Promoting the Right to Health and Bioethics in West and Central Africa

Abstract:
The following piece was written for the WARA Newsletter by two core members of Senegal’s “Law, Ethics, Health Network,” Dr. Charles Becker, WARC associate, researcher, and H-West-Africa editor; and Prof. Mamadou Badji of the Faculté de Droit at Université Cheikh Anta Diop (UCAD). It describes a series of research and teaching initiatives, centered at UCAD, that aim to promote awareness, expertise, debate, and research about the legal and ethical aspects of health, health policy, and medical practice in West Africa. A major partner in this endeavor is the Agence Universitaire Francophone (AUF), which has sponsored the creation of networks of researchers and practitioners interested in the Right to Health in Africa. There are four main aspects of the Bioethics and Right to Health initiative.

First, a Senegalese network called “Law, Ethics, Health” was created in 2003. This is a multidisciplinary initiative that aims to pull together researchers and jurists concerned with law and health policy, and to connect them with professionals in the health sector. Projects and discussion center on health issues of particular relevance to countries of the Global South, especially in Africa. The network works to raise the visibility of, and promote research on, issues that have not been subject to much public dis-

Enseignement du Droit de la santé et de l’éthique à l’Université de Dakar


Ce DEA n’est pas réservé aux juristes, mais est aussi ouvert aux médecins, historiens, économistes, sociologues, philosophes, psychologues, géographes, biologistes, environnementalistes, et à des acteurs sociaux engagés dans la promotion de la santé. Il n’accueille pour l’instant que des candidats sénégalais, mais l’inscription d’étudiants provenant de pays et d’Universités francophones de l’Ouest africain est souhaitée.

La création de cet enseignement résulte de la nécessité d’instaurer un débat sur les questions éthiques et juridiques autour de la santé et de combler les lacunes de la réflexion et de la formation académique dans ces domaines qui expliquent en très grande partie des retards notables dans les discussions scientifiques, et l’absence de Codes de la santé dignes de ce nom dans la plupart des pays africains francophones.

L’initiative s’inscrit dans le contexte de la création d’un réseau “Droit de la Santé” par l’Agence Universitaire Francophone (AUF), pour susciter un développement des travaux sur le droit de la santé. La constitution préalable du Réseau sénégalais “Droit, Santé, Éthique” en 2003 a permis de créer une équipe locale qui a défini des objectifs et des axes de travail en inscrivant dans ses priorités l’enseignement du droit de la santé et de l’éthique, si longtemps absent dans l’université francophone subsaharienne.

S’il existe à Dakar un enseignement de médecine légale où certaines questions de droit et d’éthique sont abordées, on note l’absence de débats sur de nombreuses questions nouvelles soulevées par le développement des pratiques et savoirs biomédicaux nouveaux. Alors qu’on perçoit l’actualité des questions bioéthiques, il est urgent de susciter les débats et une évolution du droit dans ces domaines, en formant des experts, et en surmontant les difficultés d’accès à l’information et à la documentation utiles.
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This newsletter is published twice a year by the West African Research Association with the support of the Center for African Studies and the College of Liberal Arts and Sciences at the University of Florida. It is distributed to all members and associates of Wara. Material for publication in upcoming newsletters should be submitted to the editor at the Center for African Studies at the University of Florida. Please send an electronic version (preferred) or a hard copy of your submission. Wara has the right to reject items that do not comply with the goals and purposes of the organization and reserves the right to edit and/or modify any submissions for content, format or length. Opinions expressed in published articles, however, belong solely to the author(s).
Letter from the WARA President

It is a great honor to be voted President of WARA by our Board of Directors. In this job I inherit the legacy of our past president, Leonardo Villalón, whose wise leadership and enthusiastic embrace of the WARA challenge has inspired and guided this organization for the last four years, and that of Leo’s predecessor, Edris Makward, whose patient optimism and steady efforts ensured the survival of WARA through the early 1990s. The main responsibility of the new President of WARA is, I think, to sustain the achievements of our past directors. The main challenge is to build on our past successes. In this letter to our membership, I would like to invite institutional and individual members of WARA, and the members of our West African counterpart organization, Association de Recherche Ouest-Africaine (AROA), to continue to work with us in building this organization and striving to realize its full potential.

WARA and the West African Research Center are directed by the combined efforts of Dr. Jennifer Yanco, the WARA Director located at Boston University; Prof. Ousmane Sène, Director of WARC in Dakar; Abdoulaye Niang, Chief Administrator of WARC; Noelle Sullivan, our WARA research assistant at (and funded by) the University of Florida at Gainesville; and the WARA President. We work closely with the WARA Board of Directors; Mary Ellen Lane, the Executive Director of the Council of American Overseas Research Centers (CAORC), of which WARC is an affiliate; a staff of about twelve dedicated employees at WARC; Prof. Ibrahima Thioub, the President of AROA and Chair of the History Department at the University Chiekh Anta Diop de Dakar; the Government of Senegal, which owns the buildings and property that comprise the WARC facilities in Dakar; our funders in the US Departments of State and Education; and the approximately thirty universities that are institutional members of WARA.

This tremendous effort and commitment of resources produces a stream of fellowships for West African and US-based scholars, a wonderful and well-equipped research center in Senegal, a substantial semi-annual WARA newsletter, and an institutional infrastructure and set of opportunities that our members can take advantage of and help to build. We rely on the creativity and ingenuity of WARA and AROA members to continue our mission of building a vibrant trans-Atlantic community of scholars, engaged in ground-breaking collaborative research on West Africa and its diasporas.

You will see from this newsletter how much is going on, read about some of the WARA/WARC sponsored projects, meet some dynamic members, and read about the research of some of our grantees. Please come to us with your energy and ideas. Expand the human and financial capital base of WARA by recruiting your colleagues and friends to join, and urge your academic institutions to become institutional members.

Think about ways that WARA, AROA, and WARC can help promote your research and expand your networks in scholarly communities on both sides of the Atlantic. Apply for fellowships, submit articles for our newsletter, propose programs and events at WARC or the annual African Studies Meetings, get involved in our Summer Institutes, help raise funds to support graduate student fellowships at WARC, send books to the WARC library, run for the WARA Board of Directors, and form research networks that our organization can support. Visit WARA’s webpage at http://www.africa.ufl.edu/WARA/ and contact us. We look forward to hearing from you!

Catherine Boone
WARA President
Associate Professor of Government
University of Texas at Austin

From WARA’s US Director

As we launch into a new academic year, we can look back on a year of significant accomplishments: We were able to provide research support to a number of excellent scholars; we hosted an enormously successful Summer Institute in collaboration with the Institute of African Studies at the University of Ghana; we once again held a series of proposal writing workshops for colleagues in Dakar (organized by our new WARA president, Catherine Boone!); and the ALMA project is moving along apace, with a newly constituted advisory board headed up by John Hutchison.

I would like to thank our outgoing board officers for their extraordinary service—some over a period of many years. I have been impressed by their commitment to WARA and by their willingness to add this to their already quite full work loads. That a new set of officers has stepped up to take on these positions is surely a tribute to the work of the outgoing officers. Our outgoing president, Leo Villalón, deserves a special thanks for all he has done to sustain and build WARA over the years. It has been a pleasure to work with Leo and I will miss our thoughtful and productive conversations.

I have had first hand experience working with three of our four new officers and can say with certainty that we have some of the best people in the world heading up our board! Catherine Boone has been part of WARA since its inception, Wendy Wilson Fall served as WARC director for five years, and Sandra Greene brilliantly directed this year’s WARA Summer Institute. James Essegbey, as our outgoing president’s colleague, is no stranger to WARA, and will, among other things, be supervising the new WARA graduate assistant, Noelle Sullivan, whose services are generously covered by the University of Florida. Noelle has taken over from Adam Kiš, whom I would like to thank for his steadfast commitment and his many contributions to WARA. I will miss working together.

Some more good news is that Ousmane Sène, whose inspired and tireless direction has had a very positive impact on WARC
over the past year, has accepted the offer to extend his contract as WARC Director. We look forward to another year of working together. I also want to acknowledge the work of Abdoulaye Niang, WARC’s head administrative officer; indeed WARC is fortunate to have such a multi-talented and dedicated person in his position. (I understand that he has also doubled as painter and construction worker during WARC’s recent face lift!!)

WARC continues to build its membership among institutions; this year we welcomed a number of new members: Kent State University, Mount Holyoke College, Pomona College, Shaw University, and Wells College, as well as Ohio State University—which has just renewed for 2006 after a brief absence. Institutional memberships are an important source of support for WARA and I encourage all WARA members to urge their institutions to join.

It is a pleasure to read reports from a number of recent WARA grantees, including three who participated as WARA Scholars in Residence at member institutions. I would like to acknowledge Emory University (host for Professor Ayodeji Olukoju, University of Lagos), UC Berkeley (host for Professor Ibrahim Abdullah, Fourah Bay College), and the University of Wisconsin (host for Professor Karen King Aribisala, University of Lagos) for making these scholars’ stays productive both for the scholars themselves and for the wider community. I am also impressed with the range and depth of work being carried out by WARC Travel Grantees, a number of whom have reports in this issue. You will also read of the activities of a number of WARA members who have contributed to this issue, and will find the announcement and application form for the 2006 WARA Summer Institute, “Environment and Tourism,” which will be directed by Wendy Wilson Fall.

WARC’s many programs are made possible by the generous support of CAORC and the US Department of Education; we appreciate their continuing vote of confidence in our work, as evidenced by renewed funding for this year.

I look forward to seeing all of you at this year’s membership meeting: 7:15 – 8:45 pm on Saturday, November 19. Come help us plan another year of exciting programs.

Jennifer Yanco
WARA US Director

Letter from the Outgoing WARA Assistant

During the past three years as the WARA Graduate Assistant to the President, I have come to respect the amount of personal effort and devotion poured into this organization by its leadership. Working for WARA was not just a 9-to-5 job for Leonardo Villalón, Jennifer Yanco, and Ousmane Sène — the three officers I most often had contact with. They are committed to a personal level to all that the organization stands for, and I’m going to miss working with this dedicated team.

After pouring three years of my own effort into WARA, I feel a little bit like the various projects I worked on are my children: the membership database, the website, the newsletter. I’m thrilled that the next Graduate Assistant, Noelle Sullivan, is as nitpicky as I am, and I know that I am leaving my “children” in good hands.

Meanwhile, my wife, Kristi, our real human child, newborn baby Zachary, and I are heading off to Guinea (Conakry) for my PhD research in anthropology. I will be studying HIV/AIDS, and why prevalence levels in Guinea have not yet reached those of its neighbors. What makes Guinea particularly interesting is that 75% of its economy is based on mining — gold, diamonds, and bauxite. We know from South Africa’s history that migrant mine workers are a major transmission route for HIV/AIDS. Yet even among Guinea’s mining community (which includes migrants from surrounding, higher-prevalence countries), AIDS rates are still relatively low, compared to several of its neighbors. What is responsible for this? Starting from the launching point of the official US policy on AIDS prevention, ABC, I will try to determine to what extent abstinence, being faithful, and condom use are practiced among miners.

My research will also explore possible indigenous prevention strategies that are outside of what we in the West might expect would work. At the same time as conducting research, I will be volunteering part-time with ADRA (Adventist Development and Relief Agency), the worldwide NGO affiliated with my church. ADRA-Guinea is launching an AIDS prevention component, and I will be part of the team developing that branch of ADRA’s work in the country. My work with ADRA will cover our living expenses, as well as provide me access to other volunteers who will assist me in data collection for my research. It’s the best of both worlds! Of course, I will remain a member of WARA and stay in touch with the goings on of this organization. Perhaps I may submit an article on my research for the WARA Newsletter in the future.

Adam Kiš
Outgoing WARA Graduate Assistant

A Farewell, and a Welcome

In June, WARA said farewell to its superb, dedicated, and long-time graduate assistant, Adam Kiš. Adam has been the graduate assistant for WARA for the past three years. He not only produced the newsletter and maintained the WARA website and membership database; he also created the membership database, single-handedly crafted the website, and redesigned the WARA newsletter, creating the template now familiar to WARA members. Adam is currently finishing up preparations to go to West Africa to do his dissertation field research. WARA sincerely thanks Adam for all of the visible and invisible things he has done to contribute to its continuing success, and we wish him and his family the best of luck in the field. In addition, we welcome the new WARA graduate assistant, Noelle Sullivan. Noelle is very thankful for all of Adam’s hard work, particularly since he created a WARA graduate assistant manual and newsletter templates to help her get a running start! Noelle is a graduate student in anthropology at the University of Florida.
Yazi Dogo arrived in Boston on the 27th of July 2005 from the Republic of Niger as the guest of WARA. His trip was specifically funded by the ALMA project, which gathers African literatures in African languages and posts them on WARA’s ALMA website. He has been hosted in the town of West Newbury, MA by John Hutchison, the coordinator of the ALMA project.

Yazi Dogo is nothing short of a popular culture icon in the Republic of Niger, his Hausa language theater group, K’ungiyar Yazi Dogo, having become famous throughout West Africa in the thirty years or more that they have been performing. The troupe performs traditional comedy and development oriented theater in Hausa, which is the major language of Niger, spoken by nearly 50% of the population as a first language and as a second language by another 40% of the population. Dogo is also a professor of Boston University students who participate in BU’s study abroad program in the Republic of Niger, where he teaches a hands-on apprenticeship course in the performing arts.

ALMA’s long-range plan is to include video and audio materials on their website. For this reason, while Hutchison was in Niger in the summer of 2004, he recorded nearly 5 hours of video interviews of Yazi Dogo and his colleagues.

