



NEWSLETTER

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ASAUK Biennial Conference – Leeds 2012

The ASAUK Biennial conference will be held in Leeds in 2012 and will run from 2pm on Thursday Sept 6th to 1pm on Saturday 8th September 2012. The conference does not have an overall single theme. However, the organisers are encouraging individuals, networks, centres and journals to offer panels, or a series of panels, on particular topics so that there can be sequential debate through the conference. The organisers hope in this way to attract linked papers that will facilitate discussion and which may form the basis for a variety of conference publications. To submit a paper or panel for the conference by 27 April 2012, follow the website link from: <https://asauk.conference-services.net/authorlogin.asp?conferenceID=2615&language=en-uk>

If you would like to suggest a panel or series of panels or a theme, contact David Kerr: d.kerr@bham.ac.uk Registration for the conference will use the same online system and be available from January 2012.

Nominations for ASAUK Audrey Richards Prize

The Audrey Richards Prize for the best thesis on Africa is awarded every two years at the ASAUK Biennial Conference. Thanks to the generosity of the Royal African Society and a number of noted publishers, who donate books, journal subscriptions and cash, this prize is well worth having. It is also a pleasant way of recognizing and encouraging our up-and-coming new Africanists. The prize will be awarded for a thesis completed between 1 January 2010 and 31 December 2011. Nominations must be made by supervisors or examiners, with the permission of the candidate, and a copy of the thesis should be submitted by 31 March 2012 to David Kerr, ASAUK Research Administrator, CWAS, University of Birmingham, Edgbaston, Birmingham, B15 2TT.

Nominations for ASAUK Distinguished Africanist Award

The Distinguished Africanist Award was inaugurated by ASAUK as a way of paying tribute to people who have made exceptional contributions to the field of African studies, that is, people who have in one way or another expanded and disseminated knowledge of Africa, and interest in Africa. The award is not confined to academics. It is intended for people who have contributed largely to African Studies in the UK, or who have strengthened links between African Studies here and in Africa itself. Past recipients of the award have been Basil Davidson, John Fage, Douglas Rimmer, Lionel Cliffe, Eldred and Marjorie Jones, Shula Marks, Roland Oliver, Terence Ranger, Tony Kirk-Greene, John Lonsdale, George Shepperson, John McCracken, James Currey and Robin Law.

The ASAUK Council has decided to give two Distinguished Africanist awards for the years 2011 and 2012. The next winners of the Distinguished Africanist Award will be announced at the 2012 ASAUK conference in Leeds. Nominations must come from the membership and should consist of a concise statement by the nominator, outlining why the nominee qualifies for the award, as well as a selective CV and publication list. Nominations by 30 April 2012 to David Kerr: D.Kerr@bham.ac.uk

Report on an ASAUK Teaching Fellowship held at the Institut des droits de l'homme et de la paix, Université Cheikh Anta Diop (UCAD), Dakar, Senegal by Marie Gibert. I established some first contacts at the Faculty of Law and Political Science at UCAD in the summer of 2009. I was relatively surprised to find that most teaching and management staff were available to meet me during what should have been the summer break and in spite of the recurrent power cuts that traditionally hit Dakar at that time of the year and make work in the university's offices difficult. Repeated student strikes (protesting against the delayed or non-payment of scholarships or for better living conditions in the residences) throughout the year and, at postgraduate level, the unavailability of specialised academic staff, however, mean that the academic year often spills over into the summer break and possibly into the next academic year. With the postgraduate programme convenor at the Institut des droits de l'homme et de la paix (Human Rights and Peace Institute), we discussed my potential contribution to the programme, which I joined as a visiting lecturer with an ASAUK teaching fellowship in September 2010.

The IDHP is a small research and teaching centre within the Faculty of Law and Political Science at UCAD. As such, it enjoys a certain degree of autonomy, notably in the organisation of its teaching programme, and is therefore less affected by the Faculty's administrative and political difficulties.

The master professionnel 'Citoyenneté, droits de l'homme, action humanitaire' (MSc Citizenship, Human Rights and Humanitarian Action) offers training to students wishing to work in the fields of human rights, development and

humanitarian action and to professionals wishing to either change career paths or complete their training in their professional field. The students pay high annual fees (FCFA 750,000 – about £960), most of them thanks to family support or from their savings, although a few (essentially Gabonese students) had scholarships. These fees are not sufficient, however, to cover the master's costs (the very high number of teaching hours, following the French university model, entailing considerable costs) and the IDHP enjoys the financial support of the Conseil Général d'Essonne (the local council of the French department of Essonne) to make up for the gap. This support remains fragile, however. I attended a meeting in October with representatives of the Conseil Général who clearly questioned the necessity for their council to support a programme that, in their words, "was only available to a small elite of students".

The MSc's specific audience – about half of the students are in full-time employment – meant that classes took place in the evening, in three-hour blocks from 5 to 8pm, and on Saturday mornings. In spite of the faculty's relatively fragile material situation, only once did I have to cancel the second part of a class because of a power cut and the lack of light after sunset.

I prepared and taught three courses of fifteen hours each. The diversity of the topics broached in each course meant that there was no time for much detail, but I tried to provide, as much as possible, a good introduction to each topic and relied on case studies for a more detailed and lively approach. The most demanding, but also the most fascinating course, was the last (on slavery, racism and genocides) – the students were extremely interested in the three topics and we had passionate debates throughout the ten days the course lasted.

I had never before had such a good group of students in class. The mixture of young students and professionals (NGO staff, military officers, consultants, UN and regional organisation employees, civil servants) and of nationalities (the great majority was Senegalese – with very diverse ethnic, religious and social backgrounds – but there were also a few Gabonese students, a student from Burkina Faso, one from Egypt, one French professional and two German students) and the variety of ages created an interesting dynamic and triggered fascinating discussions. I was extremely impressed with their knowledge both of Senegal's history and of current world politics and their capacity to share this knowledge and their experience and orally articulate their ideas. They were extremely keen to learn and the rate of attendance was very high, considering that many had just spent the day at work.

Students were required to hand in an individual essay and a group work related to one of the courses I had taught. During my first class, I distributed detailed guidelines, with ample advice on methodology and analysis, as well as a two-page briefing on plagiarism and referencing methods. In order to make up for the lack of academic works relating to my courses at the university's library and the

absence of access to paying electronic resources, I created a *Yahoo* group, to which I invited all students (who had, overall, an easy access to good Internet connections) and on which I posted my course notes and all readily available, Francophone electronic resources relating to the courses.

The quality of the students' written work was, overall, very poor in comparison with their oral interventions. While many made an obvious effort at planning their essays, these nonetheless often lacked internal coherence and the ideas and arguments put forward were rarely well organised. Very few students, in spite of my efforts at stressing the importance of supporting their work with academic readings, quoted any form of academic work. Instead, they relied heavily on obscure websites or simply on my course notes. The language and syntax level further revealed their unease with this written form of exercise. More problematic, however, were two serious cases of plagiarism among the group works.

I generally received very positive feedback from the students, who thanked me very warmly on my last day, and I remain in contact with some of them as we exchange ideas on their dissertation research. My greatest frustration, however, has to do with my very limited contribution to the improvement of the students' skills and academic experience. I should have identified the students' needs earlier on and organised short writing workshops ('How to look for and select sources', 'How to organise an essay', 'How to organise a paragraph', 'What is critical thinking', 'How to quote sources' etc) during my classes. I also realised too late that I could maybe have better contributed to the students' professional training by providing help with CV and cover letter-writing and some advice on how to find and contact potential internship places. I tried to do this during the second half of the fellowship by inviting practitioners to two of my classes and providing the students with all my personal contacts and ideas. But there again, I think short practical workshops would have been very welcome as students were struggling to find interesting internship placements in spite of the wealth of international organisations based in Dakar (and their genuine interest in training young Senegalese students). This would be my suggestion to future ASAUK teaching fellows. Aside from the fellowship's academic contents, it may be worth reflecting on the methodological contribution they can provide. We have the extraordinary advantage, over too many African students, of strong writing and presentation skills acquired in good education systems and should make sure we make a specific effort at sharing these through in-depth methodological support.

