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PAS

PROGRAM OF AFRICAN STUDIES

NEWS AND EVENTS

ISITA Colloquium to Examine Gender and Islam in Africa

The fourth international colloquium of the **Institute for the Study of Islamic Thought in Africa (ISITA)** will be held at Northwestern on May 20–22. With the theme “Gender and Islam in Africa: Discourses, Practices, and Empowerment of Women,” the colloquium will be a forum for work on issues relating to gender and Islam in Africa and among Africans in the Diaspora, such as constructions of femininity and masculinity, women’s agency expressed in literary production, theoretical work, and modes of everyday and collective political activism.

The colloquium will explore the following kinds of questions:

- How are African women involved in the production of Islamic knowledge?
- How do African women configure and

name feminisms within Islam (as religion and/or culture)?

- How do African women draw upon Islam to gain space for conducting lives on their own terms and not simply to follow prescriptions and rules set down by others?

- How and to what ends do African women engage in collective forms of action (political, social, or economic)?

- How are ideas of and practices in the public sphere influenced by gender? How is the public sphere reconstituted by women?

- How do Muslim women understand and interact with women across religious or communal lines? How do they understand and experience pluralism?

- How do Muslim women experience issues of the body, sexuality, and violence, and how do they respond?

- How are African women networking locally and globally?

- How do women of African origin constitute themselves as individuals and communities outside Africa? What are the flows of knowledge and influences between women inside and outside Africa?

The colloquium will be held at Norris University Center, 1999 Campus Drive, on Northwestern’s Evanston campus. For more information, please contact **Rebecca Shereikis**, ISITA coordinator, (r-shereikis@northwestern.edu or 847-491-2598).

Workshop Revisits the Herskovits Legacy

On March 8 PAS held a workshop on “The Vision and Legacy of Melville J. Herskovits” as part of observances of the 50th anniversary of the Herskovits Library of African Studies. Focusing on the founder of Northwestern’s unparalleled Africana Library, presentations at the workshop illuminated Herskovits’s role in advancing the study of African and African American history and culture and in establishing Northwestern as a center of excellence for scholarly work in these fields.

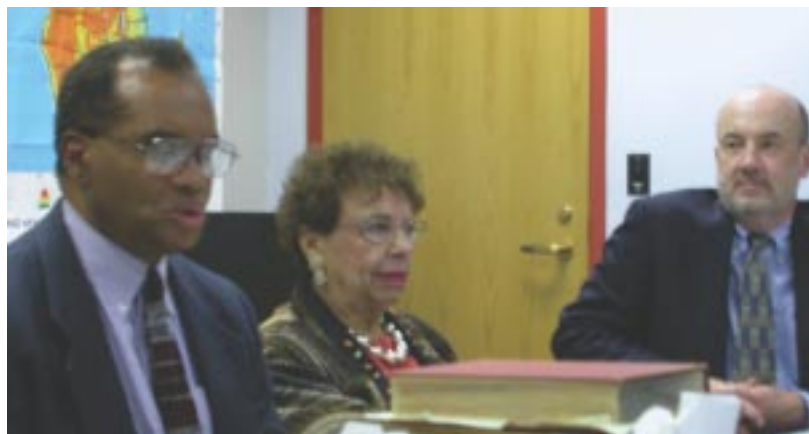
The workshop began with a spirited presentation by Evanston mayor **Lorraine Morton**. As Northwestern graduate students in the 1940s, Morton and her husband interacted with Herskovits and were inspired by his energy and innovative ideas. Her remarks emphasized Herskovits’s pivotal role in lending legitimacy to the study of African Americans and their historical, cultural, and social contributions. Given this legacy, and the wealth of materials and expertise at Northwestern, Morton urged PAS and the Herskovits Library to reach out and inform the wider community — especially local

schoolchildren — about Herskovits and the study of Africa and the African Diaspora more generally.

David Easterbrook, George and Mary LeCron Foster Curator of the Herskovits Library, gave a biographical presentation on Herskovits that detailed his scholarly contributions and his influence on the University. In addition to authoring or

coauthoring 479 publications, Herskovits founded Northwestern’s Department of Anthropology, the Program of African Studies, and the Africana Library, and was a founding member and first president of the African Studies Association. His close colleagues, advisers, and students included W. E. B. DuBois, Ralph Bunche, Zora Neale Hurston, Franz Boas, and

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Richard Joseph, Mayor Lorraine Morton and David Easterbrook were panelists.

COMMENT

Between Secular Feminism and Islamic Feminism: Considering the Egyptian Experience

by Margot Badran



Margot Badran and Souleymane Bachir Diagne discuss Badran's upcoming lecture at PAS on April 22.