Initially it was anticipated that Dogo would remain in the Boston area until the 30th of August. However, on the 28th of July, the day after he arrived, Hutchison took him to an ophthalmologist in Lawrence, MA since he had been complaining about his eyes. The doctor discovered cataracts in both eyes and recommended surgery. This was the beginning of an epic adventure which began with Hutchison’s contacting Professor Ben DeWinter, Associate Provost and Director of the Office of International Programs that supervises the program in the Republic of Niger in which Yazi Dogo teaches. This led to contact with Dr. Aram Chobanian, then President of Boston University, and a member of the faculty of the BU Medical School. In short order, President Chobanian intervened on behalf of Yazi Dogo, and the Medical School offered pro-bono surgery for the cataracts in both eyes. By the next morning all of the facility costs were contributed as well by the Boston Medical Center. Yazi Dogo was overwhelmed by the generosity of the medical school and Boston University. The result was a considerable lengthening of his stay in the Boston area. The operations and the follow-up visits were carried out during August and September, and the results were phenomenal, leaving Dogo with better than 20-20 vision.

The extension of his stay enabled Dogo and Hutchison to invest considerable time in work on the Hausa language video material. The text of the recordings has now been transcribed and word processed and is now in corrected manuscript form. The collaborators used the manuscript to pick out the material to be included in a 45 to 60 minute documentary on the life of Yazi Dogo and his theatre troupe. The documentary will be interspersed with video recordings of plays produced by the troupe, highlighting the roles played by Dogo as actor. The extra time also enabled Yazi Dogo to begin research on a book that he intends to write in Hausa on the history of Hausa language theater in the Republic of Niger.

John P. Hutchison
Coordinator, ALMA Project

I met Kalidou Sy in the early 1980s. He was a generous source of inspiration, wisdom, and artistic knowledge. Through our many conversations, one thing stands out: his deep love and appreciation for his wife, Eileen.

Born in a proud Tukulor (as we call the Hal-Pular in Senegal) Torodo family, Kalidou Sy was an artist and an educator who trained many of Senegal’s most famous artists. Many believe he was the most influential faculty and administrator ever in arts education in Senegal. Trained in Europe, Kalidou was the first Senegalese artistic education graduate. He joined the faculty at Écoles des Beaux Arts. A fervent and yet lucid nationalist, Kalidou believed that art was integral to development. He was instrumental in establishing the National School of Arts as part of Senegal’s higher education system. The first of its kind in West Africa, today it draws students from throughout French speaking Africa and France.

In 1966, he started his first workshop of architects and plastic artists with the aim of researching the integration of African inspired decoration with traditional and modern building designs. This started the “Njaxas” (mixing in Wolof) movement, which initiated the now well-known installation and object recycling phenomena. He encouraged artists to work with cheap local materials for an emerging local market before thinking about foreign recognition. He was a regular organizer of and contributor to the bi-annual exhibition of Senegalese contemporary art. In his work, Kalidou worked to reveal the inner beauty of deep colors like indigo and often used materials such as burnt wood to allude to the ephemeral and cyclical qualities of beauty and nature.

Kalidou died of heart attack in Dakar, Wednesday, September 28, 2005, while researching a publication on Viyé Diba, one of his former students. He was also working on the master plan for the Douta Seck national Home of the Arts. It is sad that he disappeared at the moment when he finally had time to devote to more personal endeavors after sacrificing so many years for others. Indeed, Kalidou Sy was a genuine “giver”, a man of “sutura” (tactful modesty and retinue) and “téranga” (disinterested generosity).

Kalidou Sy will be sorely missed by friends, admirers, the artistic and academic communities, and his former students. He leaves behind so many beautiful objects and such vibrant institutions and communities that he will be remembered. I lost an inspiring and proud big brother, and I know that those who knew him closely will miss his broad smile and his passionate talk. It is Eileen who knows best the magnitude of this loss, and we sympathize with her and offer every bit of comfort to her at this time.

Mohamed Mbodj
WARA Board Member
In July of this year, WARA, in collaboration with the Institute of African Studies (IAS), held its annual Summer Institute for College and University Faculty on the Legon campus of the University of Ghana. The brainchild of AROA President Ibrahima Thioub, the institute was developed and conducted by Sandra Greene (History, Cornell University) who spared no efforts in making it a most enriching experience for all concerned. Professor Green’s meticulous attention to detail in developing a program that was tailored to the specific interests and expertise of participants, her own depth of knowledge about Ghana in particular and Africa more generally, and her congenial manner and willingness to go the extra mile made this year’s institute a success by all measures. Judging from participants’ evaluations, it will have a significant effect on teaching about Africa here in the US.

The institute counted 12 participants hailing from nine US universities and colleges, the University of Lagos, the University of LaLaguna in the Canary Islands, and the University of Ghana. The collective intellectual capital of the group was impressive; we had people from a range of disciplines including history, literature, law, marketing, and anthropology. This interdisciplinarity was reflected as well in the lecturers for the program, all internationally known scholars who are faculty at the University of Ghana. Lectures touched on a multiplicity of themes from education to law to archeology, literature, and gender studies. In addition to faculty from the University of Ghana, the director of the Ecole de Patrimoine Africain (EPA), Alain Godonou, made the long road trip from EPA’s headquarters in Porto Novo, Benin, to present on his work with a team that is engaged in the challenging task of preserving Old Accra, for both its residents and as a historical site.

The program was a rigorous one with mornings devoted to lecture and discussion, and afternoons to outings to points relevant to the morning’s topic. For this, we were fortunate to have the services of IAS staff member, Jemima Adjei, whose knowledgeable and cheerful guidance made our forays into the city and countryside both enjoyable and intellectually enriching.

The program was divided into a number of thematic sections, each highlighting the particular interests and expertise of one of the participants. A set of readings was provided to participants and lecturers in advance, which served to give us a common grounding in each topic. Following the morning lecture session, participants took the lead in moderating the lively discussions that followed (and that on occasion were taken up again in the evening). Early on, we embarked on our explorations of the vast UG campus. We were aided in our discovery by Sandra Greene, who having both studied and taught there, knew the lay of the land quite well.

Outings into Accra and a few longer road trips supplemented our lectures, readings, and discussions. In Accra, we visited the Kwame Nkrumah Memorial and Museum, the home of W.E.B. DeBois, the George Padmore Library, the historic Achimota School, parts of Old Accra (including the historic Jamestown light, in operation since October of 1832). The group also visited the famed Vanity Coffin Workshop, which gave us a whole new perspective on what it means to have a proper burial. (While not wanting to hurry the inevitable, a number of us did inquire about the coffin in the form of a large book, thinking it might be an appropriate resting place.)

Our first trip outside of Accra took us to Cape Coast and Elmina, where we stood in the footsteps of those who had gone before. It was a sobering visit for each of us as we searched to understand the fact of a church perched atop dungeons where human captives were stored like goods. Those that survived would begin the perilous journey to the Americas and centuries of bondage, the legacy of which continues to shape current events in the U.S. today.

Our trip to Kumasi took us first to KNUST (Kwame Nkrumah University of Science and Technology) where we were graciously received by the Provost and given a
News from the WARA Headquarters

Left to right, Institute director Sandra Greene with Scott Youngstedt (Saginaw Valley State University) and Vincent Odamtten (Hamilton College).

The institute’s success was due in large part to the tireless efforts of the IAS. Mr. Godwin Adjei, an ethnomusicologist who cleverly doubles as an administrator, revealed his multi-faceted skills by keeping a harmonious tone throughout. Staff of the IAS Chalets where the institute was housed provided a welcoming and comfortable environment, made all the more enjoyable by the wonderfully varied offering of Ghanaian cuisine.

This year’s institute was the first to be conducted away from our home base at WARC in Dakar. Its success suggests that we ought to venture out more often, and we look forward to collaborating with other West African institutions for future institutes, thereby building an institutional network throughout the region.

The contributions of participants from the Universities of Lagos and Ghana certainly added to the richness of the institute and we will be exploring ways to increase the participation of colleagues from West African institutions in future institutes. As it is, WARA Summer Institutes are run entirely on fees from participants. Given the global economic order, this puts faculty from West African institutions at a disadvantage in terms of the fees and we welcome any ideas readers may have for funding greater participation from our West African colleagues.

While some intrepid participants managed to get in a bit of the Accra nightlife, the pace of the institute was such that for some others (myself included) sleeping seemed the best alternative at the close of a day of intensive discussion and study. However, a Sunday cruise on the Volta Lake, complete with a buffet and dance band, allowed even the sleepy heads to get in some dancing and for all of us to celebrate in style the birthday of participant Vincent Odamtten (Hamilton College, NY).

On behalf of WARA, I would like to express our deep felt gratitude to Professor Takyiwa Manuh, Director of IAS, for taking us up on our proposal at last year’s ASA to host the 2005 institute in Accra. We couldn’t have been better looked after—both in practical terms and intellectually. All of us have returned to our home institutions transformed by the experience and better equipped to teach about Africa, conduct research, and promote the mission of WARA.

Jennifer Yanco
WARA US Director

WARA at the 2005 ASA

WARA will sponsor two panels this year, both on Sunday morning:

Sunday, 9:00 am – 11:00 am

**Gender Relations, Healthcare, and Education**
Chair: Beverly Mack, University of Kansas
Medicines in the Harem: Gender-specific health care in Muslim Kano, Nigeria
(Beverly Mack, University of Kansas)
Gender Relations, Sexual Negotiations and HIV/AIDS Prevention in Senegal University Campuses (Solange Bandiaky, Clark University, former WARA fellow)
Intersections of Teenage Pregnancy and Sex Education in Ghana (Angela Bratton, Miami University)

Sunday, 11:15 am – 1:15 pm

**Roundtable: Le Long Voyage de la Femme du Fleuve: Adrian Adams and the Kungani Archive [Sponsored by the West Africa Research Association]**
Chair: Brett O’Bannon, DePauw University
Brett O’Bannon (DePauw University)
Allison Davis (University of Arizona)
Papa Meissa Dieng (Université Gaston Berger)
Ellen Foley (University of Pennsylvania)
Scott Pennington (Michigan State University – MATRIX)

The WARA Membership meeting will be from 7:15 pm – 8:45 pm on Saturday, November 19th. Please check the program for the room. We look forward to seeing all of you there and hearing about your work. Please bring your ideas and concerns and help us move forward in our mission of promoting scholarship on West Africa and its diasporas.
As we launch into a new year, WARC is working on increasing the research capacity of the center through the acquisition of new and updated equipment, reclaiming office space to be used by researchers, and rationalizing use of WARC’s human resources. As we move forward, we are also seeking to increase our interaction and collaborative work with other research institutions in the region and are actively pursuing new funding opportunities for researchers. In keeping with these objectives and with recommendations from the Mrad Report and discussions held with the WARA board by email and in person (visits of Leo Villalón and Catherine Boone during the month of July), a number of positive developments and initiatives have been shaping up over the past several months, a sampling of which is noted below.

• WARC played a key role in the NEH African Cinema Institute (June 8-July 6, 2005) directed by Professors Mbye Cham (Howard University) and Manthia Diawara (NYU), providing logistical assistance. In addition, the WARC Director served as an active resource person for the Institute. WARC’s services were unanimously recognized and participants made a contribution of approx $300 to support WARC’s efforts to set up a small African and Diaspora film library. Using these funds, we have already purchased equipment for video projection.

• As part of the Africa Growth Opportunity Act (AGOA) meeting held in Dakar in July, the WARC Director, along with several other participants from the U.S.A, Africa, and international organizations, made a presentation on “The Role of Education to Empower Africa’s Youth and Reverse the Brain Drain.”

• In preparation for the 2007 World Festival of Negro Arts (Festival Mondial des Arts Negres-Fesman III), the WARC Director has been named by the Senegalese Ministry of Culture to be a member of the Exhibit Committee on Books from Africa and the Diaspora, which will identify publications that have been instrumental in upholding and supporting the values of the African peoples and the Black Diaspora. The sub-committee will also identify for distinction the most significant writers in Africa and the Black Diaspora.

• WARC served as a venue for the CODESRIA workshop on The New Field Foundation aimed at “the creation of a safe and sustainable world by supporting women and their families to overcome poverty, violence and injustice in their communities.”

• In August and early September, WARC was transformed into a “building site” with workers busy applying new coats of paint and making much-needed repairs. As a result, WARC is looking quite sharp; offices are more pleasant to work in, rest rooms are cleaner and in better repair, and the library now prides itself on having a comfortable, air-conditioned researchers’ section. More working and office space is being reclaimed and made more functional with repairs, improvement and new office equipment. It should be noted that the effort was made possible by contributions from WARA’s grant from the US Department of Education and by funds made available by the Ford Foundation in preparation for the West African Judges’ Colloquium, which will take place in Dakar in January 2006 and which is being organized by the International Center for Ethics, Justice and Public life of Brandeis University, together with WARC (see announcement, page 27).

• In an ongoing effort to enhance WARC’s role as a dynamic intellectual center by serving the needs of researchers, we have initiated a program of mini workshops and lectures to give researchers the opportunity to discuss their research projects with colleagues and graduate students. We are grateful to AROA members Awa Ba and Bureima Diallo for serving as coordinators of this program.

• A number of steps have been taken to rationalize the use of WARC’s human resources through plans to restructure staff and institutionalize personnel policies and procedures.

• This year WARC will once again be hosting its enormously successful lecture series, which brings senior scholars and researchers from the region and from the U.S., as well as from Europe to engage with the WARC community of scholars.

The pace has been set and WARC is determined to forge ahead!

