

## **ASAUK Conference Report**

The ASAUK Biennial conference took place both online and in a physical /hybrid format this year. This is unique in many ways. First, we have been able to truly link with our colleagues and institutions in Africa, the continent which our association is named after, second we have been able to prove that we can work collaboratively with partner institutions in Africa to leverage current technologies to make this happen, and finally we have been able to work successfully a major sponsor to fund the running and delivery of the physical, smaller conference.

The conference represents the culmination of a transformation in communications at international and local level. With generous funding from a British Academy conference grant we were able to successfully broadcast from Africa, with help from Liverpool University, for the first two days of the conference, with academic colleagues at IFRA located at the University of Ibadan, and at the BIEA in Nairobi, both sessions being very successful with near 100 person attendance at the Ibadan event and great engagement with a stellar cast of African focused scholars. The Ibadan conference focused on Diasporas, Culture and Capital, whilst Nairobi's focus was on Land Restitution and Women's Rights. We had an economics and diaspora session broadcast online from Liverpool, and a hybrid closing event for the online part of the conference and opening lecture for the in-person part of the conference delivered in person by Professor Akosua Adomako Amopfo from the Institute of African Studies, University of Ghana, Legon, titled *Afrobeats At Home and Away: Rebuilding Together*.

The in-person conference at the University of Liverpool has also been a success. Whilst this event was significantly smaller than past ASAUK conferences, this seems an entirely appropriate scale for these still peri-pandemic times. We also had to set up the infrastructure to deliver several hybrid sessions (allowing some panel members to present their papers online), by popular demand of conference attenders. Details and edited recordings of the conference will be posted on the ASAUK website over the next month.

We believe we will more than break even financially for our on campus 'in person' event and make a small profit. For the online events we had registration numbers at over 200 for the Ibadan broadcast, and c.160 for Nairobi, with a respectable near half of these numbers logging in to each day session. This means we had more members attend online than in person which we think bodes well for the democratisation and spread of the ASUK biennial conference to our colleagues in Africa.

The conference dinner, sponsored by Flutterwave was held at the Victoria Gallery and Museum at the University of Liverpool, details of the winners of the Fage and Oliver, Audrey Richards and Distinguished Africanist Awards are included elsewhere in the newsletter. At the AGM on Sunday 4th September Carli Coetzee was voted new President of the ASUK from 2022 and had a new executive team voted in with her. Two new Lasting Legacy award citations were also read for late members Thandika Mkandawire and Raufu Mustapha.

The conference ended on the Sunday afternoon, followed by a guided tour of the Africa Gallery and collection at the World Museum Liverpool, given by ASUK member Zachary Kingdon.

Ola Uduku, ASUK President 2020 - 2022  
Nathan Edwards, ASUK 2022 Conference Curator

### **ASUK Fage and Oliver African Studies Monograph Prize, 2022**

The 2022 prize committee is pleased to announce the winner and runner-up for the ASUK Fage and Oliver African Studies monograph award. The committee notes that both books, and all but one of the titles on this year's shortlist, were by historians. This highlights the centrality of African history to African Studies, while confirming the importance of the monograph format in both African history and African Studies.

*First, the runner up:*

**Cheikh Anta Babou: *The Muridiyya on the Move: Islam, Migration, and Place Making* (Ohio University Press, 2021).**

This broad, in-depth historical study by a noted African scholar is based on 30 years' research crossing three continents. Methodologically, it employs archival studies drawing on multilingual – Wolof, French, English and Arabic – sources, and oral interviews with research participants. Babou's voice as a historian working on the Murids derives from his 'insider' status and Murid/Senegalese heritage, carefully and reflexively presented. The book is composed of short, digestible chapters. The study is interdisciplinary, covering a long historical sweep in a fresh and relevant manner with little redundant material.

The book is noted as an original work on a significant Senegalese/Muslim diaspora community (estimated at around a third of the Senegalese population

and perhaps half of Senegalese living abroad). It addresses the under-researched topic of internal Muslim migration, from a historical perspective, including to Côte d'Ivoire and Gabon, within West Africa. The author deemphasises the role of the state in such migration; rather his focus is on 'social practices from below' and from 'the periphery', including those of women, working class neighbourhoods and traders. Thus the study chimes with other historical and anthropological work on African migration that rejects narrowly political and economic approaches.

The work is global in reach, including chapters on Murid diasporas in Paris and New York, thus contributing to studies on migration to the US and Europe, and on global Islam. Whilst joining the dots between contemporary Senegalese migrants and African Americans, the book also offers new ways to think about the trans-Atlantic diaspora not only in terms of post-slavery legacies but also as a consequence of European imperial history and postcolonial migration.

*And the winner:*

**Sam Fury Childs Daly: *A History of the Republic of Biafra. Law, Crime and the Nigerian Civil War* (Cambridge University Press, 2021)**

Developed from a recent doctoral dissertation, this is African history and African Studies more widely at their particularly informative, provocative and sobering, but also their noticeably encouraging, given the study's clarity of purpose and method. The main focus is the Republic of Biafra's 'inner workings or life' during the Nigeria-Biafra war and its aftermath. Biafran society, economy and livelihood are interpreted through the lens of court records and associated archival and other sources. It was the law, the book demonstrates with subtlety, nuance and empathy, which 'made Biafra work', albeit fitfully, contentiously and contingently. Daly's combined legal and social history contains valuable lessons and useful insights 'about the human condition in times of conflict'. And, in suggesting crime as perhaps the Biafran war's most enduring legacy for post-war Nigeria as a whole, and for the country's international image, the book transcends both geographical and strict disciplinary boundaries.

