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PAS

PROGRAM OF AFRICAN STUDIES

NEWS AND EVENTS

ISITA to examine Muslim-Christian relations in Africa

The Institute for the Study of Islamic Thought in Africa (ISITA) will hold a May 22–25 colloquium at PAS that will focus on the interactions between Muslims and Christians in Africa, past and present.

Recent interreligious conflicts in Africa suggest a decline in tolerance between Muslims and Christians. Violence has erupted in Nigeria and Tanzania, for example, over the imposition of Islamic law and codes of conduct, solidifying cleavages between Muslim and Christian areas. This is symptomatic of the growing importance of religion in the public arena. In North Africa and the Horn, Christians and Muslims have a long history of mostly peaceful interaction dating back to the earliest spread of Islam in the 7th century. In sub-Saharan Africa, encounters between the two religions came at different times: in the 15th and 16th centuries along the coast, and after the 18th century in the interior regions. Under colonial rule, European administrations pursued a wide variety of religious policies, in some places (e.g., Kenya and Tanzania) promoting the rise of an educated Christian elite, and in others (e.g., Northern Nigeria and Northern Sudan) protecting the powerful Islamic polities against Christian encroachment. Today, theological traditions, changes in demographic patterns, the growth of religious militancy, and global religious trends have become important factors for individuals struggling to make sense of political turmoil, economic disparity, and social upheaval. In the Sudan, such interaction has resulted in a decades-long civil war. In Nigeria, religious interaction ranges from extreme intolerance in some Northern states to peaceful coexistence in the Southwestern states. In Senegal, where Islam has been a strong influence since the 11th century, ecumenicalism prevails. In many other parts of the continent, Muslims and Christians interact with relatively little friction. Within families, individual members often follow different religious paths.

For the colloquium, ISITA is calling for papers that address the intellectual aspects of the interaction

between the two religions, particularly in written and oral commentaries by Muslims or Christians about the ideas, leadership, state constitutions, and ethics of the other, as well as views about coexistence.

Possible topics for papers include the following:

- the role of Islam and/or Christianity in public life in Africa
- the role of international religious organizations in Africa
- religion in civil society
- conversion to/from Islam/Christianity
- intermarriage between Muslims and Christians
- human rights and religious law (*sharia* in Nigeria, for instance)
- life histories of Muslim/Christian theologians, clerics, intellectuals, or philosophers

Scholars are invited to submit paper abstracts of not more than 300 words, along with their curriculum vitae, by March 1. As funds and space are limited, ISITA is able to accept only a small number of submissions and provide partial travel support for a few participants; others are urged to seek their own funding. Materials may be sent to ISITA Coordinator, Program of African Studies, Northwestern University, 620 Library Place, Evanston, Illinois 60208-4110, U.S.A., or by e-mail to r-shereikis@northwestern.edu.

Caroline Bledsoe named to Herskovits Chair

Caroline Bledsoe, professor of anthropology and former acting director of PAS, has been appointed to the Melville J. Herskovits Chair in African Studies.

Bledsoe's research and teaching focus on kinship, marriage, reproduction, demography and medicine, and cultural meaning in West Africa, particularly in Liberia, Sierra Leone, and the Gambia. Her current work juxtaposes late 18th- and early 19th-century notions of medical normality in obstetrics in the United States with "counterintuitive insights" from her findings in rural Gambia. Among her publications are *Contingent Lives: Fertility, Time, and Aging in West Africa* (2002) and *Women and Marriage in Kpelle Society* (1980). In addition, she has coedited and contributed to several volumes of collected papers, including *Fertility and the Male Life-Cycle in the Era of*

Fertility Decline (2000, with Susana Lerner and Jane I. Guyer), *Nuptiality in Sub-Saharan Africa: Contemporary Anthropological and Demographic Perspectives* (1994, with Gilles Pison), and *Social Dynamics of Adolescent Fertility in Sub-Saharan Africa* (1993, with Barney Cohen).

Bledsoe has received support for her research from an impressive lineup of public and private sources, including the National Science Foundation, the National Endowment for the Humanities, the Population Council, and the Rockefeller, Ford, Mellon, Wenner-Gren, and Guggenheim Foundations. She has also served as consultant or adviser to a number of national and international organizations, including the National Institutes of Health, the Population Council, the International Union for the Scientific Study of Population, the Population Association of America, and the National Academy of Sciences.

