



# NEWSLETTER

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**Volume 20 Number 79**

**April 2015**

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## **Early Career Writing Workshops**

One of the core aims of the ASAUK is to help strengthen Africa's capacity for sustainable achievement in research through collaborative work with the region's universities and individual scholars. Our support for Early Career Writing Workshops is one of our key means of realising this goal. Since 2009, Writing Workshops have brought together journal editors and more than 250 early career African scholars to participate in intensive sessions with the aim of supporting authors to produce papers that will be ready, or near-ready, for publication. The workshops have been designed to meet a real and expressed need. African scholars in the humanities and social sciences have for some time been articulating their frustration at the difficulties they experience in getting their work published in internationally recognized journals. Meanwhile, editors of Africanist journals in the UK (and beyond) have struggled to increase the representation of Africa-based authors in their publications. Though some journals provide detailed feedback on rejected submissions, this is not universally the case, and a vicious circle develops with high rates of rejection leading to fewer submissions. The Writing Workshops are designed to break this cycle.

Several workshops have been convened in British Universities, often following our biennial conference, but most take place within Africa, usually as an adjunct to a colloquium. As well as drawing from ASAUK funds, they are generously supported by the British Academy, leading British based journals such as *Africa, Journal of Southern African Studies* and *Review of African Political Economy*. I was fortunate to be able to attend a recent Workshop at the University of Botswana following a conference on Religious Pluralism convened by Professors James Amanze and Richard Werbner. The event gave 18 masters, doctoral and post-doctoral researchers from across Southern Africa a chance to encounter reviewers and editors who regularly receive submissions.

In the opening sessions of the conference, editors from regionally based journals such as *African Studies*, *Anthropology Southern Africa* and British periodicals such as *Critical African Studies* sought to demystify editorial process by discussing editorial procedures. Subsequent sessions were very 'hands-on', taking the form of face-to-face interactions between authors and editors/reviewers who had read draft papers in advance and were able to offer expert advice, both substantive and stylistic. As well as being immensely rewarding and productive through increasing successful African submissions to journals, the workshops gave editors a better sense of the emerging field within Africa and a chance to share good practice.

ASAUK also aims to enhance research capacity amongst African academics through teaching fellowships, conference funding and distinguished lectures. It will be easier to learn about these activities on our new redesigned and enhanced website which should go live around the time this newsletter is published.

Professor David Maxwell, ASAUK President

## **Conferences Future. . .**

### UNITED KINGDOM

**'Family, Community and Livelihoods: Perspectives from Africa', Yorkshire African Studies Network Conference 2015, University of Sheffield, 19 May 2015.** Recent years have seen impressive levels of economic growth in many parts of Africa, with a new discourse of 'Africa Rising' coming to displace the widespread pessimism of the late twentieth century. 2015 is also the year in which countries across the continent will be scrutinised regarding their achievements or failures in relation to the 'Millennium Development Goals'. This one-day conference seeks to go beyond statistics and national indicators to understand contemporary African societies in rich detail and at the local level. In particular, the conference will explore community and neighbourhood dynamics, family relations, parent-child relations, intergenerational relations, child-rearing practices, work opportunities and livelihood choices, and how these are evolving in the context of changing socio-economic and political conditions. This agenda speaks to a wide range of contemporary concerns prevalent across much of Africa, including (but not limited to) the following: job creation and unemployment, fertility rates and demographic change, 'youth bulges', education, gender relations, children's rights, the changing nature of family relations, labour relations, community participation, violence and crime, and the need for improved systems for urban and neighbourhood planning. The organisers welcome participation from doctoral students, researchers and academics, whether they are based in Yorkshire or elsewhere. The abstract deadline has passed, but registration inquiries to Dr Afua Twum-Danso Imoh: [a.twum-danso@sheffield.ac.uk](mailto:a.twum-danso@sheffield.ac.uk)

**'Identities in Greater Senegambia and Beyond: Interdisciplinary Approaches through History and Music in Dialogue', Vernon Square Campus, SOAS, University of London, 24–26 June 2015.** This conference will bring together historians and musicians together for interdisciplinary dialogue on the identities and cultures of a major region of West Africa and the world. Historians and musicians have been invited from Guinea-Bissau, Mali, Senegal and The Gambia, as well as from France, Portugal and the USA, and from the diaspora in the UK. Sessions will combine discussion, dialogue and musical performance by world-leading anthropologists, historians, musicians and musicologists. This will offer one of the first major opportunities for many years for scholars from both Greater Senegambia and the diaspora to meet and engage in genuine interdisciplinary dialogue around major themes in the histories and cultures of this major region in Africa and the world. Session themes include: transmission of knowledge and skills, land as a spiritual value, religion and youth, cities and urbanization, history and music, death and renewal, and lineage and dependence. Confirmed participants include: Boubacar Barry (IFAN, Dakar), Hassoum Ceesay (University of The Gambia), Sidiya Jatta (Banjul), Peter Mark (Wesleyan), Jose Lingna Nafafe (Bristol), Bala Saho (Oklahoma), Ibrahima Seck (Whitney Plantation Heritage Museum/IFAN, Dakar). All welcome, there is no need to register and no conference fee.