This book's originality lies in the way it addresses a significant and widely studied moment in Nigeria's history which still evinces much emotion from an unusual perspective. It applies familiar 'heterodox approaches to the study of armed conflict' which are infused with insights of the various ways that 'the law functions during and after war'. These are tools which have not previously been brought to bear on this familiar and emotive topic, and certainly not in such an academically rigorous but still committed and engaging way. Consequently, what might, in the wrong hands, be absurdist and comical, is here presented in careful and objective yet nuanced detail, with overtones of empathy. Notably, given the sensitivities of its subject matter, the author makes clear that the book represents no more than a single outsider or non-Nigerian perspective on a

subject with much contemporary resonance which many will not necessarily share.

Nonetheless, the judges consider it to be amongst the best books on (the history of) Nigerian politics. The author has produced a carefully researched scholarly monograph which is composed of logically organised and clearly written chapters. We hope that this highly relevant and accessible account can be made more widely available within Nigeria itself. *A History of the Republic of Biafra. Law, Crime and the Nigerian Civil War* is an eminently readable and very assured first book by a new and important voice in African Studies, which the judges are convinced is a worthy winner of the 2022 ASAUK Fage and Oliver monograph prize.

**2022 Fage and Oliver Prize Committee:**

**Reginald Cline-Cole (Chair)**

**Alexander Bud**

**Akin Iwilade**

**Stephanie Kitchen**

**Adriaan van Klinken**

**Katharina Oke**

#### **ASAUK Audrey Richards Best Thesis Prize 2020-21**

The ASAUK would like to congratulate the following scholars who were shortlisted for the Audrey Richards Prize. The prize is awarded to the best doctoral thesis on a topic related to Africa, and which has been successfully examined in a British institution of higher education during the two calendar years immediately preceding the next ASAUK Conference. The judging committee members were impressed with the quality of all the theses submitted for the prize, and selected these 6 theses, listed alphabetically by author surname, for the shortlist:

Rosalie ALLEIN, “‘The Gold is Gone’: Techniques of Resource-Making and Generativity among Gbaya Artisanal Miners in Cameroon”

Divine ASAFO, “Peri-urban Development: Land Conflict and its Effect on Housing Development in Peri-urban Accra, Ghana”

Kate DAWSON, “Shifting Sands in Accra, Ghana: The Ante-Lives of Urban Form”

Simeon KOROMA, “Law Beyond the State: The Makings of Justice in Urban Sierra Leone

Patrick WAHOME, “Statehood, Sovereignty and Identities: Exploring Policing in Kenya’s Informal Settlements of Mathare and Kaptembwo”

Hang ZHOU, “Seeing from the Roads: Institution Building, Organisational Restructuring and Everyday Negotiations in Uganda”

Three winners of the ASUK Best Thesis Award were announced at the conference in Liverpool. The committee selected a winner and two runners up.

*The runners up are:*

Kate DAWSON, "Shifting Sands in Accra, Ghana: The Ante-Lives of Urban Form" completed at the London School of Economics and Political Science. Dr Dawson's thesis examines sand as the "ante-life" of urban form on the urban periphery of Accra. Based on ethnographic fieldwork in and around the sandpits on the outskirts of Accra, Dr Dawson explores how society and geology intersect, and demonstrates the significance of a consideration of sand to an understanding of city-making and urban political ecology. The thesis also makes novel use of original photographs taken by the author during the fieldwork in a creative way.

Patrick WAHOME MUTAHI, "Statehood, Sovereignty and Identities: Exploring Policing in Kenya's Informal Settlements of Mathare and Kaptembwo" completed at the Centre of African Studies at the University of Edinburgh. Mutahi's thesis presents a significant addition to the study of policing in Africa. The thesis adds new empirical and analytical knowledge on policing in Kenya. The Kenyan case on policing is exceptional for its systematic misuse of power and brutality and the study provides critical insights on the complex relations between state actors, non-state actors and citizens. The detailed empirical material is carefully historicised and Dr Mutahi demonstrates a fine eye for the nuances of social life and the subtle negotiations of power and authority as it takes place on an everyday level.

*The winner of the 2022 Audrey Richards Prize is:*

Dr Simeon KOROMA, for his thesis titled "Law Beyond the State: The Makings of Justice in Urban Sierra Leone" completed at the Centre of African Studies at the University of Edinburgh. Dr Simeon Koroma's interdisciplinary research draws on legal studies and anthropology. His fine-grained ethnography of neighbourhood justice fora and dispute settlement in urban Freetown, known as "barrays" in Krio, constitutes a major contribution to the anthropology of law and the academic literature on law and society in West Africa and the African continent at large. It makes a contribution to the scholarship on traditional authorities and customary law across Africa, and in its argument transcends the reified dichotomy juxtaposing customary law and the law of the modern state. The thesis draws on rich ethnographic evidence generated during long-term field research in the barrays of Freetown, and Dr Koroma develops a theoretical framework situating extra- or para-legal dispute settlement firmly within the legal landscape of Sierra Leone where the judiciary and the police are intertwined with community leaders and their interpretation of custom.