Ousmane Sène
Director, West African Research Center

Researcher Profile: Awa Ba
Renegotiating Identities in a Transnational Context: Senegalese Sufi Women Migrants in New York

My dissertation is in Social Anthropology and is concerned with Senegalese women migrants in New York, and how these women use religious and community-based associations in the processes of renegotiating of their (new) identities.

My research relates to issues of transnationalism, globalization, religion and gender. I draw on Arjun Appadurai and Paul Stoller’s work on transnationalism as it relates to certain important aspects of globalisation, and on studies of religion, specifically the role of Islamic Sufi tariqas (confraternities) in international migration—different aspects of which are discussed in the works of Bava, Carter, Diouf, Ebin, Rosander, Tall and others. The main questions that underpin my research are: how does immigration affect Senegalese women’s religious, economic and social lives in New York? And how do religious organizations and networks respond to gendered challenges of Senegalese women in New York?

My aim is to investigate what tools and strategies these transnational actors are adopting in the tariqas to better deal with
migration. What roles do religion and other individual and/or collective belongings play in Senegalese women’s migratory integration processes? I explore the influences of the associations of disciples, called daai’ras, and other networks, such as tontines (informal rotating savings and credit associations). For these migrants, what does it mean to be members of a religious and/or a community-based organisation? What do they expect to display or to gain in such forums? Is their participation part of an attempt to reproduce a sense of home, or does it have merely an entertainment function? Is association with these kinds of networks a new option in their lives, or were they participating in such organisations prior to their migration experience? In other words, is there continuity, rupture or transformation in their current behaviours compared to their behaviours before migrating? Do practices and meanings change or differ when the contexts vary? What about those who have chosen not to join such associations? What is the logic behind these migrant women’s choices and what are their views of these organisations?

Ultimately, I explore how migration affects Senegalese women’s everyday life, ranging from their public lives and identities to the private sphere, by investigating, for instance, marriage and the dynamics of power relations within relationships as a field of investigation.

Awa BA
PhD Candidate, Department of Religious Studies
Uppsala University, Sweden
Awa.ba@teol.uu.se

Awa Ba is a member of AROA (L’Association de Recherche Ouest Africaine) and is an active member of the WARC community. During the 2005-6 academic year, she will continue to serve as coordinator of informal lectures and scholarly presentations at WARC.

Researcher Profile: Rachel Beatty Riedl
Democratic Regimes in Africa and Party System Institutionalization

The complexity and diversity of African states provides fertile ground for comparative studies. The increasing divergence of political experiences in the continent poses many questions for scholars of Africa. Even within the subset of nominally similar regimes—democracies—the multiple levels of institution building, leadership decisions and social organization results in democracies that function in very dissimilar ways. It is this varied establishment of democratic political regimes across the continent that has led me to a comparative focus on party systems and the roles of political parties in Africa.

As a graduate student in political science at Princeton University, I am currently conducting field research in West Africa to pursue the question of political party institutionalization, and how political parties, as an intimate component of democracy, are functioning according to particularly different models of linkage between the state and society across countries. The concept of political party institutionalization is more than just an idea of parties which endure over time, but also includes aspects of legitimacy of party competition, depth and breadth of national organization, and roots in society. This project builds upon work in Latin America and Eastern Europe of political party development and institutionalization which incorporates questions of accountability and representation that parties potentially provide.

In order to pursue this comparative study of political parties, I am first concentrating on the West African countries of Senegal and Benin, two democratic models in the region, which have emerged through completely different trajectories. The role of political parties could not be more different. In Senegal, the baron parties have existed for over three decades, and important new parties are splinters that are created from this mold. Party politics organizes electoral competition and determines who governs. And the rules of electoral competition are sufficiently important and respected, such that they are bitterly contested and debated by parties in opposition and in power, only highlighting their importance in structuring party strategies. In contrast, in Benin, independent candidates are common and party organization is fluid. While this provides voters with less organization of the electoral game and less information on the relevant candidates in each competition, it is possible that it has provided a much deeper democratic opening at the citizen level. My research in these countries incorporates interviews with party members at all levels of the organization, from the Secretary General, to party members at the local level in three sub-national zones of each country. The study will continue with a further comparison of two Anglophone countries to understand patterns emerging across the continent. This comparative view of Africa will provide insights useful for scholars of other regions as well.

As a member of WARA, I have been based out of the West African Research Center in Dakar, Senegal. This affiliation has been particularly helpful as the immediate contact with other researchers and the WARC administration helps to jump-start one’s own research agenda in the country. It is wonderful and productive to come across fellow researchers from Senegal and beyond as they pass through the region, to exchange impressions, article references and contacts. Any scholars interested in this research are welcome to contact me at rbeatty@princeton.edu.

Rachel Beatty Riedl
Graduate Student
Princeton University
WARC News

WARC and WARA Are Co-sponsors of H-West-Africa

WARA and WARC are co-founders and co-sponsors of H-West-Africa. Created in 1998, H-West-Africa is a discussion list and a website dedicated to enhancing research, service, and teaching in the field on the region of West Africa. H-West-Africa’s mandate spans the fields of history, culture, science and development. The discussion list and associated website seek to bring together – for purposes of discussion, exchange of information, the conduct and dissemination of research, and sharing of information and data about teaching and learning – students, scholars, professionals, intellectuals, and others throughout the world who are interested in the past, present and future of West Africa. The discussions and information are expressed in two languages: English and French. Messages sent to the list include a wide range of questions raised by the researchers working in and on West Africa, in a large African and multidisciplinary perspective, including history, anthropology, political science, law, demography, linguistics, science of religions, social sciences of health.

Charles Becker, a well-known Centre National de la Recherche (CNRS) social scientist, is the discussion list editor and member of the H-Net Council. He has been based in Dakar for nearly four decades. He is a long-time member of AROA, WARA’s West African sister association, and an active participant in AROA and WARC affairs. Ibrahima Thioub, AROA President, Professor of History, and Chair of the History Department of the Université Cheikh Anta Diop de Dakar is a member of the H-West-Africa advisory board and book review editor.

Announcements, discussions, job openings, calls for papers, and other material can be posted on the list in either English or French. Brief editorial summaries of French list contributions often appear in English, and vice-versa. A table of contents for each set of communications (weekly digest, bi-weekly digest, etc.) is also provided.

The website (http://www.h-net.org/~wafrica) includes African studies job openings, calls for papers, conference announcements, H-West-Africa discussion logs (posted since October 1998), book reviews, tables of contents lists, a key word search engine, and past discussion topics such as African films and teaching, slavery and the New World, use of indigenous languages, word roots and origins, African studies in France and the US, the relationship between activism and teaching, African Islamic history, African literature, Postmodernism and modern Africa.

The African Studies Center at Michigan State University co-sponsors H-West-Africa, along with WARA and WARC.


WARC Travel Grant

The West African Research Center in Dakar, Senegal is offering travel costs, and a stipend of up to $1000 to West African scholars and graduate students. This competition is open only to West African nationals. Travel grant funds may be used to 1) attend and present papers at academic conferences relevant to the applicant's field of research; 2) visit libraries or archives that contain resources necessary to the applicant's current academic work; 3) travel to a research site.

Applications will consist of the following:

- A brief (50-80 word) abstract of the activity to be funded
- A description (6 double-spaced pages maximum) of the applicant's research and how the proposed travel is relevant to this work
- A curriculum vitae 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 wishing to attend meetings)
- A description of the collections to be consulted and their significance to the applicant's research (for those wishing to travel to libraries or archives)
- Proof of citizenship in the form of a photocopy of the applicant's passport
- For graduate students, a letter of recommendation by the professor overseeing their research
- A WARA grant application cover sheet

Complete applications will consist of one original and three copies of all materials (4 sets total). Deadlines for the 2006-2007 academic year: March 15, 2006 for travel to take place between July 1, 2006 and Dec. 31, 2006; and September 15, 2006 for travel to take place between Jan. 1, 2007 and June 30, 2007.

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

Please direct inquiries and submit applications to:

West African Research Center/Centre de Recherche Ouest Africaine  
B.P. 5456 (Fann Residence)  
Rue Ex Léon G Damas  
Dakar, Senegal

Tel: 221-865-22-77  
Fax: 221-824-20-58  
Email: warc_croa@yahoo.fr  
Website: http://www.warc-croa.org/
Karen King-Aribisala, WARA Scholar in Residence
University of Wisconsin, April 2005

I thank WARA and the University of Wisconsin African Studies Program the opportunity to conduct research in the US for my book, Black Identity. The research facilities, together with the conferences I attended and the scholars I met, have made the experience most rewarding especially for my work at the University of Lagos. During my trip, I attended the African Literature and Language Conference in Boulder, CO; participated in the ‘Language and Literature in African Women’s Writing’ at the University of Miami, Ohio; had a brief visit to New York and made use of the Schomburgh Institute; and did lectures and research at the University of Wisconsin itself.

African Literature and Language Conference

My first activity during this trip was attending the African Literature and Language Conference at the University of Colorado. The panels featured themes such as ‘Linking Text and Media’, ‘Constructing Identities’ and ‘Emerging Voices: A New Generation of Women Writers in Africa and the Diaspora.’ Conference participants grappled with questions pertaining to African philosophy such as: Is there such a thing as ethno-collective philosophy? I attended a panel which discussed Senegalese Literature and Culture, African philosophy and the work and life of David Boilat, a Wolof speaker who was the first author to write on Wolof philosophers and non-violent resistance. This begged the question: Had people known about African philosophers, would the politics of Africa in general, with its history of violent political upheaval, be different today? I was interested as to whether the oral as opposed to written tradition could be perceived as contributing to this situation; if laws are written as opposed to spoken there is less room for individuals to ‘take the oral law into their own hands’?

Given the recent acclaim of Chimamanda Adiche’s award winning novel, Purple Hibiscus, and its thematic links with Chinua Achebe’s Things Fall Apart, participants compared old and new African writers. Some thought that themes of African literature are becoming repetitive, that most new manuscripts were of low quality, and that financial constraints force writers to self-publish. What audience was Adiche writing for, and if it was a Western audience, what compromises were made? Seffi Ajayi noted that her sojourn in the US is compromising her writing. Apparently, white women at a US writers workshop wanted her to use a glossary for her stories. She was pressured to write multi-cultural stories, and in effect “write what Americans want to read.” Participants agreed that the main thematic directive of African poetry was a ‘recycling of disillusionment’—they are not writing anything new.

However, there have been significant changes in African literature. Female voices are more respected, and new dialogues are emerging. Nevertheless, most African countries perceive females as ‘marginal.’ We should think about how social and political injustices affect women. In this vein also writers should reflect in their writings not only male/female relationships but those between people of the same gender.

The well known critic, Abiola Irele gave a lecture entitled “What is African Literature?” He spoke about the general misapprehension of African Literature, which the West continues to see as exotic and strange. The West continues to be the standard by which African literature is evaluated. Irele also opined that African Literature is an area of specialization in the US. African texts are scarce and are often identified as post-colonial, not as a literature in their own right. He argued that since it shows collective experience, African Literature provides insight into common humanity, unlike works of the West. Generally, a grim picture was painted of African Literature. However other papers on African Literature, African West Indian, and African American Literature were more optimistic.

I particularly appreciated the blend of mediums. Several panels combined the academic, the popular, and the musical, some even accompanied by music. Since the theme of the conference was ‘Beyond the Printed word: African Literatures, African Cultures,’ it revealed the depth of the creative enterprise of Africanity itself. I found it a welcome addition to the sometimes sterile rendering of academic papers. During the conference, I gave a reading of a short story entitled ‘Our Wife,’ which details the conflicts of a foreigner in Nigeria as she tries to come to terms with cultural practices at a funeral.

Research at the University of Wisconsin

Upon arriving, I acquainted myself with the library facilities. Much of the information could be accessed from the internet and I downloaded to disc literally hundreds of articles for later use.

I gave a lecture at Professor Olaniyan’s class on gender issues in Africa and its diaspora. I also lectured on religious identity in Vic Reid’s New Day to another professor’s class and spoke on Oladuah Equiano’s narrative from a Christian perspective as opposed to a Marxist one. I also read from my works to a mixed university audience and spoke about the issues they raised: alienation, the relationship between Africans and the African diaspora, and cultural conflicts.

The Miami University Conference—Ohio

After my first week at the University of Wisconsin, I went to Miami University, Ohio to present my work at the English Department Graduate Studies Institute conference entitled ‘Language and Literature in African Women’s Writing.’ The conference atmosphere was at once academic and hospitable—the audience interacting with the speakers both at discussions and at the very delicious meals provided. Seven delegates, including myself, participated.

Desiree Lewis (University of Cape Town, South Africa) spoke on “Feminism and the Politics of Imagining Today,” a paper which
I found particularly interesting because of my own work on West Indian writers. These writers, given the marginalized status of the West Indian *vis à vis* the colonial metropole, and their shared history of the Atlantic Slave Trade and colonialism, see Imagination as a kind of alternative “nation”—a realm wherein they are free to create their own identities. Arguably Woman and Black Woman are subjected to similar struggles to realize a meaningful sense of self worth and can therefore see Imagination as that realm wherein their identities ‘come alive.’ Stanlie James (University of Wisconsin, Madison) gave a paper entitled “Worthy of Liberation: Black Feminism and Human Rights,” linking these two areas with academic finesse; Denise Troutman (Michigan State University, East Lansing) gave a paper on “The Ties that Bind: The Language Patterns of some Botswana and African American Women,” in which she made connections between Botswana and African American cultures. Obioma Nnaemeka (Indiana University, Indianapolis) spoke on “Orality, Writing, and the African Woman Writer.” Francophone Sokhna Benga from Dakar, Senegal, spoke on “The Place of the Woman in Francophone Black African Literature,” regarding the difficulties that certain negative aspects of culture foist on the African Woman. With the assistance of a translator, she also read excerpts from her novels. I read from my works *Our Wife and Other Stories* and *Kicking Tongues*, especially stories pertaining to Woman from a cross-cultural perspective.