Exhibit documents African responses to HIV/AIDS

During November and December, in support of World AIDS Day (December 1) and to raise awareness of the efforts that people in Africa are taking to slow the devastating AIDS crisis, Northwestern's library presented "Celebrating World AIDS Day: HIV/AIDS in Africa." The exhibition featured crafts, publications, books, pamphlets (like those pictured at right), videos, and ephemera from the Herskovits Library. See News and Events, page 4.



NEPAD seeks more equitable share for Africa in global trade

by Will Reno

At its Lusaka summit in July 2001, the Organization of African Unity (OAU) established the New Partnership for Africa's Development (NEPAD) as the guiding force of the new African Union (AU), the organization that would be launched the following September to supercede the OAU. These initiatives examine the current state of politics in Africa, with NEPAD focusing on today's trends and the AU seeking to evaluate key issues affecting individual states on the continent. Both the AU and NEPAD derive from concern over the widening gap between Africa and the rest of the world in socioeconomic development. About half of Africa's population earns less than \$1 a day, the United Nations' definition of extreme poverty. Africa's share of world trade stands at about 1 percent, while its total output contributes less than 2 percent to global totals.

NEPAD offers a wide-ranging vision to reverse these trends by focusing on increasing capital inflows and improving governance. Departing significantly from past initiatives, NEPAD's architects highlight policies based on the economic principles favored by the donor community and multilateral institutions such as the International Monetary Fund and the World Bank. Its objectives include a sustained continental growth rate of 7 percent for the next 15 years and a boost in direct foreign investment to \$64 billion a year. Present foreign investment amounts to about \$7 billion annually, compared with \$50 billion in China.

NEPAD is premised on the notion that attracting foreign investment requires a peer-review mechanism for African leaders to monitor the economic and political policies of each other and sanction those who do not conform. This represents a trade-off. In exchange for greater aid and private investment from the G-8 industrialized powers, Africa's

apply subjective criteria to African compliance, especially concerning the issue of peer review.

For their part, G-8 officials doubt the ability or interest of African leaders to sanction their own. Not only would this require a change in the current norms of African diplomacy, it would very likely threaten the patronage systems that sustain many leaders in power but which undermine implementation of "good governance" reforms. They note the failures of other development initiatives in Africa, most notably major regional efforts such as the Lagos Plan of Action in 1980, the UN Program of Action for

This perceived split may be deceptive, but it has potential to fuel concerns about the subjective use of the peer-review mechanism as an instrument against African leaders who are less friendly to the West or who experiment with policies that are not as acceptable to NEPAD's G-8 partners.

Clearly, the relationship between NEPAD and the AU must be formalized in some manner acceptable to Africa's wide diversity of leaders and political conditions. While some may say that this will weaken implementation of reforms as leaders bicker over particulars, past history shows that indigenous-

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Ultimately, the solution to Africa's problems does not lie solely or even hugely in boosting the continent's economic output.

Africa's Economic Recovery and Development in the mid-1980s, and the UN New Agenda for the Development of Africa in the 1990s.

Recent land confiscations and elections in Robert Mugabe's Zimbabwe provide a lightning rod for these two positions. Various G-8 officials have pressured African leaders to condemn Mugabe's expropriation of land from white farmers. In March 2002 some U.S. and European officials warned that their governments would not support the NEPAD plan if South African and Nigerian leaders, who sit on the Commonwealth Committee on Zimbabwe, did not sanction Mugabe. Presidents Thabo Mbeki (South Africa) and Olusegun Obasanjo (Nigeria) voted to suspend Zimbabwe from the Commonwealth,

based international efforts at cooperation have a surprising track record of success. For one thing, the peer-review mechanism of NEPAD is not a new innovation. The first-ever economic summit of African states, held in Lagos to initiate the Lagos Plan of Action, denied admission to Liberia's Sergeant Samuel Doe after he and his men shot their way to power several weeks before in a deadly coup against President William Tolbert.

Ultimately, the approaches taken by other regional and continental initiatives, focused on obtaining a consensus from the affected states, have involved more extensive consultations with African societal actors. Notably, the 1970s Economic Community of West African States (ECOWAS) initiative has led to real changes in the lives of people in the region, especially in easing travel for individuals in the region and simplifying cross-border commerce. More significant has been ECOWAS's engagement in wars and peace processes in Sierra Leone and Liberia. ECOWAS remains the primary mediating institution in the current crisis in Cote d'Ivoire that threatens to split the country apart if it collapses into prolonged war.