Organised by Dr Lucy Duran of SOAS and Dr Toby Green of King's College London, the conference also offers the chance for early career researchers to participate in a workshop on interdisciplinarity. A workshop for early career researchers building on this June event will take place at KCL in January 2016; it is hoped that researchers will produce papers drawing on interdisciplinary methodologies, in response to the June conference. To register for participation in the January 2016 follow-up workshop (which requires attendance at the June event), please contact Dr Toby Green: [toby.green@kcl.ac.uk](mailto:toby.green@kcl.ac.uk)

**'Rethinking Peace, Security and Development in Contemporary Africa', University of Bradford, 6 November 2015.** Dubbed as the year of Pan-Africanism and African Renaissance, 2013 saw many African countries celebrate their 50th anniversary of independence. Looking at its past, present and future developments, an air of optimism and determination has indeed pervaded the continent. While the 'Africa Emerging' narrative cannot be denied, new challenges have also cropped up particularly in the area of peace, security and development. Terrorism and the rise of insurgent groups such as Al Shabab and Boko Haram, continued environmental and climate change, and the Ebola outbreak in West Africa all constitute a threat to continental peace, security and development. The setbacks are far-reaching and overwhelming to existing structures. While acknowledging these challenges, tremendous success stories and opportunities exist but often are not highlighted. Technology transfers and

innovation for instance have proved to be a game changer in many sectors in Africa, including peace and security.

The organisers seek papers on three themes. First, emerging security challenges: environmental and climate security; terrorism, extremism and State security; natural resource use and exploitation; health security (diseases and epidemics); and financial crises and debt. Second, beyond security: seeking innovation: media representation; energy and conservation; use of technology in peace and security; and local peace building organizations and NGOs. Third, success and development: Africa rising narrative; democracy at 50 in Africa; governance and reforms; regional organizations and security; interventions and peace building; media representation; and living beyond colonial narratives. 300 word abstracts by 30 April 2015 to: [pgrconference2015@uni.bradford.ac.uk](mailto:pgrconference2015@uni.bradford.ac.uk)

#### INTERNATIONAL

**'Erasing Invisibility: Equity, Social Justice and Educational Excellence of Africans in Diaspora/Immigrants', International Association of African Educators (IAAE) conference, University of Kansas, Lawrence, USA, 25–26 September 2015.** African immigrants have been described as the most educationally accomplished immigrant group in US, UK, and Canada. Yet they are invisible and a silent minority within the P-20 institutions. Consequently, they are marginalized, homogenized and misunderstood. It is imperative that Africans on the continent and in the diaspora engage in consciousness raising about Africans' experiences, Africa's rich heritage and gift to humankind, and more pertinently stand up for social justice and equity for African immigrant students and refugees and families. This conference aims to bring together educators, researchers, students, community agencies, families, policymakers and all others to engage in a rich Ubuntu-filled communal learning that begins the work on erasing the invisibility of African immigrants and ensuring their educational and professional excellence, equity and social justice.

IAAE invites papers, posters or workshop proposals that deal with any of the following strands: African educators' contributions to American education, education on the African continent, African indigenous education, teaching African immigrants and refugees, African migration and education, African refugees and education, African immigrants and educational success, issues of African immigrant student education in P-12, African immigrant faculty in the academy, African immigrant students in higher education, Adult education and African immigrants, gender, class, religion and Language issues in African education, race and Afro-phobia in education, African immigrant families and acculturation, African culture, philosophy, values and educational thought, African immigrant and identity issues, and Africa and Africans in the media. Abstracts of 200-300 words by 30 April 2015 to Dr Shirley Sommers: [ssommer4@naz.edu](mailto:ssommer4@naz.edu) and Dr Peter Ojiambo: [ojiambo@ku.edu](mailto:ojiambo@ku.edu)

**'African Studies in the Twenty-First Century: Past, Present, and Future',  
Institute of African Studies, University of Ibadan, Nigeria, 13–17 October 2015.**

History was made on the 25th October 2013 when Africanist scholars drawn from different parts of the African continent and beyond, met at the Institute of African Studies, University of Ghana, to establish the African Studies Association of Africa (ASAA) to be domiciled on the African continent. This was a revolutionary decision given the fact that before this historic event, all the existing African Studies Associations in the world were located outside the African continent. It was often an uphill task for African Scholars to be able to attend the conferences of these African Studies Associations in North America and Europe, to say nothing of their little or no control over the direction of discourse or decisions taken at such conferences, especially those relating to the perception of the peoples of the continent. This unfortunate situation violated the original expectations of the founding fathers of the field of African Studies and their counterparts in the political field on the continent who in the 1960s spent the best of their time working for African solutions to African problems. The formation of ASAA is a response of Africanists on the African continent to this clarion call by African leaders.

The objectives of ASAA at this conference are twofold: the first is to domesticate the field and study of Africa on the mother continent and the second is to make accessible the results of the study, teaching and research of the field readily available to all stakeholders around the world. In that spirit, the Association has decided to hold its first conference at the Institute of African Studies, University of Ibadan, which was established in 1962 under the leadership of Professor Kenneth Dike. The conference theme will enable participants to return to the task of properly defining 'African Studies' and its domains. For instance, is it what is done in the extant 'Institutes of African Studies' on the continent or an aggregation of what is practiced globally in the respective Departments and Faculties about Africa, the African continent and her Diasporas? Once this question is more clearly answered the future roles of ASAA in African development and the network of relationships it has established around the world would make the field easier to navigate.