**Future Plans**

I am writing up my findings and hope to conclude my book before the end of the year. The experiences of attending conferences, giving lectures and readings, interacting with students and scholars—which I see as being part of the research process—have been most beneficial for my work on *Black Identity* as well as providing ideas for further research. Moreover, since I teach at the University of Lagos, my visit to the US enabled me to see different ways of teaching and gathering research, some of which I shall endeavor to implement in my work here.

I must thank Professor Adeleke Adeeko, who arranged for me to be met at Boulder airport and who ensured that my stay was comfortable. I also wish to thank my colleague at the University of Wisconsin, Professor Olaniyan, for arranging hotels and for kindnesses like helping me with my bags. Professor of anthropology Sharon Hutchinson kindly agreed to ‘put me up’ for my stay in Wisconsin, took it upon herself to buy me lots of food and gave me, a stranger, ‘the run of the house’—a generosity for which I shall always remain indebted.

Again, I thank you.

Karen King-Aribisala.
Department of English
University of Lagos

**Ayodeji Olukoju, WARA Scholar in Residence**
Emory University, March – May 2005

During her stay in the US from March to May 2005, Professor Olukoju was hosted by the Institute of African Studies and the Department of History, Emory University. Her report follows.

During my stay in the US, I collected material directly or by proxy from various libraries and other sources in Nigeria, the United Kingdom, and the U.S. Several colleagues assisted me in getting otherwise inaccessible material. As a result, I was able to submit the first chapter of my book to the publishers and to complete the draft of several other chapters.

During my residency, I also presented the seminar papers listed below, with the respective hosts/facilitators in parentheses:

- “Criminality as Resistance in Colonial and Contemporary West Africa,” Global History Program, University of North Carolina, Chapel Hill, 24 March 2005 (Dr. Lisa Lindsay and Professor Miles Fletcher, Chair, Global History Program).
- “Crime as Resistance: Examples from Colonial and Post-Independence Nigeria,” Institute of Comparative and International Studies, Emory University, Atlanta, GA, 4 April 2005 (Dr. Edna Bay, Director, Institute of African Studies, and Dr. Kristin Mann, Department of History).

I was also able to hold exploratory meeting on academic exchange programme between the sister Departments of History at the CMU and University of Lagos (Tim Hall, Professor and Chair of History, CMU) and to discuss possibilities for research collaboration with the Public Utility Research Center, University of Florida, Gainesville (Sandford Berg, Distinguished Service Professor of Economics and former Director, PURC).

I am indebted to the following for making my trip a huge success:


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I am indebted to the following for making my trip a huge success:
Edna Bay and Kristin Mann, for inviting me to Emory and raising funds to cover my subsistence; West African Research Association (WARA) for a travel grant that covered my round-trip air fare; Aderonke and Ahmed Salau-Okeleji for providing a “home away from home” in every sense of the expression, and their son, Adewale, for facilitating my long trips to/from Atlanta airport; the hosts and facilitators, who arranged my seminar presentations, including funding for my trips; Felix Fameoye and his amiable wife, Busola (Mount Pleasant, MI); my siblings-in-law and their spouses: Yollanda and Olubunmi Olorunda, and Abimbola and Tayo Saka (Jacksonville, FL); my friends and colleagues, Professors Sandford Berg (UF), Miles Fletcher (UNC, Chapel Hill), Okechukwu Iheduru (ASU) and Tim Hall (CMU), Drs Cyril Obi (Uppsala), Tayo Adesina (Oxford, UK), Lisa Lindsay (UNC, Chapel Hill), Muyiwa Falaiye (Cape Coast, Ghana), Onaiwu Ogboro (Eastern Illinois University), Jerry Dibua (Morgan State University), Patrick Mbajekwe (Old Dominion University), and Hakeem Tijani (Henderson State University); and Segun Ategbole, MD, for sundry intellectual and material assistance; and Pastor Ebenezer Osidipe and members of the Deeper Life Bible Church, Atlanta, for the warmth of Christian fellowship.

Ayodeji O. Olukoju, PhD
Professor of History
University of Lagos

Youth Culture and Counter-Hegemony
Ibrahim Abdullah, WARA Scholar in Residence,
UC Berkeley, April-May 2005

Dr Abdullah was in residency at UC Berkeley from April 8 to May 6, 2005. The purpose of the visit was for him to make use of the resources available at UC Berkeley to further two of his own projects and to network with faculty at UC Berkeley and with members of the larger community in the Bay Area and California.

Dr. Abdullah is Professor of History at the Fourah Bay College, University of Sierra Leone. Prior to accepting the position at FBC, he helped to establish a research unit at the Ministry of Youth and Sport in Sierra Leone. He has also worked extensively with CODESRIA, the SSRC, and the Nordiska Afrikainstitutet, and has taught at several universities in the North America and Africa.

During his stay, Dr. Abdullah was able to further develop his monograph, *Youth Culture and Counter-Hegemony in Sierra Leone, 1945-2000*. This project, in his words, “concerns how non-conventional political actors were able to forcefully insert themselves in political/historical process in the nation-state project. Collective/individual exclusion from the nation-state project; the making and remaking of citizenship from below/without; the emergence of an imagined community of youth with seemingly common interest; and the multiple use of cultural symbols in the pursuit of a fuzzy political agenda constitute the central pillars in the narrative. Put differently, I want to understand the complex conditions wherein the weapons of the weak—everyday resistance—are transformed and redeployed in the service of a least understood ideal—revolution! This is not about resources, about greed versus grievance—the by now notorious binary. Rather, it is about how an excluded social group imagines itself in relation to others in the nation-state project.”

Also during his residency, Dr. Abdullah researched the Black Panther movement to gain comparative insights on revolutionary youth movements. He was not only able to gather secondary material, but also able to interview former Panthers in the Bay Area and access primary material. He gave two lectures at Berkeley, one in Oakland, and one in Los Angeles. The latter two were both for community-based groups. He also did an interview on Walter Turner’s “Africa Today” show on KPFA radio. He had discussions with several students and faculty who have worked in Sierra Leone as well as with scholars at Berkeley working on topics related to youth elsewhere in Africa (e.g. Nigeria, Kenya, Congo, South Africa, Senegal, Rwanda, etc.).

As part of the UC Berkeley Center for African Studies Tuesday Lecture Series, Dr. Abdullah presented a lecture entitled “‘Confront it’: Youth Culture, Citizenship, and the Nation-State Project in Sierra Leone, 1945-2000.” He also participated in a formal discussion with the Jacques Depelchin, author of *Silences in African History: Between the Syndromes of Discovery and Abolition*, for which Dr. Abdullah authored the foreword.

On May 5th, Dr. Abdullah participated in a Town Summit “Connecting the Dots: From Freetown to Port-Au-Prince to Oakland” a conversation about the effects of violence on young people in our communities and how we heal the effects of militarism on the minds, spirits, and bodies of our children, sponsored by Oaklandish, Ota Benga Alliance for Peace in the DRCongo, Haiti Action Committee, Priority Africa Network, Global Exchange, Women of Color Resource Center, and Western States Legal Foundation. In Los Angeles, Dr. Abdullah addressed the Sierra Leonean community in a forum organized by Gibril Cole from the History Department of UC San Diego.

During his residency at UC Berkeley, Dr. Abdullah was affiliated with the Center for African Studies and was hosted by Dr. Mariane C. Ferme, Associate Professor of Anthropology, who has done extensive research and writing on Sierra Leone.

Report prepared by:

Martha Saavedra,
Associate Director,
Center for African Studies
UC Berkeley

Fall 2005
Gender, Decentralization, and Natural Resource Management in Senegal:  
The case of Malidino Biodiversity Community Reserve in Tambacounda Region

From January 2005 to June 2005, I conducted pre-dissertation fieldwork as a WARC Travel Grantee in Senegal. My dissertation will examine the question of how gender relations and differences, and power relations shape the actors’ involvement in the decentralized process of Malidino Biodiversity Community Reserve inception, negotiation, decision-making and implementation. It will focus on a case study investigation of how the different actors involved in the decentralized management of Malidino are interconnected in terms of power and gender relations, their different gender roles and prerogatives. My specific objectives are (1) to identify the main actors; (2) to explain and analyze their roles and responsibilities in the management of resources; (3) to analyze how women’s needs, interests, and constraints are taken into account in the process (decision-making, negotiations) of the decentralized management in Malidino; and (4) to explain and analyze the gendered interconnection among the Senegalese state (as recipient country), the World Bank (as donor), and the local communities (as beneficiaries) in the decentralized management of Malidino.

Activities

During the pre-dissertation fieldwork, I focused on three main activities:

- Libraries and archives: literature review on the issue of the decentralized natural resource management in Senegal;
- Informal and semi-structured interviews with government officials, NGO members, and academics about decentralization and natural resource management in Senegal, and about gender issues in the context of decentralization;
- Site visits (villages surrounding Malidino reserve) in Tambacounda, doing participant observation and informal interviews with local people and women’s associations.

Preliminary findings

Within the categories of actors involved in the management of Malidino, women are underrepresented, and are not present at the decision-making level. Women’s groups are generally concentrated at the bottom with no decision-making power. Their work is not valued in terms of their needs and interests, but is given value according to the Senegalese state and the World Bank goals and objectives of sustainable development and biodiversity conservation. The World Bank and the State in their main policies recommend the consideration of gender issues and the integration of women as equal partners in environment programs and projects. However, women’s contribution to the protection of the environment is mainly recognized in speeches; in reality, women’s issues are not well established in state policies and programs.

Privileges and power given to traditional authorities in the decentralized management of Malidino inhibit women’s participation and representation as actors. However, I have seen a case in two villages involved in the management of Malidino where the women’s associations forced the village chiefs to write and sign a letter blocking the village intention of joining another reserve because it could jeopardize women’s interests. I have also seen cases where women leaders, as heads of associations and rural councilors, have challenged men leaders in their positions and ideas about the reserve.

Women and men do not relate to the same resources, and they do not have the same access and control over resources. While men in Malidino inherit land, women have access to land through their husbands. In the context of decentralization in Malidino, women do not have access to land individually; the land is lent to women’s associations for collective use by the village chief or the president of the rural community with no guarantee of ownership.

Both men and women live in poverty in Malidino, but it is worse for women because they are generally illiterate and do not have economic power. Women’s social and economic needs and interests are different from those of men. While men are more focused on the reserve, women are concerned about a main road that can open up the area for them to go to the city to sell their market products, education for their children, and a maternity hospital for pregnant women in the area since they usually give birth in harsh conditions (carried on horseback for 25 km to the nearest hospital in Dialacoto).

In terms of decentralized natural resource management of Malidino, women’s groups are considered as a homogeneous category without any consideration of issues such as class, power, ethnicity, and caste, which does not allow them to use their agency as individual actors at the decision-making level.

Gender issues in the interconnections and interfaces of the different actors that intervene in natural resource in Malidino are problematic in the sense that the relationships are complex, sometimes with opportunities but also full of traps. All the forces of power (global, national, and local) converge on women at the local level in a very hierarchical way. Women’s participation in natural resource management is limited by social, cultural, economic, and political constraints at the local, national, and global level. Also, mainstreaming gender into international and national environment policies and programs remains problematic because women are generally added on.

This research has assisted me in preparing my research proposal, which I will be defending this semester (fall, 2005). I have been fortunate as a researcher to benefit from this travel grant that reflects one of the main goals of WARA, which is to create research opportunities for African scholars and researchers with no distinction as to gender, sex, class, and ethnicity.

Solange Bandiaky  
Clark University, Worcester, MA, USA  
Women’s Studies PhD Program  
(WARC Travel Grant Recipient)
La conférence Saharan Crossroads Workshop a été organisée le 15 octobre 2004 par African Studies Center, Center for Near Eastern Studies de UCLA et a regroupé plusieurs spécialistes en sciences sociales: historiens, géographes, anthropologues, sociologues, archéologues etc. Ghislaine Lydon, professeur d’histoire à UCLA, a coordonné ce projet jusqu’à son terme. La conférence a traité plusieurs thèmes complémentaires, elle comportait quatre sessions.


La troisième session introduite par Wendy Wilson Fall, ancienne Directrice du WARC à Dakar, actuellement enseignante à Kent State University, s’est penchée sur le pastoralisme comme vecteur culturel de plusieurs peuples du Sahara. Allan Christelow a abordé la question des frontières au Sahara. Jennifer De Mayo s’est appesantie sur la question du Sahara occidental et son statut d’ancienne colonie. David Gutelius a traité The Sahara and the US on Terror. Dans cette partie du monde, la guerre livrée contre le terrorisme par le gouvernement Américain, semble dessiner les contours de plusieurs alliances politiques.

La quatrième et dernière session a été consacrée à l’association des études Sahariennes; il s’agit de la redynamiser et lui trouver un cadre propice pour les activités de recherches en vue d’éditer un ouvrage relatif au Sahara. Le 15 Octobre a été marquée par une soirée de Gala au restaurant Noun of Tunis au Sunset Boulevard, Hollywood. Dans cet endroit, le décor était typiquement Saharien. On a discuté sous les tentes, bien décorées, les participants ont dégusté le plat légendaire du Sahara: le cous-cous. On a discuté sous les tentes, bien décorées, les participants ont dégusté le plat légendaire du Sahara: le cous-cous.


