



NEWSLETTER

Volume 21 Number 81

October 2015

ASAUK 2016

The next ASAUK biennial conference will be held at Robinson College, University of Cambridge from 2pm on Wednesday, 7th September, to 3.30pm on Friday, 9th September 2016. With purpose built conference rooms and set in beautiful gardens the college will be an excellent venue for the event.

The last ASAUK conference at Sussex University attracted 600 participants. A great many personal/academic friendships were renewed and started. The undoubted value of such networking cannot be underestimated. It is a happy coincidence that ASAUK 2016 can also celebrate the 50th anniversary of the Centre for African Studies at Cambridge. Indeed, there will be a reception in the college's new Wordsworth Building sponsored by Cambridge University Press to celebrate the Centre's 50th anniversary on the first night of our conference.

ASAUK 2016 will also include many notable events: the presentation of two Distinguished Africanist Awards, the award of the inaugural Fage-Oliver Monograph Prize, the award of the Audrey Richards Prize for best thesis, a keynote lecture, a special dinner, as well as the ASAUK AGM and Presidential Lecture. Major book publishers will also provide a lively fair.

While we are not attempting to give the conference an overarching 'theme' it is possible for individuals, journals, centres and networks to offer a series of panels (3 or more) on particular topics so that there can be sequential debate through the conference. Those wishing to organise **streams** should contact the conference administrator, Dorian Addison: conference2016.cambridge@gmail.com

The call for **panels** is now open. Panels at the conference will be 90 minutes long and should have no more than three papers to allow time for questions and debate. The way to submit a panel for the conference is via the online link: <https://asauk.conference-services.net/authorlogin.asp?conferenceID=4433&language=en-uk>

We would encourage all those wishing to suggest a panel to have done so by the 31st October 2015, after which a call for **individual papers** will be circulated.

The new Fage and Oliver Monograph Prize to be awarded for the first time at the 2016 ASAUK Conference in Cambridge. The prize is intended to promote and celebrate the published work of Africanist scholars. There are too few awards for Africanist scholarship and the prize will go some way to filling that gap. It also provides the opportunity to reassert the value of the monograph in a time of considerable flux and uncertainty in academic publishing. The award will go to the author of an outstanding original scholarly work published on Africa during 2014 or 2015. The judging committee represents the broad array of subjects and institutions that make up British African Studies: J.D.Y. Peel (SOAS) as Chair, Ambreena Manji (Cardiff), William Beinart (Oxford), Tunde Zack-Williams (Central Lancashire), Ola Uduku (Edinburgh) and JoAnn McGregor (Sussex). More details of the prize are on the ASAUK website.

The 2016 ASAUK conference coincides with the 50th Anniversary of the Cambridge Centre for African Studies (CAS). CAS has been Cambridge's hub for humanities and social science research in Africa since the mid-1960s. Founded by the social anthropologist Audrey Richards, the Centre has over the years hosted numerous visiting research fellows from African universities, post-doctoral researchers and M.Phil. students. It hosts annual keynote lectures, conferences and workshops alongside its regular seminar series. To mark its anniversary the Cambridge CAS is pleased to announce a number of funding opportunities for African scholars and postgraduate students wishing to attend ASAUK 2016/CAS 50th Anniversary Conference in September 2016. Under the scheme a total of 13 CAS 50th Anniversary Bursaries are available, generously funded by the Sackler Fund (Trinity College, Cambridge), the Malaysian Commonwealth Studies Centre, and the Smuts Memorial Fund. Full details are available on the ASAUK and CAS websites.

New ASAUK Website

A new ASAUK website has been launched; please take time to view it and add to your favourites list at: www.asauk.net



Conferences Future...

UNITED KINGDOM

'Coming in from the Cold: A Symposium on the Legacies of Cuban Internationalism in Africa', University of Warwick, Coventry, 6 May 2016. This meeting discusses the cultural, social and political heritage of the Cold War in Africa, with a special focus on the multiple legacies of Cuban internationalism both inside the Caribbean nation and the host countries. Havana's support for African liberation became evident within a few years of the triumph of the Revolution in 1959. In addition to offering numerous scholarships to students from Angola to Zimbabwe, military support for anti-colonial and revolutionary groups began shortly after Ernesto 'Che' Guevara's visit to Africa in 1963. Tens of thousands of Cubans fought alongside Africans in Angola, the Congo, Ethiopia, and elsewhere, and an equal number was involved in creating 'new' societies through education and training, medical care, engineering, and construction.

The organisers invite 20-minute papers that help us to understand the difference that Cuban internationalists have made in their own and other countries, or that shed light on present-day Cuba-Africa relations. The organisers are particularly, but not solely, interested in papers that consider the 'soft power' of Cuba's African policy, as administered through cultural and educational encounters and exchanges. 200-300 word abstracts and brief biography by 31 October 2015 to Dr Christabelle Peters: c.a.peters@warwick.ac.uk

INTERNATIONAL

'Democracy, Terrorism and Development', First International Conference, Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria, 25–27 November 2015. A key challenge to the contemporary democratic projects in Africa is the growing emergence of insurgent groups contesting the political space in many states, including the menace of Boko Haram in Nigeria, Al-Qaeda in the Islamic Maghreb (AQIM), in Mali, the Islamic State of the Levant and Syria (ISIS) in the Middle East and Al-Shabab in Somalia, to mention but a few. Organised by the Department of History and International Studies in collaboration with the Historical Society of Nigeria, the conference seeks papers examining the interlocking relationships between democracy, terrorism and development in Africa: theories and concepts of democracy and development; history of terrorism and development; legal issues in terrorism and development; democracy, terrorism and religion; education, terrorism and development; insurgency, counter-insurgency and development; international politics and terrorism in Africa; regional cooperation, terrorism and development; IDPs, terrorism and development; State sovereignty and terrorism; civil society,

democracy and terrorism; poverty and terrorism; the military and terrorism; indigenous institutions, democracy and development; and globalization, democracy and terrorism. 250 word abstracts by 31 October 2015 to: Dr K. V. Olugbemi: stancydg@gmail.com *and* A. S. Adetiba: historyconf2015@aaau.edu.ng

‘Creativity, Culture and Identity in Africa and the African Diaspora’, University of Texas, Austin, USA, 24–27 March 2016. Closely allied to the idea of genius, the discourse of creativity has privileged the individual subject whose Promethean determination, originality, and passion bring into being art, innovation, and excellence. This humanist understanding of creativity still has considerable currency in disciplines such as literature and the arts, psychology, mathematics and the sciences. Related accounts of creativity and the imagination have emerged in numerous other areas, including business, popular psychology, the social sciences, and engineering and technology. The discourse of creativity that surfaces within multiple fields reveals that the notion of the individual creator is not simply widespread, but omnipresent; indeed, it is a fundamental ideology of Western culture.

