Nigeria

The US-led war on Iraq received unprecedentedly robust news coverage and editorial commentaries in Nigerian newspapers. It eclipsed domestic concerns and captured the public imagination in a way no international event had ever done before. A day after the war broke out, a significant number of Nigerian newspapers delayed their presses to include news about the war. Most of them led their front pages with stories and pictures about the US bombardment of Iraq. Subsequently, the war continued to dominate the news and editorial commentaries of Nigerian newspapers at the expense of nagging local problems.

Strangely, Nigerian newspapers were unanimous and consistent in their condemnation of what they considered America’s insufferable hubris in damming world opinion and unilaterally launching unprovoked attacks against Iraq in the absence of empirically verifiable evidence that Saddam Hussein harboured weapons of mass destruction. The editorial consensus of Nigerian newspapers in their condemnation of the US attack on Iraq was strange, even uncanny, because issues as potentially divisive as a war between a “Christian” country and a “Muslim” country usually fell neatly into Nigeria’s pre-existing primordial fault lines in the past. Nigeria is deeply polarized along religious and ethnic lines, and these divisions often have a tendency to predetermine the frames of reference with which the people appropriate the social realities that habitually confront them.

For instance, because northern Nigeria is predominantly Muslim, the people and their media are often inclined to be hostile to the West but tolerant of countries in the Muslim World. The predominantly Christian southern Nigeria is the antithesis of the North. The newspapers in the south had often tended to be uncritically supportive of the West, especially in a confrontation with a Muslim nation. This was precisely the scenario during the 1990 Gulf War. While Northern Nigerian newspapers were implacably critical of the war, the press in the south supported it.

However, in the current war against Iraq by the US, the Nigerian media forged an unexampled unity in condemning the war.

Niger

Could it be expected to find any positive sentiment in Niger on the American war in Iraq? As it is, the general reaction has been, and continues to be, straightforwardly negative. However, in this matter, as in others, there are nuances to be considered that seem to reflect both the heterogeneity of Niger’s public opinion and the current situation in the region. Incidentally, Niger got unwittingly involved in the Iraq war through groundless claims by the government of the US and the UK that Saddam Hussein’s government had purchased uranium in Niger to build his alleged program of weapons of mass destruction. That twist does not seem to have markedly affected Nigeriens views on the war, which were negative anyway, but it certainly reinforced perceptions of the USA as a bully superpower.

Niger’s public opinion, as that of many African countries, is made up of the European-educated layer (which forms the readership of the Francophone papers I will refer to here), and the rest of the population, which consumes news mainly through the radio and illustrated visual media. Although there is some middle ground where the two groups see events and issues through the same prism (which we could label mainstream opinion), it is not unusual to find the two groups at odds on important questions. There was no such disagreement regarding the Iraq war, which was condemned outright both by the European-educated public and the general population. A rare consensus was found, for instance, when on March 15 of this year, Francophone civil associations, typically expressing the secularized opinion of the European-educated fringe of the population, jointly organized a demonstration meeting against the war with Islamic civil associations, whose clientele is mainly recruited among the non-Francophones. Remarkably, while the United States was clearly indicted in speeches at the meeting for getting us right back into “imperial times”, most speakers seemed to make a distinction between the Bush administration and the United States. For instance, Cheik Issoufou Lazaret, representative of the Islamic civil associations, urged Nigeriens to support “our brothers and sisters in Islam” con-

(see “Nigeria” on page 23)

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Newsletter from the WARA Headquarters

Letter from the WARA President

In our Spring 2003 WARA Newsletter we noted that we were awaiting news of the status of our application to the US Department of Education for renewed funding under the American Overseas Research Centers Title VI grant program. I am very pleased to be able to announce that our funding has been renewed for the next four years. We are grateful to the USDE as well as to the Educational and Cultural Affairs section of the US State Department for the support it provides through the Council of American Overseas Research Centers. The commitment to WARA and WARC demonstrated by these programs is the core support on which we sustain our thriving, dynamic center and various grant programs.

Building on this foundation, we continue to explore ways in which WARA can expand its activities and programs to better serve the Africanist community in the US, and especially to increase our efforts to promote and foster collaborative research across the Atlantic. Your membership, and the memberships of the institutions with which our members are affiliated, are crucial to these efforts. We will undertake a campaign this year to expand our membership, and I would like to ask for your help with this.

On a website describing a study abroad program in Senegal organized by an American university, I recently ran across a sentence naming WARC as one of many excellent resources available in Dakar to student participants in the program. This university, it turns out, is not (yet) a WARA member! But this fact highlighted an important point: WARA and WARC are, by their very existence, a resource and asset to all who are concerned with West Africa; WARA and WARC belong to us all. In the spirit of common ownership, I would like to thank you for participating via your membership, and to ask you to please consider approaching the appropriate dean, department chair, or director to request that your institution become a member too. From experience I can say that administrators forget such things - it will take your commitment to see that this happens!

We are very pleased in this newsletter to report on some of our recent activities, ongoing projects, and the results of research done on WARA and WARC grants. We are particularly pleased to report the continuation and expansion of the African Languages Material Archives (ALMA) led by Prof. John Hutchison. Recognizing its significance to the African Studies community, six of the nine currently funded Title VI National Resource Centers for Africa have collaborated to contribute funds to this project. An article on ALMA, and a list of its sponsors, can be found on page 4 of this newsletter.

You will also find on page 6 an article about the first "WARA Summer Institute for Faculty." Focused on the contemporary dynamics of Islam in Senegal, the institute brought 12 faculty members from 8 different institutions to Senegal for two weeks of intensive lectures, discussions, and visits to a range of sites and institutions. In summer 2004 we are planning what promises to be a stimulating, exciting second institute at WARC on African Literature.

All of this and more is possible due to the efforts of many people, but two deserve special mention: as US director of WARA, Leigh Swigart was central to nearly every one of the activities depicted in this issue. As Leigh has moved on to greener pastures, our new director, Jennifer Yanco, has actively thrown herself into the job of keeping things moving. Thanks, Leigh, and welcome, Jennifer!

Leonardo A. Villalón
WARA President

Thanks! - We would like to extend our gratitude to two firms that have graciously provided pro bono services to WARA.

The WARA payroll is prepared by The Payroll Company of Milford, MA. Their professionalism has allowed us to streamline our operation.

The accounting firm, Sambo Onos & Co, (Boston, MA) did an excellent job of preparing WARA’s audit. Moreover, partner Ahmadu H. Sambo, CPA, has put in many pro bono hours helping us master the intricacies of setting up our accounting system in QuickBooks.

WARA’s Institutional Sponsors

Among WARA’s institutional members, there are two in particular that deserve special mention: Boston University and the University of Florida. For over two years, WARA has enjoyed the support of Boston University, which provides office space in the African Studies Center for the WARA directorship. This comes with various forms of administrative support and an engaging community of scholars who take an active interest in WARA. The University of Florida Center for African Studies is the base of operation for the current WARA president. The College of Liberal Arts and Sciences has generously provided for a graduate assistant, as well as helping to cover part of the costs of newsletter publication and distribution.

WARA Directorship Changes Hands

In July, Leigh Swigart, who has so ably managed WARA’s affairs for the last few years, stepped down as US Director. She is replaced by Jennifer Yanco, who is a long-time friend of WARA. Jennifer, who holds a PhD in Linguistics and African Studies (Indiana University) and an MS in Public Health (Harvard School of Public Health), comes to the position with a long history linking her to West Africa. She lived and worked in Niger for the better part of the 70’s and 80’s and was a Fulbright Lecturer at the Université de Niamey from 1988-1990. She has been a Research Fellow at the African Studies Center of Boston University since 1983, where she has taught Lingala, Hausa, and Setswana and helped coordinate the African Language Program. She looks forward to working together with WARA members to encourage and support scholarship on West Africa.
ALMA: The Beginning of Phase Two

The African Language Materials Archive (ALMA) is a collaborative project of the West African Research Association and Center (WARC), the American Overseas Digital Library, UNESCO, and Columbia University. The aim of ALMA is to create a web-based electronic archive of materials published in African languages for use by teachers, literacy trainers, and readers in Africa, as well as by scholars and students of African languages everywhere. Importantly, ALMA serves as a bank of materials for the preservation of publications in African languages, and a resource for attesting to the breadth and strength of African languages in printed form.

The first phase of ALMA, which entailed the collection and digitization of materials from Senegal and Gambia (in Wolof, Pulaar, and Mandinka), is now complete. It includes 34 E-Books in PDF format. The materials can be accessed on the web at: http://www.aiys.org/aozl/EBOOKS/.

The second phase of ALMA got under way this past summer when I made a trip to Mali and Guinea where I collected new materials to broaden both the geographic and linguistic scope of ALMA. The ALMA website (which will be an important place for African language authors to publicize their work, as well as an archive for manuscripts, newspapers, and published works) is rapidly moving from vision to reality. I am currently working with Abdoulaye Niang at WARc to prepare these materials for scanning. As the ALMA collection increases, we will need to revamp and reorganize this website, create our own domain, and make it more generally user-friendly. As a result of my work this summer, more than 20 authors were added to the ALMA website.

The ALMA Project was warmly welcomed in each of the countries visited, and there is a consensus that it constitutes a great data bank, archiving resource, and publicity point - all critical to the future longevity of African languages in written form. During my six weeks as a volunteer consultant for WARC/WARA on phase two of the ALMA Project, I collected biographies and résumés from each of the authors who agreed to subscribe to the ALMA website and I also took photographs of each author. Hopefully, in addition to the works already being integrated into the website, the site can also list other publications produced by each author and where they can be purchased.

In the Republic of Mali, I worked with civil servants from the Section Langues Nationales of the Institut Pédagogique National who have produced works in Malian languages; civil servants from the national literacy service (including a Fula author who offered his novel dealing with the impact of AIDS on a Malian family); Malian language newspaper editors; non-governmental organizations publishing in Malian languages; and relatively unknown authors whose works have yet to be recognized.

In Senegal, I visited the WARC offices for the first time, and worked together with WARC’s webmaster, Abdoulaye Niang, on ideas for incorporating ALMA materials into the website and on reaching out to authors who might be potential contributors in Dakar. Certain NGOs working in Mandinka and Pulaar were contacted and are expected to subscribe.

In Guinea, where most of the authors contacted do their writing in Pular, several authors, as well as a team of newspaper editors publishing a newspaper in Pular, subscribed to ALMA. In the Futa Jalon, a woman publishing Pular poetry also subscribed. Through contacts at the Direction Nationale de la Radio Rurale in Conakry as well as the regional Direction de la Radio Rurale à Mamou, I investigated the possibility of using the archives of rural radio stations as the basis for developing Guinean language publications. I discovered that there is an incredible wealth of material there with remarkable potential for contributing to the development of a print-rich, literate environment in Guinean languages. From these archives, five hours of culturally important Pular recordings were selected and are now being transcribed in Conakry; it is hoped that this will lead to interesting and appealing publications for inclusion in the ALMA website.

While in Conakry, I was able to meet with IRLA (Institut de Recherches en Linguistique Appliquée) researcher, Ibrahima II Barry who, together with the late Alkaly M. Fafana, had produced a historical anthology of the musical work of Fode Kondi, with an elaborate description of the life of the singer and an analysis of his work, all in the Susu language. I am now "seizing" this material and preparing it for publication and for the ALMA website.

The 20 new authors added to the ALMA site represent a substantial enrichment of the resources it offers. It is encouraging to note that ALMA is increasingly being recognized as an important tool for the preservation and development of African languages - especially the often-marginalized languages of francophone Africa.

Finally, the ALMA project certainly demonstrates that, given the commitment, a great deal can be accomplished, even with limited resources. As the Kanuri say, in one of my favorite proverbs:

Col col yaye, dumburnulan namne!
(No matter how small your buttocks may be, sit down on it!)

John P. Hutchison
African Language Coordinator
Boston University, African Studies Center

WARA gratefully acknowledges the financial support of the ALMA project by the following institutions:
- Indiana University
- Michigan State University
- Ohio University
- UCLA
- University of Florida
- University of Pennsylvania consortium
- University of Wisconsin
Report from the Director of WARC

The months of June and July at WARC were exciting. Two new and innovative programs were initiated which we expect to be ongoing. The first was the Institute on “Contemporary Islam in West Africa: Senegal in Perspective.” This is a summer institute for college and university staff that is intended to be the first of a series of Summer Institutes designed for American scholars and professors. These institutes are designed to provide intensive lectures and hands-on experience, including visits to various sites of interest in the interior of the country. This year, Villalón led a group of 12 professionals to Dakar where they attended special sessions at WARC and also visited such historical sites as Touba and St. Louis. They attended lectures by outstanding scholars in the field of Islamic Studies, such as the Director of the Islamic Institute here in Senegal, the historian Boubacar Barry, sociologist Fatou Sow, historian Penda Mbou, and the well-known philosopher Aminata Diaw Cissé. In St. Louis they talked with student groups representing the major Islamic brotherhoods in Senegal, as well. It was a successful program and well-organized. In addition, three American doctoral students also presented to the group, discussing their field experience in collecting data related to Islamic studies.

WARC intends to organize a similar Summer Institute next year on African Literature. We expect that these institutes will run every other year. There is more on the Islamic Institute of 2003 and the upcoming Literature Institute in 2004 in other sections of this newsletter.

As mentioned above, WARC hosted a group of graduate students and two professors from New York University during June: Professors Jacqui Mattis and Suzanne Carothers. This group also traveled throughout the interior of Senegal, and attended lectures by Senegalese specialists. WARC renovated a room formerly used as a reading room so that it can also be used as a second, smaller conference room, and this is where the NYU group met.

During June, WARC hosted one of our travel grant awardees, Mr. William Ngutter of Kenya, now studying in the United States. Mr. Ngutter is a graduate student of architecture, and he studied some architectural forms in and around Dakar. He also offered to do a sketch for WARC of possible options for creating more meeting and lodging space as a courtesy and contribution from him as a WARA member and grant beneficiary.


One of the wonderful things that WARA is able to achieve through the travel grants is support for African scholars to visit other parts of Africa to conduct research, and we are one of the few institutions to do this. Thus, WARA assisted a Nigerian to conduct research in South Africa, and a Ghanaian to visit Senegal’s National Archives and IFAN. Similarly, Erin Augis, CAORC fellow, arrived in Senegal in July and carried out research in Niger, as well, with support from WARC in organizing contacts for both countries.

Johns Hopkins University SAIS students visited WARC as is the custom every summer, and we were pleased as always to have them with us. Graduate student Maggie Burke of Johns Hopkins did some research and also served as an intern this summer, assisting WARC in managing its bookstore while in Dakar.

Brett O’Bannon, an “initiade” of WARC, returned at the request of the family of deceased American activist and scholar Adrian Adams, who spent 30 years working with PVOs in the St. Louis and Matam regions of Senegal. O’Bannon, who teaches at Depauw University, was here for six weeks to organize Adams’ papers, meet with her widow, and scan documents which will also be accessible at WARC when the project is finished.

In June the Center also benefited from a lecture given by former WARA President Edris Makward. Makward gave a paper on Culture and Economic Development that was well-attended. The Center also received visits from three American scholars who were on short visits related to planning eventual research projects and extended stays in the region. Fulbright scholar Jean Koopman (independent scholar) gave two lectures during the spring here on her work in the north of Senegal, and Fulbright lecturer Richard Shain (Philadelphia University) completed his teaching year and his research in July.

During Leo Villalón’s visit, meetings were also held with the President of the West Africa section (AROA), Professor Oumane Sène, and WARC Director Wendy Wilson-Fall. Sène also attended the African Studies Meetings in Boston this year. Indeed, as this newsletter attests, a new synergy and motivation is clearly present for the Association and the Center’s activities.
Dr. Carolyn Brown, Director of the Center for African Studies at Rutgers University, visited the Center in July, as well. Dr. Brown is interested in developing collaborative activities between the Center at Rutgers and WARC. She met and had extensive discussions with Dr. Ousmane Sène, the President of AROA.

Also very significant for us, the Administrative Assistant Ndiaye Diop, a person well-appreciated and liked by all, prepared to leave for Colorado College where she has been offered the Directorship of the French Dormitory as well as the possibility to carry out graduate studies there. Ms. Diop expects to return to Senegal and to WARC following her studies. An interim Administrative Assistant has been appointed. This is Mrs. Marème Barry who formerly worked at the Prometric Testing Service, which was once housed at WARC. Mrs. Barry has also worked as an interpreter for the U.S. Immigration Service in New York City, where she resided for two years.