My warmest thanks go to the ASAUK Council and the British Academy for funding this fellowship and allowing me to acquire a unique insight into one of West Africa's best universities and improve my teaching skills.

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Conferences Future. . .

UNITED KINGDOM

'Getting Research to Researchers in Developing Countries – Examples from East and Southern Africa', Publishers for Development Annual Conference, Charles Darwin House, London, 2 December 2011. This conference will have representation from both UK and US publishers; and hopes to encourage attendance from publishing colleagues involved in strategic decisions, marketing and platform development. Taking cases from east and southern Africa, the conference themes to introduce some of the most pertinent topics for developing country librarians, researchers and the publishers cooperating with them: discovering and accessing research: availability, awareness, searching and use; research, technology and connectivity; and advocacy matters: developing relationships and understanding needs. For more information and to book a place: www.pubs-for-dev.info/2011-conference

'Dis/connects: African Studies in the Digital Age', SCOLMA: The UK Libraries and Archives Group on Africa's 50th Anniversary Conference, Oxford, 25–26 June 2012. The digital revolution is profoundly affecting African studies. New digital resources are making available large areas of content, as well as greatly improving access to bibliographies. In Africa, governments and NGOs are publishing online, some publishers are moving to print on demand and e-books, and international academic journals are increasingly becoming available in university and national libraries.

Yet the story, as is well-known, is far from straightforward or unproblematic. This conference will mark the 50th anniversary of the founding of SCOLMA by taking a critical look at the field of African studies and how it is changing. In particular, although there has been much discussion of new digital resources and what their creators plan to do, we have a limited understanding of their *impact* on their users and on knowledge production in general. For example, what are the implications for historical research of the availability of digitised sources, and of the choices made in their selection? How do social science researchers work in a field in which much, but not everything, is now available online? Are e-journals – or indeed mobile phones – beginning to change the research process in Africa? And, more generally, how have broader historical and political developments changed African studies and librarianship over the last half-century?

The organisers welcome papers on these themes across the humanities, arts, social sciences and sciences. Papers may deal with digital content, whether digitised or born-digital, of any kind: archives and manuscripts; audio-visual material; maps; newspapers; books, journals and theses; photographs, prints, drawings and paintings; ephemera; statistical databases; and social media. Themes may include, but are not limited to: how scholars, researchers, librarians

and archivists use digitised resources; how African studies is changing, and the place of the digital revolution in these changes; access to, selection of, and training in the use of digital resources in the library context. Are resources under-used? How easy is it for researchers to find subscription e-resources, and for libraries to fund them? What is the balance of free and charged resources in the research process? How well do the models for making e-resources available in Africa work? How well does user consultation work? Are scholars in African studies using digital collections to generate new intellectual products? The impact of mobile phone technology on African studies; how patchy is the creation of digital resources, and who is being left behind? One page abstracts by 31 October 2011 to Lucy McCann: lucy.mccann@bodleian.ox.ac.uk

INTERNATIONAL

'Crime and its Fictions in Africa: A Conversation Across Disciplines', Yale University, Connecticut, United States, 23 March 2012. The story of Africa in the world is in some ways a history of crime: from the Atlantic slave trade to the Nigerian '419' email scam, violence and illegality have often been the means by which the continent is inscribed in the Western imagination. On a more local level, crime has also served as the medium through which Africa and its peoples have negotiated engagement with globalization. Besides the obvious movement of illicit goods onto the global market, this is evident in the intricate international networks for smuggling people across the Sahara; in the prostitution rings that link parts of Africa to parts of Europe; and in the poaching syndicates driven by Asian demand for exotica such as rhino horn. The problematic role of law and/or its absence has long been the focal point of historical and social scientific work on Africa, though not without controversy over the line between voyeurism and observation.

Increasingly, fiction writers and literary scholars have also got in on the act. In South Africa, authors such as Deon Meyer and Margie Orford have topped the best-seller lists with their crime fiction, and the genre has gathered steam across the continent. What explains this development? What, if any, is the connection between the boom in writing about crime, and the problem of crime as it is experienced day to day? Finally, how can we both acknowledge crime's dominant place in African narratives (and narratives about Africa), and question the limitations of this negative paradigm? Abstracts by 9 December 2011 to Jeanne-Marie Jackson and Jacob Dlamini: crimeinafrica@gmail.com

'Building a Capable State: Looking Back, Moving Forward in Liberia's Development', 44th Annual Conference of the Liberian Studies Association, Cornell University, Ithaca, New York, USA, 29–31 March 2012. The Liberian civil war weakened the authority of the state, created insecurity, and eroded institutions of civil society. Such post-conflict societies are characterized by lack

of respect for the rule of law, human rights violations, impunity, and economic devastation and decay. The end of the conflict does not automatically bring peace, security and an end to violence. There is also always a continuing risk that the conflict might resume. In Liberia, some of the most difficult tasks include the articulation of the vision of a new society, dealing with the past, defining the fundamental principles by which the country will be transformed, distribution of power within the country among the various segments of the population, engaging in effective reconstruction and securing enduring peace.

The conference will attempt to derive common lessons learnt, identify pitfalls to be avoided, and to articulate issues and guidelines to be considered in the design of the new Liberia. Sub-themes of the meeting will include: land security and tenure; approaches of accountability to the path to peace: restorative/retributive justice; the role of the media; the rule of law and the judicial system; financing Liberia's development; role, impact and sustainability of NGOs; natural resources development and extractive industries; role and reform of education; youth and development; agricultural development and extension; health and well-being; crafting a National Vision of Civil Society; the role of Government; corruption and development; bridging the urban/rural divide; entrepreneurship; citizenship and belonging; Liberian literature; historical and cultural factors related to Liberia's problems and the solutions; how music, art and folklore can address Liberia's problems; and strategies and alternate paths to moving ahead. One page abstracts for papers or panels by 15 December 2011 to: jsb25@cornell.edu

'Ndi-Igbo: The Place of the Igbo in a Globalized World', 10th Annual Conference of the Igbo Studies Association, Howard University, Washington DC, USA, 12-14 April 2012. ISA extends a special invitation to scholars and professionals working on all aspects of studies on the Igbo of southern Nigeria for its next annual conference. In light of profound changes in recent decades and the serious challenges facing the Igbo and Igbo diasporic communities at the intersections of globalization, population movements, gender, science, technology, and socio-economic development, the conference examines the general theme Uwa Ndi Igbo (the Igbo World) and its variations. The organisers welcome both local and international specialists/intellectuals at all stages in their careers to facilitate discussion and dialogue across disciplines and between scholars and professionals.

For panels and individual papers, Uwa Ndi Igbo shall be conceptualized in the broadest possible ways so as to include history, culture, development, women, men, migration, childhood, and Igbo diasporaic communities in historic and contemporary contexts. It is assumed that the Igbo world is intertwined with major global developments in interesting ways and participants will query these connections, to ask how the Igbo have influenced and have been influenced by a changing global world. Panels will engage with a variety of topics on history,

politics, economics; diasporic Igbo communities; language, law, scientific expressions; environment, philosophy, development and human rights; education, sports, development intervention; dislocation, resilience and new social formations; and literature, film, and the visual arts. For information on ISA, check <http://igbostudiesassociation.org> 150-word abstracts for papers and panels by 30 November 2011 to Chima J Korieh: chima.korieh@marquette.edu

'Africa in Transformation: Africa of Individuals, Africa of Generations', Canadian Association of African Studies/Association Canadienne des Études Africaines, Laval University, Quebec, Canada, 2–4 May 2012. The conference will be hosted by the Faculty of Arts and the Faculty of Social Sciences with support from Laval University, the two Faculties, the Groupe Interuniversitaire d'Études et de Recherches sur les Sociétés Africaines (GIERSA), the Observatoire Démographique et Statistique de l'Espace Francophone (ODSEF), and the Chaire de recherche du Canada en littératures africaines et Francophonie. In recent times African societies have experienced tremendous changes, whether the dimension is social, economic, demographic, political, media-related, cultural, or religious. This conference aims to explore the many facets of these mutations at the level of individuals as well as at the level of social groups such as generations, and in the varied contexts of self-affirmation, the restructuring or erosion of political arrangements, economic crisis, social tension, affirmation of religious identities, and cultural pluralism. In the tradition of CAAS, the conference hopes to inspire interdisciplinary or multidisciplinary inquiry as well as perspectives over the *longue durée*.

