NOTES FROM THE PRESIDENT

As anticipated in my Spring 2000 Notes, my yearly visit to our Center in Dakar (May-June) was very stimulating indeed. This was my first visit there after Wendy Wilson-Fall started back in September 1999 as our first long-term WARC Director. I am pleased to report that the Center continues to move towards establishing itself as a budding but healthy and very dynamic AORC or American Overseas Research Center, the first and so far, the only such center in sub-Saharan Africa. The Center is without doubt rapidly becoming a meeting place as well as a resource center for scholars and intellectuals based

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WENDY WILSON-FALL

WARC/CROA DIRECTOR’S REPORT

The spring at WARC was full of activity as the first of the "Groupes de reflexion" began seminars during this period. The "groupes de reflexion" are working groups headquartered at WARC which are brought together in view of their common interest in research themes. In addition to helping one another on research problems, they also are able to: 1) search for funding to support their particular research agendas, thus produce their own proposals which will be reviewed by and supported by WARC; 2) create and manage a web page on the WARC website to keep others up to date on what they are doing, and thus enhance WARC’s visibility; 3) host visiting scholars at seminars or informal gatherings wherein they are committed to assisting visitors to improve their research plans or in perfecting their analysis. A "mini film festival" included Sankofa by the Ethiopian film-maker, Haile Gerima, The Land Where the Blues Began by Alan Lomax, Sweet Home Chicago (Chicago Blues) and a film called Zydeco Gombo- Early Hot Jazz. All these films were shown in March, brought in by historian Ibrahima Seck. Seck is the chairman of the Diaspora Group at WARC. He is a high school teacher in Dakar (Lycée Blaise Diagne) who completed recently (July 1999) a compelling

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ANNOUNCEMENTS:

WARA-Sponsored Panel at November 2000 ASA Meeting.
The West African Research Association is organizing a panel at the 2000 ASA meeting on the topic of African immigrants in the United States. The panel's current title is The New Diaspora: African Immigrants in the U.S. The chair is Leigh Swigart, from the Balch Institute for Ethnic Studies, and WARA.

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WARA INNOVATIVE PROJECT
THE AFRICAN LANGUAGE MATERIAL ARCHIVE (ALMA)
In 1953, UNESCO published a monograph on the use of vernacular languages in education in which it stated that schooling and literacy is the right of every person and that, furthermore, the best medium is the mother tongue of the pupil. Although UNESCO has actively promoted

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A COLLABORATIVE MSU NSF GRANT

The National Science Foundation (NSF) has awarded its first-ever Collaborative International Digital Library Project with Africa to Michigan State University.

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FELLOWSHIPS AND INTERNSHIP ANNOUNCEMENTS:

All these Fellowships and Internships are also currently appearing in our web site (http://polyglot.lss.wisc.edu/afrst/wara.html)

- CAORC Fellowships for Regional Research 2001-2002

Open to U.S. doctoral and postdoctoral scholars proposing research in the fields of humanities, social sciences, or allied natural sciences. Research should have regional significance in the Middle East, sub-Saharan Africa, and/or South Asia, and must be conducted in more than one country, at least one of which hosts a participating American overseas research center. CAORC member centers include the American Academy in Rome, W. F. Albright Institute of Archaeological Research, American Institute of Bangladesh Studies, American Institute of Indian Studies, the American Institute of Iranian Studies, American Institute for Maghrib Studies, American Institute of Pakistan Studies, American Institute for Sri Lankan Studies, American Institute for Yemeni Studies, American research center in Egypt, American Research Institute in Turkey, American School of Classical Study at Athens, Cyprus American Archaeological Research Institute, and the West African Research Association. Fellowship tenure must be of at least three months' duration. Eight small grants of up to $6,000 will be awarded, each of which carries an additional $3,000 for travel expenses. Scholars may apply individually or in teams. Contact the Council or their web site for application forms and information.

THE COUNCIL OF AMERICAN OVERSEAS RESEARCH CENTERS

Regional Research Program
Smithsonian Institution
10th & Constitution St., NW
NHB - East Court Room
CE-123, MRC 180
Washington, DC 20560
E-mail: caorc@caorc.org
URL: http://www.caorc.org

Deadline: Dec. 31, 2001
Mark Easton ARCE Director (American Research Center in Egypt) welcoming CAORC Directors at Cairo Meeting, March 21-23, 2000.

**2001 WARA/WARC Collaborative Scholars-in-Residence Fellowship Program**

We are hereby announcing the **2001 Fellowship Competition** with the hope that the information will reach a large number of potential candidates. The West African Research Center in Dakar, Senegal, is offering two (2) collaborative fellowship sets, each of which will support a pair of researchers (one researcher based in a West African institution and one based in a North American institution). The two pairs of researchers will spend 2-3 months at the Center as scholars-in-residence in order to collaborate on their joint project. Priority will be given to scholars who have already initiated collaborative projects and who require work time together in order to finish a manuscript such as a book, book chapter, or journal article. **Eligibility:** Scholars must have a doctorate or an equivalent terminal degree (i.e., an MFA, etc.) and hold a permanent faculty or research position at a West African or a North American institution of higher education, and have a scholarly record in their field of collaborative research.

**Terms and conditions:** Each fellowship will cover round trip air fare from the scholars’ home institution to Dakar, a maintenance stipend for two to three months’ residency ($5,000 for each researcher) in Dakar, and a supplementary $500 stipend for materials (books, software, photocopies, etc.) for the two West African fellows. Fellows are required to be in residence at WARC where they will be given office space with adequate research equipment and Internet access for the duration of the fellowships. They will also be required to conduct scholarly seminars on their research projects at the Center and to be available for consultation with other scholars associated with the Center. The Center and the Fellowship Program must be acknowledged in any publication resulting from the collaborative project.

**Applications:** Joint proposals, of no more than ten (10) pages in length, written by each pair of applicants, should be submitted to the WARA office in Madison, Wisconsin or the WARC/CROA office in Dakar, Senegal by the deadline date. Proposals should, in concrete terms, describe the history of the collaboration between the two scholars on the project at hand, summarize the significance of the research, the planned methodology, and the resulting publications. Curriculum vita and three (3) letters of recommendation for each applicant should be submitted to:

WARC/CROA
B.P. 5456 (Fann-Residence)
Rue E x Léon G. Damas
Dakar, Senegal
Telephone: 9-011-221-8-24-20-62
Fax: 9-011-221-8-24-20-58
email: atoure@mail.ucad.sn
or
WARA
1414 Van Hise Hall
1220 Linden Drive
University of Wisconsin-Madison
Madison, WI 53706
Telephone: 608-263-3749
Fax: 608-265-4151
email: emakward@facstaff.wisc.edu
website: http://polyglot.lss.wisc.edu/afrst/wara.html

A detailed report, separate from the ultimate publication, must be submitted to WARA at the completion of the Project for publication in its newsletter.

**Deadline for applications:** December 15, 2000
WARA Fellowship Competition, Spring/Summer 2001

Two (2) research fellowships are being offered for Summer of 2001 in West Africa with funding from the U.S. Department of Education. These fellowships are open to both pre-doctoral and post-doctoral candidates who wish to conduct research for a 10-12 week period in order: 1) to prepare a doctoral research proposal; 2) complete or elaborate upon earlier research; 3) enhance their understanding of a particular topic in order to improve teaching effectiveness or broaden course offerings.

The competition is open to U.S. citizens who teach or are enrolled in graduate programs at institutions of higher education in the United States.

Each fellowship will provide round trip travel to a West African country and a stipend of $5,000 to cover cost of living expenses. The West African Research Center (WARC) in Dakar, Senegal may assist with academic contacts and affiliations and recommendations for lodging in the country chosen by the fellow.

Candidates must submit an essay of no more than eight (8) pages describing the concept, methodology and significance of their research project to their academic field or teaching profession. Supporting materials must include three (3) letters of recommendation by professors (for pre-doctoral candidates) or established scholars in their field (for post-doctoral candidates); a curriculum vitae; and college transcripts (for pre-doctoral candidates).

Upon completion of their research, fellows are required to submit a detailed report of their work and findings. This report will subsequently be published in the WARAWARC newsletters. Please direct inquiries and submit all relevant materials (one original and three copies) to:

WARA
1414 Van Hise Hall
1220 Linden Drive
University of Wisconsin-Madison
Madison, WI 53706
Telephone: 608-263-3749
Fax: 608-265-4151
email: emakward@facstaff.wisc.edu
website: http://polyglot.lss.wisc.edu/afrst/wara.html


WARA Minority Student Internships Competition, Spring/Summer 2001

Three (3) Spring/Summer 2001 Minority Student Internships are being offered in West Africa in an effort to increase the active participation of minorities in international affairs (African-Americans, Eskimo or Aleut, Native American Indians, Mexican Americans, Native Pacific Islanders, Puerto Ricans). Funded by a grant from the U.S. Department of Education, the competition is open to U.S. citizens who are enrolled in the M.A. program of an accredited college or university in the United States. We strongly encourage students from HBCU's and those without previous foreign travel experience to apply.

Each internship will provide round trip travel to the indicated West African country and a stipend to cover the cost of living for 6 to 8 weeks. The West African Research Center (WARC) in Dakar, Senegal may assist selected interns to locate lodgings, identify and establish in advance an appropriate intern affiliation with an agency, university or other suitable organization. Applicants, who have already established contacts with suitable agencies or institutions, should keep WARA well informed of their arrangements.

Applicants should submit a 4-6-page statement describing 1) the kind of internship they would like to carry out, including the
field of activity (e.g., education, rural development, health, etc.); 2) the country they wish to work in; 3) the contribution such an experience would make to their academic and later professional career; 4) the academic, linguistic and/or other background they possess that prepares and qualifies them for this work; and 5) any previous international experience. In addition to this personal statement, each applicant must submit three (3) letters of recommendation from professors, a resume, and college transcript(s) with his/her application.

Upon completion of their internship, interns are required to submit a detailed report of their work experience. This report will be subsequently published in the WARA/WARC newsletter. Please direct inquiries and submit all relevant materials (one original and three copies) to:

WARA
1414 Van Hise Hall
1220 Linden Drive
University of Wisconsin-Madison
Madison, WI 53706
Telephone: 608-263-3749
Fax: 608-265-4151

email: emakward@facstaff.wisc.edu
website: http://polyglot.lss.wisc.edu/afrst/wara.html

Deadline: December 15, 2000

* For a list of awardees for the 1999 competition, please see pages 1-2 in WARA Spring 2000 Newsletter.

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- **WARA/CROA Travel Grant**

The West African Research Center is now offering six (6) travel bursaries of up to $2000 to West African scholars and graduate students. These funds may be used to:

1) Attend and read papers at academic conferences relevant to the applicant's field of research;
2) Visit libraries or archives that contain resources necessary to the applicant's current academic work.