The organisers have set out specific panels, and seek papers on: definitions, methodologies and theories; deconstructing the teaching research of African Studies; curriculum development, teaching and pedagogy; interdisciplinarity in African Studies; history and the reinvention of Africa; slavery, colonialism and the new nation states; Africa and the Pan-Africanist ideal; history of African development; leadership and politics in Africa; peace and conflict in Africa; classical and contemporary musical practices of Africa and the new world; literature, writing traditions and the post-colonial; film and the new media; gender formulation and its role in Africa's development; Africa in global economy; the place and the modes of indigenous and modern medicine; African

art and representations of heritage; labour issues in Africa's development; African religions, faiths and Pentecostalism; African diaspora communities; the military and democratization in African politics; African universities and modes of knowledge production; managing youth and population crises in Africa; African solutions in the context of African problems; North Africa and the Maghreb in African Studies; African Studies across colonial language curtains; the heritage of multilingualism and knowledge production; and African Studies in Africa: any dilemma? 300 word abstracts by 15 July 2015 to Professor Dele Layiwola: delelayiwola@yahoo.com

**'Participatory and Integrative Approaches in Researching African Environments – Opportunities, Challenges, Actualities in Natural and Social Sciences', Swiss Society for African Studies Conference, University of Berne, Switzerland, 23 October 2015.** Researching and managing natural environments increasingly involve the people inhabiting them. They are not only subjects actively shaping natural environments as cultural landscapes, they potentially also play key roles in the institutions (tenure rights, rules and regulations) governing access to and use of cultural landscapes. How does contemporary natural and social science research deal with the multitude of perspectives and interests? How can drivers such as environmental changes, political instability, power relations and economic pressures be consequently integrated without outweighing local perspectives? What can participatory, integrative and transdisciplinary approaches contribute to a more sustainable management of environments and use of natural resources? This conference shall bring together scholars from various disciplines and domains from natural and social sciences dealing with African environments as well as institution-building processes. They shall reflect on the way they perceive African environments and on the way they view how people in Africa as well as outsiders interact with environments and create, govern and transform them. The conference will be opened by a keynote address given by a renowned international expert in the field. Papers will be given by selected participants. An interactive podium will subsequently discuss the individual contributions and the keynote in view of the above questions. 300 word abstracts by 30 June 2015 to Professor Tobias Heller: tobias.haller@anthro.unibe.ch

**'Africa and the First World War: Remembrance, Memories and Representations after One Hundred Years', University of Cape Coast, Cape Coast, Ghana, 28–30 October 2015.** The First World War was one of the most widespread conflagrations in world history. In order to fully conduct the war, states involved were forced to maximize their human and natural resources. African experiences in the wartime are not widely known among scholars and the general public because over the years most studies and commemorative events of the War have centred on the European theatre of the war. Without commemorative events

in Africa to enunciate African experiences in the wartime, the centenary commemoration of the WWI would remain incomplete. For these and other reasons, the Department of History at the University of Cape Coast, Ghana, in August 2014, launched the centenary celebration of the First World War project themed 'Africa and the First World War: Remembrance, Memories and Representations after One Hundred Years.'

Although the watershed of events that unleashed the war was Europe-centred, the confluences of the war were also found in Africa and Asia because European colonialism made Africa and Asia irrevocably tied to the dictates of the colonial powers. For example, the British colony of the Gold Coast, now Ghana, mobilized its soldiers four days before the British actually declared war on Germany. Overall, African soldiers fought with great fervour and contributed significantly to the success of the Allied cause. The same can be said of African non-combatants who brought zeal and enthusiasm to difficult wartime tasks. In fact, the first shot of the British forces was fired by Alhaji Grunshi of the Gold Coast Regiment. At the end of the war, he was promoted to the rank of Regimental Sergeant-Major and awarded both the Distinguished Conduct Medal and the Military Medal.

Apart from human capital, Africans mobilized their natural resources, such as grains and palm oil, to support the imperial war efforts. It is on record that money was provided by the colonized Africans to assist the imperial war efforts. For example, J. E. Casely-Hayford, an African lawyer in the Gold Coast, helped to set up the Gold Coast Imperial War Fund. By December 1914 over £3,700 had been realized and forwarded to London. Additionally, in 1915, £1,500 had been raised to buy an aeroplane for the imperial military campaigns. In all several aeroplanes were provided by the Gold Coast to the British government for the war effort. The impact of the War on Africa was even more significant and had far reaching effects in specific colonies and Africa as a whole. The First World War touched the lives of nearly every African, and the war's repercussions on economic, social and political lives of the people of continent are still prevalent today.