Institutions like ECOWAS work because they are rooted in the interests of the leaders and peoples of the regions they represent. They may not be as efficient as some might prefer, but they manage to coordinate action among a very diverse range of members and apply it to issues in which, when push comes to shove, the rest of the world demonstrates little sustained interest. No doubt critics can find fault with other subregional bodies such as the Southern African Development Community (SADC) and the Intergovernmental Authority on Development (IGAD). Ultimately these institutions address pressing issues in their regions because they affect the lives of the people living there; the stakes of inaction are much higher than for non-African partners. Past experience has proven that the hope that generous outsiders will play a decisive role in managing Africa's crises is wishful thinking.

This does not mean that modest success in the past releases African leaders from their obligations. Critics of NEPAD also note the lack of regular societal consultation in these regional groups too. Although most citizens of African states probably are

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rulers make the commitment to hold each other politically and economically accountable. The anticipated long-term reward is not only increased investment but also greater access to industrialized economy markets for African exports and debt relief and cancellation.

How real is this commitment on both sides? At a meeting in Mexico last July, the G-8 pledged to expand development assistance to Africa by \$6 billion by 2006. This commitment is based on what these countries deem to be "good governance" — i.e., the willingness of African leaders to build institutions, promote commerce, democratize, and, most controversially, sanction fellow leaders who do not. Some African leaders and commentators have a hard time believing that G-8 countries will follow through on their commitment, particularly given the increasing demands of the war on terrorism and the possibility of economic downturn in the industrialized economies. They also fear that the G-8 will

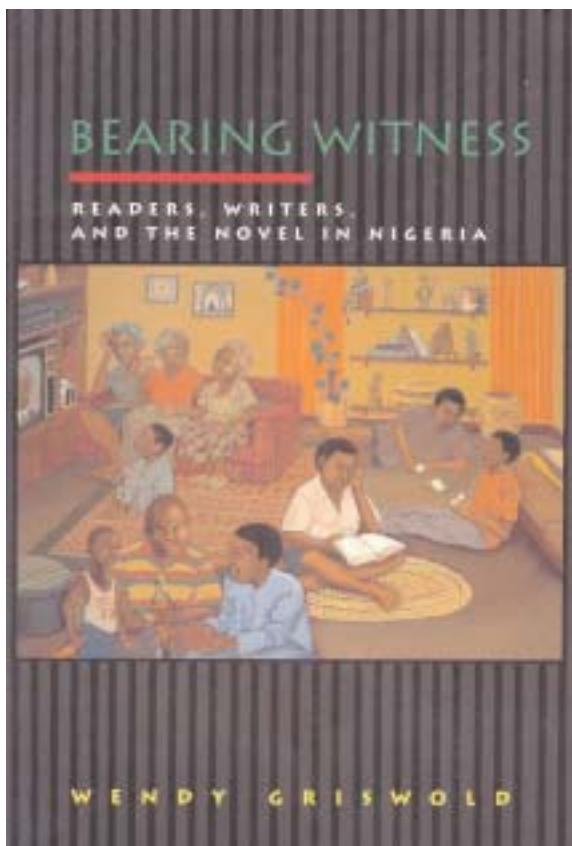
but only after threatening statements from Western officials about possible financial repercussions if African leaders did not comply.

So far this is not a good track record. On the one hand, G-8 officials fear that NEPAD will be ineffectual as leaders prove unwilling to commit themselves to the difficult tasks of reform. On the other hand, critics complain that the approach adopted in NEPAD appears to have been dictated by wealthy donors and trading partners to a continent that must approach the G-8 as a supplicant. Closer examination reveals deeper intra-Africa splits on the issue of reform and coordination with the G-8. The establishment of a NEPAD secretariat in Midrand, South Africa, creates the appearance that the organization is at odds with the AU, an interpretation reinforced by NEPAD's continued existence outside of the AU secretariat, based in Addis Ababa. The strong G-8 association with NEPAD also contrasts with the AU's initiation by Libyan leader Muammar Qaddafi.

not as alienated from their leaderships as many non-African analysts believe, the need to build consensus and to negotiate peaceful settlement extends to the societies of African states. If NEPAD is to become part of this process, which has already been under way for many years in Africa, it has to become more integrally connected to these regional organizations. Furthermore, it has to become more visible to the populations of African countries; otherwise it will remain an initiative limited in scope to the G-8 and a handful of Western-oriented African leaders, whether this is in fact the case or not. The takeover of the “ownership” of NEPAD should not be all that difficult. Any such effort, however, needs to evaluate existing success and accommodate the realities of spotty outside commitments of resources and the shortcomings of past initiatives.