Challenging the individualist and depoliticized ideology of creativity, the conference calls for papers that present alternative accounts of the social and political dimensions of creativity as they relate to invention, technology, work, artistic and cultural production, the body, desire, pedagogy and social change. The organisers seek papers on creativity, identity and culture profile: the novel and the original among Africans and Black people generally; new development ideas, new thinking; globalized modernity and its consequences on cultural performances, rhetoric and other forms of expressions; the creative process in Africa and the African Diaspora; creativity, religion and the performance of rituals; and gender, imagination, and creative space. Also, ethical issues in creativity: the questions of technological innovations, and stunning improvements in our knowledge of, and mastery over, the natural world versus global environmental destruction. Also, creativity and performance: histories of creativity and inventions; the politics of creativity: creativity and resistance, anti-colonial genres, creativity and apartheid, creativity and democratic movements; Nollywood’s production, text, marketing, and impact; technology, information and innovation; and the business of creativity; creativity as business. Also papers on ‘Beyond Art’ and an exploration of the current range of artistic and cultural practices, especially in the wake of the drastic shifts in critical paradigms associated with women’s studies, multiculturalism, cultural studies, and queer studies. Also, ‘the expanding body’: widespread experimentation and new theorisations with regard to the body and its relation to subjectivity. Papers can theorise the creative interfacing between the body, mind, and spirit, as well as the outside world. Also, social movements: developments in new social movements and their creative strategies for political organizing, protest, and autonomy; how activists and communities had been imagining and enacting

their political aspirations and organising. 250 word abstracts by 23 November 2015 to: africainconference2016@gmail.com

'The Open Access Movement and the Future of Africa's Knowledge Economy', CODESRIA (Council for the Development of Social Science Research in Africa) conference, Dakar, Senegal, 28–30 March 2016. The Open Access Movement is a timely initiative to transform global relations and means of knowledge production, dissemination and use based on the power of information technologies to enforce free and timeous flow of scholarly content. Alongside this consciousness, however, is the alarming journals crisis. The largest and richest universities in the world were closing their branch libraries and had cut their subscriptions because the prices of journals were rising above inflation rates. The situation is worse in Africa. No university can afford any subscription of even a new print journal – the libraries are flooded with back numbers and any subscriptions are bundled with journals that require to be pushed out of the stock of the publishers.

The Open Access Movement is now more than a decade old, posting several milestones in the face of surreptitious conflicts and oppositions. A major milestone of the movement is that people around the world now have increased access to scholarly publications. Yet, Africa has contributed only 6% to the 10,152 journals listed in Directory of Open Access Journals as at 2014, and only 20 of Africa's 56 countries have journals that are listed in the DOAJ. Generally, there exists open access consciousness in the region, but it is marked mainly by access to and use of free scholarly information available in the web. Many open access publishing activities are amateurish, fragmented and unorganised. There is no Africa regional accent to the meaning, definition and content of open access scholarship. Many institutions and organisations have no open access statements, and there are no clear directions about their positions on the contending issues in the movement. Also, the African social science community appears complacent about the significant role of the movement to the dissemination of its research outcomes. Above all, however, there is the reluctance of African governments and institutions to contribute in the definition and content of the global open access project.

The organisers seek papers on open access in the context of Africa; value-added and marketing of African scientific information in the open access era; Africa-sensitive open access business models; Africa in the emerging global politics of open access; roles of institutions and governments in the open access movement in Africa; copyright and licensing regimes; opening indigenous knowledges; quality control in open access publishing in Africa; open access and the Africa's knowledge economy; and open access politics. The organisers seek full research papers (up to 15 pages), research-in-progress (up to 10 pages) or posters, in English or French, by 30 December 2015 to: open.access@codesria.sn

'Justice and Human Dignity in Africa and the African Diaspora', 42nd Annual Conference of the African Literature Association, Marriott Marquis and National Center for Civil and Human Rights, Atlanta, Georgia, USA, 6–9 April 2016. Historically, the pursuit of justice and dignity connects Atlanta to the varied experiences of African peoples, as the US Civil Rights Movement drew inspiration from struggles for decolonisation and in turn inspired these struggles. Justice and human dignity have long remained central tenets of cultural production from Africa and the African diaspora in the quest for freedom and recognition. Artists, filmmakers, writers, and intellectuals from Africa and its diaspora often explore the possibilities for justice and the challenges to human dignity in the face of various forms of oppression. Whether they work as creators of fictional worlds or as critics of the worlds they inhabit, these artists and scholars launch a call for critical rethinking and socio-political action. The just treatment of human beings and the preservation of their dignity on the African continent and beyond recur as images, motifs, and concepts for urgent consideration, critical re-imagination, and scholarly enquiry. These literary and cultural texts offer visions that counter the often myopic and prejudicial media portrayals of Africa and its people.

The organisers, Emory University and Kennesaw State University, seek papers on African and African diaspora arts, literature, and intellectual work as practices of social justice and dignity; re-imagining rights, law, justice, and/or dignity in Africa and the diaspora; African and diaspora women writers, social justice, and human dignity; the aesthetics, forms, and/or genres of justice; African human rights systems and precursors to human rights in Africa and the diaspora; colonisation, neo-colonisation, trauma, and human rights violations; war, peace, conflict management, and human dignity in Africa; ecological threats and environmental justice in Africa and beyond; civil and human rights movements in Africa and the diaspora; labour, migrant/immigrant experience, and human dignity; identity formation and inequality; globalization, the digital age, justice, and human dignity; and progress and human rights in Africa and the diaspora.

You must be a member of the African Literature Association in order to participate in any capacity. To become a member, see: <http://africanlit.org/> 250 word abstracts for each paper, or each paper in a panel, or for a roundtable, by 15 November 2015 to: atlanta@ala2016.com

'Connected Histories, Mirrored Empires British and French Imperialism from the 17th through 20th centuries', University of Hong Kong, 27–29 May 2016. How were the British and French empires formed in relation, contrast or in spite of the other? How was each complicit in shaping the other – as opponent, ally, or frère ennemi? How were they connected? This conference encourages historians to conceive of the French and British empires together, as each empire endured as a point of reference and connection for the other. This conference addresses

connections and shared experiences of the French and English/British empires from their emergence in the early modern period through decolonization. Papers might address cooperation and/or conflict between the two empires either locally or more broadly, including any aspect of the early modern or modern era, and any geographical region (Africa, Americas, Atlantic, Mediterranean, Middle East, Asia, Pacific and Indian Ocean). Proposed papers should not just compare empires but analyse connections and/or relationships between them. This conference explores formal and informal empire in various historical modes (cultural, literary, intellectual, political, social, economic, military, religious, labour and environmental). Proposals are invited for individual papers of about 20 minutes, and for panels including three such papers. 200 word abstracts and one page CVs by 1 December 2015 to Dr James Fichter: britfran@hku.hk