Applications will consist of the following:
- a description (7 double-spaced pages maximum) of the applicant's research and how the proposed travel is relevant to this work;
- CV with research and teaching record when applicable;
- an abstract of the paper to be read and a letter of acceptance to the conference (for those wishing to attend meetings);
- a description of the collections to be consulted and their significance to the applicant's research (for those wishing to travel to libraries or archives).

Graduate student applicants should, in addition, submit a letter of recommendation by the professor overseeing their research.

Travel funds will become available October 1, 2000. Applications should reach the West African Research Center at least 3 months before the travel date. Submit applications to:

WARA/CROA
B.P. 5456 (Fann-Residence)
Rue E x Léon G. Damas
Dakar, Senegal
Telephone: 9-011-221-8-24-20-62
Fax: 9-011-221-8-24-20-58
email: assist@mail.ucad.sn

**Edris Makward - continued from page 1**

in Dakar and Senegal, or visiting from the West African sub-region, the US and elsewhere. A good number of the Center activities in the past several months, are described in Wendy's report in this Newsletter issue (see p.1).

I was, for my part, very happy to note how quickly Wendy has been able to settle down in her new leadership position and develop a highly congenial and productive atmosphere among the personnel. I sensed a strong feeling of mutual trust at all levels among the Center staff, as well as genuine satisfaction and sustained enthusiasm among the numerous and diverse

WARC Director Wendy Wilson-Fall in her office with Edris Makward, Oumar Ndongo and a visitor. May 2000.
groups of users and associates of the Center. It was also very gratifying to see the resourcefulness of Wendy and her staff in using with great efficiency, and at a low total cost, some empty corridor space to build a comfortable and very convenient office for our first pair of WARA Collaborative Researchers-in-Residence Fellowship recipients, Profs. Ahmadou Aly Mbaye of UCAD and Stephen Golub of Swarthmore College. This office is well furnished and equipped with telephone and a new computer and printer financed through our FY 1999 ECA/CAOR grant. The second computer budgeted through the same grant has been placed together with two other computers in the general computer room for local and visiting scholars, researchers and US graduate students (see Wendy's report in this issue). I was also very lucky to catch several stimulating lectures followed by lively and edifying discussions at the center, and among them one by our most knowledgeable colleague from MSU and WARA Vice-President, David Robinson. I also accepted the invitation of Mr. Iboun Sarr, Director of the Doua Seck Maison de la Culture in the Medina (Tilène) to give a second public lecture there. This is part of a semi-autobiographical piece I embarked upon as my first writing project as a... "young retiree" from the University of Wisconsin-Madison, but not yet from WARA and other equally absorbing commitments. My first invited lecture at the Maison Doua Seck was in March 1997 on "Autobiographie et Connaissance: Une discussion de l'oeuvre de Cheikh Hamidou Kane et de Ayi Kwei Armah." I was indeed deeply honored to have the writer himself, Cheikh Hamidou Kane and the then Minister of Culture, Elimane Kane, also a novelist, in the audience. Typically, Ayi Kwei Armah stayed in his adopted village base in Popenguine, about 70 km on the coast south of Dakar. Cheikh Hamidou Kane was also present at my second public lecture at the Maison de la Culture together with economist Amandou Aly Dieng and linguist and historian Pathé Diagne.

I also took advantage of my one month stay in Dakar to contact and meet with a very interesting business figure, M. Massata Thioune. This unusual Senegalese entrepreneur was brought to my attention by a New York Times article penned by David Hecht, and dated February 10, 2000. The transcription of my interview with Mr. Thioune will appear as a special feature in this Newsletter issue.

I would like to end these notes with a brief description of a "State of WARA/WARC" of sorts, financially speaking as well as from the point of view of current programs and activities, and our program development plans. Firstly, we are definitely happy and relieved that we received a new three-year USED grant (through 2002) of a total of $256,800. We appreciate the $30,000 raise from the last three-year cycle. The ECA/CAORC grant of $50,000, although still at the same level as last year, will allow for more program activities. Thus we are able to advertise two sets of Collaborative Researchers-in-Residence (two West African and two US Scholars) for academic year 2000-2001, as well as six (6) travel grants ($2,000 each) for West African scholars to attend international scholarly meetings or visit library collections in their field, in the US. Also, in view of our rising administrative costs in Dakar primarily paid for, so far, through our USED grant, we have been authorized to dip into our ECA/CAORC grant in order to continue to fund 2 WARA Research Fellowships and 3 Minority Internships for 2000/2001.

In the area of program development and innovation, Leigh Swigart, Mary Ellen Lane, executive director of CAORC, and Ruth Stolk, CAORC consultant for fund-raising, have put together through UNESCO, the African Language Material Archive (ALMA), a pilot project that will set up a collection of a broad range of indigenous language publications, assembled and digitized at WARC/CROA, and made available both on the internet and in CD-ROM format for scholars and researchers in the region and in the US. We have now secured an initial pilot project grant from UNESCO for $17,370 for a duration of two months. Summary descriptions of both the ALMA project proper and the pilot project will appear in this newsletter issue.

Mary Ellen Lane and Mbye Cham, a WARA Board member and a professor of African Literature and Film at Howard University, have prepared together and sent in an NEH
proposal for a West African Film Workshop for HBCU (Historically Black Colleges and Universities) teachers, that would take place at WARC/CROA. This project is a joint Howard University/ WARA-WARC venture. The NEH funding limit for such projects is $25,000, but we are confident that with the genuine interest expressed by AIMS (American Institute for Maghribi Studies), our North African sister AORC, we will be able to expand subsequently this film workshop into a joint annual WARC/AIMS Maghribi- West African Film Conference. We will keep our members posted on developments around this application.

Lastly we are very happy to announce the award of a $380,000 three year NSF/MSU/WARC Collaborative International Digital Library Project under the leadership of David Robinson and Mark Kornbluh of MSU.

I wish you all a happy Halloween, wise choices on Election Day, and I shall look forward to seeing many of you at our annual Fall Business Meeting at the ASA in Nashville, TN. Please check your ASA Conference program for the exact venue of this meeting at the Renaissance Hotel. The WARA Membership Business meeting is scheduled for Saturday Nov. 18, 2000, 7:00-8:30 p.m. and it is open to all WARA members as well as to all would-be members. David Robinson will use the latter part of this meeting to discuss suggestions from interested members regarding the implementation of the Digital Library Project. There will be an informal reception in my room at the Renaissance after this meeting.

Edris Makward


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Wendy Wilson-Fall - continued from page 1

UCAD Doctorate (3e Cycle) titled " Cultures Africaines et Esclavage dans la Basse Vallée du Mississippi d'Iberville à Jim Crow." For his field work, he was the recipient of a Fulbright Scholarship that enabled him to travel and carry out research in Mississippi, Alabama and Georgia. Dr. Seck was also the recipient of a WARA/WARC travel grant that allowed him to revisit his "beloved" Southern USA, to discuss and present the result of his research to former associates and audiences in the there. He also visited the campuses of the University of Wisconsin (Milwaukee and Madison). In addition to these films, other films having to do with the Diaspora were shown in March. This program was originally scheduled for February, but due to the Presidential elections, it had to be postponed. "To Sleep With Anger" with Danny Glover; "Do the Right Thing," by Spike Lee, and "Secret Daughter" by June Cross were also shown during this period.

At an AROA meeting, the role of the research groups, or "groupes de réflexion," was clarified and developed further. Responsibilities and goals will include liaison with visiting researchers whose research ties in with the group's themes, holding a round table discussion with such researchers, to offer constructive critiques and assistance; producing on-line articles, producing a web page per group on the WARC site, and searching for funding for group objectives. Portia Cobb, of the University of Wisconsin at Milwaukee, will be working closely with Dr. Seck on building the Diaspora Web Page on the WARC site.

Also in March, the WARC director joined other CAORC representatives for the CAORC meetings in Cairo and other parts of Egypt. These meetings took place at ARCE (American Research Center in Egypt) and offered me the opportunity to
visit and observe the inner workings of an older, well established and financially endowed AORC (American Overseas Research Center). The Cairo meeting also allowed for highly rewarding networking with other center directors. One result of this networking is the collaboration which is taking place between the Library of Columbia University and the WARC documentation Center. Not only are plans underway for training for the WARC librarian, but this fall WARC and Columbia will begin a series of exchanges of documents for each other's libraries. This will enable Columbia to have the privilege of first access to many original documents housed at WARC which are produced locally by both American and West African researchers, and will, in turn, help WARC enlarge its library and bring it more up to date in its AFRICANA section.

This spring the installation of three new computers, a printer, and a scanner were finally achieved for use by researchers at the center. The Center now charges a nominal fee (250 cfa) for access to the computer room as demand rose quickly between April and July. This service is especially appreciated by local researchers who make almost constant use of the computers there, and pay separately for scanner or printer use.

WARC received many visitors this spring, among them Dr. Alpha Bah, with a group of 8 students from Charleston College, South Carolina, as well as researchers who came with various school programs and universities as listed below:

- Caterina Meloni, Erin Patrick, Lance Kinne, Audra Dykman and Bjorn Dressel are from SAIS; Caterina's topic was, "Economic Impact of Internal Migration on Dakar"; Erin Patrick's topic, "The Evolution of the Role of Women in Senegalese Society: Islam, feminism, and development"; Lance Kinne's topic, "How opposition groups operate in exile and how they seek to obtain their objectives"; Audra Dykman's topic "Humanitarian Relief and Refugees"; Bjorn Dressel's topic, "African Perspectives on the Progress of African Crisis Response Initiative (ACRI)."

- Lacey B. Andrew and Mara Leichtman are from Brown University; Lacey's research topic was, "Migration patterns among Pulaar speakers from the perspective of the Community of Origin" and Mara Leichtman carried out research on "Lebanese Immigrant Community of Dakar." Other researchers who were in Senegal and working through WARA included endowed Tim Magnin of Columbia University (ethnomusicology) who was working on "A Comparative Study of American and Senegalese Rap Music"; Charlotte Ashamu of Wellesley College who was working on local community voluntary organizations; Portia E. Cobb as mentioned above who works on Community Film, her colleague Cheryl Ajilotutu, who in collaboration with Professor Ousmane Sene of UCAD, is seeking to establish an anthropology fieldschool here for students from her Institution, the University of Wisconsin (Milwaukee); Cheikh Babou of the History Department, MSU; and Sabrina M. Perrino, a PhD candidate from the University of Pennsylvania Department of Anthropology, also worked here this year. Dr. Debra S. Boyd, specialist in African Literature; Dr. Joan Manuel Cabezaz i Lopez from the Center for African Studies and Anthropology in Barcelona, Dr. Maria A. Beebe of WSU, Spokane, Jessica Davis, of the Annenbold School of Communication at the University of Pennsylvania, Bureima Alpha Gado of the Université Abdou Moumouni in Niamey, Dr. Mangone Niang, Director of CELHTO (OUA) in Niamey, and Dr. Jemadari Kamara, Director of the Center for African, Caribbean and Community Development of the University of Massachusetts, Boston, and Dr. Ronald Kassimir, Program Director of the Social Science Research Council, also visited us this season. Khady Sy, sociologist with the World Bank in Washington specializing in Gender Studies, also visited.

