



WEST AFRICAN  
RESEARCH  
ASSOCIATION

# Fall Newsletter 2012

## In this Issue: Focus on Mali



### Democrats, Ethnocrats, Theocrats

*Abdourahmane Idrissa*

Mali's collapse into its current crisis of breakup and helplessness has something of a typically West African tragedy about it. It is a tragedy, for even though the situation in the North was a disaster waiting to happen, the punishing aftermath of occupation, coup and chaos looks like one of those implacable lessons wrathful gods teach to a failed people. It is West African because the two conflicts that ripped the territory apart are ingrained in West African history and geography. On another account, however, this is a tale – relevant beyond West Africa – of democracy mangled by its internal and external enemies. It is that latter tale that interests me here, since it may well be the one that would point to a future for Mali, if and when it gets rid of the theocrats in the North.

But first, West Africa. If we glance at its climate map, we see three large horizontal bands going down from north to south: the dry zone of the Sahara and adjacent at the top; the semi-arid zone of the Sahel steppes shading into the grassier savannah of the Sudan in the middle; and the wetter and greener zone of the sub-tropical forests that run along the Gulf of Guinea and the southern coastline at the bottom. With the exception of the diamond wars of Liberia and Sierra Leone, civil wars in West Africa take their spark at the juncture points between the climate zones. Call it political tectonics. It goes like this: we have one Saharan-dominated state with a Sahelian minority (Mauritania); Sahelian minority is rebellious. We have two Sahelian-dominated states with Saharan minorities (Niger and Mali); one at least of the Saharan minorities – the Tuareg – are rebellious. We have one Sahelian-dominated state

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### Rescuing Mali

*Manthia Diawara*

Just the other day, when I spoke to renowned Malian artist and designer AMSYL, he wasted no time in cracking jokes and teasing me for not being in Bamako to arrange a meeting with Captain Sanogo and lobby for a position as Minister in the government newly formed by Dioncounda Traoré and Cheick Modibo Diara.

"Che, Manthia!" (Manthia! My man!) continued AMSYL, "you missed out on all the politicians and intellectuals' parade in Kati, outside Amadou Haya Sanogo's offices. All our top intellectuals and high dignitaries came in, bowing and scraping to him, hoping to be nominated for key ministerial positions, which made me wonder whether you wanted to be Minister as well! Che, Manthia, if you're interested, I can go to Kati and lobby for you too!" ended AMSYL, bursting out laughing, as if to remind me that he, unlike the rest, remained true to himself.

What a contrast this was to other calls with the Malian press, demanding that the new regime start from scratch, without all the tainted politicians that were part of previous ATT (Amadou Toumani Touré) and Alpha Oumar Konaté regimes. As if ATT and Konaté's men have a monopoly on corruption, nepotism and incompetence; and as if having been 'chosen' by Captain Sanogo meant they were suddenly cleared of past shortcomings, and turned into transparent and competent men!

By focusing on such Manichean contradictions (who is corrupt vs. who is honest, who is tainted vs. who has clean hands), I believe we are fighting the wrong battle, and playing the same game as coup leader-Sanogo and his associates. We

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### **WARA Officers**

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Mbye Cham  
Howard University

#### **Vice President**

Scott Youngstedt  
Saginaw Valley State University

#### **U.S. Director**

Jennifer Yanco  
Boston University

#### **Assistant to the Director**

Stephanie Guirand

#### **WARC Director**

Ousmane Sène  
Université Cheikh Anta Diop

#### **Graduate Assistant**

Jillian Jaeger  
Boston University

#### **Contact Information**

##### **WARA**

African Studies Center  
Boston University  
232 Bay State Road  
Boston, MA 02215  
Tel: 617-353-8902  
Email: wara@bu.edu

##### **WARC**

B.P. 5456 (Fann-Residence)  
Rue E x Léon G. Damas  
Dakar, Senegal  
Tel: (221)865-22-77  
Email: warccroa@yahoo.fr

This newsletter is published twice a year by the West African Research Association with the support of the African Studies Center and the College of Arts and Sciences at Boston University. It is distributed to all members and associates of WARA. Material for publication in upcoming newsletters should be submitted to the editor at the WARA email address above. Please send an electronic version 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).



## From the WARA Board President



It seems like only yesterday when the honor to be the president of the WARA Board of Directors was bestowed on me in November 2009 in New Orleans! Time flies when you're having fun, as the saying goes, and fun, indeed, it was, and will continue to be for me, working

with what is truly a dream team. WARA is a treasure and WARC is a gem, and I am fortunate to have colleagues, friends and supporters who toil tirelessly and with much sacrifice and commitment to keep our organizations alive, growing and thriving.

As I step aside as WARA Board President, I want to say a heartfelt thank you to Jeanne Koopman, Beth Ann Buggenhagen, Samba Gadjigo and Abu Bakarr Ba whose term as members of the board comes to close as well. Much appreciated. As usual, we also extend a warm WARA\WARC welcome to our incoming board members, Hilary Jones, Mbare Ngom, Rebecca Golden Timsar, Louise Badiane and Ismael Montana. I also say welcome and best wishes to Scott Youngstedt who takes over as new board president in November. What a great team to continue the wonderful work of the board and WARA!

Together, we have grown and accomplished a lot over the past three years – too many to enumerate here, and I think we are entitled to sing our praises and celebrate our accomplishments as we pledge to do more to build on these as we move forward. One signal achievement that merits special mention is WARA's participation in the recently concluded Boston Foundation's

Giving Common. Jennifer Yanco and her able assistant, Stephanie Guirand, accomplished a truly historic feat that mobilized and energized our membership in novel ways that put us on stronger ground now to cultivate and develop new resource streams to complement and deal more effectively with dwindling funding from traditional public sources. This initiative, along with Stephanie's work to move WARA into the new media-scape of Facebook and Twitter, among others, heralds strong possibilities of a brighter future for our organizations.

I want to say a special thank you to Jennifer Yanco and Ousmane Sene, our two directors who, along with their capable staff in Boston and Dakar, are truly the engines behind the lean and mean administrative and programmatic structures and operations of WARA/WARC. To my colleagues on the Executive Committee and the board over the past three years, I am grateful for your service to and treasure your support and guidance. WARA\WARC are blessed with the love and confidence of our dear Mary Ellen Lane and her staff at CAORC who spare no effort to make sure our organizations keep growing stronger. To the general membership and all friends and supporters of WARA\WARC, I say a big thank you.

As incoming board president Scott Youngstedt, who has been a wonderful Vice President and an exceptionally pleasant colleague to work with over the last three years, takes over as new WARA Board President, I see greater things to come for WARA\WARC. My immediate predecessor, Maria Grosz-Ngate, has been very generous to me and to our organizations during my tenure as board president, and I pledge to follow in her footsteps with Scott as my successor. Again, my sincere gratitude to all for the honor and privilege to serve as your board president.

*Mbye Cham*  
*Howard University*

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## In Memoriam: Kay Moseley

It is with sadness that we announce the passing of long-time WARA member, **Katherine Payne Moseley**, who passed away peacefully on October 4, 2012 at her Vermont home. Kay was a dynamic member of WARA and will be much missed by the WARA community.

Kay was involved in many WARA initiatives, most recently, the *Saharan Crossroads* conferences. She has a long list of publications on the Trans-Saharan trade, the political economy of West Africa including Sierra Leone and Nigeria, and most recently the economic and social history of the larger oases band of the northern Sahara edge that includes Morocco and Mauritania. Kay also actively promoted water and other environmental issues as represented by her paper "Development or Ecological Suicide? Dilemmas of Water Exploitation in the Sahara." A Ph.D. in sociology from Columbia University, she did her fieldwork in Dahomey, and taught at Fourah Bay College (Sierra Leone), the University of Port Harcourt (Nigeria), as well as Vanderbilt, Brooklyn College and several other US universities. From 2000-2006 Kay worked as a Foreign Service Officer and served in Chad, the Sudan and Mauritania. She was a Director on the board of a number of nongovernmental agencies including the Asian Scholar Fund.

Kay will be remembered for her warmth, sense of fun, wit, love of jazz, African rhythms and music in general; for her generosity, hospitality, openness and elegance. Her memory lives in her many contributions to WARA.

# News from WARA and WARC Headquarters

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## From the WARA Director

Foremost in the minds of many of us is the situation in northern Mali, to which we have devoted this issue's lead articles. A Mali Watch has formed to keep abreast of developments and to offer policy recommendations to the US government; I was pleased to represent WARA at its first meeting on October 23, at which the Malian ambassador provided an update. Many of you also signed the petition that WARA and the Africa Institute of Codicology circulated, urging parties to the conflict to spare this important part of humankind's heritage.

At this year's ASA meetings, we will welcome Scott Youngstedt as our new board president, even as we reluctantly acknowledge the close of Mbye Cham's term. It's been an enormous pleasure to work with Mbye; thanks to his unswerving devotion to WARA and his excellent leadership, we can look back with satisfaction and pride on a period of many accomplishments and look forward to a bright future for the association. I would like to thank our terrific board members who are rotating off this year—Beth Ann Buggenhagen, Samba Gadjigo, Jeanne Koopman, and Abu Bah, all who have made notable contributions to WARA over the past three years—and to welcome our incoming board members—Louise Badiane, Ismael Montana, Hilary Jones, Mbare Ngom, and Rebecca Timsar. I would also like to welcome our new graduate assistant, Jillian Jaeger, who joined us this fall, and who is responsible for the new look of our newsletter!

Diarra Sonko, long-time WARC administrative assistant, is moving on. Her competence, her sense of style, and her willingness to go the extra mile will be missed by all of us who had the pleasure of working with her. We wish her well.

We thank our funders, Title VI (we have been reinstated!), CAORC, and in particular Mary Ellen Lane, who continues to be our champion. As an expression of gratitude to the government of Senegal, which makes the WARC center available to us, Mary Ellen, in her inimitably gracious and generous way, recently hosted a gala welcome luncheon for the new Senegalese ambassador to the US, His Excellency Cheikh Niang.

We thank the Boston University African Studies Center, which continues to provide a stimulating home base for WARA here in the US. And finally, thanks to all of you who participated in the Boston Foundation Giving Common Challenge! It is great to see so many renewing your memberships and to welcome new members into our growing association. WARA came in 7th of 547 non-profits in terms of number of donors—which is quite a feat. The credit for the success of this venture goes to Stephanie Guirand. In this, as in other activities, Stephanie's energy and creativity continue to be great assets to WARA.

It is a privilege to serve as the Director of WARA and to have the pleasure of working on a daily basis with my dear colleague Ousmane Sene and the staff of the West African Research Center in Dakar, with the WARA board, and with the membership. Together, we look forward to another year of challenges and accomplishments.

*Jennifer Yanco*  
Director, West African Research Association (WARA)

## From the WARC Director

As we welcome Professor Scott Youngstedt, the new WARA board President, we are confident that WARC and WARA will keep on the right track. We all know Scott for his openness and flexibility, and also his readiness to address the tasks at hand. Welcome on board Professor, although you have already been on the bandwagon for many years as vice-president.

The outgoing president, Professor Mbye Cham (or Grand Mbye, as I fondly call him) is a model of graciousness and gracefulness admired and appreciated by all here at WARC. Both Jennifer and I, over the years, have appreciated his readiness to commend our little efforts and "defer to our judgment" (his favorite phrase), never forcing options or decisions on the management of WARA and WARC. Jerejefati grand Mbye (Thanks again, elder brother Mbye).

Another departure should be noted, this time on the WARC side. Indeed, Mrs. Diarra Sonko, who has been the administrative assistant and the smiling and warmly welcoming face at our front desk is about to leave us to join her husband and family in Belgium. We cannot fail to note our full satisfaction for the services rendered to the WARC management by such an efficient young lady. Merci Diarra!

Meanwhile, WARC is busy working on its many activities and programs, chief among which is the DAART project. The walls of the new building will get off the ground soon while a training workshop known as "hackathon" is being planned with teaching Fulbright scholar Christelle Scharff (Pace University). The hackathon will train a group of thirty young Senegalese students in the development of internet and mobile software applications. Along with this, an agenda has already been set for the various visits to the DAART fellows to monitor progress on their projects.

While attending to the above, WARC will contribute to the election night organized by the US embassy in Dakar on November 6 and has on its slate several new publications to be launched, among other activities contributing to cultural life and research activities in Dakar.

*Ousmane Sène*  
Director, West African Research Center (WARC)

### Don't Miss These WARA Events at ASA

WARA ASA Roundtable  
The West African Research Association: Multi-Disciplinary Research in Action  
Thursday November 29; 8:30 – 10:15 (Session I-A-2)

WARA Membership Meeting & Reception  
Friday, November 30, 9pm – 11pm  
Room Congress A  
Loews Philadelphia Hotel  
1200 Market Street (across from the conference hotel)

### Deputy Assistant Secretary of State Curtis visits WARC

On October 1, WARC had the distinctive honor of a visit from the Meghann Curtis, Deputy Assistant Secretary (DAS) for Academic Programs at the U.S. Department of State's Bureau of Educational and Cultural Affairs. Ms. Curtis oversees all academic programs sponsored by the Department, including the Fulbright Program, the Hubert H. Humphrey Fellowship Program, Benjamin A. Gilman International Scholarship Program, Teacher Exchange Programs, and English Language Programs.

Prior to joining ECA, Ms. Curtis served as Senior Advisor in the Office of the Counselor and Chief of Staff at the Department of State. In this capacity, DAS Curtis advised Secretary of State Clinton and the Counselor and Chief of Staff on international development policies and strategies. Her duties included serving as the Director of the Department's post-earthquake Haiti Task Force and heading the Department's implementation team for the development components of the Secretary's Quadrennial Diplomacy and Development Review and the President's Policy Directive on Global Development.



*Deputy Assistant Secretary of State Meghann Curtis (4th from left), flanked by Kristin Stewart of the US Embassy to her left and WARC Director Ousmane Sene to her right, and members of the WARC staff.*

After a tour of the center and a briefing on WARC's activities, she had the opportunity to meet with a number of Senegalese State Department alumni and US researchers currently affiliated with WARC. Deputy Assistant Secretary Curtis commended WARC on the strong working relations enjoyed by WARC and the US Embassy in Senegal.