‘Rethinking Development Paradigms by Africa and its Partners’, Third Annual International Interdisciplinary Conference, Nairobi Campus of Kisii University, Kenya, 22–24 June 2016. Africa has been at the centre of many and sometimes competing and experimental development paradigms, both from within and outside. Since 1960s, African governments have developed various development plans and blue prints, all aimed at producing the best for their people. In the 1960s, the focus was on massive development projects that were meant to produce multiple benefits. Examples included Akosombo in Ghana, Kariba in Zambia, Masinga in Kenya, among others, which were meant to generate electricity, provide water for irrigation, produce fish and serve as reservoirs for water supply. Paper presenters will be expected to look from within in order to interrogate the success and some of the challenges these development paradigms have faced in light of external influence. Scholars will be expected to pay attention to Africa’s development partners who come to the Continent with their own development proposals and agenda. Researchers should critically examine models and approaches presented for development in health, education, tourism, mining, agriculture, water, livestock development, roads, railway and air transport, development of arid and semi-arid lands, science and technology, engineering, environment, urban and rural development, vulnerable groups, minorities, women and children. How sound are development plans developed by African governments? In what ways have they been successful? Whose development and in whose interest? How should development in Africa proceed? Who should be involved in Africa’s development and why? Are Africa’s development partners genuine? What projects should Africa pursue? These are the type of questions that papers are invited to explore.

The conference will consist of ten colloquia organized along the following themes: service sectors, politics and development in Africa; management of resources in Africa; education and development in Africa; judiciary, constitutionalism and human rights; engineering, science and technology in

Africa; religion, NGOs and non-State agencies in development in Africa; security, peace and conflict in Africa; library, Information and Communication Technology: interdisciplinary and multidisciplinary research in Africa; and roundtables, independent panels and association meetings. 250-500 word abstracts by 30 March 2016 to Professor Maurice N. Amutabi: mauriceamutabi@gmail.com and Amutabi@yahoo.com

...Conferences Past

Report on the Early Career Writing Workshop, University of Botswana, Gaborone, Botswana, 12–13 March 2015. The Early Career Writing Workshop, funded by the ASAUK and the British Academy, and hosted by the Department of Theology and Religious Studies at the University of Botswana, proved to be immensely worthwhile and a great learning experience. It was convened by Professor James Amanze, University of Botswana, and Emeritus Professor Richard Werbner, University of Manchester and University of Botswana.

We brought together a dozen early career scholars from eight southern African universities and the National Museums and Monuments of Zimbabwe, six journal editors and seven editorial board members. The eleven represented journals included *Africa*, *South African Historical Journal*, *African Studies*, *Journal of Religion in Africa*, *Pula*, *Journal of Southern African Studies*, *Nordic Journal of African Studies*, *Boleswa*, *Review of African Political Economy*, *Social Analysis*, and *Anthropology Southern Africa*. We largely followed the British Academy/ASAUK model for our workshop. Each scholar met with two reviewers in hour-long review sessions, focused on the paper the scholar submitted before the workshop. Brief talks, with up-to-date advice on their journals were given by each editor, followed by much open, even critical, discussion addressing the scholars' concerns about policies, practices for handling manuscripts and new opportunities for publication. There was also ample opportunity for informal conversations and networking in the convivial setting of the Botswana National Productivity Centre.

We have good reason to hope that one outcome of the workshop will be a stream of much revised manuscripts for submission to the journals. Going beyond the established model, somewhat, we held a broad comparative discussion on the state of play in the journals, especially in the face of the growing reach of transnational publishers, for good or ill. Out of this discussion arose the suggestion that there needs to be an association of editors of southern African journals, for the sake of better mutual co-operation along with informed collaboration with the transnationals. We want to suggest to the ASAUK, and possibly the British Academy, that serious consideration should be given to funding a meeting of such an association, perhaps along with a future writing workshop in the region.

Among the scholars' comments in the Writing Workshop Post-Event Questionnaires are these: "I learned a lot about how different disciplines approach articles"; "I received insightful feedback to improve my paper and the general networking with people"; "in the discussion with reviewers, there was constructive comment, and it led me to ask questions I did not understand when writing the article"; "the review session was an opportunity to absorb and profit from criticism"; and "besides giving me the necessary guidance on how to improve my paper, the editors urged me to pursue the topic for Ph.D. studies and I am willing to take that challenge."

Finally, on behalf of Professor James Amanze and myself, please extend to the ASAUK and the British Academy our heartfelt thanks for the support and encouragement you have given us in making our very successful workshop possible.

Emeritus Professor Richard Werbner

'Identities in Greater Senegambia and Beyond: Interdisciplinary Approaches through History and Music in Dialogue', SOAS, London, 24–26 June 2015. This workshop was organised by Dr Lucy Durán (SOAS) and Dr Toby Green (King's College London) and sponsored by the British Academy, African Studies Association of the UK and the Centre for African Studies of the University of London.

The workshop organisers devised a fluid format that brought together historians, musicians, anthropologists, art historians, musicologists, and filmmakers who work on the region. There were six main workshop sessions, and each of them combined presentations on a thematic aspect of research, with musical performance and discussion connected to that subject. Attendees were also treated to a performer's workshop which brought together all the musicians on the Thursday evening, and produced an unforgettable *mélange* of Greater Senegambian music, while two new films were shown: Ely Rosenblum's film of a performance of the Sunjata epic by Lassana Diabaté, Cherif Keita and Hawa Kassa Mady (which was followed by a discussion from Diabaté and Keita), and Jordi Tomás's film *Kasumàay*, about the peace process in Casamance (which was presented by Tomas, followed by the opportunity for questions).

All those who were there felt that this was an event with a difference. The organisers ripped up the rulebook in many ways, generally for the better. Paper titles and abstracts were not pre-circulated, so that participants came to each session freshly and did not prejudge in advance what might be discussed. Workshop sessions started late and often finished later – on the final day, the Friday morning session lasted three hours, and could have gone on for longer; while when the Thursday afternoon session was concluded by impromptu dancing in the lecture hall, the session chair Richard Black (Pro-Vice Chancellor

for Research at SOAS) announced with a wry smile that this was “the most unruly conference audience” he’d ever seen.

There were several important aspects of the discussion worth highlighting. First was the way in which the workshop format allowed interdisciplinarity to breathe. So many different aspects of the cultural, physical and lived lives of the region were aired, and the ways in which they connected to one another made manifest in presentations and discussion. Patterns emerging included: the relationship of multilingualism to politics and nation state boundaries; how custodianship of the environment relates at once to musical instrument production, the relationship between the living and the dead, and cultural strength; the transmission of musical and cultural knowledge and how this is challenged by modernity and economic fragility; the relationship between cultures in the diaspora and the homeland; the connection between historical patterns and musical instruments, and the way in which music allows the exploration of historical mixtures both in the past and the more recent present; the fragmentary nature of authority, and the relationship of masquerades, the state, kingship, and the historically constructed caste system to social authority and peace in the 21st century. Most importantly, these themes emerged through both dialogue and performance – in true Greater Senegambian style.