Seringue Rajuddin Daramy Williams re-instituted regular English language classes at the Center this year. Rokhaya Fall Sokhna and Aminanta Diaw Cisse have begun setting up the research group on African Women and Research, and intend to get their webpage up by October, 2000. The WARA internship awardee Rhondale Marie Barras from Clark Atlanta University had a successful internship here at WARC where she helped us set up a chronology of the life of the Center for documentation purposes. She also carried out her research on Senegalese women and their perceptions of polygamy. Angela Brown from Yale University, also a WARC Internship awardee, had a successful stay. Angela's topic was: "A study of Sabar songs and their importance among the people of Senegal"

This Spring's lectures included "Experiencing and Understanding AIDS in Africa" by Charles Becker, author of a book recently published of the same title and AROA member (3rd February); "Ethnopolitique : Les interrelations entre pouvoir et identité ethnique à la lumière de l'expérience de l'Etat espagnol" par Joan Manuel of the African Studies Center in Barcelona, Spain, along with his colleague Rafael Crespo, who presented a paper on "Immigration africaine en Espagne" (February 24, 2000) This was followed by: "Gérer sa réputation et son corps en temps de crise : alcool et sexualité dans les stratégies des jeunes dakharos" by Ms. Ingrid Smete, (a Norwegian anthropologist) and Prof. Ibrahima Thioub (History, UCAD May 05, 2000); "Path of Accommodation: Muslim Societies and French Colonial Authorities in Senegal and Mauritania, in the Early Twentieth Century" by Prof. David Robinson of Michigan State University and Vice President of WARA (May 18th, 2000); "The Legacy of Cheikh Anta Diop and its effects on the
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attended and included several local notables, among them, former UNESCO Director, Amadou Mahtar Mbow, who introduced Edris, historian and linguist Pathe Diagne, writer and former Planning minister Cheikh Amidou Kane, feminist writer Aminata Maiga Ka, and other well known personalities such as the economist Amadou Aly Dieng. As usual, Edris spent the better part of his one month stay in Senegal re-strengthening our close relationship with the USIS office in Dakar through meetings and other contacts with Chris Datta, the new POA, and holding discussions with the Center staff and scholars and WARA/WARC associates as well as WARA fellows, and interns, and US scholars and research students who happened to be in the area at the time.

At the end of the summer, we were fortunate to receive a visit from Joe Caruso, Library Director at Columbia University. He is assisting WARC in developing Library capacities, including efforts at arranging training for the WARC Library director Abdoulaye Niang. We think that the confluence of such projects as the Groupes de Reflexion, the NSF Knowledge Repatriation Project (Digital Library Project) coming out of MSU with WARA Vice-President, David Robinson, the African Language Material Archive (ALMA) project which Leigh Swigart is working on, the Film Center project which Mary Ellen Lane (CAORC) and Mbaye Thiam (Howard University and WARA Board member) have developed and our on-going web site development, will lead to a very, stimulating and productive year 2001. We look forward, as well, to developing our plans for the 2002 Spring Symposium.

Wendy Wilson-Fell


We also received acknowledgment of receipt of our proposal to the Foundation for African Institution Building, and are expecting a visit from their representatives in September. The Foundation for African Institutional Development is a Foundation which was created by the African governors of the World Bank. It receives funding from the World Bank, but also from numerous other sources. Its headquarter is located in Harare, Zimbabwe. One interesting event was the visit of our own WARA President Edris Makward who delivered the paper listed above at the Doua Seck Cultural Center here in Dakar. This lecture was very well
vernacular literacy throughout the world since that declaration, there are still enormous challenges to be faced before most people will be able to read and write in their native languages.

Africa is a region where these challenges are very acutely felt. The tendency in recent years for African governments to delegate literacy work to NGOs has further decreased the standardization of teaching methods and materials. Perhaps the most persistent problem faced in the campaign for vernacular literacy is the "post-literacy dilemma." After a person completes a literacy course in his or her language, what written materials are easily available to be read in that language? To what practical purpose can the newly acquired skill be put? Can it be maintained and honed? The fact is that many newly literate people lose their ability to read due to a lack of opportunity to put it to use.

The West African Research Association (WARA) proposes to aid the retention of vernacular literacy in Africa through an initiative that will increase the dissemination of and access to materials published in indigenous African languages. Many such materials exist - literacy class primers, rural development pamphlets, religious texts, newspapers, etc. - but they tend to be circulated only locally and their longevity is limited since they are often printed on poor quality paper. WARA's African Language Material Archive (ALMA) will be a collection of a broad range of indigenous language publications, assembled and digitized at the West African Research Center (WARC). - WARA's research center in Dakar. - and made available both on the internet and in CD-ROM format. The African Language Material Archive will serve a number of very important purposes:

- Provide a source of reading material for the newly literate in Africa.
- Preserve publications that might otherwise be lost or only narrowly disseminated.
- Encourage persons with little computer experience to learn the new technologies needed for access to these materials.

- Provide a variety of models for the creation of a new African languages publications by literacy practitioners and others in the field of education.
- Enhance the stature of African languages by giving them a global profile on the internet, thus encouraging vernacular language education, journalism and publishing, and promoting increased access to knowledge in and on Africa.
- Provide new sources of linguistic and cultural information for students of African languages outside Africa.

**Pilot Project**

While this initiative aims eventually to include publications from the entire West African region, WARA/WARC would first like to conduct a focused pilot project in order to determine the cost and difficulties of collecting and digitizing indigenous language materials. We propose to start in two countries, Senegal and Gambia. Our advisors and partners in this endeavor will include the Senegalese and Gambian Ministries of Basic Education, NGOs working in the field of literacy (Catholic Relief Services in Gambia and TOSTAN in Senegal), le Centre de Linguistique Appliquée in Dakar, and Dakar's Institut Supérieur d'Information et de la Communication which trains journalists in indigenous language reporting. Senegal and Gambia have been chosen for this pilot phase because they share several ethnolinguistic groups, which will simplify the primary collection activity. The convenience of communications with Dakar will also permit the frequent and orderly deposit of materials at WARC for processing.

The pilot project will be carried out in several stages:

- Investigation and location of existing materials in Senegambian languages through consultation with literacy practitioners, linguists, and other experts; to be carried out initially by the WARA project director and subsequently by Senegalese and Gambian project assistants.

- Collection and photocopying of indigenous language materials by project assistants.

- Writing short summaries of descriptions in French and English of the indigenous languages materials; to be done by qualified native speakers of the languages concerned.

- Arrangement and categorization of materials by language family, topic, and location; to be done in consultation with project advisors and consultants.

- Scanning of materials by WARC's internet technician

- Posting of materials on the WARA website, adding them to the American Overseas Digital Library (AODL) and transferring them to UNESCO for production in CD-ROM format; to be done by WARA's internet technician.

The West African Research Center is an institute for advanced study co-sponsored by the West African Research Association in the US and the Association de Recherche Ouest Africaine based in Dakar, Senegal. WARC, a member of the Council of American Overseas Research Centers (CAORC), is regional in scope and offers fellowships, scholarly programs and projects, and logistical support to West African and
American scholars interested in the culture, history, present, and future of West Africa. The African Language Material Archive is part of the American Overseas Digital Library, a cooperative effort by the Council of American Overseas Research Centers and its fifteen member centers in Europe, Asia, the Middle East and Africa including WARC, which with an initial grant from the US Department of Education is working to expand the practice of research and access to and dissemination of research materials and results worldwide.


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Pilot Program Budget
Duration Two Months

I. Staff Salaries, salary replacement, and honoraria
A. Project Director (Leigh Swigart) salary 2 mos. @ $1,250/mo.q $2,500
B. WARC Librarian, $300/month, 1/4 time for 2 mos. 150
C. WARC Internet Technician, 100 hours @ $25/hour 2,500
D. 2 Project Assistants, $200/month for 2 mos. Each 800
E. 2 Translators/ Summary Writers @$20/hour, for 10 hours each 400
F. WARC Director, salary replacement @$20/hour, for 40 hours 800
G. 4 Literacy Consultants @$500 honorarium each 2,000

Sub-total $9,150

II. WARC Expenses
A. WARC administrative costs (phone, fax, supplies) $2,000
B. Equipment:
   Flat-bed scanner 350
   Computer work station 2,850

Sub-total $5,200

III. Travel
A. Project Director NY-Dakar-NY $1,500
B. Domestic travel to/from within Senegal and Gambia
   1. 4x4 car with driver, 20 days @ $60/day 1,200
   2. gas and oil 320
 Sub-total $3,020

Total: $17,370

- Collaborative MSU NSF Grant

- continued from page 1

A new project at Michigan State University (MSU) with research teams at the Institut Fondamental d’Afrique Noire (IFAN) and the West African Research Center (WARC) in Dakar, Senegal will help to overcome the "digital divide" between the wealthier nations and Africa. As information technologies transform education and communications around the globe, the digital divide is enlarging the information and education gap between those countries with significant resources and those without. Thanks to a path-breaking $380,000 three-year (2000-2003) grant from the National Science Foundation, research teams will work to narrow this gap by building a "Multi-Lingual Digital Library for West African Sources."

Over the next three years, the "Multi-Lingual Digital Library for West African Sources" will develop a multi-media digital library of West African sources in multiple languages that includes sound, text and image content from multiple
countries. These materials will be made freely accessible over the Internet in the United States, West Africa, and throughout the world - many of them for the first time. For scholars and students conducting research and teaching about West Africa as well as teachers and students of Africa and African languages in both the United States and West Africa, the potential impact of this project is tremendous. "One of the most exciting aspects of this project is that it will allow the partners to explore some of the most pressing challenges facing academic researchers - challenges of intellectual property, digitization and delivery --in a multi-lingual, multicultural context," said Professor Mark Kornbluh, Director of MATRIX: The Center for Humane Arts, Letters and Social Sciences Online at MSU and Executive Director of H-Net: Humanities and Social Sciences OnLine.

"The enormous inequality in the flow of global electronic information raises particular challenges to designing the structure of any international digital library that involves African and American partners. This project will address these concerns head-on. Our goal is to develop and initiate a system for the creation of digital collections of scholarly materials that can dramatically increase the flow of information from, to, and throughout Africa."