### Rethinking Islam in West Africa Saida Oumul Khairy Niasse: Her Father's Daughter



*Rethinking Islam in West Africa*, a lecture series jointly sponsored by Boston University African Studies Center and the West African Research Association was pleased to feature Professor Pearl Robinson as the first speaker of the 2012-2013 year. Professor Robinson spoke about her forthcoming documentary on female empowerment among the Tidjaniyya Sufi order in Niger. The film, *Mama Kiota*, examines the life and work of Saida Oumul Khairy Niasse, whose promotion of education, financial autonomy, civic engagement, and a strong sense of identity as an African Muslim woman, bridges the gap between the global feminist movement and Islamic feminists. Professor Robinson's remarks about the process of making this film included glimpses into the personal and family life of this remarkable woman who is the founding president of the Jamiyat Nassirat Dine, a Muslim women's association with nearly 100 chapters in Niger and branches in eight West African countries. *Mama Kiota* is narrated in Hausa and will be distributed through markets for Sufi religious goods, video entertainment markets, mobile movies, online sites and academic markets.

Pearl T. Robinson is Associate Professor of Political Science and a former Director of the Program in International Relations at Tufts University. She is a member of the Council on Foreign Relations, a past President of the African Studies Association, and a former chair of the SSRC/ACLS Joint Committee on African Studies. Professor Robinson has served on the national boards of Oxfam -America, TransAfrica, the National Council of Negro Women's International Division, and is presently a member of the WARA board of directors.

## WARA brings Peace and Conflict Resolution in West Africa to the Boston Area



(left to right) Abel Djassi Amado, and panelists Wendy Wilson-Fall, Abu Bakarr Bah, and Janet Johnson

On Thursday September 27, 2012 the West African Research Association in collaboration with the Cambridge Peace Commission, held a panel discussion on Peace & Conflict Resolution in West Africa at the Public Library

in Cambridge, Massachusetts. This was the final event of the West African Peace Initiative (WAPI), a three-year project of WARA. WAPI is a multi-faceted project organized and implemented in the interest of promoting research and dialogue on peace building and conflict resolution in the West Africa region. The project, funded through a generous grant from the US Department of State, included three regional conferences (Dakar 2009, Freetown 2010, Praia 2011), an institute for journalists reporting on conflict in the region, a fellowship program, youth conferences, and other activities.

More than seventy people attended this event, enjoying a spread of West African foods from Bytes @ University Park MIT, a local West African restaurant owned by Guinean Mamadou Barry, before the program began.

The Director of WARA, Jennifer Yanco, opened the event and then turned it over to Mr. Abel Djassi Amado, who served as

moderator. Mr. Amado is a doctoral candidate in Political Science at Boston University and has been involved in the project since its inception.

Thursday's event featured three distinguished panelists: Professor **Abu Bakarr Bah**, of Northern Illinois University, founder and Editor-in-chief of the *African Conflict & Peace-building Review (ACPR)*, a peer reviewed journal which grew out of the West African Peace Initiative; Professor **Wendy Wilson-Fall**, Director of Africana Studies at Lafayette College, who serves on the steering committee of the West African Peace Initiative and has written extensively about Africa and the African Diaspora; and Ms. **Janet Johnson**, who covered the civil war in Liberia and who is featured prominently in the documentary film *Pray the Devil Back to Hell*, which chronicles the key role of women in bringing an end to the civil war in Liberia.

The presentations were followed by a roundtable among the panelists, after which the discussion was opened up to the audience. There were more than 20 questions posed by audience members, all of which the panelists were able to address. These questions covered a wide range of concerns, including the role of poverty in driving conflict; the ways in which religion and ethnicity are used to fuel conflict; the effectiveness of local peacebuilding practices; the role of the international community; and specific questions about the Liberian civil war and the current situation in Northern Mali.

All who were in attendance, including the President of Africans in Boston Mr. Voury Ignegongba, expressed gratitude to WARA for hosting this event and were extremely pleased with the nature of the conversation. The event has been filmed and excerpts will soon be available for viewing on the website of the West African Peace Initiative [www.westafricapeace.org](http://www.westafricapeace.org)

## ALMA Update: The African Language Materials Archive

This has been an active year for ALMA. We are grateful to the Title VI National Resource Centers for Africa, who, through their annual contributions, make the work of ALMA possible. ALMA continues to be dedicated to the process of cataloguing the works of African authors writing in African languages, and highlighting them on our website. In addition, ALMA is working to

- **increase website capacity** to accommodate longer video interviews,
- **make website audio-capable** to accommodate a growing collection of audio and video materials from personal research archives, some of which have already been transcribed and made website-ready. This includes about 200 hours of audio recordings from my own research in Northern Nigeria, documenting the folklore of the various dialects of the Kanuri language.
- **transcribe and digitize audio and video recordings**, including my own collection of Kanuri language audio recordings, recordings of Cape Verdean Kriolu folklore, and materials from ALMA Board members and other colleagues,
- **integrate African language anthologies.** David Westley of the Boston University African Studies Library recently authorized ALMA to post his anthology of Hausa folktales collected in Kano, Nigeria in the 1970s.
- **build archive of in African language scripts.** A doctoral student studying the N'ko script and literary movement in Burkina Faso has recently worked with N'ko activists in New York City and Philadelphia. He is also pursuing a research project on Jula ajami script practices. We have discussed integrating some of his research (interviews, texts, field notes) into our website. I am also working in the same vein with Boubacar Diakit , currently at Harvard, one of the pioneers of documentation and teaching of the N'Ko script in Mali and in the Malian diaspora.

John P. Hutchison, ALMA Project Coordinator

## Web Development in Dakar: An Intercultural Internship Experience

When I began Lesley University's Masters Program in Intercultural Relations in 2010, I was an International Student Advisor seeking additional skills in this field. As I complete this program, I am leaving my former career to move into the field of international development, specifically the use of new media and internet technologies to support the work of nongovernmental and public sector organizations. My experience working for the West African Research Center (WARC) in Dakar, Senegal as their Web Development Intern has placed me on this new path.

It was through connections with Boston University's West African Research Association (WARA) that I was able to learn about its research center in Dakar. Their need for a new website and training aligned well with my technical skills, which allowed me to intern there for the summer. Working at WARC provided me with a rich experience in an organization whose diversity in staff mirrors the diversity of the work it does. While I was there, WARC was busy with events centered on topics like civil engagement in Africa, censorship under the presidency of Abdoulaye Wade, and inter-religious relations in Senegal. WARC was also hosting a two-month training for eleven organizations across West Africa and numerous study abroad groups from the United States. As the primary web designer for the new site, it was important for me to understand WARC's identity in the region as well as around the world. This resulted in the new website's subtitle "Gateway to Research in West Africa." The new site's structure also reflected the organization's large scope by using broad headings for different parts of the site and increased visibility of links to its parent organization WARA.

I worked full-time at WARC offices, spending half of the day creating the new website and the other half training IT Manager Amadou Dieng on how to use the new capabilities that I added to the website. His knowledge on how to approach collaboration with other offices and technical support were invaluable. He modeled a truly collaborative working style, as he was involved in not only information technology support at the Center, but also with creating print materials and filming events.

I learned a new phrase while in Dakar: "Africa is the big family." I heard this frequently, in various contexts and witnessed examples of this during my time at WARC. For example, during a luncheon, my on-site supervisor Professor Ousmane Sene endearingly introduced me as his niece while describing the work I was doing at WARC. If Professor Sene was my uncle, then WARC staff members were my siblings. Colleagues provided me with professional guidance as well as understandings on how to conduct myself appropriately. For example, when a proposition was made to include language instruction as a section on the website, I learned that the proposal needed to go through a specific chain of command for its approval.

As a supervisor, Professor Sene supported me with guidance on the website project and also gave me an opportunity to guest lecture at a university course that he teaches. Professor Sene encouraged me to learn an additional language here, framing this challenge as an opportunity. I arrived with no knowledge of Wolof and a limited knowledge of French. Over seven weeks, I learned enough basic French to have short conversations with others. In Wolof, I learned greetings and welcomed the impromptu language lessons from co-workers as well as several gentle and humorous chastisements from taxi drivers who thought I should know Wolof. I have since begun French language studies in the U.S. Attaining proficiency in additional languages would allow me to participate in more cross-cultural collaborative opportunities.

I believe that work I do in one locality can have a positive ripple-effect in other areas of the world. I experienced this as an international student advisor and I now seek to create a better world in the field of international development. I successfully completed the assignment at WARC and gained valuable intercultural work experience abroad. I also fell in love with Senegal, its institutions, people and culture. I have reconnected to idea that work can be a tool to promote positive social change. At the close of my graduate studies, I am looking forward to a new career in international development specializing in web services and training.

*Samantha Johnson  
samanthamaren@gmail.com*

### **Boston Foundation's Giving Common Challenge Update**

Thanks to all of you who participated in the Boston Foundation's Giving Common Challenge! WARA finished 7th out of 547 Boston area non-profits, and raised over \$7,000 in 36 hours with 160 individual supporters. This exceeded our expectations!

This new relationship with the Boston Foundation is extremely important; we hope that it will lead to new funding opportunities for WARA--which will translate to more opportunities for our members! Thank you all for your support.

## Grants & Fellowships

We are pleased to announce the winners of the fall WARC Travel Grant competition, as well as the first ever Saharan Crossroads Fellows. The next few pages feature reports from grantees who have recently completed their fieldwork; it is a source of pride to support the research of such talented scholars.

Please note that as of the next grants cycle, WARA will be switching over to online applications. All applications must be submitted online. We expect that this will simplify the process for applicants and reviewers alike. Please feel free to contact us if you have questions or run into problems with your application.

### WARC Travel Grantees, Spring 2012

*Oluwatoyin Adepeju Odeku*

(Faculty of Pharmacy, University of Ibadan)

For research in Nigeria and Ghana on the development of local materials as novel pharmaceutical excipients for drug delivery

*Oladapo Kayode Opasina*

(Political Science, Scuola Superiore di Studi Universitari e di Perfezionamento)

For research in Nigeria and Cote d'Ivoire on security, political and socio-economic development in post-conflict Nigeria and Cote d'Ivoire

*Evelyn Sakeah*

(Boston University School of Public Health)

For research in Ghana on utilizing the community-based health planning and service program to promote skilled attendants at birth in rural areas of the upper east region of Ghana

### Saharan Crossroads Fellows 2013

*Isabella Alexander*

(Anthropology, Emory University)

For research in Morocco

*'Burning' at the Maghrebi Border: Blackness and Belonging Among Morocco's New Immigrant Class*

*Safa ben Saad*

(Comparative Law, Universite de Toulouse)

For research in Morocco and Senegal

*Les origines africaines du droit au Maghreb*

*Ajis Ayinde Oladosu*

(Arabic and Islamic Studies, University of Ibadan)

For research in Egypt

*Sahara Crossings: Race, Nation and Imagination in African Literature*

### 2012 WARC Library Fellow continues to build relationship between WARC Library and Indiana University May 29 – July 19; West African Research Center Library, Dakar, Senegal

As the West African Research Center (WARC) Library Fellow for the summer of 2012, I worked and learned at the WARC Library in Dakar, Senegal. A large portion of my time as WARC library intern was spent helping out with the day to day tasks at the library, tasks which are inherent to all libraries. For example, similar to my job as a reference assistant for Indiana University libraries, my daily routine at WARC Library involved shelf-reading (library jargon for making sure books are in correct call-number order), checking in, renewing, and returning books for students and researchers, cataloging, as well as general reference work. I also learned a great deal about how to manage a library with a limited budget and modest resources.

Another part of my internship responsibilities included considering ways to improve access and space issues at the WARC library. My involvement with the day to day chores of the library gave me a unique perspective on how the library functions and how its patrons use the library's services. It also provided a platform from which I was able to better pinpoint problems related to access, space and other issues affecting the library. To deal with these problems, I recommended that the WARC library digitize the most heavily used books (between 50-100 titles) and begin a de-selection process with the remaining texts, thus freeing-up valuable space currently being occupied by books that are never used (libraryworld.com catalog, which I will mention later, can be used to help determine which books should be weeded out).

Another major issue has to do with access. To begin with, many of the shelved books at WARC library are out of order. This effectively hinders the ease of access for patrons. A simple and routine shelf reading program performed daily for no more than 15-30 minutes should ensure that books remain in order. Secondly, the general circulation of books (including check-outs) at WARC library is currently too cumbersome and inefficient. In order to alleviate this problem, I began work (along with Adama and her assistant Badou) on libraryworld.com software to update the WARC library catalog. Once fully implemented, library-world.com will dramatically improve access to resources in the




*Well over 100 students and researchers use the WARC library each month*


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Yam Starches as Thickener in Yoghurt: Rheological Properties



## Yam starches used as thickener in yoghurt : Rheological properties



V. N. Kouame<sup>1</sup>, C. Oduro-Yeboah<sup>2</sup>, E. Sakyi-Dawson<sup>3</sup>, C. Nindjin<sup>4</sup>, Abbey D. Lawrence<sup>2</sup>, J. L. Doublier<sup>5</sup>, N. G. Anani<sup>1</sup>

1 Université d'Abobo-Adjamé, UFR STA, 2541711, Abidjan, Côte d'Ivoire; 2 IFP 851 Abidjan 03  
 3 Food Research Institute, P. O. Box 100, Kumasi  
 4 Department of Food Science & Nutrition, University of Ghana, P. O. Box 113, Legon-Accra, Ghana  
 5 Centre National de Recherche Scientifique en Côte d'Ivoire, CP BP 1000 Abidjan  
 6 R 1268, Biopolymers, Interactions, Assemblages, INRA, BP 71627-44310 Nantes Cedex 3, France

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### INTRODUCTION

Many varieties from yam species of *Dioscorea* spp. and *Dioscorea* species were used as thickeners in yogurt.

Texture analyzer RT2 was used to characterize rheological properties of the yogurt added with various yam starches compared to yogurt with potato starch.

Sensory evaluation was also carried out to show by the 9 points method the degree of consistency and smoothness.

### RESULTS AND DISCUSSION





Fig. 1. Yoghurt added with 1% starch (1), 2% starch (2), 3% starch (3) and (4) commercial yogurt.

