid, it should be in writing, bear the signature of not less than two Members as nominators and also the signature of the Member nominated to confirm that he would be willing to serve if elected, and be in the hands of the Honorary Secretary before the start of the Annual General Meeting at which the election is to take place.

The Council shall have the duty, after considering the nominations submitted, to make such further nomination as may seem to it needful to secure a due balance of disciplinary and regional interests on the Council.

In accordance with this Standing Order, the Honorary Secretary now invites nominations for election to the Council at the AGM to be held on Thursday, 13 September at the 2018 Biennial Conference at the University of Birmingham.

There are seven vacancies on the Council to bring it up to full strength. There are three members who have only served one term, and are willing to stand for a second term (for the period 2018-2021).

We therefore seek four nominations from the membership for the remaining Council seats.

Please note that at the 1995 Annual General Meeting it was resolved that Council members were eligible to serve two terms consecutively.

The membership of the current ASUK Council:

Officers:

President:	Insa Nolte
Vice-President:	Ambreena Manji
Honorary Secretary:	Nici Nelson
Honorary Treasurer:	Toby Green
Projects Officers:	George Ogola and Carli Coetzee
Newsletter Editor:	Simon Heap
Website Officer:	David Kerr and Poppy Cullen

Elected Council Members

Retiring in 2018

After First Term: Paul Basu, Reg Cline-Cole, Mathew Davies, Jose Lingna Fafafe, George Karekwaivanane, and Zoe Marks.

After Second Term: Ola Oduku.

Retiring in 2019

After First Term: Nic Cheeseman, Louisa Egbunike, Rebecca Jones, Cherry di Leonardi, and Sharifah Sekalala.

After Second Term: Maxim Bolt.

Retiring in 2020:

After First Term: Ini Dele Adedeji, Toni Hastrup, Vincent Hiribarren, and Njoki Wamai.

After Second Term: Stacey Hynd and Phila Steyn.

Statement of Principles for the Sale of Rights in African Territories

The ASUK Council approved the passage of this new recommended clause for publishing agreements for books in the field of African Studies and related disciplines [*see next page of the newsletter*].

Some background may be useful. This clause arose out of collaborative work with the Presidential Board of the African Studies Association (ASA) of the United States and following dialogue with a number of key publishers, including Indiana University Press, Michigan State University Press, and Ohio University Press, all of whom approved the text; as well as the African Books Collective, represented by Walter Bgoya and Mary Jay.

The key principles are straightforward. Scholars in the Global North publish and make careers through their work 'on' Africa, but very little of this work is available in Africa owing to paywalls and the difficulty of circulating books in Africa. Meanwhile, publishers have difficult profit margins and yet also a difficulty to reach potential markets in Africa. On the other hand, the need for affordable works is ever greater on the continent.

This clause allows authors to locate publishers in Africa who may be able to produce versions of their texts at affordable rates. The proposed price for sale of the PDF is not high, never more than US\$500, and generally thought to be in the range of US\$100-300.

ASA and ASAUk intend now to actively promote this clause among other key publishers, but it is also vital that scholars in the African Studies community champion this clause and insist on its inclusion in their publishing agreements. ASAUk is happy to join any discussions where appropriate.

The key is to develop an idea of 'excellence' in African Studies which involves the dissemination of scholarly work *on Africa in Africa*.

**Toby Green,
ASAUk Treasurer**

Statement of Principles for the Sale of Rights in African Territories

Whereas scholarly books published by North American and European presses are (at present) rarely available to readers in Africa; and whereas Europe- and America-based scholars of Africa have an interest and obligation to widen Africans' access to their work, ASA and ASAUk endorse the following "statement of principles for the sale of rights in African territories."

In any territory within the continent of Africa for which the Publisher may sell or assign a license for publication of the Work, the following principles shall apply:

- i. The Publisher shall provide to the African publisher PDFs of the Work at a mutually agreed price, which price shall be consistent with the economic costs of the African publisher.
- ii. The Author may suggest or recommend an African publisher but shall not have the right to act as agent for the Publisher or for an African publisher. The final decision about the specific African publisher(s) to which to sell or assign a license remains with the Publisher.
- iii. In the case of such a sale or assignment, the Author shall relinquish royalties on those copies sold in the specified African territories.
- iv. The Publisher shall grant to the Author or to an African publisher, as advised by the Author, the first option for translations of the Work within the specified African territories.
- v. Mindful of the differing commercial realities among countries, the Publisher shall endeavour to sell or assign a license for publication of the Work to a range of publishers within the African continent.