The conference welcomes papers on all topics, but three major themes may serve to guide papers and panels. First, observation of the relationships between younger and older people, men and women, social classes, and generations in order to analyse the origins of tensions, negotiations as well as the often complex strategies that lead to cooperation. This theme privileges consideration of the internal dynamics of African societies and encourages the reexamination of other classic theme – the power of gerontocracy, the role of youth as either dependents of their elders or fomenters of violence, or the situation of women as prisoners of social inferiority. Second, analysis of how African societies, as illustrated through the lives of famous people as well as the not-so-famous and family dynamics both within and between generations, arrived at ways of responding to or even resisting the numerous challenges posed by slave trades, diverse imperialisms, decolonizations, political autocracies, democratic transitions and their diverse evolutions, and changes in the face of globalization. Third, review considerations of the different forms of participation in social and public life, and the variety of forms of civic mobilization – of individuals, social groups, and generations in times of severe political and socioeconomic crisis. Such an approach encourages reflection about the varied ways that people and groups position themselves regarding individualization or community or the two taken together. It also

promotes analysis of the emergence of various forms of socialization and sociability which may give rise to solidarity. Finally, it allows study of how these forms of participation are expressed in the mass media, popular culture, and arts and literature. Paper and panel proposals in English and French by 30 November 2011 via: <http://ocs.sfu.ca/caas/index.php/caas/conf2012/schedConf/cfp>

‘Colonial Subjects of Health and Difference: Races, Populations, Diversities’, Max Planck Institute for the History of Science, Free University, Berlin, 11–13 June 2012. Human diversity in the European colonies represented a fascinating topic of research for scientists and posed challenging administrative issues for colonial bureaucrats. For officials, managing the challenges of colonial administration was often dependent on acquiring data on their subject populations, while, conversely, the scientific pursuit of that data was firmly embedded in colonial rule. For those whose lives became colonial subjects during this time, colonial rule meant, at the very least, being exposed to new kinds of illnesses, expertise and exploitation. It also often meant being counted and categorized in the name of welfare and reform.

The core concern of this workshop is to identify connections between the study of ‘races’, ‘populations’ or ‘human variation’ and the colonial practices associated with health and governance of diverse human groups in the early 20th century. Thus, this workshop topic lies at the intersection of the history of science and the history and anthropology of colonial projects. This is a project of the Historicizing Knowledge about Human Biological Diversity independent research group. The Max Planck Institute for the History of Science will cover travel costs to Berlin and four night’s accommodation. For content related questions, contact Alexandra Widmer: awidmer@mpiwg-berlin.mpg.de 300 word abstract and short CV, with ‘Colonial Workshop’ in the subject line, by 15 November 2011 to: officelipphardt@mpiwg-berlin.mpg.de

‘Patrimony, Memory and Identity in West Africa’, IFRA, University of Ibadan, Nigeria, 3–5 July 2012. IFRA is launching a new multi-annual research programme with a particular, but not exclusive, focus on Nigeria. The project is intended to link up Nigerian and West African Scholars to the many international research teams that are currently working on the concepts of patrimonialisation and identity. For some time, the concept of patrimony, interpreted in a variety of subfields within the Social Sciences and the Humanities, has occupied a significant place in research programs on Africa. The making of patrimonies and the way they interact with the present the process of patrimonialisation studied in a time-sensitive perspective may provide alternative understanding of contemporary Africa. Studies on Africa have focused on violence, armed conflicts, rebellions, religious and ethnic extremisms, and corruption. Such analyses have not taken into consideration the complex and multidimensional nature of such events. From the local to transnational spaces, including the

physical, inner and mental territories, processes of patrimonialisation, on the other hand, are windows in the making of a collective memory, imaginary, identities, and trajectories of nation-building. Several case studies abound that call for deeper analysis. This project intends to promote a collective, international effort to explore some of the many processes of patrimonialisation that occur in West Africa, with Nigeria as the centre of the investigation. The programme aims at studying processes of patrimonialisation that would provide alternative understandings of the way national, sub-national and transnational identities are being built in contemporary Nigeria and West Africa.

Themes include, first, processes of patrimonialisation in Africa: review of achievements and theoretical implications for the study of contemporary Africa. This axis aims at reviewing current trends in research on processes of patrimonialisation in Africa. Scholars will explore the concept of patrimony from global and comparative perspectives.

Second, contested patrimonies and memories: history, culture and politics in post-colonial West Africa. Processes of patrimonialisation are anchored in history but deeply informed by present experiences. In fact, patrimonies are defined in such ways as to serve the interest of those who lay claims to them. As such, various stakeholders with conflicting interests struggle over the meaning of the same categories of patrimony. Such is the case with the question of repatriation of artefacts looted in the capital of coastal African States by European colonial expeditionary forces in the last decade of the nineteenth century and kept today in various Western public and private collections. Scholars are invited to revisit, in a comparative way, the historical trajectories of these collections, their shifting meanings, and interpretations and to question the legal and political context of these contestations. Researchers are also encouraged to document instances of contested patrimonies such as festivals, masquerades, social practices, artworks, trade guilds, sacred spaces or objects, traditions, archaeological sites, and to look at the role of museums and cultural authorities resolving or reinforcing contestations.

Third, environment as patrimony: from local practice to global concern. The patrimonialisation of the tropical environment has been the subject of several recent studies looking mainly at francophone Africa, but little has been written about similar processes in Nigeria. In a country characterized by its dense, largely built up urban environment consisting of colossal infrastructural and developmental projects, can the natural environment still be considered a form of patrimony by government and communities? Papers are also invited on the issues of oil spillage and mismanagement of natural patrimony, conservation of sacred natural spaces and spiritual evolution in the perception of the natural environment related to the spread of Islam and Christianity, tourism policies, change and continuities in the management of national parks and reserves from the colonial period.

Fourth, patrimony and identity in Nigeria. In the second decade of the twenty-first century, more than fifty years after the independence of Nigeria, are there forms of patrimony that emerged as crucial parts of the Nigerian identity? Here, scholars are invited to reflect on patrimonialisation as a tool to create national identities in a postcolonial context. For instance, the organisers would welcome essays dealing with the evolution and spread of foods and cuisines in the sub-region, in a historical perspective, and their role in forging or contesting national identities. Recent studies suggest that patrimonies can be thought of as by-products of consumption. Indeed, luxury or culturally valued items can become part of national patrimony and identity-building processes. The organisers welcome scholarly, interdisciplinary reflections on the emergence of categories of material culture, brands, local or imported items that have become deeply intertwined with the Nigerian identity. Scholars are also invited to reflect on the video and the music industries as patrimony and their role in creating popular cultures and youth sub-cultures, propagating and exporting values and imaginaries that have contributed to the making of the modern Nigerian person. 600-word abstracts by 30 October 2011 to Gérard Chouin: patrimony2012@ifra-nigeria.org and Martin Mbella: admin@ifra-nigeria.org

‘One Year After the North Africa Arab Uprisings: Implications and Significance for the Future’, University of Ibadan, Nigeria, 12–14 December 2012. The year 2011 witnessed different dimensions of political uprisings in North Africa on issues relating to democratization and increased liberal freedom. The first uprising occurred in Tunisia and it forced President Ben Ali to go on self-exile. This was followed by the protests in Egypt; as a result of which President Hosni Mubarak was forced to vacate power and is now being tried for financial corruption and human rights violations. In Algeria and Morocco, challenges by the people were successfully contained. The situation in Libya was the most melodramatic. Here the ‘rebels’ and government forces took up arms against President Muammar Qaddafi who was determined not to be humiliated out of power like Ali and Mubarak. It proved, however, difficult for him to replicate the Algerian or Moroccan kind of scenarios in Libya. What more? The forces behind the ‘regime change’ agenda in Libya are both local and global.