Possible topics for papers include the role of Africans in the Allied success; impact of the war on continental Africa; impact of the war on specific African colonies or regions; the war and the re-configuration of African diplomacy; the War and globalization: repercussions on Africa; the war and the trajectory of African history; geopolitical consequences of the war for Africans; the war and Pan-Africanism; impact of the war in the African Diasporas; the imperial recruitment drives during the wartime; African economies in the wartime; wartime influenza pandemic in Africa; African initiatives and agency in the wartime; post-war developments and Africa; colonialism and nationalism in the wartime/post-war era; new forms and trajectories of African resistance; African women in wartime situations; the indigenous African press and the war; the

African educated elites and the war; chiefs and Indirect/Direct Rule in the wartime; intra-African relationships in the wartime; major battlefronts and theatres of the war in Africa; oral history of the war and the reconstruction of African history; and (auto)biographies of war veterans. 200 word panel abstracts and 400 word for each presentation, and 400 word abstracts for papers, by 30 April 2015 to Dr De-Valera Botchway: [de-valera.botchway@ucc.edu.gh](mailto:de-valera.botchway@ucc.edu.gh) and [jahiital@yahoo.com](mailto:jahiital@yahoo.com) or Professor Kwame Kwarteng: [kokwarteng@ucc.edu.gh](mailto:kokwarteng@ucc.edu.gh) and [oskwartus@yahoo.com](mailto:oskwartus@yahoo.com)

**'Ethnicity, Race and Citizenship: Place of Indians in the New South Africa', Howard College Campus, University of KwaZulu Natal, Durban, South Africa, 11–15 November 2015.** The arrival of Indians in South Africa since 1860 some as indentured workers and others as independent passengers with an intention to trade has fundamentally changed not only the demographic landscape of South Africa, but also had a deeper impact culturally, socially and religiously. On 16 November 2015 it will be 155 years of their presence in the country. Their experience extends from the colonial history to apartheid and finally culminating in the new South African dispensation. As such, their memories, their social history, their cultural and religious outlook has been shaped by these three key phases of history. In as much as they have shaped the memories of other cultural groups, they have been profoundly affected by their interactions with the rest of the South African population groups. This conference seeks to understand and appreciate as well as to conceptualise their presence in South Africa and also to assess and take stock of their contributions to the South African way of life as a whole, their troubles and anxieties not only of the past but also of the present. The conference aims to bring together researchers and academics to engage in critical discussion on a range of themes and topics that relate to South African Indians.

Although the focus is on South Africa, the organisers also invite scholars working on Indian diaspora in other countries to offer papers. The participation of scholars beyond South Africa will enable all of us in the field of diaspora studies to reflect on broader theoretical issues in conceptualising the Indian diaspora. Possible themes for papers include: issues of ethnicity within the South African Indian society and beyond; inter-racial relations between Indians and other population groups in South Africa; issues of Indian citizenship in South Africa; issues of definition: South African Indian and Indian South African; cultural and religious contributions to South Africa; significant public personalities of Indian descent in South Africa; political future of Indians in South Africa; affirmative action and South African Indians; social and cultural geographies of South African Indians; media, theatre, and art; Indian Diaspora as transnationals; Indian Diaspora beyond South Africa; caste, gender and religious identities in the Indian Diaspora; and gay, lesbian and transgender identities in the Indian



Diaspora. 150 word abstracts by 15 July 2015 to: Professor Emeritus P. Pratap Kumar: diasporasa@yahoo.co.za

### **Theses Recently Accepted at UK Universities**

Babatunde Tolu Afolabi (2015), 'The Politics of Engagement: Diaspora and Religious Actors' Involvement in the Liberian Peace Process', PhD thesis, University of St Andrews. Supervisor: Professor Ian Taylor.

Andrew Boxer (2014), 'The USA and Southern Rhodesia' by, D.Phil. thesis, University of Oxford. Supervisors: Dr Stephen Tuck and Dr Jay Sexton.

Melanie Bunce (2013), 'Reporting from 'The Field': Foreign Correspondents and the International News Coverage of East Africa', D.Phil. thesis, University of Oxford. Supervisors: Professor Henrik Ornebring and Dr Nicole Stremlau.

Jacobus Cilliers (2014), 'Political Economy of Violence and Post-Conflict Recovery in Sub-Saharan Africa', D.Phil. thesis, University of Oxford. Supervisor: Dr Clare Leaver.

Anne Heffernan (2014), 'A History of Youth Politics in Limpopo, 1967-2003', D.Phil. thesis, University of Oxford. Supervisor: Professor William Beinart.

Rachel James (2014), 'Implications of Global Warming for African Climate', D.Phil. thesis, University of Oxford. Supervisor: Professor Richard Washington.

Tara Kelly (2014), 'Plants, Power, Possibility: Manoeuvring the Medical Landscape in Response to Chronic Illness and Uncertainty [Cameroon]', D.Phil. thesis, University of Oxford. Supervisors: Professor Elisabeth Hsu and Dr David Pratten.

Kate Nialla Fayers-Kerr (2013), 'Beyond the Social Skin: Healing Arts and Sacred Clays among the Mun (Mursi) of Southwest Ethiopia', D.Phil. thesis, University of Oxford. Supervisors: Professor Elisabeth Hsu and Dr David Turton.

Franziska Meinck (2014), 'Physical, Emotional and Sexual Child Abuse Victimisation in South Africa: Findings from a Prospective Cohort Study', D.Phil. thesis, University of Oxford. Supervisors: Dr Lucie Cluver and Dr Mark Boyes.

Moritz Anselm Mihatsch (2014) 'Stories of a Failed Nation: Sudanese Politics, 1945-69', D.Phil. thesis, University of Oxford. Supervisor: Dr Jan-Georg Deutsch.