Another welcome aspect of the workshop was the way in which all the composite regions of Greater Senegambia were discussed in detail and in relation with one another. The performers’ workshop saw performers from each of the five constituent countries of the region perform together: Manecas Costa (Guinea-Bissau), Lassana Diabaté (Mali/Guinea), Tony Dudu (Guinea-Bissau), Daniel Jatta (The Gambia), Nakany Kanté (Guinea), and Karim Mbaye (Senegal). There were also detailed discussions in turn of themes related to each country, with excursions as diverse as traditional knowledge and Islamization in The Gambia; masquerades, authority and the peace process in Casamance; the role of *gumbe* music in resistance to Portuguese colonialism, and the failure of the postcolonial state to support this music subsequently; gender roles, the place of the griot caste, and social change in Guinea; education in sabar drumming and the impact of the Wolof diaspora in Senegal, and of Wolofization in the region as a whole; and language use and change, and the inheritance of musical knowledge in Mali.

By the end of the workshop, participants were both exhilarated and exhausted. Various plots and future collaborations were hatched, including the idea of a follow-up conference in Ziguinchor, and the idea of working further with Manecas Costa to build up the Festival de Cacheu. Musical collaborations between the performers are also in the pipeline, so that what is most of all important is safeguarded: that this should have been the start of something and not the end.

The real subject of the workshop was the holistic construct that is Greater Senegambian culture, and how that cuts across Western academic disciplines and nation state boundaries. This was what all workshop participants touched on in some form of other; and all were in agreement that it was through the safeguarding and revivification of this holistic culture that some of the major problems facing the area, especially youth migration across the Sahara and political conflict, might be addressed. One figure repeatedly mentioned was Amílcar Cabral, in light of his famous essay on 'National Liberation and Culture': as the workshop showed, the depths of culture offer many answers to the depths of the problems facing the region, and the world, in the 21st century.

Next time in Ziguinchor!

Dr Lucy Durán and Dr Toby Green

Theses Recently Accepted at UK Universities

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

Alirat Olayinka Agboola (2015), 'The Commercial Real Estate Investment Market in Lagos, Nigeria: An Institutional Economics Analysis', Ph.D thesis, University of Aberdeen.

Anulika Agina (2015), 'Nigerian Filmmakers and Their Construction of a Political Past (1967-1998)', Ph.D thesis, University of Westminster. Supervisors: Dr Winston Mano and Jane Thorburn; <http://westminsterresearch.wmin.ac.uk/15191>

Olayinka Adebayo Ajala (2015), 'Conflict in the Niger Delta: An Analysis of Resource Governance and Human Security', Ph.D thesis, University of York.

Abraham Amlogu (2015), 'Public Health Nutrition Intervention to Delay the Progression of HIV to AIDS among People Living with HIV (PLWHIV) in Abuja, Nigeria', Ph.D thesis, University of Westminster. Supervisors: Dr Ihab Tewfik, Professor Charles Wambebe, and Dr Sundus Tewfik; <http://westminsterresearch.wmin.ac.uk/15339/>

Nana Akua Antwi-Ansorge (2015), 'Ethnic Mobilisation and the Liberian Civil War (1989-2003)', D.Phil. thesis, University of Oxford. Supervisor: Dr Nic Cheeseman.

Mathias Jourdain de Alencastro (2015), 'Diamond Politics in the Angolan Periphery: Colonial and Postcolonial Luanda', D.Phil. thesis, University of Oxford. Supervisor: Dr Ricardo Soares de Oliveira.

Bernard Otopah Appiah (2015), 'Negotiating the Integration Strategies and the Transnational Statuses of Ghanaian-led Pentecostal Churches in Britain', Ph.D thesis, University of Birmingham. Supervisor: Professor Allan Anderson; <http://etheses.bham.ac.uk/5905/>

Nicola Ayers (2015), "'Not wanting to upset': The Management of Emotions in Caring for the Dying: An Ethnographic Study in Addis Ababa, Ethiopia', Ph.D thesis, University of Surrey. Supervisors: Dr Vasso Vydelingum and Dr Anne Arber.

Saadatu Umaru Baba (2015), 'Mediated by Men: Environmental Change, Land Resources Management and Gender in Rural Kano, Northern Nigeria', Ph.D thesis, University of Birmingham. Supervisors: Dr Rosie Day and Dr Dan van der Horst; <http://etheses.bham.ac.uk/5964/>

Thomas Binet (2015), 'Valuing Net Benefits of Biodiversity Conservation in West African Marine Protected Areas', Ph.D thesis, University of Portsmouth. Supervisor: Professor Andy Thorpe; <http://eprints.port.ac.uk/17788>

Harriet Frances Boulding (2015), 'Integrating Social and Clinical Services for Improving Maternal Health Care: Lessons from Mali and Ghana', Ph.D thesis, SOAS, University of London. Supervisor: Dr Deborah Johnston; <http://eprints.soas.ac.uk/20371>

Marisa Candotti (2015), 'Cotton Growing and Textile Production in Northern Nigeria: From Caliphate to Protectorate, c.1804-1914', SOAS, University of London. Supervisors: Dr John Parker and Professor Gareth Austin; <http://eprints.soas.ac.uk/20369/>

Beniamino Ferdinando Cislighi (2015), 'Human Rights Education, Social Change and Human Development: The Case of a Fulbe West African Rural Community', Ph.D thesis, University of Leeds.

Felicity Daly (2015), 'Claiming the Right to Health for Women who have Sex with Women: Analysing South Africa's National Strategic Plans on HIV and STIs', D.P.H. thesis, London School of Hygiene and Tropical Medicine, University of London. Supervisor: Dr Neil Spicer; <http://researchonline.lshtm.ac.uk/2267960/>

Urvi Drummond (2015), 'Music Education in South African Schools after Apartheid: Teacher Perceptions of Western and African Music', Ed.D. thesis, University of Glasgow. Supervisors: Professor Penny Enslin and Dr Fiona Patrick; <http://theses.gla.ac.uk/6298/>

Luisa Enria (2015), "'An Idle Mind is the Devil's Workshop'?: The Politics of Work Amongst Freetown's Youth', D.Phil. thesis, University of Oxford. Supervisors: Dr Abdul Raufu Mustapha and Professor Masooda Bano.

Kazeem Olumide Famuyiwa (2015), 'Towards a Nigerian Objectives Based Triple Peaks Financial Regulation', D.Phil. thesis, University of Oxford. Supervisor: Professor Fidelis Oditah.

Andrew Gordon Faull (2015), 'Personal Identity and the Police Occupation in South Africa', D.Phil. thesis, University of Oxford. Supervisors: Professor Ian Loader and Professor Jonny Steinberg

Matthew J. Hannaford (2015), 'The Consequences of Past Climate Change for State Formation and Security in Southern Africa', Ph.D thesis, University of Sheffield. Supervisors: Dr Julie Jones, Professor Martial Staub, Professor Grant Bigg and Professor Ian Phimister; <http://etheses.whiterose.ac.uk/9045/>

Sarah Ann Hills (2015), 'A Theology of Restitution as Embodied Reconciliation: A Study of Restitution in a Reconciliation Process in Worcester, South Africa', Ph.D thesis, Durham University.