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### MATERIALS AND METHODS

#### Raw Materials



Yam (*Dioscorea alata* var. *caudata*) Cassava (*Xanthosoma* spp.) var. *admirabile*

Commercial starch (C1000)

Yogurt (milk 12%)

#### Methods

- Rheological measurement was realized by Rheometer on the whole yoghurt
- Texture measurement was realized by the texture analyzer RTX2 on the yogurt samples
- Microstructural observation
  - Yogurt Preparation

Yam starch was added directly at portions of milk or cassava tuber in 81 batches to have 1, 2 and 3% of concentration of starch in 2 l of full yogurt. And kept in a thermostatically controlled water bath at 85 °C for 30 min. The milk without added starch was considered as control. For 81 of the milk tubers used commercial potato starch was used to compare and stabilize at 4°C. Commercial potato starch was included in the study for comparison.

Sensory analysis

Preference test using the 9 points method with 120 untrained panelists was realized. The scores were: (1) like extremely (2) like very much, (3) like moderately, (4) like slightly (5) neither like nor dislike, (6) dislike slightly, (7) dislike moderately, (8) dislike very much, (9) dislike extremely

Percentage of starch	Cassava				Potato			
	1%	2%	3%	4%	1%	2%	3%	4%
control	2	2	4	2	2	2	1	2
yam	2	3	3	4	2	5	2	4




Fig. 2. Yield stress (Pa) and apparent viscosity (Pa.s) versus time (min) for 1% starch (1), 2% starch (2), 3% starch (3) and (4) commercial starch (5) (control) - Top panel

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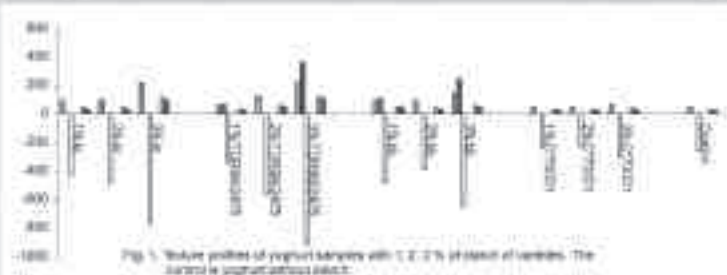


Fig. 3. Texture profiles of yogurt samples with 1, 2, 3% of starch of varieties. The control is commercial potato starch.

The consistency and smoothness of yoghurt samples are presented in table 1. The 0% is yogurt without starch; in general yogurt with cassava starch at different percentage is that very much except the 2% which consistency is like slightly. The pasting properties of starch gel (Fig. 2) was increased compared to (1) this means the concentration can influence the pasting properties. The texture characteristics is showed at the figure 2. Yam starch increased all of the parameters. This is correlated with the pasting properties with showed that yam starches had high viscosity.

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### ACKNOWLEDGEMENT

West African Research Center

### CONCLUSION

Native yam and cassava starches can be an alternative to potato starch of industrially modified starches.

### REFERENCE

V. N. Kouame, C. Harastati, M. Donarp, G. H. Anani and B. Carlo Pelli. Thermal properties of new varieties of yam starches. *Starch/Starke* 2011, 63: 347-351

N'da Valentine Kouamé  
 Université d'Abobo-Adjamé, Abidjan, Côte d'Ivoire  
 valeine80@yahoo.fr

### Petroleum, Politics, and Transnational Oil Companies in Ghana



*Dr. Kairn Klieman (6th from left) with the Daasebre Gyemin Kantan II, Paramount Chief of Akon Achiase and his court. Also present is Noura Jabir (front center), Dr. Klieman's daughter.*

Thanks to a post-doctoral grant from the West African Research Association (WARA) I carried out twelve weeks of research in Accra, Achiase, and Sekondi-Takoradi, Ghana during the summer of 2011. The project was designed to gather data for two book projects, one a monograph entitled *Before the "Curse": Petroleum, Politics, and Transnational Oil Companies in the Gulf of Guinea, Africa, 1890s-1980s*, and another a general text on the history of oil in Africa for undergraduate World History classes.

A key goal of both works is to elucidate the role that international oil companies and their home governments have played in contributing to the "oil curse" that affects African producers today. The "oil curse" is the phenomenon whereby despite a massive influx of revenues, oil-producing nations experience stagnating economies, declining standards of living, and increasingly authoritarian and corrupt governments. Ghana provides a unique location for studying the history of oil in Africa because of the role it played in the global petroleum networks of World War II and its current efforts (as oil production begins) to avoid the onset of the oil curse.

I carried out research in the Public Records Offices of Accra and Sekondi-Takoradi on the creation and operation of the Takoradi-Cairo Resupply Route. This was a network created early in World War II (June 1940-July 1941) through an agreement between Winston Churchill and Franklin D. Roosevelt. Because U.S. involvement violated the 1939 Neutrality Acts, Roosevelt secretly contracted a civilian company – Pan American Airways – to construct the route. Pan American, in turn, collaborated with oil companies (such as SOCONY-Vacuum [Mobil] and Royal Dutch/Shell) that had been marketing in the continent since the 1890s. Although the U.S. military eventually usurped Pan American's operational role, U.S. oil companies assisted the military by building up infrastructure and supplying products throughout the war. In this way international oil companies were able to influence the political and economic decisions of colonial and post-colonial governments once oil

was discovered (from the 1950s on).

The second aspect of my research focused on documenting how Ghanaians currently perceive the "coming of oil," as well as the ways that civil society groups are working with the government to avoid the curse. These organizations have a long record of extractive industry activism in Ghana, having formed around issues related to gold mining more than twenty years ago. Accordingly, I interviewed civil society leaders, journalists, regional chiefs, local businessmen, and everyday working people. I also collected written materials (newspaper and journal articles, civil society reports, web articles) that focused on the current politics of oil. Being new to research in Ghana, I was profoundly moved by the faith Ghanaians have in their government, the pride they feel in their democracy, and the freedom of speech they enjoy. All of these factors auger well for a successful avoidance of the oil curse, as does the existence of a diversified economy prior to the development of oil.

A bit more worrisome, however, was what seemed to be a hyper-focus on the issue of revenue allocation. The preoccupation with revenues allowed both governmental actors and the general populace to overlook other problems commonly associated with the early stages of oil development. The infusion of capital from foreigners and oil interests, for example, is clearly leading to a rapid increase in the cost of housing in Accra and Sekondi-Takoradi. According to Ms. Hanna Owusu Korenteng of WACAM (Wassa Association Of Communities Affected By Mining) land speculation has become rife in the coastal areas of the Western region as well, causing many small farmers to sell off their land for very little return. Both of these dynamics often exacerbate class divisions, foster resentment and impoverishment, and can eventually lead to civil strife. Clear evidence of environmental damage is also apparent, for in the Western Region seven whales washed ashore during the last five months of 2010. It is not clear whether these whales died due to toxic waste spills (706 barrels by Kosmos Energy between Dec. 2009 and May 2010) or interference in the whales' echolocation techniques due to the noise of offshore drilling and construction.

Through first-hand observation and interviews with civil society activists such as Ms. Korenteng and Mr. Mohammed Amin Adam (National Coordinator of Publish What You Pay), a nuanced understanding of these problems was made possible. Thanks to these activists, governmental willingness, and the broader culture of democracy, it is quite possible that Ghana will provide a new model for avoiding the oil curse. As Carlo Merla, Africa Coordinator for the Publish What You Pay Campaign stated, "if Ghana can't do it, nobody can." I am grateful to the West African Research Association for allowing me the opportunity to carry out research in Ghana at this crucial moment in its history, and hope that my research will contribute towards solving the problem of the "oil curse" for the generations to come.

*Kairn Klieman, WARA Post-Doc Fellow  
University of Houston  
kklieman@uh.edu*

### A Gendered Approach to Understanding the Biafra-Nigeria War and its Aftermath

In May 1967, the Biafra-Nigeria War (1967-1970) was waged. The Igbo people of southeastern Nigeria were confronted by the military government of Nigeria for declaring their independence as citizens of the Republic of Biafra. There are many controversies surrounding the nature of the war, including conflicting accounts given by wartime commanders, Biafrans, other participants, and the print media. Because of this, the circumstances that led to the war, the actual course of events during the war, the human cost, the nature and the extent of wartime crimes, and the identities of the perpetrators are unclear and contested. A primary reason for this ambiguity is the salience of ethnic politics, which not only played a role in the outbreak of the war, but continues to polarize Nigeria today.

As a recipient of the West African Research Association Post-Doctoral Research Fellowship, I traveled to Nigeria and conducted fieldwork and research for roughly two months during the summer of 2012. The research I undertook set out to gain a clearer understanding of the war and its ramifications. My objective over the summer was to conduct more interviews, especially with non-Igbo populations, who constituted Biafra at the initial stages of the war. These non-Igbo minority groups in Biafra included the Ibibio, the Efik, the Ijo, the Ogoni, the Ogoja, and others. It is important that their voices and perspectives are reflected in the larger study.

I visited Akwa Ibom, Cross River, Delta, Enugu, Imo, and Rivers states where I interviewed a wide range of people including community leaders, politicians, scholars, ex-Biafran and Nigerian soldiers, officials of Biafra and Nigerian states' governments, as well as ordinary men and women, some of whom were children and teenagers during the war. The interviews were quite revealing and offered perspectives that I had not been exposed to previously. For instance, the general notion among the Igbo was that non-Igbo ethnicities of Biafra were anti-Igbo and therefore sabotaged the Biafra cause due to their fear of Igbo domination. Though there is an element of truth in this perception, the interviews revealed that a good number of non-Igbo groups stood and fought for Biafra and a few continue to speak passionately of the short-lived Republic forty-two years after the war's end. Interestingly, there were others who did not support the Biafra Republic at the time, but now express regret, stressing that if they knew then what they know now—their political and economic marginalization, the increased religious violence (masterminded by Islamic fundamentalist groups such as the Boko Haram)—they would have supported the Biafra cause. For them the Muslim-dominated Northern Nigeria is a stranger who only shares with them a history of British colonial domination.

In addition to the interviews, I conducted research at the libraries of the University of Calabar (Cross River State), University of Port Harcourt (Rivers State), and University of Uyo (Akwa Ibom State), where I examined undergraduate research projects and graduate theses and dissertations on the war. The research confirms that gender was partly instrumental in determining which roles individuals played in the war and how the conflict affected them. There is evidence of dramatic gender transformations and adjustments: while men were involved in military and paramilitary activities or were in hiding, women assumed the role of head of household and family breadwinner. Not only were new roles forged in the midst of battle, but as the fortunes of the war changed in favor of the Nigerian state, some Igbo in Biafra denounced their ethnic origins altogether and embraced new identities. In the case of women, this often meant seeking relationships outside their ethnic groups. A gendered analysis helps bring to light hidden accounts of Biafran women and girls, especially those who engaged in different patterns of relationships with soldiers as they negotiated their survival. Such relationships have been grouped under the general term of “war marriages,” but this term simplifies the complex relationships and the motives behind them. Women, who had remained silent due to fear of social stigmatization and rejection by their relatives and communities or because nobody had asked them to narrate their war experiences, opened up to me and shared their experiences of survival in wartime and post-war Nigeria.

This research experience has elucidated for me that one way to move forward in our understanding of the Biafra-Nigerian War, as well as its impact on present day Nigeria, is to consider the intersection of ethnicity, gender, and politics. I am grateful to WARA for giving me the opportunity to carry out this research.

*Gloria Chuku*  
*Africana Studies Department*  
*University of Maryland, Baltimore County (UMBC)*  
*chuku@umbc.edu*



*Dr. Gloria Chuku (center) with colleagues at The Fine Arts Gallery of the University of Uyo.*

### Dakar '66: Négritude, Nationalism, and the Idea of a Black Aesthetic



Posers: Striking a happy pose in Detroit, delegates to the Detroit Black Arts Convention prove that—physically, at any rate—they have plenty of Négritude

It all started when I stumbled across a photograph of six African-American men handsomely dressed in boubous and dashikis in the September 1966 issue of Chicago-based publication *Negro Digest*. The caption read: "Poseurs: Striking a happy pose in Detroit, delegates to the Detroit Black Arts Convention prove that—physically, at any rate—they have plenty of Négritude." (1) I soon realized that the editors had literally placed this image of African-Americans dressed in African attire next to photographs from the international spectacle held in Dakar, Senegal earlier that year, making what seemed an off-handed reference to Négritude into a concrete expression of black internationalism. Little did I know then that the First Worlds Festival of Negro Arts, popularly known by its French acronym FESMAN, was so deeply embedded in the national project of development or, to use the more accurate phrase, "animation." From this small discovery, my doctoral research in Dakar radically transformed my understanding of the political character of black art in Africa and its diaspora.

With the unflinching intellectual guidance and financial support of the West African Research Association and the West African Research Center in Dakar, I had the opportunity to conduct archival research on this under-stated event. (2) Even before arriving in Dakar, I had benefited from the important scholarship that has come out of similar support from WARA and WARC such as Elizabeth Harney's brief study of FESMAN in her worthwhile monograph: *In Senghor's Shadow: Art, Politics, and the Avant-Garde in Senegal 1960-1995*. However, as embarrassing as it is to admit, nothing could have prepared me for the vastness and depth of the FESMAN archive. Just the dossier at the National Archive in downtown Dakar, for example, was dizzying to read. In addition to news clippings, interviews, and brochures catalogued from this event, the archive also included vital internal documents from the planning and execution of the first FESMAN. Diligently organized, these documents included correspondences between the national committee that was charged with curating this event as well as a number of reports, meetings notes, and transcripts of press conferences. These documents are signatures in time that together tell a story about the life and travels of a generative idea that even today we have trouble pinning down and prodding under the microscope of our criticism.

It is safe to say that Léopold Sédar Senghor, the first president of Senegal, was one of the main proponents of the idea of a black aesthetic as it allowed him to both explore and promote black culture as a productive force in both his poetry and politic writings. Under the heading of Négritude, his theories on the function and significance of black art traveled from the realms of poetry and philosophy into the arena of public policy. I was surprised by what I found at this interplay between poetic language of Négritude and public policy of this new nation. Not only was a major portion of the national budget allocated to the Ministry of Culture during the early years of Senegalese independence, but there were also instances during this time when influential theorists of development turned to Senegal to think through the futures of the many new nations cropping up across the world. It is when I discovered a special issue of the social science journal *Development and Civilizations* on Senegal's approach to development that I had to rethink the political character of the idea of a black aesthetic that Senghor was promoting. Featuring contributions from Senghor, his then Prime Minister Mamadou Dia, and other political leaders such as the prominent feminist journalist Annette Mbaye D'Erneville, this special issue focused on development in Senegal as a process of "animation." (3) Black culture figured into public policy as an animating force, as something that would quicken the body politic and help it move through the process of modernization.