En conclusion, ce voyage d’étude du 12 octobre au 30 novembre 2004 a été d’un grand apport pour mes recherches scientifiques. Aussi, les nombreux échanges avec les chercheurs Américains d’autres horizons m’ont permis de nouer des contacts et de tisser un réseau de relations pour mes futures recherches. C’est l’occasion d’adresser une mention spéciale à Ghislaine Lydon pour son hospitalité et tous les efforts entrepris à mon égard pour me permettre de travailler dans d’excellentes conditions à UCLA. En réalité, Ghislaine Lydon a mis à ma disposition un bureau et un ordinateur pour travailler. Aussi, il me plaît de remercier Allen F. Roberts le directeur du centre d’études Africaines (UCLA) et ses collaborateurs pour tous les efforts accomplis à mon endroit pour mener à bien mes recherches à Los Angeles.

Moulaye Ismaël Keita, Ph D candidate, Department of Sociology, Dakar University (WARC Travel Grant Recipient)

Commercialisation of the Biofuel Industry in Africa: A Research Report

Among the problems facing the commercialisation of the biofuel industry in Africa is the lack of a solid understanding of the capital and operating costs of biofuel production as a function of factors such as technology, feedstock, plant size and location. These factors are key to successful projects and both impact project profitability and influence technical solutions. At present, there exists no coherent body of knowledge on the costs and economics of processing plants in Africa. Also, most of the published plant cost-indices and factors are for plants located in developed nations, and applying these factors to cost estimation in Africa will give wide variations due to cultural and institutional factors, construction labour and productivity, political and social environment, industrial capability, and economic differences. The development of new and more robust models for estimating capital and operating costs
Research Activities

I travelled to a number of research sites for the purpose of gathering data to investigate the potential of biofuel industry (biogas, bioethanol and biodiesel) commercialisation in Africa through better understanding of their economics. This required getting cost data (capital cost) and operating costs of biofuel installations in Ghana and Nigeria for the cost economics modelling.

Preliminary Findings

Energy difficulties exacerbate poverty and sustain low standards of living. For Africa to achieve social and economic development in keeping with its demographic growth, its energy consumption—which is presently the lowest in the world (0.3 to 0.6 toe/person in sub-Saharan Africa compared to 7.5 to 9 in the North America—a ratio of 1:30) must soar. Also, as contained in the NEPAD objectives on energy, African countries whose economies are severely strapped by oil importation need to improve the reliability as well as lower the cost of energy supply to productive activities in order to enable economic growth of 6% per annum and to reverse environmental degradation and health impacts that are associated with the use of traditional fuels in rural areas. The development of renewable energy, and in particular bioenergy production, would ensure the provision of adequate, affordable, efficient, and reliable high quality energy services with minimum adverse effects on the environment. It will also have substantial economic, employment and wider social benefits on a national scale.

The potential of modern, clean biomass-derived fuels in the African continent and large increases in sustainable energy demand due to increased legislative and regulatory mandates on renewable energy has led to the development of a large-scale renewable energy supply which is strategically important for local, regional and global environmental sustainability. A plethora of barriers, however, continue to slow the development of renewable energy industries in Africa despite the availability of biomass resources. Amongst these is the lack of a good understanding of the capital and operating costs of biofuel production as a function of factors such as technology, feedstock, plant size, and location. Also, there are no published plant cost indices for the biofuel or related process industries, and none for the process industries in Africa.

There is thus a need to develop cost estimating tools that can help to generate baseline data for the technological and economic development of biofuel production and utilization on the African continent. This will also expedite the environmental and economic benefits of renewable energy. Solving this problem will thus require developing cost estimation tools (models) for both capital and operating costs, and reviewing their applications, e.g. in size optimization models.

My preliminary findings show that biodiesel can be produced from a variety of raw materials ranging from virgin oil to used oil. A typical raw material for a 1.2 million-dollar factory in Ghana (Annuanom Industries) to be producing 360,000 tonnes production per annum of biodiesel is Jatropha curcas (Nkanedua). A cleaner-burning diesel replacement fuel made from natural renewable sources such as new and used vegetable oil by cracking the triglyceride molecule has a lot of potentials in Africa. However, the plant is relatively insensitive to economies of scale as the cost of raw materials constitute between 80-90% of the total cost, and the scale dependent costs such as labour constitute only a small portion of operating cost.

The economy of a biogas technology consists of large investment costs, some operational and maintenance, mostly free raw materials (e.g., animal dung, aquatic weeds, terrestrial plants, sewage sludge, industrial wastes, poultry litter), and income from the sale of biogas or electricity and heat. Sometimes, other values can be added, e.g., for improved value of sludge as a fertilizer. The future cost of biomass energy, biogas inclusive, will not only depend on factors such as the extent of technological advances in biomass-energy conversion and feedstock productivity, but also on a solid understanding of the relation between capital costs and plant size, which is an important determinant of the scale of a fixed-proportions enterprise.

It was found that the economics of a biogas technology is site-specific and combining various technologies around the continent will lead to diseconomies of scale due to different scope of individual biogas installations.

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In February 2005, I traveled to Gaborone, Botswana to present the results of my research at the International Sports Science Congress, held at the University of Botswana. My participation in this conference was made possible by a Travel Grant awarded me by the West African Research Center in Dakar, Senegal. Below is a summary of the paper I presented.

Data for the project was collected in the Months of September and October 2003, during the 8th All African games held in Abuja Nigeria. The objective of the research was to investigate the impact of the World Wide Web (internet) technology on coaching abilities of elite African coaches at the 8th all African games Abuja, Nigeria.

Approval for this study was obtained from the research and documentation, and games services sub-committees of the local organizing committee of the 8th All African Games held in Abuja, Nigeria, in 2003. The Internet Coaching and Training Impact Questionnaire (ICTIQ) was used to collect data from 220 participants (Male n = 172; Female: n= 48) who served as sample for the study. Participants were recruited through convenient sampling and they consisted of senior coaches and assistant coaches that accompanied teams to the Abuja All African Games. The age range of respondents was between 28 to 66 years. Data for this study was analysed using the frequency count, percentages, to generally describe the results. The chi-square goodness of fit test was used to test the hypothesis raised for this study on whether the internet will have significant impact on improving coaching and training ability of coaches based on the variables developed for the study.

Preliminary findings

The variables for the study include (1) information about the rules of the game, (2) designing more effective training programmes, (3) improvement of technical ability, (4) interaction with colleagues globally, (5) exposure to modern facilities and equipment, (6) improvement of knowledge about physiology of athletes, and (7) understanding the minds of the athletes.

Participants’ frequency parameters were classified as: not at all, sometimes and very often.

The majority of the participants reported a ‘sometimes’ response to all the variables, except “interaction with colleagues globally,” where a slight majority (95, 43.2%) reported a ‘very often’ response.

It is also worth noting that quite a sizeable number of participants (though a definite minority) does not depend on information from the internet to understand the psychology (51, 23.2%) and physiology (43, 19.5%) of their athletes, improve their technical ability (46, 20.9%), or design more effective training programmes (42, 19.1%).

The result of the chi-square used in testing all the variables for the study shows that all the hypothesis sets for the study on each of the variables were significant (d”0.05). Therefore the hypothesis that the World Wide Web (internet) does not have significant impact on coaching and training experiences of elite African coaches was not accepted.

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The Arabic Library of the Institute of African Studies
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The Arabic Library of the Institute of African Studies (IAS) is a collection of manuscripts written in Ajami (the Arabic writing system, applied to other languages) that has been built up over a period of four decades. A project of IAS, it is borne of the conviction that no scientific historical account of Africa can be complete without considering the central roles of both Islam and the Arabic language and writing system.

Work is ongoing to catalogue the holdings. The manuscripts, when properly classified and documented, will serve as a reference center for those carrying out research on topics such as the penetration of Islam in Sub-Saharan Africa, the slave trade, colonization and the struggle for independence, traditional chieftaincy systems, tribal wars, religious and inter-religious conflicts, and other related issues.

Among the creative literary works of African authors in the IAS collection are praises, eulogies, and ballads pertaining to the poems and theological commentary, mostly from Imam Maliki’s school of thought, and historical accounts of local events.

Those wishing to learn more about the Ajami collection should contact Dr. Seyni Moumouni, Project Supervisor (seyniM@aol.com) or Mr. Mohammed Hafiz, Research Assistant (hafmosh@yahoo.com).


Abstract: Promoting the Right to Health and Bioethics (continued from page 1)

cussion and debate in Senegal, or in much of Africa: environmental questions and health, patients’ rights, biosecurity, biodiversity, use of biotechnology, research ethics, links between human and animal health, nutrition norms, role of health professionals, health risks in the workplace, etc.

Second, the “Law, Ethics, Health” network, along with AUF, has created an internet site that will serve as a major instrument for information sharing at the national level, within the larger AUF network, and internationally (http://www.refer.sn/rds/).

Among other things, this site provides resources and documents to support students in a new master’s program at UCAD focused on the ethics of health issues.

Third is the new UCAD master’s program focused on the study of bioethics and the right to health (Diplôme d’Études Approfondies en Droit de la Santé). It is housed at the UCAD Faculté de Droit. The goal is to cultivate the expertise necessary for dealing with issues connected with health systems, the provision of social services, and social security. It is a multidisciplinary initiative that combines analysis of law, bioethics, medical practice, and medical and hospital law in ways that will speak to the practical challenges of health and social policy in Africa. The DEA is open to students in the UCAD law school, and also to students of medicine, the humanities and social sciences, and applied sciences (including geography and the environment), as well as to health professionals. Currently only Senegalese students are enrolled, but the goal is to broaden the scope of the program by recruiting francophone students from the West and Central African region.

Fourth, the “Law, Ethics, Health” network, in cooperation with various partners, organized two recent international conferences on these topics, both held at UCAD. Papers and preliminary reports from these conferences are posted on the project website, and will provide the basis for a series of publications. The first meeting, held 29 March and 1 April 2005, brought together 85 researchers and other professionals from West Africa. Thirty-two papers were presented, including two by students in the “Droit de la Santé” DEA program. The second conference, held 11-13 July 2005 at UCAD, concentrated on Bioethics (“Les Premières Journées de Bioéthique de Dakar pour l’Afrique de l’Ouest et du Centre”). This meeting brought together a remarkable assembly of individuals and institutions, including members of the Law, Ethics, Health network, representatives of Senegal’s Ministry of Health, researchers from UCAD and the Université Gaston Berger at Saint-Louis, the Institut Pasteur, IRD, UNESCO, and others. Participants discussed and debated pressing issues of bioethics that have rarely received much systematic attention in West Africa, underscoring the urgent necessity of more sustained attention to these issues now and in the future.

The “Law, Ethics, Health Network” is open to WARA members, who are invited to join the Senegalese Réseau. We hope to collaborate with WARA members to organize interdisciplinary seminars or workshops at WARC for researchers, including doctoral students, who work on issues of health, health policy, and ethics.

Des initiatives pour promouvoir le droit de la santé et l’éthique (continued from page 1)

Le Réseau sénégalais “Droit, Éthique, Santé”

Le réseau est un lieu “d’interface” entre divers organismes de recherche et chercheurs appelés à s’accorder sur les modalités de fonctionnement et les conditions minimales (méthodologiques, éthiques et épistémologiques) d’une recherche interdisciplinaire sur la santé, le droit de la santé.

Le Réseau s’intéresse à la santé, au droit à la santé sous tous ses aspects. Il œuvre pour une plus grande prise en compte des questions éthiques dans les recherches menées au Sénégal et suscite des réflexions nécessaires en vue d’un meilleur accès aux soins et aux médicaments. Il veut contribuer à instaurer des débats sociaux autour de la santé en favorisant la collaboration entre les chercheurs de diverses disciplines et avec les acteurs sociaux concernés par la promotion de la santé. Il entend promouvoir toutes sortes d’approches nouvelles et de réflexions sur les questions spécifiques posées au droit de la santé dans le contexte des pays du Sud et de leur situation sociale et sanitaire. Il cherche à développer des recherches sur les questions d’éthique, de codification sanitaire, dans une perspective largement pluridisciplinaire, en abordant des problèmes encore peu discutés au Sénégal (droits des patients, biosécurité, biodiversité, usage des biotechnologies, éthique de la recherche biomédicale, relation entre prévention, environnement et santé, utilisation des produits phyto-sanitaires, liens entre santé humaine et santé animale, normes alimentaires, rôle des acteurs dans le système de santé, risques en milieu du travail et en milieu industriel, etc.).
**Le Site internet du Réseau**

Pour susciter et contribuer aux débats sur le droit de la santé et les questions éthiques, le Réseau a développé grâce à l’appui de l’AUF un site internet, qui est un instrument majeur pour le partage de l’information à un niveau national, au niveau du Réseau de l’AUF et plus largement à un niveau international. Ce site (http://www.refer.sn) a été élaboré pour rendre compte des activités du Réseau, pour diffuser les informations sur le droit de la santé et l’éthique, et pour mettre à la disposition des étudiants les documents sur ces thèmes, qui sont inaccessibles ou très difficiles d’accès dans les bibliothèques académiques en Afrique francophone.

**Deux manifestations scientifiques internationales récentes**

Le Réseau a organisé durant les mois passés deux manifestations scientifiques internationales, en liaison avec plusieurs partenaires. Les résultats de ces réunions sont en partie déjà accessibles sur le site internet du réseau, mais vont faire bientôt l’objet de publications à destination de la communauté scientifique ainsi que des acteurs sociaux.