The upcoming academic year promises to be an exciting one. After submitting a proposal to OXFAM America’s Dakar office this spring, we were happy to learn that OXFAM has decided to support some of WARC’s activities in Senegal, to provide funds for internal evaluations, and to support some AROA activities during the coming year. OXFAM Program Officer Paul Takow has informed us that in mid-November the WARC Director, the AROA President and he will meet to solidify plans for our new partnership. We anticipate that this will be the beginning of an ongoing and mutually fruitful collaboration.

Wendy Wilson-Fall
Director of WARC

From the AROA President

Dear friends and members of the Association,

At a time when the second issue of our sister association (WARC) newsletter is about to be printed, I feel more than ever the imperative need for AROA to have its regular newsletter too. This has been coming up during all our meetings in the academic year 2003-2004 and one of the challenges for AROA in the year 2004 will certainly be the production of a newsletter. Money is not the sinew of war only, it is also an extremely valuable support to research and other academic activities. That is why I have been urging the members of the bureau to engage in research projects, seminars and other activities not only with the aim to develop research in and on West Africa but also to generate income likely to support our Association. I am sure the numerous mutual projects to be implemented both by AROA and WARA in the future will contribute much toward easing the situation.

The AROA President and the WARC Director also have pledged to produce and submit grant proposals to a number of local institutions with the view to support research and other academic pursuits at WARC. Some good signs are already being perceived in the area of grant seeking and we are hopeful that soon the efforts made so far will be rewarded.

So, let’s brace up ourselves, look ahead and keep on working for the greater benefit of our joint enterprise.

Ousmane Sène
AROA President

WARA Summer Institute for Faculty

During June 2003, the West African Research Association offered an intensive two-week summer institute, Contemporary Islam in West Africa: Senegal in Perspective, for college and university faculty hoping to enhance either teaching or research related to the issue of Islam in Africa. WARA president Leonardo Villalón directed the institute, and the West African Research Center in Dakar served as the base for all institute activities. Participants included 12 faculty from 6 disciplines at universities in 7 states. Some of us were veterans of Senegal, others were more familiar with other parts of West Africa, and some had never been to this region of the continent.

Nearly all of us flew in on Saturday night via either Paris or Casablanca, formed a caravan of taxis, and arrived at the Auberge Marie-Lucienne to find the restaurants closed and a band setting up. Yet only an hour later we were immersed in Dakar’s best pizza, a Bière Gazelle/Flag, and live salsa, Senegalese style. Sometime after 1:30 a.m., I drifted to sleep in my room immediately above the bar, with echoes of the band still ringing through the hotel.

For those that woke up the next morning, a nice continental breakfast awaited them. I slept until lunchtime, saving my stomach for a much-anticipated yassa poulet. We spent the remainder of the afternoon on a group tour of Dakar, which included stops at the Université Cheikh Anta Diop (UCAD) campus, the Soumbédioune fish market, Place de l’ Independence, as well as a brief encounter with Senegal’s reasonable and efficient police force.

In order to provide as broad a perspective as possible on the various facets of contemporary Islam in Senegal, participants attended a series of lectures, seminars and
discussion sessions at WARC, with both Senegalese academics and with various religious leaders and activists. This facet of the institute began Monday morning with a broad overview of Islam in the Senegambia region, past and present, by institute director Leonardo Villalon. After a tasty ceebujuen provided by the WARC canteen staff, participants had an open afternoon to take care of banking, communications, or to simply relax.

Seminars continued for two additional days. Noted historian Boubacar Barry and independent newspaper publisher Sidi Lamine Niasse offered multiple perspectives on the relationship between Sufism and the state. Prof. Cheikh Dieng provided an analysis of Mouride thought and belief before geographer Cheikh Gueye discussed the formation and contemporary structure of Touba, the Mouride holy city. Participants also visited two Quranic schools in Fann-Residence operated by Soxna Mariam Ma Niasse, an important figure in the Tijaniyya order with connections across the Sahel as far as northern Nigeria and Niger.

Perhaps the most arduous day of the institute followed, as we departed Dakar early and headed for Touba. Arriving later than anticipated, we immediately toured the great mosque so as to finish prior to the 2 p.m. prayer call. This was followed by a look around the Touba library which contains thousands of volumes of Islamic scholarship from all disciplines. Hungry for a late lunch, our next stop was the compound of Modou Abib Sylla, a marabout with close ties to the family of program assistant Cheikh Thiou. This was clearly an important event for both institute participants and the marabout’s religious network, as dozens of his adherents turned out to welcome us. Following an impressive lunch, representatives of each group exchanged formalities while we awaited the first, second, and third brewings of tea. Although everyone continued to enjoy this unique opportunity, we eventually had to board the bus and head for Saint-Louis. After a late dinner, all of us slept soundly at the Hotel de la Poste.

The following morning we traveled to Université Gaston Berger de Saint-Louis. The highlight of this campus visit was the opportunity to listen to and exchange ideas with the leaders of several student dairras who represented the Mouride and Tijane orders, as well as the reformist-minded Ibadou group. In the afternoon, we enjoyed a guided tour of Saint-Louis with an emphasis on the history of Saint-Louis mosques. Prof. Cheikhou Diouf provided a fascinating background for this city which was the starting point for French colonialism in West Africa.

Arriving back in Dakar the next evening, those who still had sufficient vigor went downtown to listen and dance to the mbalax music of Thione Seck. Those who could not envision making the 12:30 a.m. departure for the club once again enjoyed the Marie-Lucienne house band until the need for sleep overtook us. The following day was kindly left open for participants to explore Dakar on their own. A number of first-time visitors decided that the must-see spot was Gorée Island, the final transit point for many thousands of Africans driven into the Atlantic slave trade.

The second week of seminars began with professors Penda M’Bow and Edris Makward leading a wide-ranging discussion on Islam and society in Senegal, with a particular focus upon issues surrounding education, gender, and caste. Professor Aminata Draw Cissé and Imam Kanté of the UCAD mosque each led sessions on the debates over elements of modernity within Senegalese society. The seminar component of the institute ended with an extended session on comparative Muslim experiences within West Africa, featuring Hussainatu Abdullah (Nigeria), Boubé Namaïwa (Niger), and Moulay Keita (Mauritania).

Our final sortie took us to the interior town of Fatick, where we visited a small local Quranic school much different from those of Soxna Niasse. While lunching with the group at his home, lycée Arabic teacher Thierno Sall discussed the place of Islamic learning within Senegal’s secular educational system. Participants also had the opportunity to visit the nearby village of Bikol and observe regular Friday afternoon rituals in a small-scale rural context.

On behalf of the institute participants, I would like to thank Patricia Tang for enriching all of our musical collections through her local connections and knowledge of the Dakar music/club scene. Special thanks are of course due to WARC Director Wendy Wilson-Fall and her entire staff, particularly Abdoulaye Niang and Nene Ndiaye Diop. This institute was a success on all fronts, providing valuable information and perspectives for participants to utilize in their curriculum development efforts.

Todd H. Leedy
Assistant Director, Center for African Studies
University of Florida
This summer I worked with JHPIEGO (an international reproductive health organization affiliated with Johns Hopkins University) and Family Health Foundation (FHF) to establish a voluntary counseling and testing (VCT) clinic in Agbogbloshie Market located in the heart of Accra, Ghana. The VCT clinic would provide essential counseling and testing for HIV. The main goal of the project was to dispel misconceptions regarding the transmission of HIV. Intrinsic to this goal was providing accurate prevention information for HIV negative clients and referring HIV positive clients to a network of social support/social aid agencies to increase their quality of life and to help them remain healthy despite their HIV status.

Agbogbloshie is a massive open air market teeming with activity. The vendors compete with one another to sell yams, onions, tomatoes and other vegetables beneath the strong African sun. More established vendors sell household goods from beneath the shelter of their stalls. The market is alive with sound and movement. Hundreds of people make the rounds to find the necessary items for their homes while vendors call out to patrons in an attempt to lure them in for the sale. The social culture is strong in Agbogbloshie with alliances and friendships forming by trade or profession.

The population targeted for services were a group of young women often unkindly referred to as kayayoos, or “load bearers.” Many of these women have traveled long distances seeking to supplement their family’s income in the metropolis of Accra. These women come with high hopes, believing the vastness of the city will offer up gainful employment which will ensure a steady stream of income during the agricultural off-season.

These women are not alone in their aspirations of Accra. People from all over the country try their faith and their luck by seeking their fortunes in the big city. The sad reality is that the city is unable to meet the employment needs of its inhabitants. Rather than making their fortunes, these women, along with many others, are forced to seek low paying work transporting large burdens of goods upon their heads in order to survive. Within the Agbogbloshie market these women are often marginalized. They earn barely enough money to live and often sleep in the market itself or are forced to trade sex for shelter or other needs. Many feel they cannot return to their homes until they’ve earned enough money to bring back to their families.

To ensure the success of the VCT clinic, we sought out the approval of the market’s Naachi Naa (chief). He and his lieutenants (tribal leaders of the various groups represented in the market) held much influence and sway, and the kayayoos would not attend the clinic without their sanction. A series of meetings with the Naachi Naa and other lead-
ers proved to be very successful. Not only did they lend their support to the project, but they also aided us in finding a site and materials, contributing ideas for the drama plays and opening darbar (festival) as well as putting us in touch with key youth leaders.

Everyone was very excited for the project. As I left to return to Chapel Hill, 20 committed women and men had just been trained as peer counselors for the project and preparations for the darbar were underway with key members of local government slated to appear and lend their support. I am extremely grateful to WARA for providing the support that enabled me to take part in this inspiring project. I am equally thankful for the opportunity to connect and learn from the wonderful people at JHPIEGO, FHF and Agbogbloshie Market.

Marisa Gupta
Graduate Student of Public Health
University of North Carolina
(WARA Minority Intern)

Les Déterminants de la Croissance dans les Pays de l’UEMOA

L’Union Économique et Monétaire Ouest Africaine (UEMOA) constitue une expérience originale d’intégration économique en Afrique. L’UEMOA regroupe les huit pays suivants: Bénin, Burkina Faso, Côte d’Ivoire, Guinée-Bissau, Mali, Niger, Togo et Sénégal. Ces pays membres de la zone CFA ont signé un accord de coopération monétaire avec la France au terme duquel leur monnaie (le franc CFA) est garantie par la France. En contrepartie 65% des réserves en devises de ces pays sont gérées par la France et la politique monétaire menée par les pays de l’UEMOA est relativement prudente. Les pays membres de cette organisation sous-régionale qui disposent d’une même politique monétaire ont réalisé d’importants progrès en matière d’harmonisation de leur politique fiscale et leur politique commerciale en créant une union douanière à la fin des années 90. Aujourd’hui la plupart des mesures de politique économique susceptibles d’agir sur la croissance de ces pays sont soumises aux règles définies au niveau de l’Union.

Si les pays de l’UEMOA ont réalisé des performances économiques appréciables au lendemain de la dévaluation du franc CFA de 1994 (réduction du double déficit des finances publiques et de la balance des paiements, augmentation significative des réserves en devises, maîtrise de l’inflation, etc) la croissance qu’ils ont enregistrée demeure insuffisante par rapport aux objectifs du millénaire fixés par la communauté internationale, notamment la réduction de moitié de la population pauvre qui exige une croissance forte et durable.

L’accélération de la croissance économique constitue ainsi un défi majeur qui doit être relevé par les pays de l’UEMOA afin de tirer meilleur parti de la mondialisation et de répondre aux attentes des populations. Cet objectif ne peut être réalisé que si les pouvoirs publics mettent en œuvre une politique appropriée de promotion de la croissance. Cependant cela suppose que les déterminants de la croissance économique soient clairement identifiés afin d’éclairer l’action des décideurs publics.

L’objectif de ce projet de recherche est de mettre en évidence les déterminants de la croissance économique et de la productivité des facteurs des pays de l’UEMOA à partir des acquis de la littérature, des enseignements de l’expérience de pays qui ont connu une croissance rapide (pays émergents asiatiques notamment) et des caractéristiques structurelles et institutionnelles des pays de l’Union.

Les déterminants de la croissance dans les pays de l’UEMOA seront identifiés à partir d’une approche économétrique. La croissance du PIB par tête sera estimée en fonction d’un ensemble de variables regroupant le capital physique, le capital humain, des variables de politique économique, des variables non-économiques reflétant la situation politique, la qualité de la gouvernance (corruption, État de droit, etc). Compte tenu de la pluralité des variables des tests de sensibilité seront effectués afin de retenir la spécification du modèle la plus robuste. Etant donné que notre étude est appliquée à un échantillon de pays le modèle sera estimé sur des données de panel. Les effets fixes et les effets aléatoires permettront de distinguer les résultats globaux et les résultats spécifiques à chaque pays. La productivité totale des facteurs étant jouant un rôle majeur dans la croissance économique à long terme ses déterminants seront également identifiés.

Les résultats attendus du projet de recherche sont les suivants:
- identification des facteurs déterminants de la croissance du PIB par tête et de la productivité totale des facteurs dans les pays membres de l’UEMOA
- mise en évidence des obstacles à la croissance économique dans les pays en développement
- formulation d’un ensemble de mesures, de réformes susceptibles de promouvoir une croissance forte et durable dans les pays de l’UEMOA, de relever le défi du développement économique et social et d’améliorer la position des pays de l’UEMOA dans l’économie mondiale.

Grâce à un Travel Grant qui nous a été accordé par le WARA nous avons pu séjourner pendant trois semaines aux États-Unis (Washington DC). Nous avons pu ainsi visiter la bibliothèque conjointe du Fonds Monétaire International et de la Banque Mondiale qui offre des conditions de travail fort appréciables. Nous avons également partagé notre expérience avec celle d’économistes-recherches de la Banque Mondiale, ce qui nous a permis d’affiner notre méthodologie.

Ce séjour nous a permis de collecter toute la documentation (articles publiés dans des revues spécialisées, documents de travail ou ouvrages) nécessaire à la réalisation du projet. Nous sommes actuellement en train d’exploiter cette documentation. L’étape suivante est constituée par la spécification et l’estimation du modèle. Le rapport final du projet devrait être disponible dans un délai de trois mois.

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Knowledge of Malaria and Use of Malaria Prevention Measures in Mali

The purpose of this study was to follow-up on prior research by implementing a village-level educational intervention program that promoted insecticide-treated net (ITN) use in Piron, Mopti Region, Mali. During a six-week period, we applied health promotion services to see how these programs affected the 133 households' knowledge, attitudes and practices surrounding malaria. All individuals were given pre- and post-test questionnaires which measured their level of knowledge about malaria and ITNs. The study design was a two-group study, one group being offered net impregnation services with an educational component (study group), and the other group solely being offered net impregnation services (control group).

In order to better understand the barriers to ITN use and other malaria prevention measures as part of an evaluation of the NMCP, I conducted an observational household survey of 4 villages in the Mopti region of Mali in 2000. This study focused on ITN use in the context of how much households knew about malaria and whether or not they received information about ITNs from the National Malaria Control Program (NMCP). It was found that although a government media campaign about ITNs reached all villages, knowledge about malaria and about the benefits of ITN use was highly variable amongst the 4 villages because the information did not reach every villager. These results indicate that there were operational barriers to the program and that a mass-media campaign also needs to be supplemented with direct village intervention programs which target the population at the individual level.

My research also demonstrated that knowledge about malaria was highly correlated with ITN use. Medina Coura and Fatoma not only had high levels of knowledge but were also the only villages which had significant ITN usage. In contrast, Piron had intermediate levels of malaria knowledge with only one current ITN user and Djigu had very low levels of knowledge and no ITN use. Significant predictors of ITN use were: literacy rates in heads of household; knowledge of malaria disease, transmission and prevention; hearing about ITNs by word of mouth or radio announcements; and most importantly, knowing that there are ITN services available in the village. Some of the reasons that were given as to why ITNs were not used were: being too expensive, not knowing anything about ITNs, and having no services readily available in the village. This last factor is particularly important, because Medina Coura and Fatoma both have net impregnation services within their villages, while Piron and Djigu (which had low ITN use and low malaria knowledge) do not.