The ASUK wishes to express thanks to the publishers who have generously provided prizes to the winners, Boydell & Brewer, Combined Academic Publishers, the International Africa Institute and Routledge.

Congratulations to the winners, their supervisors and departments!

## **Outstanding African Studies Award for Professor Raymond Bush**

At its recent 2022 biennial conference, ASAUK has awarded its prestigious Award for Outstanding Achievements in African Studies to Raymond C. Bush, Professor Emeritus at the University of Leeds.

Through this Award (formerly known as Distinguished Africanist Award), ASAUK pays tribute to individuals or teams who have made exceptional contributions to the field of African studies, i.e. scholars who have in one way or another expanded and disseminated knowledge of Africa, and interest in Africa. The award is intended for people who have contributed largely to African Studies in the UK, or who have strengthened links between African Studies here and in Africa itself.

It is the second time that ASAUK honours a Leeds academic with this Award. In 2002, the same honour was bestowed on the late Lionel R. Cliffe, Professor of Politics at Leeds and also Ray Bush's former supervisor, mentor and comrade.

Former ASAUK President, Professor Alfred Tunde Zack-Williams, who is a long-time collaborator of Ray, expressed his support for the Award by stating:

For the last forty years, Professor Bush has dedicated much of his time to studying the African continent both in his extensive publications and in his lectures. He is a distinguished scholar, who has made immense contributions to the study of Africa in Britain and abroad. He is very much respected by his colleagues and students alike, not just as a brilliant political scientist, but also for his strong sense of fairness and social justice.

Until his retirement in 2021, Ray Bush was Professor of African Studies and Development Politics, in the School of Politics and International Studies at Leeds, having joined the university in 1984. He has made manifold contributions to African Studies and adjacent fields, and he is widely regarded as an internationally leading figure in African political economy. Working across over ten countries in the Global South, mostly in Africa, his research has brought to light the experiences, needs and voices of the world's most marginalised and underprivileged populations. His ground-breaking monographs interrogate and develop critical new insights into the global and national structures of power that lead to the suppression of marginalised voices in international development, generating social unrest over decades, and – in the case of Egypt and Tunisia – revolution. The voices of marginalised communities that would eventually lead to the 'Arab Spring' are broadcast to a wide audience in his documentary film *Fellahin*).

At Leeds, under Bush's leadership the African Studies Unit (founded in 1964) developed into the current Leeds University Centre for African Studies, and Ray served as Centre director (2000-2002) and executive board member (2002-2021).

An enthusiastic and greatly loved teacher, he stimulated students' interest in and critical understanding of African related subjects, firmly embedded African Studies into the curriculum of undergraduate and postgraduate programmes, and supervised over thirty Ph.D dissertations and over hundred MA dissertations. Nationwide, Bush has actively participated in the African Studies Association of the UK, convening multiple panels at ASAUK conferences, serving as Council member (2008-2011), and as Chair (2020) and jurist (2018) of the Fage and Oliver Book Prize. He further strengthened the field as external examiner of programmes and dissertations at various institutions across the UK and abroad, and by serving in various editorial capacities, most notably with *Review of African Political Economy* (ROAPE).

Bush has been a member of the ROAPE editorial working group since 1979, served as chair and journal editor (2002-2004) and as co-chair (2007-2013), and currently as its Briefings and Debates editor. In these various roles, his focus has consistently been to ensure high-quality content of politically engaged scholarship and activism, in particular stimulating material authored from the continent. With this in mind, Bush initiated the ROAPE Connections Workshops that explicitly have been driven by input from the continent, led by African activists and scholars. Three workshops have been convened so far (Accra, 2017; Dar es Salaam, 2018; Johannesburg 2018), with future meetings being planned. Together with ROAPE and its network of African scholars and activists, Ray has significantly enhanced the understanding of projects of radical transformation and has offered a critical and constructive agenda of radical political economy on the continent.

Another former ASAUK President, Professor Ambreena Manji, who has worked with Ray in ROAPE, powerfully captures his contribution to the field by saying:

Always ready to challenge the artificiality of the boundary between the academy and the lives of the working people, Ray Bush has been a path-breaking scholar-activist in African Studies. It is difficult to envisage today's transformations in African Studies – as slow and as manifestly incomplete as they are – without the intellectual leadership and scholarly corpus of Ray Bush.

As colleagues in the Leeds University Centre for African Studies, the School of Politics and International Studies, and the wider Leeds community, we are delighted that Ray's rigorous and impactful scholarship, his profound academic leadership, and his sincere collegiality, generosity and mentorship have been recognised by the UK's foremost academic association in the field of African Studies. We warmly congratulate him on this well-deserved accolade!

**Adapted from the University of Leeds website with kind permission:  
<https://lucas.leeds.ac.uk/news/asauk-award-for-prof-raymond-bush/>**

### **ASAUK's Lasting Legacy Awards**

This year, the ASAUK is proud to announce the creation of the Lasting Legacy Award, which has been set up to allow our community to posthumously recognize the work of people whose exceptional scholarship has left a lasting legacy on our understanding of Africa and beyond. The award is not confined to academics, but is open to all those who have contributed to this understanding, and who have strengthened our communities, both in the UK, between Africa and the UK, and globally.