Joseph Chukwudi Idegwu (2015), 'Conflicts and Security in West African Sub-Region: A Critique of the Interwoven Conflicts: Liberia and Sierra Leone', Ph.D thesis, University of Strathclyde. Supervisor: Professor Anthony McGrew.

Paulinus Woka Ihuah (2015), 'Conceptual Framework for the Sustainable Management of Social (Public) Housing Estates in the Niger Delta Region of Nigeria', Ph.D thesis, University of Salford. Supervisor: Professor David Eaton; <http://usir.salford.ac.uk/34304/>

Megan Lucia Ledger (2015), 'Sociocultural Barriers to Family Planning and Contraceptive Use: Evidence and Interventions with a Focus on West Africa', Ph.D thesis, University of Southampton. Supervisors: Professor Zoe Matthews and Dr Ying Cheong.

Solomon Fikre Lemma (2015), 'The Challenges of Land Law Reform, Smallholder Agricultural Productivity and Poverty in Ethiopia', Ph.D thesis, University of Warwick. Supervisors: Dr Sam Adelman and Graham Moffat; <http://wrap.warwick.ac.uk/71012/>

Cassandra Mark-Thiesen (2014), 'West African Labour and the Development of Mechanised Mining in Southwest Ghana, c.1870-1910', D.Phil. thesis, University of Oxford. Supervisor: Dr Jan-Georg Deutsch.

Cosmas Simon Mbogela (2015), 'Trade Openness: An African Perspective: Examining the Determinants of Trade Openness and Bilateral Trade Flows for the African Countries', Ph.D thesis, University of Hull. Supervisors: Professor Andrew Abbott and Dr Raymond Swaray; <https://hydra.hull.ac.uk/resources/hull:11314>

Sarah Deardorff Miller (2014), 'IO [International Organisations] Power From within?: UNHCR's Surrogate Statehood in Kenya, Tanzania, and Uganda', D.Phil. thesis, University of Oxford. Supervisors: Dr Alexander Betts and Dr Jennifer Welsh.

Liliane Chantal Mouan (2015), 'Governing Angola's Oil Sector: The Illusion of Revenue Transparency?', Ph.D thesis, Coventry University. Supervisors: Dr Simon Massey and Dr Alex Vines; <https://curve.coventry.ac.uk/open/file/44d3c08f-2d59-4d1a-8ffa-769aa18c7232/1/mouancomb.pdf>

Amber Murrey-Ndewa (2015), 'Lifescapes of a Pipedream: A Decolonial Mixtape of Structural Violence and Resistance in Two Towns along the Chad-Cameroon Oil Pipeline, D.Phil. thesis, University of Oxford. Supervisor: Dr Patricia Daley.

Uchechukwu Nwoke (2015), 'Neoliberal Corporate Governance, Oil MNCs and the Niger Delta Region: The Barriers to Effective CSR', Ph.D thesis, University of Kent. Supervisors: Professor Paddy Ireland and Dr Gbenga Oduntan; <http://kar.kent.ac.uk/48647>

Ademola Omoegun (2015), 'Street Trader Displacements and the Relevance of the Right to the City Concept in a Rapidly Urbanising African City: Lagos, Nigeria', Ph.D thesis, Cardiff University. Supervisors: Professor Alison Brown and Dr Peter Mackie; <http://orca.cf.ac.uk/72513/>

Emmanuel Nii Noi Osuteye (2015), 'Environmentalism in Ghana: The Rise of Environmental Consciousness and Movements for Nature Protection', Ph.D thesis, University of Kent. Supervisor: Professor Christopher Rootes.

Laura Ciero Paviot (2015), 'Private Tuition in Kenya and Mauritius: Policies, Practices and Parents' Perceptions Examined from an Ecological Systems Perspective', Ed.D. thesis, Institute of Education, University of London. Supervisor: Professor Judy Ireson; <http://eprints.ioe.ac.uk/21910/>

Ola Shittu (2015), 'An Examination of Pay Satisfaction in the Nigerian Retail Banks Sector: A Gender Analysis', Ph.D thesis, University of Hertfordshire. Supervisors: Dr Cynthia Forson and Professor Nigel Culkin; <http://hdl.handle.net/2299/15945>

Julianne Rose Weis (2015), 'Women and Childbirth in Haile Selassie's Ethiopia', D.Phil. thesis, University of Oxford. Supervisor: Dr Sloan Mahone.

Jonathan Whittall (2015), 'A Crisis of Legitimacy for Humanitarianism: In Conflict Situations How Does the Close Relationship between Western Power and Humanitarian Aid Affect emergency Response Capacity and Access for Aid Organisations? [South Sudan and Syria]', Ph.D thesis, University of Liverpool. Supervisor: Professor Barry Munslow; <http://repository.liv.ac.uk/2010939/>

Katherine Wright (2015), 'A Quiet Revolution: The Moral Economies Shaping Journalists' Use of NGO-Provided Multimedia in Mainstream News about Africa', Ph.D thesis, Goldsmiths College, University of London. Supervisor: Dr Natalie Fenton; <http://research.gold.ac.uk/11854/>

Recent Publications

Kwaku Appiah-Adu and Mahamudu Bawumia (2015), *Key Determinants of National Development: Historical Perspectives and Implications for Developing Economies*. Gower, 420pp, 978-1-4724-6283-1, £80 [Gower's website: £72].

Dominic Burbidge (2015), *The Shadow of Kenyan Democracy: Widespread Expectations of Widespread Corruption*. Ashgate, 166pp, 978-1472467683, £60.

Virginia Comolli (2015), *Boko Haram: Nigeria's Islamist Insurgency*. Hurst, 208pp, 978-1849044912, £20.

Nicky Falkof (2015) *Satanism and Family Murder in Late Apartheid South Africa: Imagining the End of Whiteness*. Palgrave MacMillan, 236pp, 978-1137503046, £60.

Philip J. Havik, Alexander Keese, and Marciel Santos (2015), *Administration and Taxation in Former Portuguese Africa, 1900-1945*. Cambridge Scholars, 255pp, 978-1443870108, £47.99.

Vincent Hiribarren (2015), *A History of Borno: Trans-Saharan African Empire to Failing Nigerian State*. Hurst, 320pp, 9781849044745, £45.

Emma Hunter (2015), *Political Thought and the Public Sphere in Tanzania: Freedom, Democracy and Citizenship in the Era of Decolonization*. Cambridge University Press, 281pp, 978-1107088177, £60.

Carl LeVan (2014), *Dictatorship and Democracy in African Development: The Political Economy of Good Governance in Nigeria*. Cambridge University Press, 308pp, 978-1107081147, £60.

Gregory Mann (2014), *From Empires to NGOs in the West African Sahel: The Road to Nongovernmentality*. Cambridge University Press, 300pp, 978-1107602526, £22.99.