However, Piron did have a significant increase in bednet usage (from 28% in 1993 to almost 100% in 2000), although they were not using ITNs. Ten of the 73 households I interviewed indicated to me that they had used ITNs during a previous promotional campaign. They had seen the benefits of use and stated that they were not using them now only because there were no services available within the village. I also felt that Piron was ready to have an ITN program within their village, because they were very interested in introducing services to the village which would improve the quality of life for the entire community. For example, the last time I was there, the villagers raised funds and built a community primary school because the government was unwilling to provide one for the village.

Based on these findings, I believed that doing an educational intervention program in Piron would make a demonstrable impact on the level of knowledge about malaria as well as increase ITN use. This project was important in that it installed a much-needed service within the village, thus making ITNs available for villagers to use. Furthermore, this is the first time that an intervention program was done by going door-to-door to educate villagers at the individual/household level. Previously, the NMCP targeted their programs at the village level, thus education about ITNs was not disseminated thoroughly. If this intervention program proves successful, the National Malaria Control Program may be able to use this project as a model for future community-based programs aimed at reducing malaria morbidity and mortality.

One hundred and thirty-three households were interviewed. In total, questionnaires for both pre- and post-test were administered to 118 men and 158 women. The villages are primarily Dogon ethnicity (83%) with the other 17% being a mixture of Peul, Sonnike, Bamana and Maraka (primarily Peul). All households are subsistence-level agriculturalists with less than 50% of the population having another form of work for monetary income. Less than 10% of the population is literate, with a little more than half of that percentage being literate in French.

Malaria knowledge has increased significantly since our last project in 2000. The reason for this is that the villagers had started an education program in 2001 where every month, they have small group training sessions about malaria. Greater than 80% of both men and women knew the signs and symptoms of malaria, who is most susceptible, and how to treat simple cases of malaria. Although men in general knew more than women about how one catches malaria and whether one can prevent it or not, the knowledge was still not very high (between 29%-60%) in both groups.

Households were divided and 69 households (60 men and 85 women) received an educational component along with net impregnation services while 66 households (58 men and 73 women) only received net impregnation services. Although households who received education had higher knowledge scores than the group who did not receive the education, there seemed to be a lot of cross-contamination between the two groups because percentages had improved in both groups between the pre- and post-test.

Out of the 133 households interviewed, 126 households own and use bednets. During the pretest, it was found that 3 of the 133 households were currently using impregnated nets. After the net impregnation service, it was found that 46/126 households impregnated their nets. It appears that the educational component did make a difference in predicting ITN usage. Thirty of the 68 (44%) households who received the educational component, impregnated their nets as compared to 16/58 (28%) of the households who only re-
ceived the net impregnation service.

Additionally, the purpose of this project was to help implement a sustainable net impregnation service within the village which is run by the villagers themselves. For three days, the net impregnation trainer from the Mopti region came to Piron to train a team of four individuals to run the net impregnation service within their village. The village chief as well as the villagers chose two men and two women, (one individual from each quartier, except from the quartier of the village chief where two were chosen) based on the level of respect afforded them within the community and their ability to read and write French.

A community-based skills training format was used to educate and train agent net impregnators on the following parameters: malaria transmission and prevention, how to treat bednets with insecticide (e.g. ITNs need to be retreated every six months or after every third wash), and how to use a self-monitoring system which allows them to collect data on a number of factors such as how many nets are treated, how often are they treated, and who uses them. They were also trained in recognizing the signs and symptoms of simple malaria and giving the correct treatments for different age groups.

The ultimate goal of any malaria prevention program is to reduce malaria mortality and morbidity. It has already been proven by a number of studies that ITN use significantly reduces malaria transmission. The National Malaria Control Program has already done a significant job in increasing bednet utilization in Mali. However, while a malaria vaccine is not foreseeable in the near future, action must be taken to increase ITN use within the next few years. Although a door-to-door method of educating individuals is much more time- and labor-consuming than a village-level method, malaria knowledge and ITN usage is significantly higher with this form of education. Additionally, installing a community-based ITN program not only educates individuals about malaria and empowers women in the process, but it also empowers individuals to take a significant role in their own health. I only hope that those who have the power to change policy may take the ideas from this study and put them into practical use and more importantly, that this study has contributed in some small but significant way towards reducing malaria prevalence world-wide.

Michelle Rhee
Graduate Student of Medicine
Stanford University
(WARA Post-Doctoral Fellow)

Bringing Art to Students in Dakar

With the support of the WAR 2003 Minority Internship, I began work at the Senegalese-American Bilingual School (SABS) on Tuesday, May 27, 2003. At first, Madame Kane, the school director, was not sure of what help I could offer, since I was not an artist but an art historian. However, after speaking with the art teacher, Monsieur Diouf, we decided that I would teach art history to the students in accordance with the techniques they were taught in class.

The lectures and planned activities I directed were generally successful. In the 8th grade class, I discussed artists’ use of perspective from ancient times, with Roman examples, through its decline during the Middle Ages, and ended with examples from the period of the Italian Renaissance. The papier-maché project I planned for the 10th graders never came to full fruition. Students modeled objects of their choosing, mostly jewelry and animals. However, when the students went to retrieve their projects after placing them by the outdoor school pool for the weekend to dry, the artworks were nowhere to be found. I was later told that items left by the pool overnight were frequently “liberated” by neighborhood children.

The lecture I gave to the 11th and 12th grade students was centered on European appropriation of African objects in European painting. I presented works of art by the European artists Braques, Picasso, Ledger, and Cezanne and African sculpture from Gabon to provide examples of how modern artists made reference to African objects in Modern painting. Students enjoyed an open discussion about the artistic phenomenon. Notably, I discussed Senghor’s appreciation of Picasso’s use of African objects in his art and briefly discussed Picasso’s art show in Dakar during the 1970’s.

The 7th grade class went to the IFAN Museum, where they drew masks and other figures, copying the various types of lines and decorative motifs found on traditional African objects. After drawing the artifacts, we gathered in the foyer of the museum to discuss the students’ works and what lines and decorative elements were employed in their drawings. This was an exercise in looking, which is never too early for 12-year old art students to begin doing. The students created preliminary drawings at the museum, and on the next day finished their work in class.

I made suggestions on how to improve the art curriculum at the school. First, I suggested that the school have an annual arts festival, as they had annual literary festivals and science fairs. Second, I suggested that the teachers utilize the museums in Dakar to the utmost as a means to enhance students’ learning. Teachers could explore Ecopole, IFAN science museum, and the museums on Goree Island as well (such as the Musée de la femme Henriette Bathily). Third, I suggested that the school consider a resident artist, perhaps a member of the nearby Village des Arts, to preside over the arts fair, and judge the quality and creativity of students’ works.

When teaching overseas in developing countries, it is imperative to provide the necessary tools to children who would otherwise have no access. It would have been a good idea to bring my introductory art history texts and perhaps leave a copy for the art teacher. Although I had access to the Internet and art databases to find articles and images, there is no comparison to having students look at artworks straight from books, and in color. As a first time teacher, teaching at SABS was a good experience in which I realized one important thing: being enthusiastic about art is contagious. Art educators should continually find ways to teach creatively if their students are to succeed.

Adrienne N. Pickett
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(WARA Minority Intern)
West African Highlife Music

I made four trips out of Ghana during my sabbatical year from the University of Ghana Music Department from June 2002 to August 2003, for which I had travel assistance from the West African Research Centre.

My first trip was to Holland and the UK in June/July 2002. At the University of Amsterdam I gave a paper entitled “Ghanian Christianity and Popular Entertainment: Full Circle” at a Symposium on Performing Arts organized by the Institute of African Studies on June 13-14, 2002. This was part of the 300 year Ghana/Holland Celebration. In the UK, I presented three programmes on West African music at the BBC Bush House and one (via telephone interview at BBC studio) for Boston Public Radio. The other two were for the BBC External Service: for their Business Programme on the current state of the World Bank aid package to the music industry of six African countries (which I am involved with), and for the BBC Artbeat programme. Whilst in London I also gave a lecture on the History of Highlife for the Greenwich Educational Committee.

My second trip was in November/December 2002 for a six-week music tour of Switzerland, Germany, and France with a Ghanaian acoustic palmwine highlife group. This group is composed of members of the University-based Local Dimension band (of which I am guitarist/leader) and Kwapena Nyama’s group from Kumasi. We played and gave workshops at numerous universities, nightclubs, jazz-clubs, churches, and cultural centres. A recording contract was struck with the French Arion disques company and a Local Dimension CD called N’Yong should be out in late 2003. I also lectured in Germany (University of Witten/Herdecke and Mainz), in Switzerland (Ethno Museum of Basel, Zurich University, Basel University), and in France (the African Studies Centre in Paris). I gave a lecture at the Swiss Ethnomusicological Society at the Basel Mission House where I did research in the mission’s extensive photographic collection.

My third sabbatical trip was in March/April 2003 when I did a one-month teaching and research residency at Dartington College of Arts in the West of England, and gave various lectures/workshops at Cambridge University Music Department, Anglia Polytechnic University, the School of Oriental and African Studies, and Exeter University. I then made a special trip to Holland where I visited Pieter Boule (ex-editor of the African Journal of Philosophy, Quest) in connection with ongoing research for my book African Musical Symbolism in Contemporary Perspective. I met with Els van der Plas (Director) and Marlow Willemsen (Policy Officer) of the Prince Claus Fund in connection with funding assistance for the Bokoor African Popular Music Archives Foundation (BAPMAF), a Ghanaian NGO set up in 1991, of which I am Acting Chairman. I met with François de Souza, Programme organiser of the Amsterdam Tropical Museum, to discuss possible cultural exchanges between Ghana and Holland beginning in 2004. I met with Roland de Vries of the Dutch copyright organisation BUMA-STEMRA in connection with my research in copyright matters in Ghana. I was interviewed by the Volkskranten newspaper, the Paron music journal, Oor music magazine, and KPRO radio. I performed with a highlife music group at the Royal Dutch Lloyds Building in Amsterdam for the launch, by Otrabanda Records, of the acoustical Ghanaian highlife compilation CD Vintage Palmwine (recorded at my Accra-based Bokoor Recording Studio over the last 20 years).

My final sabbatical trip was in July/August 2003 where I did concluding research in London and Northern Ireland on my book African Musical Symbolism in Contemporary Perspective, which is to be published in the near future by Peter Lang Educational Publishers, Switzerland. I also did final editing on my book Fela Kalakuta Notes, on the Nigerian Afro-beat star Fela Kuti, with whom I worked in the 1970’s. This book will be published in November 2003 by Off The Record Press, London (acknowledgements will be given in both these books to the WARC for its assistance). Whilst in the UK I also attended the “Second International Symposium and Festival on Composition in Africa and the Diaspora”, held at Churchill College, Cambridge University and organised by Professor Akin Euba. There I presented a paper entitled “One Hundred Years of West African Highlife: African Guitarism.” I then made a short trip to Toronto to collect music archival material (to be returned to Ghana) that I had deposited there when I did my PhD at SUNY Buffalo between 1989-1994. Whilst in Toronto, I also presented two radio programmes on West African music for the University of Toronto CIUT FM radio station. I finally returned to Ghana on August 6, and on September 1, I took up my new post as Head of the Music Department.

John Collins
Lecturer of Music
University of Ghana
(WARC Travel Grant recipient)
Since 2001, I have been doing archaeological research on Water and Slaves in Salaga in northern Ghana. The research is for my Ph.D. dissertation to be submitted to the Department of Anthropology, University of Toronto. An important component of my data collection and investigation is the archival information on Salaga that is relevant for my research interests. The bulk of the colonial data is housed at the Public Record Office (PRO) of the National Archives, Kew Gardens in London. Understanding, analyzing, and interpreting some of my findings from field archaeology and ethnoarchaeology has been put on hold by my inability to consult colonial written reports on the Gold Coast (Ghana). But thanks to an award of a WARC travel grant, I have been able to do the archival aspect of my investigation. I was in London for four weeks from mid-July 2003 and I found my visit to the PRO very useful.

I had initially planned to be in London for 6 to 8 weeks but I was able to complete the work in a shorter time, partly because the Public Records Office is open six days a week with extended hours for some days. Secondly, and more importantly, my initial inquiries from one of the staff at the Reference section resulted in her suggesting a book that served a lot in giving me an overview of a greater part of the sources that I needed to see and where to find them. This book is the 1995 published work of Anne Thurston titled *Sources for Colonial Studies in Public Records Office*. There are two volumes of this book, but pages 199 to 201 of Volume I concern the Gold Coast (Ghana) and the Gold Coast (Northern Territories). The volume of data on the Gold Coast in the PRO is so huge that even Anne Thurston’s masterpiece does not fully achieve the goal of having all the documents identified for easy accessing and reading. Yet the information contained in Thurston’s book simplified a greater part of my archival research. Thirdly, I received excellent professional assistance from the staff of the Public Records Office. The level of organization and professionalism of the staff of the PRO, especially the services rendered in the Reading Room and in the Document Copying section, made the research task that confronted me more manageable. The only problem that I had at the PRO concerns the cost of photocopying; an A3 page costs 40 pence, and the A2 is 70 pence (that is equal to the minimum daily wage in Ghana). In a situation where my visit may be the only opportunity in my lifetime, the cost of data copying was far more expensive than I anticipated. But this is the price I have to pay to understand the enormous archaeological, linguistic, oral and written data that my investigation is producing.

The colonial sources on Ghana date from about 1735 to 1957 when the country became independent from Britain. However, the colonial data on Salaga, unlike that of the coastal areas of Ghana, date from the middle of the 19th century, and it derives from reports and correspondences documented by British, French, and German explorers, agents, traders, and administrators. By the middle of the 19th century, Salaga had developed into an emporium of not only slaves, but also of cola nuts. Trade and commerce was the basis of the Salaga economy and water was a difficult challenge that faced residents, traders, slaves, and livestock. The major trading season was the dry season. Yet the downside of trade and commerce was that so many people assembled in Salaga during the dry season, and each of these persons needed water for drinking and other purposes. One strategy for solving the water problem was through the use of wells and cisterns (locally called *beliga* [singular] and *belise* [plural]). The presence of numerous wells in Salaga was noted by almost all colonial persons who visited the trade town.

From the middle of the 19th century onwards, incursions into Salaga by British and German agents and traders, from the Gold Coast colony and Togoland, respectively, increased. But this was at a time when Salaga was under the control of the Asante Empire. Britain fought with and defeated Asante in 1874 after which Salaga set itself free from Asante control. However, for the next thirteen years (1874-1887), Salaga became the center of controversy, struggle, and conflict between Britain and Germany. Each of these colonizing powers had seen and heard a lot about the tremendous economic viability and high commercial status of Salaga. Each power wanted to own Salaga. The correspondences from traders, agents, and administrators to the colonial office in London and replies to the correspondences from London all show the great desire to secure Salaga for Britain despite intensive maneuvers by Germany. Salaga became the most valuable town in the hinterland of the Gold Coast colony whose acquisition was vigorously contested by colonial persons and their home governments.

Britain became the effective colonial power in charge of Salaga in November 1899. From then on until 1957, the colonial authority introduced programs to reconstruct and improve conditions in Salaga. Improvement in water supply was seen as a way to offer good living conditions for the people. From the beginning of the 20th century, colonial administrators, like the indigenous residents of Salaga, engaged in the construction of several wells. The archival records show that it was not until 1946 that the first borehole was constructed in Salaga. The goal was to ensure greater water security in the dry season as well as avail more potable drinking water to the people of Salaga.

From the colonial records, I have realized that the indications of water management that I documented on the archaeological landscape in and around Salaga also include evidence of British colonial water management efforts. These colonial water development programs are also captured in the oral information of the elderly persons that I interviewed from 2001 to early 2003. The completion of the archival research has eliminated a major obstacle that confronted my drive towards attainment of a detailed analysis and understanding of the implications of water management structures, behavior, and traditions in Salaga. I am working towards the completion of my dissertation in a year from now for its defense. The findings will enable me to determine the relevance of understanding water and slavery (and vice versa) in West Africa and elsewhere using Salaga as a case study.

I would like to sincerely thank the staff of WARA and WARC, as well as the staff of the Public Records Office in London. I must specifically mention Leonardo Villalon and Leigh Swigart, whose dispatch in communication was key to the early receipt of my visa.