The Lasting Legacy Award will be an occasional award, which means that it will not necessarily be awarded every year, but rather when nominations are made and supported by ASAUK Council. Individuals may be nominated up to five years after their death.

ASAUK is delighted to announce that the inaugural Lasting Legacy Award recognizes two individuals who are both deeply and sadly missed: Thandika Mkandawire and Raufu Mustapha. Indeed, such was the desire to honour these two intellectual leaders that the ASAUK decided to make two individual awards this year.

Citations were read about each individual, based on support letters submitted on their behalf.

### **Thandika Mkandawire's Citation**

The late Thandika Mkandawire is a fitting recipient of the inaugural ASA UK Lasting Legacy Award. A pioneering scholar, he was a brilliant writer and one of the most important institution builders of his generation, who fought tirelessly for a greater commitment to the truth within the field of African political economy. His influence lives on daily, both among those who research Africa and within a much broader range of disciplines and debates within economics and international development: he truly was a global scholar.

Thandika was an innovative and committed institution-builder, focused on advancing the African-led study of African politics and development. Born in Zimbabwe, and having grown up in Zambia and Malawi before studying in the United States and Sweden, he had a deep and multifaceted understanding of both colonialism and racial prejudice that motivated a strong sense of justice and determination to build a better and more equal world. He participated in the founding of the Zimbabwe Institute of Development Studies (ZIDS) and headed it from 1982 to 1985. Later, he was one of the founding members, and a constant source of inspiration and strength, behind the Council for the Development of Social Science Research in Africa (CODESRIA) in Dakar, Senegal. Thandika also served as CODESRIA's Executive Secretary from 1986 to 1996, using his tenure to strengthen African universities that were grappling with the effects of neoliberal restructuring and commercialisation. From 1998 to 2009, he worked from within



the United Nations system as Director of the United Nations Research Institute for Social Development (UNRISD), where he pushed for a more transformative approach to social policy. In the last decade of his life, Thandika became the first Chair of African Development at the LSE, infusing it with his distinctive combination of deep insight, human warmth, sharp wit, and intellectual power, leaving the LSE with extremely big shoes to fill.

Over the course of his long career, Thandika created a broad corpus of world leading scholarship on a variety of topics including work on African economic history and development theory, social policy and social democracy, neoliberalism and structural adjustment, and penetrating analysis of African politics and political economy. His work, such as the masterful 'Thinking about developmental states in Africa', was often ground-breaking. He wrote concisely and clearly, ruthlessly dismembering lazy ideas and setting the world right with considerable grace. We are very fortunate that Thandika was a journalist before he ever became an academic because his writing is also unusually lively and free of academic jargon, having a real social impact that extended well beyond the crude matrix normally applied. In the words of Yusuf Bangura, Thandika's influential volumes co-edited with Charles Soludo, *Our Continent, Our Future* (1999), *African Voices on Structural Adjustment* (2003), demonstrated "that African countries were not the perennial failed states that the multilateral financial agencies and Africanist political scientists imagined them to be" while foregrounding African voices in order to show that the prescription of economic 'shock therapy' for African economies rested on flawed foundations. So prolific was his pen, that when CODESRIA went to compile a complete bibliography of his work it stretched to a remarkable 12 pages of important and frequently seminal contribution.

Thandika was a seminal figure in conversations about Africa, and due to his political exile he also became a Swede and a Scandinavian. This experience led him to have a more complex and nuanced approach to the study of African development. He had seen with his own eyes the crucial role that social policy could play in shaping the social impacts of economic growth and development. His work at UNRISD on transformative social policy demonstrated that social welfare and public investment were not just about redistribution and poverty reduction but also about productivity, ultimately making people – and therefore, social democracy – the basis of capital accumulation within the economy. In a time when technology and firm restructuring are shifting the locus of accumulation out of labour and basic income grants are being considered in lieu of employment, his ideas are as relevant now as ever.

Thandika's dual identity also made him a staunch opponent of Afro-exceptionalism. He tried to show that African countries were not dysfunctional, but rather that mainstream theory was itself dysfunctional if it could not explain African realities with the nuance and respect that they deserved. Thandika was a

global intellectual who wanted African experiences to be put into conversation with the rest of the world. It was the passion with which he carried this struggle, along with his remarkable contribution to key institutions both in Africa and on the international stage, which meant that news of his death was followed by an incredible number of whole-hearted and powerful statements from politicians, journalists and members of civil society, including the head of CODESRIA, and the former heads of the United Nations Economic Commission for Africa and the Nordic Africa Institute. He was that rare thing – a scholar who was as loved and respected by international development agencies as he was by critical and politically engaged African scholars.

As well as a wonderful scholar, Thandika was a valued mentor. Always generous and patient with younger scholars who were still trying to make sense of the world, his legacy lives on through their work as well as his own. Despite knowing so much himself, Thandika always wanted younger people to make up their own minds on their own terms. He was refreshingly low-key, treating everyone he met with respect regardless of age and institutional background. Both through his mentorship and his writing, he has inspired generations of scholars both on Africa and beyond.