Conferences Future...

UNITED KINGDOM

'Things Come Together?: Literary Archives From, In and For Africa', SCOLMA Annual Conference, University of Birmingham, Monday, 10 September 2018.

Held the day before the ASAUK Biennial Conference, this conference will explore African literary archives, their creation, preservation, digitisation and use in research and teaching. African literature is multi-faceted and multi-lingual. Chinua Achebe's *Things Fall Apart* (1958) not only signalled the first stages of a new outpouring of literary creativity in Africa, but also built upon long literary traditions, both oral and written. This conference will look at archives generated by novelists, poets and dramatists, whether in oral or written form and whether in modern or 'traditional' genres.

The programme can be seen at <https://scolma.org/event/scolma-conference-2018-things-come-together-literary-archives-from-in-and-for-africa/> The conference fee of £50 (£30 unwaged) includes tea/coffee and lunch. To book a place contact Sarah Rhodes: sarah.rhodes@bodleian.ox.ac.uk

'Baraza: Swahili Studies Conference', SOAS, University of London, Saturday, 27 October 2018. The fourth annual day conference addresses any aspect of the language, literature, translation, culture, philosophy or diaspora of the Swahili speaking peoples of the world. The aim of the meeting is to foster academic interaction and exchange about new or emerging research, developing ideas and interests for mutual benefit among Swahili scholars and students.

This year's Baraza is dedicated to Dr Farouk Topan, leading Swahili scholar and writer who, with others, pioneered the study and teaching of Swahili Literature in Kiswahili at the University of Dar es Salaam and the University of Nairobi in the 1960s and 70s. He then taught at SOAS for many years until his retirement in 2006, and was one of the founder editors of the departmental *Journal of African Cultural Studies* (JACS). In more recent years, Dr Topan has continued to provide leadership in Swahili studies at the Aga Khan University. Although the organisers welcome all papers or presentations, this year they are actively soliciting academic papers, oral performance, and other ways of reflecting on the life, writing and scholarship of this outstanding scholar, whose career has exemplified many trends in the development of scholarship, institutional histories and transnational connections. Former students and colleagues are particularly encouraged to pay tribute to this great East African scholar. 250-300 word abstracts by 15 September 2018 to: cg17@soas.ac.uk and ih11@soas.ac.uk

INTERNATIONAL

'Fifth Namibia Research Day', Basler Afrika Bibliographien, Basel, Switzerland, 5 October 2018. The Namibia Research Day brings together graduate students and scholars of all levels and from all disciplines to share their research, experiences and expectations. It offers the possibility to discuss ongoing or recently completed research on Namibia in an interdisciplinary context. It also offers the space for common reflections on a variety of (practical) issues with which researchers in Namibia are faced with, such as archival and institutional opportunities and challenges or questions regarding academic cooperation. The Namibia Research Day explicitly addresses all disciplines, themes and topics. The final format and programme of the Day will be communicated at a later stage, depending on the number of participants and the disciplines represented.

The Namibia Research Day is organised jointly by the Centre of African Studies and the Basler Afrika Bibliographien, Namibia Resource Centre & Southern Africa Library. Participation is free of charge. One page abstracts for brief presentations by 6 August 2018 to: Lena Bloemertz, Geography, University of Basel: lena.bloemertz@unibas.ch and Dag Henrichsen, Basler Afrika Bibliographien: dh@baserafrika.ch and Giorgio Miescher, Centre for African Studies, University of Basel: giorgio.miescher@unibas.ch

'19th Annual Africa Conference', University of Texas at Austin, USA, 29–31 March 2019. Africa's intertwined historical trajectories signals at the imbricated nature of identities in the continent. At the same time, the politicization of different identities for the mobilization of diverse population groups adds another dimension to this complex terrain. This conference intends to critically examine the highly intricate and contested processes of identity formation and its significance for African societies. Furthermore, the conference will engage with discussions on identities that are intimately linked to notions of the African diaspora across the Atlantic, the Mediterranean, and the Indian Ocean. The primary aim of the conference is to reflect on the varying and varied forms of social practices and processes through which identities are constructed, contested, negotiated, and reconfigured in relation to one another. Simultaneously, the conference intends to create an intellectual space for examining the politics of identity that systematically marginalizes, excludes, disempowers, and denudes certain social groups. Beyond the specific emphasis on Africa, the overarching focus of the conference is to engage with different theoretical inflections that have emerged in the existing scholarship on imbricated identities as well as to probe into the ways in which they have been challenged and reformulated within academia.