Lionel Nichols (2014), 'The International Criminal Court and the End of Impunity in Kenya', D.Phil. thesis, University of Oxford. Supervisor: Dr Fernanda Pirie.

Christian Matthew Strother (2013), 'Malaria Policy and Public Health in French West Africa, 1890-1940', Ph.D thesis, University of Cambridge.

Henning Tamm (2014), 'The Dynamics of Transnational Alliances in Africa, 1990-2010: Governments, Rebel Groups, and Power Politics', D.Phil. thesis, University of Oxford. Supervisors: Professor Duncan Snidal and Dr Alexander Betts.

### **Recent Publications**

Terri Ochiagha (2015), *Achebe and Friends at Umuahia: The Making of a Literary Elite*. James Currey, 224pp, 978-1-84701-109-1, £45.

Samantha Balaton-Chrimes (2015), *Ethnicity, Democracy and Citizenship in Africa: Political Marginalisation of Kenya's Nubians*. Ashgate, 214pp, 978-1-4724-4066-2, £65.

Ali A. Mazrui, edited by Seifudein Adem and Ramzi Badran (2014), *African Thought in Comparative Perspective*. Cambridge Scholars Publishing, 381pp, 978-1-4438-5393-4, £50.

Henning Melber (2014), *Understanding Namibia: The Trials of Independence*. Hurst, 240pp; hardback: 978-1849044127, £40; paperback: 978-1849044110, £17.99.

Silke Strickrodt (2015), *Afro-European Trade in the Atlantic World: The Western Slave Coast, c.1550-c.1885*. James Currey, 280pp, 978-1-84701-110-7, £45.00; E-book: 978-1-78204-429-1.

Ian Taylor (2014) *Africa Rising? BRICS – Diversifying Dependency*. James Currey, 208pp, 978-1847010964, £19.99.

### **Call for Papers: *Journal of West African History*, special Issue: Women and Gender in West Africa, October 2017**

The study of women and gender in African history has yielded new analytical frameworks as well as an impressive body of original research. Scholarship on women and gender in West Africa's past has made key contributions to the study of the region as well as to theoretical conceptions of the role of women and gender. To this end, the *Journal of West African History*, invites scholars to submit papers for a special issue on Women and Gender in West Africa broadly conceived. Papers may address, but are not limited to, any one of the following themes: the role of women in state-building, West African women and the economy, women and socio-economic development, gender and colonialism, sex and sexuality, histories of production and consumption, domesticity and the gender division of labour, women and nationalism, intellectual and cultural histories, slavery and the slave trade, West Africa and the Diaspora. Submit manuscripts by January 2016 at: <https://www.rapidreview.com/MSU/CALogon.jsp>

### **Call for Papers: *The Companion to African Cinema* (Wiley-Blackwell), 2018**

Since its beginnings, African film studies has set out to articulate a uniquely and authentically African film language and aesthetic, recover the buried histories of African resistance, educate and politicize audiences, and give voice to Africans

marginalized by dominant narratives, including Hollywood cinema. This volume will include essays on a broad range of topics, also including 'video films' and other forms of screen media. The approaches adumbrated by Moreiras's and Mbembe's criticisms anticipate such developments as Nollywood, a product of the structural and technological transformations of neoliberal capitalism that articulates with the entangled temporalities of our current historical moment. If initiated by the advent of commercial video production in Ghana and Nigeria in the late 1980s, recent transformations in African cinema now include the many film innovations of independent African directors, such as the sci-fi efforts of Kenyan director Wanuri Kahiu, the intense psycho-genocide film by Rwandan filmmaker Kivu Ruhorahoza, and the poetic-realist art films of Mahamet Saleh Haroun, as well as what is coming to be termed 'New Nollywood'. In addition, there is an expanding body of genres being deployed and created that radically change conventional understandings of 'African Cinema'. We also find new grids of filmmaking in which film artists like Bekolo, Sissako, Ramaka, and Teno are working both on and off the continent.

The editors invite contributors to theorize the new African cinema genres, as well as to analyse African film within the context of changes in the religious landscape and in economic and political configurations that have radically shifted since the 1980s. Essays might approach African film or media from perspectives shaped by any of the following: African Postcolonial theorizing, in an age of the global; adaptation or translation studies; theories of posthegemony; biopower and biopolitics; industry studies; film festival studies; affect theory; New Media studies; ecocriticism; queer theory, and urban studies. Other approaches might examine the materiality of African cinema; the formation of early African cinema, excavating colonial or early cinematic endeavours, utilizing archives being recuperated in Ghana, Nigeria, Burkina Faso, South Africa; and the transnational dimensions of African cinematic practices. 500 word proposals by 15 May 2015 to the editors, Professor Ken Harrow: [harrow@msu.edu](mailto:harrow@msu.edu) and Dr Carmela Garritano: [cgarritano@tamu.edu](mailto:cgarritano@tamu.edu)

## **Obituaries**

**Professor Terence Ranger** (29 November 1929 – 3 January 2015)

Jocelyn Alexander and David Maxwell  
Courtesy Guardian News & Media Ltd

**Professor John Desmond Hargreaves** (25 January 1924 – 14 February 2015), who has died aged 91, was elected as President of ASAUK for 1973-74. This honour was a recognition of his eminence as an historian of West Africa and his willingness to promote inter-disciplinary co-operation in the cause of furthering African Studies. His Presidential Address was entitled 'History: African and Contemporary' and was published in *African Research and Documentation* 3 (1973).