*J. Ako Okoro*
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La Politique de la France à l'Égard des Missions Étrangères en AOF

Les questions religieuses dans l'administration coloniale française en Afrique étaient traitées par la direction des Affaires politiques et administratives. Lorsque l'activité missionnaire était à l'origine d'un incident, l'autorité administrative produisait un rapport particulier sur l'événement. En l'absence d'incident, celle-ci se contentait de souligner l'impact réel ou supposé de l'activité missionnaire sur les populations africaines et d'en tirer des conclusions sur l'apport des missions religieuses au développement de l'influence française. En lisant les rapports périodiques, donc, on s'aperçoit de l'évolution du jugement administratif sur les missions et des types de relations entretenues entre les deux autorités religieuse et administrative.

Les missions protestantes dans l'Afrique francophone ont très peu fait l'objet d'une recherche scientifique. A l'examen du répertoire bibliographique des Archives Nationales du Sénégal, de l'IFAN et de la Bibliothèque de l'Université Cheikh Anta Diop, on s'aperçoit de ce désintérêt sur l'histoire protestante dans l'ancienne AOF, malgré une bibliographie relativement abondante sur l'histoire missionnaire en Afrique.

Si l'histoire missionnaire protestante a été peu étudiée, les chercheurs se sont par contre intéressés à celle des Églises séparatistes qui entrèrent souvent en rivalités avec leurs missions d'origine. Le harrisme a ravivé en Côte d'Ivoire, l'attention de l'administration française vis-à-vis des missions protestantes, notamment les wesleyens et les baptistes qui avaient fait du littoral ivoirien leur théâtre de rivalités. Le harrisme lui-même sera à l'origine d'autres mouvements prophétiques qui défrayèrent la chronique coloniale d'AOF et particulièrement de la Côte d'Ivoire.

Les lignes de force qui se dégagent de notre première synthèse de notes s'articulent autour de trois thèmes qui s'inscrivent dans une chronologie évolutive.

De 1900 à 1920 - La méfiance vis-à-vis de l'étranger, le doute sur sa capacité à collaborer au développement de l'influence française dans l'empire colonial, perçu comme un facteur national et comme le domaine de réalisation de la Plus Grande France, rendent à peu près indésirables les étrangers et en conséquence les missions anglo-saxonnes qui frappaient à la porte de l'AOF. De 1900 à 1919, l'attitude générale des autorités françaises fut de refuser aux missions religieuses d'origine étrangère l'autorisation de leur installation. Le vent d'anticléricalisme qui eut pour effet la séparation de l'Église et de l'État en métropole à partir de 1905 n'était pas non plus favorable aux missions catholiques françaises. Les missions étrangères installées avant l'occupation française se virent systématiquement appliquées la nouvelle loi de séparation des Églises et de l'État. Dans cette première période, l'influence du mouvement garveyiste au Sénégal, l'apparition du harrisme en Côte d'Ivoire et l'influence wesleyenne à partir de la Gold Coast Britannique amènent les autorités françaises à mesurer tout le danger de la propagande étrangère en AOF et la nécessité d'une plus forte propagande des missions françaises afin de contrecarrer le poids de la propagande des missions étrangères. Ce sont les accords internationaux qui contraignent la France à ouvrir les portes de l'AOF à toutes les missions religieuses et donc à libéraliser l'activité religieuse dans son Empire.

De 1920 à 1930 - La période qui va de 1920 à 1930 voit un afflux des missionnaires protestants anglo-saxons. Les décrets de 1921, 1922 et 1925 réglementent le séjour des étrangers, la propagande confessionnelle et l'immigration dans les territoires français d'Afrique. Les missionnaires étrangers sont autorisés à s'installer à condition de se conformer à cet ensemble de dispositions réglementaires. Leurs activités étant encore à leur début, l'autorité française minimise leur portée au plan social et politique. Ces missions doivent s'astreindre essentiellement au prosélytisme, les possibilités d'une action sociale, en l'occurrence éducative, leur étant fortement limitées par les dispositions sus-citées. L'attitude des autorités coloniales s'inscrit dans la ligne directrice prescrite par Albert Sarraut, ministre des colonies, qui ne voulait pas que les sujets français fussent formés aux disciplines et idéologies étrangères. Ainsi, en 1920, lorsque le pasteur Taylor des Assemblées de Dieu demanda au Gouverneur Général de l'AOF, l'autorisation de fonder en pays moa ga une mission pour l'instruction spirituelle, morale, intellectuelle et industrielle", ce dernier lui donna un avis favorable, mais prescrivit au Lieutenant-Gouverneur de Haute-Volta, d'exercer une surveillance particulière à «l'égard des établissements religieux étrangers qui, sous prétexte d'instruction spirituelle, morale et intellectuelle, poursuivent une œuvre de propagande scolaire ou de prosélytisme religieux.»

Les missionnaires catholiques réagissent contre l'invasion des territoires français par les hérésiaires protestants derrière lesquels ils percevaient l'influence américaine. Autorités administrative et missionnaire partagent le même avis de «combattre l'influence des Américains qui s'infiltrent partout et nous font mal.» En Haute-Volta, l'Inspecteur Général des colonies recommanda dès 1921 de subventionner les écoles catholiques. Et Monseigneur Thévenoud, Vicaire Apostolique de Ouagadougou, d'apprécier avec satisfaction cette politique des autorités françaises à l'égard des missionnaires étrangers: «nous avons désormais l'avantage de compter non seulement sur les sympathies, mais sur l'appui du Gouvernement qui compte sur nous pour combattre l'invasion américaine: ordre est venu de Paris». Ce «combat» contre l'influence américaine prenait vraisemblablement le sens d'une croisade anti-américaine. La présence protestante fait peser sur les Français les menaces d'un insidieux impérialisme américain en AOF. Cette perception des choses se renforce à partir des années 1930.

De 1930 à 1945 - De 1930 jusqu'à la fin de la seconde guerre mondiale, les autorités françaises ont la certitude que les missions protestantes représentent davantage les intérêts américains qu'elles ne font du prosélytisme. Comparées aux catholiques qui développent et diffusent l'influence française parmi les masses africaines, les missions protestantes issues du courant pentecôtiste mobilisent peu de monde, ce qui alimente la suspicion à leur égard. Les querelles internes aux missionnaires accreditent la thèse d'une réédiction en Afrique des querelles religieuses qui déchaîrent jadis l'Europe. On voit en filigrane la crainte de l'explosion d'une insécurité à partir de la propagande religieuse. Les autorités françaises, notamment
l’administration de Côte d’Ivoire, vont demander le remplacement des protestants américains par des protestants français. Les rapports politiques de Côte d’Ivoire de 1936 à 1941 insistent sur cette substitution des agents missionnaires comme solution pour évincer le «clou américain» de l’Afrique française. A partir de juin 1940, l’AOF bascule dans le camp de Vichy. Quelques partisans de la résistance dirigée par de Gaulle rejoignent la Gold Coast pour participer à partir de cette colonie britannique à l’organisation de la résistance. Les missions protestantes en AOF sont alors vues comme les relais de la propagande anglo-gaulliste. Le Gouverneur Général de l’AOF prescrivait une surveillance étroite des frontières avec la Gold Coast et le Libéria. Devant la menace de leur expulsion, la Fédération protestante de France, au lieu de céder à la demande administrative persistante qui prenait au fil des ans une allure d’injonction, préfère envoyer auprès de ces missions les pasteurs Jean Keller et Georges Mabille qui se chargent de mettre en place une Fédération des missions protestantes d’AOF, dont la mission sera entre autres de jouer le rôle d’interlocuteur auprès de l’autorité administrative. La création de cette fédération qui fut dirigée par un pasteur français fut la panacée au mal de vivre protestant en AOF.

En conclusion, cette mission effectuée à Dakar nous a permis, grâce à l’abondante documentation que nous avons pu consulter, de cerner la réaction nationaliste qu’a suscité parmi les Français, l’activité missionnaire des protestants étrangers à la France. Il aurait été bien indiqué de consulter les Archives protestantes afin d’avoir le point de vue de ces missionnaires anglo-saxons. Mais leurs Archives étant rapatriées aux États-Unis, leur exploitation ne nous est point possible sans une mission de recherche auprès des maisons-mères des sociétés missionnaires protestantes.

Nous nous contentons donc ici du point de vue français et catholique. Cette partialité de nos sources justifie d’ailleurs le changement d’orientation de notre étude. En parlant de la politique française à l’égard des missions étrangères, nous abordons ainsi un aspect de cette histoire missionnaire. Nous espérons pouvoir effectuer dans un proche avenir une mission de recherche auprès des centres d’Archives des sociétés missionnaires américaines.

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Research in Abidjan, Côte d’Ivoire

From May 12 to July 7, 2003, I conducted pre-dissertation research in Abidjan, Côte d’Ivoire. In my original planned pre-dissertation study, I hoped to investigate the nature of the impact of HIV/AIDS, and the strengths and weaknesses of the array of programs currently in place both to treat current cases as well as to prevent the further spread of the disease. I chose Yopougon as the principal site for my dissertation research to take advantage of previous connections, which would facilitate access to my intended research community. I had envisioned that this preliminary research would lay the groundwork for future doctoral research, which I hope to conduct beginning in summer 2004.

However, when I arrived in Abidjan on May 12, I found that all that people were talking about was the nine-month civil war, which had surprised thousands of people and claimed hundreds of lives. In the hospitals, the AIDS pandemic continued to ravage patients, and new people were undoubtedly infected. Nevertheless, for everyone I met, the HIV/AIDS crisis was no longer the highest priority on the political agenda as it had been before the outbreak of the civil war. Everywhere I went, every meeting I attended or heard about, and every broadcast of the news media (both radio and national television) focused only on the civil war. As a result, some NGOs that had been working on the HIV/AIDS issue were closed temporarily for security reasons.

Thus, following popular discourse and interest, I felt compelled to expand my interest from the study of HIV/AIDS to study the causes of the current civil war, and the political, social, medical, and economic consequences. However, the topic HIV/AIDS remains relevant and will still be included as a focus of my doctoral research. This is so insofar as the civil war occasioned many cases of rape by soldiers (according to witnesses with whom I spoke) making it likely that new cases of AIDS will result and the topic of HIV/AIDS will remain relevant to my research.

While in Abidjan this past summer, I conducted a dozen interviews with important political figures and scholars. I also administered 75 random surveys throughout the city of Abidjan. In distributing these initial surveys, which I hoped would allow me to later refine my questions during my doctoral research, I deliberately sought a wide spectrum of individuals including: families affected by the war, members of youth organizations, students, administrators, civil servants, health specialists, and staff members working for humanitarian organizations. My goal was to see how these diverse groups interpret the current conflict in Côte d’Ivoire. This will enable me to frame my doctoral project into a feasible and, at the same time, intellectually exciting study.

The WAR travel grant permitted me to meet the many challenges I faced while I was in Abidjan. It allowed me to stay in a relatively peaceful and secure place, and to work in viable conditions given the political upheavals. Given that Abidjan is one of the most expensive cities in West Africa, this funding was essential for making my trip economically feasible. Equally important, conducting this pre-dissertation research enabled me to realize that I must expand my original focus to include the current political turmoil in order to plan a more realistic doctoral research project that will be maximally relevant to the contemporary lives of citizens in Côte d’Ivoire. The WAR travel grant offered me the possibility to develop and refine the dissertation research project that I plan to undertake in the summer of 2004. I remain grateful to WAR and its officers for their generosity.

Bertin K. Kouadio
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Contested Monuments: Research in Ghana

I originally received some WARA travel funds to conduct library research in Ghana from June 2001 through August 2001 as part of my doctoral dissertation research on the topic “Contested Monuments: African Americans and the Commodification of Ghana’s Slave Castles.” However, my travel plans changed because I had to stay on in the US to complete a required course. By the time I arrived in Ghana at the end of November 2001, the scope of my research had also expanded to include interviews and participant observation.

Ghanaian authorities planned to restore two World Heritage monuments, Cape Coast Castle and Elmina Castle, as memorials to the transatlantic slave trade, in order to draw African Americans to Ghana. Supported by USAID, UNDP, Shell Ghana Limited and several American organizations, such as the Smithsonian Institution and MUCIA (the Midwest Universities Consortium for International Activities), the project initially sought to stabilize the monuments to make them watertight, refurbish rooms and install modern facilities (such as restaurants and gift shops) for tourists’ convenience, and transform the monuments into a museum complex with facilities for new exhibits, storage, conservation and training.

Concerned African Americans considered most of these changes as Disneyfication and desecration of shrines, as well as acts of falsification and “white washing” designed to mask the evils of slavery. These concerns received a wide coverage in the international media including History Today, New York Times, Washington Post and U.S. News and World Report.

My research explores the different perspectives and sensibilities that Ghanaians and African Americans bring to the restoration and commodification of the two World Heritage monuments and their possible impact on the project’s evolution. The context of my research rests with the contradictions between the Ghanaian authorities’ quest for economic self-determination through the restoration and commodification of these monuments and African Americans’ preference for preserving them as shrines not to be desecrated. These competing visions raise questions about ownership, commodification and representations of the monuments with African Americans and Ghanaians as stakeholders on a transnational landscape.

Since my arrival in Ghana, I located and examined several materials related to the restoration of Cape Coast and Elmina Castles at CEDECOM (Central Region Development Commission) where relevant documents about the restoration project have been kept. Most of these materials comprise reports of several kinds. Examining these materials has greatly enhanced my understanding about the philosophy behind the restoration project and the framework within which it has evolved. Of particular significance is the report that documents proceedings of the Conference on Preservation of Elmina and Cape Coast Castles as well as Fort St. Jago in the Central Region (held in the Cape Coast Castle from May 11-12, 1994). This document details some of the major concerns of African Americans about the restoration project as well as some compromises reached to address some of those problems. Visitors’ books for both Cape Coast and Elmina Castles from 1990 gave very useful information about visitors’ (African Americans and Ghanaians in particular) comments about the monuments and the transatlantic slave trade. I did not find many specific comments about the monuments’ restoration per se. Most visitors, in fact, commended the Ghanaian authorities for preserving such important monuments of history. Comments varied but most related to visitors’ feelings after going through the slave dungeons. It is significant to note that both Ghanaian and African American visitors express similar sentiments about the visits to the slave dungeons. A recurring issue is the need for white people to pay reparations for their role in the transatlantic slave trade. This contrasts with African Americans’ perception that Ghanaians are indifferent to the legacy of this tragic past.

My interviews with Ghanaian officials focused mainly on those who were involved in the restoration project. While responses varied, almost all of my respondents felt that the restoration project was necessary to prevent the monuments from falling apart. Most respondents said that they would certainly do several things differently if they had the chance to redo the project. Some said they would involve more local experts in the project. Others said that they would take their time to do a good job rather than rush to beat sponsors’ deadlines.

I started interviews with expatriate African Americans who had strongly opposed the restoration project. Some of them were initially skeptical about my intentions because of what they consider to be misrepresentations of their views by interviewers. They cited, in particular, G. Pascal Zachary’s article “Tangled Roots: For African-Americans in Ghana, the Grass Isn’t Always Greener; Seeking the ‘Motherland,’” they find Echoes of History and a Chilly Welcome” that appeared in the Wall Street Journal of Wednesday, March 14, 2001. I therefore had to work hard to build African American confidence in me. Responses from African Americans were also varied. Most had strong feelings about the castles/dungeons. They reminded me that the monuments were not just castles but also dungeons. New signs erected in front of both Cape Coast and Elmina Castles recognize these sentiments by referring to these monuments as both castles and dungeons. At least one person said that he did not have an emotional breakdown after visiting the dungeons. According to him, he was pleased that Ghana’s “national flag hangs over the monuments.” Some were concerned that the structural changes in the monuments were not restricted to only Cape Coast and Elmina Castles.

While here in Ghana, I have taken part in several tours in the castles with both Ghanaian and African American groups. Some of the tours also involved other Diaspora Africans and people of other nationalities. These tours have given me the opportunity to observe how people react differently to their visits to the dungeons. Without a doubt African Americans have almost always found their visits most traumatic. In most cases they preferred to go to the dungeons without the presence of European Americans. They would hardly want to talk with anybody immediately after their visits to the dungeons.