A historian of the Middle East and Islamic societies and a specialist in gender studies, and Senior Fellow at the Center for Muslim-Christian Understanding, Georgetown University, **Margot Badran** is currently Preceptor at the Institute for the Study of Islamic Thought in Africa (ISITA) and Edith Kreeger Wolf Distinguished Visiting Professor in the Religion Department. She has a diploma in Arabic and Islamic religious studies from Al Azhar University in Cairo in addition to an M.A. in Middle East Studies from Harvard University and a D. Phil. in Middle East history from Oxford University. She calls both the United States and Egypt (from which she

moves around the continent of Africa) home. As a public intellectual she writes on feminism and gender for *Al-Ahram Weekly* in Cairo where she has taken part over the years in *nadwas*, or public seminars. She is now finalizing a book on comparative Islamic feminisms with a grant from the United States Institute of Peace. Her writings on secular and Islamic feminisms have been translated into Arabic and several other languages. She recently received the Fulbright New Century Scholars award which will take her next on an exploration of secular and Islamic feminisms in Nigeria.

'Secular.' 'Religious.' 'Feminism.' Heady words these days in Islamic Africa as elsewhere in the Muslim world. Alone and in various combinations they excite interest and ignite excitement. Many read and project politics and culture through 'the woman' and religious markers that are gender-specific like 'the veil' ('the beard' is a second-runner for attention). Ah, 'the sound of symbols!' What would happen if we went to *real* women and checked out their histories of ideas and activism? Back in the late 1960s when I first landed in Egypt as a historian of feminism-in-the-making and as a woman trying to live a life it took me five minutes to realize that I would learn invaluable things from women. (Those were the days when women everywhere were commonly spoken *for* and *about* but seldom listened to.) So I set out to learn and no sooner did I learn a few things than I realized I needed to know more. As we speak I am still trekking on the road to knowledge.

So it is as a historian and scholar-activist who has worked on feminist discourse and activism in Muslim societies for nearly four decades and who has maintained a highly global professional and personal *modus operandi* (living in many "real worlds") that I set out to share my reflections on secular and Islamic feminisms, examining the Egyptian experience. I make some observations here that I shall elaborate more fully in my public lecture at the Program of African Studies on April 22.

In Egypt, as in a number of Muslim societies in parts of Africa and Asia, we can now find genealogies of feminism going back to the late 19th and early 20th centuries. It is possible to discern a broad trajectory from what has been called 'secular feminism' to 'Islamic feminism.' By no means, however, is this to suggest some simplistic linear path, nor an essentializing of the terms secular feminism and Islamic feminism (nor indeed secular and Islamic).

The *between* in the title of my talk is meant to suggest a certain back and forth-ness, and to hint at imbrications, while considering feminist frameworks over the *longue durée*. The Egyptian experience reflects experience in other Muslim societies in many ways, yet displays its own particularities. Egypt was one of the earliest pioneers in the production of feminism in Muslim and African societies and has been widely influential on the feminist scene.

Feminism in Egypt first arose in the late 19th century as a form of changing consciousness about being a woman in the context of a society undergoing comprehensive modernization in the form of social, economic, and technological transformation. Some women of the middle and upper urban strata accessed the then new discourse of Islamic modernism that took up the question of how to be "modern and Muslim." They applied new insights gleaned from the Islamic modernist summons to enact a fresh investigation of the Qur'an and other religious texts (a process known as *ijtihad*) to call for expanded lives. In the 1890s members of a new women's salon in Cairo scrutinized "the veil" (then meaning a face veil) through the lens of Islamic modernism, discovering that it was one of many practices imposed on women wrongly in the name of Islam. They found the face veil as symbol and practice irritating and not an indicator of their adherence to and pride in being Muslims.

The encounter with colonialism in Egypt propelled women who were displaying a new awareness of gender questions to situate their nascent discourse of feminism within the rising discourse of secular nationalism. The women's new gender discourse became known as secular feminism. 'Secular feminism' equaled Egyptian feminism as 'secular' nationalism equaled Egyptian nationalism. Secular nationalism signaled inclusivity of adherents of all religions, and religion itself, within the over-arching framework of the territorial nation or *watan*. The secular feminism Egyptian women developed with its three discursive stands of Islamic modernism, secular nationalism, and humanitarianism (later called human rights) was firmly embedded in the project of the secular nation. This secular feminist

model (in various permutations) prevailed throughout most of the 20th century as the sole feminist model.

The Egyptian framing of the nation as secular constituted a defiant move away from the Ottoman practice of organizing a people, or nation, by religion cum ethnicity and the British extension of this in the colonial practice of “divide and rule.” Meanwhile, as a part of the modernizing process underway, secular and secularization, exhibited another inflection, as education and law (except family and inheritance law) were removed from the exclusive jurisdiction of religion. The two notions of ‘secular’ however, were not necessarily in conflict; indeed in the prevailing view of the day they were compatible and mutually re-enforcing.

The notion of secular was given different meaning in Egypt in the 1970s and 80s by followers of the new movement of political Islam usually referred to as Islamism (sometimes as ‘fundamentalism’) who re-defined secular in a pejorative way to signify un-religious, insufficiently religious, and/or anti-religious. Islamists pitted ‘secular’ against ‘religious’ in a crude binary (redolent of the aggressive and simplistic binary of ‘good and evil’ now circulating the globe). Until then the term secular was applied to discourse or projects but now Islamists applied it as well to people whom they designated as ‘seculars’ or ‘secularists’ and defined as those who were un-Islamic or anti-Islamic.