Already at the University of Aberdeen, where he held the Burnett-Fletcher Chair of History, an African Studies Group had been set up in 1967 under the chairmanship of John Hargreaves. It was very much resulting from his inspiration that the first of the Group's inter-disciplinary and international colloquiums was held in April 1974 on the subject of the Senegambia region. The proceedings were published later that year as *Senegambia*, edited by Roy Bridges and Adrian Adams and included John's own perceptive paper. Other colloquiums followed by publication with which he was very closely connected and to which he contributed were A. G. Kemp (ed.), *Africa and the EEC* (1976) and J. C. Stone (ed.) *Africa and the Sea* (1985). Five years before, one of the most successful of these gatherings had been directly inspired by the biennial conference of the African Studies Association held in Oxford in September 1978 on the theme of 'Whites in Africa'. One of the sessions concerned 'Whites as Experts' and it was this discussion which led John Hargreaves to suggest that the role of experts might be explored more fully in Aberdeen. His own contribution to *Experts in Africa* edited by J. C. Stone (1980) was a most thought-provoking introduction.

John Hargreaves was also closely concerned with the Standing Conference on Library Materials for Africa (SCOLMA) and did not flinch from taking on for Aberdeen what was then the rather challenging task of tracing and, if possible, acquiring materials concerning or published in former French Equatorial Africa.

The great respect which John Hargreaves earned among fellow scholars in Africa, Britain, France and the United States was principally because he pioneered new approaches to the history of European involvement in modern West Africa by integrating his research in British and French sources with emerging evidence on indigenous African history. Three definitive works exemplify his approach: *Prelude to the Partition of West Africa* (1963) and the two volumes of *West Africa Partitioned* (1974 and 1985). His interest in African history was informed by his own research and by that of the first generation of African scholars in the field many of whom John taught or strongly influenced at Fourah Bay in Sierra Leone in 1952-54, at Ibadan in 1970-71 or as postgraduate students at the University of Aberdeen where he had taken up a lectureship in 1954 and was to remain for the rest of his career. It is worth remembering that when he began to take a serious interest in African history in 1952, few other Europeans, including those living in Africa, believed that African societies did have meaningful histories or pasts which could be investigated at all. Hargreaves was one of the small group of scholars who challenged such perceptions and his approach was particularly important because he showed how African evidence could be and, indeed, had to be integrated with that from European sources if the modern history of Africa was to be properly understood. As a result, both scholars concerned with African history and those who practised European and world diplomatic history turned

to the three Hargreaves volumes when seeking to understand the 'Scramble for Africa' which took place in the later nineteenth century.

It is worth adding that throughout his work on the interaction of Europeans and Africans in West Africa, John remained sceptical of the theoretical positions adopted by neo-Marxists and others. Some critics were puzzled and disappointed: why did not Hargreaves produce a great over-arching theory of imperialism to explain the 'scramble' for Africa as Hobson or Lenin had done? And was not colonial rule to be seen in the context of underdevelopment theory? Certainly John was ready to profit by any insights from theoretical approaches and he was extremely interested in them but he remained ever the pragmatic historian seeking direct evidence for any judgement, willing to discern patterns in events as he did for the partition of West Africa but loth to subscribe to theory as explanation.

John's familiarity with French records, not very common among Anglophone scholars, made possible a key work, *West Africa: the Former French States* (1967) soon followed by a volume of illustrative documents, *France and West Africa* (1969). Later, his almost unique triple expertise in British, French and African developments informed *The End of Colonial Rule in West Africa* (1979) which led on to the more general study, *Decolonization in Africa* (1988; 2nd edition, 1996). By the 1980s, therefore, John Hargreaves was known not only as an outstanding authority on the beginnings of European involvement in West Africa and of the political take over in the 1880s and '90s but also as an equally important source of information and understanding on the processes which led to the formation of independent African nations in the middle of the twentieth century.

This impressive scholar and author was born at Colne in Lancashire in 1924 and educated at Skipton Grammar School and Bootham before entering Manchester University at only sixteen. He graduated at the age of nineteen in 1943 with a First in History before going on to active war service in Europe and Malaya with the Devon Regiment. In 1948, after a brief spell as a civil servant (he had come first in the annual Civil Service examination), he returned to Manchester to teach and pursue research under Sir Lewis Namier in international relations history. Namier deprecated John's decision to take up a post at Fourah Bay College, Sierra Leone in 1952. Yet this was a valuable life-changing experience; John quickly realised that there were African societies whose history needed investigation. As well as continuing contributions to learned journals on diplomatic history, articles on Sierra Leone's history began to appear and then followed a biography of the great Krio lawyer, *Sir Samuel Lewis* (1958). Almost thirty years later, in 1984, John's long interest in and support of the country was recognised when the University of Sierra Leone awarded him an honorary doctorate.