David Wiley, Director of the MSU African Studies Center and Professor of Sociology, commented, "The huge expense of maintaining traditional libraries and archives - as well as the unstable political climates and the pressing social and economic needs of many West African countries - have significantly limited Africans' access to materials documenting their own history. Many print materials, as well as photographs and historical manuscripts, in West African research libraries and collections are rapidly deteriorating. At the same time, a wealth of oral histories and other documents have been collected by researchers around the globe that remain preserved in collections outside of Africa, making them inaccessible to most students and scholars in Africa. By digitizing these manuscripts, journals, photographs, and oral histories, the "Multi-Lingual Digital Library for West African Sources" will both preserve these valuable materials and repatriate these research and cultural materials to their countries of origin while also increasing their access to researchers around the globe."

David Robinson, Professor of History and African Studies at MSU, noted that this "Multi-lingual Digital Library for West African Sources" also will provide a valuable model for creating and distributing a diverse array of materials in technologically poor areas. "The focus of this project on West Africa poses special challenges in dealing with the low level of connectivity and the limited training of collaborators to create the digital library system and make it accessible to potential users in the scholarly and educational communities,"

he said. "At the same time, West African universities, scholars, and teachers all recognize the unparalleled potential of the Internet to provide both access to resources for teaching and research and an avenue for scholarly publication. This project aims to develop models for multinational collaboration and strategies for overcoming connectivity inadequacies that allow for future capacity building."

The past several years have seen an explosion of efforts by the U.S. Agency for International Development, the U.S. State Department, and others to increase Africa's connection to the Internet. By providing economic and institutional support, this project links the strength of existing MSU scholarly collaborations in Africa and the United States to create digital collections of scholarly materials. These will dramatically increase the flow of information to, from, and throughout Africa.

To a great extent, the real strength of this collaboration rests on the expertise of its partners. IFAN, the key partner institution in Senegal, is arguably the most important research institute in West Africa. WARC, also based in Senegal but serving all of West Africa, draws a wealth of researchers and students from across Africa and around the globe each year. MSU's African Studies Center has been a premier Title VI National Resource Center for decades with a long, strong record of service to African students, faculty, and institutions. The African Studies Center and MATRIX: The Center for Humane Arts, Letters and Social Sciences Online, in partnership with H-Net: Humanities and Social Sciences OnLine, have provided ongoing training, technical support, and a computer laboratory and server system over the past several years. The partners hope that this pilot project will demonstrate the tremendous potential of the Internet in Africa for research, teaching, and outreach as well as a model for student and scholarly collaboration across ethnic and national boundaries. We anticipate that MSU will build on its considerable reputation in African Studies to take a leadership position in the digitization of African Sources and make them available to the broadest range of interested persons, and that this project will continue well beyond the expiration of the current NSF grant.
Saint-Louis (Senegal), Jazz Festival. May 2000.

- **Sandra M. Grayson, Bentley College, Boston,** has a new book, *Symbolizing the Past, Reading Sankofa, Daughters of the Dust, and Eve's Bayou as Histories,* (University Press of America, 2000).

Abstract:

Examples of constructing history through film, the three fictional narratives which are the focus of Sandra Grayson's study provide insight into how the role of African American women has been overlooked to the point of suppression. The women in these works are presented as warriors, educators, healers, seers, oral historians, as well as mothers, daughters, sisters, and wives. Through research into archival materials and study of the symbols encoded in the films themselves, *Symbolizing the Past* reveals the gap between the reality of black mythic history and its representation.


- **Ralph Austen, University of Chicago,** has several items to share with WARA members:


SPECIAL FEATURES AND ANNOUNCEMENTS

Special features

Towards Cooperative Security and Sub-regional Development in West Africa

An Article by Ben K. Fred-Mensah

"Sans paix et sans sécurité, l’intégration économique tant recherchée par les pères fondateurs de la Cedeao et poursuivie avec acharnement par nos chefs d’état, restera un vain mot" [Without peace and without security, economic integration—so much sought after by the founding fathers of Ecowas and relentlessly pursued by our heads of state—will remain a mirage].


With the formation of the military wing of the Economic Community of West African States—the ECOWAS Monitoring Group (ECOMOG) by a section of the Authority of Heads of States and Government1 of the sub-region’s organization, and with its intervention in the internal conflict of Liberia in August 1990, ECOWAS did not only go beyond the imagination of its founding fathers, it would never be the same again. Ibrahim Gambari notes

"Whatever complications, dissensions, and dissonance that might have existed over the establishment ... of ECOMOG, one element stands supreme: it was, to use the words of Salim A. Salim, ‘a very bold and very significant decision, an attempt by a group of African countries to say, Yes, we care about what is happening in our neighborhood...’ ECOWAS is taking the security concerns of member states far more seriously than it was conceived by its founding fathers. The consequences of this for the sub-region and for Africa as a whole are tremendous."


As I noted in a similar feature in the Spring 2000 edition of this newsletter, the post-Cold War conflicts in Africa have assumed different dimensions regarding the nature of their origin and durability. This has accordingly expanded the respective role of the United Nations, national governments, regional organizations, and non-governmental organizations in the management of conflicts of contemporary Africa. Contemporary Africa’s conflicts have been characterized by:

(i) the internationalization of intra-state conflicts,

(ii) the exploitation of natural resources (diamonds, timber, etc.) by rebel groups to sustain their fight against the national government,

(iii) the use of child soldiers who find it difficult to adapt to post-conflict settlement,

(iv) subjugation by conscious and calculated infliction of traumatizing injuries on innocent civilians, particularly women and children2,

(v) the emergence of warlords such as Charles Taylor who are determined to extend their war interests beyond their countries into neighboring ones, and

(vi) the absence of clear political and economic plans on the part of the rebel forces.

Thus, it is necessary for those of us involved in African development to rethink the contemporary development strategies for the region. The current development needs are different from those before the 1980s when the development process was conceived in a simpler fashion. The development process has become more complex now, encompassing multidimensional objectives—going beyond the usual goal of economic growth to include such issues as institution building, gender and social equity, poverty alleviation, conflict resolution, and environmental protection. The proponents of each of these objectives and other specific interests, as Uma Lele noted in 1988, are playing increasingly important roles in influencing the development discorse.

In spite of all the efforts in conflict management in the past decade in West Africa, the political situation in the sub-region remains highly volatile. Sustainable economic integration in the sub-region cannot occur if both national and sub-regional3 peace and stability are not assured. As I noted elsewhere, the impact of conflicts must be likened to the role of the market in the free enterprise economy. They can set an upper limit to productivity and thus prevent a nation or community from extending its production-possibility frontiers.4 Though no conflict management institution was immediately created by the founding fathers of ECOWAS, Article 2, clause

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1 The member countries that originally founded ECOMOG were the Gambia, Ghana, Mali, Nigeria, and Togo. They were joined by Guinea and Sierra Leone.


3 Other countries that are progressively drawing to the brink of nation-wide conflict in the sub-region include Senegal, Guinea, Guinea Bissau, Cote d’Ivoire and Nigeria.

2, sub-section () of the organization empowers the member states to get involved in any activities calculated to further the aims of the organization. It can thus be argued that the creation of such institutions as the ECOMOG, the Committee of Mediation and Security, and the Committee of Elders by ECOWAS does not detract from the organization’s overall objective. As President of Sierra Leone, President A.T. Kabbah, noted in 1998, “In traditional Africa, the principle of good neighbourliness is the backbone of peaceful co-existence and progress.5

The continual involvement of the UN in security management in West Africa is thus imperative. However, as available evidence shows, there is a gap between the capacity of the UN on one hand and the complexity of the contemporary conflicts and the increasing demands for its help, on the other. It was stressed at a conference organized by the Academic Council on the United Nations System (ACUNS) at Brown University in Providence (RI) in December 1996 that “the disparity between demands and supply, along with inadequate finances, points to a “strategic overstretch” of the UN. As the UN Secretary-General, Kofi Annan, pointed out, “it is time to agree on what the United Nations can and must do, and what it cannot do”.

The Study Context and its Overall Objective

This study was originally accepted by ACUNS as a conference paper to be presented in Oslo in June 2000. Its overall objective is to seek a better understanding of the contemporary conflicts that have complicated development efforts in much of West Africa in the past decade and explore ways and means of managing them. My interest in the security issues in West Africa derives from my overall interest in the development of the sub-region, particularly the realization of the ideals enshrined in the treaty of ECOWAS, signed by the member states in Lagos on May 28th, 1975. I will want to reiterate that sustainable conflict management in West Africa must be conceived as a comprehensive programmatic undertaking, encompassing a vigorous pursuit of free basic education (defined as the first nine grades of elementary education), socially equitable economic development, institutionalization and adherence to the norms of democracy, and above all, the respect for human rights.

In the study, I am taking steps to:

(i) assess the view that the adaptation of ECOWAS to the management of the contemporary conflicts alongside the progress6 being made in the realization of the organization’s

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primary objective—economic integration—is steadily developing it into sub-regional governance system
(ii) review ECOWAS’ collaboration with the UN in cooperative security management’ in West Africa; and
(iii) assess the real and potential role that Nigeria, the sub-region’s major state, is eager to and capable of playing in the sub-region’s emerging governance structure.

One key argument of the paper is that because multi-state governance entails inescapable short-to medium-term material costs (drain on domestic resources) and political sacrifice (erosion of state sovereignty), its realization is an uphill task, hence the need for tact, patience, confidence-building, commitment, and transparency on the part of all concerned.

I have framed the key issues I am exploring in this study in the following questions:

(i) What is meant by internationalization of intra-state conflicts in West Africa?
(ii) What forces give rise to and sustain such conflicts?
(iii) In what ways are such conflicts hampering interstate relations and political and economic integration of the sub-region?
(iv) How credible are the current efforts in the sub-region to incorporate sub-regional security needs with sub-regional economic integration?
(v) What lessons can the West African states learn from the European Union’s efforts at economic integration and adoption of common foreign policy and security programs?
(vi) Is the current nature of elite cooperation in the sub-region a means or an obstacle to the realization of the evolving goals of the organization?
(vii) How feasible is it for the West African states to eradicate the enduring anglophone-francophone divide (not forgetting the lusophone factor) in order to forge a common front as West Africans and no longer as proteges of former colonial masters?
(viii) In what way(s) can the inescapable involvement

it has created a sub-regional insurance scheme called the ECOWAS Brown Card, it is implementing its provision on free movement of people within the sub-region, is undertaking the construction of roads to link the member states, and making concrete efforts towards the creation of a common currency zone and formation of a sub-regional airline company.