Mwenda Ntarangwi and Guy Massart (eds.) (2015), *Engaging Children and Youth in Africa: Methodological and Phenomenological Issues*. Langaa, 250pp, 978-9956762743, £19.95. Available from: www.africanbookscollective.com

Kate Skinner (2015), *The Fruits of Freedom in British Togoland: Literacy, Politics and Nationalism, 1914-2014*. Cambridge University Press, 315pp, 978-1107074637, £60.

Mike Smith (2015), *Boko Haram: Inside Nigeria's Unholy War*. I. B. Tauris, 320pp, 978-01784530747, £18.99.

Arnold J. Temu and Joel das Neves Tembe (eds.) (2015), *Southern African Liberation Struggles, 1960-1994: Contemporaneous Documents*. Mkuki na Nyota Publishers, 5,394pp, 978-9987-753-28-4, £500. Available from African Books Collective: orders@africanbookscollective.com

David Van Reybrouck (2015), *Congo: The Epic History of a People*. Fourth Estate, 656pp, 978-0007562930, £8.99.

Harry Verhoeven (2015), *Water, Civilisation and Power in Sudan: The Political Economy of Military-Islamist State Building*. Cambridge University Press, 336pp, 978-1107061149, £65.

Lindsay Whitfield, Ole Therkildsen, Lars Buur and Anne Mette Kjaer (2015), *The Politics of African Industrial Policy: A Comparative Perspective*. Cambridge University Press, 356pp, 978-1107105317, £65.

I.B.Tauris welcomes monograph proposals on subjects related to African history, society and politics. We are keen to publish the next generation of empirical scholarship that helps to clarify the complex history and present of Africa, fostering a deeper understanding of the societies within it and their position in the world. We welcome proposals for monographs on all subjects related to Africa, especially those focusing on: economic history and policy; gender and sexuality; international relations; war and politics; violence, the state and citizenship; minority groups and migration; cultural and social history; communities; tourism; inter-religious conflict and exchange; and inter-disciplinary and comparative approaches. I.B.Tauris is an international scholarly publisher whose titles are distributed and marketed globally. Each book is subjected to a rigorous peer-review process and will be published in hardback – with bespoke packaging and full-colour cover – and, simultaneously, as a cheap and student-friendly e-book. Guidelines for submitting proposals are at: www.ibtauris.com/Publish For further information, contact editor Tom Stottor: tstottor@ibtauris.com

The Yoruba Studies Review (YSR) is a refereed biannual journal dedicated to the study of the experience of the Yoruba peoples and their descendants globally. The journal covers all aspects of the Yoruba transnational, national, and regional presence, both in their West Africa's homeland and in diasporic spaces, past and present. The journal embraces all disciplines in the humanities, social sciences, and the applied sciences in as much as the focus is on the Yoruba affairs and the intersections with other communities and practices worldwide. The journal will foster and encourage interdisciplinary and cross-disciplinary approaches dealing with a wide range of theoretical and applied topics including, but not limited to: cultural production, identities, religion, arts and aesthetics, history, language, knowledge system, philosophy, gender, media, popular culture, education and

pedagogy, politics, business, economic issues, social policy, migration, geography and landscape, environment, health, technology, and sustainability.

YSR seeks to serve as the platform for a new generation of transformative scholarship that is based on cutting-edge research, novel methodologies, and interpretations that tap into the deep wells of Yoruba epistemology and ontology. YSR will also publish critical review essays, book reviews, and scholarly debates on topical issues. The YSR will publish research and review manuscripts in the five languages that are primarily used in the Yoruba world: Yoruba, English, French, Portuguese and Spanish. Where possible, abstracts of papers will be translated into English.

YSR will be published every April and October, with the first issue of YSR appearing in 2015. The editors, Toyin Falola (University of Texas at Austin), Akin Ogundiran (University of North Carolina at Charlotte) and Akintunde Akinyemi (University of Florida) invite the submission of original manuscripts (up to 10,000 words, including references and endnotes). Each article must include an abstract of up to 150 words. Book reviews up to 1,000 words. All double-spaced documents in MS Word or RTF sent to: yorubastudies@gmail.com and toyinfalola@austin.utexas.edu

News

West Africa Exhibition at the British Library, 16 October 2015 to 16 February 2016. In a new exhibition the British Library will celebrate the rich cultural and literary heritage of West Africa. This ambitious show will explore literature, faith, politics and music from Nigeria, Ghana, Mali and many other countries in the region. It will showcase West Africa's long literary heritage, and its centuries-old oral traditions, communicated through story-telling, music and sound. The exhibition will reference a millennium of history, from the great empires of the Middle Ages through colonialism, resistance and independence, to modern day life and culture.

The British Library will be bringing together political pamphlets, protest songs, historic film and sound recordings, woven and printed textiles and exquisite manuscripts, and celebrating contemporary writers and thinkers from West Africa, including the musician and activist Fela Kuti and Nobel-prize winning writer Wole Soyinka. In the latter case, there will be an annotated manuscript for a poem written by Wole Soyinka. The manuscript, covered in corrections, rewritings and doodles by the writer, contains the draft of his poem 'Idanre', inspired by a 'deep mythological experience' during a night walking in the hills of his home in Nigeria.

Historian, writer, presenter of 'Lost Kingdoms of Africa', Dr Gus Casely-Hayford, is the guest consultant for this exhibition, alongside British Library curators Janet Topp Fargion and Marion Wallace.

Wellcome Trust Senior Investigator Award

Megan Vaughan of Cambridge University has been awarded a prestigious Wellcome Trust Senior Investigator Award for £854,000 running over five years from October 2015 for a project entitled: 'Chronic Disease in Sub-Saharan Africa: a critical history of an "epidemiological transition"'.

Obituaries

The social anthropologist **Paul Spencer** (25 March 1932 – 21 July 2015), who has died aged 83, was best known for his work on the peoples – principally the Samburu and Maasai – speaking the Maa languages and living in the central Rift Valley from northern Kenya to northern Tanzania. His initial interest lay in age organisation: how these livestock-rearing communities assembled groups of boys of around the same age and managed their passage to maturity through a succession of initiation ceremonies. The young men developed a lifelong bond by living and eating together apart from their families, dancing and raiding as one, and, later on, acting as patrons and mentors for junior groups in their turn.

Age and the passage of time remained at the core of Paul's work, but he expanded his interests to include gender relations within the household, systems of belief and the social significance of dance. Despite his focus on men, he displayed an understanding of the predicament of women in a patriarchal world. They played a crucial role in upholding the core values that defined the community by shaming errant husbands and sometimes collectively punishing men whose delinquent behaviour transgressed the moral order. As Paul pointed out, relations between men were always mediated through women, despite the latter's apparently subordinate position.

Paul produced two ethnographies: *The Samburu: A Study of Gerontocracy in a Nomadic Tribe* (1965), based on field research in the late 1950s and his resulting D.Phil from Oxford University, and *The Maasai of Matapato: A Study of Rituals of Rebellion* (1988), which he saw as his central ethnographic statement. In both, short case studies enabled readers to see how his subjects tried to make sense of, question or endorse the rules and structures within which they lived.