The origin, manifestation and consequences of the uprisings have raised more questions than answers. Witnessed by the global community on television and widely reported in the social media, the more one watches or reads the more one appreciates the role of the Arab-Islamic culture in the delay, timeliness and future implications of the uprisings. Youth unemployment and financial corruption are the major allegations raised by the ‘rebels’ against their governments. Yet, the North African governments appear to be relatively more transparent and socially more responsible than those of the sub-Saharan African countries. Thus such popular uprising as has been experienced in the region would ordinarily not

have been expected. Some leaders of the sub-Saharan countries have even boasted that such uprisings would never happen in their countries. Where is this confidence coming from? It has also been observed that shortly before the uprising in Egypt, the Muslims and Coptic Christians in the country were in arms against each other. Yet, the two collaborated to unseat Mubarak. Why this collaboration? In all the countries that experienced the uprisings, both men and women mixed freely as they waged 'wars' against their governments. This contradicted the existing knowledge on gender and the use of public space in Islamic societies.

Organised by the Institute of African Studies and the Department of Arabic and Islamic Studies, this international conference takes a critical look at all of the above issues to enable us have a better understanding of the unfolding scenarios in North Africa. To what extent can the experience in Tunisia, Egypt, Morocco, Algeria and Libya be truly referred to as a revolution? Beyond what is reported by the media, what are the core issues in the North African uprising? What is the role of the Islamic religion for the uprisings? What role did the international community played in the crisis? Who and what stands to benefit or lose from the unfolding scenarios? What hope for democracy in North Africa? What are the implications of these uprisings on other African countries? Papers are invited on the following sub-themes: epistemological, theoretical and methodological issues; the sociology and psychology of the Arabs; revisiting the social, economic and political issues in the North Africa uprisings; democracy and human rights in Islam; social protests and 'constitutional change of government' in Islam; the 'unconstitutional' change of government debate; gender, protest and the public sphere; foreign interventions; the role of the security sector; the role of the Arab and AU; leadership and management of the uprisings; and the multiplier effect of the uprising on sub-Saharan Africa. 200 word abstracts by 28 November 2011 to Dr Oladosu A. Afis: afism3@yahoo.com

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'Women and Inequalities in the 21st Century: African Experiences', Centre of West African Studies, University of Birmingham, 12th–14th May 2011. Birmingham's CWAS held its Cadbury Fellows' Workshop on the theme of Gender Inequalities in Africa in the 21st century, with financial help from ASAUK. The three fellows, Onyinyechukwu Onyido (University of Port Harcourt), Olivia Lwabukuna (University of Pretoria) and Tina Adusah-Karikari (Ghana Institute of Management and Public Administration), all gave papers that they had been working on during their ten-week Fellowships in Birmingham. The meeting drew over thirty paper-givers and participants. Dr Rose Mensah-Kutin, Regional Chair, *Abantu for Development in West Africa*, gave a keynote address and lead a panel on women's political participation and Professor Sylvia

Chant (LSE, London) lead a whole afternoon, both presenting and fielding questions on the issues surrounding the feminisation of poverty, research into which she has spearheaded over the past several years. We benefitted from inputs from Nici Nelson and from Debby Potts, and we were delighted to meet (mainly) women working on gender issues in Africa from both the West Midlands and further afield. A stimulating set of papers on a range of issues and well informed and incisive discussions were underpinned by a supportive and positive atmosphere throughout.

'Education in Zimbabwe' – Britain-Zimbabwe Society Research Day 2011

This year's research day took place on Saturday 18th June at St Antony's College Oxford. The day was structured around four thematic panels – schools, universities, global links and education in other contexts. Overall a strong sense of purpose was maintained throughout the day with lively discussion supported by thoughtful questioning from the floor. Midway through the morning Professor Ngwabi Bhebe delivered a keynote on Zimbabwe's university sector; this was fascinating in its detail and optimistic in its message. In his closing summary Knox Chitiyo highlighted the resilience and innovation of Zimbabweans in what is an emerging context of re-generation in the education sector. He ventured to claim that "the wider world has a lot to learn from Zimbabwe".

One of the main questions that reoccurred throughout the day was 'What is education for?' It was clear that education fulfils multiple roles. The panels examined the changing power relationships within education that, in various times and places, have created or closed down spaces for autonomy, democracy and development. For example, Barbara Mahamba's historical examination of schools showed how education for girls produced conflicting forms of gendered power and control. Teresa Barnes' account of the teaching of history in secondary schools, and Bruce Mutsvairo and Blessing Makwambeni's paper on journalism training, both dissected the hegemonic influences that shape and restrict politically-sensitive curricula. Conversely, Chipso Chung's description of education for peace, and the reports from Hlekweni Training Centre and the schools linking programme between Stevenage UK and Kadoma, all magnificently demonstrated ways in which education could nurture autonomy and support development.

Another theme that ran through the day was the role of indigenous culture in education. Mahamba highlighted the tensions between school, church and indigenous belief systems. In a similar vein, Cathy Campbell's examination of AIDS education in schools raised issues of 'traditional' notions of healing and sickness. She also noted the tendency in education development programmes for Western conceptions of childhood (such as notions of "innocence") to be stressed in opposition to local practices of teaching life skills through participation in

work. In the discussion of peace education, Chipo Chung was asked why individual identity was the starting-point for an African programme of conflict resolution techniques. Chipo responded by acknowledging the influence of Western psychology with its focus on the individual as compared with the traditional African focus on the group/circle. She noted that more research was needed to develop a peace education that was culturally specific to Zimbabwe. At the end of the day, Philip Weiss commented from the floor on the decline of community based adult education in Zimbabwe: workshops run by NGOs are available but these are all provided by foreigners.

Linked to the question of cultural values is the question of who has the power to generate and control knowledge. This was an important theme in both Barnes' and Mutsvairo and Makwambeni's papers, within a local context. However, the role/effect of global hegemonic power was harder to pin down. The global problems for education providers were, nonetheless, addressed by Dennis Sinyolo, of the Belgian-based Education International. In a very powerful presentation, he described how the education system in Zimbabwe has become fragmented. He advocated a single vision for the entire education system from primary to HE level, along with refresher training and programmes for voluntary returnees from the diaspora. His paper complimented earlier presentations in the day by highlighting the challenges faced by teachers (and academics) in Zimbabwe, the diaspora and globally.

JoAnn McGregor's paper, on the importance of international scholarships in creating space for exiles to frame their visions for independent Zimbabwe during the 1970s, similarly highlighted the international and historical dimensions in Zimbabwe's educational strategies. This linked in closely with the presentation from Alex Magaisa on the current work of the Zimbabwe Diaspora Development Interface (ZDDI) and the Council for Assisting Refugee Academics (CARA), in reconnecting academic refugees to the development of HE within Zimbabwe.

The keynote presentation from Ngwabi Bhebe and the paper from Gerald Mazarire both addressed the current state of university provision in Zimbabwe. Both papers were rich in detail and both indicated that HE in Zimbabwe has robust roots of academic excellence, but the sector is currently suffering from a decade of economic crisis, which has seen infrastructure decay and academics depart. However, at the end of the day, Terence Ranger raised a controversial question, by asking whether perhaps there are too many universities in Zimbabwe (and perhaps even in the UK!).

Overall, the day highlighted the value of research on Zimbabwe's education sector in providing a framework for understanding the current position, spotlighting the important power struggles and inspirational achievements that will frame future policy.