7 For the concept of cooperative security, see Gareth Evans, 1994. "Cooperative Security and Intrastate Conflict," Foreign Policy 96 (Fall).

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6 ECOWAS has in recent years made significant efforts at achieving its objective of economic integration. For example,
of such outside bodies like the UN, the Organization of African Unity (OAU), international non-governmental organizations (INGOs), and foreign governments be incorporated into the emerging sub-regional governance structure?

In my assessment of the direly needed leadership capability within the governance structure of the sub-region, I am paying a particular attention to Nigeria. This is primarily because, relative to the other states of West Africa, and indeed, the entire Sub-Saharan Africa, except South Africa, Nigeria stands out as a pre-eminent power. Nigeria's power far outweighs that of the other West African states, separately or in combination. The country's pre-eminence in this sense basically derives from three factors: one is the size of its population, another is its military might, and the third is its enormous natural resource endowments, particularly fossil oil and the highly diversified vegetation. Thus Nigerians as a people have never concealed their self-image as the future economic and political "giant" of Africa. In spite of their internal political differences and the pressure for more attention to domestic issues, they are virtually united on the belief that they should champion the rights of Africans.

At a recent roundtable discussion organized by the Overseas Development Council (ODC) in Washington, DC, panel members agreed to the view that political stability in Nigeria was of utmost importance not only for its citizens but for West Africa as a whole. Nigeria has, in fact, played an important role in political economy of West Africa in particular and in the politics of the sub-continent as a whole. For example, Nigeria was highly instrumental in the founding of ECOWAS and has been a major voice in the negotiations of the successive collective trade and aid agreements of African, Caribbean, and Pacific (ACP) states with the European Union. Nigeria has generously contributed funds to liberalization efforts on the African continent and also been the major contributor of funds and military personnel and hardware to ECOWAS' current diplomatic and military operations under the auspices of its military wing, ECOMOG.

However, the continuing internal economic and political problems of Nigeria, as well as its structural constraints have prevented it from harnessing its economic and political potentials and plunged it into a devastating civil war in the latter part of the 1960s and have since been pushing it to the threshold of collapse. Civil strife in Nigeria, today, does not only pose serious economic, social, and political threats to its immediate neighbors, it will also compromise its own capacity as a sub-regional leader. As a West African diplomat has observed, "What is certain is that when it goes off, we will all go with it and the price tag for bringing this region back will make [Zaire] look like peanut". The question therefore is: In what way does the apparent dilemma that Nigeria's hegemonic aspirations vis-à-vis its internal problems pose an obstacle to the realization of the ideals of sub-regional integration and governance of West Africa?

Ben K. Fred-Mensah
Assistant Professor of Government and African Politics
Hamilton College

- Chatting with an unusual West African Business Success Story

Interview with Massata Thioune
by Edris Makward
at the Domaine Industriel in Dakar
June 4, 2000

Massata Thioune is an unusual Senegalese businessman who left Senegal in 1984 with only $200 to his name after failed attempts in the commercial sector, in his native region of Diourbel, a strong groundnut producing area. With no formal education, he was, however, a skilled tailor, having learned his craft from his father and other relatives at the green age of 6. He came to my attention through a February 10, 2000 New York Times article by David Hecht which started with a quote striking from Mr. Thioune's Sufi and Mouride credo: Pray as if you will die tomorrow, and work as if you will live forever. By 1988 he was the owner of a clothing factory in New York city, and was delivering orders to national retail chains such as T J Maxx and Marshalls, averaging annual sales of $2 million. Having been approached by Senegalese officials, he agreed to move his factory to his native Senegal in order to bring employment to his own countrymen and -women, taking advantage of skilled but cheaper labor costs. His problems then started with frequent power blackouts, breakdowns of his sewing machines, and above all, what he calls "the frustrating work ethic of his Senegalese compatriots." After reading the New York Times article cited above, I toyed with the idea of a follow-up interview to discuss and explore with Mr. Thioune his perception of the so-called Senegalese or West African work ethic which can seriously hamper true development and modernization. So after speaking 3 or 4 times on the telephone with this very busy "homme d'affaires", I was granted a one hour interview which took place in his office in the Domaine

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8 I am arguing that the involvement of INGOs, that is, sub-regional NGOs whose policy advocacy activities and service delivery transcend one or more countries within the sub-region, provides room for the emergence of international civil society within the sub-region.

**Industriel.** The conversation was very cordial and relaxed, interrupted occasionally by workers coming in to fetch supplies or to ask questions of their boss. Interestingly, we started the interview in French but then, as Mr. Thioune got to sharing his US work and business experiences with me, we naturally switched to American English, the urban casual version, that is.

**EM:** In the *New York Times* article you were quoted as saying that the real difficulty you encountered in relocating in Senegal was not financing, or even the frequent power breakdowns, but the work ethic and work habits of your compatriots.

**MT:** It is true, there is a different approach to work here. The African worker until now understood work differently from his American counterpart. Here when you give an assignment to a worker, he will do it and when he is finished, he will sit idly and go about his own personal concerns, whereas the American worker knows that he has a kind of contract with his employer whereby he sold him, say an hour of his time, and that hour belongs strictly to the employer. So when an assignment is completed, the American worker will report to his boss or his supervisor with the expectation of a new assignment. Here, it’s different. The worker will wait for the supervisor to seek him out in order to give him a new assignment. When you have, say, one hundred workers to supervise, you cannot be after each single one on an hourly basis. It’s not productive. Punctuality and readiness to start work on time are other serious problems. For example, the driver here may come to work at the same time as the other workers, at 8:00 am, but he will not ask for an assignment. Instead, he will start scrambling around to prepare his breakfast.

In America, the worker will come back to you for more work. He will not just go to his corner and sit idly or start making tea; he will come to you and say: “What’s next?” In America, it’s a different mentality altogether. It’s as if the eight hours in a work day have been sold to the employer, and they belong to him. Naturally I am not talking about the enslavement of the worker. Far from it; but if a worker is paid for an eight-hour day, those eight hours do not belong to him anymore: they belong to his employer. He should not be carrying out any personal business during those eight hours. Any time taken away from those eight hours for his own purpose is time stolen away from his employer.

And such difficulties are more frequent between African workers and African employers. My personal impression is that such difficulties are even more serious when the employer is himself an African and not a European. I am not really sure why, but that’s my impression. It seems like the worker is more ready to change this behavior if he is working

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for say, a Frenchman, than when his employer is an African like himself. Why? I really do not know.

**EM:** So this leads me to my next question. Would this deplorable attitude be more likely to change if salaries were higher? Is it possible that an improvement of the wages paid to the African worker would help change his work ethic by giving him the feeling that his work is more valued by his employer and that he is not being ruthlessly exploited? Thus the worker might stop stealing (time) from his employer.

**MT:** Salaries are never sufficient. Salaries improve the standard of living. So it is natural that workers would strive for higher salaries. But salaries do not resolve all the problems. Let me give you one example. Chinese workers earn less than Senegalese workers.

**EM:** Really?

**MT:** Yes. They do. They earn less, but they work much harder. Yes. They do. But that has nothing to do with salaries. It is more a question of mentality. For them, someone, somehow has put in their heads that to develop their country, they all have to work. No one will come and do the work for them. When one is a member of a society, everyone should feel responsible vis a vis that society. If the society moves very slowly, or functions like a one-legged person, everyone is responsible. Everyone does his very best in order to meet head-on all the challenges confronting their society. In general, this is the way it works in most other countries. But there is also another difference there: in China, the employers are very close to the employed. The contacts are real. The worker does not feel exploited by the employer. He talks to his employees, he knows their problems, while there are serious problems of communication between worker and employer here. So a higher salary could help, but only to a certain extent and for a limited time. Say you pay an employee 50,000 cfa ($80) today, he is going to limit his commitment to working only for that amount. Likewise, his living standards will be limited. But if you pay him 600,000 cfa ($1000) or 1,000,000 cfa ($1500) he will be happier because his living standard will have improved, but he will also want more increases, which is normal. But in my opinion, what is most important is a good understanding between employer and employee, a good atmosphere in the work place. For instance, here, if I have an important order, everybody tries very hard to meet this order. There is a total commitment on the part of all the workers to meet our goal.

**EM:** As an educator, I wonder if education is not the answer to
the question of mentality and work ethic that you raised as the heart of the problem. Can we educate, not only the worker but also the employer, say, in the training of workers, through a specially adapted diploma program for workers and an equally focused business management degree for executive staff, in order to change that very defeating mentality and work ethic you talked about?

MT: This would be definitely great. It is above all the employer who needs education or reeducation. In general groups function starting from the leaders.

EM: You mean from the top down.

MT: Yes. Here, for instance, in my organization if you show up at 8:00 a.m. and then you go to another organization, you will find a big difference. Here, things start at 8:00 a.m. Not 8:05 or 8:10 a.m.!

EM: Discipline and punctuality are important for you.

MT: Yes indeed. Very important. I come in at 7:00 a.m. every day. I have my coffee together with my workers.

EM: You have a dining room here?

MT: Yes. We do. I’ll show you. We have a restaurant where we also have our lunch together. It’s free. We all come early in the morning. I am here as of 7:00 a.m. Since we started here, I am never late. Never. Not even 5 minutes late. Not for the five years that we have been in business here.

EM: How long is your work day?

MT: From 8:00 a.m. to 5:00 p.m. with a lunch break of 30 minutes. We have tea, but we drink our tea while we work. But here everybody is punctual, whereas in other organizations, tardiness is very common. Here everybody is conscious of the importance of punctuality, so you cannot afford to be late even if you are a supervisor or the boss. You would be ashamed of yourself, even if nobody says anything; you are ashamed of yourself for being late; for as you know, Senegalese people are very proud people.

EM: Now. You have been back in Senegal for five years. Could you tell me how many people you employ here; and how is your organization structured, how you distribute responsibilities?

MT: Here, at the beginning we had about 70-80 employees. Now we have about 45-50 employees. We started with a larger number of workers then we selected and retained those who turned out to the best interest of the organization. Here, there is no hierarchy per se. Everybody is equally responsible for the final product. There is respect of course. But respect is mutual.

EM: What is the ratio of men to women workers in your organization? Do you have any problems with the employment of women? Do you have more men employees than women?

MT: There is no problem with the employment of women. We have more men than women because what we do is very machine oriented. Here in Senegal, men are more comfortable with the use of machines, of sewing machines. I mean. It is not like in the US where it is mostly women who do the sewing with sewing machines. But here, there is now some change occurring among women. Some of them are getting interested in learning how to use machines. And on the whole, women are very reliable and some of them can learn quickly how to use these machines. And when they do, they are most reliable.