Ultimately, the solution to Africa’s problems does not lie solely or even hugely in boosting the continent’s economic output. It is likely, however, that this goal will be met as a consequence of a more pressing project of coordinating African engagement in problem solving on the continent, and especially in protecting and extending the successes already evident, despite the broken promises and disappointments of all sides.

Will Reno is associate professor of political science at Northwestern. He specializes in the politics of ethnic conflict and cross-national analysis of state collapse, with a focus on Sierra Leone, Liberia, Nigeria, Guinea, and Eastern Africa.



At last August’s American Sociological Association’s meetings in Chicago, Wendy Griswold (sociology) received the Best Book Award in the culture section for her book *Bearing Witness: Readers, Writers, and the Nigerian Novel* (Princeton University Press, 2000). Griswold’s book examines the themes and realities that preoccupy many Nigerian fiction writers — greed, frustrated love, traffic jams, infertility, politics, polygamy, and social change — and the determined people who, against all odds, write, publish, sell, and read novels in Africa’s most populous nation.

BRIEFS

CONGRATULATIONS PAS congratulates **Guilia Barrera** (history), **Nnamdi Elleh** (art history), and **Lorelle Semley** (history) on the recent completion of their PhDs. Elleh is now on the faculty of the College of Design, architecture, Art, and Planning at the University of Cincinnati. **Craig Tower** (anthropology) received 2002–03 grants from the Fulbright and Wenner-Gren Foundations to conduct dissertation research on the role of local radio in minority social organization in Mali. He departs for Bamako in March. **Doris Garraway** (French and Italian) has been named a 2002–03 fellow of the Alice Berline Kaplan Center for the Humanities at Northwestern. She plans to complete a book manuscript entitled “The Libertine Colony: Creolization in the Early French Caribbean.” **PAS STAFF NEWS** PAS’s best wishes go to **Frances Lowe** for a well-deserved and productive retirement. As PAS department assistant in recent years, she played an essential role in keeping PAS financial accounts on track. **Mary Ebeling**, also a former department assistant at PAS, has received a two-year PhD fellowship in the sociology department at the University of Surrey (UK), where she will investigate online usage of newspapers and media in six EU countries with a special focus on African immigrant communities. **PRESENTATIONS** **William Murphy** (PAS and anthropology) gave a lecture in October on “Liberian and Sierra Leonean Child Soldiers and the Anthropology of Violence” as part of the Peace and Justice Lecture Series at St. Michael’s College in Vermont. At the invitation of Duke University’s Center for French and Francophone Studies, **Doris Garraway** (French and Italian) gave a lecture on “Incestuous Fantasies: Colonial Family Romance in Saint-Domingue” in November. **Guilia Barrera** (history) presented “The Fascist Management of Mixed-Race Children in Eritrea: Fathers, the State, and the Autonomies of Race” at the conference “Italy, Germany, and Africa between Colonialism and Fascism” in September at the University of California, Berkeley. **LaRay Denzer** (PAS) gave a paper entitled “Intersections: Nigerian Episodes in the Lives of Three West Indian Women” at a November 22–24 conference on “Gendering the Diaspora: Women, Culture, and Historical Change in the Caribbean and the Nigerian Hinterland” at Dartmouth College. Denzer also presented “Nudity Is Our Weapon: Women’s Protest Movements in the Niger Delta, 1929–2002” at a conference on “Nasty Little Wars: Internal Conflicts in Weak States” that was organized at