The organisers of the Britain Zimbabwe Society Research Day 2011 are grateful for support from the African Studies Centre, Oxford; the African Studies Association UK (ASAUK)/Royal African Society First Charitable Trust; and *Journal of Southern African Studies*. A full report will appear later in the year at <http://www.britain-zimbabwe.org.uk/>

Inaugural Commonwealth Summer School

The first-ever Commonwealth Summer School, organised by the Association of Commonwealth Universities together with several former Commonwealth Scholars, was hosted by the University of Buea, Cameroon. The Summer School brought together delegates from 11 countries, from the South Pacific to the Caribbean, as well as representatives from all eight state universities in Cameroon. In addition to a full programme of lectures and discussions regarding the policy role of the modern Commonwealth, attendees had the opportunity to take part in a formal consultation organised by the Commonwealth Youth Programme. They were also able to advance their own research skills at a forum hosted by the EU-sponsored RIMI4AC project to strengthen research and innovation management in Africa and the Caribbean. A busy week was rounded off with a tour of cultural sites in the region.

Theses Recently Accepted at UK Universities

Adewale Adedeji (2010), 'Yoruba Culture and Its Influence on The Development of Modern Popular Music in Nigeria', Ph.D thesis, University of Sheffield. Supervisor: Dr Andrew Killick; available from the author: walemanblackbeat@yahoo.com

Julia Natasha Chase-Grey (2011), 'Leopard Population Dynamics, Trophy Hunting and Conservation in the Soutpansberg Mountains, South Africa', Ph.D thesis, University of Durham. http://etheses.dur.ac.uk/823/1/Julia_Chase_Grey_Leopard_Thesis_2010.pdf

Etienne Dougherty-Messi (2010), 'Re-presenting a Nation: Francophone Cameroon in the Novels and films of Beti, B'kolo, Byala, T'no and Oyono', Ph.D thesis, University of Aberdeen.

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; <https://lra.le.ac.uk/handle/2381/9175> Supervisors: Dr Susan Page and Dr Angus Cameron.

Zoe Rebecca Groves (2011), 'Malawians in Colonial Salisbury: A Social History of Migration in Central Africa, c. 1920s-1960s', Ph.D thesis, University of Keele. Supervisors: Professor David Maxwell and Dr Shalini Sharma.

Edafienene Aghogho Kingsley (2011), 'Media Exposure, Policy Agenda-setting and Risk Communication in Sub-Saharan Africa: A Case Study of Nigeria's Niger Delta Region', Ph.D thesis, University of Glamorgan.

Lawrence Ugochukwu Obibuaku (2011) 'The Promotion and Protection of Socio-Economic Rights under the African Charter on Human and Peoples' Rights: Prospects and Challenges in South Africa and Nigeria', London Metropolitan University.

Jennifer Pedersen (2011), 'Sisters Resist!: Women's Peace Activism in West Africa and North America', University of Aberystwyth. Supervisor: Professor Marie Breen Smyth and Dr Jennifer Mathers.
<http://cadair.aber.ac.uk/dspace/handle/2160/7168>

Christopher Vaughan (2011), 'Negotiating the State at its Margins: Colonial Authority in Condominium Darfur 1916-1956', Ph.D thesis, University of Durham. Supervisors: Dr Cherry Leonardi and Professor Philip Williamson.

Recent Publications

Marieke Faber Clarke and Pathisa Nyathi (2011), *Lozikeyi Dlodlo, Queen of the Ndebele: "A Very Dangerous and Intriguing Woman"*. Bulawayo: Amagugu Publishers, 310 pages, 978-0-7974-4266-5, £29.95; available from the African Book Collective: orders@africabookcentre.com

Wilf and Trish Mbanga (2011), *Seretse and Ruth: The Love Story* (Foreword by Alexander McCall Smith), Greenprint, 373 pages, 978-1854251015, £15.95; available from mo@centralbooks.com

Peter Sanders (2011), *Throwing Down White Man: Cape Rule and Misrule in Colonial Lesotho, 1871-1884*. Merlin Press, 316 pages, 9780850366549, £20.00; available from mo@centralbooks.com

Ben Turok (ed) (2011), *Understanding the ANC Today series*, Six volumes; Jacana, about 200 pages each volume, £8.95 each: *Historical Roots of the ANC* [9781770099654]; *ANC and the Turn to Armed Struggle* [9781770099685]; *Readings in the ANC Tradition Vol. I* [9781770099692]; *Readings in the ANC Tradition Vol. II* [9781770099708]; *Development in a Divided Country* [9781770099661]; *The Controversy about Economic Growth* [9781770099678]; available from mo@centralbooks.com

Special Offers from Boydell & Brewer

Eleanor O'Gorman (2011), *The Front Line Runs Through Every Woman: Women and Local Resistance in the Zimbabwean Liberation War*. James Currey, African Issues

series, 978-1-84701-040-7, 208 pages, paperback, £17.99. Special offer price: £13.49, until 31 December 2011, on direct orders only.

Bernth Lindfors (2011), *The Dennis Brutus Tapes: Essays at Autobiography*. James Currey, African Issues series, 978-1-84701-034-6, 224 pages, cloth, £40.00. Special offer price: £30.00, until 31 December 2011, on direct orders only.

For postage in the UK add £3.00; to the rest of Europe add £6.50. Order from the publisher Boydell & Brewer Ltd, PO Box 9, Woodbridge, Suffolk IP12 3DF; 01394-610-600; trading@boydell.co.uk or www.boydellandbrewer.com Quote reference code 11299 to receive the full discount.

'Eating and drinking in Africa before the 20th century: cuisines, exchanges, social constructions/Manger et boire en Afrique avant le XXe siècle: cuisines, échanges, constructions sociales'. Published online since April 2010 (<http://afriques.revues.org>), *Afriques: Débats, méthodes et terrains d'histoire* is the only journal devoted to the history of Africa before the 20th century. In 2012, ten years will have passed since the publication of *Cuisine et société en Afrique: histoire, saveurs, savoir-faire* (M. Chastanet, F.X. Fauvelle-Aymar and D. Juhé-Beaulaton, eds.), still one of the very few books devoted to this topic. It described the history of foods and drinks in Africa. The fifth issue of *Afriques* would like to update this description while focusing on the period before the 20th century, as is the journal's remit. Full papers in English or French to be completed by 31 May 2012. 800 word abstracts by 31 October 2011 to Thomas Guindeuil: tomaso.gu@gmail.com

Tourism in Sub-Saharan Africa: Consumption-Production Nexus

This special edition of *Current Issues in Tourism* (CIT) for November 2012 invites papers on Sub-Saharan African tourism, with a specific focus on the relationships between tourism consumption and tourism production in the region. As used here, 'tourism consumption' refers to a demand-led phenomenon usually associated with developed tourist-generating countries. The demand determinants include economic factors (sufficient disposable income, price level) and non-economic considerations (leisure-time availability, image). These factors are external to the tourist host country, and it has no control over them. 'Tourism production', on the other hand, relates to the supply factors, such as accommodation, amenities and access, which are internal to the tourist-receiving countries and over which they have control. In short, these are the resources that attract tourists in the first place to vacation in a destination. Providers of such resources might include individuals, organizations and governments.

The Guest Editor would welcome submissions on domestic tourism; regional tourism; domestic resources; external resources; South-South cooperation; North-South cooperation; globalisation; urban tourism; tourism marketing regional integration; transport; institutional capacity building; policies and the regulatory

environment; investment in tourism infrastructure and product; human resources development and quality assurance; and code of conduct and ethics for tourism. Full paper of 5,000-6,000 words due by 16 May 2012. One-page abstracts by 15 December 2011 to Professor Peter U. C. Dieke: pdieke@gmu.edu

News

The Britain–Nigeria Educational Trust Commonwealth Fellowship

The ASUK newsletter editor, Dr Simon Heap, has been awarded the inaugural Britain–Nigeria Educational Trust Commonwealth Fellowship at the University of Ibadan, Nigeria, from September to December 2011. The fellowship was open to academics from all Commonwealth countries. Simon is based at the Department of History, a place familiar to him, having spent five-and-a-half years studying for his doctorate there as a full-time student in the 1990s, courtesy of a Leverhulme Trust Study Abroad Studentship.

Simon has worked for NGOs for the past 14 years, and has published articles on the import, transport, regulation and manufacture of liquor in Nigeria, as well as a variety of other subjects such as NGO-business relations, civil society, Central Asia, water and sanitation, birth registration, children and HIV, as well as juvenile delinquency.