EM: Where and how do you go about the recruitment of your employees? Do you go through professional or vocational schools, or do you rely only on a traditional network of tailors like the one you came out of, as an apprentice to your father? It is my understanding that you learnt all your skills as a garment maker from your father and not in a school.

MT: True, but only partly. Not everything. There are things that I learnt elsewhere. For instance, all that has to do with production could not be learned that way, traditionally. Production has to be studied in school. Mass-producing, say for the satisfaction of a national Senegalese clientele, that’s another matter altogether. Production at that level has to be learnt. However, here, what is expected of our workers is not complicated. We need only people who can operate the sewing machines. We show and teach workers all the plans, the techniques. We can employ almost anybody.

EM: I assume that some of your employees, such as your personnel manager must have had a formal education with degrees and so on.

MT: Naturally. For instance my personnel manager was trained in France and holds a college degree. But I do not pay too much attention to degrees and the like. What’s important to me is efficiency and reliability.
EM: As regards schooling and formal education, I would like to know more about your background. It is my understanding that you had very little formal education. Is that correct?

MT: None at all. Only Koranic from 5 to 13. Even then, I used to accompany my father and brothers and other family members to the workshop. At age 13 I went with one brother in Mauritania for a year and then with another brother in Mali.

EM: Did you work with these brothers as a tailor, making boubous (traditional gowns)?

MT: No. My brothers made the boubous, and I made the western style pants and shirts.

EM: So how about reading and writing?

MT: I taught myself to read; I do write also, but very little. I read more easily.

EM: You read English too, I gather.

MT: Yes. I do.

EM: I have the impression that you are now more at ease speaking English than French. Am I correct?

MT: Yes. English comes to me more easily now. My wife is American and I have a son, 6, and a new daughter born a couple of weeks ago, in America. I am going to meet her for the first time next week.

EM: Congratulations. When and why did you go to America? And what was the attraction for you?

MT: I went to America in 1984. I was very young; I was about than 27. I was born in 1957 in Diourbel. Yes I am a true Baol Baol. I was looking for work. I never worked for anybody. Before I left here, I was always doing something on my own. I was making uniforms for SAIB in Diourbel, also for another company in Bambey. But things were limited. Only these two markets a year. Say, an income of 14 to 18,000,000 cfa a year (about $30,000). It was good in the senegalese context; but I was more ambitious than that. So there were only two choices for me: either to go to Europe, Paris because I knew Paris, I had been there before; or the US, to see if I could put up a factory.

EM: So, you had some means then and also set goals in your mind. Then it is not true that you landed in New York with only $200 to your name!

MT: Yes. That was quite true. That's all I had then. I earned good money first in Senegal; but then I tried to become an "opérateur économique". I owned a big peanut farm as well. I tried to work with SAIB, a big French groundnut oil company in Diourbel, buying peanuts for them. I was financed by them. I received an advance of over 200,000,000 cfa ($350,000). But I was not really experienced in this area. So, I lost a lot of money, including my own farm. I had to pay them back, so I sold everything I owned.

EM: And you ended up in New York in 1984. Did you know anybody there?

MT: No. Not a soul. Thank God I met somebody on the plane. A Senegalese man who lived in the Bronx with his wife. His name was Abdou. He took me to his house, I stayed with him for two weeks. Then I found a place in Yonkers, and I started making garments right away. In addition to the little money I had, this new friend loaned me an additional $500. I bought one sewing machine. There was a big church near where I lived. The people there treated me very well. They were Black. They liked the clothes I was making. They helped me organize a fashion show.

They liked me very, very much. They would invite me in their church, but I kept telling them that I was a Muslim and I could not go into their church. But they would still insist and I would be seated in the front pews. It was a Black church and they were Baptist. And the Reverend was very nice. He was young and very dynamic. He would take me out to lunch. And I remember that for the first fashion show he helped me set up in his church. I had also asked a friend who owned a bar in the area to help me prepare flyers for that first fashion show. She wrote at the bottom of the flyer: "BBB", meaning: "Bring your own bottle."! So the Reverend chided me for that and he said to me: "But we are good Christians. You can't bring beer in our church." I really did not know what was involved here, then. I was obviously ignorant of the dynamics involved here in the Black community.

EM: I assume that the bar owner friend was Black, too.

MT: Yes. Yes. She too had been very nice to me; and they all continued to be helpful. So two or three months later, I went downtown and met a liquor store owner. He got interested in my work and he helped me find a place downtown to start my
first garment making business. I used my own money to buy sewing machines and to make the down payment for the space rental. This man helped me with the down payment to purchase more machines. This is how it all started.

EM: With that many machines, you had to hire people to help you right away. Who did you hire?

MT: I hired mostly women, but also some men. Spanish speaking people.

EM: Why Hispanics only? What about Black people?

MT: There are not many Black tailors in the US.

EM: Really?

MT: Not a single one. At least not in my experience. It’s not that they are not interested. They do not know how to sew. They never learnt how to sew. I was not aware of a single black clothing manufacturer in the whole of the USA when I started. I was the first. But now there are a few.

EM: So by the time you returned to Senegal five years ago, how many employees did you have in your New York factory?

MT: About 250. And I had four fashion boutiques. I also started with a catalogue ordering company, Essence, and I also had my own catalogue. I also worked with companies such as Marshalls, T J Maxx. In addition I filled orders for small black clothing stores and had my own stores. I still own one store in Brooklyn and one in downtown Manhattan. They’re called Massata Fashions. 4250 39th Street.

EM: What is the volume of your trading business now?

MT: Last year, we didn’t do too well. This year is somewhat better. We are projecting a volume of $2 to $3 million.

EM: Is this mostly an import business now?

MT: No, I also work in tourism. I rent out jet skies and ATV 4 wheel motorcycles. In Saly Portudal on the Petite Côte. I have 10 employees in Saly Portudal. I also have stores around.

EM: I see that in addition to your tailoring workshop here, you also have an outlet upstairs. Does it function as a regular store?

MT: Yes, it does, but it’s more like a SAM’S (CLUB) outlet in the US. There are free membership cards for the first year. Then members pay 10,000 cfa a year (about $15).

EM: Now let me close this interview with a couple of questions about the circumstances of your return and your reintegration into the Senegalese business scene. According to the New York Times article, some high level Senegalese government officials heard about your reputation in the US and came to invite you to move your garment factory to your native Senegal.

MT: Yes. It was our Ambassador in the US, Mr. Keba Birane Cissé. He came to the store in New York; he introduced himself and told me that he had heard about me and my business activities. So I invited him to my factory and also to the national boutique show in New York. So after he saw and understood what I was about, he asked me to consider moving my factory to Senegal. "You’ll find there a cheaper labor; I can get a package deal prepared for you". But I told him that I left Senegal a long time ago and I did not have business connections there anymore. He said, "No problem. I will write to President Abdou Diouf himself." He did so and President Diouf instructed his then Prime Minister Habib Thiam, whom I like so much and who was very helpful. He was very efficient, an exceptionally competent man. There can’t be many Habib Thiams in this world. And I am not talking about my own relationship with him only; but in general. He is a real go-getter. If everybody worked like Habib Thiam, we would be better off today. Thanks to his personal involvement, we were able to bring here all my machines, 68 of them, a truck, a van, cars, office furniture, all in less than 2 months. He called it himself, a "guichet unique", that is, a single window. The red tape was cut to a minimum. People should know about this. The Government made things very easy for me.

EM: What about customs and financial backing by way of loans?

MT: No customs. I received total exoneration. All the equipment was mine; but I needed money to buy the fabric, to train the workers, to set up the new factory. So I got a bank loan for 300, 000,000 cfa (about $450,00), to be paid back in 5,7 years.

EM: So, you are satisfied with the way the government treated you?

MT: Yes indeed. And my sense is that this was not done just for my sake. It seems to me that the Senegalese government is
ready to open doors and help people who come here with serious plans and commitment to participate in the development of the country.

EM: So, I take it that you are optimistic that in spite of the difficulties you went through initially, your business is on the right track. Am I correct?

MT: Yes. I am confident that things will work out positively for me. But it will take time. Senegal is not the US. But things will work out for me and my company in the long run. The only problem today is that as a manufacturer, if the factories supplying me with the fabric I need to produce my garments, such as Sobita, or Icotaf, are not performing to expectations, I am paralyzed, I am dead. Delays in the delivery of fabric supplies are devastating if you are committed to meeting orders from big retail commercial chains. So because of the unreliability of supplies from these factories, I had to stop taking orders. Now I have to make my garments at the pace at which I receive my supplies, then I sell out my production to interested outlets. I worked hard for 15 years in order to build a reputation of reliability and quality in the US.

EM: So the problem lies essentially with the textile manufacturers.

MT: Yes. But only to a certain extent, for there is also a serious problem at the level of the production of cotton.

EM: Where is the cotton produced in Senegal?

MT: In the Kaolack region. Things have been a complete mess. It is a real pity because Senegal has the greatest tailors in Africa, but now because of the poor condition of cotton production, we lag behind countries like Mali, Benin, Ivory Coast. But there is now hope that with the new government, things might improve.

EM: My last question is about religion. You are, I believe, a Mouride. What does it mean for you to be a businessman and a Muslim? Is there an inherent incompatibility?

MT: There is no incompatibility for me. For me what is important is the spiritual leadership of the founder, of Sérigne Amadou Bamba. He was also a hard worker and a model to millions of followers.

EM: What is the importance of the Magal at Touba? It is my understanding that you went there this year.

MT: The Magal to me is like a pilgrimage. Every believer has such a place. As for us, there is Touba.

EM: When you went to the Magal, did you insist on seeing Cheikh Saliou?

Massata Catalogue cover page.
MT: No. I only send my gift to the people and not to him. I sent a truck full of ice (2000 bags of ice) and crates of soda for free distribution to the poor pilgrims. This was my contribution.

EM: What is your thinking about the future of Senegal and Africa in terms of economic development?

MT: Africa needs above all more education. And I mean an education that would change the mentality of the people.

EM: We need investment too. Don't we?

MT: Investment will follow. Before, the mentality and the work ethic of our people must change. Otherwise nothing will change really.

EM: Thank you very much, Mr. Thionne.

* INTERNS AND FELLOWS' REPORTS *

- **Rhon Barras - Intern, 2000, Clark- Atlanta University, Atlanta, GA- Research Report:**

  **"Polygyny in Senegal"**

  I must first thank the West African Research Center (WARC) Staff for their patience and assistance during my two-month stay and internship in Dakar. And, indeed my greatest appreciation goes to the West African Research Association (WARA) for the opportunity to return to Senegal to complete the data collection for my thesis on polygyny in Senegal.