Above all, Thandika wanted us all to be more careful with the truth and mindful about the impacts that our scholarship might have on the world. As someone with first-hand experience of the injustices of authoritarianism and neoliberalism, he took politics and political economy very seriously. He understood that knowledge itself played a central role in development, and he wrote with a profound respect for the power of ideas to reshape the world. Much of his work drew attention to the history of ideas and the ways in which geopolitics had affected the material infrastructure for knowledge production within African countries. In this way, his ideas and worldview will be as relevant for the century to come as they were for the one just past.

ASAUK is honoured to be able to recognise the tremendous contribution of Thandika Mkandawire by bestowing upon him the inaugural ASA UK Lasting Legacy Award.

### **Raufu Mustapha's Citation**

The late Raufu Mustapha was a brilliant thinker, inspiring mentor, a good friend and a committed scholar who made profound contributions to our understanding of many important issues, from democracy and electoral politics to international development, and from the impact of faith and religion on contemporary societies to political theory. A scholar whose work and teaching both deepened knowledge and crossed boundaries, he is a fitting recipient of the inaugural ASAUK Lasting Legacy Award.

Raufu studied Political Science at Ahmadu Bello University, Zaria, when that campus was a centre of left-wing thought and activism, after which he proceeded to St Peter's College, Oxford, where he earned his doctorate under Gavin Williams in 1990. Before becoming the Anthony Kirk-Greene Fellow at St. Antony's College, Oxford University, he held teaching positions at Bayero University, Kano, and Ahmadu Bello University. Across all of these positions he played an important role in strengthening the quality of discussion, opening space for debate, and encouraging his colleagues and students to blend a strong theoretical approach with a careful understanding of empirical cases, leading to work that was always respectful of the reality on the ground without ever being parochial. In this way, he lifted the horizons of those around him, constantly demonstrating the value of thinking beyond individual countries and continents.

At the Oxford University Department of International Development (ODID), Raufu was a core part of the MPhil and DPhil programmes from their beginnings, and taught on the MPhil's core courses, as well as on his specialisms of rural and agrarian politics and the West African region. He also lectured to politics undergraduates and postgraduates and supervised a huge number of research theses for the department on a remarkably broad range of topics, encouraging his colleagues and students to read and think broadly, and never to limit their interests to "international development" or "African studies".

Raufu was the Senior Researcher (West Africa) at the Oxford University Centre for Research on Inequality, Human Security and Ethnicity (CRISE), which produced important work that shaped our understanding of how inequality contributes to conflict to this day, and afterwards set up the collaborative Nigeria Research Network with support from the Foreign Ministry of the Netherlands. He was also a stalwart co-convenor of the African History and Politics seminar, and the patron of the student-run Oxford University Africa Society from its birth through a series of increasingly successful conferences and programmes. In these ways, Raufu made an immense contribution to a number of research communities in the UK; and the vibrancy of research on Africa at Oxford, and within the UK more broadly, owes much to his unassuming and yet highly effective leadership.

An academic of great talent, curiosity and flexibility, his work led to seven books, more than 35 academic articles and book chapters, and numerous reports, working papers and newspaper editorials. As the Council for the Development of Social Research in Africa (CODESRIA) has put it, 'his rich intellectual legacy will remain relevant, widely discussed, cherished and avidly utilized. This is because Dr Mustapha's work captured the lived experiences of Africans in diverse ways.' Raufu's research focused on the politics of identity, rural development, state-building and democratization in Africa, and he devoted as much energy to building research networks with like-minded African scholars, colleagues and graduate students as to his own research and writing. In

particular, Raufu's trilogy on the politics of religious conflict in northern Nigeria, including *Sects & Social Disorder: Muslim Identities & Conflict in Northern Nigeria* (editor, 2014), *Creed and Grievance: Muslim-Christian Relations and Conflict Resolution in Northern Nigeria* (co-edited with David Ehrhardt, 2018), and *Overcoming Boko Haram: Faith, Society & Islamic Radicalization in Northern Nigeria* (coedited with Kate Meagher, 2020), were all significant contributions to knowledge, challenging received wisdom on religious and identity conflict in Africa and charting more effective policy solutions. His deep scholarship on the politics of agricultural development in Africa, which was the focus of much of his early research and writing, is also demonstrated in a posthumous edited collection of research he directed and largely edited, *Political Settlements and Agricultural Transformation in Africa: Evidence for Inclusive Growth* (coedited with Martin Atela, 2022).

If he was highly respected as a scholar, Raufu was loved and sought after as a teacher. Rarely has anyone been able to convey such complex ideas so clearly without reading from a set script and while making the audience nod, reflect, and laugh. Outside Nigeria, Raufu's academic citizenship was pan-African and internationalist, as a member of editorial advisory groups for the journals *Review of African Political Economy* and *Africa*, and especially in CODESRIA, where he variously served as Director of the 2002 Governance Institute, as a member of the Scientific Committee and of the internal review committee on CODESRIA's Intellectual Agenda. He also wrote reports for the Working Group on Ethnic Minorities, UN Commission on Human Rights, and the project on 'Ethnic Structure and Public Sector Governance' for UNRISD in Geneva.