Northwestern in November. Also in November **Kearsley Stewart** (anthropology) gave talks on her work on AIDS and health ethics at the special assembly of the Pan-American Health Organization in Washington, D.C., and at the Chicago Council on Foreign Relations. **Sandra Richards** (theatre and African American studies) returned to campus following a yearlong Rockefeller Fellowship in Black Performing Arts at the Stanford Humanities Center. During her residency she pursued research and presented papers relating to her interests in cultural tourism to former slave sites in Africa. **OFF THE PRESSES** In October at the French Cultural Center in Dakar, **Souleymane Bachir Diagne** (philosophy and religion) formally presented his *100 mots pour dire l’Islam*, a small dictionary explaining important ideas, facts, places, and personalities connected with Muslim religion, history, and civilization. **Richard Joseph** (political science and director of PAS) published an article, “Nation-State Trajectories in Africa,” in the fall/winter 2002 issue of the *Georgetown Journal of International Affairs*. **John Hunwick** (history and religion) and coeditor Eve Troutt have published a documentary history, *The African Diaspora in the Mediterranean Lands of Islam* (Markus Weiner Publications, 2002). **Will Reno** (political science) has a chapter on “Warfare in a Post-State Society” in *State Failure and State Weakness in a Time of Terror*, edited by Robert Rotberg (Brookings Institution, 2002), and a chapter entitled “Mafiya Troubles, Warlord Crises” in *Beyond State Crisis? Postcolonial Africa and Post-Soviet Eurasia in Comparative Perspective*, edited by Mark Beissinger and Crawford Young (Johns Hopkins University Press, 2002). **Karen Tranberg Hansen** (anthropology) contributed a chapter, “A Touch of Danger,” to *Mementoes, Artifacts, and Hallucinations from the Ethnographer’s Tent*, edited by Ron Emoff and David Henderson (Routledge, 2002). “Fictional Testimonies or Testimonial Fictions: Moussa Ould Ebnou’s *Barzakh*,” an article by **Nasrin Qader** (French and Italian), was published in *Research in African Literatures* (vol. 33, no. 3). **Stephen Hill** (music) has an article, “The Death of Mganda? Continuity and Transformation in Matengo Music,” in *Africa Today*’s special issue on musical performance in Africa (vol. 28, no. 4). An article by **Godwin Murunga** (history) entitled “A Critical Look at Kenya’s Non-Transition to Democracy” appeared in the *Journal of Third World Studies* (vol. 19, no. 2).

HERSKOVITS LIBRARY

The Herskovits Library mourns the recent passing of two of its major benefactors: **Mary LeCron Foster** (a 1936 Northwestern alumna) and **Mary Guy Danielli**. Each recognized the centrality of library resources to the future of African studies. In 1997 George and Mary LeCron Foster endowed a fund for the library’s unrestricted use in acquisitions. In 1998 James F. and Mary Guy Danielli endowed a fund focusing on the acquisition of materials related to Madagascar.

Jason Schultz joined the staff in September for a one-year appointment as African studies librarian. Previously he worked in the main library at the University of Illinois at Urbana-Champaign and for the Africa Policy Information Center and the World Resources Institute in the District of Columbia. He

has two master’s degrees from the University of Illinois, the first in library and information science and the second in African studies.

David W. Bade’s bibliography, *Books in African Languages in the Melville J. Herskovits Library of African Studies, Northwestern University: A Catalog*, published as PAS Working Paper No. 8 in 2000, shared the Conover-Porter Book Award at the African Studies Association meeting in Washington, D.C., in December.

Retired Francophone bibliographer **Mette Shayne** continues to show her dedication to the field. She has just published a letter, “Acquiring and Studying African Literature,” in the *Transactions and Proceedings of the Modern Language Association* [PMLA] (vol. 117, no. 5).

World AIDS Day marked by Africana exhibit

During November and December the Herskovits Library mounted an exhibit in the University Library's main exhibition cases to coincide with observance of World AIDS Day (December 1).

Prepared by Kearsley Stewart (anthropology) and Herskovits Library curator David Easterbrook, the exhibit featured items from the library's holdings related to HIV/AIDS in Africa, ranging from scholarly publications from Africa and elsewhere to ephemera produced by various governments, nongovernmental organizations, religious institutions, trade unions, and schools. These materials highlighted the public awareness campaigns and

community action that have taken place throughout Africa in response to the HIV/AIDS crisis, many with a view to reforming national policies, improving health care, and discouraging unsafe sexual behavior. In addition to assorted T-shirts, buttons, CDs, cassette tapes, and other material collected by the Herskovits Library, each exhibition case included a tableau or doll that had been crafted by South Africa women artists to express HIV/AIDS-related messages.

The exhibit also included a large embroidered textile that was on view at Northwestern's Mary and Leigh Block Museum of Art. About 49 square feet in size and entitled "HIV/AIDS Is Our Concern," the textile was made by combining 117 individual

panels depicting different aspects of the impact of HIV/AIDS in South Africa. The textile was the handiwork of the Chivirika Group, a women's cooperative established in 1986 and based in Mpambo, a village north of Giyani in the Limpopo Province of South Africa. In the Tsonga language, the word "chivirka" means "toil" or "hard work"; in that spirit women in the group work to stimulate local economic development by encouraging other women to produce traditional embroidery for a commercial market. The Chivirika Group and several other artists featured in the exhibition allocate a portion of their earnings to HIV/AIDS social welfare programs.