Strong contacts with Nigerian historians were cemented by a year at Ibadan University in 1970-71. Before this, in 1960-61, a year in the USA had fostered

useful contacts with American scholars now taking a serious interest in Africa. From 1962 he headed the Department of History at Aberdeen and soon established a greater emphasis on the teaching of modern history including specialist courses on African history. He and three colleagues published a collection of documents for use in teaching, *Nations and Empires* (1969) which reflected these new interests.

While maintaining also strong British history teaching, he encouraged new courses in Scottish history which many students found it fruitful to combine with African history. Meanwhile, his interest in his adopted local area married to his African interests inspired a book, *Aberdeenshire to Africa* (1981) which discussed the careers of prominent North-East Scots in the continent. Later, John's commitment to Aberdeen's academic reputation led to close involvement with the series of historical studies produced to celebrate the University's 500th anniversary in 1995, he himself co-authoring a study of the university in the period 1945-1981 (1989) as well as an account of its overseas connections in *Academe and Empire* (1994).

Altogether, John Hargreaves produced 14 books and over a hundred other notable publications which were listed in *Imperialism, Decolonization and Africa*, edited by Roy Bridges, the festschrift published in his honour in 2000. He had taken early retirement in 1985 to help meet a financial crisis in the University but continued active research and writing. Nevertheless, after he moved to Banchory on Deeside, there was more time for his other interests in hill-walking, literature, theatre and writing poetry while he took a leading part in local community and Church activities.

John married Sheila Wilks in 1950; theirs was a long and happy marriage. Sheila survives him together with three children, numerous grandchildren and great-grandchildren. Their household has remained a focus for the family but in addition, he and Sheila always provided, African fashion, generous hospitality for colleagues, students and visitors. John was generous, too, in his support of the careers of students and academic colleagues both in Britain and West Africa as the present writer and many others can testify.

Professor Roy Bridges: [rbridges@globalnet.co.uk](mailto:rbridges@globalnet.co.uk)

My younger sister, **Penelope Roberts, known as Pepe**, who has died...

Bill Roberts  
Courtesy Guardian News & Media Ltd

**Rosemary Helen Lowe-McConnell** (24 June 1921 – 22 December 2014)...

Jennifer Greenwood  
Courtesy Guardian News & Media Ltd

“We know... but we don’t know.” These were words that we heard often from **Jeff Guy (1940–2014)** in discussing the history of KwaZulu-Natal, the region that fascinated us all. In print, these words may look banal. But in Jeff’s dramatic, deliberate cadence, they resonated as a historian’s call to arms: a command to return to the archives to dig deeper, to talk to more people, to think more creatively, to write more clearly.

To honour his life, we have assembled an archive on Jeff, in which his friends, colleagues, and students from around the world have shared their memories. Jeff’s first reaction to this archive would have been to shrug those broad shoulders, widening his eyes in incredulity at the legacy that we describe. “Don’t *romanticize* me,” he would warn us, stretching out his syllables.

He needn’t worry. We have left these recollections minimally edited, shown in the order in which they were received. Together, they reveal both more and less than a scholarly icon: they conjure a man who took everything personally, and so made history personal to his many friends. In the words of his student Eva Jackson, “He insisted on the personal nature of everything, the love and affront and importance of the past and present.” And so we remember the love, affront, and importance of Jeff.

On the morning of Tuesday, 16 December 2014, we opened our email to find a dashed note from a colleague, with the subject line “Tragic sad news.” Jeff had collapsed at Heathrow airport, waiting to board his flight home to Durban after a Cambridge University conference on John William Colenso, the controversial Natal bishop and advocate for the Zulu kingdom whom Jeff had immortalized in his 1983 classic *The Heretic* and its 2002 successor, *The View Across the River*. There Jeff had given a powerful presentation and enjoyed the company of old friends—returning to the networks in which he had trained as a scholar, as the first Ph.D. student of the path-breaking South African historian Shula Marks in 1960s and 1970s London.

Jeff was 74 years old, a cancer survivor with a recent history of ailments. But his sudden passing had the startling force of the death of a young person, still rich with potential, not the anticipated sadness of the death of an elderly man. His vitality at once made his death more tragic and his life more awe-inspiring.

Reflecting this vitality, most of the memorials we received came from younger scholars who found in him a remarkable willingness to take their ideas seriously. For both of us, too, Jeff was the kind of mentor more common in campus fiction than in the 21<sup>st</sup> century academy: the curmudgeon with the heart of gold, stooped and pensive, always thinking, asking, writing, revising.

But to experience Jeff’s mentorship, one first had to overcome his formidable persona. He was to Durban intellectual circles what Larry David’s character is to the entertainment business on the HBO show *Curb Your Enthusiasm*: principled to the point of pugnaciousness. Many memorials follow a similar script, in which

the young scholar incurs Jeff's wrath before securing his friendship. After she called an aspect of his question at one of Durban's legendary History and African Studies Seminars "banal," Meghan spent a month with her name in what Jeff called his "grudge box." (We regret never asking whether that box was proverbial or literal, as it would surely contribute richly to Jeff's archive.) His student Dinesh Balliah recalls an intimidating first visit to his office hours after a class absence, in which he cut an apple in a way that made her fear it represented her "effigy." Another student, Scott Couper, raised Jeff's ire by calling him "sir," explaining that he was "raised to show respect for benevolent authority." Jeff protested vigorously: "I'm not benevolent."