Scholars are invited to examine diverse aspects of identity formation in Africa or within African communities. The conference intends to address core questions such as what constitutes the different practices of making and unmaking of

identities, why various social groups resort to identity politics of different sorts, what are the larger implications of identity politics in African social formations, and how socially marginalized and excluded groups invest in identity politics to endorse right-based social movements. Parallel to that, the conference invites inquiries about how transnational and global currents inform the discursive formations of various identities among Africans and the African diaspora. It invites participants to engage with critical questions related to nationalist formations, racial identities, politics of borderland, linguistic and religious identities, gender identities, and sexual minorities. Simultaneously, the conference invites discussions on overlapping spaces of identity formation through investigations of cosmopolitanism, hybridity, pluriversalism, and Afropolitanism. The objective of such dialogues is to pluralize the narratives on certain assumed and ambiguous positionalities in African societies.

Submitted papers will be assigned to various panels according to the similarities in theme, topic, discipline, or geographical focus. Thematically focused panel proposals (with 3-5 participants) are highly encouraged. The organisers invite papers on the following sub-themes: theoretical inflections on identities; ethnic identity politics in Africa; nationalist formations and Africa's past and present; citizenship, nationality, and migrant workers in Africa; religious identities and Africa's pluriversalism; Islam and religious symbolism in Africa; minoritarian nationalism in Africa; migration, xenophobia, and politics of identity in Africa; sexual identities and gendered spaces; miscegenation and racial identities in Africa; politics of place, space, and identity in Africa; conflicts, refugees, and national identities in Africa; borderland, migration, and citizenship in Africa; creative expressions and performance of identity in Africa; creative pasts and historical manifestations of identity politics; everyday worldly practices; linguistic identities and nation-state in Africa; African material cultures and performance of identity; exploration of diasporic dissonance or diasporic collaboration; cosmopolitanism, hybridity, and African pluriversalism; and globalisation, Afropolitanism, and African Futures.

200 word abstracts and 3-5 keywords for individual papers, while proposals for panels (3-5 presenters) should include a 250 word summary of the panel's theme and 200 word abstract of each paper. Proposals will be accepted on the conference website from mid-August to Mid-December 2018: www.utexas.edu/cola/africa-conference/ Enquiries to conference coordinators, Abikal Borah and Chukwuemeka Agbo: africainconference2019@gmail.com

'Empire and Globalisation(s): Circulations, Exchanges and Trans-Imperial Cooperation in Africa, 19th-20th Centuries', University of Lausanne, Switzerland, 9-10 May 2019. Over the course of the last few years, the transnational and global turn in the social sciences has inspired a profound renewal of colonial and imperial history (Kreienbaum, Kamissek, 2016). A

significant body of research has been investigating the dynamics of “imperial globalization” (Bandeira Jerónimo, 2016; Thomas, Thompson, 2014), as well as the vast array of “in-between” actors, spaces and institutions that have contributed to connecting countries and regions of the world (Barth, Cvetkovski, 2015). Following this decentered approach, the study of the imperial past can offer a ‘bridge’ toward global history and provide original insights into the ideological, institutional and technological mechanisms of contemporary globalisation (Akita, 2002).

This workshop aims to further this debate by focusing more specifically on the history of the political, scientific and technical cooperation in European colonial empires in Africa during the nineteenth and twentieth centuries. It will shed light, on the one hand, on the wide range of collaborations that have been established between and beyond colonial administrations, in areas such as health, agriculture, labour, security, and education, as well as natural, human and social sciences. On the other hand, the workshop aspires to connect the history of imperialism and internationalism (Bandeira Jerónimo, Monteiro, 2018). Special attention will be given to the role played by transnational actors – particularly international organisations and nongovernmental agencies stemming from philanthropic, missionary and humanitarian circles in – in the coproduction of knowledge and in structuring “colonial circuits” (Stoler, Cooper, 1997).

The proposals may focus on the following topics: actors (individual/collective, formal/informal) and contents of trans-imperial cooperation; transnational networks and international organizations in colonial Africa; “Imperial learning”, circulation and coproduction of knowledge between colonial and non-colonial instances; trans-imperial political activism; African responses and initiatives; historiography and methodology of trans-imperial history.