Clockwise from top left: Sample panels from the embroidered composite textile created by the Chivirika Group in South Africa and "Human Tower," a soft sculpture by Beauty Ndlovu, that depicts how a young wife (positioned atop the tower) who has just learned that her husband is HIV positive is supported by women in her extended family and kept from her husband's reach. The question asked is, How long can they keep this up?

Workshop illuminates Senghor legacy

On November 15 at PAS a workshop entitled “Rereading Senghor: Tributes and Reappraisals” explored the legacy of Léopold Sédar Senghor, one of Africa’s most influential poets, philosophers, and political leaders.

For workshop organizer Souleymane Bachir Diagne (philosophy and religion) and the participants, the event afforded an opportunity — almost a year after Senghor’s death — to pay tribute to Senghor’s contribution to African life and society, to initiate new inquiries into the controversies over his concept of “Negritude,” and to reevaluate works by Senghor that shaped a major trend in African thought and cultural production.

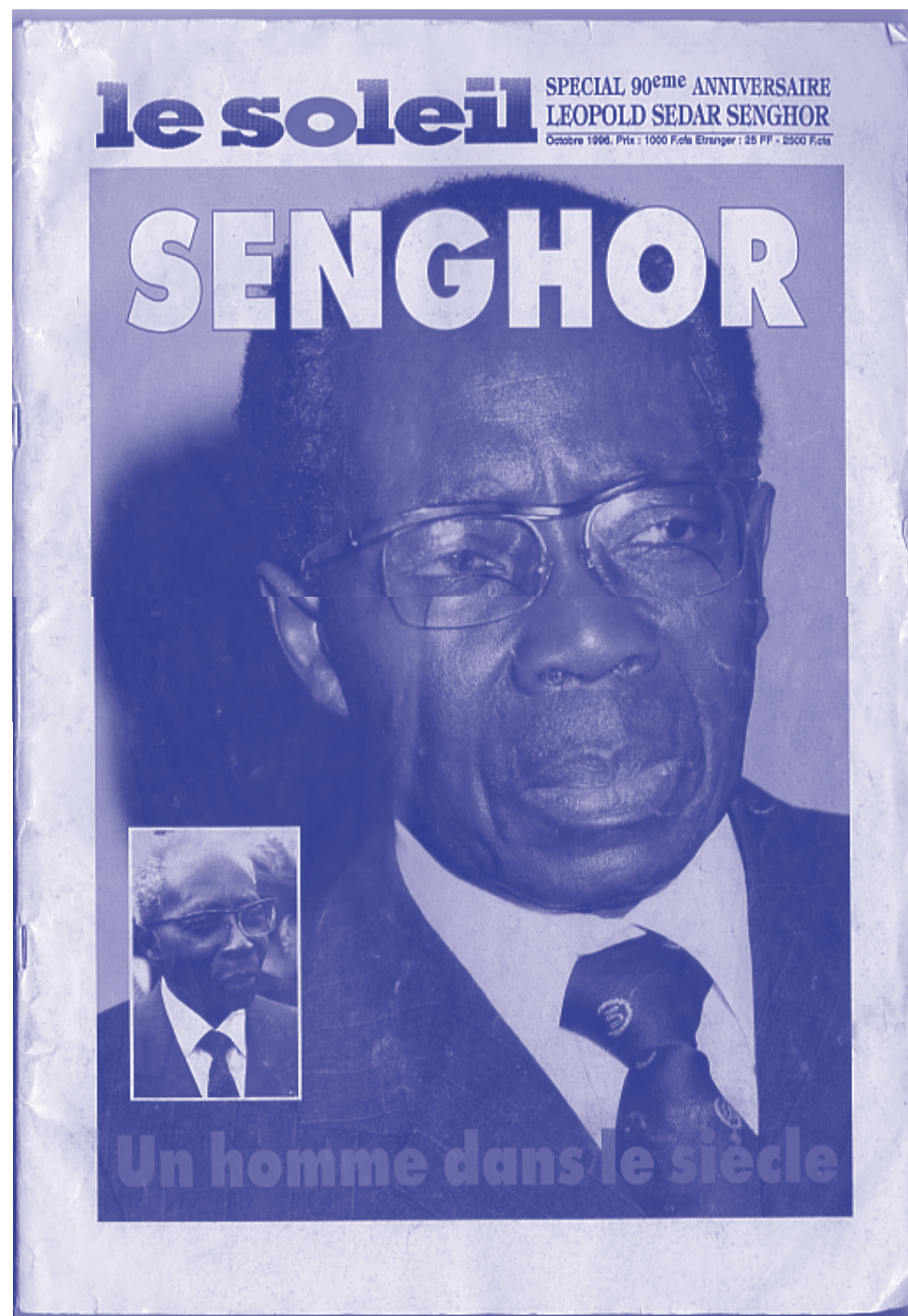
Presenters included Senghor biographer Janet Vaillant (philosophy, Harvard University), Nasrin Qader (French and Italian), Nana Akua Anyidoho (human development and social policy), Robert Gooding-Williams (philosophy and African American studies), and Tom McCarthy (philosophy). Edris Makward (African languages and literature, University of Wisconsin–Madison) and Mohamed Mbodj (history, Manhattanville College) suggested new approaches to Senghor’s cultural and political philosophy in the light of West Africa’s ongoing reconstruction. Artist Kalidou Sy (former director, School of Arts, Dakar) used visual images by Senegalese artists to show how Senghor’s ideas had informed art and its political environment in the country. In a roundtable discussion participants reflected on how Senghor’s life history intersected with the continuum of African politics, philosophy, and literature across most of the 20th century.