He hopes to fully fulfil the remit of the fellowship by working with students and staff, delivering classes and public lectures, as well as spending research time in the National Archives and conducting field trips to Abuja, Lagos, Calabar and Enugu.

The fellowship is funded with a generous grant from BNET, administered by the Association of Commonwealth Universities and hosted by the University of Ibadan. The three-month fellowship covers airfare, a monthly stipend of \$3,000 and local research costs, to a maximum value of £10,000. The fellowship scheme is fully funded for the next five years and will be competed for annually until 2015.

The British in South Africa: Continuity or Change?

Dr Daniel Conway, a lecturer in politics at Loughborough University, and Dr Pauline Leonard, a reader in sociology at the University of Southampton, have been awarded a Small Grant from the British Academy for a project entitled, 'The British in South Africa: Continuity or Change?'. This research focuses on South Africa's large community of British-born residents and seeks to explore how the position of the British immigrants in South Africa has changed since the end of the apartheid regime. The project aims to explore the extent to which continued British expatriate presence in South Africa's changing political context has been accompanied by a meaningful shift in political and social positions, in accordance

with the country's aim to construct an egalitarian and multicultural 'Rainbow Nation'.

British immigration has been a longstanding feature of South Africa's history, being a key tenet of the Union Government of South Africa, formed in 1910 after the Boer Wars. South Africa has consistently been a very popular destination for British expatriates. The turbulence of the economic and political circumstances of South Africa and its relations with the United Kingdom over the 20th century has meant that the extent of migration has fluctuated considerably. Of all the white immigrant nationalities, British immigrants were consistently and by far the largest community, comprising between 45.6% and 30.2% of annual immigrant arrivals between 1946 and 1987. During apartheid, British migrants' 'whiteness' had profound legal, political, social and economic significance. However, their privileged status was mediated by the dynamics of the broader white society, politically and linguistically fractured as it was between Afrikaans-speaking and English-speaking whites. The ambiguity of British-born residents' political status and the National Party's suspicion of English-speaking whites more generally underpinned governmental decision making during apartheid. Many commentators noted English-speaking whites' political apathy and disengagement during the apartheid era, premised as it was upon the enjoyment of, and complicity with, the material, political and cultural benefits that white supremacy afforded. Whilst the majority of British migrants in South Africa were typical in their tacit acceptance of apartheid, some British residents, a broader number of English-speaking whites, and a smaller number of Afrikaans-speaking whites did openly defy apartheid.

Apartheid's eventual ending brought significant economic, political and social implications for British migrants of all political positions and those who stayed on in the new non-racial democracy have had to construct anew the racial configuration of their identities, relations and attitudes. Just how these are repositioned is highly diverse, depending inter alia on the length of residency as well as aspects such as geographical location, class, age, gender and political allegiance. After 1994, a new generation of British people have made South Africa their home. Exploring British people's lives in South Africa is an important sociological question not just for South Africa and Britain but for all multi-racial societies. The project will result in the publication of a monograph with Palgrave Macmillan entitled *Migration, Space and Transnational Identities: The British in South Africa*.

Daniel Conway: D.J.Conway@lboro.ac.uk

The Africa Desk – A Portal for the Social Sciences and Humanities

The Africa Desk has been developed by ASAUK and the British Academy, with the support of the Association of Commonwealth Universities. The Africa Desk is

intended as a hub for Africanists in the UK and for scholars across the African continent, serving as a directory of scholars with details of their research interests, and offering a central source of information on funding, fellowships, events and other opportunities in the social sciences and humanities.

It is the new home of ASAUK's Directory of British Africanists, and hosts a new and growing directory of African scholars. There is also a new directory of African studies libraries and archives in Europe.

For African scholars there is advice on how to access journals in African universities, and in the coming months we'll be developing our resources on getting published.

And if you're concerned about the social sciences and humanities in African universities, you can find out about some of the initiatives which have been established to support it – from the UK and elsewhere – under the 'Nairobi Process' pages.

The site is for all of those involved in African social sciences and humanities research and can be used to identify scholars to invite for conferences, to circulate details of scholarships and fellowships, for journals looking for peer reviewers, for researchers looking for funding or who want to identify new collaborators or track down colleagues; and for anyone with an interest in African studies. It's a work in progress, with new developments planned. But to best serve the Africanist community we need your news and your profiles!

If you haven't already done so, add your profile to the Directory of British or the African scholars directory; if you run a research centre or a network make sure it's listed; if you edit an African studies journal make sure it's listed; and if you have news, scholarships and events to advertise, then send them to: www.africadesk.ac.uk

***Africa* article awarded inaugural AEGIS Gerti Hesseling prize**

In honour of the contribution made by the late Gerti Hesseling to the activities of AEGIS, the Board sought nominations for the Gerti Hesseling Prize to be awarded for the best contribution to a European African Studies journal by a younger African scholar normally based in Africa.

The International African Institute (IAI) is proud to announce that Kojo Amanor's article 'Family values, land sales and agricultural commodification in south-eastern Ghana', published in *Africa: journal of the International African Institute*, 80(1), 2010 was awarded the inaugural Gerti Hesseling prize. Kojo Amanor is Associate Professor at the Institute of African Studies, University of Ghana. Access to his article is currently available for free by visiting: <http://journals.cambridge.org/gertihesseling> The prize was presented at the AEGIS ECAS conference held in Uppsala in June 2011.

Africa Knowledge Project (AKP)

Africa Knowledge Project, known as AKP, promotes Critical African Studies. It disseminates Africa-centred, evidence-based Knowledge on Africa and its Diaspora. AKP is peer-reviewed and curated. It is an electronic, full-text resource in the humanities and social sciences. To obtain institutional pricing, please contact subscriptions@afriknowledgeproject.org

African Affairs on Facebook

The 2010 Impact factor was released in July and African Affairs is now not only the top African studies journal, but also the FIRST in the Area Studies category. The other news is that *African Affairs* can now be found on Facebook: <http://www.facebook.com/pages/African-Affairs/205036736204088>

The editors, Rita Abrahamsen and Sara Dorman, hope that Facebook will provide a novel way of spreading the word about the journal's articles. Please have a look at the Facebook page, tell your colleagues and friends about it, and feel free to contribute with comments as its gets going. The editors would also very much welcome ideas as to how we can use this tool more effectively to promote the journal.

The Upper Guinea Coast on Facebook

The *Integration and Conflict along the Upper Guinea Coast (West Africa)* Research Group at the Max Planck Institute for Social Anthropology in Halle/Saale, Germany has set up a Facebook group page for all those interested in this particular region, its global connections and diasporas world-wide: <http://www.facebook.com/groups/219380771441354/>

Obituaries

Justine Cordwell probably could have done what many women did after The War. Marry a nice man, settle down, raise a family. Which she did. But first she took a little detour.

As a young graduate student in 1948, she went to Nigeria to study and found herself dancing at the wedding festivities of a king who was about to take his 17th wife. She became a renowned expert on Yoruba art and culture who wrote scholarly papers into her 90s.

In Africa, she fell in love with Englishman John D. Cordwell, a former RAF pilot and prisoner of war who was often credited with being the inspiration for the Donald Pleasence character of "The Forger" in the film *The Great Escape*. They later married, and with her husband, she helped run the old Red Lion pub, a

beloved British outpost of good beer and kidney pie that used to be on Lincoln Avenue. She developed all its recipes.

Her eccentricity matched her adventurousness. When her children brought home a stray dog who carried an infestation of fleas — “It made the Egyptian locusts plague in the Old Testament look like A Moment,” said her son, Colin — she responded to the pestilence, not by bug-bombing the home, but by promptly strapping four flea collars around her own neck. The funny thing was, it worked, her son said. “But the rest of us were scratching for our lives.”

Mrs Cordwell, who has been called the “grande dame” of African studies in Chicago, died while reading June 27 at her Lincoln Park home. She was 91. She was born in Berkeley, California. “She said her father would take her to [San Francisco’s] Chinatown in the ‘20s, and you would see all the Chinese in traditional Chinese clothing, and the fog would come in and cut the bay in half,” her son said. “Her wishes are to have her ashes scattered in San Francisco Bay.”

