From 9 to 11 January 2006, the West African Research Center (WARC) and the International Center for Ethics, Justice and Public Life of Brandeis University hosted the West African Judicial Colloquium in Dakar, Sénégal. Twelve high court judges from the sub-region, four international judges, and eight other legal specialists gathered in Dakar for the event, the aim of which was to foster an exchange of experience and expertise among national and international judges. Participants included national judges from Benin, Burkina Faso, Cape Verde, Chad, Guinea Bissau, Guinea Conakry, Liberia, Mali, Niger, Nigeria, Mauritania, and Togo. International judges attended from the International Criminal Court, the International Criminal Tribunal for the former Yugoslavia, and the International Criminal Tribunal for Rwanda. Presenters included law specialists from Sénégal, South Africa, Nigeria, Canada and the United States.

The Colloquium was supported primarily by the Ford Foundation-West Africa, with additional funds from the JEHT Foundation and the Rice Family Foundation.

The first day of the Colloquium opened with welcome addresses from the Director of the International Center for Ethics, Justice and Public Life of Brandeis University, Daniel Terris, Colloquium co-director Justice Richard Goldstone of South Africa, and the Director of the West African Research Center, Ousmane Sène. Following the opening addresses were two morning sessions: “Basic Rights and Human Rights in International and National Jurisdictions,” and “National Courts and the Use of International Law - the Experience of South Africa.” The first session was led by Babacar Kante, Professor of Law at the Université Gaston Berger de St. Louis and Vice-President of the Sénégalaise Constitutional Council (Sénégal), and the second by Justice Richard Goldstone.

The Colloquium’s keynote address was delivered that afternoon by Ambassador Ahmedou Ould Abdallah, Representative of the United Nations Secretary General in West Africa. The keynote ceremony, held on the campus of the Université Cheikh Anta Diop de Dakar, was chaired by the Sénégalaise Minister of Justice, His Excellency Cheikh Tidiane Sy. The ceremony was fol-lowed by a lavish and lively reception held in the gardens of the West African Center (WARC), where guests were entertained by the beloved Senegalese band l’Orchestre Baobab (the full text of the keynote address may be found at http://www.brandeis.edu/ethics/international_justice/colloq06_keynote_en.html).

Session topics over the next two days included “Judicial Independence,” “The Application of Human Rights Treaties in Africa,” “Relations among Law, Custom and Religion in Africa,” “The Death Penalty in National and International Jurisdictions,” “The Importance of Judicial Dialogue,” and “The New African Court of Human and Peoples’ Rights: Opportunities and Challenges.” Each session included an hour-long discussion among participants, where the issues raised by the session leader were debated in a frank and even provocative manner.

Babacar Kante’s opening session set the stage for the rest of the colloquium by raising a problem of judicial interpretation that has both philosophical and pragmatic ramifications: the nature of basic rights and human rights. Judiciaries base their judgments, in part, on conceptions of human rights found in their constitutions or various legal instruments which often refer to both “public freedoms” and “fundamental rights” without differentiating between the two. National and international judges must consider whether to establish a hierarchy in the protection of rights.

At the heart of the debate is the definition of “fundamental rights.” To some, those words describe freedoms to which all human beings are entitled, and which cannot be taken away, the right to life being a primary example. Others see all rights allowed by a state to be fundamental rights and do not see a need to differentiate among them. In their eyes, the right to demonstrate and the right to life should be equally protected by law.

However, Kante pointed out, classifying a right as “fundamental” does not mean that the right will be guaranteed. Few would argue that every individual has a basic right to education, employment, and housing; yet all of those are subject to the capacity of the state. As one participant noted, “I don’t know of a country where a citizen who is unemployed can sue the government for it. (see “West African Judicial Colloquium” on page 12)
An Acknowledgement

WARA would like to acknowledge The Payroll Company of Milford, Massachusetts for providing pro-bono professional services. We are grateful for their generosity and encourage WARA members seeking payroll services to contact them.
News from the WARA Headquarters

Letter from the WARA President

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

The job of the WARA President is to develop an integrated vision of how the Association and its Dakar research center can best achieve the core mission of WARA, which is to promote scholarly collaboration between US-based and West African scholars. It is the responsibility of the WARA president, with the support and endorsement of WARA officers and the rest of the WARA Board of Directors, to make sure that the resources and assets of WARC and WARA are deployed efficiently to this end.

Since Summer 2005, we have been working hard to ensure that WARC and WARA are operating effectively to promote WARA’s core mandate. We are grateful for the support of our institutional members, individual members, US government funding agencies, and the Council of American Overseas Research Centers (CAORC). We are also grateful to those who assure the real, on-going functioning of WARA and WARC: WARA’s US director, Dr. Jennifer Yanco, the director of the Dakar research center, Prof. Ousmane Sène, and WARC’s administrative officer, Mr. Abdoulaye Niang.

Consultation with the Association de Recherche Ouest Africaine (AROA), based at WARC and directed by Prof. Ibrahima Thioub, head of the History Department at Université Cheikh Anta Diop, is also vital to assuring WARA’s mission. Making this collaboration work remains a priority goal for WARA.

In Fall 2005, we elected a new officer slate for WARA, along with three new board members. The WARC facility was painted, repaired, and refurbished, thanks in large part to revenues earned through WARC’s co-sponsorship of the Judicial Colloquium, and to the careful attention Prof. Sène paid to these projects. We purchased eight new computers and an insurance policy for all Center assets, restructured staff, instituted pay raises, established a relationship with a lawyer in Dakar to provide legal advice, and initiated a discussion with our AROA colleagues about WARA and WARC fellowship programs. In December, we conducted an email survey of WARA members, some of the results of which are presented in this issue. The Fall cycle of grant-making has been concluded successfully, thanks to Jennifer Yanco and our WARA and AROA reviewers. WARA is very pleased to support the important research of all of our grantees.

We welcome your suggestions, initiatives, and inquiries about WARA and WARC, and all your help in working with us to promote the core objectives of the Association. Please contact us via email, and plan to attend our annual membership meeting at this November (in San Francisco), during the annual meetings of the African Studies Association. Thank you all for your continuing support.

From WARA’s US Director

Jennifer Yanco
WARA US Director

It was wonderful to see so many WARA members at the African Studies Association meetings in D.C. There were close to 50 WARA members participating in various panels and roundtables! We also had a lively membership meeting; thank you all for participating.

WARA’s institutional membership base continues to grow; we now have 35 institutional members, our newest ones being the University of Texas and the University of North Carolina at Chapel Hill. One of the great benefits of institutional membership is eligibility to apply for the WARA Residency. If your university is a WARA member, and you have a West African colleague whom you would like to invite to be in residence on your campus, do check out the WARA Residency. (See page 19.)

Our recent elections have ushered in three new board members who bring a wealth of knowledge, skills, and enthusiasm to WARA. It is a great pleasure to welcome Emile Ngo-Nguardjou (UC Berkeley), Emmanuel Yewah (Albion College), and Erin Augis (Ramapo College of New Jersey). At the same time, I’d like to personally thank those board members who have rotated off: Barbara Cooper, Mohamed Mboyd, and Godfrey Uzoigwe. I’ve enjoyed working with each of you and appreciate your roles in bringing WARA to where it is today.

On page 8, you’ll find a list of this year’s WARA Fellowship awardees; as you can see, they will be conducting some very exciting research. Thanks to those who served on the selection committees for their thoroughness and thoughtfulness—and for selecting such a great group of grantees.

Two major projects/programs that are coming up are the 2006 Summer Institute, ‘Environment & Tourism,’ and “Living Islam in the 21st Century”. This latter program will take place at WARC in September and will bring together West African and US-based scholars of Islam for several days of presentations, discussions, and workshops. All this is made possible by the generous support of CAORC and the US Department of Education and we thank them for their continuing votes of confidence.