They were written in the 'ethnographic present', as here: "Maasai enthusiasm over their traditions is tempered by a marked reticence concerning forces that lie beyond their grasp; and they avoid the topic of death above all. No one can know what happens after death, but the clear presumption is – nothing." Then the style was common, but now it is widely criticised for its apparent abstraction and timelessness, which gave the impression that particular ways of life were fixed, and ignored the existence of change, as for example through the gradual decline of the cattle-keeping economy.

However, while Paul did acknowledge change, he believed that much that he valued in traditional society was at risk from modern development. He wished to preserve the memory of the communities he had known and to celebrate the diverse possibilities of human experience. His ethnographies, snapshots in time from the 50s and 70s respectively, are now invaluable for further research.

In all he wrote six books on the Maa-speaking peoples. In the fourth of them, *The Pastoral Continuum: The Marginalization of Tradition in East Africa* (1998), he placed a number of his earlier concerns within a more comparative context, considering the evolution and viability of subsistence pastoral societies in a rapidly changing world and the larger dynamics of ageing.

Time, Space and the Unknown: Maasai Configurations of Power and Providence (2003) looked more deeply into universal themes, including the problems of misfortune and the search for certainty in an unknowable universe.

There Paul wrote more fully about the well-known Maasai prophets, dangerously ambiguous figures who lived apart from the community and who had the power to bless and curse and to foresee the future. Maasai held them at arm's length, but believed that they had access to cosmological truths hidden from ordinary people, and could use their knowledge to avert misfortune and to protect the community from sorcery. Paul was always intrigued that, while Maa speakers as a whole shared overarching institutions and a distinctive identity, communities differed substantially in how they understood and managed the process of maturation. In this book he proposed a division between the 'northern' Maasai and the 'southern' – the implications of which remain to be explored.

His final work, *Youth and the Experiences of Ageing Among Maa*, published in 2014, marked the culmination of a lifelong commitment. Yet he continued to look to the future, suggesting further areas of inquiry and speculating that more recent findings about the Maasai, which seemed to contradict his own, were simply an indication of how much belief and practices had changed over the past 50 years.

Paul was born in Acton, West London, the second child of Eleonor (*nee* Simon) and Douglas Spencer, a pioneer in colour photography. Douglas left Eleonor a month before Paul's birth. After attending Woodhouse Grove School in Yorkshire, Paul took an engineering degree (1955) at Christ's College, Cambridge.

With a career in industrial relations in mind, he became more interested in the human dimension of industrial organisation than industry itself, and so shifted to anthropology, which drew him into a three-year period of fieldwork in northern Kenya.

In 1962 Paul joined the Tavistock Institute in London, where he carried out sociological research unrelated to his work in Kenya. Nine years later he accepted

a post as a lecturer in anthropology at the School of Oriental and African Studies (SOAS) in London. He became a professor at SOAS in 1993 and remained there until his retirement in 1997.

Throughout his career Paul was a meticulous fieldworker whose command of the Maa language – which he had taught himself in only five months – allowed him to engage his informants in long discussions, helping him to find the deeper meaning beneath the surface structures he observed. A hearing impediment, the result of childhood mumps, made him an especially attentive listener.

He is survived by his second wife, Diane Wells, whom he married in 1995; by his two sons, Aidan and Benet, from his first marriage, to Rosalind Scott, which ended in divorce; and by two granddaughters.

Richard Waller

Courtesy of Guardian News & Media Ltd

The anthropologist **Sir Jack Goody** (27 July 1919 – 15 July 2015), who has died aged 95, combined thorough fieldwork with an original intellect that led him to establish links between very different civilisations, and gave him a deep understanding of the processes of change. One of his most remarkable pieces of work was a comparison between the societies of ancient Greece and modern Ghana.

He was particularly interested in the transmission between the generations of both property and knowledge, in his work in northern Ghana. His comparisons of inheritance systems led him to the conclusion that, in medieval Europe, the Roman Catholic Church had resisted marriages between relatives for fear of losing bequests of property.

As for oral tradition, Goody recorded a local myth recited during the initiation rituals of a West African society (*The Myth of the Bagre*, 1972), and noted the importance in oral cultures of “structural amnesia”, the loss of the memory of differences between the past and the present. His point was that in these cultures the memory of changes is lost in a generation or so, since the past is constantly updated, by being reconstructed in the image of the present.

Northern Ghana at the time of Goody’s fieldwork, in the 1950s, was a society of restricted literacy. In what became a famous article on the consequences of literacy, written with his friend Ian Watt, Goody made comparisons with ancient Greece and argued that alphabetic literacy, in particular, expanded the intellectual horizons of a community by allowing knowledge to accumulate, undermining structural amnesia and so making possible the development of historical inquiry, comparison and scepticism.

As Goody wrote later in one of his best-known books, *The Domestication of the Savage Mind* (1977): “Differences in the mode of communication are often as important as differences in the mode of production.” Writing affects cognitive processes. By this time Goody had modified his original emphasis on alphabetic literacy and noted the achievements of societies that employed other forms of writing such as Egyptian hieroglyphs and Chinese characters.

At this stage, halfway through a long academic career in which he produced more than 40 authored and edited volumes as well as hundreds of articles, Goody was reinventing himself. From a social anthropologist who had carried out fieldwork in villages, he was turning into a historical sociologist or social historian concerned with what the American sociologist Charles Tilly called “big structures, large processes, huge comparisons”. Originally a specialist on Africa, he now focused on Eurasia.

The red thread that bound his many achievements together was the idea of a “Bronze Age revolution” – the rise of advanced agriculture, cities and writing – put forward by the Australian Marxist archaeologist Gordon Childe, one of whose books Goody had discovered in the library of a German prison camp during the second world war. Goody devoted his professional life to working out the consequences of this Bronze Age revolution, in which Europe and Asia participated but Africa was largely left out. From the study of literacy he moved on to the investigation of cuisine – socially and culturally differentiated in Europe and Asia but not in Africa, as he pointed out in *Cooking, Cuisine and Class* (1982) – and “the culture of flowers”, contrasting the lack of interest in flowers in Africa with the enthusiasm shown for them from Britain to Japan, in *The Culture of Flowers* (1993).

Awareness of the history of Africa led Goody to emphasise what east and west, Asia and Europe, had and have in common. Opposing traditional views of the long “rise of the west”, he argued that the two regions alternated for supremacy until the years around 1800 (*The East in the West*, 1996). Instead of speaking of a European miracle, like some western historians, he thought in terms of a Eurasian miracle, “based on the common attainments of the Bronze Age”. His implied criticism of Eurocentrism became explicit in some of his later books, notably *The Theft of History* (2006), in which he undermined western claims to have invented democracy, capitalism and individualism.

Jack was born in London to Lillian, a civil servant, one of the first women to pass the civil service exams, and Harold, a manager at the Mazda electrical company. Brought up in St Albans, Hertfordshire, he went to St Albans school, and, encouraged by his parents’ passion for education, won a scholarship to St John’s College, Cambridge, in 1938 to read English. However, his interests were not limited to literature and he discussed politics and history with Eric Hobsbawm, who became a lifelong friend.