Her family moved to Chicago and she graduated from Lakeview High School in 1938. She studied at the Art Institute of Chicago and at the University of California in Berkeley and worked on her doctorate at Northwestern University under Melville J. Herskovits, who founded the school’s African studies programme. She won a Rockefeller fellowship for fieldwork in Africa. She arrived in 1948 and stayed for about 18 months. A Caucasian woman traveling by herself was then a rarity in Nigeria, but her art background also set her apart. She approached artists with respect, and she used old Boy Scout tools to fashion carvings of her own that helped her befriend local carvers.

“She had an immediate rapport with the artists she was studying, which the anthropologists who were supervising her didn’t quite have,” said David Easterbrook, curator of the Herskovits Library of African Studies at Northwestern.

At a royal wedding for a monarch taking his 17th wife, he asked her to join his 16 other wives in a dance. She did a little rumba, and the king loved it, she reported.

She developed into an authority on Yoruba culture and art. “She could tell you what village the carving came from and she could even tell you the carver’s name,” her son said. Justine and John — an architect who was in Nigeria to help design the University of Ibadan — were invited to meet some “talking carvings.” A man ushered them into a hut, where noises emanated from the carvings. “My father said it had to be a form of ventriloquism, and [the speaker] said, ‘There’s going to a marriage. It is you two, and there will be three children. The first one will be a girl and next there will be two boys.’ And that’s exactly what happened.”

She and Mr Cordwell returned to Chicago and wed. He became a city planner and private architect whose projects included Sandburg Village before he opened the Red Lion. Mrs Cordwell taught at Northwestern and the City Colleges, and co-wrote the books *Fabrics of Culture* and *Visual Arts: Plastic and Graphic*. African dignitaries were frequent visitors to the Cordwell home, filled with African and contemporary art and Mies van der Rohe furniture, “a real ‘60s house,” her son said. “She instilled in us a true academic curiosity, which is why I love history today,” her son said. When her children were young, she’d say: “Get away from the TV – today, you’re going to read about Marco Polo,’ or ‘We’re going to a museum.’ ” She dressed in the casual fashion of an academic, but spiced things up with her Yoruba jewellery, her son said.

In the 1970s, Mrs. Cordwell returned to Nigeria, where a woman recognized her and called out: “Thank you for saving my children!” Decades before, her son said, Mrs. Cordwell had supplied aspirin to the woman, who credited it with breaking a fever that threatened her children’s lives.

Among other publications she was the editor of two important compilations: *The Fabrics of Culture: the Anthropology of Clothing and Adornment* (with Ronald A. Schwarz), 1979 and *Visual Arts: Plastic and Graphic*, also published in 1979.

Even in her late 80s, Mrs Cordwell helped curate exhibits on African art and textiles at Northwestern and Loyola University. Just this year, she published a paper on Northwestern’s Program of African Studies website. She also donated thousands of photographs from her African sojourn to Northwestern.

“Her work has inspired generations of scholars,” said Christine Mullen Kreamer, chief curator at the Smithsonian National Museum of African Art. Mrs. Cordwell had a gift for recognizing *ashe* — a Yoruba term for power and vitality — in an artistic object, she said.

In addition to her son Colin, Mrs Cordwell is survived by her son, Ian, and four grandchildren. Her daughter, Claire, died before her.

Maureen O’Donnell, *Chicago Sun Times*, 6 July 2011

Ulf Himmelstrand (1924-2011) and the Development of Sociology in Nigeria

On June 8, 2011, a remarkable Swede, whose life experiences had a large chapter set in Nigeria, died peacefully in his hometown of Uppsala at a ripe age of 87. Ulf Himmelstrand was laid to rest on July 12, 2011. Uppsala and Sweden have much for which to honour his memory. He was a notable sociologist who was Head of Uppsala University’s Department of Sociology for many years. Himmelstrand served as the President of the International Sociological Association and brought ISA’s World Congress to Uppsala in 1978.

The University of Ibadan and the profession of Sociology in Nigeria have their own important grounds for honouring this distinguished Scandinavian

academic. Until Nigeria's Independence in 1960 and for a few years afterwards, the profession of Sociology in Nigeria was miniscule and was not much more than courses in colonial social anthropology taught at the University of Ibadan and the University of Nigeria, Nsukka. Among the bold strategies for raising the University of Ibadan to world-class standards by the great Kenneth Dike, Ibadan's first Vice Chancellor, was his plan to decolonize social anthropology and usher standard Sociology into the University. Accordingly, Dike recruited the 40-year old Ulf Himmelstrand as the first Head of a full-fledged Department of Sociology at the University of Ibadan in September 1964.

Undoubtedly, Himmelstrand had a difficult assignment. He had to ignore much of the existing curriculum in what was previously known as the sub-Department of Sociology. He introduced many new Sociology courses most of which were taught in Nigeria for the first time. Himmelstrand had few academic staff to work with in this pioneering venture. The only holdover from the old order was a Japanese anthropologist, Masao Yamaguchi. Himmelstrand arrived at Ibadan at about the same time as two young Nigerian sociologists – Albert Imohiosen and Francis Okediji – who were fresh from graduate schools in the United States. Helpfully, there were two Rockefeller Foundation-sponsored Visiting Professors: Sanford M. Dornbusch (from Stanford University) and A. Paul Hare (Haverford College, Pennsylvania). That was the core of the Sociology team that Himmelstrand led in his first year as Head of Sociology at Ibadan.

Judging by results, Ulf Himmelstrand and his small team did brilliantly well. Many more students were attracted to Sociology. The curriculum was indeed decolonized, resulting in mainstream Sociology that was respectful of Nigeria's cultures. Ulf Himmelstrand's achievements at Ibadan ranged beyond the growth of the Sociology curriculum and his prodigious teaching. He brought to the University a well-funded international research programme. In the 'Summer' (long vacation) of 1965, the Department of Sociology hosted an international workshop on research on political culture that brought to Ibadan famed social scientists from the US, Latin America, Europe and Asia. The Nigerian section of that research was headed by Himmelstrand and was the first large-scale social science research in Nigeria. Its fieldwork covered all the Regions of the country in 1965-67.

A significant area of Himmelstrand's work, which begot enduring results in Nigeria, was his mentorship of many young people who were in search of future careers in Sociology and the Social Sciences. Permit me to narrate my own case as an illustration of how much Himmelstrand touched the lives of Nigerian academics. I graduated from the University of Ibadan's Faculty of Social Sciences, with a specialty in Sociology, in 1964. Having led in the Faculty in the final examinations, I received special favours in the matter of further studies. My good teacher in the sub-Department of Sociology, Dr. P. C. Lloyd, was especially kind to me. He arranged admission– along with a good scholarship package from the

British Council -- for me to study Social Anthropology with the famous Lucy Mair at the London School of Economics. I was quite excited. However, one afternoon I was summoned to the Office of the Dean. The American Joseph Black served both as Dean of the Social Sciences and Head of the Rockefeller Foundation in Nigeria. He told me that he had just discussed my case with the Vice-Chancellor and that Dike was not happy that I was being 'lured' away to study Social Anthropology in England. (Actually, it was all my choice.) He said that the VC wanted the Department to move away from Anthropology to Sociology and would want me to reconsider my choices. Joe Black assured me that the Rockefeller Foundation would give me a full scholarship for my graduate studies in Sociology if I were to so choose after discussing with the incoming Swedish Professor of Sociology.

After initial confusion, I did wait for Ulf Himmelstrand -- with some apprehension, in part, because I had never met a Scandinavian in my life. He turned out to be a warm and kind man. He told me that the English had contributed greatly to human learning and were top-rated in many fields, but not in Sociology. He promised to cover with me gaps in my preparation in Sociology and to help with my admission into a good University in the United States. He did help me to enter Sociology at Stanford University in 1965. On my own I drifted to Berkeley after just one year at Stanford -- and Himmelstrand supported my move. Remarkably, both Ulf and his wife showed great interest in my young wife and, subsequently, in our children. We became great family friends. Ulf took great pride in my work as I became a recognized scholar. On my part, I credit him with redirecting my career away from Social Anthropology to Sociology.