I’d like to thank WARA President Catherine Boone for the enormous amount of work she has been putting into WARA since assuming the role of president. Her efforts, together with those of WARC Director Ousmane Sène, are serving to strengthen the organization. It continues to be a pleasure to work with the very dedicated and hard-working WARC staff. In particular, I’d like to recognize Abdoulaye Niang, who keeps WARC’s body and soul together with amazing skill and grace. I would also like to acknowledge Noelle Sullivan, who has been doing such a brilliant job as our Graduate Assistant.
In January 2006 WARA members were asked via email to fill out a survey with their thoughts and ideas about WARA. Twenty-two members responded to the survey, coming from twelve different academic disciplines. Nine different West African countries were mentioned as areas of research by those who responded. The survey questions asked members demographic information, information about their research interests, and generally about their use of and satisfaction with WARA’s programs and services. Topics covered in the survey included members’ opinions on WARC, members’ participation in the African Studies Association (ASA) annual meetings and WARA panels in particular, on WARA’s newsletter and website, on impressions about what WARA does well and suggestions for the future. Here is a sample of some of the responses from members:

Some quotes about what members like about WARC:
- Computer facility, networking. Being put in touch with those who might be interested in and able to help with my research.
- I thought the library was great. Also, meeting with local scholars at WARC was very useful.
- Every aspect from interaction with research fellows, visiting scholars, and local members to seminars and the library.
- Assistance with research clearance, cafeteria, help locating research assistants and housing
- The general welcome from colleagues, the chance to visit, catch up on things, have lunch.
- The personnel, the location

A sample of members’ suggestions to improve WARC:
- More extensive library, more computers
- I would have liked access to more computer, Xerox or office-type services
- African language courses offered onsite by native scholars
- Opportunities for scanning and creating digital libraries with the vast resources available in Dakar.
- I am most interested in WARC facilitating housing for researchers

What members like about the semi-annual newsletter:
- Seeing new research and “meeting” scholars working on West Africa.
- News of projects in the area and by members.
- It gives me an idea about the variety of activities happening in the community of people studying West African topics; it’s very first-hand kind of informative

WARA Membership Survey Results

WARA at the 2005 ASA

WARA was very much in evidence at the 2005 ASA meetings. In addition to WARA members’ contributions to a multitude of panels and roundtables, WARA sponsored a panel, Gender Relations, Healthcare, & Education, that was chaired by Beverly Mack (University of Kansas) and featured WARC Travel Grantee Solange Bandiaky; and a roundtable on the Adrian Adams archive project, chaired by Brett O’Bannon (DePauw University) and featuring WARA ASA Scholar, Papa Meissa Dieng from the faculty of Law at Université Gaston Berger in Saint Louis, Senegal.

As a coordinate organization of the ASA, WARA can officially sponsor two panels/roundtables at each ASA meeting. These are panels that WARA submits to the ASA and that do not go through the ASA vetting process. Members are encouraged to propose panels for these slots.
Report from the Director of WARC

I begin by quoting myself in order to give an ironic twist to my own words in the Fall 2005 issue of the Newsletter: “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.” While a list of lectures has already been designed and posted for the Series, they have not yet taken place. This is due to the unprecedented flurry of activities and events at the Center since September 2005.

From September to early December, major efforts were made to upgrade the look of the Center. There is a new researchers’ section in the library, which was also recently furnished, air-conditioned and equipped with two new computers. The entrance is also being re-cemented.

Meanwhile, WARC staff were preparing the Judges’ Colloquium on January 9-11, 2006, (see feature article, page 1). It was co-organized by the WARC and the Center for Ethics, Justice and Public Life of Brandeis University, with funding from the Ford Foundation among other sources. Several high court judges from West African countries (and Chad) along with national and international law specialists from Canada, South Africa, Zambia, the United States, Italy and Senegal gathered for the conference. Key Senegalese decision-makers attended the opening ceremony, including the Minister of Justice, and the keynote speech was delivered by the Representative of the U.N Secretary General in West Africa. The proceedings were largely covered by international and local media.

This gathering was preceded by a lecture by the famous soul singer of the 60’s and 70’s, Percy Sledge, who was invited by WARC to answer the question, “What is Soul?” In February, WARC teamed up with the Departments of History and Geography at UCAD and the Association of Senegalese Teachers of History and Geography for a conference hosting Paul Pelissier, a famous French geography professor and author of a book on Senegalese peasantry, Les Paysans du Sénégal. Attendance was unprecedented, with over one thousand people flocking to hear Pelissier speak on the theme, “De l’ethnie à l’état: la géographie par l’histoire.”

The researchers’ seminars—a forum for researchers affiliated to WARC to discuss their works in progress with specialists and other researchers—have now started with the welcomed contribution of the Association de Recherche Ouest Africaine (AROA). The first seminar hosted a researcher from Niger who came to Dakar on the WARC Travel Grant Program to pursue his work on migrant birds in the Niger River Delta.

In the next few weeks, the Lecture Series will start in earnest, and on May 17-20, 2006, the French Colonial Historical Society will join efforts with WARC to hold its 32nd Annual Conference on “Colonization and Culture” in Dakar.

WARC continues to focus on its primary role—namely to promote and support research in and on West Africa.

Ousmane Sène
WARC Director


L’ Association de Recherche Ouest Africaine (AROA) a tenu son Assemblée Générale Samedi 25 février 2006 au Centre de Recherche Ouest Africain. Le bureau sortant ayant épuisé son mandat légal de trois ans, il s’agissait donc d’une assemblée de renouvellement.

Le président sortant, Professeur Ibrahima Thioub, a rappelé que notre association est un cadre institutionnel qui s’adosse sur un certain nombre d’opérateurs pour agir son projet. Le principal de ces opérateurs est le WARC qui a pris, avec notre participation, plusieurs initiatives dans le domaine de l’animation scientifique et culturelle de l’espace académique et l’espace public de Dakar. Plusieurs conférences ont été organisées au Centre et dans l’espace universitaire. Le président sortant a aussi rappelé les principaux projets réalisés avec nos principaux partenaires extérieurs, soulignant au passage la nécessité de veiller à maintenir cette synergie dans le cadre d’un partenariat fondé sur l’égalité et le respect mutuel. Notre partenaire privilégié demeure le WARA, notre jumelle outre-atlantique, avec laquelle nous avons organisé un séminaire international à Accra, en juillet 2005, sur le thème «Re-writing African History». Mr. Thioub a ensuite insisté sur la faiblesse majeure de l’Association, à savoir l’insuffisance de l’ouverture à l’ensemble de l’espace Ouest-Africain. Il a aussi identifié un certain nombre de réglages à faire notamment la conversion d’une partie au moins des Travel grants en WARC Residential Fellowships pour améliorer la visibilité et l’animation du Centre.

Le débat général a permis à plusieurs orateurs d’apporter leurs critiques et contributions. Ils ont salué à l’unanimité les progrès qualitatifs de l’espace du WARC et ont félicité le directeur, son staff et le bureau sortant. Le nouveau bureau a été élu sous la présidence de Charles Becker:
- Président: Ibrahima Thioub, chef du département d’Histoire de l’UCAD.
- Vice Président: Aminata Diaw Cissé, département de philosophie de l’UCAD, directrice du Service de l’Animation de l’UCAD.
- Secrétaire Général: Ibrahima Seck, Assistant au département d’Histoire de l’UCAD.
- Secrétaire Général adjoint: Awa Bâ, chercheur affilié au WAR.
- Trésorier adjoint: Moulaye Keïta, doctorant au département de sociologie de l’UCAD.
In December, Riadh Saadaoui of CEMAT, our sister center in Tunis, spent ten days at WARC working together with WARA’s Director of Administration and Technology, Abdoulaye Niang. This was the second of a two-part staff cross training exchange between our centers, with Abdoulaye having spent 10 days in Tunis last spring. Below are excerpts from Mr. Saadaoui’s reflections on his visit to WARC. This exchange was the first of its kind among AORCs, and one that we anticipate will pave the way for greater scholarly exchange between our centers.