I have also participated in the celebration of PANAFEST/Emancipation day activities that spanned the period July 21 - August 1, 2002 and July 23 - August 1, 2003. These involved pilgrimages to sites on the slave route (such as Assin Praso, Assin Manso and Salaga); wreath-laying ceremonies at the Kwame Nkrumah Mausoleum, the George Padmore Library, and the Dubois Center; and a
vigil in Cape Coast Castle/Dungeon. These activities brought together Ghanaians and Diaspora Africans at numerous public gatherings. My main objective in participating in these activities was to not only mingle with but also meet potential African American respondents. In addition, the strategy enhanced my understanding about how the Ghanaian authorities and African Americans cooperate to ensure successful public functions but do not hesitate to critique one another in their individual capacities. The re-enactment of slavery in Cape Coast Castle and other venues brought into perspective some of the varying sensitivities Ghanaians and African Americans have towards the legacy of the slave trade. Most children who witnessed these re-enactments found some aspects very fascinating. Most African Americans were disgusted with the children’s behavior. They could not comprehend why the children should laugh over such a tragic past being brought alive. I heard comments from some of the Ghanaian adults present that the children were laughing over a tragic history.

Brempong Osei-Tutu
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A WARA Residency Fellow in Washington DC

This past Spring, I was the first WARA Fellow in the African Studies Program at the Paul H. Nitze School of Advanced International Studies, Johns Hopkins University (SAIS), Washington, DC from 1 through 26 April 2003. I accepted an invitation to apply for the WARA Fellowship in part to be able to participate in the 22nd Annual Conference on Africa (4-5 April), “Improving African Boundaries”, where I presented an analysis of the West African sub-region. My research for this conference was begun in West Africa, and continued in the United States. The book manuscript of the conference papers is now being edited for review and eventual publication with the SAIS African Studies Library on Africa with Lynne Rienner Publishers.

After the SAIS conference, I used the WARA travel grant to participate in the annual meeting of the Association of Borderlands Studies (ABS), in Las Vegas, Nevada, 9-13 April 2003. The WARA Fellowship also allowed me to utilize the Sydney and Elsa Mason Library at SAIS and the Library of Congress. This helped me in doing further literature reviews on border issues, not only for my SAIS conference chapter, but also for final revisions on a presentation I made at the University of Durham’s International Boundaries Unit (IBRU) 1999 conference in Vancouver, “Transfrontier Regionalism: The European Union Historical Perspective on the African Union With Special Reference to the Economic Community of West African States.” My contribution to that conference, “Transfrontier Regionalism: The European Union Perspective on Post-Colonial Africa With Special Reference to Borgu”, was selected for inclusion in the book on the conference proceedings to be published by the British Columbia University Press.

I made very valuable contacts through the WARA Fellowship, notably of course, with I. William Zartman and Gilbert Khadiagala of the SAIS African Studies faculty, and Saadia Touval of the Conflict Management Program. I was provided with a graduate assistant in Julius Mutwol and participated in his course (co-taught with Kwaku Nuamah) on Ethnicity and Conflicts in Africa. I visited and had good meetings with staff of the United States Institute of Peace; the Sovereignty and International Boundaries Unit of the Office of the Geographer, US Department of State; and Mr. Dan Dzurek, President, International Boundary Consultants, among others.

I attended a number of special briefings and forums, particularly: on Angola by the International Crisis Group at the Woodrow Wilson Center on 7 April; brown bag presentations by SAIS Bologna Center faculty in Conflict Management and the SAIS Refugee Policy Forum presentation by Sayre Nyce on “Destabilization and Displacement in West Africa”, both on 21 April; and finally, Nicolephore Soglo’s presentation to the National Democratic Institute for International Affairs on “Benin: The 2003 Legislative and Local Elections and Their Aftermath”, April 25. I also participated in the annual meeting of the Association of African Studies Programs hosted by the SAIS-African Studies Program on April 24 and 25.

I am very delighted to know about WARA and the West African Research Center in Dakar. As current Vice-President of the Association of African Historians (AAH), charged with the specific duty of coordinating the Association’s activities in the West African Sub-Region, I am especially excited by the prospects of a working visit to the Center in Dakar. I am currently entertaining the thought of initiating a meeting of the national associations of historians in West Africa with a view to creating a West African chapter of the AAH, which could also function as a major partner to WARA and WARC.

I am very grateful to the West Africa Research Association for the Fellowship that made possible a very rewarding academic stay in Washington, DC. I would like to thank again I. William Zartman, Gilbert Khadiagala, and Theresa Simmons, Coordinator of the Africa Program at SAIS.

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(WARA Residency Fellow)

Excerpted by T. Taylor Simmons from a report submitted by AIA
West African Perspectives on the Iraq War: Ghana

Reportage of the Iraqi war had quite a presence in Ghanaian newspapers. News items or discussions of the war generated just about the same attention as local stories, highlighting the importance that was placed upon it. Direct reportage of the war was mainly in the form of news stories culled from foreign news sources, but there were also locally-produced editorials, feature articles, and opinion pieces.

Informed by local concerns of a potential increase in petroleum prices and how the undermining of the authority of the UN might affect small countries like Ghana, the reportage before and during the conflict was generally anti-war. Coupled with that was the feeling that the war was less about weapons of mass destruction or even the removal of Saddam Hussein for his human rights record - as important as those reasons may be - than the American desire to take over Iraqi oil. Naked American hegemony was at play and some reasons were being drummed up to cloak it, informed opinions stressed.

Pre-war reportage focused on the diplomatic wrangling within the United Nations. Local informed sources interviewed by the newspapers pointed out that the American insistence on the preemptive strike principle and its general unilateral disposition might be the undoing of the UN, an institution that should mean more to countries like Ghana than the powerful Western countries. While some felt that America was going to strike Iraq anyway, the press still called for a moral opposition to the war.

An indicator of the general disposition of Ghanaian newspapers was the foreign news sources from which stories were culled. One could detect a preference for sources like the BBC and Reuters, which were considered to be more impartial, and therefore could provide balanced coverage by reporting anti-war activities and voices. American media establishments like CNN were perceived to have had their impartiality compromised, and therefore were little utilised.

Equally significant of the Ghanaian press' position on the conflict was the considerable attention given to local voices that spoke against the war. The state-owned Daily Graphic, Ghana’s most widely-read newspaper, and its sister paper, the Mirror, published more opinion pieces and featured articles that were anti-war than those that supported it. The influential private newspapers - notably The Independent, The Ghanaian Chronicle, Public Agenda, and the Crusading Guide - had a similar tone to their reportage.

The Ghanaian government was given some moments of discomfort when the press called on it to take a clear and public stand on the war. Though there was the recognition that the Ghanaian government could do little to stop the war, there was pressure for it to join the moral opposition.

The initial American strikes captured the front pages, most of the stories being composites of reports monitored from varied sources, especially the BBC. Though the Saddam regime was not portrayed as an innocent victim, it was seen as the latest casualty of America’s might-is-right policy. There was also the tendency to publish stories of Iraqi civilian casualties, thus fuelling anti-war sentiments.

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Reporter for Public Agenda
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Niger

(continued from page 1)

shrouded in early morning mists with an ominous blast flowering at the top of a building (iss. 565, 20 to 26 March 2003: “Non à la guerre”). The next issue of Le Républicain devoted a copious editorial to the war in a way that reflected Francophone public opinion; columnist Maman Abou, reacting to demonstrations organized by Islamic civil associations over the week, insisted that “the unleashing of passions, and at times violence, in the Islamist circles, including here in Niger, is perfectly out of place, since this war is not in the least a clash of civilizations: it is all about oil. (...) In Iraq, Anglo-American bombs kill indiscriminately Muslims, Christians and Jews, all citizens of that country. (...) Besides, it is helpful to remind the public that Saddam Hussein - despite all that can be legitimately reproached to him - can be credited for having built a thoroughly secular state, while he could well have installed an Islamic state, like the benighted monarchies which surround him"
(Le Républicain, iss. 567, 3 to 9 April 2003: “La part des choses”).

Abou’s next editorial note, reacting to the now famous (and apparently staged) scenes of bliss following the “liberation” of Baghdad and the toppling of Hussein’s giant statue on April 9, asked: “What if the Americans were right?” (Le Républicain, iss. 568, 10 to 16 April 2003: “Et si les Américains avaient raison?”). Abou went on comparing the event to military coups in Africa and elsewhere, where the populace cheered the strong men who overthrew a corrupt government, and he added that the Americans had certainly all the capacities for rebuilding Iraq. Thus, it might well be that the Americans will bring in - behind their cannons and their B2’s - development, sciences and technology. Those hopes floundered, however, in the light of the crisis of the American occupation in Iraq. In any event, a critical reaction to Abou’s editorial by Abdoulaye Diori - hinting that the Baghdadi’s bliss amounted to no more than popular cheers on the theme “The King is dead. Long live the King - and that’s too bad” - seemed justified (Le Républicain, iss. 569, 17 to 23 April 2003: “Droit de réponse à l’article de Monsieur Maman Abou”).

In the general population, there does not seem to be such vacillation about the meaning and consequences of the war: “Amrika na Irak arzaka kom,” said a private hospital driver in Songhay with whom I exchanged ideas in Nia mey this summer: “America has snatched Iraq’s richness.” That opinion is certainly illustrated by the innumerable political posters produced in neighboring Nigeria, and which are sold by the dozens in Niamey’s streets: they display vivid and colorful pictures of the war, catering, it seems, indiscriminately to Islamic outrage (Bin Laden’s stern face will then pop up, uttering stern appeals for confrontation and unity), taste for Hollywoodian action (with admiring references to American might) and history-shaping events (solemn comments interlace portraits of diverse protagonists, including Saddam Hussein and his sons, Bush senior and junior, several Gulf monarchs, Yasser Arafat and Ariel Sharon). The general sense provided by these posters is that the world is full of violence committed by powerful men against each other to control the bounty of the earth: and God will judge them, if not the people. Clearly, however, the people have their own favorites, and in Niger, these do not seem to be Bush senior and junior.

As for Niger’s own unwitting role in the issue, it did not, until recently, invite much comment. When I went to Niamey this summer and asked people what they thought of that, most of them appeared perplexed and ill-informed. Most people, believing in a perfect unison between America’s governing institutions, did not know for instance of the divergence between the CIA and the administration: rather, they thought that the CIA had misled the administration, and they were surprised that such a vaunted intelligence organization could commit such a preposterous error as this one. The written press became vocal on the issue only when it appeared that the United States was attempting to silence Niger by sending former Secretary of State for African Affairs, Herman Cohen, to Niamey in late July. The warning was not heeded, as during his address on Niger’s Independence Day on August 3rd, President Tandja dwelt on the issue with subdued irritation, calling on the IAEA to “publicly wash Niger’s name”. The satirical paper La Hache commented: “A Hausa proverb: lies produce flowers, not fruits” (http://www.planetafricains/LaHache, “Vente d’uranium à l’Irak: le tais-toi de Bush à l’oreille de Tandja”). However, President Tandja in due course announced that the whole affair was history now. The satirical paper La Griffe explained: “Why did Niger, through its president, decide to ‘forgive’ George W. Bush? It is neither out of mildness nor because we do not recognize the seriousness of the accusation. Niger’s subservience is an acknowledgment of the United States’ strategic position in the world. As is well known, Bush’s country controls several financial organizations, including the World Bank and the IMF. For a country like Niger, which is vitally dependent on loans from those institutions, to ‘rebel’ against the United States is very much like committing suicide. Better to leave Bush’s country with God, like a kid bullied by a stronger kid would do” (La Griffe, iss. 31, 8 August 2003: “Pourquoi le Nigéria n’a pas poursuivi les États-Unis?”). This is the likely opinion of most Nigeriens, who pay no serious attention to the appeals from the chairman of the opposition Alliance for Democracy and Progress, Issoufou Bachar, to sue the Bush administration on this issue.

Overall, I do not have the impression that the reputation of the United States was seriously damaged in Niger. Partly, this comes from the fact that the United States did not have a perfect reputation in this country to begin with. Politically, the United States’ complex image in this part of Africa included the notion that it was a predatory power and the war in Iraq, though it outraged the public, did not surprise it. On the other hand, positive feelings towards the United States are not absent, especially because the Bush administration is, more so than past American administrations, singled out and differentiated from the country it purports to serve in censorious judgments of American policies.

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West African Perspectives on the Iraq War: Côte d'Ivoire (Français)

Il convient avant tout de préciser que notre texte se rapporte à la question telle qu'elle est traitée par le quotidien gouvernemental ivoirien Fraternité Matin (FM). Cet organe de presse qui est à distinguer de celui du parti au pouvoir, fonctionne autant que tous les autres quotidiens ivoiriens, sous le sceau de la liberté de la presse; sa ligne éditoriale est marquée par le pluralisme. De plus, FM est incontestablement le quotidien dont le tirage est le plus important dans le pays.

La description que FM, comme toute la presse ivoirienne d’ailleurs, fait de la guerre en Irak, est en grande partie influencée par les informations fournies par les agences de presse occidentales, notamment l’Agence France Presse (AFP) et l’agence Reuters. Les dépêches de ces agences sont le plus souvent simplement reproduites, les analyses et commentaires propres aux journalistes nationaux étant faits de façon épisodique.

Par ailleurs, dans le contexte particulier qui est celui de la Côte d’Ivoire, la guerre en Irak n’est pas une préoccupation principale pour la presse nationale et l’opinion publique en Côte d’Ivoire. Le pays étant lui-même confronté à un conflit armé aux conséquences internes graves, la guerre en Irak est une question marginale; elle n’a été annoncée à la une du quotidien que dans l’édition du 21 mars 2003, et d’ailleurs dans un petit encart sous le titre «Irak: la guerre bat son plein». Pour ce qui est des développements, la question est traitée, dans le meilleur des cas, sur une page pleine et généralement sur un quart de page, alors que le quotidien comporte 24 pages. A titre de comparaison, huit à douze pages sont quotidiennement consacrées à la crise politique interne.

Sur le fond, la perception de l’intervention armée en Irak laisse clairement apparaître qu’il s’agit d’une guerre tout à la fois injuste, qui est l’expression d’une domination, et qui est absurde.

**Une Guerre Injuste** - Le caractère injuste de cette guerre vient de ce que non seulement aucune preuve n’a été apportée pour légitimer cette guerre, mais aussi parce que l’intervention américaine est l’expression d’une politique de double standard. Aucune preuve sérieuse des allégations présentées à la charge du gouvernement irakien n’a été établie par l’administration américaine. A l’exception du soutien à l’idée de traquer les terroristes d’Al Quaïda (FM, 15 janvier 2003), les autres allégations, notamment celles relatives aux armes de destruction massive dont disposerait l’Irak, ont été considérées dès le départ comme dénuées de preuve (FM, 12 décembre 2002). Même après la présentation par le Secrétaire d’État Colin POWELL de “ses preuves”, l’opinion est restée sceptique et surtout de plus en plus exigeante (FM, 6 février et 7 février 2003) surtout que les inspecteurs de l’ONU n’avaient trouvé aucune preuve de la possession par l’Irak d’armes prohibées (FM, 15-16 février 2003).


Une interview accordée à l’Ambassadeur d’Israël viendra nuancer quelque peu la vision négative de cette intervention en Irak, en ce que selon le diplomate israélien, Saddam HUSSEIN tout comme Yasser ARAFAT, est un obstacle à la paix, et il doit être évincé du pouvoir (FM, 8-9 mars 2003). Mais tout au long de la crise, il est apparu que la véritable motivation de cette guerre est la conquête du pétrole irakien. Ce qui révèle par ailleurs que cette guerre est l’expression d’une volonté de domination.

**Domination du Monde** - La domination du monde est favorisée par l’unipolarité qui prévaut actuellement dans le monde, et elle est exprimée par la violation de la légalité internationale par les États-Unis. Mais la domination militaire américaine n’était pas tout à fait assurée au début du conflit.


Le souci des États-Unis de n'imposer que leur seule volonté et de ne faire prévaloir que leurs seuls intérêts rend inévitables ou à le cas échéant armées, Cette attitude affecte le fonctionnement et l'efficacité des Nations Unies. Le fait que les inspecteurs en désarmement commis par l'Organisation Mondiale n'ont trouvé aucune preuve de la possession par l'Irak d'armes de destruction massive et malgré l'opposition des autres puissances, n'a pas empêché les États-Unis de mettre leur pression sur l'Irak (FM, 15-16 février 2003). Selon l'opinion (FM, 10-11 février 2003) et l'éditorial (FM, 10 mars 2003) de Jean-Baptiste AKROU, ce n'est ni plus, ni moins que la loi du plus fort; ce qui conduit à s'interroger sur la raison d'être des Nations Unies.