The workshop concluded with a dramatic reading of a selection of Senghor’s poems by David Donkor (performance studies) and Mshai Mwangola (performance studies).

PAS well represented at Africanist meetings

At the December African Studies Association meetings in Washington, D.C., PAS faculty, students, and affiliates presented papers, participated in roundtables, and chaired panels. Historians formed the largest contingent, with the following presenting papers: **James Brennan**, “Biography, Pan-Islamic Thought, and Pakistani Nationalism in Tanzania”; **Kathryn de Luna**, “Gendered Properties: The Changing Content of Women’s Wealth in Early Colonial Mombasa”; **LaRay Denzer**, “The Contribution of Nina Emma Mba to the Study of Nigerian Biography”; **Christopher Hayden**, “Reframing the Relationship between Medicine and Colonialism: Practice, Repetition, and Ambivalence in Colonial Guinea”; **Godwin Murunga**, “Inherently Unhygienic Races: Race and Hygiene in the Making of Colonial Nairobi, 1896–1914”; **Jeremy Prestholdt**, “On Consumerism, Modernity and Imperial Self-Definition in Zanzibar”; **Amy Settergren**, “Royal Marriage in Asante”; and **Rhiannon Stephens**, “Ignorant Mothers and Free Women: Morality, Missionaries, and Colonialism in Buganda.”

Others who gave papers included **Stephen Hill** (music), “Music and National Identity in Southern Tanzania”; **Robert Launay** (anthropology), “Abidjan on the Web: Ivorian Politics and Religion on the Internet”; **Virginia DeLancey** (international and area studies), “Where Have All the Children Gone? To the Streets, to Orphanages, to the Battle Field, to Refugee Camps, to Far Away Lands...”; **Will Reno** (political science), “War Fighting and Peacekeeping in Stateless Societies”; and **Craig**



Tower (anthropology), “Coattail Calling: Malian FM Radio in Historical Perspective.”

Karen Tranberg Hansen (anthropology), **Jeremy Prestholdt** (history), and **LaRay Denzer** (PAS) chaired ASA panels, and **Souleymane Bachir Diagne** (philosophy and religion) participated in a roundtable on the social sciences in Africa. Representing the Herskovits Library, curator **David Easterbrook**, curator emeritus **Hans P. Panofsky**, and library staff member **Jason Schultz** took part in the library collections and archives meetings.

At the November 20–24 American Anthropological Association meeting in New Orleans, **Karen Tranberg Hansen** (anthropology) and graduate student **Clinton Nichols** (anthropology) presented papers and cochaired a panel on “Transformations of African Urban Space: New Processes of Exclusion and Inclusion.” **Kearsley Stewart** (anthropology) also gave a paper, “Transforming Biomedical and Social Scientific HIV/AIDS Research in Africa: Is a Human Rights Framework the Answer?”

Several PAS faculty attended international meetings in the fall. **Richard A. Joseph** (political

science and director of PAS) participated in the Community of Democracies NGO Forum held November 10–13 in Seoul, Korea; two weeks later he gave the keynote address and a workshop presentation on “smart partnerships for development” at the launch of the endowment campaign of the Centre for Democracy and Development in Nigeria. At the September African Studies Association (UK) meeting in Birmingham, ISITA codirector **John Hunwick** (history and religion) presented a paper on “State and Society in the 16th-Century Songhay State: Hierarchies and Social Relationships.” Both Hunwick and **R. Sean O’Fahey** (history and ISITA codirector) gave lectures on the African Islamic manuscript heritage at a conference at Vassar College on November 8. **Souleymane Bachir Diagne** (philosophy and religion) traveled to Dakar in October for the inaugural meeting of the African Scientific Committee, a group established by the UNESCO World Conference on Higher Education that is designed to widen understanding of systems and structures of higher education, research, and knowledge, particularly in developing countries.