Keynote lectures will be given by Professors Cyrus Schayegh (Graduate Institute Geneva-Princeton University) and Miguel Bandeira Jerónimo (University of Coimbra). Concluding remarks will be provided by Professor Alexander Keese (University of Geneva). A publication is planned. Travel and accommodation expenses will be partially or totally covered by the University of Lausanne. 300 word abstracts and 100 word biodata in English or French by 1 November 2018 to: damiano.matasci@unil.ch

Theses Recently Accepted at UK Universities

Dorothee Boulanger (2018), ‘Fiction as History? Resistance, Complicities and the Intellectual History of Postcolonial Angola’, Ph.D thesis, King’s College London, University of London. Supervisors: Late Professor Patrick Chabal and Dr Toby Green.

Tegan Mary Bristow (2018), 'Post African Futures: Decoloniality and Actional Methodologies in Art and Cultural Practices in African Cultures of Technology', Ph.D thesis, University of Plymouth; <http://hdl.handle.net/10026.1/10848>

A.H.S. El-Hajaji (2018), 'Desalination Technologies and Environmental Aspects: Case Study in Libya', Ph.D thesis, Liverpool John Moores University. Supervisor: Professor Rafid Alkhaddar; <http://researchonline.ljmu.ac.uk/8585/>

Kerry Firth (2018), 'British Amateur Singers and Black South African Choral Music: The Politics of Access and Encounter', Ph.D thesis, University of Manchester. Supervisors: Professor Susan Rutherford and Professor Caroline Bithell.

Jonathan Gregory (2018), 'A Musical Ethnography of the Kaapse Klopse Carnival in Cape Town, South Africa', Ph.D thesis, Queen's University Belfast. Supervisors: Professor Fiona Magowan and Dr Ioannis Tsioulakis.

Oyakhilome Wallace Ibhagui (2018), 'Essays in Empirical International Finance and Growth: A Closer Look at Sub-Saharan Africa', Ph.D thesis, University of Kent. Supervisors: Dr Keisuke Otsu and Professor Miguel Leon-Ledesma.

Yunhee Kim (2018), 'China's Public Diplomacy Towards Africa', Ph.D thesis, Durham University; <http://etheses.dur.ac.uk/12518/>

Alexandre Löwe (2015), '"They Won't Let us Starve But They Won't Let us Live": The Politics of Hunger and Aid Dependence in Malawi', D.Phil. thesis, University of Oxford. Supervisor: Dr Jocelyn Alexander.

Halfdan Lynge-Mangueira (2018), 'Choosing from the "Menu of Manipulation": Evidence from Ghana', University of Oxford. Supervisor: Professor Nic Cheeseman.

Nemera Gebeyehu Mamo (2018), 'Essays on Natural Resources in Africa: Local Economic Development, Multi-Ethnic Coalitions and Armed Conflict', Ph.D thesis, University of Sussex. Supervisors: Dr Alexander Moradi and Dr Sambit Bhattacharyya; <http://sro.sussex.ac.uk/74271/>

Moletsane Monyake (2018), '"Taking Control: Citizens, Corruption and Collective Civic Action in Africa', Ph.D thesis, University of Sussex.

Marija Pantelic (2017), 'HIV, Blame and Shame: Internalised HIV Stigma Among South African Adolescents Living with HIV', D.Phil. thesis, University of Oxford. Supervisor: Dr Lucie Cluver.

Elvis Bisong Tambe (2018), 'Electoral Participation in New Democracies: Applying Existing Models of Turnout to New Democracies in Africa, East Asia and Post-Communist Europe', Ph.D thesis, University of Sussex.

Recent Publications

Osama Abi-Mershed (ed) (2018), *Social Currents in North Africa*. Hurst, 240pp, 9781849048279, £25.

Catherine Gilbert (2018), *From Surviving to Living: Voice, Trauma and Witness in Rwandan Women's Writing*. Montpellier: Presses Universitaires de la Méditerranée, 296pp, 978-2-36781-268-7, €27.

Michael A. Gomez (2018), *African Dominion: A New History of Empire in Early and Medieval West Africa*. Princeton University Press, 520pp, 9780691177427, £35.

Andrew Harding (2018), *The Mayor of Mogadishu: A Story of Chaos and Redemption in the Ruins of Somalia*. Hurst, 296pp, 9781849049511, £12.99.

James Suzman (2017), *Affluence Without Abundance: The Disappearing World of the Bushmen*. Bloomsbury, 320pp, 9781632865748, £18.99.