Yet of course he was benevolent. Jason Hickel—both American and an anthropologist, two categories of which Jeff did not initially approve—remembers the intellectual joys of Jeff's Tradition, Authority, and Power (TAP) Research Group, in which Meghan also participated. Mwelela Cele, another participant in TAP and a colleague at the important Durban archive Campbell Collections, recalls Jeff's inspirational support for his research into his family's past. Scholars who knew Jeff for months or decades treasure his encouragement of their projects.

Jeff's benevolence was valuable because it came with his critical engagement—the very quality that made him a curmudgeon. As his student Jenny Josefsson recollects, as an editor "he was hard on me, but he was hard on everyone... He was also his own toughest critic... Although it made him miserable and grumpy at times, this also made him a great historian and writer." His colleague Norman Etherington, who enjoyed fighting with Jeff for half a century, describes this engagement best: "Argumentation, questioning and debate were the essence of his being. I shall miss them."

What inspired us most, and drew so many of us to him despite the gruff persona, was the inseparability of his scholarship and politics. Jeff was clearly the opposite of his long-studied Theophilus Shepstone, of whom he once said: "The private man keeps a great distance from the public one." Understanding history was imperative to answering contemporary questions. That his Marxian framework remained across the decades was a testimony to his principles and desire for a just world.

He committed his life to understanding the past with an eye towards shaping the present, from his 1979 classic *The Destruction of the Zulu Kingdom: The Civil War in Zululand*, to his final book, *Theophilus Shepstone and the Forging of Natal* (2013). He wrote letters and articles in the *Mail and Guardian* and penned historical pieces for the *Natal Witness*. He memorialized the 2006 centenary of the Bhambatha Rebellion with a series of articles in English and isiZulu, and in accessible books, *The Maphumulo Uprising* (2005) and *Remembering the Rebellion* (2006). While he may have vocally lamented the tragedies and farce of liberation (including Durban's Che Guevara Road), he sensitively highlighted historical precedents—



in both the press and his recent book – that could help South Africa make better sense of key concepts shaping South Africa, including “customary law,” “tradition” and “traditional authority.” As Nomboniso Gasa reflected on Twitter, “Those of us who contest the ‘neo-traditionalist and essentialist trend’ have lost a brave and unflinching ally.”

Jeff wrote anti-apartheid and post-apartheid history, in which “black” and “white” pasts emerge as profoundly intertwined. He charted the transformation of southeast Africa from a social world where “the objective in life was people” to one in which “the objective of life is things,” as he wrote in the introduction to his last book. But his work showed that underlying this fundamental transformation were complex continuities, in discourses and practices of social institutions like bridewealth and chieftainship. His words in the coda to *Theophilus Shepstone* exemplify the significance of these historical insights, and their intense connection to present politics:

“The years spent researching and writing this book have been accompanied by the controversies around the Traditional Leadership and Governance Framework Act of 2003 and the legislation derived from it. As a result, the private process of historical investigation was unable to escape the public assertions that legal reform would soon wipe clean tradition and custom of the accretions left by colonialism and apartheid, and reveal them for what they are. This book attempts to break free from the self-defining circularity of such arguments and begins with a pre-colonial past at its colonial beginning—with the story of Musi in the 1830s, heir to the Qwabe *isizwe*, hidden for safety, herding calves in his grandfather’s homestead in the Zulu kingdom, brought into Natal to revive the Qwabe lineage and rebuild the Mthandeni homestead with the social resources accumulated and stored in the cattle given to him by the widows of his forebears. He did this as a colonial chief, using pre-colonial practices. When he died in 1892, the Qwabe was one of the largest chiefdoms in Natal, paying tax on over 3,300 houses. But it was an achievement that cannot be understood in terms of either the traditional or the colonial: it was the result of synthesis in a new situation; it was part of the process of change that continued and continues to this day.”

Jeff’s writing was just part of his quest to share history and scholarship with more people, to get young men and women to study history at the university and policy makers to think more critically. He still had so many ideas and plans: for funding to make academic books cheaper, archival workshops for traditional leaders, and digital databases so that future scholars could access his notes on Zulu history. He was always pushing the young archivists in Pietermaritzburg to do postgraduate studies in history—and they quickly came to lovingly refer to him as ‘Prof’ without ever having him in class. When it came to North American and European scholars, he reminded us of the privileges of our academy – the funding to spend long hours in the archive – and challenged us to make good of them.

The archives will be quieter these days. The cafés on Davenport Road will have an empty chair. The streets will probably be a bit safer—as the memorials testify, Jeff’s driving was notorious. But his family, his friends, his colleagues, our scholarship: they are all the richer. Hamba kahle, Prof. Hamba kahle.

*This obituary by Meghan Healy-Clancy and Jill Kelly first appeared in the online magazine Africa Is A Country on 20 December 2014; mehealy@fas.harvard.edu*

**Dr Martin John Dudley Hill** died of cancer at the age of 71 on 9 January 2015.

Carolyne Hill

Courtesy of Guardian News & Media Ltd

**Note to Contributors**

Send items for inclusion in the July 2015 *Newsletter* by 15 June 2015 to Dr Simon Heap: effaheap@aol.com

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