  I arrived in Senegal in June 2000 to continue the research I began in the Fall of 1998 on Senegalese women’s views of polygyny. My interest is in the intersection of culture and development and how it affects women. Polygyny is a common marital pattern in Africa where family is the most ‘sacred’ of social structures. My previous data was primarily on women in rural Senegal with a few interviews of urban women. However, the urban women I did interview were not as opposed to polygyny as much as I thought they would be, especially, amongst educated women. My initial focus was on rural women because some 70% of the Senegalese population still remains in the rural area. A majority of Senegal’s economy is agriculturally based as well. The opportunity to return to Senegal for reactions and views in the urban area encouraged me to focus more on the factors influencing the continuance of polygyny in Senegal. Looking at family life offers great insight to a society because ‘family’ (almost universally and however defined) is seen as the basic unit of a society.

  The methodologies utilized in this study were participant observation over a non-consecutive 11 month period and interviews which provided demographic information on the research sample. Observation and interviews took place in urban areas including Dakar, Saint-Louis, Ziguinchor, and Thies. Rural locations were in northern Senegal in the villages of Keur Momar Sarr and Nguer Malal (both in the region of Louga). Ninety-three people (including 54 women and 39 men) were interviewed over this period. The average age of respondents was 32 years. Of the 93 people interviewed, 85 were Muslim, 6 Christian, 1 Traditionalist and 1 Atheist. The ethnic groups included in the interview sample were 42 Wolof, 6 Lebou, 10 Peuhl, 10 Toucouleur, 4 Serere, 4 Bambara, 4 Diola, 6 Moor (Nar), 3 Mancagne, 1 Sarakhole, 1 Mandingo, and 1 Other (Nguaka). The education levels of respondents varied with 12 having no education, 7 completing only Koranic School, 8 with only primary school training, 25 completed high school (Lycée), 17 completed some type of training school (social work, secretarial, health educator, etc.) after high school, 11 have Bachelor’s degrees (Licence), 9 hold Master’s degrees and 4 hold PhDs.

  It is only recently that development strategists have recognized (and accepted to integrate into their plans) the importance of culture in a nation’s "development. In terms of development and the inclusion of culture in strategies, family is the base of culture in many ways. In understanding anything about most African societies, one has to understand the concept and the importance of family. Families unite in order to continue and survive. Marriage signifies the uniting of families (not two individuals) who agree to this social contract intended to produce offspring and continue the family. It is this idea of family that was the center of traditional Senegalese society and remains important today. Tradition is most often handed down through family, thus the structure of one’s family plays a large part in how one deals with society. In turn, this contributes to how that society (as a whole) functions. In the midst of ‘developing’, culture continues to be and to evolve. The evolution of the African family is interesting. In all of Africa, West Africa has the largest number of women in polygynous unions. This is despite a larger percentage of agriculturally based societies in Eastern Africa, indicating that it is not a practice solely restricted or more prevalent to those societies in which agriculture is central to the survival. In the region of West Africa, Senegal has one of the highest number of women in polygynous unions.

  Polygyny is an ancient marital pattern that goes back for centuries and has existed in cultures across the globe from Africa to Asia and in many European societies. It is not a unique phenomenon particular only to Africa or even still being practiced in Africa. It is interesting to point out that some see serial marriages and the having of mistresses as modern-day "Western" forms of polygyny. Polygyny is a complex issue that
involves many aspects of the human condition; the differences between men and women in all its many facets (from biology to psychology), social structure, economy, etc. Though the Senegalese economy remains largely agricultural, the economic structure has vastly changed. More people meant more hands to work and thus the more land one could maintain in traditional societies. Today, more people mean more people to feed, clothe, shelter and educate. Yet, despite the change in economic structure, there is one element of society that ties polygyny to Senegalese society; and that is Islam.

As more than ninety percent of Senegal’s population is Muslim, it heavily influences the culture. And, Islam allows polygyny under certain conditions. Often times this ‘allowance’ can be observed void of the provisions one must have in order to practice it. So, despite the change in the Senegalese economy that was traditionally agricultural and remains largely agricultural, Islam is important to the recognition and the continued practice of polygyny. Senegal has one of the largest Muslim populations in West Africa, yet there are larger percentages of Muslims in other countries throughout the world where polygyny is not a common practice or even legal. This is why the cultural influence is seen to play a larger part in the continuance of polygyny within society and Islam is a factor which enforces it and to some extent is key to why it will continue to be present in society. With this in mind, it is important to point out that women see polygyny as something men do and "women adapt to." Those women who choose not to live in polygynous unions may find themselves as virtual ‘outcasts’ in a society where unmarried women are not respected and are often suspect. Men (and, therefore society) see these women sometimes as ‘problems’ as they are most often suspected to be prostitutes or ‘undesirable’. An individual is a direct reflection on their family. So, this social pressure to be married is often re-enforced by her family. Unmarried women are ‘type-cast’ as wild women who can’t be tamed by men and are sometimes feared and suspected of prostitution or of ravaging and tempting otherwise good men. For these reasons, some women choose to be married to escape such reputations.

Senegalese women are very aware of the importance of marriage within their society and the importance of their being married regardless of their age, ethnicity, class, or their level of education. For this reason, many women see being a second, third or fourth wife better than "not being a wife at all." This can be seen especially amongst women who are educated as they have most likely held off marriage in pursuit of their education. Upon completion, they are usually much older than the average woman is at the time of her first marriage. Thus, their hopes at being a first wife are slim to none. The desire to be ‘a wife’ leaves them with usually only one option: to be a second, third or fourth wife. Some women have come to appreciate polygyny and the situation it can often create for both rural and urban women.

In the case of rural women, polygyny allows for the division of labor amongst the many duties women are ‘required’ to perform in daily life. Women take turns performing the duties of the household and are allotted time to tend to their own interests. Oftentimes this allows women days off where they can go to visit family and/or friends or work. Some women have taken on small commerce as a means of generating income, and thus having a co-wife insures that someone is at the household to be with the children and care for the household in her absence. In the urban setting, women often refer to the absence of the husband as an advantage of polygyny.

The role a woman must play in a marriage is often inclusive of ‘taking care of her husband’. Some women describe caring for a husband as an exhausting job and value the time he is away. Not only does this allow her to rest from her duties, she can, as mentioned earlier in the case of rural women, tend to her own interests. Whether that may be a job or visiting family and friends varies within the urban setting. This may also be a part of why many women residing in urban areas are not against polygyny, but opposed to sharing one residence with a co-wife. In this way, when the husband is away, he is really away. Many of the women who are mothers even said that they enjoy the time they can spend with their children more because they don’t have to be as occupied with their husbands being around. However, there were women who spoke of their husbands taking another wife as a test of their self-esteem. This was most often true for those women who are first wives. So, even though it was often said that polygyny is a man’s thing that women adapt to, it nonetheless involves and affects women.

Polygyny was a viable system in traditional societies that were most often agriculturally based. More people meant more hands to work the land. However, it is interesting to witness how this practice continues with the changes in the economy of Senegal. There is a cultural and religious element that comes into play once one moves away from the traditional agricultural society into urban areas. After reviewing my findings from my previous research in Senegal, it was clear that my assumptions that a person’s views on polygyny would vary according to their age, social environment, and most importantly, their level of education were not true. Not only were these not amongst the most important factors, I also discovered that women, as opposed to being ‘oppressed’ as many Westerners may view them within polygyny, do make choices among those options available to them based on their respective societal structure. In Senegal, the two most influential factors in polygyny are 1) culture and 2) religion.
which re-enforce each other.

The opportunity to conduct more interviews in urban areas in addition to observing how Senegalese culture is evolving through development tactics and continued influence from the West (especially through the media) has allowed me to present a better view of the existence of polygyny in Senegal. Doing this research also opened the door to many other research possibilities all related in some way to polygyny. In relation to women, it is interesting to see how polygyny affects a woman’s self-esteem. In light of health issues, the occurrence of STDs amongst monogamous versus polygynous men, especially with HIV/AIDS is another topic of concern. The experience of children in a society where the practice of polygyny is common is also an issue. All of the issues that come up as a part of this are directly related to society and how Senegalese culture is ‘evolving’ within its development experience. Especially, where family structure is concerned as it serves as the base for society.

Rhon Barras

• Dr. Jonathan T. Reynolds - Summer Research 2000, Department of History and Geography, Northern Kentucky University- Research Report:

On June 1, 2000, I traveled to my first research destination of Nigeria. The trip to Lagos, Nigeria went very smoothly. Unfortunately, two days after my arrival in Nigeria, the Federal Government issued a call for a 50% increase in fuel prices. Riots broke out in Lagos, and a general strike rendered transportation within the country problematic and unreliable. This situation led me to reconsider my plans to travel to Northern Nigeria (site of much of my previous research). Instead, I opted to “make the best of the situation.” Remaining in Lagos, I undertook research at the National Museum, and was also able to make contact with the Curator, Umebe N. Onyejekwe regarding gaining permission to use photographs of items from the museum’s collection in future publications, particularly the forthcoming text Africa in World History. I also took the opportunity of the fuel crises to undertake research on transportation networks in Lagos and the surrounding area. I conducted numerous informal interviews with taxi, motorcycles and minibus drivers regarding the organization of local private transportation. I also took numerous photographs in Lagos for possible inclusion in Africa in World History.

After two weeks in Lagos, the situation calmed down enough to allow the resumption of regional flights, and on June 15, I traveled to Accra, Ghana. Ghana was blissfully free of any form of political unrest, and I was able to move about freely and take advantage of a variety of research centers. Much of my time was spent in the Public Records and Archives Department (PRAAD) of the National Archives. Here I examined a number of different sets of British Colonial Documents relating to policy towards Islam in the Gold Coast. Of particular relevance were files from the Secretary of Native Affairs’ Office and the Colonial Secretary’s Office. The files included detailed accounts of relations with events in the Zongos (Muslim communities in the southern Gold Coast). Also of great use were numerous documents regarding the introduction to the Gold Coast of the Ahmadiyya, an Islamic Sufi Brotherhood from India.

Brief visits to the regional archives in Tamale (in the North) and Kumasi (in the central region) provided access to a few documents not easily found in the National Archives in Accra. Of particular relevance were the files of the Secretary of Native Affairs, Northern Region, which provided a considerable amount of information regarding region’s Muslim Majority. Early colonial ethnographies of different Muslim and Pagan ethnic groups were very informative. Also, I was most pleased to find files regarding management of Haj (pilgrimage) to Mecca by Muslims from the Gold Coast. These files in particular will provide and interesting counterpoint to similar documents previously collected in Nigeria.

In addition to research in the archives, I was able to visit a number of museums and historical sites in Ghana. Chief among these were the National Museum of Accra, the W.E.B. Dubois center, Cape Coast castle and El Mina castle. Visits to these sites not only provided me with a richer experience to share with my students, but also photos for use in future classes and also the Africa in World History text. Finally, while utilizing both private and public transport in Ghana, I made the effort to take notes and understand informal interviews on the organization of transport systems much as I had in Lagos. On July 25th I returned to (a much calmer) Lagos and on July 30th I returned to the US (heavily laden with photocopies and undeveloped film).