All the photographs, catalogues, interviews, audio and visual recordings, and protest (!) that came out of this event were colored by a new light in my eyes—a light that for Senghor indexed an alternative schema of development, what he might have described as a kind of Negro-African enlightenment or what we might want to work through as the poetic image of black light. As my doctoral research now turns to make connections to the Caribbean Artists Movement in the West Indies and the Black Arts Movement in the United States, The First World Festival of Negro Arts serves as a pre-history to these movements that draws our attention to the understated fluorescence of black creativity and the many uses to which it was put at a moment of tremendous social change.

Nijah Cunningham  
PhD Candidate, English and Comparative Literature, Columbia University  
Nijah.cunningham@gmail.com

#### Endnotes

- (1) "The African Look," *Negro Digest*, September 1966, 44.
- (2) I cannot overstate how tremendously supportive and caring the researchers and staff were at WARC. I thank them all for their endless generosity and sharp critical insights. I would have been lost without you.
- (3) Léopold Sédar Senghor, "African Socialism and Development or the Senegalese Approach," *Sénégal 'an 2'* par lui meme special issue of *Développement et Civilisations*, (Paris: Institut de recherche, de formation et de développement, 1962): 2

### The Gendered Construction of Redress in Niger Delta, Nigeria

The protracted conflict in the Niger Delta, Nigeria over the exploration and exploitation of oil by multinational oil companies has led to wanton destruction of life and property. Various attempts at redress adopted in the region, such as truth and reconciliation, amnesty, reparation and memorialisation have been skewed towards men, with women largely excluded. Generally, neither men nor women are satisfied with the peace-building processes.

My study explores the forms and types of redress that could contribute to peace-building processes in the Niger Delta, as identified by men and women; and to compare different forms and types of redress as identified by men and women and the implications of these for the peace-building processes in the Niger Delta. Moreover, I will make recommendations as to how the different forms and types of redress identified by men and women could contribute to peace-building processes.

The preliminary fieldwork was carried out in Gbaramatu Kingdom, Delta State, among non-governmental organizations and individuals who were in the community during conflict. The purpose of preliminary fieldwork was to identify the participants, to identify the gatekeepers, to train research assistance, and to work with local NGOs. Qualitative methods of data collection such as in-depth interviews and focus group discussion were employed. The participants in the preliminary study were men and women drawn from populations of farmers, artisans, civil servants, activists, youth leaders, religious leaders, traders and market women. The selected participants experienced the conflict; know the types and forms of redress needed by the community, and are permanent members of the community.

Non-permanent members of the community, such as oil workers, military officers, police officers, contractors and government officials, many of whom were on 'special duty' in the community at the time of the conflict, were not selected for focus group discussion in the preliminary study because many of them have been moved out of the community. It was impossible to gather them for focus group discussion. However, they were interviewed and, to avoid skewing the data collected, both groups were included in in-depth interviews. The final fieldwork will be carried out in October, 2012 through December 2012 in selected locations within the kingdom such as Oporoza, Okerenkoko, and Kurutie.

The preliminary findings of the study show that both men and women suffered the consequences of the conflict. However, there are gender differences in peacebuilding processes in the region. Amnesty fails to address the needs of women. Also, reparations given to men were not extended to women. In the Niger Delta, men demanded individual reparations such as sharing of political offices, creation of State, creation of Local Government headquarters, apology, oil bloc allocation, more compensation and monetisation of benefits. Women's demands, on the other hand, were collectivistic such as rebuilding of communities, hospitals, markets, roads, schools housing, scholarship, waterways, cottage industry, electricity, recrea-

tion centre, and loans for agriculture. Both men and women demand redress, accountability, apology, compensation, memorialisation and reconciliation.

The final report of the study is expected to come up with a Gendered-Set Model to determine the primary and secondary level of redress needed from a gendered perspective in peace-building processes. To achieve a lasting peace in the region, effective redress mechanisms need to be constructed to reflect gender differences in peace-building processes.

The study afforded me the opportunity to experience natural riverine life and aquatic splendor of the region. The research team also visited NGOs in the region such as Niger Delta Professionals for Development, Federal University of Petroleum Resources; Effurun and the palace of His Royal Majesty, Ogeh Gbaraun IV, Aketekpe, Agadagba of Gbaramatu Kingdom.

I acknowledge the contribution of the West African Research Association, which provided travel grants for this research; the Niger Delta Professionals for Development staff who served as gatekeepers; and my thesis supervisors Professor Brandon Hamber and Dr. Khanyisela Moyo.

*Olakunle Folami*  
2012 WARC Travel Grantee  
PhD Candidate, University of Ulster  
*Folami-o@email.ulster.ac.uk*



*Olakunle Folami (standing) with research team.*

### Development of Local Materials as Pharmaceutical Excipients

As professor and the head of the Department of Pharmaceutics and Industrial Pharmacy at the University of Ibadan, Nigeria, I have been in contact with Professor Kwabena Ofori-Kwakye of the department of Pharmaceutics, Kwame Nkrumah University of Science and Technology (KNUST), Ghana, for a couple of years. This fall, thanks to WARA, I received a travel grant to visit his department to establish collaboration on the development of local materials as novel pharmaceutical excipients for drug delivery.

In a majority of tropical developing countries, one of the probable routes to economic advancement is through agricultural development. In Africa, there are a wide variety of crops such as tubers, grains, and fruits, which grow in abundance with little or no artificial inputs. Some of these crops that are consumed as food are very rich sources of starch (60-80%). These starches provide a multifunctional excipient that has become a valuable ingredient in the food industry, where they are used as thickeners, gelling, bulking and water retention agents. In the pharmaceutical industries, they are used as fillers, binders and disintegrants. These crops are harvested in large quantity, but inadequate methods of preservation lead to millions of dollars being lost due to wastage. Thus, most farmers grow some of these crops for subsistence rather than for their economical value. The use of tropical starches as excipients in the pharmaceutical industry will encourage farmers to increase production beyond subsistence alone, reduce importation of pharmaceutical raw materials thus conserving foreign exchange earnings, and promote the economic development of the pharmaceutical industries in Africa.

Recently, my research has focused on extracting starches from some of these tropical crops and utilizing them as pharmaceutical excipients. The interest in tropical starches has been largely due to their wide availability, relatively low-cost, biocompatibility and degradation under natural physiological conditions.

Ghana, like Nigeria, has a wide variety of crops that are potential sources of starches which could find application as pharmaceutical excipients. Researchers in Ghana have also evaluated some varieties of crops available locally. The visit to KNUST allowed us to compare some of the materials from both countries in terms of their quality and applicability. For some of the crops, there are several varieties and cultivars that have been identified and the challenge has been the lack of standardization of the methods of extraction and the development of pharmacopoeial grade excipients which can be utilized in practice. The ultimate goal is to develop pharmaceutical grade excipients that will be comparable or superior to synthetic materials that are often more expensive.

The visit afforded me the opportunity to discuss and interact with members of staff and students of the department of Pharmaceutics, KNUST. I delivered a lecture titled "Potentials

of Local Materials as Pharmaceutical Excipients" to the staff and postgraduate students of Pharmaceutics and Herbal Medicine of the University. I also visited all the various departments in the Faculty and had interesting and thought-provoking discussions with the members of staff on their research work and was conducted round to see the facilities available. We have identified areas of collaboration with the various departments. We will also set about the process of seeking for research funding to facilitate collaborative visits and exchange by staff and students between University of Ibadan, Nigeria and KNUST, Ghana, which will foster a long lasting scientific collaboration.

I enjoyed Ghanaian hospitality tremendously; the staff and students were very warm and friendly. The visit was quite fruitful and has facilitated the exchange of research ideas and we have identified the various areas of possible collaboration within the West African sub-region.

The exchange wasn't all work and no play; we visited historical places in both Accra and Kumasi. The high point was the visit to the Manhyia palace museum of the Asantehene in Kumasi, where we listened with rapt attention to the history of the Asante kingdom and the 'magic' of the historic golden stool. Nigeria and Ghana indeed share a rich cultural heritage!

Many thanks to the WARC/WARA for the travel grant and Dr. Jennifer Yanco for her kind assistance all the way through.

*Professor Oluwatoyin A. Odeku  
WARA Travel Grantee  
University of Ibadan  
pejuodeku@yahoo.com; o.odeku@mail.ui.edu.ng*



*L to R: Mr. S. Gbademah, Mr. C. Agyare, Prof. K. Ofori-Kwakye, Prof. Oluwatoyin. A. Odeku, Miss M. El-Duah, Mr F. Adu, Mr. S. Kipo and Mr. S. Odeku at the Faculty of Pharmacy, KNUST, Kumasi, Ghana.*

### **2012 WARC Library Fellow builds relationship between WARC Library and Indiana University (continued from page 7)**

library. For example, this software will allow the library to generate circulation statistics, patron counts, and monthly reports, just to name a few of the near-infinite array of other statistical possibilities. Additionally, researchers will have access to the catalog anywhere internet is available and can access other library catalogs that utilize libraryworld.com software, such as the American Information Center at the U.S. Embassy in Dakar. Finally, the software is fully compatible with barcode and barcode reader technology which offers a much faster book check-out process that automatically links the book with respective students' accounts.

Additionally, I believe that the WARC library can be a place where UCAD students can develop research skills appropriate for the 21st century. Students should be comfortable using laptop computers as well as tablets. Also, students should be more comfortable performing online research, as it is the hallmark of modern research, for good or ill. To address this need, WARC library should purchase (or acquire through grants/donations) laptop computers and tablets for use in the library by UCAD students. Additionally, the WARC library should provide access to as many free databases and online research tools as possible, thus adding to currently utilized free resources such as JSTOR. I have worked to collect and compile a list of freely available resources, but this work must be continued and linked to the WARC library website.

Access to excellent hardware and software is of little use unless patrons know how to take full advantage of the resources available to them. Many students from UCAD have never been formally trained to perform academic research. Instead, they rely too often on whatever material is available (often in print form) at the WARC Library. These students, especially graduate students, must integrate electronic research skills into their research routine, as this is a very necessary skill to have as we become increasingly reliant on digital material. By utilizing many of the improvements that I have worked on and recommended, I would love to see the WARC library offer basic research instruction courses to interested students on a weekly or monthly basis. These courses should range anywhere from basic computing to advanced researching using JSTOR, for example.

Finally, a library is only as good as its librarians. The job of head librarian requires regular professional development to ensure that librarians are up to date with the ever changing world of librarianship. I recommend that Adama Diouf, WARC's head librarian, partake in professional development exercises whenever available in Dakar. Furthermore, I recommend that Adama be sent to an academic library in the US for duration of approximately one month to learn some of the new practices and techniques librarians are using today. Ideally, the skills Adama would learn in the US would be implemented at WARC library.

In closing, I am very thankful to Adama Diouf, director of the WARC Library, and the rest of the wonderful staff at WARC for showing me the kind of teranga that Senegal is famous for, as well as to the West African Research Association (WARA) for providing me the funding without which this formative experience would have been impossible.

*Jonathan Adam Clemons  
Indiana University, School of Library and Information Sciences & African Studies  
jadamclemons@gmail.com*

### **Boston to Dakar: WARA 2013 STUDY TOUR**

The West African Research Association (WARA) is pleased to announce that we will conduct a pilot Study Tour in 2013. It will take place during the first and second weeks of February—a perfect time to take a break from the Boston winter. It will be based at the West African Research Center and will include trips to points of particular interest. This opportunity is intended to introduce non-researchers to the rich and vibrant culture of Senegal, and will include lectures by prominent Senegalese scholars, artists, and activists. There will be introductions to various aspects of Senegal and West Africa more generally—history, culture, politics, religion, economy, the arts. The cost of this two-week tour is \$3,000. This includes lodging, two meals/day, entrance to museums, local transportation, field trips and guides, and lectures. Participants are responsible for their own airfare and for medical insurance.

The deadline for signing up is December 15, 2012. Please contact WARA if you would like further information.

## The DAART Program: Working with Young Leaders to Improve Communities



*DAART fellows at work in a social media session setting up Facebook pages for their organizations*

Aissatou Padane and Mohamed Diop of Senegal. Steering committee members, all of whom are under 30, were selected for their leadership skills and civic engagement. The steering committee also worked together to outline the major components of the training. Professor Eugenie Aw directed the training, which focused on skill building for non-profit management, including workshops on social media, professional skill building, marketing, communication, project management, civic engagement, and financial management. Each DAART fellow developed a business plan for his or her organization. All have now returned to their home countries to invest further in the success of their organizations.

The DAART Fellows are a select group of young leaders who are, through their engagement, contributing significantly to the development of their communities. The eleven fellows hail from seven countries in the region: Burkina Faso, Togo, Niger, Cape Verde, Guinea, Cote d'Ivoire, and Senegal. In the pages that follow, you will find brief descriptions of the organizations of eight of the eleven DAART Fellows; the remaining three will be published in the spring newsletter (all are listed below):

- *Mutations*
- PARO/ The Environment Friendly Group
- L'Association Potentiel Terre
- La Federation Nationale des Albinos du Senegal (FNAS)
- La Sève-Togo
- Association for Research Action Development and Environment in the Sahel (ARADES)
- Association for the Preservation of Agriculture and Ancestral Values (AAMVA)
- Groupe Image et Vie
- Comité d'Organisation du Festival de Rap de l'Air et Sensibilisation de jeunes (COFRAÏR)
- Cadre de Concertation des Filles/Femmes des Partis Politiques de Guinée (CCFPPG)
- Renascença Africana-Associação das Mulheres da África Ocidental (RA-AMAO)

Another feature of the project is the new DAART Center, which is an extension of the existing WARC building. Scheduled to be completed this coming spring, this is an initiative of WARA and WARC and is funded by the U.S. Department of State Bureau of African Affairs. The DAART Center will draw on the considerable wealth of academic and practical knowledge accumulated by U.S. and West African scholars and activists to reinforce the capacity of youth leadership, community activism, and entrepreneurship.