La logique du plus fort remet en cause la légalité internationale. Dès le départ, le quotidien ivoirien rapporte que Bagdad dénonce les méthodes "mafieuses" des États-Unis par une main mise sur l'inventaire de l'arsenal irakien; ce qui illustre les intentions belliqueuses de Washington; et que selon des responsables irakiens, «les Nations Unies n'ont jamais été le théâtre d'une telle violation de la loi internationale» (FM, 12 décembre 2002).


Une Guerre Absurde - Les effets collatéraux de la guerre, les dommages causés à la population civile sont si importants qu’un s’est interrogé sur les objectifs recherchés par Washington à travers l’opération lancée contre le régime irakien. D’un point de vue éthique, à la veille du déclenchement du conflit, on se demandait s’il était nécessaire de combattre l’horreur par l’horreur (Abel DOUALY: «Combattre l’horreur par l’horreur?» FM, 16 mars 2003). Une semaine après le début du conflit, Bagdad faisant la comptabilité des dégâts causés par la guerre, n’insistait que sur le cas des victimes civiles (FM, 28 mars 2003).

L’absurdité grandit chaque jour avec le massacre d’enfants et de femmes, la destruction d’immeubles d’habitation. Les bavures nombreuses qui ont été commises notamment contre les journalistes de la presse internationale accrédités en Irak, renforcent le sentiment de rejet de cette guerre (FM, 2 avril 2003). L’horreur est telle que Georges BUSH est assimilé à Adolf HITLER et l’hitlérisme à la “busherie” (FM, 9 avril 2003).

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West African Perspectives on the Iraq War: Côte d’Ivoire (English)

The following paper is based on the issue as it was dealt with in the mainstream government-sponsored daily Fraternité Matin (FM). That newspaper should be distinguished from media directly controlled by the incumbent party in Côte d’Ivoire. It is free from outside control and cultivates editorial pluralism. Moreover, FM is the most widely read daily in the country.

FM’s account - as well as that of the Ivorian media in general - of the war in Iraq is greatly influenced by information provided by Western news agencies, such as Agence France Presse (AFP) and Reuters. Generally, local newspapers content themselves to print dispatches from those agencies, and very seldom add analyses and comments from Ivorian journalists.

Moreover, in the peculiar context of Côte d’Ivoire today, the war in Iraq is not a major concern for the national media or public opinion. Given that the country is itself undergoing a serious internal crisis, the conflict in Iraq appears to be a marginal issue. It first made it to the front page of the daily paper only on March 21 2003, in an unobtrusive box reading: “Iraq: war in full bloom”. As for new developments, they are, in the best of cases, treated on a full page, but more often on a quarter of a page, in a paper that has 24 pages. By way of comparison, the internal crisis is covered on typically eight to twelve pages per issue.

Overall, the US military intervention in Iraq is perceived to be unjust, to aim at shear domination, and to be absurd.

An Unjust War - The unjust character of the war is seen as stemming from the fact that not only has nothing given it obvious legitimacy, but it also appears to be the expression of a double standard policy. The US government provided no serious evidence for the accusations made against the Iraqi government. Thus, while FM supported the ideas of hunting down Al-Qaida terrorists (FM, 15 January 2003), the allegations relating to weapons of mass destruction were characterized as groundless (FM, 12 December 2002),
Secretary of State Colin Powell’s presentation of “evidence” of the existence of WMD in Iraq not only left public opinion in the country skeptical, but even more suspicious (FM, 6 February and 7 February 2003) because they were contrary to the UN inspectors’ lack of finding any proof that Iraq possessed prohibited weapons (FM, 15-16 February 2003).

Another point emphasized in the media has been the issue of respect for international law. Why would Iraq be guiltier of violating international law simply for allegedly refusing to acknowledge the possession of WMD, while North Korea, which acknowledges having them, would be innocent of any breach to international law? Why would Israel be more innocent than Iraq of such a breach, despite the fact that it has illegally occupied the Palestinian territories since 1967? (YAO Noël: “The United States against Iraq: and now war?” FM, 29 January 2003). Why should Iraq be the only country of the three that was clearly indicted by the United Nations for its misbehavior, to bear the brunt of punishment of such a magnitude as a military operation? This was seen as a crude double standard.

An interview with the Israeli ambassador nuanced the negative presentation of the war when that diplomat tried to persuade the public that Saddam Hussein was a threat to peace, much like Yasser Arafat, and that he should be removed on that account (FM, 8-9 March 2003). Yet, the media rather focused on the idea that America’s true motivation for the war was to grab Iraqi oil, a motivation that reveals its ultimate aim at world domination.

World Domination - The idea that world domination is possible is stimulated by the current unipolarization in the world, and the US violation of international law is presented as an expression of that idea. But American military domination was not completely guaranteed when the conflict started.

Early analyses of the situation in the Gulf by Ivoirian journalists emphasized the unilateralism that was perceived as insensitivity to world concerns by the United States, labeled a “cold monster” by YAO Noël (“Iraqi crisis: Bush wanted his war, and he’ll get it” FM, 19 March 2003). Both YAO Noël and Abel DOUALY explained that while the collapse of the Soviet Bloc and the end of the cold war had fostered hopes of world peace, we have come to live under the harsh domination of its most powerful state (FM, 15 January 2003; 21 January 2003).

This domination manifested itself through pressures on UN institutions to toughen sanctions against Iraq (FM, 3 January 2003; 25-26 January 2003), the division of the Security Council (FM, 25 February 2003) and the indifference to the positions of the other powers (France, Germany, China), which didn’t affect the American stance (FM, 24 January 2003; 8-9 February 2003; 12 February 2003). In hopes of changing the decision for war, France tried to rally African members of the Security Council in support of peace. YAO Noël’s column on the first extraordinary summit of the African Union was devoted to the anti-war positions of that organization (“Why the Africans say no to the usage of force” FM, 10-11 February 2003).

The US remained intent on imposing their will and cared only for their interests, leading inescapably to an armed confrontation and deeply affecting the functionality and effectiveness of the United Nations. Despite the fact that the UN arms inspectors didn’t find any proof that Iraq possessed weapons of mass destruction, and despite the opposition of the other powers, the US could not be prevented from pressuring Iraq (FM, 15-16 February 2003). According to the opinion (FM, 10-11 February 2003) and editorial (FM, 10 March 2003) of Jean-Baptiste AKROU, it amounted to nothing less than the law of “might is right”, which called into question the “raison d’être” of the United Nations.

This logic of “might is right” also calls international law into question. From the beginning, the Ivoirian daily paper reported that Baghdad denounced the “mafian” methods of the US in meddling with the Iraqi weapons inventory; this only demonstrated the quarrelsome intentions of Washington. According to Iraqi leaders, “The UN has never before been the stage for such a violation of international law” (FM, 12 December 2002).

FM published a dispatch from Agence France Presse in which the violation of international law in the context of the Iraqi crisis was denounced by the UN Secretary General with these words: “If the US and others bypass the Security Council and engage in military action, it will not be in conformity with the Charter” (FM, 12 March 2003). However, that’s exactly what happened, and the US’ flaunting of the Security Council reinforced suspicions of the illegitimacy of intervening in Iraq. There was also a fear that the US was ushering in an era where military solutions would be preferred to diplomacy and international law, which raises the question, “Who’s next”? (YAO Noël: “How far will the Americans go?” FM, 21 March 2003).

Despite the well-known American military might, there were some doubts during the first weeks of the conflict. The US showed signs of weakness before the Iraqi resistance to the point that it accused Russia of providing military aid to Saddam Hussein. One FM journalist, in fact, wrote that “Bush is in trouble” (FM, 26 March 2003). American fears were fed by Iraqi propaganda which vowed to make it a long war (FM, 4 April 2003) and America could not calm its own fears (FM, 31 March 2003).

Absurdity - The collateral effects of the war and the damages inflicted upon civilians are significant enough that one has to wonder what Washington’s strategic objectives were in launching this operation against the Iraqi regime. From an ethical point of view, one had to wonder, on the eve of the conflict, whether it was necessary to fight horror with horror (Abel DOUALY, “Fighting horror with horror?” FM, 16 March 2003). One week after the beginning of the conflict, Baghdad, while assessing the damages of war, advocated exclusively for the cause of civilian victims (FM, 28 March 2003).
The absurdity increased every day with the massacre of women and children and the destruction of residential high-rises. The numerous atrocities that were committed - notably against accredited international journalists in Iraq - reinforced the sentiments of rejection of this war (FM, 2 April 2003). The horror is such that George Bush is assimilated with Adolf Hitler, and “Hitlerism” with “Bushism” (FM, 9 April 2003).

Nigeria (continued from page 1)

The Guardian, Nigeria’s most influential newspaper owned by a southern Christian and published in Lagos, wrote: “The civilized world is shocked and perplexed that at this day and age, the unilateral and irresponsible use of power and brute force can happen”. Most of the paper’s most popular columnists, such as Dr. Reuben Abati, also expressed outrage at the US disdain for global opinion.

Similarly, This Day, another southern Nigerian newspaper that is widely read by both southern and northern Nigerian elite, said in an editorial: “this war has proven that although America is strong in hard power of bombs and cruise missiles, it is indisputably a weakening in soft power of diplomacy and moral authority.”

Southern media entrepreneurs dominate the mainstream newspaper business in Nigeria, and have not hesitated to deploy this advantage to advance points of view that are congenial to their interests. Northern Nigeria, on the other hand, suffers a historical disadvantage in media ownership. At the moment, the only northern newspapers that command national respect are the Weekly Trust, the Daily Trust and the New Nigerian. While the Weekly Trust and Daily Trust are independent, market-driven papers published by Media Trust in Abuja, the New Nigerian is a state-run newspaper that was originally owned by the defunct Northern Nigerian Government. The attitude of all the papers on the US war against Iraq was predictably condemnatory.

The editorials of all the papers brought attention to what they called US contempt for the rest of the world. A celebrated columnist in Daily Trust, Mr. Adamu Adamu, said, in spite of protestations to the contrary, that the war on Iraq was actually a war against Islam. He pointed out that President Bush initially called his attack on Iraq a “crusade”, which he said is a vivid allusion to the time-honored contest for supremacy between Islam and Christianity. Also writing in the Weekly Trust, the editor of the paper, Garba Deen Muhammad, who happened to have been in the US when the war broke out, said his experience of the coverage of the war by US media convinced him that “the media and the American government are one and the same”. He was enraged that the mainstream American media he monitored during the war was characterised by the absence of diversity and alternative views.

Incidentally, the Nigerian government, headed by President Olusegun Obasanjo, a born-again southern Christian, was uncompromising in its opposition against the war on Iraq. This stance sparked a diplomatic row between Nigeria and the United States. This was perhaps because President Obasanjo did not just stop at condemning the war; he teamed up with Presidents Thabo Mbeki of South Africa and Abdoulaye Wade of Senegal to write strongly-worded letters to President George W. Bush, the UN Secretary General Kofi Annan, and Saddam Hussein on the undesirability of war.

The US Department of State was said to have been deeply displeased with the tone of President Obasanjo’s letter, and demanded that he should withdraw the letter, like his Senegalese counterpart, Mr. Abdoulaye Wade, did. Obasanjo was undeterred. Shortly after that diplomatic standoff, the United States closed its embassy in Abuja and its consulate in Lagos, and withdrew the technical support it had promised the Nigeria Police because of what US officials called “human rights abuses” in Nigeria. But Nigerian government officials believed that it was President Obasanjo’s principled opposition against the war that caused the withdrawal of technical support to the police. The Nigerian Minister of State for Foreign Affairs told the American ambassador to Nigeria that Nigeria, as a sovereign nation, was entitled to take independent positions on global issues, and would not be intimidated by the US withdrawal of technical assistance to the Nigeria Police.

But why did Nigerian newspapers transcend their regional and ideological pigeonholes in condemning the US attack on Iraq? There are no easy and straight answers. But it seems likely that most of the newspapers genuinely detest the unilateralism, arrogance and bellicosity of the American government. A lot of Nigerians had thought that because of the massiveness of global opposition against the war, and particularly because the United Nations did not endorse it, the US would show some humility, and back down. When the US ignored global opinion and went ahead with the war, its moral stature and status were at once diminished in the estimation of many Nigerians.

It is also possible that the incredibly huge and sustained international criticism of the war involuntarily inspired a bandwagon effect, even in Nigerian newspapers that are traditionally pro-America. But whatever may be the motivation behind Nigerian newspapers’ refusal to support America’s war against Iraq, the coverage of the war will go down in the annals as one rare moment when Nigerian newspapers achieved a remarkable editorial consensus on an issue that was potentially polarizing.

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The CIEE International Faculty Development Seminar in Dakar

This summer, I had the wonderful opportunity to participate in the International Faculty Development Seminar sponsored by the Council on International Educational Exchange and Africa Consultants International. The theme of the program was Senegal, West Africa: Yesterday, Today, and Tomorrow, and was held from the end of June to the middle of July 2003.

The objectives of the program were to provide faculty with the opportunity to conduct research and participate in a short term, intensive overseas experience. The program design focused on learning past and current issues in Dakar from an academic research and business standpoint.

The reason I attended the seminar was to explore my research interests and build contacts to develop pre-dissertation research on the role of Information Technology and Cyber Cafés in Senegal. Serigne Ndiaye, Resident Director of the Council’s Dakar program, and his assistant, Thiaba Ndiaye were outstanding guides, leaders, and organizers of a wonderful series of lectures, cultural study, and field visits. They provided exceptional customer service by attending to our academic, professional, and personal needs.

I flew from Miami, Florida, to Madrid, then Dakar. I was immediately greeted at the airport by Ms. Ndiaye, our guide for the seminar, who made me feel at home from the start. Since I arrived several days early, I was able to do my own exploration and get settled before the program began.

During my two-and-a-half-week stay in Senegal, I was based in a five-star hotel (Novotel) along with eight other participants from many academic disciplines - Sociology, Political Science, History, International Affairs, Music, English and Literature and Information Technology. An interesting aspect of the program is that it provides the opportunity for faculty to conduct field visits on research interests with local Senegalese businesses professionals and organizations before, during and after the program.

The first few days were frustrating for me, as I had to instantly get use to the fact that I was not going to be able to use the computer as much as I had previously done in the States. The challenge was trying to teach an online MBA Information Technology Course for the University of Phoenix, and not being able to use my small iBook Macintosh laptop in the hotel room. There was one computer with internet access in the hotel for all of the 700 guests staying there. In overcoming this obstacle, I later discovered a means that proved beneficial to my reason for being in Senegal in the first place - Cyber Cafés.

Lectures during the program were structured to provide a well-rounded overview of Senegal and the Senegalese society today. The lectures were custom-designed to cover all of the academic areas and interests of the participants in the seminar. The first lecture was a wonderful beginning to the program; Dr. Ousmane Sène provided a very exciting and invigorating discussion on Leopold Senghor’s legacy. Subsequent lectures included talks with Dr. Coumba Touré on “Women’s Roles, Family, Health and Educational issues”; “The Slave Trade in Senegal” at the Gorée Institute by Dr. Ibrahima Seck; “HIV/AIDS Challenges and Responses” with Gary Engelberg at the Baobab Center; “Belief Systems and Islam in Senegal” by Dr. Ibrahima Thioub; “U.S. Senegalese Relations” by the Senegalese Ambassador, General Mamadou Seck; and finally, “The Development and Roles of NGOs” by Michael Carson from Africare and...
Sonja Diallo, Director of ARED.

We also enjoyed a visit to WARC headquarters. Unfortunately, due to the arrival of President Bush during our program, our visit to the headquarters was cut short. However, we did have the opportunity to visit the library and the facilities, which were outstanding.

We also had the opportunity to make daily visits to many places in downtown Dakar and the surrounding communities, as free time to explore Senegalese culture and way of life was built into the schedule. The most interesting aspects of the trip included the opportunity to visit the markets, participate in drumming and Batik classes, meet residents from fishing villages, explore live music, sample the wonderful variety of Senegalese food and immerse myself into the culture.

Remembering how to properly use my French language skills was difficult at first, but essential to developing conversations to explore aspects of my own academic interests. In doing so, I was able to learn a few phrases in Wolof and Pulaar, to build deeper friendships, and to communicate on an equal level. The Senegalese are extremely hospitable, warm, friendly, and they always go out of their way to help visitors in their country. I built wonderful friendships, which I have maintained since my return to the United States. Upon my return to the States, I quickly took advantage of enhancing my French skills by attending personalized Berlitz Courses.