Honestly put, the material from the Ghanaian Archives was quite a surprise. The general attitude of the British Colonial Rulers towards Islam in the Gold Coast was radically different from that in Nigeria. While I was certainly expecting some differences owing to the different political and cultural context of Islam in the two colonies, I was rather surprised by the stark contrast between the two colonial regimes. In the Gold Coast, the British Colonial rulers were by and large unconcerned with issues of Islamic Militancy and with the finer distinctions between Islamic groups- very much a different situation from Nigeria. While this disparity means the situation is in many ways more interesting than I had initially thought, it will require a substantial amount of thought, reflection and review of materials collected to come up with a
working explanation for this profound variation in colonial styles.

Plans for use of Research Materials

I look forward to incorporating the materials collected this past Summer in my classroom lectures (nothing beats being able to say “Well, when I was there last”) and in a number of upcoming projects. The Fall meeting of the Southeastern Regional Seminar on African studies (to be hosted this year at the University of Tennessee, Knoxville), always features a roundtable on Summer fieldwork, and I look forward to sharing my research experiences with colleagues at that venue. At the African studies Association meeting (to be held in Nashville in November), I will present a paper entitled “One North: (Re) Constructing Islamic Identity in Northern Nigeria,” which will include comparative material to the Gold Coast/Ghana. Also, I have just had a paper entitled “Good and Bad Muslims: British Colonial Towards Islam in West Africa” accepted for publication in the *International Journal of African Historical Studies*. This Summer’s research will provide valuable information for the revision of that piece. Next, I have just received word that the University Press of America is going to print a second edition of my book *The Time of Politics (Zamanin Siyasa): Islam and Politics of Legitimacy in Northern Nigeria, 1950-1966*. Material from this Summer’s research will allow me to make some important revisions to my original arguments in this work. As mentioned previously, the trip allowed me to take a number of photographs (17 rolls of film worth) for use in illustrating the text *Africa in World History*. Finally, the material I collected on transportation networks in Nigeria (and that I collected in Ghana as well), will someday be useful in the authoring of articles and hopefully someday a monograph on automotive culture in West Africa.

My sincere thanks to WARAs for the generous support of my research. In is indeed most deeply appreciated.

*Jonathan T. Reynolds*

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**Announcements** - continued from page 1

WARA-sponsored Panel at November 2000 ASA Meeting

Africans have long constituted an important presence in the Americas. However, the United States has recently seen an unprecedented and ever-increasing surge in new immigration from Africa. The population of African immigrants in the U.S. has quadrupled since 1970 to an official total of 522,000 Africans in 1998, over half of whom have arrived since 1990. These immigrants represent a wide variety of nations, cultures, languages, religions, and immigrant experiences. Some are voluntary immigrants seeking their fortune and a better life in the United States. Others come as students and remain to work as professionals. Still others flee political or economic turmoil in their countries of origin and resettle in America as refugees or exiles. Whatever their reasons for coming and staying, their businesses, social networks, and lifestyles are rapidly transforming the fabric of urban neighborhoods where their numbers are sizeable.

This panel will explore the experience of African immigrants living in the United States. Issues addressed may include: How do African immigrants organize themselves so as to ensure the smoothest adaptation to their host society? What are the strategies of particular ethnic or national communities for disseminating necessary information to group members upon their arrival in the U.S.? Where and how do African immigrants go about filling in any gaps in education or training that may act as barriers to their socioeconomic success? In what ways do they maintain economic and political ties to their country of origin? What are the particular health issues of African immigrants and how are they being addressed? What kinds of social dynamics characterize the relations of African immigrants with their American neighbors? What are the challenges of raising second generation “African” children born in the U.S.? And what are the best methods of producing and disseminating visual and written documentation about immigrant communities? In looking at these and other topics, this panel seeks to shed light upon the lives of a group of "new Americans."

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**Call for papers. Voices. The Wisconsin Review of African Literatures**

*Voices* welcomes the submission of articles, essays, book reviews of recently published works, translations, and original creative works such as short stories, poetry, cover art, drama, and renderings of oral narratives written in the languages of Africa (as well as English, French, Portuguese, Spanish, German).

**Format:** Four (4) copies of typed, double-spaced manuscript up to twenty (20) pages; include one copy of a 100-150 word abstract (in English and in the language of submission). Please remove author’s name from 3 of the 4 copies. If the work is accepted, a copy of the submission on a 3.5 floppy disk and a one (1) paragraph biography of the author will be requested.

*Voices* is a biannually published forum for exploring issues of written and oral artistic production in Africa and the Diaspora in relation to the continent. Submissions that stretch and challenge such disciplinary boundaries are welcome and will be considered for publication. The staff of *Voices* invites
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submissions from writers world-wide. Voices is complemented by a website with the aim of cultivating a broad readership and interactive academic network. Voices appears in June and December of each year.

Subscription Rates (per issue):
U.S. Institution $20
U.S. Individual $15
African Institution or Individual $7.50

Mail submissions and subscription requests to:
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For more information contact Katrina Daly Thompson, Editor, at the above address or by email at: voices@studentorg.wisc.edu or check out the Voices website at: <http://african.lss.wisc.edu/all/voices.htm>.

-In collaboration with the West African Research Association (WARA/WARC), IFAN Cheikh Anta Diop, the Association Sénégalaise des Professeurs d'Histoire et de Geographie

is announcing the Bouki Blues Festival
in
SAINT-LOUIS, Sénégal
November 4-10, 2001

Theme: The Return of Bouki

The Ndar Label association envisions the organization of a cultural week dedicated to the Black diaspora of America, entitled the Bouki Blues Festival of Saint Louis, Sénégal, West Africa during the first week of November 2001. This first Festival will be devoted to Greater Louisiana. The first permanent French settlement in Black Africa, Saint-Louis, Sénégal, served as a base for the development of French colonies in America, and Louisiana in particular.

The work of the historian Gwendolyn Midlo Hall demonstrates that during the French regime in Louisiana, nearly seventy percent of Africans imported into Louisiana came from Senegambia. During the Spanish period (1763-1803), and after the purchase of Louisiana by the Americans, Senegambia continued to furnish a good part of the laborers to the area.

Thus, it is not surprising that the culture of Louisiana carries into the present day the imprint of Senegambians. Their music survived under the name of the Blues, the musical form that evolved in the urban milieu to give birth to jazz and to Rock 'n Roll. One must note in passing that the word jazz is of Senegambian origin. It comes from a martial dance called jays by the Maures of Waalo of the delta region of the Sénégal River. One still finds in Louisiana the tales of Bouki and Rabbit. The name given to this festival is not by chance. Bouki symbolizes the persistence African culture in America, in spite of several centuries of vexation and oppression. Bouki also symbolizes African wisdom.

This first Festival will be an occasion to assess the basis for fruitful cooperation between Sénégal and Louisiana, where, for more than thirty years, Sénégal has been represented by an honorary Consul, Captain Ayers, who never fails to honor Senegalese who travel to New Orleans. He never ceases to recall how, in the early 1970's, New Orleans was honored by a delegation leg by His excellence Leopold Sédar Senghor, first president of the Republic of Sénégal. The festival would, above all, be an occasion to honor, on African soil, people, who by their work, have contributed to the promotion of Africa and its culture everywhere.

BOUKI BLUES FESTIVAL
SAINT-LOUIS, SENEGAL
November 4-10, 2001

Prospective Program

Sunday, November 4, 2001
- Arrivals and transfer from Dakar to Saint-Louis

Monday, November 5
- Orientation of participants
- Guided tours of Saint-Louis and environs
- Evening of rest and preparation

Tuesday, November 6
Morning (Quai des Arts)
- Roundtable on the cultural links between Sénégal and Louisiana presided over by Professor Mbaye Gueye of University Cheikh Anta Diop of Dakar with the participation of Gwendolyn Midlo Hall of the University of New Orleans
- Opening of Exhibition of Sénégal and Louisiana

Evening (Great courtyard of the Quai des arts)
- "Soirée Gastronomique" featuring food from Louisiana and Sénégal. Fashion show. Film on Black culture in Louisiana. Music of the Senegalese Armed Forces and of "brass bands", ending with a parade on the historic Ile de Nda, the center of old Saint-Louis, and a torchlight procession

Wednesday, November 7
- A day dedicated to children and activities designed for them.
Morning (Quai des Arts)
- Workshops and master classes for young musicians
- Demonstrations with question and answer and discussion session

Afternoon (Quai des Arts)
- Exhibition of traditional musical instruments from Sénégal and Louisiana
- Storytelling with the stories of Sénégal and Louisiana
- Matinee concert for Children

Evening (Quai des Arts)
- Blues Cabarets

Thursday, November 8
Morning (Quai des Arts)
- Workshops for musicians

Afternoon (Quai des Arts)
- Jam Session and Sabar

Evening (Quai des Arts)
- Rural Blues and traditional music of Senegambia- with riiti, xalam, and kora

Friday, November 9
Morning
- Workshop for musicians

Evening
- Fulbe Acrobats and musicians
- Zydeco concert and dance party

Saturday, November 10
Afternoon
- Traditional carnival

Evening
- Final concert- Orchestras of modern music from Sénégal and Louisiana
- Artists proposed: Neville Brothers- Baaba Maal- Frères Guisse

August 16, 2000 at Saint-Louis, Sénégal.

by the Comité d’Initiative:
- Sarita Wardlaw Henry, Consultant, President
- Henri Guilabert, musicians, Director of the Quai des Arts, Association Ndar Label
- Ibrahim Seck, Professor of History, General Secretary

Note: During the Festival, the Quai des Arts will have an ongoing discotheque to play African-American Music. Films related to Black culture of Africa and the diaspora will also be shown continuously in special annexes of the Quai des Arts.

E-mail: boukibluesfestival@hotmail.com

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- Institutional and Individual Memberships

We are including in the individual membership list only those members who are paid up through 9/00. We know that there are many more of our colleagues and friends of WARA whose support and recognition are precious. We are therefore urging them to please send us their renewal check upon receiving their copy of this Newsletter (Fall 2000), if they have not already done so. We are sending out newsletters to members who are behind in their dues, because each membership is important to us, and we would very much like to keep you all in the WARA/WARC family.

We also urge our institutional members’ contact persons to please intervene gently . . . but firmly to have their respective institutions send us promptly their membership renewal checks to update their institutional membership, if they have not already done so. Thank you.

Individual Membership List (Current Members Only)*
(Member affiliations are indicated when known.)

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