## Les activités du journal *Mutations*

Le journal *Mutations*, un mensuel d'informations générales et d'opinions paraissant au Burkina Faso, est édité par la Société Mutations Communications SARL. Le Journal a été créé en août 2011. Fondé et animé par un groupe de journalistes professionnels issus de grandes écoles de Journalisme du Burkina, *Mutations* incarne d'une part l'option de l'entrepreneuriat des jeunes diplômés et la volonté manifeste de mutualisation des ressources et des expériences des jeunes promoteurs d'entreprise d'un domaine si délicat qu'est la presse d'investigation.

*Mutations* met l'accent sur les enquêtes et les reportages sur des sujets variés et transversaux en rapport avec la société, le développement, la démocratie, la gouvernance, les droits de l'Homme, le civisme, le genre, etc.

Les deux derniers numéros de *Mutations* (août et septembre 2012,) ont traité des questions suivantes, entre autres

- conflits fonciers opposant deux communautés dans la région de l'Est du Burkina ;
- des difficultés que rencontrent des jeunes promoteurs de projets dans le financement de leur micro-projet à travers le fonds d'insertion des jeunes (FIJ) ;
- le conflit sanglant entre agriculteurs et éleveurs à Kantchari,
- la production locale du riz dans la vallée du Kou;
- le nouveau programme de l'éducation au Burkina ;
- des préparatifs des élections couplées au Burkina et de la question de la prise en compte du genre dans la confection des listes de candidatures au niveau des partis politiques, etc.



En août dernier, *Mutations* a célébré son premier anniversaire. A l'occasion, le conseil d'administration a salué le soutien et l'accompagnement du DAART et a pris la décision de passer de mensuel à bimensuel dès le mois d'octobre prochain. Le journal *Mutations* est actuellement membre d'un cadre de concertation et de réflexion pour la mise en place d'un observatoire de la presse Burkinabé.

*Touwendinda Zongo*  
Directeur de publication du journal *Mutations* (Burkina Faso)  
touwendzongo@yahoo.fr

## PARO/The Environment Friendly Group

PARO/The Environment friendly Group is a grass roots organization of young leaders working to create positive change in their community. These young change-makers are expressing their entrepreneurial skills and potentials to fix the serious issue of environmental pollution in Côte d'Ivoire. Everything started when the team leader Mr. Evariste Aohoui was nominated in 2010 by the Department of State to participate in the Study of the US Institutes of Student Leaders on Social Entrepreneurship at the University of Connecticut. This opportunity revived his entrepreneurial disposition and ignited a strong conviction of being capable of doing greater things for the community welfare as an important development actor.

In only two years of activity, PARO/The Environment friendly Group has proven to be one of the most important youth organizations in Côte d'Ivoire and one having the most innovative projects. The organization is addressing environmental issues through educating the population—



mainly the younger generation—on the environmental situation and recycling waste to reduce environmental pollution.

PARO/The Environment friendly Group is also one of the most active members of the Ashoka global platform of young social entrepreneurs and is considered by the Global Training and Development Institute (GTDI) of the University of Connecticut to be a success story. Today, the organization is partner with the Belgian Chamber of Commerce and the French recycling company, Terra Nova.

PARO/The Environment friendly Group works on recycling electrical and electronic equipment waste which is a serious emerging issue in developing countries. The organization raises awareness about the issue of bad management of the end-to-life electrical and electronic equipment. It develops a system in which e-waste is not disposed carelessly, but rather collected, dismantled and recycled.

Whereas some products such as panels and other electronic components are delivered to partners to complete the recycling processing, some other less valuable components are used in creative art. The leftover materials are supposed to be crushed and totally eliminated.

The objective of this project exclusively led by youth is to set up an entire recycling center locally to reduce the negative impact of industrial waste on the environment. It also aims at promoting youth employment and social welfare.

*Evariste Aohoui*  
PARO/The Environment Friendly Group  
evaristaohoui@yahoo.commail

## L'Association Potentiel Terre

L'Association Potentiel Terre est une organisation à but non lucratif, non confessionnelle et apolitique créée conformément à l'ordonnance n°84-06 du 1<sup>er</sup> Mars 1984 portant régime des associations en République du Niger.

Potentiel Terre est initiée pour apporter la contribution des jeunes, par des actions concrètes à impact direct sur la balance des paiements, pour amorcer la croissance économique au Niger à travers un mécanisme spécifique adapté au contexte nigérien. Nous agissons sur les avantages comparatifs du pays pour que le Niger soit compétitif dans le système d'intégration régionale et d'atteinte des objectifs du millénaire pour le développement.

Nous poursuivons quatre objectifs spécifiques:

- Contribuer à lutter contre le chômage des jeunes,
- Contribuer à lutter contre l'exode des jeunes,
- Formaliser, redynamiser et améliorer les activités de culture rizière et maraichère,
- Faire la promotion de la culture civique et citoyenne des jeunes

Potentiel Terre est un modèle adapté à l'Afrique et les pays dont le plus grand nombre est touché par le chômage, l'exode et le manque de civisme d'une part et d'autre où l'agriculture n'assure plus la couverture des besoins des localités malgré les possibilités que la nature leur offre.

Nous avons des sites de production agricole dans le cadre du

projet d'augmentation de la production agricole par la promotion organisée d'une génération d'agriculteurs (PAPOGA) financé



par le programme DAART du WARA-WARC. Nous animons des conférences et des ateliers de formation sur des thèmes divers et variés. L'objectif est de mobiliser les uns et les autres pour qu'ils mettent ensemble leurs efforts et combattre les maux qui menacent le monde actuellement.

L'idée est d'amener les nigériens à s'unir et former un ensemble unique qui prendra en charge le Niger afin qu'un véritable Etat de droit voit le jour et que la population respecte ses obligations de citoyen.

*Zakari Hassane  
Potentiel Terre  
zakarihassaneid@yahoo.fr*

## Federation Nationale Des Albinos Du Senegal (FNAS)



*Devant le nouveau centre à Thies*

La Fédération Nationale des Albinos du Sénégal (FNAS) regroupe l'ensemble des albinos du pays et a pour objectif de favoriser l'entre-aide et la solidarité pour la promotion économique et sociale des Albinos du Sénégal, de lutter pour leurs droits dans la société.

En effet, l'albino, victime de discrimination et de la marginalisation, est considéré comme un paria. La plus part des gens de la société voient l'albino un mendiant qui tend la main dans les rues sous le soleil pour vivre. Alors que la plus part des gens ne savent pas que le principal ennemi de l'albino est le soleil.

Le soleil est l'ennemi des albinos parce que ses rayons donnent aux albinos des cancers de la peau. C'est pour cela qu'ils doivent obligatoirement se protéger des rayons solaires. Nous avons organisé des séminaires et des conférences tenus par des spécialistes en dermatologies, fait des sensibilisations sur les albinos et leurs appartenances génétiques.

Nous voulons trouver des voies et moyens d'éliminer ce complexe d'infériorité et de stigmatisation. Car nul n'est censé ignorer que l'albino vit la hantise du sacrifice et du tabou. Nous voulons vivre sans nous cacher pour pouvoir nous intégrer activement dans la société. FNAS veut créer des activités génératrices de revenus, et prône l'entrepreneuriat au sein des personnes vulnérables telles que les handicapés et non handicapés, en leur donnant une bonne formation professionnelle, et de leurs créer des petites et moyennes entreprises pour s'autogérer.

Le nouveau siège de la fédération a ouvert ses portes à Thies le première Septembre 2012, et sera inauguré dans un mois par une journée de consultation gratuite en dermato, ophtalmo, et distribution des crèmes solaires et des fournitures scolaires pour les jeunes écoliers albinos.

*Ahmadou Aly Sall  
President of FNAS  
fnas.albinos@yahoo.fr*

## Vers un Lendemain Meilleur : La Sève-Togo



La présidente de La Sève-Togo (r) avec Prof. AW, Directrice de la formation DAART

Association à but non lucratif, composée de jeunes à compétences multidimensionnelles, La Sève-Togo est créée en décembre 2005, à Lomé. Les enfants et les jeunes étant considérés comme la sève de tout pays, l'association s'est donnée pour défis un accompagnement

de qualité à l'endroit de ces derniers pour servir demain, la relève effective.

Elle a pour vision un pays où les jeunes et les enfants sont les principaux moteurs du développement grâce à une éducation informelle et formelle de qualité basée sur les valeurs d'intégrité, de responsabilité, de citoyenneté et de la culture de l'excellence.

Elle a pour mission d'assister les enfants et les jeunes, surtout ceux déshérités et de milieux ruraux, sur le plan socio-éducatif, pour leur assurer un avenir meilleur; de promouvoir l'élite citoyenne qui aura le souci du développement effectif du Togo; et de nouer des partenariats de développement durable. intégrant l'approche RSE

Elle intervient dans cinq domaines à savoir: 1- Education, 2- Protection de l'enfance - Santé - VIH/Sida ; 3- Jeunesse - Citoyenneté ; 4-TIC - Culture - Développement ; 5- Plaidoyers et actions stratégiques.

Depuis sa création en 2005, elle opère dans la Préfecture des Lacs, dans la région Maritime (Villages d'Avoutokpa, d'Attitongon, de Mawussi et la ville d'Aného), où elle a organisé des camps chantiers, des formations, des soutiens scolaires et des sensibilisations diverses. Comme activités déjà réalisées, elle compte à son actif : le parrainage de certains élèves

à travers le paiement de leur frais de scolarité et un appui en matériels didactiques ; des sensibilisations sur le VIH/Sida (en milieu scolaire) ; des formations à l'endroit des membres, des ateliers de lecture, sa participation à la formation DAART et des sensibilisations sur l'exploitation sexuelle des enfants à des fins commerciales, tenues le 31 Août 2012 à Aného, Localité située à 35km de Lomé la capitale. Cette dernière activité lui a permis de sensibiliser 136 élèves, du collège Méthodiste d'Aného.

De cette formation, La Sève-Togo pense transmettre les grandes valeurs reçues à Dakar, à travers la mise sur pieds de son projet « NOTRE AVENIR : Education – TIC- Citoyenneté au service du développement », financé par la bourse DAART à hauteur de 12.000.000F CFA. La Sève-Togo est entrain de négocier avec des partenaires locaux pour assurer la réalisation complète de ce projet.

### Quels sont les actions à venir de La Sève-Togo

Pour La Sève-Togo, un lendemain meilleur est encore possible d'où le besoin de la jeunesse de nourrir des ambitions citoyennes. Et c'est dans cette logique qu'elle compte dans ce projet mener des actions de parrainages et de vulgarisation du concept du Nouveau Type de Citoyen, inspiré de celui du Nouveau Type de Sénégalais lancé par les jeunes de Y en a Marre. Comme actions à venir :

- lancer et réaliser effectivement le projet Notre Avenir
- lancer officiellement le site de La Sève-Togo et le rendre fonctionnel
- chercher de nouvelles sources de financement pour les actions de l'association
- lancer un programme national, de lutte contre l'exploitation sexuelle des enfants à des fins commerciales
- organiser un camp chantier national du jeune citoyen en décembre 2013

Nora Noviekou  
Présidente, La Sève-Togo  
ddnora@yahoo.fr

## Association for Research Action Development and Environment in the Sahel (ARADES)

Senegal, marked by increasing deforestation, an unprecedented energy crisis, and a steady increase in the price of barrel of oil, is known for its growing craft sector, which is a major source of employment for women.

This realization of the need to jointly develop the potential of local crafts was at the base of the establishment in August 2012, of the Association for Research Action Development and Environment in the Sahel (ARADES). ARADES' goal is to develop environmentally friendly alternatives and to produce direct results and practices. Their first project is the production and marketing of "integrated cooking" with the Thermos Basket cooker. The Thermos Basket operates according to the law of thermal insulation. Through simple conservation of heat, it can finish cooking stewed foods and keep food hot, or drinks cold, for several hours. The Thermos Basket is constructed entirely of materials readily available in Senegal.

The realization of the Senegal Thermos Basket project has been supported by funding from the Dakar American Applied Research & Training (DAART), a partnership of the West African Research Center (WARC) and the Embassy of the United States to strengthen the participation of community actors in local development processes through support of eleven young social entrepreneurs.



Abibatou Banda Fall  
Présidente of ARADES  
bibaminata@yahoo.fr

## Association for the Preservation of Agriculture and Ancestral values:



Packaged fonio

In 2011, young people from my village and I established the Association for the Preservation of Agriculture and Ancestral values (AAMVA). This organization is situated at the region of Kédougou, department of Salémata-village Ebarack -Senegal. It should be noted that Ebarack is a village located in the center of the Bassariland located in the department of Salémata. It has

enormous potential for development in human and natural resources. However, like other villages in the department, Ebarack suffers from poverty, malnutrition, and rural exodus (especially of young people). These challenges are accentuated by panning for gold in the region. In an effort to overcome such obstacles, our association is currently exercising a project that dates back many years, but has really only made headway since receiving funds from DAART and WARC-WARA.

Our structure is active in four main activities: 1.) Agriculture: cultivation of *fonio*; 2.) Picking fruit: baobab, shea butter, and

harvesting honey; 3.) *Fonio* processing and marketing of these fruits; and 4.) Preservation. We have undergone this project in two major phases. The first phase is concerned with growing *fonio* only. It includes a six month period between May and October, which coincides with the rainy season. This season, which is suitable for farming, is especially beneficial for the cultivation of *fonio*. The second activity is that of fruit picking and harvesting honey. These activities are conducted in the following six months of the year from November to April. Upon completion of these phases, the products will be processed and packaged for better preservation before marketing.

These activities are the primary concerns of people in the village of Ebarack. They are carried out by a large number of women and youth and have contributed significantly to the creation of jobs for people and especially for young people. Furthermore, the project has helped to increase incomes, limit rural exodus, reduce food insecurity, bolster village development, and to expand the culture of *fonio* throughout the department. Despite the progress made thus far, further partnerships and collaboration could create even stronger results.