Partisans of political Islam articulated a regressive gender ideology and practice threatening to roll back feminist (and national) gains of the past seven-plus decades as they urged women to retreat to the home as their ‘proper place.’ Within the terms that political Islam set, women were now expected to become symbols of Islam, that is, a patriarchal and reactionary version of Islam, and the politics around this by wearing the re-invented veil (referred to as *hijab*). Muslim observers of the “politicization of ‘piety’” coined the term *mutadayinnin/mutadayinat* (masc. and fem.) for persons newly and ostentatiously ‘religious.’ Now both ‘secular’ and ‘religious’ were redefined and became highly loaded. With this operation ‘secular’ and ‘religious persons’ were thrust into two warring camps.

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Ignoring their own Egyptian history of feminism, Islamist detractors branded feminism as an alien, specifically a ‘western’ invention and as such intrinsically anti-Islamic. Many Egyptian feminists answered back in the (old) secular vernacular. Before long some women emerged from a new quarter, advancing a new gender-progressive model of Islam.

feminism as an alien, specifically a ‘western’ invention and as such intrinsically anti-Islamic. *Volíá*, secular feminism becomes a double anathema. In the 1980s many Egyptian feminists answered back in the (old) secular vernacular. Others preferred to ignore the anti-feminist diatribes and to place their energies elsewhere. Before long some women emerged from a new quarter, advancing a new gender-progressive model of Islam.

In the 1990s in Egypt a new feminist model surfaced that came to be referred to as Islamic feminism. Islamic feminism is a feminist discourse grounded exclusively in re-readings of Islamic texts, especially the Qur’an. We can see antecedents of this in the gender-sensitive Islamic modernist strand of secular feminism. However, previously secular feminists accessed Islamic modernist arguments advanced by Shaikh Muhammad ‘Abduh and others, in defense of their feminist project. Now as ‘Islamic feminists’ women applied their training in the religious sciences at the premier institution of religious learning of Al Azhar (which opened to women in the early 1960s) to enact gender-sensitive re-readings of the Qur’an and of *fiqh* (Islamic jurisprudence). The new Islamic feminists, so designated by others rather than

themselves (they remain wary of labels), anchored in their own new hermeneutics, enunciate a doctrine of social justice and gender equality across the public/private continuum and see the two as necessarily mutually constitutive.

In my upcoming lecture I shall discuss how secular feminism and Islamic feminism exist side by side in Egypt today and that they are not in hostile contention but rather interactively supportive. Secular feminism continues to be based in activism organized around associations whereas Islamic feminism is mainly articulated from the base of the professions and public intellectual life. Islamic feminism is the new cutting-edge feminism and is more radical today than secular feminism. As a feminism articulated in the Islamic vernacular it also has the greatest potential outreach. In my presentation I shall elaborate my claim that Islamic feminism in Egypt is secularism’s best safeguard and Islam’s best safeguard. And that Islamic feminism and secular feminism in common cause are democracy’s best hope. This, in short, is what I learned from listening to the women.

Note from the Director

Intellectual Production and the African Predicament

The loss of institutional capacity in Africa is one of the major consequences of three decades of slow growth, the erosion and retreat of the state, political instability, and the flight of human capital. In a recent conversation in Ghana, Prof. E. Gyimah-Boadi emphasized the need to rebuild intellectual capacity in Africa in order to move beyond prevailing intellectual fashions. One of the major challenges, he suggested, is that of imagining “institutions that are different.”

This concern was raised in various ways during a subsequent visit to Nigeria. There is no shortage of interesting ideas within university faculties, government agencies, civil society groups and the media. The point is that the dilemmas of persistent poverty, the multiplicity of survivalist responses, and the relentless reliance on aid transfers, demand a substantial increase in intellectual production and its coherent application to these policy concerns.

Upon returning to Northwestern, I reread Thandika Mkandawire’s insightful 1995 essay: “Three Generations of African Academics: A Note” (CODESRIA Bulletin, No. 3, 1995). That essay should be required reading for anyone concerned with the complex processes of renewal in Africa. As an associate of the Second Generation of African Academics, many of whom left their positions in African universities for the reasons Mkandawire elaborates, I can attest to the accuracy of his observations. The third generation of scholars that has now emerged is adversely affected by “the shameful collapse of libraries,” the “absence of modern means of communications and research technologies,” limited opportunities for overseas study, the disconnection from major theoretical debates, and the emigration of many senior scholars who would have served as teachers and mentors.

For the past year, PAS has engaged in designing a new program entitled the *Consortium for Development Partnerships* (CDP). CDP will bring together scholars from Africa, Europe and North America to conduct collaborative research in three areas: Democratization and Strengthening State Capacity; Governance, Private Sector Growth and Poverty Reduction; and Regionalism and Peacebuilding. CDP will evolve in parallel with a related *Program on AIDS-Impacted Societies* (PAÍS), both initially focusing on West Africa. The central aim of CDP is to create long-term partnerships between African institutions and their counterparts overseas to pursue policy-relevant research on projects that are jointly formulated. Such projects will identify opportunities to advance local agendas for progress in these areas and target institutions that are critical for implementing them.