On the outbreak of the Second World War, he joined the army and served in the Sherwood Foresters. He was captured at Tobruk, Libya, after the siege of 1941, escaped from a PoW camp in the Abruzzo region of central Italy, and was recaptured and sent to a camp in Bavaria, where he discovered James Frazer's *The Golden Bough* and Childe's *What Happened in History* in the camp library. Goody's enthusiasm for these books led to him switching from English to archaeology and anthropology on his return to Cambridge, where he graduated in 1946.

After an interval teaching in the adult education service in Hertfordshire, he gained a doctorate in social anthropology at Balliol College, Oxford (1954), following fieldwork among the LoDagaa people of Northern Ghana. A fellowship at the Center for Advanced Studies, Palo Alto, allowed him to rework his thesis and publish it as *Death, Property and the Ancestors* (1962), now a classic of African ethnography. From his study of LoDagaa funeral rites he proposed a general rule that the key to analysing variations in kinship and family relations lay in the transmission of property, and he went on to explore the complex implications of this in *Bridewealth and Dowry* (1973), *Production and Reproduction* (1976), and *Development of the Family and Marriage in Europe* (1983).

After fieldwork in Northern Ghana, he returned to Cambridge as an assistant lecturer (1954-59) and then lecturer (until 1971) in the Department of Archaeology and Anthropology, becoming a fellow of his old college, St John's (1961), reader (1972), William Wyse Professor of Social Anthropology and head of his department (1973-84). In 1976 he was elected a fellow of the British Academy, and in 2005 he was knighted.

After his retirement Goody held visiting professorships, received awards and gave endowed lectures at universities around the world, but Cambridge and particularly St John's remained his academic base. Friends remember him for his wisdom and hospitality; those who knew him from his books have often been struck by his wide range of references, with frequent quotations from novels and plays, and by his insatiable curiosity, fuelled by travel and disciplined by sharp insights into history, culture and society.

He is survived by his third wife, Juliet Mitchell, whom he married in 2000, and by a stepdaughter, Polly; by his children, Jeremy, Joanna and Jane, with his first wife, Joan Wright, whom he married in 1946; and by his daughters, Mary and Rachel, with his second wife and fellow anthropologist Esther Newcomb, whom he married in 1956. His first two marriages ended in divorce.

Peter Burke and Joe McDermott
Courtesy of Guardian News & Media Ltd

Stephen Ellis (13 June 1953 – 29 July 2015) was never a stranger to controversy. When he revealed beyond dispute that Nelson Mandela had been a member of the Central Committee of the South African Communist Party (SACP) for a short period in the 1960s, he won bouquets from some of the world's best respected Africanists and brickbats from almost every leading figure in the African National Congress.

In his best-selling book *External Mission – The ANC in Exile 1960-1990* he said that Mandela had not only been a member of the Communist Party but that he had also been co-opted on to the SACP's Central Committee.

Ellis believed that it was important to know this happened, not in order to discover reds under the beds, but in order to better understand the way that the SACP gave birth to the armed wing of the ANC, Umkhonto we Sizwe (Spear of the Nation).

At a conference on Mandela and his legacy organised by the Institute of Commonwealth Studies in London last December, Ellis told me, "Mandela, for various reasons, denied at his trial that he was a member of the SACP. And he carried on denying it throughout his life. I think it's a pity in many ways that after he'd become president [of South Africa] and a world figure, and the Cold War was over, that he didn't actually tell us more about his exact relationship with the Communist Party in his early days. But he chose not to."

Ellis said that had Mandela's membership of the SACP been widely known overseas the ANC would never have received the support it did, both financially and morally, from Europe, the Commonwealth and the US. "Until you appreciate history and how the ANC came to adopt some key Marxist concepts, above all a Marxist/Leninist vocabulary," he said, "you can't understand why the South African public is so ill-equipped to discuss the real problems in their country today."

In a furious response in *Business Day*, a former ANC minister, Pallo Jordan, said that Ellis had "crawled out of the woodwork" in an attempt to discredit the ANC. Referring to Ellis's editorship of *Africa Confidential* between 1986-1991, Jordan said the well-respected editor of the Johannesburg Sunday Times, Tertius Myburgh, had referred to the privately circulated newsletter as "a publication produced by British intelligence."

Jordan added: "Ellis's undisguised purpose during the 1980s was to discredit the ANC by labelling it a Communist front movement, controlled by the Soviet Union and presumably pursuing its policy objectives."

It is a row that is unlikely to go away for a very long time, but Ellis was not always playing the pouncing cat among ANC pigeons. He wrote some very fine books about Africa, including *Season of Rains – Africa in the World*, and *Worlds of*

Power – Religious Thought and Political Practice in Africa – a valuable contribution to our understanding of African religions which he wrote in 2004 with his partner and literary collaborator, Gerrie Ter Haar.

Stephen Ellis was born in Nottingham in 1953. When he was 18 he worked as a voluntary teacher in Douala, Cameroon, before going to Oxford, where he studied modern history. He became a lecturer at the University of Madagascar, then in 1981 took his doctoral exams at Oxford. Between 1982 and 1986 he was head of the Africa sub-region at the International Secretariat of Amnesty International in London before leaving to become editor of *Africa Confidential*.

From 1991-1994 Ellis became first the general secretary and then director of the Africa Studies Centre in Leiden, the Netherlands, followed by an assignment for the Netherlands Ministry of Foreign Affairs. He was the Desmond Tutu Professor of the Vrije Universiteit in Amsterdam from 2008.

Ellis was also a prolific writer and lecturer. One of the books that contributed to his eminent stature as a historian was *The Criminalisation of the State in Africa*, which he wrote with Jean-François Bayart and Beatrice Hibou. Another that underlined his reputation was *The Mask of Anarchy: The Destruction of Liberia and the Religious Dimension of an African Civil War* (2001). He knew a great deal about the drug trade in West Africa and his last book, which he had almost finished before his untimely death, is a history of organised crime in Nigeria.

In a letter to friends a few days before he died following a three-year battle with leukaemia, Ellis wrote: "So, after 62 years, one month and five days, it's now close to the end."

He thanked his friends for their past loyalties and said nothing about his enemies – typical of a man with a large heart, a fine brain, a broad and generous spirit and fingers that were always over the keyboard and never around his critics' throats.

Trevor Grundy
Courtesy of Guardian News & Media Ltd

Note to Contributors

Send items for inclusion in the January 2016 *Newsletter* by 15 December 2015 to Dr Simon Heap: effaheap@aol.com

Any opinions expressed are those of the contributors and do not necessarily represent the ASAUK.

For all matters relating to membership of ASAUK/RAS contact: Melmarie Laccay, 36 Gordon Square, London, WC1H 0PD; telephone: +44 (0)20-3073-8336; email: rasmembership@soas.ac.uk

Check the new website: **www.asauk.net**