Susan Thomson (2018), *Rwanda: From Genocide to Precarious Peace*. Yale University Press, 344pp, 978-0300197396, £15.99.

Alexander Thurston (2017), *Boko Haram: The History of an African Jihadist Movement*. Princeton University Press, 352pp, 9780691172248, £24.

New Publication: *Resilience in the Face of Adversity: A Comparative Study of Migrants in Crisis Situations* by Maegan Hendow, Alessandra Bravi, Albert Kraler, Robtel Neajai Pailey, Bernhard Perchinig and Katharina Schaur

https://www.icmpd.org/fileadmin/1_2018/Comparative-Study-EN-final.pdf is a newly report and summary paper offer the international community direction in terms of areas of future priority for better responding to migrants caught in crisis situations. The report is based on six case studies conducted across the globe on crisis situations in migrant host countries: Central African Republic, Côte d'Ivoire, Lebanon, Libya, South Africa and Thailand. The research, conducted by the International Centre for Migration Policy Development, the International Migration Institute of the University of Oxford, and local research partners, has collected and analysed the experiences and knowledge of over 650 migrants, family members of migrants, civil society organisations, intergovernmental organisations and government authority representatives who were interviewed across twelve different countries. The six case studies cover a spectrum of crises – from public disturbance to natural disaster to armed conflict – thereby highlighting the diverse experiences and needs of migrants during a crisis situation, as well as the varied ways institutional and other stakeholders respond to their needs.

The study points to the need for better and contextualised understanding of crises and migrants' experiences, as well as the need to improve (and coordinate)

international responses to migrants caught in crisis situations. Crises can produce a wide range of impacts, based not only on how they are handled by state and international actors, but also on the nature of the crisis, the environment leading up to the crisis and – significantly – how (and at what level) migrants’ engage their own agency in response to the crisis. Despite the wide range of crisis outcomes, the research also found that across the board, long-term responses to displaced persons – particularly returnees – was lacking and has seriously hindered migrants’ recovery in the years following the crisis.

Building on the results of the comparative study, the new summary paper – https://www.icmpd.org/fileadmin/user_upload/Summary_Paper_final.pdf – connects six main thematic findings from the report to recent developments on the global stage and concrete recommendations and guidance that can already greatly improve responses. Engaging the main themes under study in the first phase of development of the UN Global Compact for safe, orderly and regular migration, the summary paper highlights the main issues that have emerged in the research related to: human rights, social inclusion and cohesion, discrimination and xenophobia, international cooperation, remittances and irregular migration.

More information on ICMPD's Migrants in Countries of Crisis project at: <https://www.icmpd.org/our-work-old/cross-cutting-initiatives/migrants-in-countries-in-crisis/> and <http://research.icmpd.org/projects/migration-governance/micic/>

Call for Papers: Sexuality and Culture in Postcolonial Africa

In Africa, there is a contradiction in attitude towards sex and sexuality. Many people on the continent shy away from discussing sex. In most African cities and villages, overt public display of affection is not too common. Yet, African music, dance and other art forms exude eroticism and sexuality. Although the same may be said of Western music and dance, sexuality in the West is not a thing of shame or concealment as in most parts of Africa. In most African societies, religion, including traditional African religions, Christianity and Islam continue to influence sexual thoughts, perceptions and acts. In other words, religion shapes the cultural perception of sexuality, and if fashion is one of those means through which culture is expressed, it is right to say that religion is also a factor in the genderisation of fashion and sexuality.

Although some African cultures and languages are not quite gender-specific, it seems that sexuality in most parts of Africa has been mostly a male-privileging phenomenon in precolonial and colonial times. With the great advances made in social (under)development in the postcolonial era, sexuality in Africa, like politics, apparently remains male-privileging, although some would argue that women have become more assertive and ‘liberated’ and that men have begun to lose their privileged position in matters of sex. In the whirlwind of globalisation, women in Africa are beginning to have more say in their own sexual needs. Not

only that: in spite of the taboo embedded in culture with regards to sexual matters and the parameters of sexual correctness set by most cultures of Africa, as elsewhere, sexuality in Africa has taken a new turn in the post-colonial *mélange* as hitherto unspoken and forbidden sexual attitudes and acts now flash in the continent's socio-cultural pan. In spite of stringent legislation in parts of Africa against some of the "new" sexual patterns, sexuality in Africa is taking a more 'global' turn as the forces of postcolonialism clash with age-long traditions and taboos.