CDP will establish a framework through which the immense resources of American and European university systems can be applied to help African institutions rebuild their capacity, improve the quality of their research and training, and increase their contributions to their countries’ renewal and reconstruction. The Consortium will succeed only if it lives up to its name, i.e., that it is truly owned by its participating members. Eventually, it should give birth to a new kind of scholarly enterprise that makes it possible for African scholars and policy intellectuals to tap into the resources of universities overseas while advancing professionally within their home institutions and societies.

Their overseas partners will benefit from transcending the asymmetries of institutional power that corrode relations of mutual respect among academic peers. Within the context of CDP, all participants will share a common mission: the expansion of human knowledge and its application to the developmental and institutional priorities of African countries.



University of Ibadan professors Adigun Agbaje (left), Eghosa Osaghae (second from left), and Oye Oyediran (seated) interact with Richard Joseph (right standing) and PAS Assistant Director Alex Gillies (seated left).

ISITA Fellows Participate in Spring Institute

This spring two senior scholars and four junior scholars from Africa are in residence at PAS as fellows of the Institute for the Study of Islamic Thought in Africa (ISITA).

ISITA Senior Fellows

Rachida Chih, who received her PhD in Arabic and Islamic studies from the University of Provence, is associate research fellow of the National Center of Scientific Research at the Institute for the Study of the Arab and Muslim World in Aix-en-Provence, France. She is the author of *Le soufisme au quotidien: Confréries d'Égypte au XXe siècle (Sufi Orders in 20th-Century Egypt)* (2000) and the coeditor of *Le saint et son milieu (The Saint in his Milieu)* (2000), a collection of articles on reading hagiographies. She is currently writing a thesis on religious knowledge and authority in 18th-century Egypt and has just started fieldwork on a Sufi revival movement in Morocco. During her ISITA residency (April 4–24), Chih will deliver an April 14 lecture titled “What is a Sufi Order? The Orientalist Concept Reconsidered in the Light of Fieldwork Carried Out inside a Tariqa in Contemporary Egypt.”

Heike Behrend is a Professor at the Institute of African Studies, University of Cologne, Germany. Her research interests include the anthropology of religion (especially spirit possession), war in Africa, local photographic practices in Africa, and media anthropology. She is the author of *Alice Lakwena and the Holy Spirits: War in Northern Uganda, 1985-97* (1999) and co-editor of *Spirit Possession, Modernity and Power in Africa* (1999). Recently she has been conducting research on popular culture and local media in Northern Nigeria. Behrend will be in residence from May 10 – 28 and will deliver a Monday Night Lecture at PAS on May 17 on popular video production in Northern Nigeria.

ISITA Junior Fellows

Junior fellows will be in residence for the entire spring quarter. They will conduct independent research and participate in a weekly seminar led by 2004 ISITA preceptor **Margot Badran** on the theme of Gender and Islam in Africa. They will also participate in an opening roundtable discussion on April 9 and in ISITA's May colloquium on “Gender and Islam in Africa: Discourses, Practices, and Empowerment of Women” (see Calendar of Events).

Oluwakemi Adesina, a PhD student in history at the University of Ibadan, Nigeria, is writing a thesis on divorce and women's rights in colonial southwestern Nigeria. Her ISITA project, “Whose Children Were They? Of Single Mothers, Divorced Women, Unclaimed Pregnancies, and Gender Politics in Nigeria's Sharia Law,” explores how women have been affected by new Sharia-based penal codes in several Northern Nigerian states since 1999. She will provide a close analysis of the recent cases of Safiya Hussaini Tungar-Tudu and Amina Lawal, both of whom were accused of *zina* (extramarital sex) and faced death by stoning if found guilty.

Na'eem Jeenah is a PhD candidate and lecturer in political studies at the University of the Witwatersrand, South Africa, whose thesis is on political Islam in South Africa. He is also a journalist, community leader, activist, and the host of regular talk shows on community radio stations. His research project on “Islamic Feminisms in South Africa” explores the emergence of Islamic feminisms in the context of the anti-apartheid struggle in the 1990s. He will examine the confluence of factors that gave rise to Islamic feminism in the 1990s, including the actions of Muslim South African women who pushed the limits of Muslim women's participation in the public domain for three decades prior to the 1990s; the development of political Islam in South Africa in the 1980s and its interaction with the national liberation struggle; and an international trend towards rereading the Islamic scriptures from a textual perspective and specifically the reinterpretation of the Qur'an and *Sunna* from a feminist perspective.

Mwanakombo Mohamed Noordin is a PhD student in Swahili and African languages at Moi University, Kenya, where she is conducting research on Swahili literature and culture as tools for development. Her ISITA project, “Between a Hard Place, a Rock, and Patriarchy: Modernism, Mysticism, and Male Conservatism in Islam,” examines the struggles of Swahili women to create visibility and space for themselves in the public sphere. Her project investigates how women have empowered themselves despite patriarchal limitations, but also how they resist assimilation and the impetus of secularization by reaffirming their Islamic identity. An important component of her research will be to investigate how Swahili women's involvement in mysticism affects their visibility in the public domain.