As part of the staff exchange program between the West African Research Center (WARC) in Dakar and the Centre d’Études Maghrébines à Tunis (CEMAT), I spent 10 days in Dakar in December, 2005.

The aim of the visit was to establish and enhance the relationship between these two AORCs so that the personnel of the Dakar and Tunis centers would benefit from each others’ experiences and skills. During my stay, a series of meetings was arranged with the personnel of the Center as well as with two affiliated researchers and a group of American study abroad students. I also visited other research centers, research institutions, and the University of Cheikh Anta Diop (UCAD) in Dakar to talk about CEMAT and understand the relationship WARC has with these institutions.

I did not expect to find such a large staff at WARC compared to that of CEMAT and found this to be a notable difference between the two centers, attributable to the fact that WARC has more diverse operations than CEMAT. Their building, which is given to WARC on loan by the Senegalese government, is also the locale of the Association de Recherche Ouest Africain (AROA) and hosts the MSID program.

During my stay at WARC, I had discussions with every staff member and observed the management of a Center bigger than CEMAT at work in its different programs and activities, such as MSID, RED, and the Bouki Blues Festival, which is organized in collaboration with AROA. During the week I had many discussions with Mr. Abdoulaye Niang about different issues and questions that concern both CEMAT and WARC. We talked about budget issues, our centers’ activities, and computer software. I noticed that WARC is more open to having lectures by local scholars than CEMAT is. Most talks at CEMAT are presented by American researchers and visiting scholars, but at WARC, there is a regular lecture series by Senegalese professors and researchers.

On December 13th, Mr. Abdoulaye Niang introduced me to Mr. Moulaye Ismail Keita, a Mauritanian researcher and member of AROA. Mr. Keita is a PhD candidate in Sociology at UCAD and recently participated in two conferences on the Sahara in Los Angeles and Boston. I asked Mr. Keita if he could arrange a meeting with some of his colleagues.

The meeting with the Mauritanians, held at WARC, included Mr. Mohammed Lamine Abati (doctoral candidate in Philosophy at UCAD), Dr. Abdellah ould Ahmed Vall (PhD in Sociology from University of Tunis), Mr. Mohammed Vall (doctoral candidate in Linguistics at University of Nouakchott), Mr. Moulaye Ismail Keita (doctoral candidate in Sociology at UCAD), and Dr. Abderrahmane Omar (PhD in History). I discovered that they had never heard of CEMAT or AIMS and realized that their presence in Dakar made WARC a useful point for contacting Mauritanian scholars. I briefed them on our activities and made it clear that they, as Maghrebi citizens, could benefit from the services and facilities of AIMS/CEMAT.

I am hoping to see one or more Mauritanians take part in the AIMS conference this year and also would like to see one or more receive a Maghrebi grant. I hope that AIMS takes the opportunity to work with the Mauritanians in the hope that one day an AIMS center will be established in Nouakchott. In the meantime, a critical finding of my trip is that WARC is the best venue for contacting Mauritanian scholars.

Finally, I would recommend that similar exchanges of staff members among the various AORCs would be very useful for the development of staff knowledge and for the exchange of ideas. Cooperation between AORCs is strengthened in many important ways by such exchanges. Most important, I believe, is the awareness gained by simply knowing my counterparts in other centers.

Riadh Saadaoui
CEMAT
February 10, 2006

I would like to thank all the people involved with this program at CAORC, WARC, and CEMAT. My thanks also go to Mrs. Mrad who suggested the staff exchange program between the two AORCs. Many thanks go to Dr. Ousmane Sène for his advice and generosity and to the WARC staff for their hospitality. I am also grateful to Mr. & Mrs. Niang for all their kindnesses and warmth and for making my stay in Dakar very pleasant. I wish also to express my gratitude to Dr. Miller at CEMAT for his invaluable support and encouragement.
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 WARC 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: **September 15, 2006** for travel to take place between Jan. 1, 2007 and June 30, 2007, and **March 15, 2007** for travel to take place between July 1, 2007 and Dec. 31, 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/](http://www.warc-croa.org/)

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**WARC’s First Researchers’ Mini-Seminar**

The first in WARC’s new program of mini-seminars featured a magnificent presentation by WARC Travel Grant Awardee, Youssoufa Issiaka of Niger. Mr. Issiaka spoke on the importance of humid zones for migratory birds of Eurasia and Africa, with particular reference to “W” National Park in Niger. (“W” Park is located along the bend in the Niger River and spans the borders of three countries, Niger, Burkina Faso, and Benin. The part of “W” National Park that lies in Niger is situated in a transition zone between savannah and forest lands and represents important ecosystem characteristics of the West African Woodland/Savannah Biogeographical Province).

In addition to Professor Ibrahima Seck (History, UCAD), who had organized the seminar; Professor Sène (WARC director); and various WARC staff and researchers, the session was attended by three major specialists in the area: Professor Alioune Kane (Geography, UCAD); Cheikh Hamallah Diagana, Biodiversity Specialist from Wetlands International; Elhadji Sene, former Director of the Senegalese National Forestry Commission and former Director of Natural Resources at the United Nations Food and Agriculture Organisation (FAO, Rome). A report on Mr. Issiaka’s work can be found on page 10.

As we move forward, we hope to host many more such seminars, featuring the work of WARA/WARC grantees and researchers affiliated to WARC. We look forward in April to a seminar featuring the work of Nigerian grantee, Peter Apata Olubambi. Olubambi, a metallurgical engineer, will be speaking on his research. He is currently completing his Ph.D. at the University of Witswatersrand in South Africa. Also in the spring, another WARC grantee, Rebecca Golden, will present on her ongoing research on conflict in the Niger Delta region. We are grateful to Professor Ibrahima Seck for his work in organizing these sessions.

**Ibrahima Seck**  
History Department, UCAD  
Secretary General, AROA

**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.

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Website: [http://www.warc-croa.org/](http://www.warc-croa.org/)
2006 WARA Research Fellowships Awarded
The WARA Grant Selection Committees are pleased to announce the following fellows:

Post-Doctoral Research Grants
- Edmund Abaka (University of Miami, Africana Studies and History)—The Hausa Diaspora in the Gold Coast and Asante c. 1820-1950 (Ghana, June-August 2006)
- Matthew J. Christensen (University of Texas, Pan American, English)—Rebellious Histories: The Amistad Slave Revolt, Globalization, and Modernity in the U.S. and Sierra Leone (Sierra Leone, May-July 2006)

Pre-Doctoral Research Grants
- Jeffrey Scott Ahlman (University of Illinois, Urbana-Champaign, History)—Rebuilding the Pan-African Bridge: Kwame Nkrumah, the Algerian Revolution, and the Postcolonial African Community (Ghana, May-July 2006)
- Thomas Richmond Fenn (University of Arizona, Anthropology)—Ancient West African Copper Metallurgy and its Role in the Development of Trans-Saharan Trade (Niger, May-June 2006)

WARA Residency Fellowship
- The University of North Florida will host Dr. Aymerou Mbaye, EFL Department, ENS/UCAD (Senegal)
- Indiana University will host Professor Shittu Akinola, Department of Public Administration, Obafemi Awolowo University (Nigeria)

WARC Travel Grantees (Fall Competition)
- Olagorite Adetula (PhD, National Horticultural Research Institute, Ibadan, Nigeria)—for travel to the Plant and Animal Genome Conference in San Diego, California,
- Issiaka Youssoupha (Ph.D, Université Abdou Moumouni de Niamey)—for research in Dakar, Sénégal, January 2006 at Wetlands International.
- Peter Apata Olubambi (PhD, Federal University of Technology, Akure, Nigeria, and Doctoral student at the University of the Witwatersrand, Johannesburg, South Africa). For travel to a conference in San Antonio, Texas to present on Hydrometallurgical Process Development for Zinc and Copper extraction from Nigerian Ores.