I am sure that such an account of acquaintance with this remarkable man can be repeated by numerous other Nigerian sociologists whose lives and careers were touched by Himmelstrand. He was a passionate man who threw his wholehearted support on behalf of the progress of young persons. In my generation of Ibadan Sociology alumni, I can think of dozens of Nigerians whose careers were shaped in some way by Himmelstrand. Many of these Nigerians visited with him in Sweden in later years. In the early 1980s, while he was a Visiting Professor of Sociology at the University of Nairobi, Kenya, Himmelstrand came back to the University of Ibadan to recruit from a younger generation of Ibadan scholars who indeed contributed to his important book *African Perspectives on Development* (1994).

The Civil War terminated much that was good at the University of Ibadan, including Kenneth Dike's tenure as Vice-Chancellor. I suspect that Himmelstrand's departure from Ibadan, back to Uppsala, in 1967 was sooner than he originally planned -- probably hastened by the onset of Civil War. However, he continued to be emotionally attached to Nigeria. Himmelstrand became important in offering explanations for the complexities of the Nigerian crisis to Scandinavian publics, for whom Nigeria was a distant land. He

maintained his ties with Nigerians by frequent correspondence. This was a man who always carried a piece of Nigeria with him.

By some happenstance, I was in Uppsala for the European Conference on African Studies a week following Ulf Himmelstrand's death. At the conference I met several Nigerians who knew Himmelstrand very well and were saddened by the news of his death. I visited Mrs Karin Himmelstrand in their home on June 16, 2011. She and her son Jonas Himmelstrand received me warmly. There was also a welcoming Nigerian ambience in the Himmelstrand home. Nigerian art works predominantly decorate this home in the heart of Scandinavia. On the wall is proudly displayed a send-off group photograph by the Nigerian Sociological Association, with Ulf and Karin at the centre and surrounded by Nigerian friends. Karin told me that Ulf would very much want the Nigerian community to be involved in his final rites. May Ulf Himmelstrand's Soul Rest in Blessed Peace.

Professor Peter Ekeh, State University of New York at Buffalo:

Professor Ekpo Okpo Eyo (28 July 1931 – 28 May 2011) OFR, Ph.D, eminent archaeologist, anthropologist, professor passed away on the evening of Saturday May 28, 2011 in Maryland, USA. Professor Eyo was 80 years old. He is survived by his wife Augusta, two sons, daughters-in-law and grandchildren.

Ekpo Eyo obtained his early education at Creek Town and Duke Town Schools, Calabar, Nigeria. Later, he graduated with an MA in Social Anthropology from Pembroke College, Cambridge, and then obtained a Postgraduate Academic Diploma in Prehistoric Archaeology from the Institute of Archaeology, University of London. Whilst at London he was awarded a mark of distinction and was the first winner of the Gordon Childe Prize in Archaeology for the best student of the year. He later studied for his doctorate in Archaeology at the University of Ibadan. He held diplomas in Museum Administration and Chemical Conservation of Museum Objects.

He was the first and only Nigerian Director of the Federal Department of Antiquities (1968–1979); first Director-General, National Commission for Museums and Monuments (1979–1986); Professor of African Arts and Archaeology at the University of Maryland, College Park, Maryland USA (1986–2006). In the latter post, he directed archaeological fieldwork at three important Nigerian sites: Ile-Ife, Owo and Ikom. The latter project involved on-site study of the monoliths of the Cross River region of eastern Nigeria, a project funded by the French Dapper Foundation, the L.J. and Mary C. Skaggs Foundation, and the University's Graduate School. He reported the findings in the *Unesco Courier*, *The West African Journal of Archaeology*, *Africa Heute*, *Insight: The Quarterly of World Affairs*, *African Arts* and other journals.

He published several works; his recent book, *From Shrines to Showcases: Masterpieces of Nigerian Art*, was published in 2010 by the Nigerian Federal Ministry of Information and Communication, Abuja. His books also include *Two Thousand Years of Nigerian Art* (1977) and with Frank Willet, co-authored *Treasures of Ancient Nigeria: A Legacy of Two Thousand Years* (1980). He was also consultant to a major exhibition of African art that opened in 1995 at the Royal Academy of Art, London. Over recent years, he had completed a manuscript on the royal arts of Owo, a major focus of his research.

Professor Eyo served as the Vice President of the Advisory Council of the International Council of Museums (ICOM) and on UNESCO's Committee on the creation of the Convention on The Illicit Transfer of Cultural Property (1970) and the Preservation of World Cultural Property (1974). He was a trustee of the Leakey Foundation for research into the origins of man.

He was honoured by the International Council of Museums (ICOM) in 1980 at its meeting in Mexico as a Fellow. In 1980 the Federal Government of Nigeria decorated him with the national award of Officer of Federal Republic (OFR). In 1984, Professor Eyo was named Smithsonian Regency Fellow and in 2004 the Art Council of African Studies Association (ACASA) presented him with a Leadership Award at the 13th Triennial Symposium on African Art at Harvard University.

Professor Eyo was a doyen and an institution in Nigerian culture. He spent a lifetime promoting knowledge surrounding the sophisticated culture of early Nigerian peoples. In the international world of museums, he was a giant and a distinct point of reference. In life, he was an engaging personality, a fearless visionary and a gentleman. He passionately loved his family and friends, a man of integrity, loyal and true to the end.

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Robert Pinkney, 1937-2011

African studies scholars will be greatly saddened to learn of the death in August of Bob Pinkney. He had been suffering from prostate cancer for some time. Bob has made an outstanding, substantial and enduring contribution to our understanding of African politics, one which partly due to his own exceptional modesty has perhaps been insufficiently recognised.

His interest in African politics began when he was teaching at Sekondi College in Ghana. He returned to Africa at regular intervals throughout his life, including, in the last three years, a visit to Tanzania and three visits to Uganda, where he was developing contacts with Mountains of the Moon University. His first book, published in 1972, was *Ghana Under Military Rule, 1966-69*. Later volumes included *Democracy and Dictatorship in Ghana and Tanzania* (1997), *The International Politics of East Africa* (2001) and *NGOs, Africa and the Global Order* (2009).

Whether writing about politics in Africa or drawing upon his knowledge of African politics, Bob's characteristic approach was comparative, as demonstrated in his three further volumes on *Right-wing Military Government* (1990), *Democracy in the Third World* (1993) and *The Frontiers of Democracy* (2005). Latterly his research and publications also reflected a growing interest in international relations. But whilst engaging with emerging themes and concepts within the discipline he retained a very healthy rootedness in empirical investigation and analysis. His writing was always extremely lucid, well-argued, and readable.

During National Service, Bob was posted to Singapore. Later he read for an M.Phil at the LSE in 1971 and a doctorate from the University of London in 1977. Bob's professional career began as a teacher at Acton County School. He then taught at Isleworth Poly, later to become Brunel University, before in 1975 taking up a lectureship at Northumberland Poly, now the University of Northumbria. He stayed there for nearly 30 years, retiring in 2006, although his colleagues commented that he remained such an active scholar that his retirement was hardly apparent. In retirement he was awarded a Visiting Professorship.

Bob's interest in politics was not merely academic. He had a lifelong involvement in liberal politics. It was through Hampstead Young Liberals that he met Mary Ford whom he married in 1962. He was a Liberal councillor for North Tyneside from 1987 to 1995. Beyond politics, Bob relished outdoor life – walking, cycling and participating in the Great North Run. He was also a lifelong Chelsea supporter.

As colleagues testify, Bob was a very private individual, a thoughtful and gentle man – with, however, his own very distinctive dry sense of humour – who did not believe in forcing his opinions on others. But he was also principled, driven by a strong sense of professionalism and commitment to his students and to the cause of African studies and development.

Professor Vicky Randall, University of Essex: vicky@essex.ac.uk

Note to Contributors

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

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