As should already be clear, Raufu also took ethics seriously in the academic process. He was committed in his personal politics, as evidenced by his career-long union membership and role as departmental representative of the University and College Union (UCU), as well as his earlier role as both a student and academic activist in Nigeria. As a scholar of great integrity, Raufu chose to preserve his values not by keeping his work sealed off in an ivory tower, disengaged from the world, but by taking it out to engage with real-world issues and processes. In doing so, he managed to engage in policy processes in which, despite their limitations, he was always able to preserve his voice, freedom and values, setting a blueprint for scholars seeking to engage in contemporary political processes on the basis of nuanced research.

ASAUK is honoured to be able to recognise the tremendous contribution of Raufu Mustapha by bestowing upon him the inaugural ASAUK Lasting Legacy Award.

\* \* \* \* \*

*Hope to see you at the next ASAUK Conference in 2024!*

## Conferences Future...

### UNITED KINGDOM

*The newsletter would love to publicise forthcoming conferences or workshops relating to Africa being held in the UK. If there is a call for abstracts/papers with a date beyond the newsletter's publication it will go in the next newsletter, otherwise the ASAUk website will be happy to publish the details.*

### INTERNATIONAL

**'Navigating Nigerian Archives: Experiences, Opportunities, and Advancements', African Humanities Research and Development 2023 Conference, Virtual (Zoom), 20–22 February 2023.** Many post-colonial archives in African nations are fraught with issues of inaccessibility to researchers, erasures (deliberate and non-deliberate), and problems of funding. These problems are more intractable in some countries than in others. In Nigeria during the colonial era, the colonial government documented and preserved its footprint in the country in archives located in Nigeria and the UK. Although these records were not all accessible to the public, as current research on the British government's deliberate concealing or destruction of documents pertaining to various colonies has proven, they have undoubtedly shaped the nature of historical scholarship on Nigeria's colonial era.

In the post-colonial period since the 1960s, Nigeria's national archives have not systematically collated records from Nigeria's various ministries, public and civil services, and other government parastatals. This development has adversely affected scholarship on post-independence Nigeria and exacerbated the problem of access and erasures. It has created an atmosphere in which the Nigerian government, for reasons of funds, self-interest, self-preservation, or ignorance, fails to see the need for the centralised maintenance of records and its impact on nation-building.

Over the decades since independence, this deprioritisation of archives and record-keeping has created a cascading effect on the efficiency of Nigerian archives and their colonial-era collections. Government funding for this sector, its staff, and the proper preservation of files remains abject, which further culminates into uneven, unequal, unreliable, and inconsistent experiences by researchers who seek to use the archives' collections.

This conference seeks to bring together various stakeholders from the academia, educational institutions, Nigerian archives, government ministries, and the public to discuss conditions in the archives, how these conditions shape research experience and outcome, and ways that the archives can be built into a vibrant arm of scholarship and nation building in Nigeria.

The organisers, Professor Egodi Uchendu of the University of Nigeria, Dr Ogechukwu Williams of Creighton University and Chukwuemeka Agbo of the University of Texas at Austin seek papers which reflect on multiple questions. How do scholars navigate the problems of researching Nigeria's history in Nigeria? In cases where records of government parastatals are not centrally located, how do researchers proceed? How do the archives influence research experience and outcome? Since identity politics (religious, economic, national, international) play a crucial role in navigating Nigeria and its archives, how do the experiences of students and researchers in Nigeria and that of their Nigerian counterparts from the diaspora (or other international visitors) differ? How can scholars who study Nigeria proactively forge partnerships with archives, archive staff, and other supportive organisations to promote sustainability in Nigerian archives? Are there successful case studies that can be drawn from? How do the experiences of visitors in Nigerian archives compare to their experiences in archives elsewhere in the world? How can the academic unit create awareness at the government level about the need for systematic accessioning of records? How can we preserve other sources of African history that emanate from oral histories and personal records? What lessons can be learned? What action plans can be taken?

Themes of the conference include the following: history of Nigerian archives; colonial archives and records; archival collections since independence; historical methodology; comparative experiences of Western and Nigerian archives; comparative experiences of archives in Africa; the cost of research; Government (dis)incentive for document preservation; Nigerian archives and data availability; archivists, expertise, and research in Nigeria; data preservation and obstruction of research; politics and data preservation; the archives and corruption; archives and identity politics; Nigerian archives in a digital age; the archives, funding, and research in Nigeria; access and erasure; private-public partnerships; alternative funding; informal archives; archives on sensitive subjects; nation-building and data preservation; medical Records and healthcare challenges; national accountability; the past and the present in Nigerian governance; oral histories and records preservation; records preservation and funding for higher education; challenges of Nigerian archives; Nigerian archives and building partnerships; archival administration and efficiency; Nigeria and recordkeeping; and the future of Nigerian Archives in a continuously evolving world.

250 word abstracts for papers, panels or roundtables by 31st October 2022 to [conference@ahrdc.academy](mailto:conference@ahrdc.academy) and [navigatingarchives.ahrdc@gmail.com](mailto:navigatingarchives.ahrdc@gmail.com) Panel proposals should consist of 3-5 panellists and include a title and brief description of the panel as well as abstracts of all proposed papers in the panel. Proposals for roundtables should assume the same format as panel proposals. The abstract for each roundtable participant should have a title and a brief description of the participant's contribution to the roundtable.