WARA Graduate Internship
- Charmagne Elise Campbell-Patton (American University, International Peace & Conflict Resolution)—for an internship with Africa Femmes Solidarité in Senegal, June-August 2006

Selection Committees:
- Pre-doc, Post-doc & Internships: Gracia Clark (Indiana University), Wendy Wilson Fall (Kent State University), and Patricia Tang (MIT)
- WARA Residencies: Jemadari Kamara (University of Massachusetts), Catherine Boone (University of Texas), and James Essegbey (University of Florida)

In the summer of 2005, I traveled to the Gambia to do preliminary research for my dissertation on griots and their role in Gambian political history. I formally interviewed two griots and had informal discussions with many Gambians on the griot’s role, recent transformations in this role, and griots’ relationships to politicians. My goal was to better understand Gambian perspectives on jaliya (griot- hood) and how it relates to Gambian politics. I also visited the audio archive at the Gambia’s National Council for Arts and Culture in Fajara, where I listened to several recorded interviews with griots which were carried out by various researchers over the past 40 to 50 years. I received assistance from NCAC in translating some of these into English.

In the course of the summer I realized that I will need to broaden my research topic from Mandinka griots to all Gambian griots. This is because of the fluidity of ethnic lines in the Gambia. Two to three ethnic groups may be included in one griot extended family. Significantly, I also found that many Gambians feel that the most prominent transformation in jaliya has been in the griot’s relationship to his or her patrons. Formerly, griots were attached to one patron, whereas today griots attempt to reach wider and wider audiences. Sidia Jatta, a Gambian politician and musician dedicated to preserving traditional kora music, suggests that this is because wealth is more widely distributed today than in times past when it tended to be very highly concentrated in the hands of very few men of noble status.

In my research on the griot’s role or lack thereof in modern political systems, I found it productive to compare Gambian griots to Senegalese griots. I was able to note several ways in which griots can influence politics in Senegambia today. One way is by directly confronting politicians, as seen in the music of Ouza Jalloh in

Tracy Carter with a new friend in Gambia
Senegal. Another way is through indirectly advising both politicians and the public through reference or comparison to historical events. This is true of the music of the Gambian griot, Solo Cissoko. In the song “Casa di Mansa,” he and the Ucas Jazz Band reference the violence of colonial times, the wars of Kaabu, and even the Gulf War of recent times in a plea to end violence in the modern world. Cissoko’s video juxtaposes scenes of Kaabu re-enacted, pictures of colonial violence, and clips of the recent violent conflict in Liberia as well as in the Gulf War. Another way griots can influence politics is through campaigning for politicians (as well as advertising for business people) through popular songs about them on the radio. In this case, griots praise politicians in the same ways that griots have always composed praise songs for their patrons. Griots can also campaign against politicians who might be rivals of a griot’s own patron or political choice. This can be done by composing songs that mock this opposing political figure.

Contemporary griot recording artists in Senegal seem to take a more direct political tone than those of the Gambia, who tend to emphasize peace and Gambian unity rather than partisan politics. In Senegal, on the other hand, Ouza Jalloh (griot) as well as some Senegalese rappers have directly criticized the Senegalese government on multiple issues, complained about the economic situation they find themselves in, and openly supported particular politicians running for office.

These findings suggest that griots’ influence on the political realm still exists, but that the ways in which griots conduct their unending critique of society depends on the particular national environment in which they live. As I continue my research, I hope to discover how substantial this influence has been and to further investigate the ways that this influence may vary regionally.

I am very grateful for WARAs’s support, which allowed me to fine-tune my dissertation proposal and begin collecting significant data.

Tracey Carter
CPhil, History, UCLA

Jamba Don: The Mande Legacy—A Multimedia Dance Documentation Project

In summer 2005 I spent seven weeks in Conakry, Guinea studying the movement practices of the Malinke and Sosso ethnic groups, specifically focusing on the dances Doundounba and Menjiani and their corresponding musical accompaniment. The results of this research will expand existing knowledge of movement vocabularies of both women and men who perform these dances, and provide a methodological foundation for developing new approaches to teaching African dance forms outside of their cultural context.

The data consists of video documentation of the dances, interviews with participating community members, field notes of my own active participation in community dance events, and the creation of a DVD ROM and accompanying written materials intended for use by researchers and teachers worldwide.

Data Collection

I traveled to Dakar, Senegal in June of 2005 to conduct interviews with local artists and to begin preliminary planning for data collection in Conakry. I spent several days at WARC and was warmly received by Professor Ousmane Sène and his staff. My UNCG graduate assistant and I were both made to feel extremely welcome. I was able to use both the library and computer facilities to assist with analysis of data collected in the field. I met with Professor Sène several times during my stay in Dakar and he was a constant source of encouragement and support.

Upon my arrival in Conakry I met Doumani Marie Bangoura, principal dancer with the National Company of Guinea, Ballet Africans. Ms. Bangoura’s tenure with the company has spanned 20 years, and she will be an invaluable resource in the exploration of contemporary Doundounba styles. I was able to interview Ms. Bangoura at length, as well as community elders, to discuss the changing quality of Doundounba movement vocabulary reflected in the urban performative perspective. I was also able to meet and interview the current Artistic Director of the National Company Hamadou Bangoura and the former Artistic Director Pap Mamady Sano. These interviews will contribute to a chapter in Global Dance, Transition and Change, a dance history reader in which I am co-collaborator.

While in Conakry I also met with students at the Université de Conakry and was allowed to shadow them in their classes for several days. I was able to meet several faculty who made arrangements for a lecture/demonstration of my DVD Feche. Unfortunately, the panel was canceled due to heavy rains and lack of electricity. We are, however, in planning a cultural exchange program between our institutions.

As a recipient of the WARAs Post Doctoral Fellowship I was given the opportunity to establish long-term contacts with artists in Guinea and to develop professional relationships with scholars in Senegal. Through WARA’s support I have established what is sure to become a long-term and enriching dialogue with these artists and scholars who share the goal of documenting and preserving African art and artifacts and of sharing our findings with students, professional scholars and the general public.

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From Our Fellows
**Importance des zones humides du Parc National du W du Niger pour les oiseaux d’eau migrateurs**

Le thème de recherche s’inscrit dans un vaste programme de gestion des zones humides du Niger en générale et celles des écosystèmes fragiles transfrontaliers notamment le complexe du W partagé entre le Bénin, le Burkina Faso et le Niger.

Durant les travaux de recherche débutés en 2002, j’ai fait plusieurs sessions d’identification et de dénombrement des oiseaux d’eau sur les différents types de zones humides du Parc (fleuve, mares et rivières), identifié la végétation des sites étudiés, fait des mesures des paramètres physico-chimiques (oxygène dissous, température et pH), étudié des activités socio-économiques sur les fluctuations des espèces et des individus d’oiseaux dans le temps et dans l’espace, et étudié la valorisation de cette ressource pour les populations riveraines.