Raja Rhouni, a PhD student in English at Mohammed V University in Morocco, is completing a thesis on the work of Islamic feminist author Fatima Mernissi. Her ISITA project, “Secularist and Islamic Strands in the Work of Fatima Mernissi,” will examine the tensions between two positions on Islam and women that appear in Mernissi's writings. In her early works, Mernissi adopts an “exterior” position, arguing that Islam is essentially opposed to gender equality, while in her later works she writes from a position of “interiority,” arguing that Islam is egalitarian but its values and norms have been manipulated to voice a misogynist ideology. Rhouni's research explores the theoretical space between these two positions, probing the possibilities for developing a new theoretical path for Islamic feminism that is neither “exterior” nor “interior.”

NEWS AND EVENTS

ISITA Volume to Appear in June 2004

The **Institute for the Study of Islamic Thought in Africa (ISITA)** announces the forthcoming publication (June 2004) of *The Transmission of Learning in Islamic Africa* (Brill Academic Publishers, 320 pp.). Edited and introduced by **Scott S. Reese**, Assistant Professor of History at Northern Arizona University, the volume is the product of ISITA's First International Colloquium held in May 2001 on "Libraries and Learning in Islamic Africa."

This volume challenges much of the conventional wisdom regarding the intellectual history of Muslim Africa. Covering topics ranging from the libraries of Early Modern Mauritania and Timbuktu to mosque lectures in contemporary Mombasa, the essays in the volume overturn many commonly accepted assumptions about Africa's Muslim learned classes, such as their presumed isolation from the intellectual currents of the wider Islamic world. The contributions to this volume reveal, by contrast, an African learned class that was and continues to be dynamic,

socially concerned, and in touch with the wider community of believers across both space and time.

The Transmission of Learning in Islamic Africa is volume two of Brill's Islam in Africa series. For more information or to order this book, visit Brill Academic Publishers' website at www.brill.nl.



News from the Herskovits Library of African Studies



David Easterbrook, LeCron Foster curator of the Herskovits Library, presented a paper at the February 19–20 workshop on "Intellectual Property, Governance, Dissemination, and Funding" sponsored by the Association of African Universities (AAU) in Accra, Ghana. The workshop was held as part of the Database of African Theses and Dissertations (DATAD) project of the AAU. DATAD's goal is to make accessible theses and dissertations completed at African institutions. Eleven institutions are charter members of DATAD: Addis Ababa University (Ethiopia), Makerere University (Uganda), University of Ghana, University of Dar es Salaam (Tanzania), Université Cheikh Anta Diop (Senegal), Eduardo Mondlane University (Mozambique), University of Zimbabwe, University of Yaoundé 1 (Cameroon), Council for the Development of Social Science Research in Africa (Senegal), Ain Shams University (Egypt), and Kenyatta University (Kenya).

Graduate Student Conference Sponsored by PAS

The Program of African Studies will sponsor the Ninth Annual Midwest Graduate Student Conference in African Studies April 2-4, 2004. The theme, "Studying Africa in the 21st Century," has drawn over thirty young scholars who are interrogating political, environmental, economic, aesthetic and medical concerns on the continent. While this is the Midwest Conference, it will include presenters traveling from the east coast, Canada and South Africa. Northwestern is well represented by seven students in the humanities and social sciences: **Noah Butler** (Anthropology), **Rafi Aliya Crockett** (Performance Studies), **Patrick Johnston** (Political Science), **Clara Kimmet** (Music), **Christina McMahon** (Theatre and Drama), **Claire Metelits (political science)**, **Alphonse Otieno** (History) and **Praise Zenenga** (Theatre and Drama).

For a schedule of events, please visit the PAS website at www.northwestern.edu/african-studies/events.html.

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In addition to changes in your address or professional status, please let us know if you are interested in receiving an electronic version of the newsletter by e-mail, in place of or in addition to the printed piece. Thanks!

PAS Announces the Guyer-Virmani Awards

Africanist graduate students at Northwestern are invited to apply for the Guyer-Virmani Awards. Established in 2004 and named for Jane Guyer and Akbar Virmani (former PAS director and associate director, respectively) to honor their years of dedication to the intellectual development of PAS graduate students, each award is a one-time allocation of funds for travel to archives or conferences. Africanist graduate students in their third year or later, especially those who have completed predissertation research and have actively participated in the Africa Seminar and its related activities, are eligible to apply. Applications will be accepted on a rolling basis, and all materials must be received at least one month prior to planned travel dates. Full application instructions may be found on the PAS web site at www.northwestern.edu/african-studies/academics_awards.html. For more information, contact **Virginia DeLancey**, PAS academic coordinator (v-delancey@northwestern.edu or 847-491-7325).

Petitions for Minors and Certificates Due May 3

Northwestern students who have met or are currently completing course requirements for a 2004 undergraduate minor or graduate certificate in African studies should submit petitions to PAS by **Monday, May 3**. Minors and certificates will be presented to qualifying students at the PAS year-end picnic on June 4.