**Le Colloque scientifique de l’Animation régionale de l’AUF en Droit de la Santé**

L’animation régionale de l’AUF a réuni du 29 mars au 1er avril 2005, 85 personnes — des chercheurs et des acteurs venus de 15 pays de l’Afrique de l’Ouest. Un Colloque scientifique de deux jours a été structuré autour de quatre thèmes avec 32 communications présentées. Un point fort a été de pouvoir réunir non seulement des universitaires et des étudiants en droit, mais aussi des universitaires d’autres facultés et des participants assez nombreux provenant de la société civile ou des autorités sanitaires du Sénégal et des pays du sous-région ouest-africaine. La participation des étudiants du DEA en « Droit de la Santé », qui ont présenté deux communications, a répondu au souhait des organisateurs qui voulaient encourager ces jeunes chercheurs et a traduit leur engagement à poursuivre leur formation-réflexion sur le droit de la santé.

Les quatre sessions ont porté sur les thèmes suivants:
— « Perspectives africaines du droit de la santé », 7 communications
— « Le droit comme instrument de la politique de santé », 6 communications
— « Le droit à la santé, droit fondamental de l’être humaine », 11 communications

La plupart des communications sont accessibles sur le site internet du Réseau sénégalais « Droit, éthique et santé », dans une version provisoire.1 Par la richesse, la diversité et la qualité des contributions et des échanges, cette réunion a été non seulement une première dans l’Afrique francophone, mais une manifestation scientifique fondateuse en Afrique: le droit de la santé, qui a été longtemps absent des formations et des discussions, a acquis ici un statut et une place réelle pour servir dans l’élaboration et la diffusion des savoirs sur les questions fondamentales de la santé et de l’éthique.

Les recommandations formulées au cours de ces journées ont affirmé que la construction du Réseau de l’AUF en Droit de la Santé est une urgence, et doit recevoir le concours de tous les pays représentés, mais aussi des autres qui n’ont pas pu prendre part. Les participants ont vivement recommandé que la création et le développement du droit de la santé se fassent à partir d’échanges à l’intérieur des pays, mais aussi en développant très rapidement les échanges et en partageant les expériences pour affirmer le droit de la santé et le droit à la santé dans une perspective régionale et africaine.

La voix de l’Afrique, encore trop faiblement audible aujourd’hui, pourrait alors être vraiment entendue, et des propositions originales — élaborées sur le continent — devront être faites pour assurer à la fois une meilleure santé, un meilleur environnement, un meilleur accès aux médicaments.

**Les Premières Journées de Bioéthique de Dakar pour l’Afrique de l’Ouest et du Centre**

Des spécialistes des sciences de la santé, des sciences sociales et humaines de l’Afrique de l’Ouest et du Centre et leurs collègues du Nord ont souhaité mettre en commun leurs réflexions dans le cadre des Premières Journées de Bioéthique de Dakar, entièrement consacrées aux questions bioéthiques, ainsi qu’aux enjeux éthiques pratiques de la recherche en santé. Les Journées, organisées en un partenariat...

Les Journées ont permis de développer les analyses à partir du contexte majeur qui a été à l’origine de leur organisation: la faiblesse actuelle des débats sur les questions éthiques posées dans un continent marqué par de grands défis économiques, sociaux, surtout dans le domaine de la santé. Alors que les questions des conditions de dépistage, de réalisation des recherches biomédicales (essais thérapeutiques et vaccinaux), des pratiques de soins, de l’accès aux médicaments ont fait et continuent de faire l’objet de débats fondamentaux, et ont fait évoluer considérablement la codification sanitaire dans les pays du Nord, il n’existe pas encore de réflexion appropriée et de mouvement social suffisamment forts qui traduiraient une appropriation des enjeux de la santé et imposerait des engagements politiques beaucoup plus résolus pour traduire dans la réalité le droit à la santé. Beaucoup de recherches biomédicales et de recherches en santé sont cependant en cours, en Afrique, alors que les débats sur l’éthique de la recherche restent insuffisants et que les Comités éthiques ne sont pas encore suffisamment solides pour contribuer efficacement à la protection des personnes.

Les réunions scientifiques sur les questions de bioéthique en Afrique ont été très rares et surtout anglophones. Cette première réunion sous-régionale sur les questions d’éthique et de bioéthique a ainsi tenté d’impliquer d’avantage le milieu francophone, en rassemblant des spécialistes originaires d’une vingtaine de pays d’Afrique de l’Ouest et du Centre, francophones et anglophones.

Les Journées ont réfléchi sur la place des comités d’éthique de la recherche en santé dans le contexte des pays de la sous-région. Les échanges ont permis de discuter des tâches de ces comités en vue d’assurer la protection des personnes, de faire des propositions pour la création et le renforcement d’instances éthiques, de suggérer des actions pour favoriser des échanges d’expériences et renforcer les capacités des acteurs.

Une Déclaration solennelle — dite Déclaration de Dakar sur l’éthique et la bioéthique — a été adoptée: en soulignant les prises de conscience des participants à propos de l’urgence de renforcer les instances de réflexion et d’action éthiques, elle affirme l’urgence de développer des formations pluridisciplinaires, de créer et de renforcer les comités d’éthique, et de favoriser les échanges au niveau sous-régional, en vue de développer l’engagement africain dans les débats majeurs pour assurer la protection des personnes.

Les participants ont reconnu que l’enseignement du droit de la santé et de la bioéthique devrait être considéré comme prioritaire pour inscrire les préoccupations exprimées par les participants dans les curricula des universités africaines. Le savoir sur la santé appelle de nos jours la pluridisciplinarité, avec une collaboration plus poussée, engageant dans une réflexion éthique, les juristes, les spécialistes des sciences sociales et humaines, et les spécialistes des sciences de la santé. Il a été souhaité en particulier que, dans les facultés de médecine, une attention soit accordée à des modules de cours de droit et d’éthique.

Les participants ont souligné l’urgence de la mise en place sur le continent, et en particulier en Afrique de l’Ouest et du Centre, d’un Forum de réflexion, de dialogue et d’action sur les questions d’éthique, de bioéthique et des sciences de la vie. Ils ont ainsi jeté les fondements d’un tel réseau, qui va se développer après la tenue de ces Journées, en diffusant dès à présent les résultats des travaux sous forme d’un ouvrage et sur les supports internet des institutions partenaires. Parmi les objectifs de ce Forum, figurent l’organisation de diverses réunions scientifiques, de débats de société dans les pays d’Afrique de l’Ouest et du centre, le renforcement des instances d’évaluation éthique, ainsi que le développement de formations sur les questions majeures de bioéthique.

(Endnotes)

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See the “Droit, Ethique, Santé” website at www.refer.sn/rd3/
Work on the Adrian Adams project moved into its fourth year this summer as Brett O’Bannon was joined in the effort by Ellen Foley (University of Pennsylvania) and Allison Davis, (ABD, University of Arizona). In 2002, Charles Adams (Hogan & Hartson, LLP, Geneva) asked O’Bannon to investigate the possibilities for preserving, archiving and making available to a public audience the works of his late sister, which were and still remain located in her office of the compound of her surviving husband Diabé Sow of Khoungani. Sow, who is also founding president of the Fédération des Paysans Organisés de Bakel and of the Mouvement des Acteurs de la Vallée, has worked closely with the project to ensure the vitality of this remarkable collection.

WARC has been a key facilitator for this project since its inception. Three years ago WARC served as the staging ground for equipment and process testing when O’Bannon traveled with an undergraduate to begin the process of digitizing the collection estimated at some 40,000-50,000 pages. That process proved to be a workable solution to the problem of providing access to a collection that will remain in Khoungani. The African Online Digital Library (www.aodl.org) is now home to the Adrian Adams Gallery which will boast of a multilingual, searchable data base of the digitized collection consisting of field notes, transcripts, and correspondence related to a wealth of published and unpublished ethnographic research, including notes and rough drafts for her three published book-length manuscripts: Le Long Voyage des Gens du Fleuve (François Maspero, 1977), La Terre et les Gens du Fleuve (l’Harmattan, 1985) and A Claim to Land by the River: a Household in Senegal, 1720-1994 (Cambridge, 1996). The gallery will also contain elements of her many other projects in the Upper Senegal River Valley. Indeed as John Hargeaves noted in her obituary, “to remember Adams only for her scholarship would be a betrayal.” To that end, one will also find at the gallery samples of her work in the area of Soninke literacy and with the Fédération.

This year WARC and its staff were instrumental in supporting the project in its current effort to construct an in situ facility capable of housing and preserving the fragile collection there in Khoungani. The team of Davis, Foley and O’Bannon consulted with archivists, architects and other experts in the area of document preservation in order to draft a workable onsite archive. The team drew on the expertise—and the generosity—of the likes of Papa Momar Diop, Director of the National Archives and Hamady Bocoum, Directeur du Patrimoine culturel du Sénégal to design a facility suitable to the harsh climate of the Bakel zone. Construction of the facility began in July but rains and a few other logistical problems caused a number of delays. O’Bannon plans to return to Khoungani in January to begin the transfer of the collection to its new home.

Financial support for the project has come mainly from DePauw University, much of that through a Mellon Foundation grant. Those seeking more information about the Adrian Adams project can contact O’Bannon at bobannon@depauw.edu or through WARC. The project is also hosting a roundtable Le Long Voyage de la Femme du Fleuve: Adrian Adams and the Kungani Archive, sponsored by the West Africa Research Association, at the annual meeting of the African Studies Association (USA) in Washington in November.

Brett O’Bannon
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In Search of Cultural Identity in an Urban Setting: The Case of the Kotokoli of Ghana

Ethnic groups in Accra have made considerable efforts to maintain festivals in addition to their language as forms of cultural identity; they are occasions for groups to communicate or affirm values and to strengthen bonds. Festivals, as important rituals, have survived into the present due to the important roles they play. Some festivals have been revived from the past to serve this purpose. I look at materials used in the Adosa festival, which serves to mark the Kotokoli identity in Accra, particularly in the Madina Zongo neighborhood.

The Adosa festival of the Kotokoli was re-introduced after 1990. An elaborate cutlass ceremony is the highlight of this festival. The Adosa has been integrated into Islam and is celebrated a week after the Idel Fitre marking the end of fasting in the month of Ramadan and celebrated with public prayers, feasts and exchange of gifts.

According to oral tradition, the Kotokoli come from Kwei and Kpalime, in the Northern Volta, a few miles from Nkwanta in present day Ghana, and in Sokode and Atakpame in Togo. The Kotokoli include the following clans: Mola, Sando, Dickeni, Koli, Nawo, Ninche, Ture, Fafana, Traure, Mende, Tagbabu, Nekere, and Luwo.

The beginning of the Adosa, or cutlass, ceremony can be traced to territorial intra- and interethnic conflicts among the Kotokoli clans. The Adosa was originally an event marking major occasions; it was performed after battle, at the death of a prominent hunter, or during the Yam festival. After 1990, the periodic cutlass events of Kotokoli (which were not regarded as festivals in the home country) were transferred to the Madina Zongo and integrated in the Idel-fitre festival.

Besides Kotokoli residents in the Madina Zongo, other Kotokolis, from surrounding areas and representing various clans, come to Accra with sharpened cutlasses for the festival. They slash each other in a competitive manner to determine the bravest group and to identify which group is capable of neutralizing the effects of the cuts from the cutlasses. Yet, instead of being organized by clans as in the past, the ceremony is organized according to areas of residence. Hence there are groups reflecting major settlement areas such as Accra, Kpandai, Kumasi, Koforidua, Atakpame and Kwei. The objective remains to determine which group or groups are most powerful.

Mani Documentation Project Gets Underway

The Mani Documentation Project (MDP) will produce vital records of the dying language Mani spoken in the Samou/Samu region of Guinea (Conakry) and Sierra Leone. Mani is one of the Bullom languages belonging to the Southern Branch of the Atlantic Group of Niger-Congo. All of the less widely spoken languages of Atlantic are under threat (cf. Rebecca Cover’s 2004 WARA-supported research on Badiaranke, WARA Fall 2004 Newsletter, page 10); the disappearance of Mani is virtually certain since only a few hundred speakers remain. The MDP is supported by an award to WAR member Tucker Childs at Portland State University (Portland, OR) from the Hans Raising Endangered Languages Project (HRELP) at SOAS, University of London.

In Guinea, the MDP is affiliated with the Centre d’Etude des Langues Guinéennes (CELG) at the University of Conakry, and is physically based in Conakry, Guinea. The University established CELG in 1996 with team member Professor Mamadou Camara at its head specifically to perform linguistic research on minority languages. The project also has a satellite research site in Moribaya, Sierra Leone. Within Sierra Leone cooperation has begun with researchers at Fourah Bay College, Najala State College, and with the national program to develop the indigenous languages of Sierra Leone administered by the Ministry of Education, Youth, and Sports and sponsored by a number of foreign donors.

With regard to MDP personnel, Professor Camara from CELG is the Chef de Mission and Childs is the head of research. Camara is
Research in the Region

The Centre for Intellectual Renewal Through the Institute of African Studies
University of Ghana

The Centre for Intellectual Renewal (CIR), a public policy centre in Ghana, over the years has engaged in seminars and workshops on politics, cultural relations and the economy of Ghana and Africa in order to create a platform for policy discussion and for publications of seminar proceedings and books.