Les résultats de ces travaux nécessitent d’être renforcer par ceux des dénombrements effectués au niveau national par les services des eaux et forêts dans le cadre des DEOA (Dénombrement des oiseaux d’eau en Afrique) organisés chaque année par Wetlands International. Ainsi, j’ai fait une demande de bourse pour un séjour d’un mois à Dakar au Bureau de Wetlands où est centralisé tous les résultats des DEOA et où travail également plusieurs spécialistes du domaine. Au cours de cette période, plusieurs activités ont été menées:

- Exploitation des résultats des dénombrements au Niger, de 1992 à 2004, stockés dans la base de donnée,
- Exploitation de l’ensemble des résultats des dénombrements au niveau de l’Afrique de l’ouest,
- Echanges fructueux avec l’ensemble du personnel qui est composé d’éménants spécialistes des zones humides,
- Participation à une journée de dénombrement avec l’équipe de Wetlands et les agents du service des eaux et forêts, dans la région de Dakar.

**Renegotiating Identities in a Transnational Context: Senegalese Sufi Women Migrants in New York**

From November 15th to December 12th 2005, I conducted fieldwork on Senegalese women immigrants in New York City thanks to a grant from the West African Research Center in Dakar (WARC). The aim of this research was to update and fill the gaps in data which I had previously collected for my doctoral dissertation.

While in New York, I gathered new ethnographic data through in-depth interviews with some of my former informants, and with new informants. I did participant observation of a fundraising evening organized by a mosque founded by the Senegalese community in the Bronx, and at a Thanksgiving celebration of a Senegalese Muslim family. In both of these events, women played very important roles.

I also attended the first celebration of the Shaykh Ahmed Tijani Day in the Malcolm Shabazz Mosque in Harlem. Tijani was the founder of the Tijaniyya tariqa (confraternity), which has the largest membership in Senegal, scattered in several sub-groups. The Tijani dai’ras in New York set up an association called Association of the Tijani Dai’ras in the United States. Women’s dai’ras were asked to contribute financially and to prepare dinner for the program. I helped one of the women to prepare one of the several meals and went with her and a group of her friends to the ceremony.

I also attended one of my key informant’s monthly family gatherings. This kind of gathering, called tour, is very popular in Senegal and among Senegalese women in New York. A tour is a periodic and rotative gathering of persons to collect money for one of its members. It has two components: financial, involving a tontine (a rotating savings and credit system), and leisure (parties, during which food, music and dance are fundamental elements).

Associations based on religious and ethnic belonging or geographical proximity in the country of origin are fundamental to Senegalese female immigrants’ life. For the Sufi tariqa or confraternity in New York, the primary objective is to preserve group identity and cohesion. Working with Senegalese migrants in Italy, Riccio argues that religious organization is very important to maintaining transnational identities, as it provides a spiritual point of reference, and fosters, mainly indirectly, the development of networks (Riccio,
Towards an Ethnography of Charity in Dakar, Senegal

Anyone who has been to Dakar or seen it depicted in Ousmane Sembene’s films is familiar with the talibe – the ubiquitous young male Quranic school students who beg, sometimes aggressively, for money in Dakar’s streets. My doctoral research investigates the social role of these young mendicants as participants in two salient charitable economies in Dakar. They are the recipients of local Sufi Muslim alms-giving and sacrificial practices. At the same time, they receive food, clothing, and healthcare from Protestant Evangelical missionaries and are funded by U.S. church groups. My dissertation focuses on the ways in which prayers, and the performed emotion that so often accompanies them, circulate in these economies—producing, transforming, and circulating spiritual and economic value.

During my three months as a WARA Pre-doctoral fellow, I carried out preliminary ethnographic work with the generous help of Professor Ousmane Sène and the WARC center in Dakar. This involved three methodological approaches. The first consisted of interviews about giving habits and the religious meaning of gifts to Senegalese Dakar Muslims, representative of class and education, tariqa or brotherhood affiliation, gender, and age; and Evangelical missionaries, administrative support workers, and the director of the Fraternité Evangélique du Sénégal. The second approach involved observing alms-giving in Dakar’s streets, at mosques, in Muslim family homes, and at a mission station. Finally, the third approach entailed an investigation of local political and religious perspectives on the talibe circulating in Senegal’s print and broadcast press. Professor Sène introduced me to Senegalese Islamic scholar Professor Abdul Aziz Kebe (Department of Arabic, UCAD), who was a wonderful resource and has helped me locate several sites for future research. Charles Sow and Adama Diouf, of the WARC library provided excellent archival help, direction, and resources.

During my stay I also worked with a tutor to improve my conversational French and Wolof skills. I continued both research and language training during a second period of preliminary research in Dakar during the December-January break from classes, funded by the Leiffer fund for pre-field research and the African Languages funds at the University of Chicago.

WARC is a wonderful resource for visiting scholars. I am especially thankful for the chance to meet and discuss my work with the Center’s research fellows, Awa Ba and Moulaye Keita. I also thank the staff of the center, and especially Abdoulaye Niang, Adama Diouf, and Ousseynou Dia for their generous help in thinking through my project, their perspectives on charity, theology, and daily life, and for their kindness and hospitality.

I presented some of my preliminary research findings at the African Studies Workshop at the University of Chicago.

I am currently studying for my comprehensive examinations in Anthropology, preparing my dissertation proposal, and looking forward to returning to Dakar during the 2006-2007 year to complete my research. Please contact me if you would like copies of the abstracts of my papers or would like to hear more about my research.
That is an objective of a fundamental value, but not a fundamental right.”

Several participants noted that one right is often restricted to make room for another. If a judge is put in a position to rule on the legality of a garbage worker strike, for example, he or she will invariably have to balance the right to strike with the right of citizens to have certain public services provided. Whatever decision is made will infringe on someone’s rights and establish a de facto hierarchy, if only in that particular case.

In the end, there was general agreement that establishing a fixed hierarchy of rights was an interesting academic exercise, but not a practical one. Judges must approach their work in the same way an individual decides when his or her rights have been violated: on a case-by-case basis. If a plaintiff’s concern is not heard because it contradicts some theoretical hierarchy of rights, justice would not be served. It is important for each ruling to be achieved after a consideration of the facts at hand to ensure that personal, public, and national concerns are being adequately balanced.

Adoullah Cissé, Dean of the law school of the Université Gaston Berger de St. Louis, raised an equally important question in his session—what is the relationship among law, custom and religion in Africa. Since African judges are often called upon to consider both customary and religious practices in the course of their legal work, it would be helpful if their relationship was better understood. Cissé characterized this relationship as having three possible forms: harmony, disorder, and vagueness. Custom and religion may reinforce the law, these three systems may contradict one another, or it may be unclear exactly what their relationship is.

Participants raised a number of issues in the ensuing discussion. The question of inheritance and land tenure came up several times, as these are issues that tend to be settled according to customary and religious practices instead of the codified law in many countries. The result is that women are frequently disadvantaged in the outcomes, and yet they often feel pressure not to appeal to their legal rights in these matters.

Several judges objected to the opposition drawn between custom and law. One supreme court justice asked, What is the law in Africa besides codified French custom? If Africa had colonized the West, then African custom would be the basis of law around the world, just as Western legal concepts have become dominant.

Amsatou Sow Sidibé’s session on the implementation of human rights treaties in Africa also elicited some strong reactions. African governments are in the habit of signing any treaty that comes along, she observed, without necessarily having the capacity or even the political will to enforce it. Sidibé characterized judges as “the custodians of human rights.” Yet several judges in attendance noted that they are not even aware of the content of some of the treaties signed by their own governments, since the documents are not made available. Under such conditions, it is clear that they cannot implement the provisions of these treaties through their own judicial decisions. Furthermore, parliaments need to pass legislation that enables judges to enforce the treaties that have been signed.