Students are encouraged to contact **Virginia DeLancey**, PAS academic coordinator (v-delancey@northwestern.edu or 847-491-7325), to discuss their progress toward the minor or certificate. Faculty who advise students with interests in African studies are urged to become familiar with these requirements, which are described in detail on the PAS website (www.northwestern.edu/african-studies/academics.html) and in printed materials available at PAS (620 Library Place).

PAS Graduate Students Host Africa Presence Week

Continuing a long tradition at Northwestern University, PAS Graduate Students will be hosting Africa Presence Week this spring from April 25-30. This is a week of events centered around drawing together people at Northwestern who are interested in Africa and to expose as many people on campus as possible to more positive images of Africa. The events will range from discussions of current issues to celebrations of art produced by Africans.

The tentative schedule is as follows:

Sunday, April 25 - Fashion Show hosted by African Student Association.

Monday, April 26 - Monday Night Lecture, "Governing Insecurity in Post-Conflict States: The Case of Sierra Leone and Liberia" by Visiting PAS Scholar from Nigeria J. 'Kayode Fayemi at PAS, 4:00 - 5:30 p.m. Reception will follow.

Tuesday, April 27 - Film screening of *Mapantsula* by Oliver Schmitz, Northwestern University Library, Forum Theatre, 7:00 p.m.

Wednesday, April 28 - Wednesday Bag Lunch, "Governance and the Politics of Structural Adjustment in Kenya" by Godwin Murunga (history, PhD candidate) at PAS, 12:00 - 1:00 p.m.

Thursday, April 29 - Lunch and discussion with guest speaker Paul Tiyambe Zeleza (Professor of African Studies and History, Penn State University). Possible topics include: African Studies in the Academy, Women in African Studies.

Thursday, April 29 - Performance Evening. Music and dancing accompanied by performances of poetry, folktales, and monologues by African students at PAS, 7:00 p.m.

Friday, April 30 - Closing Event. "What is Africa(n)? The Changing Meanings of 'African' Culture and Identity," lecture by Paul Tiyambe Zeleza at PAS, 7.00 p.m. Food and music will be provided.

All events are free and open to the public.

For more information, please contact s-benoit@northwestern.edu or o-omolodun@northwestern.edu.

ACADEMICS

Faculty News

Souleymane Bachir Diagne (philosophy and religion) presented "Islam et Lacite à la Française" ("Islam and Secularism in the French Context") at the Wilmette Public Library on February 16.

Joanna Gwinn (former PAS Outreach Coordinator) once again organized the annual Teaching About Africa program for Chicago area K-12 teachers. **David Easterbrook** (Curator, Herskovits Library) and **Patricia Ogedengbe** (Librarian of Africana) have also assisted the program for many years. Faculty from several Chicago institutions, including Northwestern, provided instruction during eight sessions, January 24-March 27. They included PAS faculty and students **David Schoenbrun** (history), **Jonathon Glassman** (history), **S. Bachir Diagne** (philosophy), **LaRay Denzer** (history) and **Godwin Murunga** (history, Ph.D. candidate).

Karen Tranberg Hansen (anthropology) gave the keynote address at a conference on Consumption Dynamics in Africa at the University of Bayreuth in Germany, February 27-28, 2004. She participated in a workshop in Hanoi, Vietnam, March 3-7, 2004, organized by the Youth & the City project, a collaboration between interdisciplinary scholars in Denmark, Brazil, Zambia, and Vietnam. The edited book by Hansen and Mariken Vaa, *Informality Reconsidered: Perspectives from Urban Africa* (2004), was launched at the Nordic Africa Institute in Uppsala, Sweden, where scholars invited to a Research Forum on March 11, 2004 discussed the significance of the book.

Visiting Fulbright Scholar **Habu Mohammed** (Bayero University, Nigeria) presented "The Transition from Civilian Rule and Reemergence of Traditional Politics in Nigeria" at the University of Chicago African Studies Workshop on February 24. He was also selected by the Institute for International Education to participate in the Fulbright enrichment seminar on "The Role of the Individual in a Civil Society" in Houston, March 4-7.

John Pepper (art history) cochaired the panel on "Expanding Diaspora: New Directions in the Study of African Art in International Contexts" at the Arts Council of the African Studies Association (ACASA) Triennial Meeting in Boston on April 3. He also presented a paper titled "Africa's Diaspora of Images."

Kearsley Stewart (anthropology) delivered an invited paper, "Global Health Research and Advocacy: HIV/AIDS Clinical Trials in Uganda," in a plenary session of the annual meeting of the Society for Applied Anthropology in Dallas on March 31.

Graduate Student News

Noah Butler (anthropology) delivered a paper, "Marabouts and Followers: Social Relations of Knowledge in Niger," at the Friends of Anthropology (FAN) at Northwestern University 4th annual symposium, "Field Notes," presented by FAN Graduate Student Grant Recipients, Saturday, February 7.

David Donkor (performance studies) and **Praise Zenenga** (theatre and drama) performed in and directed "Melande: Linking African Diasporas Through Poetry, Music, Song and Dance," the final event of the Black History Month series at the Noyes Cultural Arts Center in Evanston. The production blended lessons of various African migrations through folk tales, drumming, poetry, music and narratives.