The final days of the seminar included a Trip to Gorée Island. The experience of maneuvering through the crowd to literally jump onto a very crowded ferry, combined with the pre-lecture at the Gorée Institute and the very emotional impact of a site visit to the slave quarters will never, ever be forgotten.

The last two days of my stay in Senegal involved field visits to several Cyber Cafés to interview business people and to explore the role of Cyber Cafés in facilitating communication among Senegalese people. In trying to resolve the issue of teaching online while attending the seminar, I had a crash course in Senegalese Technology in Everyday Life 101! I went from not knowing anything at all about using the Internet in Senegal, to soon teaching and coaching other participants on how they could access their e-mail in Cyber Cafés on a French keyboard. This experience allowed me to quickly learn the unique differences in the way technology is used in Senegal. In the United States, we often take technology for granted, and rely on it heavily. It was a breath of fresh air to gradually reduce my previous excessive use of the computer, and adapt to the Senegalese method of Internet use. In addition, in resolving my own needs to teach my course online, I was put through a live simulation on how technology is used in the Senegalese culture. Without my participation in the seminar and gaining this insight, I would not have fully grasped or explored the important issues surrounding my IT research interests. It would have taken several years to gain the research insight I acquired in only two weeks!

Cyber Cafés and their impact on Senegalese society demonstrate the effective use of the Internet to improve education, produce more skilled workers, and provide access to essential business services and information. Although Cyber Cafés face high charges from telecommunications companies, low downloading speeds, and unpredictable access to the Internet, they continue to thrive. An enlightening meeting with a prominent member of Sonatel, the main telecommunications company in Senegal, was the highlight of my experiences. Important changes will soon come to Senegal in the telecommunications sector as the year 2004 approaches. It appears that the market for other telecommunications companies to compete for business within Senegal will be allowed. Sonatel, in turn, will face competition as other companies scurry to win contracts by lowering their costs. The results of this change will be interesting to follow up in future research.

The diverse experiences from academic colleagues across the country combined with the daily activities and lectures during the program were truly enlightening. Overall, the CIEE International Faculty Development Seminar exceeded my expectations. My new international perspective has allowed me to create an interactive presentation (with audio and visual effects) on the role Cyber Cafés play in Senegal. The program has allowed me to develop numerous contacts to create future articles and publications. In addition, I plan to use the research and knowledge gained during the seminar to develop a new university-level course on West African culture, communication and technology. Undoubtedly, the program has enhanced my future interests in technology in developing countries, and provided an exciting springboard to developing my dissertation research proposal. As a member of WARA, my plans are to apply for the WARA dissertation research grant for 2004 so I can, once again, visit Dakar.

I strongly encourage any faculty member who has an interest in pursuing African research to investigate one of the CIEE programs, or the WARA research center. You will be quite pleased at the outcome. If you have any questions or would like further insight concerning the CIEE International Faculty Development Program, you may contact me at kstillwe@email.uophx.edu.

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"Without my participation in the seminar and gaining this insight, I would not have fully grasped or explored the important issues surrounding my IT research interests. It would have taken several years to gain the research insight I acquired in only two weeks!"
Adrian Adams-So: Preserving the Legacy

The West African Research Center helped facilitate the first steps in what will be a long-term project in the Senegal River Valley. Brett O’Bannon, instructor of political science at DePauw University, and his student collaborator, Abigail Kelly, spent the summer working on the Adrian Adams-So Project, which is endeavoring to preserve, catalogue, and digitize the life work of Adams, a noted anthropologist, activist and 25-year resident of the Senegal River Valley. “This is still in the preliminary stages and, thus, it is a most exciting time to be a part of the project,” notes O’Bannon. “I hope what began this will reap dividends for scholars and all who have an interest in the region. A better understanding of her life and her many and varied works will aid in our understanding of the conditions for sustainable development, the dynamics of rural change and the causes and mechanisms of conflict and cooperation.”

He added, “Working with Abby this summer was a great experience for me as a teacher and a researcher. As a researcher, her participation was invaluable. She was never merely an assistant. Hers was the contribution of a colleague in every way. We brainstormed through unexpected logistical and technical problems, we debated very serious ethical matters related to the often-sensitive nature of archival work, all while shooting and cataloging over 10 gigabytes of images. As a teacher, it was a pleasure watching her negotiate her first trip to West Africa.

This sort of trip is not for every undergraduate, but Abby’s linguistic talents, her prior travel to South Africa, and a genuine intellectual curiosity made her a uniquely well-qualified candidate for such a venture. I was quite fortunate to have her along.”

Adrian Adams resigned from the faculty at the University of Aberdeen, Scotland in 1975, and dedicated her life from that point forward to living and working with the people of the Senegal River Valley. For 25 years, Adams resided in the small village of Khounghani, near the town of Bakel, and across the river from Mauritania. Hers was a life dedicated to service. She worked as the quasi-anonymous secretary of the Fédération des Paysannes Organisées du Département de Bakel, a federation of farmers’ groups whose function has been to safeguard landholdings and a way of life threatened by state development policies. (All this is masterfully documented in her 1996 work A Claim to Land by the River: A Household in Senegal 1720-1994, co-authored with husband Jaabe So, Oxford Press). She also worked tirelessly in the area of indigenous literacy, teaching not French, but Soninke. Her vision, as summed up in her 1985 Orwell Award proposal, read: “I am convinced that the use of mother tongue literacy is crucial, throughout Africa, for converting the vague pieties of ‘self help’, ‘grassroots development’ and so on, into lucid programmes of practical action…”

“In my initial efforts the previous summer to draft a preliminary catalogue of her works, I discovered a few of her other talents,” O’Bannon says. “While continuing her scholarly work (several books, many articles, etc.) she found time to write a novel (about her husband) and a play (both unpublished, as of yet) while also engaging in local and global activism on the question of the social and environmental consequences of dam construction. She even dabbled in biology, publishing the book Poissons et Pêches dans la Vallée du Fleuve Sénégal (Fish and Fishing in the Senegal River Valley).

On August 2, 2000, Adrian Adams was killed in a car accident while traveling to Dakar to deliver a report to the new democratic government. Having lived, and ultimately died, in the service of the river valley, the author of A Claim to Land by the River was, in fact, laid to rest in a plot by the Senegal River. “I am proud to have been asked by the family and estate of Adrian to head the effort to preserve, archive and make available her many and varied works. It is an honor I cherish,” O’Bannon states. “And”, he adds, “WARC facilities and personnel were essential to our efforts. The scanning room allowed us to do trial runs of our equipment, Abdoulaye Niang’s technical assistance and Wendy Wilson-Fall’s support for our logistical problems allowed us to get to Khounghani and get on with the research more quickly than would have been possible otherwise.”

Brett O’Bannon
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DePauw University
WAMI Strengthening ECOWAS for the AEC

The treaty establishing the African Economic Community (AEC) envisages the strengthening of existing regional economic communities. This will enhance an intensive liberalization of intra sub-regional trade and regional trade within the Community after a "First Stage" toward the establishing of the African Common Market/ African Economic Community (within a period of five years from the entry into force of the AEC Treaty). This strengthening process incorporates the elimination of tariff and non-tariff barriers to trade, customs duties, and other charges of equivalent effect. This subsequently leads to a gradual harmonization of customs duties and all charges having equivalent effect with respect to Third States, with the aim of fostering trade and custom sectoral integration and the oiling of the flame for the co-ordination and harmonization of trade and customs activities within the Community.

There is no gainsaying the fact that the lofty aspirations elaborated above have not yet been realized in the Community. In the West African sub-region, the Economic Community of West African States (ECOWAS) has therefore set the ball rolling with a fast track approach toward a sectoral integration. The approach stipulates that monetary integration, with the adoption of a West African Common Currency (WACC) in the Second Monetary zone (Non-CFA Zone), would hasten the pace toward the object of a single West African Currency for both the CFA-Franc Zone and the ECOWAS - and would be evidence to exhibit that the ECOWAS has indeed been strengthened for the AEC.

Correspondingly, ECOWAS adopted an Accra Declaration in April 2000 to facilitate the establishment of the West African Central Bank (WACB) as a prelude to the circulation of a West African Common Currency (WACC). The Gambia, Ghana, Nigeria and Sierra-Leone are Member States of this second monetary zone - West African Monetary Zone (WAMZ). A four-point primary convergence criterion has to be met by member states of the zone - to provide for viability, credibility, and confidence in a common currency - before the WACB could be established with the concomitant circulation of the WACC in the West African sub-region in 2005. The Accra Declaration of ECOWAS envisaged the West African Monetary Institute (WAMI) as a transitional institution to pave the way for the WACB. Thus far WAMI has been playing a missionary role by untiringly disseminating information in the sub-region regarding benefits that sectoral monetary integration would accrue to member states of the zone. Additionally, WAMI carries out routine zone-wide monitoring, advising, and assessment on how the convergence criteria are being met (or otherwise). And, if need be, WAMI offers constructive recommendations on how member states can stay on track. These roles allow the WAMI to conduct internal consistency checks on macro-economic data of member states in the zone.

Currently, WAMI has set out to formulate its own framework/programmes for the harmonization of macro-economic data in the WAMZ. The WAMI framework highlights many an economic statistical requirement of frequent, timely, qualitative, available, and uniform data for macro-economic co-ordination and surveillance in the WAMZ with the hope that this will ultimately lead to a zone-wide convergence of standard and comprehensive macro-economic statistical data. Continued technical assistance from the international community in support of the harmonization efforts of ECOWAS in the sub-region and region will allow for an effective comparability and aggregation of sectoral integration data, thereby championing the strengthening process of ECOWAS toward the regional AEC.

Emmanuel Annan
Independent Researcher, WAWSO Training College
The Ghana Education Service

THE WEST AFRICAN
COMMON CURRENCY
(INFORMATION BROCHURE)

www.wami-imao.org

THE SECOND MONETARY ZONE
"A Saint in the City: Sufi Arts of Urban Senegal" is the first major exhibition of Senegalese arts to be seen in the United States. The NEH-funded exhibition and book are based upon nearly a decade of research and over twenty trips to Senegal by Drs. Mary "Polly" Nooter Roberts (Deputy Director and Chief Curator, UCLA Fowler Museum of Cultural History) and Allen F. Roberts (Professor, UCLA Department of World Arts & Cultures and Director, James S. Coleman African Studies Center at UCLA). The exhibition was on view at UCLA from February through July 2003, and will travel to the University of Florida’s Harn Museum of Art in early 2005 and other venues thereafter (inch’Allah!). The Saint in the City book is available through U-Washington Press. 

www.fmch.ucla.edu/passpor_toparadise.htm is a richly illustrated website introducing the exhibition program, and a curriculum unit of some 75 pages has been prepared for K-12 classes.

The Senegalese Sufi saint featured in “A Saint in the City” is Sheikh Amadou Bamba (1853-1927), founder of the Mouride Way. Sheikh Bamba’s life lessons of non-violent opposition to oppression, his prolific writing about peaceful coexistence and his teachings about the sacred nature of work inspire several million people in Senegal. An ever-expanding diaspora of Mourides work in most of the world’s major cities, and a growing number of people are converting to Mouridism. There are now African American, Euro-American, British, French, Réunionnais, Mauritanian, and South African Mourides, and a few Jewish and Hindu people are known to have converted as well.

Mouride arts featured in “A Saint in the City” range from reverse-glass paintings to street murals, devotional paintings on canvas to calligraphic healing papers, sacred architecture to contemporary “gallery” art. A Mouride devotional sanctum in a working class neighborhood of Dakar was recreated for the exhibition, and many museum visitors found it especially moving, including a local Buddhist group that frequently came there to meditate. The Saint in the City book uses Senegalese voices to explain the significance of Mouride artistic expression, even as the Robertses advance theories of representation through discussion of the aura (baraka) of images, “visual piety,” “visual hagiography,” and expressive tactics of those inhabiting the “invisible city” of informal dwellings in Dakar.

The interactive nature of the exhibition and its outreach on Islam in Africa have been remarkable. Mourides in L.A. participated in a post-9/11 teach-in about peaceful faces of Islam, and joined in organizing a day-long “Festival du Sénégal” at UCLA’s Fowler Museum. Elimane Fall, one of the Mouride artists of “A Saint in the City” who visited UCLA, also exhibited his work at the West African Research Center in Dakar. K-12 teachers in Southern California used the exhibition’s curriculum unit so effectively that when several artists featured in the exhibition were brought from Senegal to visit UCLA, they were astonished to find the students of one high school’s entire ninth grade cognizant of Sheikh Amadou Bamba and his inspirational teachings. The Robertses helped the Mouride community of Los Angeles approach the L.A. City Council, which proclaimed July 23rd annual Amadou Bamba Day. Live radio broadcasts from the L.A. City Council chambers were heard in Senegal, as they were on July 28th when New York celebrated its own Amadou Bamba Day. On that occasion, Allen Roberts was invited to address over a thousand Mourides gathered at the United Nations, to tell them of the exhibition’s lasting outcomes.

Allen F. Roberts
Professor of World Arts & Cultures, and French
Director, James S. Coleman African Studies Center
University of California, Los Angeles (UCLA)
WARA was active at this year’s ASA, which was held in Boston. In addition to our membership meeting and a panel and roundtable (described below), we co-sponsored the ASA Dance Party. WARA members also took advantage of the opportunity to reconnect in less formal settings, sharing information on their many research projects and plans for the future.

WARA ANNUAL MEMBERSHIP MEETING

This year’s membership meeting was a lively one that drew over 50 people, anxious to hear about WARA’s activities over the past year and to join in the planning of future initiatives. In addition to reports from WARC Director, Dr. Wendy Wilson-Fall, and from WARA Board President, Professor Leonardo Villalón, we were honored to have in attendance AROA (Association de Recherche Ouest Africaine) Board President, Professor Ousmane Sène, who gave an update on our sister organization’s activities and future plans. We heard a report on the 2003 WARA Summer Institute on Islam and discussed the 2004 WARA Summer Institute, which will be on African Literature (see description and application materials on the next two pages).

There was also a report on ALMA (African Languages Materials Archive). This project is creating an archive of publications in African languages for use by those literate in their languages, literacy trainers, researchers, and teachers of African languages. Already, a number of texts are available in Pulaar, Wolof, and Mandinka. They can be accessed in pdf format at the American Overseas Digital Library website (http://www.aiys.org/aodl/ebooks/).

We also heard from WARA grantees who were in attendance and began to make plans for WARA’s participation in next year’s ASA.

At this year’s WARA Board meeting (a marathon event which took place on Thursday just before the ASA), a number of committees were formed, including a membership committee that will work on recruiting new institutional members, a committee that will work on the development of a WARA Journal, a grants review committee, a newsletter committee, and a committee on procedures and policies.

ASA DANCE

This year, WARA joined with MIT’s Music & Theatre Department and Harvard’s Committee on African Studies and Department of African and African American Studies to sponsor the best-ever ASA dance party!!! It featured live drumming by Lamine Toure and his group Rambax, music by DJ Beto, and some delicious food to keep the dancers going!

WARA at ASA 2003

WARA PANEL AND ROUNDTABLE

“The Noise in the Market: Social meaning of African commerce in refugee, transnational and national perspectives”

“The desire to cheat and the refusal to be cheated are the cause of the noise in the market.” – Yoruba Proverb

This panel explored the social, material, and meaningful practices that underscore business in Africa and its New Diaspora. Means of conducting business and trade are changing as business practices emerge in new and unexpected sites like refugee camps, in new media in Africa, across diasporic and transnational spaces, and in the global tourist market. Contributions addressed how people imagine themselves as entrepreneurs and create new markets for their endeavors, with particular attention to the subtle and elusive ways in which matters such as mores, ethos, and affect figure into commercial, financial, and political relationships. What new social meanings arise through the changing structures of the market and society in African contexts? How has increasing globalization of African commercial exchange led to a transformation in how people express their relationship to goods, services, and finance? Panelists looked at women in Togolese religious trade, new tourism and a Kenyan women’s arts collective, video and photographic portraits in a Senegalese trade diaspora, business reporting on local and global markets in the Nigerian news media, and how women’s trade has emerged as a form of refugee economy in Kenyan camps.

Rachel Reynolds (Chair, Drexel University), Beth Buggenhagen (Chair, University of Chicago), Kristina Dziedzic (University of Illinois at Chicago), Dana Rush (University of Illinois at Urbana-Champaign), Stephen Mwachofi Singo (Moi University, Kenya), Allen F. Roberts (Respondent, UCLA).