Sidibé suggested that the notorious lack of protection of human rights in Africa is a result of various administrative obstacles, including corruption and the protection and resulting impunity of national leaders who have abused their citizens’ rights. Ex-president of Liberia, Charles Taylor, currently in exile in Nigeria, and former Chadian president Hissène Habré, whom Senegal has declined to extradite, are cases in point. Furthermore, the way in which many African nations ratify treaties “with reservations” empties the original treaties of their meaning, thus allowing custom and religion to take precedence when they are in conflict with international norms. Sidibé concluded by suggesting that an advocacy campaign for the more effective implementation of human rights conventions is very much needed on the continent.

Another theme that resonated deeply with Colloquium participants was the ongoing problem of threats to judicial independence in West Africa. The candor with which judges spoke about this challenge was striking, whether the threats they experienced came directly from an overly controlling executive branch in their government or less directly through the lack of an independent budget process for the judiciary. Judges pointed out the need for appropriate living and working conditions that would lessen the vulnerability of the judiciary to outside influence. Judge El Hadj Malick Sow, coordinator of the Senegalese Committee for Human Rights and leader of the session on judicial independence, noted the importance of constant mobilization and unflagging solidarity among magistrates and judges in order to ensure their ability to carry out their work independently. He asked participants to imagine a system in the West African sub-region that would be charged with monitoring judicial independence.

Finally, the idea of “judicial dialogue” inspired a variety of reactions by Colloquium participants. Claire L’Heureux-Dubé, retired justice of the Supreme Court of Canada, is committed to the notion...
of sharing jurisprudence and knowledge across judiciaries. She exhorted the assembled judges to inform themselves of decisions made by other courts, both national and international, and to incorporate this other jurisprudence into their own legal thinking. Judges cannot afford to be parochial in this age of globalization; the world is now characterized by “justice without borders.”

Richard Goldstone noted that some nations are more supportive of this use of foreign jurisprudence than others. The Constitutional Court of South Africa is required to look at international law in making its decisions, and its interpretations must be consistent with this law. Furthermore, the court is invited to look at foreign law—that is, the domestic law of other nations. The United States Supreme Court, on the other hand, makes no specific provision for the use of foreign jurisprudence and has several justices who are hostile to the idea that the decisions of either international courts or other national courts might be relevant to their work.

Several judges had questions about the primacy of national constitutions over international law or vice-versa. How are such controversies to be resolved? Do international laws need to be “domesticated” in order to be referenced by judges? Has the South African government, in asking its judges to look at foreign and international law, made provision for their education in this law? Many African judges noted that their courts are not equipped to allow them access to the decisions of other courts, and there is no room in their budgets to develop this kind of dialogue.

Another issue raised was social context and how much influence it should have in the face of “universal” norms. Many speak of the promotion of “positive African values” as a way to resolve some of the conflicts seen to exist between local practices and international standards— for example, in the status of women or the treatment of children. One judge noted that “because we are guardians of justice and values in our countries, we are daily concerned with what are positive practices. But we need to remember that values are always evolving.” This is an important point to remember in Canada as much as in Africa, observed L’Heureux-Dubé.

The discussions that took place during the West African Judicial Colloquium represent an important step in reinforcing connections between international and national justice. The African Court of Human and Peoples’ Rights, whose inaugural bench was elected in January 2006, calls for the exhaustion of domestic remedies before it will consider a case. Chidi Odinkalu, of the Africa Open Society Justice Initiative, took advantage of the presence of participants from around the continent to bring up some of the problems that the Court is already facing, and how judges and legal experts across systems can work together to resolve them. The complementarity that is required between national courts and the International Criminal Court (ICC) in bringing war criminals to justice is another example of judicial interconnection.

The Colloquium was formally concluded on January 11, with addresses made by the sponsoring organizations (WARC and Brandeis University) and the Colloquium Directors, Richard Goldstone and Babacar Kante. Many of the participants voiced their desire for follow up programming to the Colloquium, noting the ability of such encounters to enhance their judicial performance and expand their network of professional contacts. WARC and Brandeis are currently reflecting on what shape future programs designed for the West African judiciary might take.
Operating under the umbrella of the West African Research Association and managed by MATRIX (http://www.matrix.msu.edu/), *Diversity and Tolerance in the Islam of West Africa* is a digital library project funded through Title VI, Technological Innovation and Cooperation for Foreign Information Access (TICFIA). The purpose of *Diversity and Tolerance in the Islam of West Africa* is to 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. Ultimately, the resources and interactive galleries produced by this project will present for students, teachers, and the general public, 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. (See Fall 2005 WAR Newsletter for a detailed description of the project.)

Work has begun on all of the TICFIA galleries. David Robinson has already mounted a portion of his material in a gallery on the Senegalese town of Saint-Louis (http://www.aodl.org/robinson/). *Saint-Louis: Religious Pluralism in the Heart of Senegal* historicizes French imperial operations in Saint-Louis and their impact on the local Muslim and Christian communities. Through text, images and sound, the Saint-Louis gallery endeavors to portray these communities, their relations, and the contexts in which they lived. Important contributions to this gallery have already been received from Ghislaine Lydon and Kalala Ngalamulume, who featured Saint-Louis in their own work. Hilary Jones will be contributing material related to the mixed-race communities which were so prominent in the late 19th century, and Cheikh Babou will supply information on the Murids, whose leader Amadu Bamba was exiled to Gabon after a show trial in Saint-Louis in 1895. This gallery will link to Charles Becker’s gallery entitled *Christianity in Senegal in the Last 200 Years*, through Monsignor Jalabert, who became a friend of Sidiyya Baba, one of the key Muslim allies of the colonial administration in southwestern Mauritania, not far from Saint-Louis.

David Owusu-Ansah (James Madison University) recently traveled to Ghana and, while in the field, established important local contacts, conducted interviews, and shot digital photos for a gallery that chronicles transformations in Islamic education in Ghana. Owusu-Ansah interviewed a number of Muslim leaders who have become involved in the establishment of Arabic/English schools. He has been preparing these materials for presentation in his gallery *Islamic Education in Ghana*. This gallery will feature audio and video interviews with accompanying transcripts and digital images.

Emmanuel Akyeampong is currently in Ghana conducting research and collecting materials for inclusion in his galleries, one of which focuses on the archives of the King of Asante, the other concentrating on the emergence of Christian churches in the southern Gold Coast and the interaction of Christians, Muslims, and traditionalists.

In March 2006, MATRIX hosts Abdoulaye Toure as a scholar in residence. Located at the phototheque at the Institut Fondamental d’Afrique Noire (IFAN), Toure has done outreach into the public schools in Senegal. A recent outreach project entitled “Le Musée Va à l’école,” that features IFAN materials about history and society is the focus of Toure’s current visit. The ultimate goal for Toure’s residency is to develop an additional TICFIA gallery based on “Le Musée Va à l’école” which will accessible to Senegalese schools either via CD or online.