Founded in 1997 by the Ghanaian journalist, author and documentary film maker, and WARA member Mr. Ivor Agyeman-Duah and an associate, Kofi Poku-Adusei, the MP for Bekawi, it was launched in Kumasi, Ghana, by Kwame Anthony Appiah, then professor of Philosophy and African-American intellectual history at Harvard (now at Princeton). In collaboration with the British Council, the Public Affairs Department of the United States Embassy in Accra and Centre for Democratic Development, the CIR has organized programs and invited distinguished speakers to their platform. It has also helped to publish three books: The Martyrs of Uganda by Archbishop Peter Kwasi Sarpong, Bu Me Be: Akan Proverbs edited by Peggy Appiah, Kwame Anthony Appiah and Ivor Agyeman-Duah, and Kyerematen and Culture: The Kyerematen Memorial Lectures edited by Ivor Agyeman-Duah.

In April 2003, the CIR signed a Memorandum of Understanding with the Institute of African Studies at the University of Ghana that formally established The Joseph Agyeman-Duah Foundation as a subsidiary of the CIR. The Foundation’s goal, among others, is to award the annual Joseph Agyeman-Duah Prize in African Studies. Joseph Agyeman-Duah, a deceased Research Fellow of the Institute, was a pioneer of the Historical Society of Ghana. He did outstanding work in Akan oral history and culture, exemplified in his unprecedented compilation of Asante Stool Histories. The Stool Histories have become the basis for much research work on 19th century Asante and Akan history for numerous scholars around the world. The Andrew Mellon Foundation of New York will be putting the Stool Histories on a CD-Rom. Joseph Agyeman-Duah died in 1996 at 71.

The Foundation awards a small yearly bursary/grant to three selected postgraduate students of the Institute to help them complete their dissertation. Administered by the Institute and chaired by its Director, Prof. Takyiwaa Manuh, the first three winners for 2005 were given $200.00 each. They were Rev. Mark Darko, Mr. Benhamin Kwansa and Miss Afua Ofosuhemaa.

In a short ceremony, Prof. Manuh said that though the money was a token, she hoped that the good intention behind it would inspire the students to work harder. “I hope the spirit of philanthropy will remain and will inspire others to support us as well.”

Mr. Agyeman-Duah said that seed money for the Foundation was being managed by Fidelity Discount in Accra, and was funded using proceeds from sales of his sixth book, Between Faith and History: A Biography of J.A. Kufuor. He is urging scholars and Africanists to contribute to the Foundation so that many students have an opportunity to benefit from the bursary.

Students studying at the Institute of African Studies at the University of Ghana interested in the bursary may contact the Institute in Accra at iasgen@ug.edu.gh, while potential contributors to Foundation may contact the CIR iaduah66@yahoo.com.

For WARA members, CIR offers research affiliations with scholars working on Ghana. A research assistant and office space may also be provided for scholars going to Ghana, and for those who are not in Ghana, the Center’s research assistant is available for electronic correspondence. The Centre also provides a small but valuable research library.

Ivor Agyeman-Duah
Founder, CIR
Diversity and Tolerance in the Islam of West Africa

Diversity and Tolerance in the Islam of West Africa is a proposal that has just been funded for 2005-9 by Title VI, the Technological Innovation division (TICFIA), to Michigan State University, Harvard, and several other Africanists at Boston University, James Madison, Florida, Indiana and Western Washington University. Emmanuel Akyeampong, outgoing Vice-President of WARA, and David Robinson, former Vice-President, are coordinating the galleries of sound, text and image for Ghana and Senegal, respectively. Outgoing WARA President Leonardo Villalón and US Director Jennifer Yanco as well as WARC will be involved as well, as you can see in the descriptions below.

The project will make accessible a wide array of currently unavailable materials from and about the countries of Senegal and Ghana, their Muslim communities, and the relations of those communities with the practitioners of other faiths. Building on the innovative, cutting-edge technology of the African Online Digital Library (AODL) developed through National Science Foundation funding, this project will create digital copies of unavailable or hard-to-access materials from archives and Africanist researchers in Senegal and Ghana, and preserve them in a digital repository in the US. The project will also develop web-based public and educational resources in thematic galleries geared towards international, historical and area studies. Resources and interactive galleries produced by this project will present students, teachers, and the general public throughout the US, as well as West Africa and the world, the tolerance and diversity of religious practice in Senegal and Ghana, and highlight the dominant tradition of incorporation, pragmatism, and mutual respect that has marked so many Islamic societies.

The AODL site will be linked to materials created by another project, the African Language Materials Archive (ALMA). Here WARA and WARC have collaborated with UNESCO, Columbia University and the American Overseas Digital Library, on an exciting web-based electronic archive. ALMA focuses on original materials published in African languages and supplies an invaluable resource for teachers, literacy trainers, readers, language learners and scholars. Currently the archive contains E-Books in Wolof, Pulaar and Mandinka, collected from authors in Senegal and the Gambia. Other materials in other languages will be up in the first year of the grant.

Senegal: Repository Materials and Thematic Galleries

The first Senegalese gallery will feature Islamic practice in the Murid Sufi order, built around its founder, Amadu Bamba (ca 1853-1927), author of poetry, songs, texts and treatises in Wolof and Arabic. This gallery is being organized by Cheikh Babou of the History faculty at the University of Pennsylvania with contributions from Leo Villalón of the University of Florida.

The second gallery will feature the Qadiriyya spiritual center of Njassaan, Senegal, and will be prepared by Maria Grosz-Ngaye of Indiana University in conjunction with Ms. Toba Diagne Haidara, a history teacher at the Lycée Lamine Gueye in Dakar.

A third gallery will feature the town of Saint-Louis, set close to the mouth of the Senegal River, and the capital of French imperial operations as well as the center of strong Christian and Muslim communities. David Robinson of MSU will coordinate the presentation of this gallery.

A fourth gallery will feature the development of Christianity in Senegal in the last 200 years under the direction of Charles Becker, historian and researcher based at IRD in Dakar; he will be collaborating with specialists at the digital laboratory at WARC. A fifth Senegalese gallery will highlight texts written in Ajami and will be an important source of original materials documenting Islamic communities in Senegal. This gallery will be developed by Professor Fallou Ngom of Western Washington University, specialist in Senegalese languages written in Ajami, together with John Hutchison, Professor at Boston University, and Jennifer Yanco, US Director of the West African Research Association (WARA). Ajami, the centuries-old practice of using the Arabic script to write other African languages, is widespread throughout West Africa, and is used for both religious and secular writings.

Ghana: Repository Materials and Thematic Galleries

Materials preserved and made accessible from Ghana will focus on the four themes and galleries below. One of the Ghana galleries will draw upon the archives of the King of Asante, the powerful Akan kingdom, and will focus on the Muslim community in its capital of Kumasi. Another gallery will be organized around the emergence of Christian churches in southern Gold Coast and the interaction of Christians, Muslims and traditionalists. This gallery will be built around the materials collected by Professors Adu Boahen and Kwame Arhin over careers spanning several decades. The third gallery will explore the burgeoning sphere of private secondary and tertiary education in which Christian and Muslim missions have played leading roles. A final Ghanaian gallery will focus on markets and trading, addressing both the contemporary and historical dynamics of relations between Muslim traders and Asantes identified with Christianity and indigenous religions. Prof. Gracia Clark of Indiana University will put this gallery together.

David Robinson
University Distinguished Professor of History
Michigan State University
On Tuesday, May 31, WARC Director Prof. Ousmane Sène welcomed a group of students from the Massachusetts Institute of Technology (MIT) and from the Faculty of Science at Université Cheikh Anta Diop (UCAD) for an afternoon of intellectual exchange organized by Patricia Tang, Associate Professor of Music at MIT and WARA Board Member. The students from MIT were all members of Rambax, an MIT-based sabar drum ensemble co-directed by Prof. Tang and Senegalese master drummer, Lamine Touré. The MIT students had come for a two-week study tour of Senegal, to learn sabar drumming and dance in its original cultural context and to perform at the Festival Afrikakour. As students of science and technology, the MIT participants wanted an opportunity to meet students from UCAD with similar interests. Prof. Sène and WARC kindly agreed to host the event, inviting students from UCAD pursuing advanced degrees in science.

The session began with students introducing themselves and their research interests. The MIT students prepared a poster session on topics including low-cost water testing and purification, an overview of problems in Operations Research, auditory neurophysiology, and plate tectonics. The UCAD students had a wide range of research interests, ranging from irrigation to ecology, computer science, chemistry, biology, and animal and plant physiology. Using the posters to generate discussion, the students quickly became engrossed in discussion despite some language barriers, sharing ideas and discussing their research and other interests. The session proved to be a fruitful way to foster collaboration between UCAD and MIT students. Since returning to the U.S., many students from MIT have kept in touch with their fellow UCAD students via e-mail, and some are discussing ways to develop long-term resource exchanges between the two universities.

Patricia Tang, Associate Professor, Music and Theater Arts Section, MIT

The Cultural Connections Curriculum Development Project (C3DP) consists of an international team of educators addressing critical gaps within public school and university curricula in both Africa and North America. These gaps include: (a) effects of globalization, such as causes of migration, (b) the influence of those causes on definitions and practices of literacy, and on the implementation of language policies; (c) how those effects are represented in popular cultures, including religious practices like Islam; (d) African content in French language training (since the majority of French language speakers are from Africa), and (e) the inclusion of ideas of African intellectuals on these matters.

Outcomes of the C3DP are expected to challenge the premises of the current curriculum and facilitate the internationalization of its content. Additionally, this project will help to expand curricula to include critical pedagogical practices of African intellectuals, such as Amilcar Cabral.

W. F. Santiago-Valles, Yvette Hyter and the team of educators that work with them not only collaborated with Senegalese educators on the development of curriculum units in keeping with Michigan state educational standards, but also collected artifacts that put those units in a cultural context, and implemented those units in their respective courses. In addition, they developed a web site (http://www.wmich.edu/senegal) with materials to support the units.

This team is now working on curriculum development within a regional context. To initiate the development of an international curriculum team, Santiago-Valles and Hyter traveled to Senegal, Cape Verde, and Mali during the summer 2005 and were met with much excitement and interest in this project. Currently, the team is developing an electronic bulletin board/newsletter in three languages (English, Portuguese, and French) to sustain ongoing communication and collaboration among the international team members, and is exploring funding possibilities for travel to West Africa during the summer of 2007.

If you are interested in learning more about this innovative project, please contact W. F. Santiago-Valles, Ph.D. at santiago.valles@wmich.edu and Yvette D. Hyter at yvette.hyter@wmich.edu.

W. F. Santiago-Valles, Ph.D. and Yvette D. Hyter, Ph.D. Western Michigan University

Both Dr. Santiago-Valles and Dr. Hyter are members of WARA. They are associate professors at Western Michigan University, and have collaborated on curriculum development processes since 1999. Dr. Santiago-Valles presently works in Africana Studies, with research emphasis in the areas of political economy and global studies. Dr. Hyter is in Speech-Language Pathology, with research emphasis in the areas of diverse literacy practices and language politics.
Conference Report: “Realities Revealed/Revealed: Divination in Sub-Saharan Africa”

Sponsored by National Museum of Ethnology, Leiden; Leiden university CNWS; Royal Netherlands Academy of Arts and Sciences, Netherlands Association for African Studies; African Studies Center, Leiden; Brill Academic Publishers.

This conference was an exciting opportunity to meet scholars of African divination from around the world. It was wonderfully organized, thanks to the devoted work of Philip Peek (Drew University), Walter van Beek (African Studies Center, Leiden), Jan Jansen (Leiden University), and Annette Schmidt (National Museum of Ethnology). The keynote speech by Wim van Binsbergen was quite inspiring, and reflected his dual identity as both a practicing diviner and an established cultural anthropologist. I found his definition of divination to be particularly useful and well-thought out. His full definition gave a wonderfully cohesive sense of the cosmological import of divination, including the mystical role of non-human agents, the contrast with practical knowledge (a hunter using animal tracks in the practical sense is not doing divination, yet animal tracks can be used in a divination context), and the importance of the client. A copy of his keynote speech is available online at http://www.shikanda.net/ancient_models/divination_keynote_leiden2005/web%20pages/keynote_divination_leiden_2005.htm.

The opening panel gave a good representation of the diversity of approaches to African divination. Adrien Ngudiankama’s detailed account of Kongo Divination, Phillip Peek’s view of the double self (diviner and spiritual double) as reflecting the individual/communal duality, and Susanne Bruechel’s view of divination as a communicative performance were all utterly engaging. I found Kai Kresse’s work on examining divination in terms of philosophy intriguing, but time restrictions did not allow for much more than a repetition of the observations that others (Mudimbe, Appiah, Hountondji, etc.) have made regarding the inadequacy of much of “ethno-philosophy” in meeting mainstream philosophy’s standards.

The panel I was in—mathematically-inspired examinations of divination—resulted in much more controversy. Several members of the audience insisted that mathematical analysis was too etic, too formal, and completely ignored the real import of divination. I was tempted to reply that we formalists should be regarded as the spirit doubles of the informalists, but I was afraid the comment would only fan the flames. At any rate, I found Jan Jansen’s talk on Maninka Sand Divination particularly fascinating for its mathematical complexity, and David Zeitlyn’s study of a computer-simulated spider to study Mambila divination was—in my utterly biased opinion—cutting-edge anthropology at its best. My own presentation compared the observations I made in African Fractals concerning African divination as deterministic chaos, with new research on stochastic randomness in Native American divination. My paper is available online at http://www.rpi.edu/~eglash/eglash.dir/ethnic.htm.