**'Technology, Culture, and African Societies', 22nd Annual Africa Conference at the University of Texas at Austin, USA, 31st March–2nd April 2023.** The organisers call for submissions of papers in the humanities, social sciences, sciences and other disciplines on the kaleidoscopic presence of technology and culture in African societies. The objective of this conference is to encourage conversations rooted in the histories of the African people, with the connection of science and technology to imagine alternate realities and a liberated African future.

Culture is dynamic, and globalisation has become an epoch for the constant reinvention of culture that transcends time and space. As globalisation continues to spread, more people find themselves across spaces and borders, with their lives structured and oriented by connections to one or several other places. Africa's rich history is multifaceted and complex, with multiple heritages that cut across centuries and regions. The distinctiveness of each culture is peculiar to their authentic traditional practices and identities, ranging from language to literature, music, visual art, and fashion.

In present-day Africa, globalisation paves the way for technology, which has aided the growth, adaptation, and transfer of African cultures worldwide. Artificial intelligence and the web are perhaps the most increasingly emerging technologies that are radically shifting normative paradigms in Africa today. The African continent requires new approaches that respond to the socio-political and economic needs of African societies. These approaches will define the future for the cultural, political, economic, and social spheres and on the national, regional, and international levels as they re-imagine a new future for Africa where humanity and technology meet.

Accordingly, the organisers invite proposals for papers, panel presentations, roundtables, and artistic works/performances that critically examine these and other related issues on African history, culture, and its intersection with technology. The conference will allow scholars from various disciplines and geographical locations to interact, exchange ideas, and receive feedback. As in previous years, participants will be drawn from around the world. Graduate students are encouraged to attend and present papers. Submitted papers will be assigned to panels based on similarities in theme, topic, discipline, or geographical focus, and selected papers will be published in a series of book volumes.

The organisers welcome submissions that include but are not limited to the following sub-themes and topics: technology and African historical discourses; technology and African literature; technology and the African Diaspora; cultural dimensions in Africa and technology; technology and popular culture; technology and gender constructions; technology and environmental security; culture, urbanisation, and digital urbanism; globalisation, technology, and

identity formation; technology and education; technology, religions and ritual performance; technology and performative arts; visual arts and digital culture; technology and cinema; technology and african fashion; technology and health sciences; cultural practices, indigenous medicine, and technology; technology and linguistics; culture, technology and new media; technology and postcolonial/postmodern conditions; technology and decoloniality; technology, politics and cultural paradigms festivals, ceremonies and technology; old and new funeral technology; digital economy for Africa's initiative; technology, language, and rhetoric; technology and archival studies; Africa trade and technology; technology, geography, and natural resources; technology and archaeology; anthropology and Africa's digital revolution; social mobility in the digital age; security technology in Africa; and technology and peace and conflict resolution

Paper abstracts of 200 words, including 3-5 keywords by mid-December 2022 via the official conference website ([www.utafricainconference.com](http://www.utafricainconference.com)) and by email: [austinafricainconference2023@gmail.com](mailto:austinafricainconference2023@gmail.com) Panel abstracts of 3-5 presenters must include the title of the panel and a collective summary of 250 words on the panel's theme, including the title of each individual's work, a 200-word abstract for each speaker's presentation.

Participants who require a visa to enter the United States must submit abstracts and register early, as it may take six months to book visa appointments. A mandatory non-refundable registration fee of \$150 for scholars and \$100 for graduate students must be paid immediately upon the acceptance of the abstract. This in-person conference fee includes a conference t-shirt and bag, admission to the panels, workshops, special events, and transport to and from the hotel and conference events. Registration also includes breakfast for all three days, dinner on Friday night, lunch on Saturday, a banquet with DJ and an open bar on Saturday evening, and a closing celebration on Sunday.

Events are subject to change in accordance with Centers for Disease Control and Prevention guidelines and global health and safety concerns. Organisers are currently exploring a possible hybrid model for attendees who may not be able to attend physically due to US travel restrictions. All official updates will be posted on the conference website as soon as they are available.

All participants must have funds to attend the conference, including the registration fee, transport, and accommodation. The conference and the University of Texas at Austin do not provide any form of sponsorship or financial support. However, the Holiday Inn Austin-Town Lake will have a special rate for conference participants, and transport between the hotel and the university is included.