This publication will examine the history, role, evolution and patterns of sexuality in African societies and the transitions and changes in the perception of sexuality, if any, alongside shifts and reversals in gendered roles in the post-colonial turn. It will also explore the interface of sex, religion, fashion, politics and sexuality. Possible chapters are expected to address one of the following themes: sexuality, sex and morality in postcolonial Africa; sexuality and gender transmutation in postcolonial Africa; sexuality, sex, marriage and procreation in African culture; sex, sexuality and religion; sexuality and the family in Africa; sexuality, culture and taboo in Africa; sexuality and history in Africa; sexuality and fashion in Africa; sexuality and the law in postcolonial Africa; prostitution and the economics of sexuality; sexuality in popular culture in postcolonial Africa; and sexuality and Nollywood. 200 word abstracts by 30 September 2018 to: krydz.ikwuemesi@unn.edu.ng and chidi.ugwu@unn.edu.ng Authors of selected abstracts will be notified by 20 October 2018, with full chapters due by 31 December 2018.

News

Understanding Statehood through Architecture: A Comparative Study of Africa's State Buildings

This project explores African politics through a study of state buildings across the continent. The project asks: how does African architecture manifest statehood, and how is statehood understood in the ways citizens use, view and engage with the buildings of the state?

Public buildings help define and articulate politics. They are commissioned by political elites to represent the state; but they are often viewed and used by the public in very different ways – sometimes as old and familiar family members, and sometimes as overbearing and oppressive objects of distrust and fear. A study of buildings can tell us a lot about how politics works and a lot about the nature of state-society relations.

The project looks at state architecture in Côte d'Ivoire, DR Congo, Ethiopia, Ghana, Guinea Bissau, South Africa and Tanzania. It explores parliaments, ministries, airports, courts, police stations and regional HQs, looking at their aesthetics, history and how citizens engage with them and describe them.

Across the continent, many colonial-era state buildings remain, complemented by post-Independence modernist architecture, experiments with vernacular styles and increasingly buildings funded and built by new foreign partners, including China and India. This mixture of styles and influences reflects some of the complexities of African statehood, and gives us an exciting and innovative way to explore African politics.

Photography is a key element of the project, used to gather more information about the buildings and the people who engage with them. The photographs collected will help showcase the research findings, on a website, in published materials, and in exhibitions to be staged in venues in Africa and the UK.

The project team, based at SOAS, includes Professor Julia Gallagher, Dr Daniel Mulugeta Gebrie, Kuukuwa Manful and Innocent Batsani Ncube. The project is funded by the European Research Council (ERC) under the European Union's Horizon 2020 Research and Innovation Programme (Grant Agreement No. 772070). For more information, see: www.africanstatearchitecture.co.uk

Runaway Slaves in Britain: Bondage, Freedom and Race in the Eighteenth Century

The 'Runaway Slaves in Britain' project webpages and database launched on 1 June 2018. Funded by the Leverhulme Trust, the research project team have combed through English and Scottish newspapers published between 1700 and 1780 (many of which cannot be digitally searched), locating newspaper notices for enslaved and bound people who escaped in Britain, as well as notices advertising the sale of enslaved people. The database is searchable by different categories, and the transcription (and where possible an image) of each advertisement is also available.

This database has created one of the largest single resources for the study of bound and enslaved people of colour who were present in eighteenth-century England and Scotland. It demonstrates that racial slavery was far more than a distant colonial situation, and that enslaved and bound people lived and worked throughout Britain.

The project has triggered broad popular interest in Britain, for example, helping to inform the award-winning short film '1745' (<https://www.1745film.com/>), and a forthcoming graphic novel entitled *Freedom Bound* based directly on project research. For the 'Runaway Slaves in Britain' webpages and database, see: <https://www.runaways.gla.ac.uk/>

Appreciation

There Goes A Man, True And Proud: An Appreciation of Dr Gabriel Akindele Akinola (1934-2018), Department of History, University of Ibadan, Nigeria.