Gérémy Bianquinch  
AAMVA  
bianquinch2001@yahoo.fr

## Groupe Image et Vie:

In 1999, a group of film professionals in Dakar created *Groupe Image et Vie* (GIV). The original aim of the organization was to host a film festival to promote local artists as well as cinephilia. After experiencing considerable success, the organization decided to extend its focus to education and changed its slogan in 2003 to: “promouvoir l’éducation et la culture à travers le cinéma” [promoting education and culture through cinema]. Several programs have been initiated since then. One of them, “La Lanterne Magique” created film clubs for young people in popular neighborhoods of Dakar. At least 10,000 attended open air clubs over the five years that the project ran. Each screening was intended to educate as well as entertain. Focus was on comprehending film imagery, understanding differences between fictitious pictures and documentaries, and learning how a film is made. The selected movies aimed to develop a sense of simple human values such as kindness, respect, and the importance of education.

A growing number of organizations (NGOs, state services, and other associations) have called upon GIV to conduct awareness campaigns, produce movies, and to screen films in remote areas. Some of the topics tackled by our group include environmental, sanitary, social and economic issues. The expanding reputation of GIV has led to each film festival in June being followed by an itinerant festival in two or three regions of Senegal. Moreover, the film festival has received international attention and often hosts foreign guests and partners. These partnerships have facilitated the improved quality of screenings, conferences, workshops for young film makers, special youth screenings, and painting and photographic exhibitions. One of the more recent accomplishments is the establishment of Films Afrique Réseau (FAR). This network, with support by the European Union, extends four countries (Senegal, Mali, Burkina Faso and France) and emphasizes the growth and appreciation of the African film industry.

Two additional activities have been developed for the growth of the industry. The first is the “Sunuision” project, which aims to raise civic commitment among urban youth and support young artists by producing their first film. The produced films are shown through a network of participating school clubs, where youngsters will discuss the subject of the films and try to identify the relevant lessons. This project is supported by the West African Research Center and the US Embassy. The second project is a general convention of Senegalese film professionals held annually at the end of September. This convention brings together film professionals to create practical solutions to the Senegalese cinema crisis and identify practical lines of action.



Albert Sylla  
Dakar, Senegal  
bertoforever@yahoo.com

## Member Publications

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### **A Cultural and Social History of Ghana from the Seventeenth to the Nineteenth Century.**

#### **The Gold Coast in the Age of the Trans-Atlantic Slave Trade, 2 volumes**

*Ray Kea (Edwin Mellen, 2012)*

The book constructs the commercial, political, social, and military configurations and the social and cultural/religious life of the coastal towns through the lens of biographical profiles. It examines the dynamic and contradictory relations that shaped the towns' interaction with the mercantile economy of the Atlantic World.



### **University Crisis and Student Protests in Africa. The 2005 -2006 University Students' Strike in Cameroon**

*Francis B. Nyamnjoh (Editor), Piet Konings (Editor), Walter Gam Nkwi (Editor) (Langaa, 2012)*

Faced with a deepening crisis in their universities, African students have demonstrated a growing activism and militancy concerning their deteriorating living and study conditions. This book focuses on a recent violent strike action in Cameroon's state universities, with special attention to the University of Buea - the only English-speaking university in the country between 1993 and 2011. Special attention is paid to certain elements that have been of great significance to the strike, but are often overlooked in narratives of other student actions in Africa, namely the use of cell phones, differences in gender roles of student activists, the religious dimensions of the strike, the central role of some public spaces like bars and cafés for the planning and execution of student strikes, and the power of the photocopier.

### **Colonial Africa, 1884-1994**

*Dennis Laumann (Oxford University Press, 2012)*

*Colonial Africa, 1884-1994*, presents a balanced, accessible, and comprehensive overview of how Africans experienced European colonial rule and is ideal for classroom use. It is published as part of Oxford's African World Histories series which enriches the study of African history by providing an indigenous, problems-based perspective on the past.



### **W. E. B. Du Bois on Africa**

*Eugene F Provenzo Jr (Editor), Edmund Abaka (Editor) (Left Coast Press, 2012)*

W. E. B. Du Bois is arguably the most important Black intellectual of the twentieth century and among the most important intellectual figures in modern African social thought. One of the founders of Pan-Africanism and a key figure in the postwar African liberation movement, he was champion of Africa and its people throughout his life. This book brings together for the first time Du Bois's writings on Africa from the beginning of the twentieth century to his death in the early 1960s. Including over 50 magazine and journal articles, poems and book chapters, the works included in this volume clearly show not only Du Bois's genius as a writer, but his profound understanding of how the quest for racial equality involved all of the people of African origin who suffered under colonial rule in Africa and in the Black diaspora.

### **Jews of Nigeria: An Afro-Judaic Odyssey**

*William Miles (Marcus Wiener, 2012)*

*Jews of Nigeria* is the first book to describe the newest and fastest growing Jewish community in the world: the Igbos of Nigeria. Bolstered by customs recalling an Israelite ancestry, but embracing rabbinic Judaism, they are also the world's first "Internet Jews." William Miles, a political scientist at Northeastern University in Boston, has spent over three decades conducting research in West Africa. *Jews of Nigeria* is his tenth book.



### **House of Slaves & Door of No Return**

*Edmund Abaka (Africa World Press, 2012)*

*House of Slaves* is a multi-layered historical study of the slave forts and castles of the Gold Coast that focuses on the people who worked in these slave castles. More than forty-five castles, forts and dungeons dotted the two hundred and fifty mile coastline of the Gold Coast (Modern Ghana) in the eighteenth and nineteenth centuries. Grim and foreboding in their appearance, these castles and dungeons have become eternal coastal signposts of a disturbing past. They have long been remembered as the place where victims of the slave trade were imprisoned before their forced transportation to the New World. They personify the slave trade in all of its grim realities: estrangement, brutality and degradation. The book seeks to unravel the interplay between people and structures in the facilitation of the Atlantic Slave Trade on the West African coast.

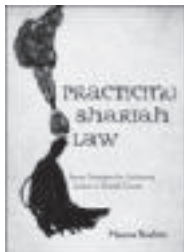
# Member Publications

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## Rebellious Histories

Matthew J. Christensen (SUNY Press, 2012)

*Rebellious Histories* is an exploration of how the 1839 slave rebellion aboard the ship Amistad has continued to resonate as a narrative of resistance with Africans on the continent and in diasporic communities confronting injustice. Matthew J. Christensen, Associate Professor of English, University of Texas-Pan American, was awarded the WARA Postdoctoral Fellowship in 2006 to conduct research in Sierra Leone for this book.



## Practicing Shariah Law: Seven Strategies for Achieving Justice in Shariah Courts

Hauwa Ibrahim (ABA Press, 2012)

The introduction of Shariah in Northern Nigeria in 1999 set in place a delicate and flexible boundary between the rule of law and individual interpretations of it. This important book is part of a dialogue for learning the terrain and how best to work around disparities in the new Shariah. The book contains the author's reflection of her experiences while defending clients in Shariah courts. The multilayered composition of this book, weaving together Islamic law, national laws, international treatises, and religious texts is intent on providing all possible avenues for drafting a defense strategy that reflects the integrity of Shariah and upholds the values of the community.

## African Women Writing Resistance: Contemporary Voices

Jennifer Browdy de Hernandez, Pauline Dongala, Omotayo Jolaosho, and Anne Serafin (eds).

*African Women Writing Resistance* is the first transnational anthology to focus on women's strategies of resistance to the challenges they face in Africa today. The anthology brings together personal narratives, testimony, interviews, short stories, poetry, performance scripts, folktales, and lyrics. Thematically organized, it presents women's writing on such issues as intertribal and interethnic conflicts, the degradation of the environment, polygamy, domestic abuse, the controversial traditional practice of female genital cutting, Sharia law, intergenerational ten-



## Historical Dictionary of Niger

Abdourahmane Idrissa, Samuel Decalo (Scarecrow Press, 2012)

This fourth edition of *Historical Dictionary of Niger* covers the history of the peoples of the Republic of Niger from medieval times to the present through a chronology, an introductory essay, and an extensive bibliography. The dictionary section has more than 700 cross-referenced entries covering elements of precolonial and colonial history, recent politics, cinema, literature, religion, economics, and finance. This book is an excellent resource for students, researchers, and anyone wanting to know more about Niger.

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Popoola, A. R, Ganiyu, S. A., Babalola, O.A. and Ayo-John, E. I. 2011. "Effects of tillage methods, varieties and compost amendments on bacterial leaf spot, leaf speck and fruit yield of two tomato varieties," *Nigerian Journal for Plant Protection* 25(1):127-138. Published by Nigerian Society for Plant Protection.

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# ACPR

*African Conflict & Peacebuilding Review*

EDITED BY ABU BAKARR BAH,  
MARK DAVIDHEISER, TRICIA  
REDEKER HEPNER, AND  
NIKLAS HULTIN

*ACPR* is a interdisciplinary forum for creative and rigorous studies of conflict and peace in Africa and for discussions between scholars, practitioners, and public intellectuals in Africa, the United States, and other parts of the world. It includes a wide range of theoretical, methodological, and empirical perspectives on the causes of conflicts and peace processes including, among others, cultural practices relating to conflict resolution and peacebuilding, legal and political conflict preventative measures, and the intersection of international, regional, and local interests and conceptions of conflict and peace.

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## ACPR Volume 2 Number 2

West African Research Association Peace Initiative  
Conferences in Sierra Leone (2010) and Cape Verde (2011)

The articles in this issue of *African Conflict and Peacebuilding Review* were selected from those presented at two conferences sponsored by the West African Research Association (WARA). The first of these two, part of a three-conference US Department of State-supported project, took place in Freetown, Sierra Leone, in December 2010. The second was held in Praia, Cape Verde, in December 2011. Both conferences focused on peacemaking in West Africa: in Freetown, the topic was "Faith Communities and their Role in Conflict," and in Praia, "Media and Conflict." The settings for both conferences—West Africa—is the site of religious diversity if not conflict, in every country of the region and most of its corners.

*Excerpted from the Introduction by Steve Howard*

## INTRODUCTION

*Towards Researching Peace*, Steve Howard

## ARTICLES

*Collective Memory Practices as Tools for Reconciliation: Perspectives from Liberation and Cultural Psychology*, Glenn Adams and Tuğçe Kurtiş

*Transforming Politics, Dynamic Religion: Religion's Political Impact in Contemporary Africa*, Rachel Beatty Riedl

*Oiling the Frictions in Sociopolitical Conflicts: Faith-based Institutional Leadership of the JDPC in Grassroots Peacemaking in Nigeria*, Akachi Odoemene

## BRIEFINGS

*Peace in Africa: Keynote Address to the Third West African Peace Initiative Conference*, Pedro Verona Pires

*Peace and Democracy: Closing Address to the Third West African Peace Initiative Conference*, Jorge Carlos Fonseca

*Social Peace and the Ngondo Traditional Festival of the Duala of Cameroon*, Flavius M. Mokake



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### Saharan Crossroads Update

The Saharan Crossroads Initiative, launched in 2004 at the University of California, Los Angeles (UCLA), has now hosted two international conferences and is in the process of planning a third for 2013. This fall, we awarded the first round of Saharan Crossroads Research Fellowships (see list of fellows on page 8), and we are looking forward to the publication in 2013 of *Saharan Crossroads: Historical, Cultural, and Artistic Linkages Between North and West Africa*, which is a collection of papers from the Niamey conference. It is edited by Tara Flynn Deubel and Scott M. Youngstedt, and is being published by Cambridge Scholars Publishing.



The West African Research Association (WARA) and the American Institute of Maghribi Studies (AIMS) have worked together on this initiative and have recently been joined by the Saharan Studies Association. We have organized conferences that have brought together diverse groups of international scholars from more than a dozen countries. The first conference—Saharan Crossroads: *Views from the North*—took place in June 2009 in Tangier, Morocco. The second conference—Saharan Crossroads: *Views from the South*—was held in Niamey, Niger in July 2011. A third Saharan Crossroads Conference, *Views from the Desert-Edge*, is being planned for June 2013 in Ghardaïa, Algeria. The Call for Papers and link to submission forms can be found on the WARA website [www.bu.edu/wara/saharan-crossroads-conferences/](http://www.bu.edu/wara/saharan-crossroads-conferences/)



### A Warm Welcome to the New Institutional Members of WARA



For over 140 years, Morgan State University has been an important part of the higher education system in Baltimore, MD, and the nation. The study of World Languages and International Studies and cultures truly responds to national and international needs. The Department is structured to provide all students with valuable and useful linguistic tools. Students who specialize in fields other than World Languages and International Studies receive collateral cultural training, to be used as a necessary skill in business, public administration, teaching, translation, interpretation, and international relations.



The Georgia Institute of Technology is one of the nation's premier research universities. The School of Modern Languages delivers foreign language study to assist students in developing advanced communication skills and a global framework in which to apply problem-solving skills applicable to various career paths. In addition to spoken language, the program emphasizes study in social and technical communication, cultural perspectives, industry, technology, arts and literature, media and science. The Institute is also active in the organization and execution of the summer Language for Business and Technology program at WARC.



The University of Chicago is one of the world's premier academic and research institutions. Today, UChicago is an intellectual destination that draws inspired scholars to their Hyde Park and international campuses, keeping UChicago at the nexus of ideas that challenge and change the world. Since 1985, the African Studies Workshop (ASW) has served as an interdisciplinary forum for graduate students and faculty whose work concerns the lives of people of the African continent and its Diasporas, present and historical. The Workshop is organized within the Committee on African and African-American Studies and receives partial support from College of International Studies.



For more than 175 years, Lafayette has been known for a spirit of exploration that ignores boundaries, where faculty work with students across disciplines to tackle challenges and solve problems. Students curious about the black experience and the African Diaspora will find engaging coursework that challenges them to think across the disciplines of history, literature and languages, economics, art history, music, anthropology and sociology, folklore, religion, philosophy, and political science. Classes expose students to theoretical and practical understanding of diaspora discourse.



### Democrats, Ethnocrats, Theocrats (continued from page 1)

with Forest minorities (Senegal), one Forest minority (the Diola of Casamance) are rebellious. We have then a string of states disputed between the Forest and the Sahel (Nigeria, Togo, Cote d'Ivoire): they tend to be fractious. In Benin and Ghana, where the state is pretty much dominated by the Forest, there is a mild Northern malaise. The only country in the whole region where nothing of this sort ever happens is Burkina Faso: it is entirely Sahelian. In pre-colonial times, states in West Africa never developed vertically: always horizontally. The large Sahelian empires of Ghana, Mali and Songhay all had politico-natural borders that seemed to put the desert and the forest out of their bounds – with the exception of trading outposts like Timbuktu and Agades. Similarly, the powerful kingdoms of Ashanti, Dahomey or Ife did spread far and wide, but within one climate band, the Forest.