The **Morris Goodman Awards**, established in honor of the distinguished linguist and supporting intensive training in African languages, have been granted to graduate students **Kate de Luna** (history), who will study IciBemba for her dissertation research in historical linguistics in South Central Africa, and to **Claire Seelinger-Devey** (anthropology), who will study spoken Moroccan Arabic for her fieldwork among France's Moroccan immigrant communities.

Patrick Johnston (political science) will present his paper "The Puzzle of Natural Resources in Internal Wars" at the Midwest Political Science Association Conference on April 16.

Christina McMahon (theater and drama) presented "Caboverdeanidade in Crisis: Negotiating a National Identity Theatrically in Post-Independence Cape Verde" at last February's Graduate Student Theater Conference at the University of Wisconsin – Madison. She also presented it at the Midwest Graduate Student Conference on Africa, April 2 - 4, at Northwestern.

Praise Zenenga (theater and drama) is the first recipient of a **Guyer-Virman Award**. The funds will support his participation in two international conferences. In May he will travel to the United Kingdom to present a paper titled "The Politics of Performance and the Performance of Politics: Community Theater and Political Violence in Zimbabwe" at the conference on "Performing Africa" in Leeds. Later that month he will go to the Nordic Africa Institute in Uppsala, Sweden, to present a paper at the International Research Conference titled "Looking to the Future: Social, Political, and Cultural Space in Zimbabwe."

Olateju S. Omolodun (performance studies) will participate in the Performance Studies Graduate Recital on June 5 at Northwestern's Hal and Martha Hayer Wallis Theater.

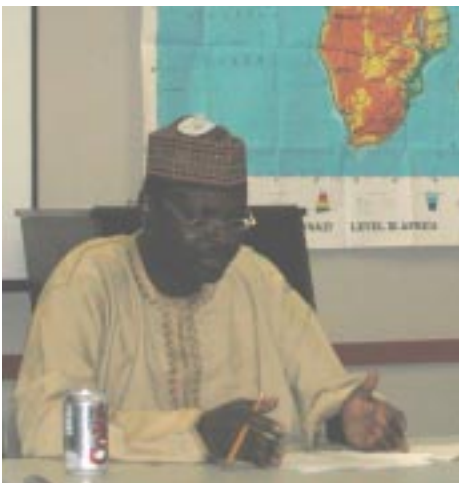
Godwin Murunga (history) received a **Guyer-Virman Award** from PAS for research in Kenya. He also is the first recipient of a **Herskovits Field Research Award** from PAS. He will spend the months of April through August in Kenya carrying out archival work and oral interviews for his doctoral research on the topic of "Changing Faces of Nairobi, 1899-1952: Sanitation, Town Planning and the Growth of African Nationalism." He also plans to follow this up with further research in London before returning to the U.S.

Steve Frederick (School of Education and Social Policy 04) received a **University Research Grant** and supplemental support from PAS for developing his senior thesis on "AIDS Orphans and Their Access to Education." He traveled to Tanzania in Winter Quarter 2004 to work with the Chicago-based Global Alliance for Africa and two of its partnership programs. PAS also awarded support to **Sara Melillo** (journalism and history, WCAS 04) for her travel to Uganda in April to present her paper on "Eco-Colonialism in Action: The Effects of the Movement to Ban DDT on Developing Countries" at the Regional Workshop of the African Network for Chemical Analysis of Pesticides (ANCAP).

In March **Clara Kimmet** (anthropology and music, WCAS 04) presented a paper, "Baka Performance in Cameroon: Local Significance of the World Music Market," at the Midwest Society for Ethnomusicology Conference in Bowling Green, Kentucky. Her paper discussed frames for contemporary Baka music at the local, national, and international levels and Baka's negotiation of performance within those frames. Kimmet became interested in Baka music while participating in a study abroad program in Cameroon.

Undergraduate Student News

Tracy Carson (history and legal studies, WCAS 04) received a **2004 Marshall Scholarship** to study history at the University of Oxford. Carson will explore South Africa's anti-apartheid movement during the term of her scholarship, which provides funding for two years of graduate study in the United Kingdom.



Habu Mohammed presented "Politics, Civil Society and the State: the Myths and Contestations in the Period of Democratization under Civilian Regime in Kano" at a Wednesday Bag Lunch on March 3. He is a Visiting Fulbright Scholar in political science from Bayero University, Nigeria.

Film Series Complements Herskovits Library Jubilee Celebration

In 2004 Northwestern will celebrate the 50th anniversary of the Herskovits Library of African Studies with a multiyear effort to expand access to its collections. Seminars, research fellowships, exhibitions, digitization projects, a jubilee gala, and other activities are being planned to ensure that greater numbers of students and scholars become aware and make use of this incomparable resource.