A gallery highlighting texts written in Ajami will be carried out by Fallou Ngom of Western Washington University, who will be traveling to the field this summer. Ajami, the centuries-old practice of using the Arabic script to write other African languages, is widespread throughout West Africa. In collecting Ajami texts in Wolof, Pulaar and Mandingo (and possibly Joola Fogny) that address the theme of diversity and tolerance, Ngom will focus particularly on the regions of Diourbel, Saint-Louis and Casamance. He will also record currently renowned Ajami writers in various communities reading excerpts of their writings. The content of these recordings will be transcribed and translated, with the texts being time-aligned with the underlying audio/visual recordings. High quality digital photographs of the original Ajami texts will complement the multimedia recordings in the *Diversity and Tolerance in Ajami Writings of the Senegambia* gallery. One will be able to simultaneously view a video recording of a Wolof, Pulaar or Mandinka Ajami writer reading a text, see the original Ajami text and read a transliteration/transcription or translation of the text. These resources will serve as a basis for the development of educational materials on Ajami and Islam in West Africa, and will contribute to the preservation of the linguistic, historical and cultural patrimony of Islam and its message in the region. His gallery will also be part of the ALMA (African Language Materials Archive) site.

*Catherine Foley*

*Project Administrative Coordinator*
Flexible converging identities characterize semi-urban northwest Senegal. Affiliations with nationality, ethnicity, religion, and region—and diversity within each—overlap. The arts are a focal point within this cohesive pluralism. Wide loom weaving in particular has grown to be a unifying as well as a contested point for discussions and practices of this pluralism. In two towns in this region, Thiès and Poponguine, genres of weaving are recognized for their role in identity formation and representation. In Thiès, weavers associated with the state-sponsored tapestry factory link their particular genre of weaving to a strong, exclusive nationalism. In both Thiès and Poponguine, weavers at privately-owned workshops connect their work to a longer history of weaving in the region. Weavers, along with their neighbors, uphold both ethnic and national senses of self alongside religious and regional affiliations—all without contradiction.

I conducted my dissertation research in Thiès and Poponguine on these material and dialogic processes in 2003, and again from July 2004 to June 2005. The material processes are the productive activities of the weaving craft; the dialogic processes are the discussions surrounding the craft. To learn of both processes, I apprenticed to a tapestry weaver in her home workshop to learn these processes of weaving. Along with business finances and regional politics, techniques are weavers’ primary conversation topics. Weavers recognize specialized techniques and the quality of their execution in others’ work: the process is a part of the product.

I also interviewed weavers and arts administrators in Thiès, Poponguine, and Dakar. Some of these interviews were formal, in arts administrators’ offices. Most, however, were informal, conducted while sitting beside weavers (and often assisting them with small tasks) as they worked. While talking about their varied techniques, financial concerns, and historical narratives of weaving, they also told me of their own overlapping identities. As weaving workshops are often household businesses, weavers’ families likewise practise a fluid pluralism in the everyday activities of running both a household and a workshop.

Applications of this research to financial concerns are always present: while tapestry and rug weavers produce an elite craft, they are not elites in income. Because arts production is so implicated with regional identity formation, developing the arts and their local expression often relies on finding sustainable ways to support them. Creative, locally-based solutions must account for long-term sustainability. Additional applications of the research lie within questions of maintaining pluralism. Disparate identities influence both everyday life and state decisions: examining specific arts practices shows how this region produces and maintains its cohesive pluralism.

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**Book Project:**

**Souvenir ou/et Oubli:**
La Politique de la Mémoire

My book project, *Souvenir ou/et Oubli: La Politique de la Mémoire (Remembrance and/or Oblivion: The Politics of Memory)*, would be the first epic print to capture the rich oral traditions of the Sereer ethnic group in West Africa. It is intended as a scholarly reference on African studies—history, ethnicity, folk literature, colonialism; the project challenges the perception of “oral” texts as merely social documents, focusing instead on their literary, aesthetic and historical value.

The manuscript endeavors to further the scholarly research done on this particular ethnic group by going beyond the location of ethnic characteristics. Indeed, the ethnic concept of “sérérété” (“Sereerness”) has evolved over time from a set of fixed characteristics to a synergy of meanings showing complex historical relations between local shared values and infused Islamic, Christian, colonial paradigms. Thus my book shows how genuine cultures with a colonial history undergo a complex identity formation that underpins the anachronistic relation between ethnicity and the project of modernity.

The book will also be a window for locating the vestiges of African oral traditions in the Black diaspora. I am interested in the relationship between Africa and the Caribbean, and my findings, as well as the 2003 Union College mini-term in Martinique that I directed reveal, for example, similar social functions and narrative patterns between two figures: the West African Griot/bard and the Caribbean storyteller. This is not surprising given the geographic position of Senegal as a major gateway to the transatlantic slavery since the seventeenth century.

**Plan of study and arrangements**

I will transcribe the epic story that I recorded from West African bards in 2002 in Sereer. I will then translate the script from Sereer to French to complement the main chapter, “The Epic Script,” which results from previous research. To this end, I plan on visiting Souleymene Faye, a distinguished researcher and linguist at CLAD...
Since October 18, 2005, I have been getting settled in Guinea, setting up my research, and learning the ropes with ADRA Guinea. ADRA (Adventist Development and Relief Agency – the humanitarian NGO of the Seventh-day Adventist church) has put me in charge of mentoring the planning (grant-writing) and monitoring and evaluation departments, while consulting on HIV/AIDS projects (a new portfolio for ADRA Guinea), and serving as the Deputy Country Director. In exchange for my half-time work with ADRA Guinea, my living expenses are covered and I have access to ADRA resources for conducting my research the other half of the time.

As for my PhD research (Anthropology, University of Florida; Chair: H. Russell Bernard), I am studying the low rates of HIV prevalence among gold miners in Siguiri, Guinea, and attempting to develop cultural explanations for this expectation-defying phenomenon. Though I have only recently begun data collection, I have already learned anecdotally of a practice called foudoukoudouni, or, short-term marriages. Seasonal migrant miners in this Muslim country maintain social and religious expectations for marital purity while away from home for up to 6 months at a time by engaging in contractual marriages for a specified duration. That is, even though miners are indeed taking up with women who are not their bona fide wives while away from home, they restrict themselves to one partner for the duration of the mining season. In this manner, they escape the censure of religious authorities while also reducing the number of partners from whom they may potentially contract HIV. My research will investigate this practice further, while also identifying additional methods miners are using to reduce their risk of HIV infection.

Mail service is virtually non-existent in Guinea, so I am relying on email (adamkis@ufl.edu) and that blessed program, Skype (www.skype.com), to keep in touch with my family, friends, and colleagues. I expect to return to the US some time in the summer or fall of this year (2006), and expect to defend my dissertation and graduate in spring 2007.

Adam D. Kiš
Graduate Student
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In 2005, WARA held its annual Summer Institute at the University of Ghana in collaboration with the Institute for African Studies. Below is a profile of IAS. We are grateful to have had the opportunity to collaborate with IAS and look forward to future opportunities to work together.

A leading centre of African scholarship and knowledge dedicated to the regeneration of African societies, the Institute of African Studies (IAS) was established in 1961 as a semi-autonomous institute within the University of Ghana. Its mandate includes conducting research in all aspects of social studies and the Arts in Africa and disseminating its findings. IAS is directed by Professor Takyiwaa Manuh, Deputy Director Professor Albert Awedoba, and Mr Godwin K. Adjei, Ag. Administrative Secretary and Research Fellow; and is governed by a Management Committee, an Advisory Board, and a Standing Committee.

The Institute undertakes fundamental and applied research in all aspects of the social studies and humanities in Africa. The fields of study and research include African Societies and Cultures; African History and politics; Gender and Cultures in African Societies; African Languages; Literature and Drama; African Religions and Philosophy; Media and visual Arts; African Music and Dance. The current research focus and activities of the Institute are in the following areas:

- Globalisation and Changes in the Cultures of Survival and Care in Contemporary Africa
- Innovation and Cultural Life in Africa
- Place, Power, Gender and Resources
- Religion and Social Life in Africa
- Reclaiming Knowledge in Africa
- Narrativity and Performances in Africa
- Media, Representation and Visual Arts

The IAS also emphasizes teaching, particularly at the post-graduate level. The IAS offers four main programs: Level 200 Program in African Studies, a compulsory introductory course of two semesters for all first year students of the University of Ghana; Master of Arts, a 12 month program involving two semesters of course work and a written thesis; Master of Philosophy, a two-year program involving course work in the first year, and literary and field research towards writing a dissertation on a chosen subject in the second year; and the Ph.D., a three-year purely-research degree program in which candidates submit a dissertation in their chosen field.