And then Islam: unlike in North Africa and the Middle East, the faith in West Africa is nowhere hegemonic. It must cohabit with other ritual practices which many Muslims find abhorrent, but which no Muslim power was ever able to extirpate from the region's cultures. This has historically tended to generate militant Islamic movements of many sorts and scales, devoted to stamping out "shirk" or "associationism" (better known by social scientists as syncretism) from the region's societies, whenever a devout Muslim potentate held some sway. In West Africa, even usually tolerant and peaceable Sufis led Jihads in the nineteenth century, chiefly because they felt the cohabitation with animistic religions would lead, in the words of one them (Shaykh Umar Al-Futi) to the "weakening, regression and collapse" of Islam.

This said, history and geography, central factors though they are, do not make destiny. All regions in the world live on geo-political fissures and parlous historical legacies, but most also manage to find political arrangements that defuse the risks as best as possible. Mali seemed to have found a working solution through its practice of democracy: the law guaranteed the right of Muslims to deploy their defense and promotion of Islamic culture in Malian society – though not through control of the state apparatus – and decentralization allowed Saharan groups to dominate the politics in their zone. Neither Islamists nor Tuareg culturalists could demand more in all democratic fairness, and the only next step – a subversive one relative to democracy – would have been to insist that the state itself become Islamic or Tuareg (i.e., religious or ethnic). And that is exactly what they did. The political gist of the crisis in Northern Mali is democracy attacked by ethnocrats and theocrats. That first crisis (ongoing still at the time of writing) then triggered a crisis of democracy in the South, which is now the one issue whose resolution will decide the future of the country.

#### **Ethnocrats and Theocrats**

Even though one of the Islamist armed groups, Ansar Dine, has a mostly Tuareg membership, the Tuareg and Islamist crises are two separate events that converged without mixing. However, as I will show, they are very similar in kind, if not in objectives.

Both find their origin in the fact that the Malian state under President Amadou Toumani Touré chose not to have a security policy in the North, despite many reasons to have one. To be

sure, states – even ones much wealthier than Mali – generally invest little in the control of forbidding environments with sparse, largely nomadic populations. This is especially the case when such environments do not appear to hold the significant mineral riches that would reward the effort. Moreover, Mali was encouraged into this behavior by the late Colonel Kadhafi of Libya, the political patron of the Tuareg of both Mali and neighboring Niger.

For two or three decades, the only active threat to the geopolitical stability of Mali had been Tuareg rebellions, often fuelled by Western sympathies on the ideological side and arms, money and training from Libya on the more practical side. In the 1990s, Libya's Tuareg policy started to shift, in relation with Kadhafi's new pro-African stance, and his efforts to transform the Sahelian states into client states of Libya. Mali, under Toumani Touré, accepted Libya's suzerainty, which came with large investments in real estate and rice-growing land, and, as a bonus, the guarantee of Tuareg peace. In contrast, Niger, which did not make such a deal with Kadhafi, was slammed with a Tuareg rebellion in 2007-09, solved only by a trip of President Tandja to Tripoli in May 2009. With the guarantee of Tuareg peace extended by Kadhafi and no mineral treasure to protect, Toumani Touré left the North unattended, and (political) nature abhorring a vacuum, the absentee state was quietly replaced by shadow networks that included drug traffickers – some say with good connections in Bamako –, Al Qaeda militants and Tuareg malcontents. In short, Northern Mali became both a soft spot and a powder keg, not to mention a burden to nearby Niger and Mauritania, since Islamist abductors were able to set up sanctuaries there, from which they would organize incursions in those two countries.

Things rapidly changed when France, Britain and the USA decided to eliminate Kadhafi. Kadhafi's regime was destroyed in the chaotic manner we know, and his former Tuareg protégés had to exit the Libyan system. They did it with large amounts of weaponry and transport, as well as the intention to finally achieve the old dream of a Tuareg-ruled territory, before the historical door of opportunity once opened by Kadhafi would shut down perhaps forever. That territory could be in any country with large Tuareg populations – so for instance Algeria and Niger, not just Mali – but given the context of Northern Mali, that area looked most attractive to the would-be nation founders.

In truth, from the beginning of the *Mouvement National pour la Libération de l'Azawad's* adventure, success was impossible. The idea of setting up an ethnic state in Northern Mali was an absurdity. Defeating Malian forces, given what they had become under Toumani Touré, was the easy part; occupying and running a territory already held in fact by militant networks with at least a decade-long of accumulated resources and organization was way beyond the MNLA's capacities. Only France chose to believe, for a short while, in the success of the Tuareg rebels, counting on them to oust the Islamists and help them free the French hostages that Al-Qaeda keeps somewhere in Northern Mali. In the end they were forced to ask their man in the region, President Compaoré of Burkina, to spirit the MNLA's trounced leadership out of the Gao area in late June. So

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### Democrats, Ethnocrats, Theocrats (*continued from page 25*)

the MNLA has merely and unwittingly helped Islamist militants to change Northern Mali into a playground for experimentations in Shariah law and religious tyranny. What the MNLA and their Islamists foes had in common, however, was the same enemy: Malian democracy.

The media – especially those of the West, which are unhesitatingly pro-Tuareg – insisted on the fact that the MNLA was a secular force. Somehow, the implication was that this made it more legitimate than the Islamist groups. The leaders of the envisioned “Republic of Azawad” certainly wanted to take over a large chunk of Mali on the flimsy basis that about a quarter of its population was Tuareg, but they had also promised not to establish an Islamic state. For the West, the idea of an ethnic state was less shocking than that of an Islamic one, because the West’s vision is still shaped by the colonial constructions of ethnicity in the region. In particular, such constructions view the Tuareg as monolithically different from the neighboring Black populations – with often the implication that the Tuareg are, in some way or the other, a superior group or culture. To be sure, during the colonial era, the essentialization was made in order to define strategies that would help to tame “the warlike and volatile” Tuareg. Today, it leads to two contradictory, but sympathetic, assumptions: one claims that the Tuareg are an impoverished desert people whose plight is left to fester by a neglectful (at best) and oppressive (at worse) Black-dominated state; the other asserts that they are a proud and free people with enough muscle to rise up against the state and secure their rights while more generally fighting for justice and even revolution.

People from the region have a very different vision of the matter. Here, the stark distinction between Tuareg and Blacks makes way for a vision of Tuareg society as comprising both Black and “Red” Tuareg, and the general unpleasant perception is that the Red Tuareg lord it over the Black ones, who are often their slaves, or more generally tend to belong to the inferior status groups of a rigidly hierarchical community. The prevalent consensus among Nigerian scholars about the rebellions themselves is that they are organized by and for the Red, or high-caste, Tuareg. This is metonymically signaled by the fact that the central cause defended by Tuareg rebels is neither economic, nor even political, but cultural. The cultural trope is inscribed in the general movement of defense and promotion of Berber culture which is active throughout North Africa, but the conservative character present at the heart of any culturalist movement takes on some decidedly nasty aspects in the context of Tuareg society. Given that this is a slaveholding society, the grubby material basis that supports cultural enjoyment – the leisure of exquisite music, tea ceremony and camel-riding feats – is servile, and servility is here consistently equated with negritude. Therefore, in the upper-crust of Tuareg society – where the people who lead rebellions mostly hail from – many have developed the kind of racist weltanschauung that goes together with this type of social

***“...the MNLA has merely and unwittingly helped Islamist militants to change Northern Mali into a playground for experimentations in Shariah law and religious tyranny.”***

system. Their angst about the states of Niger and Mali can thus be easily understood: in part it is the irritation of living under a state in which the leadership is largely staffed with Black people, as Niger’s Mano Dayak once candidly admitted; and then there is the threat that such states, especially after democratization, would dissolve the still largely operating master-slave compact that ensures the reproduction of traditional Tuareg culture. To reprise the words of Al-Futi, in the view of many elite Tuareg, the democratic cohabitation with Blacks entails the “weakening, regression and collapse” of (high) Tuareg culture. Only the occupation of a Tuareg-dominated territory could halt and reverse this evolution.

Swap elite Tuareg with Islamist doctrinaires, and you have a similar species of enemies of democracy and equality using another cultural language to impose their worldview on everyone else, this time adding to guns whips to flog, stones to kill and knives to maim. Both Islam and a broad-based Tuareg culture, often entwined with Songhay culture, are central elements of the ethos of Northern Mali. Tragically, its inhabitants, so profoundly educated in the ways of Sufi tolerance and the sense of inter-ethnic solidarity, did nothing to deserve the attacks of ethnocratic and theocratic despots that rained on them. They say they were abandoned by Mali, and there is no refuting that.

#### **Way Out?**

The Malian political system was not equipped to respond to the crisis that hit it in January 2012. To the general effect of liberal democracy, which spawns a professional political class cut off from the masses, must be added the particular strategy of insulation applied by Toumani Touré to defuse meaningful opposition: the consensus system. In most of Africa’s despotic regimes, the political opposition is either brutalized or bought out, or both; in democratic Mali, it was mollified into a form of association with the ruler that offered opportunities for personal enrichment and created inhibitions to frontal opposition. Opponents were not silenced, they were neutered. The system gave the sense that although the country had no fit leadership, it also was not maltreated. Political ideals were impossible, and political hatreds became personal, since the consensus system

clouded the public space with numberless, shifting private interests.

This rule of opportunists was of course not peculiar to Mali, but Toumani Touré organized it into a system, making normal that which, in Niger for instance, is only considered

a necessary evil. The “consensus” created a cynical sense that the country had no working social contract, and we do not know how this demoralizing mood would have ended, had the current crisis not broken out. When the crisis came, the system collapsed from the inside. The level of cynicism was such that any gambling would do: Captain Sanogo said he toppled Toumani Touré simply because it occurred to him that he could do it – not because he thought he held a solution for the crisis; and

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politicians gambled for or against him; when the Economic Community of West African States moved in to try and sort things out, politicians also gambled for or against it. In each case, they were able to mobilize thuggish demonstrators either to attack members of the Transition Government set up to sideline the coup-makers, or non-Malian West African nationals accused of being “ECOWAS mercenaries”. While the MNLA was trying to put the word out that there was a Tuareg state in the North, politicians in the South were apparently only obsessed that “haughty ECOWAS” was trampling Malian sovereignty.

After four months of this nonsense, it looks like Malians are now accepting that a real consensus is needed, if the North is to be freed from its tormentors. However, they are also realizing that a real consensus is something much more difficult to achieve than the kind of controlled, fake consensus set up by Toumani Touré. In the last attempt at building a national union government to face the crisis, on 22 August, we do not yet have a true consensus, but rather an agreement between dominant forces: politicians now ready to work together or to pretend to do so; military opportunists (Sanogo and his friends); Bamako Islamists (granted a ministry of religious affairs); and the Tuareg. What this represents seems clear: Mali’s futile liberal democracy making room for those who battered it both in the South (Sanogo) and in the North (Islamists and Tuareg), and in a clear sense, yielding to force. This “consensus” government is outraging the discounted masses, including especially the Songhay – the majority ethnic group in the North – who now demand that the Prime Minister be Songhay, since the problem of the North is of such complexity that it cannot be left to outsiders. Another opinion, however, is that despicable as the new consensus may be, it seems to have a pragmatic cohesion, and one should be content with it, given the emergency. ECOWAS insists that Mali must have some sort of broadly supported government before any strong action could be taken regarding the North, and that point seems to now be widely accepted in the country. If the consensus government does work out, then the next step will be to organize the liberation of the North. In the short run, this would mean essentially to expel the theocrats from the urban centers. In the long run, it would mean building a true security policy for the North, in association with Mauritania, Algeria and Niger.

Is another route possible? Could the Islamists (many of whom are not Malians) be swayed by concessions from Bamako? What could these be, if the state’s secular identity is to be preserved? Are there divisions among the various Islamist groups that are weakening them and could be made use of? Could the population – exhausted and traumatized as they are – put on enough resistance to damage their power? Could the sources of this power – especially the financial staying power – be undercut at sensitive points?

It is possible to add ever more speculations, but the more important one for the future is relative to the way in which Mali eventually get rid of the theocrats. The best option for Mali, I believe, is to succeed with the help of ECOWAS – as seems to be the way forward at this time. That would be crucial for the restoration of democracy, for ECOWAS would then be able to protect the process from military opportunists. But the real issue facing Mali afterward would be that of the kind of democracy it would establish. Hailed as it was by the Western media, Mali’s democracy never really worked, as I once demonstrated in a book chapter written with Leonardo Villalon. Under the first elected head of state, Alpha Oumar Konaré (strangely absent from the stage in these times of trial), the opposition consistently refused to participate in elections and in the operation of the political system; and under Amadou Toumani Touré, it was consistently neutered. This has spawned an inexperienced political class successively feuding (Konaré) and consorting (Touré) with unmovable rulers, but never really creating an institutional game and channels of accountability, as has for instance clearly happened in apparently less stable Niger. The cauldron of the new consensus does not seem to brew any new political conscience, and yet at the same time the vilification to which ethnocrats and theocrats have subjected their country may be creating new Malians, more patriotic, more politically aware, and so, hopefully, much more prone, in the future, to hold their leaders to account. If this comes to pass, then this pointless crisis would have found a grand meaning.

*Abdourahmane Idrissa is the director of the Programme Economie Politique et Gouvernance in Niamey, Niger, and is on the faculty at Universite Abdou Moumouni. He holds a Ph.D. in Political Science from the University of Florida and was an Oxford-Princeton Global Leaders Fellow.*

#### **New Film: The Manuscripts of Timbuktu**

*The Manuscripts of Timbuktu* features knowledgeable commentary by African scholars, rich reenactments, and an original musical score by Vieux Farka Touré. *The Manuscripts of Timbuktu* shows Timbuktu as a once thriving and advanced civilization, a leading cultural, economic, scientific and religious center that made a significant and lasting impact on Africa and the entire world. The film successfully documents Africa’s vibrant scholarly institutions and written cultures and establishes the importance of preserving the thousands of ancient manuscripts which are an exciting and empowering legacy for Africana scholarship today. The situation there is all the more urgent since in April of 2012, Tuareg rebels and religious fundamentalists captured Timbuktu. Distributed by California Newsreel.