Activities for the current year include PAS's third annual Contemporary African Film Series, hosted by program assistant Sarah Vaux and African history graduate student Christopher Hayden to highlight the impressive African film collection in the University Library's Marjorie I. Mitchell Media Center. Vaux launched the annual film series in 2001 as a free public outreach program that showcases films selected from the more than 1,000 titles in the collection. All films in the series were made in the last 50 years and represent nearly every country on the African continent. Since its debut the series has covered a range of cinematic regions, genres, and themes and has attracted an audience of Northwestern faculty, students, and staff as well

as the general public. In 2004 the series will serve to complement other programs celebrating the Herskovits Library Jubilee.

The current series opened in the winter quarter with *Chronicle of the Years of Embers* (Mohammed Lakhdar-Hamina, Algeria, 1975) and *Faat Kine* (Ousmane Sembene, Senegal, 2001). Lakhdar-Hamina's poetic chronicle of one family's struggle through the years leading up to Algeria's war of independence was the first film by an African director to win the prestigious Palme d'Or at the Cannes International Film Festival. Nearly 30 years later, *Faat Kine*, from legendary Senegalese author and filmmaker Sembene, examines, praises, and lovingly criticizes the first four decades of Senegal's post-independence era. Featuring a range of regional exposition, cinematic styles, and social commentary, these two films aptly represent Northwestern's expansive and extensive collection.

The spring schedule of films in the PAS Contemporary African Film Series is posted on the PAS web site at www.northwestern.edu/african-studies/events.html.

Legacy (continued from front page)

numerous other leaders and prominent intellectuals.

Ivor Miller, Visiting Professor in African and Black Diaspora Studies at DePaul University, highlighted Herskovits's field of research by presenting some of his own work on the cultural ties between Africa and the African Diaspora of the Caribbean. By comparing the social practices of Nigeria's Cross River region with those of Cuba, Miller's research traces how belief systems and traditions were transported to the Americas and how they developed among Diaspora communities. Miller shows not

only that studies of Africa inform studies of the Americas, but that the reverse is also true. For example, understanding how Abakuá societies struggled to spread beyond Cuba illuminates similar dynamics within Nigeria.

PAS director **Richard Joseph** concluded the workshop by remarking on Herskovits's success at bridging theory and practice. He pointed to the fact that the Senate Foreign Relations Committee asked Herskovits to advise on the United States' first policy towards independent Africa. He also cited Herskovits's pioneering role in linking the

study of Africa with the study of the Diaspora worldwide.

For further information on the 2004 Herskovits Library Jubilee and a full listing of related events, please visit the PAS web site at www.northwestern.edu/african-studies/jubilee.html.

Ivor Miller (below) participated on the panel "The Vision and Legacy of Melville J. Herskovits."



On January 26, 2004, **Caroline Bledsoe**, the Melville J. Herskovits Professor of African Studies, presented the Inaugural Lecture, "It's about time - and space: the bodily costs of reproduction in West Africa and beyond." This chair was named in honor of Melville J. Herskovits, the founder of the Program of African Studies, who provided the vision for the creation of the Africana Library. In the lecture, Caroline Bledsoe (anthropology) described the findings of her 1992-95 research on birth intervals and child spacing among women in rural Gambia. This event opened the year-long celebration of the Herskovits Library Jubilee.



WCAS Dean Daniel Linzer (left) introduced Caroline Bledsoe at the Inaugural Lecture.

Herskovits Library Jubilee

Featured Events:

January 26

Inaugural Lecture

"It's about time – and space: the bodily costs of reproduction in West Africa and beyond"

Caroline Bledsoe (Melville Herskovits Professor of African Studies)

February 5

Film Series: *Faat Kine* by Ousmane Sembéne (Senegal, 2000)

February 26

Film Series: *Chronicle of the Years of Embers*

March 8

The Vision and Legacy of Melville J. Herskovits

April 5

Reflection and Construction:

10 Years after the Rwandan Genocide

A Symposium cosponsored with

Northwestern University School of Law

April 8

Film Series: *Lagos/Koolhaas* by Bregtje van der Haak

May 6

Film Series: *Waiting for Happiness* by Abderrahmane Sissako

May 10

Genesis: Ideas of Origin in African Sculptures

Alisa LaGamma, Associate Curator, Department of the Arts of Africa, Oceania, and the Americas, The Metropolitan Museum of Art, New York

June 3

African Scholars and the African Humanities: a Symposium

October 13 - 14

Institute of Diaspora Studies conference

October 15-16

Jubilee Gala

October 22-23

Northwestern Conference on the 200th Anniversary of the Haitian Revolution

November 1

Zimbabwe: The Music of Mbira and Political Protest

Paul Berliner

November 11-14

Celebratory Reception at ASA meetings in New Orleans

December 6

Lineages of the African State: Creation, Erosion, Recomposition

May 2005

Closing event - Northwestern hosts African Librarians Council



**The Herskovits
Library and the
Program of African
Studies invite you
to join in the
celebration of the
50th Anniversary
of the Melville J.
Herskovits Library
of African Studies.**

This is a tentative schedule of Jubilee events.

Please continue to visit the PAS website at

www.northwestern.edu/african-studies/

[jubilee.html](http://www.northwestern.edu/african-studies/jubilee.html)

for updates on dates, locations and speakers

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