Two of the panels dealt with divination in Mande societies. In the first, Anja Veirman reported on the Sadogo society, an association of (predominantly) female diviners, among the Senufo, and Walter van Beek gave a beautifully illustrated examination of Dogon divination. I was particularly impressed with Ferdinand de Jong’s account of the ways in which divination was used to “appropriate” the wreckage of the ship Jola for the purpose of indigenous criticism of the national government. The second Mande panel included Knut Graw’s phenomenological treatment of time in Senegambian divination, Amber Gemmeke’s wonderful biographies of Marabout women in Dakar, Dorotha Schulz’s study of divination in urban Mali, and Trevor Marchand’s cinemagraphic approach to Mason magic in Djenne. Paulus Gerdes gave a wonderful second keynote speech on ethnomathematics. It provided a much-welcomed bridge between formal and informal accounts.

The conference ended with a look at the contemporary context of diviners, particularly in relation to new state-sponsored accommodations of indigenous knowledge, provided by Lily Nomfundo Mlisa and Kirsten Rüther. During the question period I asked them about how the increased support might affect issues of responsibility—for example, would diviners be willing to accept the fact of an AIDS epidemic, and perhaps respond differently? They both replied in the affirmative, and reported that some diviners were active in distributing condoms. It was a wonderful ending to an extraordinary conference.

Ron Eglash
Associate Professor, Science and Technology Studies
Rensselaer Polytechnic Institute

Ron Eglash holds a B.S. in Cybernetics, an M.S. in Systems Engineering, and PhD in History of Consciousness, all from the University of California. A Fulbright postdoctoral fellowship enabled his field research on African ethnomathematics from 1993-4. During his stay in Dakar Senegal he was a frequent visitor at WARC. His research was published by Rutgers University Press in 1999 as African Fractals: Modern Computing and Indigenous Design. He is now an associate professor of Science and Technology Studies at Rensselaer Polytechnic Institute. His current project, funded by the NSF, HUD, and Dept. of Education, translates the mathematical concepts embedded in cultural designs of African, African American, Native American, and Latino communities into software design tools for secondary school education. The software is available online at http://www.rpi.edu/~eglash/csdt.html.
Call for Papers:
“The bloody Writing is for ever torn”
Conference on Domestic and International Consequences of the First International Efforts to
Abolish the Atlantic Slave Trade

On August 9–12, 2007, the Omohundro Institute of Early American History and Culture, in cooperation with UNESCO, the Gilder Lehrman Institute of American History, the W. E. B. Du Bois Center for African and African American Studies, the Reed Foundation, Inc., and the Wilberforce Institute for the Study of Slavery and Emancipation, will convene a major international conference in Ghana, West Africa. The aim of the meeting is to examine the national and international contexts of the transatlantic slave trade at the end of the eighteenth century, the circumstances that led to decisions by some of the trade’s original instigators and greatest beneficiaries to outlaw participation in it, and the social, political, economic, and cultural consequences for all the inhabitants—slave and free—of the kingdoms and nations involved, of actions that ultimately abolished one of the pillars of Atlantic commerce.

By the beginning of the eighteenth century the slave trade had become a vital engine of the Atlantic economy. Although voices in opposition to the commerce in human cargo had been raised as early as the sixteenth century, it was not until the 1780s that a constellation of humanitarian, economic, and ideological forces combined with the determined resistance of those in slavery to challenge its legitimacy. Acknowledging the inherent evil of this lucrative “traffick” and no longer able to ignore the struggles against bondage, such as that mounted in Haiti 1793–1804, the governments of several Atlantic world nations initiated policies, between 1787 and 1807, to make participation in the trade illegal. The goals of this conference are two fold: first, to explicate the domestic and international forces in play when the first decisions to end the transatlantic slave trade were made, and second, to examine and illuminate the short and long-term consequences for Africa, Europe, the Caribbean, Latin America, and North America, of these initial attempts to end further transportation of captives from Africa.

The conference’s thematic focus on transatlantic slavery should be understood to include the trade’s global reach. Hence, the topics to be addressed will include how the development and implementation of abolition in the Atlantic World affected the commerce in human beings in other regions, such as trans-Saharan Africa, the Indian Ocean littoral, and the Mediterranean. The consequences of the slave trade’s legacies for racism, colonialism, and other relevant political, economic, and cultural patterns will be examined as well.

The conference will be multi-disciplinary, and the program committee welcomes proposals from scholars in all appropriate fields—history, historical anthropology, archaeology, literature, philosophy, and social sciences. Please submit written proposals of three to five pages outlining the subject, argument, and relevance to the conference themes. Proposals for individual papers and for panels are welcome. Include curriculum vitae. Send five (5) hard copies or an email attachment to: Ghana Conference, OIEAHC, P.O. Box 8781, Williamsburg, VA 23187-8781; ieahc1@wm.edu. The deadline for proposals is June 30, 2006.

"Relations entre justice internationale et nationale":
Un Colloque Ouest Africain sur la Justice
du 9 au 11 janvier 2006
Hôtel Méridien Président Dakar, Sénégal

Le Centre International pour l’Éthique, la Justice et la Vie Publique de l’Université de Brandeis (USA) en collaboration avec le Centre de Recherche Ouest Africain basé à Dakar, annoncent un colloque international qui verra la participation de juges représentant les hautes juridictions de l’Afrique de l’Ouest et d’autres juges siégeant dans les cours et tribunaux internationaux.

Le colloque s’inscrit dans le prolongement de l’Institut pour les Juges Internationaux organisé par Brandeis University à Dakar du 2 au 7 janvier 2006.

L’organisation du colloque sur la Justice en Afrique de l’Ouest répond aux exigences, de plus en plus accrues d’une collaboration entre la justice nationale et internationale, aussi bien dans le domaine de la jurisprudence que celui de la fonction judiciaire. Le colloque est une véritable opportunité pour les juges qui leur permettra d’échanger leurs idées, et de discuter de leurs préoccupations communes. Les juges nationaux bénéficieront de la connaissance des juges internationaux, avec la double perspective d’allier le droit national et international. Les juges internationaux comprendront mieux comment la jurisprudence, les institutions et les procédures internationales sont perçues et appliquées dans les juridictions nationales. Des défis à la coopération judiciaire et des stratégies pour la complémentarité accrue seront discutés dans une atmosphère de collégialité, de franchise et de réflexion.

Le colloque traitera des principaux thèmes suivants:
- Complémentarité et coopération entre les cours internationales et nationales
- Harmonisation entre droit civil et droit commun
- Relations entre la religion, la coutume et le droit en Afrique
- Peine de mort dans le droit international et national
- Indépendance des juges
- Application et interprétation des traités sur les droits de l’homme.


Discours d’ouverture par:

Intervenants:
Claire L’HEUREUX-DUBE, Ancienne juge de la cour suprême du Canada
Chidi Anselm OINKALU, Directeur du Programme Afrique, Open Society Justice Initiative
Cesare ROMANO, Projet sur les Cours et Tribunaux Internationaux, Université de New York
Amsatou Sow SIDIBE, Directrice de l’Institut des Droits de l’Homme et de la Paix de l’Université Cheikh Anta Diop de Dakar
Abdullah CISSE, Professeur de droit à Université Gaston Berger de Saint Louis, Sénégal
“Environment and Tourism”

A Summer Institute for College and University Faculty / Summer 2006, July 16-29
West African Research Center
Dakar, Senegal

Program Statement: Environmental degradation is a global issue which highlights disparities between the north and south, between problems of “over development” and underdevelopment. Yet, tourism is an increasingly important source of income for West African states. Along with it come serious issues related to management of the natural environment, ecological dynamics, changing demographics, and the protection and use of national patrimonies. This institute will provide a forum for exploration, exchange of ideas, and observation of real-life applications. Discussions and readings will be concerned with the following large themes:

- Visual Tourism
- Parks and Pasturelands
- Monuments, Historic Sites and Cultural Sites
- Ethical Issues in Promoting Tourism
- Publicity, Advertising and Country Identities

Required readings will include The Ecology of Practice (Nyerges, 1997) and selected book excerpts and articles which will be distributed before the Institute. Scholars and practitioners whose work centers in West Africa (Benin, Burkina Faso, Niger, Senegal) as well as East Africa (Uganda, Kenya), will also participate, providing a rich basis for comparison of experiences and ontological traditions in the field. Topics will include recent debates in academia regarding conservation studies in the Africanist agenda, local income generation issues, cultural integrity and marketing “authenticity,” and the various roles of African NGOs and American PVOs in the field and in policy development. This Institute will be of particular interest for scholars and practitioners in the fields of geography, parks and recreation studies, anthropology, economics, ecology and environment studies, rural sociology, international business and marketing, and cultural studies (particularly African studies).

Dr. Wendy Wilson-Fall, Associate Professor in Pan African Studies and Adjunct in Anthropology at Kent State University, served as Director of the West African Research Center (1999-2004) and also worked with NARS in Senegal and in Niger. As an applied anthropologist, she has provided technical support to various development initiatives, including a 2003 study on hunting concessions and conservation in Senegal. Wilson-Fall has published on Fulani pastoralists and herding (African Philosophy(1999), Nomadic Peoples (1995), Nomads Dialogue, 1990); on rural development (Drylands Research Institute, 2000), and on applied research in Senegal (2000, 1997).

Tentative Schedule and Itinerary: Based at the West African Research Center (WARC) in Dakar, time will be divided between lectures, seminars (mornings), and hands-on experiences in the field (afternoons and weekends). In addition to lectures and on-site visits to conservation and protected area sites, participants will travel to Gorée Island and the city of Saint Louis, both points of touristic and historical interest. Other sites include Djoudj Bird Park, les Madelines, mangrove areas, Somone, etc.

Costs: The cost per participant is $2,500. This fee will include the full cost of the seminar sessions at the WARC; lodging, breakfasts, lunches, and approximately one half of evening meals; as well as institute-related in-country transportation. Participants will be responsible for their own airfare to and from Dakar; bar, telephone and other incidental expenses; and occasional evening meals.

Application: Participation in the seminar will be limited to 15. For more information and for application forms, please refer to the WARA website at http://www.africa.ufl.edu/WARA/conf_inst_2006.htm or contact WARA at wara@bu.edu. Applications must be received by February 1. A $500 deposit is required to reserve a space upon notification of acceptance to the institute. This deposit will be non-refundable after 1 April 2006. 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.
WARA Pre-Doctoral Fellowship

WARA will grant two pre-doctoral fellowships for research in West Africa during the summer of 2006. Applications are invited from graduate students who wish to conduct research for a 2 to 3 month period in order to 1) prepare a doctoral research proposal; or 2) carry out research related to the completion of another terminal degree program (e.g. MFA or MPH). Funded through the bureau of Educational and Cultural Affairs of the U.S. State Department, this competition is open to U.S. citizens and permanent residents who are currently enrolled in graduate programs at institutions of higher education in the United States. Priority will be given to applicants who are at the pre-dissertation stage, that is, who will be returning to their institution to complete course work, exams, etc. before beginning their fieldwork.

Each fellowship will provide round trip travel to a West African country and a stipend of up to $3,000. 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.

For application submission procedures and requirements, visit http://www.africa.ufl.edu/WARA/fund_predoc.htm

Residencies for West African Scholars

The West African Research Association is continuing to offer its program of Residencies for West African Scholars in WARA member institutions. Each 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 $3000 to cover their meals and local transportation costs. Host institutions are encouraged to provide additional support (e.g. housing, conference participation) for the period of the residency. Applications submitted in December 2005 will be for a residency to take place in Spring or Fall 2006. This fellowship is funded through the US Department of State Bureau of Educational and Cultural Affairs and through the US Department of Education.

For application submission requirements and procedures, visit http://www.africa.ufl.edu/WARA/fund_res.htm.

WARA Post-Doctoral Fellowship

WARA will grant two post-doctoral fellowships for research in West Africa during the summer of 2006. These fellowships are open to persons already holding a Ph.D. who wish to conduct research for a 2 to 3-month period in order to 1) complete or elaborate upon an earlier project; 2) initiate a new research project; or 3) enhance their understanding of a particular topic in order to improve teaching effectiveness or broaden course offerings. Funded through the bureau of Educational and Cultural Affairs of the U.S. State Department, 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 (e.g. public health or museology).

Each fellowship will provide round trip travel to a West African country and a stipend of up to $3,000. 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.

For application submission procedures and requirements, visit http://www.africa.ufl.edu/WARA/fund_postdoc.htm.

WARA Graduate Student Summer Internship

Two Graduate Student Internships are being offered in West Africa for the summer of 2006. This program is designed to encourage the next generation of Africanist scholars by supporting relevant experience in the region. WARA Internships provide round trip travel to West Africa and a stipend of $1500 to cover the cost of living for 6 to 8 weeks. Funded by a grant from the U.S. Department of Education, this competition is open to U.S. citizens who are enrolled in a graduate program and who are interested in pursuing a career in African Studies. Priority will be given to those currently enrolled in graduate programs at historically black colleges and universities and to those who completed their undergraduate studies at an HBCU.

Please refer to the WARA website at http://www.africa.ufl.edu/WARA/fund_intern.htm to view application submission requirements and procedures.

All applications are due on December 1, 2005

Please address all inquiries regarding WARA grants and 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
Website: http://www.africa.ufl.edu/WARA/

Upon completion of their research, internship, or residency, recipients are required to submit a detailed report of their work and findings. This report will subsequently be published in the biannual WARA newsletter.
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 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
wara@bu.edu

Name: ______________________________________________________________________________________
Title: _______________________________________________________________________________________
Institution and Department (if any): _______________________________________________________________
Tel: _________________________ Fax: _________________________ Email: ____________________________
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Are you a member of the African Studies Association? ______ Yes ______ No

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Which African languages does your institution teach?

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

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