(Director: Zola Maseko, Producer: David Max Brown, Executor Producer: South African Broadcasting Corporation, 2009, South Africa/Mali/Morocco), 52 minutes. In French and Arabic with English subtitles. Distributed by California Newsreel)



## Rescuing Mali (*continued from Page 1*)

must go beyond these simplistic terms and basic 'grins' discussions ('grins' are places where groups of the same generation gather to drink tea and chat), in order to face the current crisis. A crisis so severe, it imposes pressing solutions.

We are facing two major problems: on the one hand, the invasion of the northern half of the nation by Tuareg rebels, and Ansar Dine Islamist group (linked to the Al Qaeda in Islamic Maghreb 'AQMI'), and on the other hand, a confiscation of the constitution by the junta. Neither of these two issues will be resolved through futile discussions revolving around corruption. With each passing day, we are heading to complete state failure, Mali being on the verge of collapse.

Despite our doubts on the Ouagadougou negotiations, a glimmer of hope has started to emerge in Bamako. The Ouagadougou negotiation process has managed to play carrot and stick with the junta to their advantage by appointing Dioncounda Traoré as president and Cheick Modibo Diarra as Prime Minister. Having served as President of the National Assembly, the former has led a distinguished political career, while the latter is a renowned scientist with vast experience in managing leading firms such as Microsoft.

What Mali needs the most now is a close bond between these two men, one that cannot be broken by either the junta, or internal political jealousies. More than ever, Mali's unity depends on the union between these two men, and it is their responsibility to keep this bond as clear and rational as possible, and to fight the temptation of pursuing their personal ambitions and megalomania.

The biggest threat to this sacred union is undeniably, the role either one of these two men will allow Captain Sanogo to play in the new government. Nobody is naïve enough to believe saying no to the military comes easy, knowing armed forces only speak the language of guns. It is also common knowledge that a divide between the President and Prime Minister's camps could be fatal to the reunification of the Malian people, but useful to Sonogo's and his acolytes' demonic plans.

However, a united Dioncounda Traoré and Cheick Modibo Diarra team will be a force that will speak more eloquently than any arsenal of putchists. The first facet of their greatness will stem from the trust that Malians will have in them, all gathered behind the two-man team. It is without doubt that a majority of Malians is against the coup, reason for which the national conference was aborted. There are no rallies supporting the coup d'état either, although the junta controls the national TV and Radio R.T.M. (Radio et Télévision Malienne).

Malians are counting on the new President and his PM's political expertise and know-how to give this silent majority a voice, rather than falling into the trap of naïve believers of the idea that all those that were involved in previous regimes must be excluded from the new government. To face the putchists, Dioncounda Traoré and Cheick Modibo Diarra will need vociferous support from ECOWAS and the African Union primarily, but also from the United Nations and the superpowers. We've

all seen how coup leaders from Guinea Bissau were quick to back down once they had to face the uncompromising ECOWAS group.

We must therefore recognize that Mali cannot survive economic and political sanctions imposed by our ECOWAS neighbors. The junta can only bring about a 'Somalisation' of the country, leaving the population at the mercy of warlords on one side, and fundamentalists on the other. It is solely ECOWAS support to the President and PM that can protect us from such a scenario, which we perceive

***"We are left wondering whether Timbuktu's manuscripts will survive the rape by fundamentalists and the uneducated . . . "***

as afro-pessimistic by all means.

The union between Dioncounda Traoré and Cheick Modibo Diarra is also crucial for tackling the humanitarian crisis in northern Mali. We have already seen how the coup in Bamako, along with the anarchy it created within the army, has been beneficial to MNLA (National Movement for the Liberation of Azawad) Tuareg rebels and the Ansar Dine Jihadist movement. These groups managed to rapidly take control of all major cities in the north of Mali, up to Mopti. It is no longer a secret that Algerian salafists such as Abou Zeid and Mokhtar Belmokhtar who are AQMI/Al Qaeda allies, are now in charge of Gao and Timbuktu, and that Sharia law is enforced in both these historic Malian cities. According to the Algerian press, the presence of vehicles loaded with all sorts of heavy weaponry from the former army of Gaddafi which transited through Niger to reach the north, should also be taken note of.

The daily life of Malians in the North is therefore governed by a cruel and savage-like humanitarian crisis characterized by lack of food, water, and electricity, thefts and rape occurrences turned-trivial, and the entire population's total submission to the AQMI/Al Qaeda and Ansar Dine fundamentalist regime. Women, children and men that were able to run from these cities have already done so in order to save their lives and find refuge in neighboring countries. The number of these refugees which is growing by the day amounts to nearly 300,000 people.

They left behind everything they could not carry, including Timbuktu, our Athens. Timbuktu, proud city that displays its Sudanese-Moroccan miscegenation through the architecture of its mosques, universities, and libraries; Timbuktu, crossroads where our greatest theologians, philosophers, doctors in medicine, judges, geographers, and other intellectuals and wise men met; Timbuktu and its manuscripts, witness to the great African civilizations. We are left wondering whether Timbuktu's manuscripts will survive the rape by fundamentalists and the uneducated . . . and whether Bamako and the rest of the world understand the gravity of the situation.

Mr. Diarra, the Prime Minister has advocated for dialogue in his first appearance on national television. Dialogue, yes, but between whom? The government and Iyad Ag Ghaly from the Ansar Dine movement, who is known for his ties with AQMI Salafists? Or between the government and Al Qaeda and Boko Haram? Or between the government and MNLA's General Secretary Bilal Ag Acherif, who seemed more utopian than realistic in his declaration of Azawad's independence?

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## Rescuing Mali (continued from Page 28)

Should a pact be made with the fundamentalists against MNLA rebels in the sole interest of reclaiming lost territories? Wouldn't such compromise lead us to a second war against the enforcement of the Sharia law in Mali, as it did in Afghanistan and Somalia? Or, would we have to speak directly with the MNLA, without help from Ansar Dine and AQMI / Al Qaeda?

An answer to our questions will be that negotiating with Tuareg rebels would be in vain, because another similar group will return to war in 5 or 6 years. It should also be noted that the region known as the Azawad is not only inhabited by Tuareg people, but also by Moors, Tamachek, Arab-Berber and Bella peoples, without taking into account the interbreeding populations that originated from trade exchange, regional Islamisation, colonization and independence. Declaring the independent state of Azawad under such circumstances would be a call for ethnic cleansing. It should also be remembered that the Tuareg themselves are not a homogeneous "race or ethnicity" ready to leave Mali for Azawad. Ultimately, there are some Malians who believe that MNLA is supported by the French, who keep a close eye on the oil deposits buried under the desert sands.

But are these good enough reasons to refuse negotiating with the MNLA, that is also caught up between Ansar Dine, and what remains of the Malian army on one side, and ECOWAS military troops, and Algerian and Mauritanian armies, on the other? Should we push the MNLA into the arms of Al Qaeda, by refusing to discuss with its leaders? Or, should we expect France and the United States to come to our rescue?

In my opinion, being in denial about the Tuareg problem in Mali and Niger would be exactly the same as denying the Tuareg ever faced issues specific to their peoples in these countries. This would mean that the Tuareg, like any other ethnic group in Mali that sought to be a part of Malian national identity, have all had their equal place. This would expose the number of Tuaregs who held high-level positions in government and successive administrations since Mali's independence.

However, we must also recognize that the Tuareg, being nomadic people, have suffered discrimination from sedentary groups, who have always had stable national identities. While sometimes they are considered by the latter as uncivilized invaders, stealing cattle, women and children, and sometimes pass for lazy people constantly begging for gov-

ernment and international organizations' help.

Some will argue that the Tuareg people, by considering themselves as "almost Arab" are also racist towards dark skinned people that come from the south. Others will argue that the Tuareg are actually not the only nomadic group from the northern region.

But it is without doubt that neither French colonization, nor Mali's independence was able to resolve cohabitation problems with the Tuareg / Berber people, who have nomadic and transnational identities. One day they are in Algeria, the next they are in Mali, Niger or Libya. When the Tuareg's wandering ways are a result of a war between rebels and nationalists, they tend to push them to the major cities of West Africa, where they end up begging on the streets. For over 15 years now, Tuareg women and children are found begging at roundabouts in cities such as Ouagadougou, Abidjan and Accra in order to survive. What a crying shame this is for Mali and other neighboring countries where the Tuareg people actually come from.

To love Mali and be a nationalist is also to stand against this forced Diaspora of innocent Tuareg women and children who often find themselves forced into prostitution to earn a living. Today, being a nationalist is to lend an ear to the Tuareg people who have chosen Malian identity, so they can help us better understand Tuareg nomadic and transnational identities. Being a nationalist could also mean being able to communicate with the MNLA, despite their unrealistic ambitions.

I may be crazy, just like my friend AMSYL, but I remain confident in Dioncounda Traoré and Cheick Modibo Diarra's ability to face the challenges, so long as they do not get trapped in the junta's and bitter intellectuals and politicians' games. We must also pay close attention to a potential return of the repressed, who are, ultimately, survivors of the first coup.

*Translated from the French by Samira Keita*

*Manthia Diawara is a writer, filmmaker, and cultural theorist. The author of We Won't Budge: An African Exile in the World (2003), Black-American Cinema: Aesthetics and Spectatorship (1993), African Cinema: Politics and Culture (1992), and In Search of Africa (1998), Diawara is a Professor and director of the Institute of Afro-American Affairs and the Africana Studies Program at New York University.*

### Petition to Save Endangered Manuscript Collections in Mali

Over the last several months, WARA and the Africa Codicology Institute have been circulating an online petition expressing concern over the fate of manuscript collections in northern Mali and urging all parties to the conflict to recognize and respect this irreplaceable treasure. The petition has been published in a number of newspapers, including *Le Quotidien* of Nouakchatt and *Le Soleil* in Dakar, and it has been delivered to the government of Mali. The English version of the petition is below:

*The current fighting in and around Timbuktu has led to serious concerns about the safety of the tens of thousands of ancient manuscripts there. What is in danger is the written legacy attesting to an unprecedented intellectual and cultural expansion over the past centuries. This intellectual capital is a reflection of the continued contribution of Africans to world civilization. It is also a reflection of the pioneering place of Africa in the very foundations of writing and the spiritual and cultural development of mankind. If this heritage were to disappear, the development of African historiography would be seriously compromised and an important part of the world memory would be annihilated.*

*Given this situation, we address a solemn appeal to the belligerents to respect and protect the cultural heritage property held in Timbuktu and elsewhere in Northern Mali, including elements of the World Heritage List of UNESCO and ancient manuscript collections in libraries, in accordance with the International Convention for the Protection of Cultural Property in the event of conflict.*

(For Arabic and French versions, to see the list of signatories, and to add your name to the petition, go to <http://fs9.formsite.com/westafrikanresearchassociation/TIMBUKTU/>)

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## A Sampling of WARC Summer Programs ,2012

### Language for Business and Technology, Georgia Institute of Technology

Georgia Institute of Technology's Language for Business and Technology program took place from July 16 to August 6, 2012. Headed up by Professors Christophe Ippolito and Michael Wierdon, the group was composed of nine students. The program included a number of guest lectures, as well as field trips to points of interest. The group travelled to Gorée, to the Keur Moussa Abbey and to Touba. Students were all placed in host families for the duration of their stay. Two students came four weeks prior to the beginning of the program to conduct internships. One of them interned with the architectural firm of Annie Jouga and the other one with Senestudio, both located in Dakar.

### UNC and World View Organizes Study Tour for North Carolina Teachers

In June, 17 North Carolina educators were part of a group study lead by UNC's African Studies Center and World View. Participants ranged from kindergarten to community college teachers, included those near-retirement, first-year novices, principals and administrators who came from towns across the state. Some were experienced travelers, others had never been abroad before. All participants dove into this learning experience, and they left Senegal with a deepened understanding of this complex and vibrant country in West Africa. "This was one of the most meaningful professional activities that I have ever engaged in," said one veteran North Carolina teacher in summarizing his experience.

### University of North Carolina Chapel Hill Summer Language and Culture Study Program

The first UNC summer language and culture study abroad program in Dakar, Senegal, was held from June 21 to August 6, 2012 at WARC (West African Research Center). During the six weeks of the program students took two UNC courses, an elementary Wolof course (WOLO 401) and a topic course on Senegalese Society and Culture (AFRI 190). In addition to those courses, students participated in various indoor and outdoor academic and cultural activities.

### Book Signings at WARC: A Dynamic Partnership with l'Harmattan Senegal

In 2010, WARC signed an agreement with l'Harmattan Senegal to form a partnership for the purpose of presenting new books to the public and stimulating public debate on a range of critical issues. This partnership with l'Harmattan Senegal has been extremely fruitful and has opened up new public space for debate and discussion. Since signing the agreement, WARC has welcomed upwards of 1,500 people to some 20 different book presentations. Each event includes a presentation of the book and commentary by a panel of experts, followed by an address by the author and lively discussion with the audience.

One of the recent highlights of the series was a presentation in July of books banned under Abdoulaye Wade's presidency (2000 - 2012). The panel discussion, which drew some 75 people, revolved around the issue of censorship and specifically on the close to 20 books that were unwelcome in Senegal under President Abdoulaye Wade's regime. Many of these books focused on corruption, mismanagement, bad governance, the Wade family's intrusion into the Senegalese political arena, and the ongoing situation in Casamance.

According to the panelists, no official decision was ever made to notify authors and publishing houses of this state of affairs. The strategy adopted was by way of intimidation or unwritten orders given to customs officials, police, airport and port authorities not to allow those works to circulate freely in Senegalese territory. Writers whose works were so restricted bitterly regretted the fact that neither the Senegalese civil society organizations nor the national association of Senegalese writers stood up to denounce such a breach of freedom of expression.

We are delighted with the intellectual vibrancy of this collaboration with l'Harmattan and the opportunity it affords us to host public discussions on critical issues. We look forward to more stimulating discussions in the coming year.



*L to R: Abdoulaye Diallo of l'Harmattan Senegal, author Mody Niang, and WARC Director, Ousmane Sene*

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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](http://www.caorc.org).



**West African Research Association  
African Studies Center  
Boston University  
232 Bay State Road  
Boston, MA 02215**

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