PAS launches new Web site We invite you to direct your browser to www.northwestern.edu/african-studies to visit PAS’s newly redesigned and expanded Web site. Your comments and suggestions are welcome!

CALENDAR OF EVENTS

Unless otherwise noted, all events take place at the Program of African Studies, Northwestern University, 620 Library Place, Evanston campus.

JANUARY

- 7 Tuesday, 5:30–7 p.m.**
Africa Seminar
The first of weekly meetings in the winter quarter for graduate students in African studies.
- 15 Wednesday, noon–1 p.m.**
Bag lunch roundtable
“Pedagogy and Pathways: The Mali Summer Program.” William Murphy, anthropology and coordinator for undergraduate research initiatives in Africa; Will Reno, political science; Nasrin Qader, French and Italian; and Craig Tower, anthropology.
- 17 Friday, noon–1 p.m.**
Undergraduate fieldwork forum
The first of occasional forums in which students discuss their experiences in Africa.
- 22 Wednesday, noon–1 p.m.**
Bag lunch discussion
“Disrupting Perceptions: A Photographic History of the Kano Palace.” Heidi Nast, international studies, DePaul University, and PAS research associate.
- 5:30–7 p.m.**
Study abroad seminar
First in a series of Wednesday night events on study abroad opportunities in Africa.
- 23 Thursday, 4 p.m.**
Contemporary African film series
La Genèse [Genesis]. Directed by Cheick Oumar Sissoko (Mali 1999; in Bambara with English subtitles). Based on the story of Genesis but set in Mali at the beginning of time, the film seeks to demonstrate the universality of human relations around the world and throughout history.

- 29 Wednesday, noon–1 p.m.**
Bag lunch discussion
“Insider Scholarship: A Discussion Piece.” Nana Akua Anyidoho, human development and social policy.

FEBRUARY

- 5 Wednesday, noon–1 p.m.**
Bag lunch discussion
“Insurgents or Statebuilders? An Assessment of Democracy within the Sudan People’s Liberation Army.” Claire Metelits, political science.
- 12 Wednesday, noon–1 p.m.**
Bag lunch discussion
“Are We Entering an Era of Postnationalist Politics in Southern Africa?” Krista Johnson, international studies, DePaul University.
- 13 Thursday, 4 p.m.**
Contemporary African film series
Karmen Gei. Directed by Joseph Gaï Ramaka (Senegal 2001; in French and Wolof with English subtitles). A Senegalese interpretation of the 19th-century Spanish story *Carmen*, this film portrays the modern-day struggle between the desire for freedom and passion and the laws and customs of the “traditional” village.
- 8 p.m.**
Performance
“May I Grow as Strong as My Mother.” Presented by Mshai Mwangola, performance studies. Wallis Theater, located on the first floor of the Theatre and Interpretation Center, 1949 Campus Drive, Evanston campus.

- 19 Wednesday, noon–1 p.m.**
Bag lunch discussion
“One of the Family? The End of Slavery in Fante, West Africa, 1868–1930.” Dylan Penningroth, history.
- 20 Thursday, 3–5 p.m.**
ISITA roundtable
“The Sudan: Prospects for Peace.” Participants include Sean O’Fahey, history and ISITA codirector; Will Reno, political science; Claire Metelits, political science; and Lee Seymour, political science.
- 26 Wednesday, noon–1 p.m.**
Bag lunch discussion
“A Tale of Two Fronts: Divergent Nationalisms in the Eritrean Trans/Nationalist Movement.” Tricia Redeker Hepner, anthropology, Michigan State University.

MARCH

- 5 Wednesday, noon–1 p.m.**
Bag lunch discussion
“Hausa-Fulani Early Marriage Patterns: The Ethnographic View from North America.” Leni Silverstein, PAS senior research associate.

For a recorded announcement of upcoming events, call the PAS Events Line at 847/491-3200; for more information about any listing, call PAS at 847/491-7323. The PAS calendar is also posted and updated regularly on the Web at www.northwestern.edu/african-studies.

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