“From the Canon to Popular Literature/Des texts canoniques à la littérature de la rue”

Where does the West African novel stand among today’s youth? What is its relation to canonical literature, popular culture, music, film, painting, and the socio-political fabric of youth culture in West Africa? These are some of the topics that were addressed in this roundtable. Panelists also addressed different forms of written expression, ranging from required reading at school to romance novels and comic books. This roundtable featured Senegalese writer, Aminata Maiga Ka, who is WARA Resident at Brandeis University.

Jane Hale (Chair, Brandeis University), Odile Cazenave (M.I.T.), Claudia Schulz, Eileen Julien (University of Maryland), Aminata Maiga Ka (WARA Resident).
Contemporary African Literature and its Contexts
A summer institute for college and university faculty

Summer 2004, June 14 - June 26 (tentative)
West African Research Center
Dakar, Senegal

Program statement: The West African Research Association is offering an intensive two-week summer institute on African literary forms and their contexts, with a focus on Senegal. In addition to taking a close look at a number of specific texts, meeting prominent writers, and exploring the interest in local language literacy and publications in Wolof and Pulaar, we will consider literary production in its relationship to other contemporary art forms. Rap and other forms of popular music, for example, provide a new format and context for proverbs and aphorisms of various sorts, many of which derive from oral traditions, although rap musicians may disavow griotic traditions. In painting, the tradition of souwerr (painting on glass) and the naïfs (paintings chronicling popular life and culture) are also informed by a vibrant and reconfigured oral culture. The institute will be based at the West African Research Center in Dakar, Senegal, a West African country noted for its stability, social harmony, and working democracy. It is intended for faculty who wish to develop and expand teaching or research related to African literature. To the extent possible, the Institute director and the staff of WARC will help participants pursue individual interests in making research contacts or developing teaching materials. The institute will be conducted primarily in English.

Tentative Schedule and Itinerary: In order to provide as broad a perspective as possible on contemporary literature and its contexts, participants will be offered a series of lectures, seminars and discussion sessions at WARC, with academics, writers and artists from the region. Participants will also have the opportunity to travel to the historical city of St. Louis and to “ordinary” non-urban centers outside of Dakar. We will conclude with a day in a pleasant beach resort on the “petite côte.”

Costs: The cost per participant is $2,500. This fee will include the full cost of the seminar sessions at WARC (all lectures and seminars); fourteen days of single-occupancy hotel accommodations; all local transportation costs; breakfasts, lunches, and approximately one half of the evening meals; and all local and in-country transportation. Participants will be responsible for their own airfare to and from Dakar, bar, telephone and other incidental hotel expenses; and occasional evening meals.

The Institute Directors will be Dr. Eileen Julien, Dr. Jane Hale, and Dr. Ousmane Sène. Dr. Julien is Professor of French and Comparative Literature and Executive Director of the David C. Driskell Center for the Study of the African Diaspora at the University of Maryland, where she develops scholarly exchanges and research partnerships that link teachers, scholars and artists across disciplines and nations. She is a former Guggenheim fellow, founding director of the West African Research Center, and the author of literary studies including, most recently, “Terrains de rencontres: Césaire, Fanon and Wright on Culture and Decolonization” (Yale French Studies 90), “The Extroverted African Novel” (Il romanzo, ed. F. Moretti), “Reading ‘Orality’ in French Language Novels from Sub-Saharan Africa” (Francophone Studies: Postcolonial Issues, ed. C. Forsdick, D. Murphy), and “When a Man Loves a Woman: Gender and Cultural Nationalism in Wole Soyinka’s Death and the King’s Horseman and Mariama Bâ’s Une si longue lettre” (African Studies After Gender), ed. C. Cole, T. Manuh, S. Miescher, Indiana U P, forthcoming).

Dr. Hale is Associate Professor of French and Comparative Literature at Brandeis University. She has lived and worked in Abéché, Chad as a Peace Corps English teacher and as a Fulbright Senior Scholar in Dakar, Sénégal. She is the author of two books, one on Samuel Beckett and another on Raymond Queneau, as well as a number of articles, and she is currently writing on the portrayal of literacy in cross-cultural works of art. Dr. Hale has taught language and literature at virtually every age and grade level, in the US and abroad. She received the 2001 Lerman-Neubauer Prize for Excellence in Teaching & Counseling at Brandeis, where she teaches courses in French and Francophone literature and language, Comparative Literature, Education, and Humanities.

Dr. Sène is President of the Association de la Recherche Ouest Africaine (AROA), the West African counterpart of WARA, and teaches in the English Department of Université Cheikh Anta Diop (Dakar, Senegal). His teaching and research focus on African American literature and culture and their connections to African cultures, especially in the areas of religion and spirituality.

Application: Participation in the seminar will be limited to 12. For more information or an application form please contact WARA at wara@bu.edu. Applications should be received by 15 February for full consideration. A $500 deposit is required to reserve a space upon notification of acceptance to the institute. This deposit will be non-refundable after 15 April 2004. The balance of $2,000 must be paid before the start of the institute. A detailed program will be sent to all participants in early May.
Contemporary African Literature and its Contexts  
A summer institute for college and university faculty

Summer 2004, June 14 - June 26 (tentative)  
West African Research Center  
Dakar, Senegal

Application Form

Name: __________________________________________
Title: __________________________________________

Institutional Affiliation: __________________________

Mailing Address: _______________________________________

Tel: __________________ Fax: __________________ Email: ____________________

Area(s) of research interest: __________________________

Courses taught: __________________________________

Please attach a brief statement of 1-2 pages addressing the following:  
* Any previous African experience(s) (research, teaching, travel)  
* Any previous experience teaching African literature  
* Your expectations of the institute in terms of its contribution to your research agenda and for your teaching

NOTE: APPLICATIONS SHOULD BE RECEIVED BY 15 FEBRUARY FOR FULL CONSIDERATION

Applications may be submitted electronically to wara@bu.edu or by mail to:

WARA Summer Institute  
African Studies Center  
Boston University  
270 Bay State Road  
Boston, MA 02215

Fall 2003
WARA Grant Announcements

Residencies for West African Scholars

The West African Research Association continues with its new program of Residencies for West African Scholars in WARA member institutions. A residency will last 4-8 weeks and will provide the visiting scholar with opportunities for library research, guest lecturing or teaching, and/or collaborative work with American colleagues. Applications are made by WARA member institutions on behalf of scholars based in West Africa whom they wish to host. WARA will pay the round-trip travel costs of the selected scholars as well as a stipend of $2,500 to cover their meals and local transportation costs. Host institutions are encouraged to provide additional support (e.g., housing) for the period of the residency.

Interested member institutions should submit a proposal of a maximum of 5 double-spaced pages, profiling the visiting scholar they wish to host, his or her proposed residency activities, expected impact or outcome of the residency, and any additional contribution or support the institution can offer. Application materials should also include the visiting scholar’s curriculum vitae and a letter of interest from the scholar, as well as a letter of support from a relevant administrator at the host institution.

Each application must also include a WARA grant application cover sheet, as well as a brief (50-80 word) abstract of the proposed residency. The main contact person at the host institution making the application should be clearly indicated in the abstract. Please send one original and three copies (4 sets total) of all materials.

DEADLINE FOR RECEIPT OF MATERIALS: DEC. 15, 2003 for a residency to take place in Spring or Fall 2004.

WARA Pre-Doctoral Fellowship Competition

Two research fellowships are being offered for Summer of 2004 in West Africa. These fellowships are open to graduate students who wish to conduct research for an 8-10 week period in order to prepare a doctoral research proposal or carry out research related to the completion of another terminal degree program. This competition is open to US citizens and permanent residents who are enrolled in graduate programs at US institutions of higher education.

Each fellowship will provide round trip travel to a West African country and a stipend of up to $3,000 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 six double-spaced pages describing the concept, methodology and significance of the proposed research project to their academic field. A one-page bibliography relevant to the proposal may also be attached.

Additional supporting materials must include three letters of reference by professors, a curriculum vitae, and both undergraduate and graduate transcripts (copies of official ones are acceptable). Each application must also include a WARA grant application cover sheet, as well as a brief (50-80 word) abstract of the research project.

Complete applications will consist of one original and three copies of all materials (4 sets total) except letters of reference. Letters should be included with the application in envelopes sealed and signed by the referee. Letters sent separately are not acceptable.

DEADLINE FOR RECEIPT OF MATERIALS: DEC. 1, 2003.

West African Research Center Travel Grant

The West African Research Center in Dakar, Senegal is offering travel bursaries of up to $2500 to scholars and graduate students of West African nationality. U.S. citizens are not eligible for this competition. Travel funds may be used to attend and read papers at academic conferences relevant to the applicant’s field of research, visit libraries or archives that contain resources necessary to the applicant’s current academic work and/or travel to a research site.

Applications will consist of the following: a description (6 double-spaced pages maximum) of the applicant’s research and how the proposed travel is relevant to this work; a CV with research and teaching record when relevant; an abstract of the paper to be read and a letter of acceptance to the conference (for those attending meetings); a description of the collections to be consulted and their significance to the applicant’s research (for those traveling to libraries or archives).

Graduate student applicants should, in addition, submit a letter of recommendation by the professor overseeing their research. Each application must also include a WARA grant application cover sheet, as well as a brief (50-80 word) abstract of the activity to be funded.


WARA Post-Doctoral Fellowship Competition

Two research fellowships are being offered for Summer of 2004 in West Africa with funding from the Department of State. These fellowships are open to persons already holding a Ph.D. who wish to conduct research for a 10-12 week period in order to complete or elaborate upon an earlier project, initiate a new research project, or enhance their understanding of a particular topic in order to improve teaching effectiveness or broaden course offerings. This competition is open to U.S. citizens and permanent residents who currently hold a teaching position at an institution of higher education in the United States or who work in another related domain.

Each fellowship will provide round trip travel to a West African country and a stipend of up to $4,000 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 six double-spaced pages describing the concept, methodology and significance of the proposed research project to their academic field. A one-page bibliography relevant to the proposal may also be attached.

Additional supporting materials must include three letters of reference by colleagues in the applicant’s field and a curriculum vitae. Each application must also include a WARA grant application cover sheet, as well as a brief (50-80 word) abstract of the research project.

Complete applications will consist of one original and three copies of all materials (4 sets total) except letters of reference. Letters should be included in the application packet in envelopes sealed and signed by the referee. Letters of reference sent separately will not be considered.

DEADLINE FOR RECEIPT OF MATERIALS: DEC. 1, 2003.
WARA Grant Application Cover Sheet

Please submit with all applications for funding

Applicant’s full legal name: ____________________________________________________________

Institutional Affiliation and Position (doctoral student, faculty, other): ____________________________

Program applied for:

- Pre-Doc Fellowship
- Post-Doc Fellowship
- Residency
- WARC Travel Grant

Academic Discipline: ________________________________________________________________

Title of project or activity to be funded: ________________________________________________

Proposed country and dates of grant tenure: ____________________________

Citizenship and Passport information:

Are you a US Citizen? _________
If not, are you a US Permanent resident (Green Card holder)? _________
Passport country: ____________________________ Number: ____________________________
For US permanent residents, US “Green Card” number: ____________________________

Permanent address: ___________________________________________________________________

Phone/Fax/Email: ___________________________________________________________________

In addition, please attach the following:

☐ a brief (50-80 word) abstract of the research project or activity to be funded
☐ your proposal (please adhere to length restrictions)
☐ your curriculum vitae
☐ supporting letters

Signed: ____________________________ Date: ____________________________

Upon completion of the program, grantees are required to submit a report of their work and findings. This report will subsequently be published in the biannual WARA newsletter.

Please direct inquiries and submit applications for the Residency, Pre-Doctoral, and Post-Doctoral fellowships to:
WARA, African Studies Center, Boston University, 270 Bay State Road, Boston, MA 02215.
Tel: 617-353-8902. Fax: 617-353-4975. Email: wara@bu.edu

Please direct inquiries and submit applications in triplicate for the WARC Travel Grant to:
West African Research Center/Centre de Recherche Ouest Africaine, B.P. 5456 (Fann Residence), Rue E x Léon G. Damas, Dakar, Senegal
Tel: 221-865-22-77. Fax: 221-824-20-58. Email: assist@mail.ucad.sn. Website: www.warc-croa.org.
Individual Membership Form

Since 1989, WARA has been working to enhance U.S. and West African scholarship and increase interest in international affairs through a reciprocal program of research exchange. By joining WARA, you become a part of this international community of scholars committed to advancing research in West Africa. As a member, you are eligible to participate in the activities of the WARA, to receive first-hand information about WARA grants and fellowships, and you have access to the facilities of the West African Research Center (WARC) in Dakar, Senegal. In addition, you will receive the WARA newsletter. The WARA membership year extends from October 1 through September 30. Please type or print clearly and return this form with your check payable to the West African Research Association:

WARA
African Studies Center
Boston University
270 Bay State Road
Boston, MA 02215
Tel: 617-353-8902 Fax: 617-353-4975
vara@bu.edu

Name: ____________________________
Address: ____________________________
Title: ______________________________
Institution: __________________________
Tel: __________________ Fax: ____________ Email: ________________
Area(s) of research interest: ____________
How did you hear about WARA? ____________
Are you a member of the African Studies Association? _____ Yes _____ No
Enclosed is a check or money order for (check all that apply):

__________ $25 regular
__________ $15 student
__________ new
__________ renewal
Institutional Membership Form

Since 1989, WARA has been working to enhance U.S. and West African scholarship and increase interest in international affairs through a reciprocal program of research exchange. Institutional members of WARA play an important role in advancing research on West Africa, and are eligible to apply for the WARA Residency for West African Scholars Program. The WARA Residency provides a visiting scholar with opportunities for library research, guest lecturing or teaching, and collaborative work with colleagues at your institution. WARA members receive first-hand information about WARA grants and fellowships, the semi-annual WARA newsletter, and have access to the facilities of the West African Research Center (WARC), in Dakar, Senegal. The WARA membership year extends from October 1 through September 30. Please type or print clearly and return this form, along with your $250 check (good for one year of membership) payable to the West African Research Association:

WARA
African Studies Center
Boston University
270 Bay State Road
Boston, MA 02215
Tel: 617-353-8902   Fax: 617-353-4975
war@bu.edu

Institution Name: ________________________________

Contact Person: ________________________________

Address: ______________________________________

Tel: __________________ Fax: __________________ Email: __________________

Which African languages does your institution teach?

_________________________________________________________________

Which WARA programs particularly interest you?

_________________________________________________________________

What kinds of other programs would you like to see WARA offer in the future?

_________________________________________________________________

This is a:  _______ New Membership   _______ Renewal

Fall 2003
WARA Officers and Board of Directors

Officers:

President: Leonardo A. Villalón, University of Florida
Vice President: Emmanuel K. Akyeampong, Harvard University
US Director: Jennifer Yanco, Boston University
Secretary: Eileen Julien, University of Maryland
Treasurer: Catherine Boone, University of Texas at Austin

Past President: Edris Makward, University of Wisconsin and University of the Gambia
Past US Director: Leigh Swigart, Brandeis University

Board:
Robert Baum, Iowa State University (serving until 2005)
Linda Beck, Barnard College (until 2004)
Debra Boyd, Winston-Salem State University (until 2005)
Gracia Clark, Indiana University (until 2005)
Barbara Cooper, Rutgers University (until 2004)
Mohamed Mbodj, Manhattanville College (until 2004)
Martha Saavedra, University of California - Berkeley (until 2004)
Godfrey Uzoigwe, Mississippi State University (until 2004)
I. William Zartman, SAIS, Johns Hopkins University (until 2004)
Wendy Wilson-Fall, WARC Director (ex-officio)

Institutional Members of WARA

Brandeis University
Concordia University Wisconsin
Council of American Overseas Research Centers (CAORC)
Council on International Educational Exchange (CIEE)
Emory University
Hobart and William Smith Colleges
Johns Hopkins University, Paul H Nitze School of Advanced International Studies (SAIS)
Kalamazoo College
Michigan State University
Ohio State University
Rutgers University
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University of Florida
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University of Kansas
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University of Oregon
University of Wisconsin - Madison
Western Washington University
Yale University

The West African Research Association is a member of the Council of American Overseas Research Centers (CAORC) based at the Smithsonian Institution. WARA is the only Sub-Saharan African member of CAORC. More information on CAORC is available at the following website: www.caorc.org.