IAS has its own library collections of essential work on African Studies. The IAS Research Library is a significant facility on African Studies in Ghana. In addition, IAS manages the Manhyia Archives, which is the private archive of the Asanteenehene. Through its accessions, processing, preservation and cataloguing activities, the Archives has continued to make available for researchers, gants and the wider public, the official records of the Kumasi Traditional Council and the Asanteman Council and their predecessors. Since 1964, the IAS has produced and published an interdisciplinary journal of original research in the social sciences and the humanities, the Research Reviews, which appears bi-annually with occasional supplements. Contents can be viewed at: www.ajol.inasp.com, www.dctaw.org, and soon at http://journals.sabinet.co.za. The editor is M. E. Kropp Dakubu, PhD (jaspubs@ug.edu.gh). The Printing Unit prints and binds books, journals, theses and other research and educational documents and materials.

A unique aspect of the Institute is its resident dance company, the Ghana Dance Ensemble, set up in 1962. The Ensemble functions as a research and outreach wing of the Institute. It runs workshops and seminars and has a rich repertoire of traditional dances and drama and modern dances and music, which it performs for audiences in Ghana and abroad. The Dance Ensemble is available for engagement on written request.

In October 2001, the Institute moved into a new building, which is the first phase of the Kwame Nkrumah Building Complex, completed with generous funding from the government of Denmark through its agency for international development, DANIDA. The complex has been named after the first President of Ghana, Osagyefo Dr. Kwame Nkrumah, whose vision, belief and passion for continental unity led to the establishment of the Institute. The new building has greatly expanded the facilities available for Fellows and students. It includes the Kwabena Nketia Conference Hall, named after the world renowned ethnomusicologist who was also the first Ghanaian Director. It provides space and a setting to host meetings for a hundred and twenty people and is available for rental on written request. In addition, the Institute owns a 16-room fully catered hospitality facility known as the Chalets, with a seminar room, restaurant, performance stage and other facilities that have been recently refurbished. It is used to host workshops, seminars and guests from within and outside the university.

The IAS provides consultancy services and contract research for public and private organisations on cultural, socio-economic, and political issues in Ghana and Africa and annually hosts a number of Study Abroad programs for students from Europe, Canada and the United States. The Institute has developed collaborative relationships with institutions and organisations in Africa, Europe and the United States.

The IAS is a vital institution in its own right, the mission of which is to preserve and increase knowledge of African cultural and historical heritage, as well as synthesizing and disseminating knowledge about the region as a whole.
Call for Papers:
African Children in African Media
June 15-17, 2006
Ohio University, Institute of the African Child

The conference considers how African children are represented and underrepresented in African audio-visual and print media. The sessions will explore the role of state, private, and NGO-owned media institutions and organizations, and examine their impact on the lives of African children. Educational media, child produced media, and media for development purposes are among some of the panel topics. The conference convener is Firdoze Bulbulia, Chairperson of the Children and Broadcasting Foundation for Africa (CBFA), and the 2007, 5th World Summit on Media for Children. This conference will be co-sponsored by the Middle States African Studies Association. Papers from scholarly and practitioner perspectives are welcome.

The conference agenda will also include round tables, workshops, panels, master classes, plenary sessions and exhibitions. Key themes for papers and workshops include:
- Government Policies & Programming relating to children’s media
- Comparative Regulatory environments
- Children and newspapers, news etc.
- Violence, children and media
- Children and Alternative media
- Children and the Internet
- African Children’s books, video games, films etc.
- Media made by African children
- Globalization of children’s media
- Children’s media rights
- Investing in children’s media
- The role of content providers
- HIV-AIDS and its impact on children’s media
- South-south partnerships

The expected outcomes will include research and production projects designed to amplify unique children’s voices and cultures, through media created locally and shared globally. High quality content is expensive and difficult to develop, especially in countries where resources are limited; this conference will assist producers and academics to pilot ideas and projects that could be presented at the 5th World Summit on Media for Children that will take place in South Africa in 2007.

Abstract Submission Guidelines

Papers: Authors are to submit a cover page, including the title of the paper, the name(s) of the author(s), and the author(s)’ affiliation(s), if applicable; and an abstract of the paper. The abstract may be no longer than 350 words. Each submission should be made as a separate email attachment. We encourage electronic submission of abstracts and papers.

Workshops/Exhibitions: Exhibitors and those who intend to organize workshops should send a brief description of their exhibits or workshop theme.

The deadline for the submission of abstracts is April 1, 2006. Send submissions to: Andrew Ofori-Birikorang at ao377703@ohio.edu

Authors whose abstracts are accepted for presentation must submit the completed papers by June 1, 2006. For additional information including registration, housing, and travel information visit the Institute’s website at: http://www.ohio.edu/afrchild

For inquiries and information contact conference coordinator Ghirmai Negash at negashg@ohio.edu or Acacia Nikoi at nikoii@ohio.edu

Call for Papers:
Tombouctou, Capitale de la Culture Islamique
de la Région Afrique
Septembre et octobre, 2006

Appel à candidature: Les auteurs souhaitant présenter une de ces 14 communications sont invités à fournir au Comité Scientifique un Curriculum Vitae (CV) et un résumé d’une demi-page de leur projet de rédaction (en français, anglais ou arabe) au plus tard le 30 avril 2006. Les conférences se dérouleront à Tombouctou en deux sessions (septembre et octobre 2006) et les modalités pratiques de prise en charge (transport, hébergement, restauration, honoraire) des conférenciers retenus seront assurées par le Ministère de la Culture.

Thèmes d’intérêt:
1. Tombouctou et les Voyageurs Arabes (Période Médiévale).
3. Tombouctou et son image dans la culture occidentale.
4. Tombouctou et son Patrimoine, matériel et immatériel: passé, présent et futur.
5. Tombouctou et ses Manuscrits: un trésor universel.
6. Tombouctou, foyer de rayonnement intellectuel.
8. Tombouctou, ses Arts et Métiers.
9. Tombouctou, le lien fort entre les travaux intellectuel et manuel.
10. Tombouctou (capitale culturelle), ville jumelle de Djenné (capitale économique) et de Gao (capitale politique).
11. Tombouctou et ses peuplements historiques.
12. Touaregs.
15. Marocains.
16. Berrabichs.
17. Mandingues.
18. Peuls/Toucouleurs.
19. Mossis.
20. Français.
21. Tombouctou et ses mouvements migratoires vers les villes du Maghreb (Marrakech, Fès etc...).
22. Tombouctou et ses grandes figures historiques et légendaires.
23. Tombouctou et son archivage audiovisuel (cartes, plans, photos, films).

Adresses du Comité Scientifique:
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E-Mail: ouhasou2003@yahoo.fr
WARA Pre-Doctoral Fellowship

WARA will grant two pre-doctoral fellowships for research in West Africa during the summer of 2007. 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 2006 will be for a residency to take place in Spring or Fall 2007. 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 2007. 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 2007. 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, 2006

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.

Spring 2006
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- Wells College
- Western Washington University
- Yale University

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

For more information about WARA or to become a member, please check out our website at www.africa.ufl.edu/WARA/index.htm and click on “Membership”