I used to call him *Alagidi Ekiti* (the stubborn man from Ekiti) – an appellation which brought fraternal smiles to the lips of both of us. My dearly beloved Egbon was simply that: stubborn, principled, consistent, blunt, trustworthy and dependable. He was firm but fair, strict but compassionate, frugal but generous. A private, sometimes self-effacing person with a deep passion for accountability and good governance, Egbon invested a tremendous amount of his physical energy and intellectual acumen in the struggle for a sane, humane socio-economic and political order. A believer in the efficacy of public discourse in the moulding of public opinion and actualization of social change, he was a frequent contributor to op-ed articles in various Nigerian newspapers and an avid patron and analyst of the mass media. We remember his pungent, elegantly articulated contributions to the discourse against military dictatorship in Nigeria as well as his expression of unequivocal disenchantment with the ‘nascent democracy’ that came in its wake. Equally relevant and consistent was his relentless exposition and criticism of the role of religion in the seemingly perpetual underdevelopment of Nigeria. Egbon’s cerebral and essentially scientific attitude and approach constantly railed against the mulish ease with which Nigerians have substituted science with superstition and surrendered their reasoning faculty to the devious theologies of self-proclaimed ‘evangelists’, predatory ‘pastors’ and mumbo-jumbo mullahs. A half-completed book on this spiritual anomy sits on his writing desk as we celebrate the passing of this supremely rational man and his unmistakably renaissance propensity.

Yes, Alagidi Ekiti was also ecumenical in taste, tendency, and training: at home with the deep, enlightening cosmology of Ifa as he was with the rigorous agnosticism of Bertrand Russell; enamoured of the lyrical choreography of Sunny Ade as he was of the magical symphonies of Beethoven, Bach, and Handel. A historian with special expertise in historiography, he spent most of his days researching and teaching the science and politics of remembrance, the tendentious velocity of “time’s winged chariot” (in Andrew Marvell’s metaphysical phraseology), the attitudinal peculiarities which often influence the recording, calibration, and valuation of events in spatio-temporal terms, and the ineluctable ontology (and capacity) of History as Art and Science. Many times, Egbon and I reached the agonizing conclusion that a country (such as Nigeria) that banishes History from its natural niche as the core of humanistic studies, is only courting death by way of amnesia.

In countless ways, Egbon was not just a *Buroda* and friend; he was also my intellectual sparring partner and confidant, a caring, dependable man who endowed friendship with a new meaning and poignant significance in this age of fitful friendships and dissembling affiliations.

But Alagidi Ekiti was no angel. There were times when that stubbornness bottomed out as rigidity, when impatience flared up as temperamentality, when the sheer force of his conviction aroused a feeling of inadequacy in the diffident interlocutor. But with Egbon, the passion was the person, the person was the passion. He felt passionately and thought profoundly. Between his heart and his mind, there was not much of a distance. He was a quintessential man of ideas never tired of decrying the catastrophic decline in Nigeria's educational standard and the resultant ascendancy of mediocrity and allied mendacities. This was why he never concealed his belief in the capacity of a conscientious ASUU (Academic Staff Union of Universities) for addressing this malaise and mapping out an enlightened strategy for national development. Hence his loyal and critical participation in that Union's activities, especially the long strike of 1996 which nearly cost him his job at a point when he was just a few years from formal retirement.

Here was a man who grew old without aging, a scholar with an astounding capacity for intellectual renewal and replenishment. No wonder he was always at his best in the midst of young intellectual minds among whom he tried out his ideas with a healthy dose of doubt and no iota of fear. Curious scholar and demanding teacher, he was an intellectual pugilist with sensitive gloves, who regarded feisty argumentation as his trade, and was never one to settle for half measures. Never known for prevarication or resort to disingenuous euphemism, Egbon said it as it was, and was forever averse to the kind of compromise that shares the same border with complicity. He was a fighter, a doughty, dogged, fighter, a tireless petitioner for justice at the personal and public levels, a clarion spirit who saw certain kinds of silence as nothing short of foul collaboration and sabotage of the commonweal.

So, there goes a man, true and proud, modest in his means, but never in his visions; a man whose just anger neither age nor appeasement could touch. Bold and blunt, firm and fair, he kept Truth's company for 84 years without faltering, and passed on one week ago with a marching song on his lips. There goes the man, true and proud.

Alagidi Ekiti, Akin-Omo, Egbon mi lukaluka, rest easy, rest well.

Professor Niyi Osundare, University of New Orleans, 16 May 2018

Note to Contributors

Send items for inclusion in the October 2018 *Newsletter* by 16 September 2018 to Dr Simon Heap, c/o Academic Office, Buckley 1.08, Oxford Brookes University, Gipsy Lane, Oxford, OX3 0BP or effaheap@aol.com

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