All correspondence, including submission of abstracts, panel proposals, completed papers, and all kinds of inquiries, must go through the official conference email: [austinafricainconference2023@gmail.com](mailto:austinafricainconference2023@gmail.com)



**'Africa: Connections and Disruptions', 9th European Conference on African Studies (ECAS), Cologne, Germany, 31st May–3rd June 2023.** Europe's largest and most international conference with an African focus will be held as a face-to-face event. The call for panels closed on 3rd October 2022, but the call for paper opens on 31st October 2022 and closes on 12th December 2022. ECAS 2023 is complemented by a broad range of cultural events all around the city of Cologne. All proposals must be made via the online form. Check the ECAS website for the latest details: <https://ecasconference.org/2023/>

### **...Conferences Past**

#### **Lagos Studies Association Conference, 21–26 June 2022, via zoom – 100 panels and 100% free**

The 6th edition of the LSA Conference was held online from 21 to 26 June 2022, with an in-person writing retreat funded by the British Academy and the SSRC Next Generation (a separate report on the workshop is included in this ASAUK *newsletter*). The conference theme was "Everyday Life in Africa: Past and Present" and this edition of the annual conference was again successful because of the intellectual investment of scholars, practitioners, fellowship grantors, book and journal editors, and filmmakers, writers, and artists from across the world. The conference was 100% free to attend by anyone anywhere and Nigerian participants received data bundles. The conference included two days of mentoring and professionalisation sessions, for which the LSA has become famous, followed by 3 days during which more than 100 diverse panels and book roundtables, on a wide range of topics, were run via Zoom. The keynote address, "Who Gofment Epp Sef?: Theatre, Governmentality, and Everyday Life in Contemporary Lagos" was delivered by Professor Tunji Azeez, Professor of Theatre, Film, and Cultural Studies at Lagos State University.

Conference attendees established new contacts, refreshed old ones, and received inspiration to venture into new areas of scholarship. Many young women graduate students look forward to the LSA Conference every year because our senior women scholars continue to place their experience, scholarship, and socio-political and intellectual activism at the service of our community.

LSA expressed gratitude to the following senior scholars who sat on the virtual high table of the Opening Ceremony and gave words of encouragement: Olawale Albert, Oyeniyi Okunoye, Rotimi Fasan, Habeeb Sanni, Aisha Bawa, Moses Ochonu, Insa Nolte, Kolawole Olaiya, and Vicki Brennan.

Samuel Yusuf, a recent Music graduate from the University of Ibadan, produced photo videos used to provide continuity between panels. Seun Williams has designed LSA conference promotional materials for five years. Tolani Onike took several trips to Mokola, Ibadan's commercial printing hub, to get conference

materials ready in time. Busuyi Adeleye was the conference driver, who made trips to and from Ibadan to transport materials for the event. Samuel Kehinde Olukayode, Toyese Adegoju, and Joseph Ololajulo ran errands during the conference, usually on short notice. Bankole Wright and Waliu Ismaila worked remotely, helping to collate email addresses for effective communication. Mosunmola Adejo manages the association's Twitter platform and kept people updated. The Association has a very active Facebook page, which collates resources, news and advertises academic opportunities.

Financial support for LSA 2022 came principally from the British Academy, through the help of LSA life member Carli Coetzee who wrote the grant proposal. The funding allowed us to organize a writing retreat for 23 Africa-based junior scholars. Lizzie Orekoya at the Royal African Society worked diligently to facilitate funds transfer. We are grateful to the support of the African Studies Association of the United Kingdom and the Next Generation Social Sciences in Africa Program of the Social Science Research Council. The Nigeria Office of the French Institute for Research in Nigeria (IFRA-Nigeria) also gave financial support, as always.

The LSA expressed appreciation for their Conference Volunteers, whose names are: Emmanuel Adebisi, Toyese Adegoju, Tosin Adelabu, Tolu Adelabu, Busuyi Adeleye, Joseph Akinniyi, Odinaka Eze, Lilien Chidera Ezeugwu, Rasheed Hassan, Sochima Okafor, Joseph Ololajulo, Omotolani Onike, Busayo Osijo, Kehinde Olukayode, Prince Vincent-Anene, and Seun Williams.

As usual, the closing ceremony included the recognition of scholars and practitioners. The Distinguished Scholar Award was given to Professor Karin Barber (LSE and University of Birmingham). Read her nomination here: <https://web.facebook.com/photo/?fbid=10227020526835282&set=g.205111409881162>

The Distinguished Personality Award went to Aduke Gomez (Independent Scholar/Lawyer/Writer). Read her nomination here: <https://web.facebook.com/photo/?fbid=10227026295139486&set=g.205111409881162>

The Best Doctoral Thesis Award was given to Kehinde Adepegba (Lagos State University of Science and Technology) for his thesis, "Continuity and Change in the Egúngún Costumes in Abeokuta," completed at Obafemi Awolowo University; <https://web.facebook.com/photo?fbid=10227043133200427&set=g.205111409881162>

See you at LSA 2023!

Conference report adapted from the LSA facebook page:  
<https://www.facebook.com/groups/205111409881162/>

**Lagos Studies Association 2022 Journal Work Academy Writing Retreat: Reflections of a Retreater, Martina Omorodion (Federal University, Oye-Ekiti)**

The LSA conference 2022 has come and gone but it leaves behind a collaborative group of young researchers that have forged friendships and partnerships beyond the week-long event. This year's Writing Retreat was organized by the LSA Publication Committee with generous funding from The British Academy. The initiative was supported with technical input from the Journal Work Academy and the African Studies Association of the UK (ASAUK).

The writing retreat began with a series of zoom meetings, where the 24 retreaters (13 females and 11 males), met with their mentor, Dr Carli Coetzee. The zoom meeting introduced them to the specifics of the assignments ahead and established the first line of communication with Dr Coetzee who served as mentor and facilitator during the one-week event. The mentees of the LSA Writing Retreat were required to write an academic paper on any topic of their choice in a specific format. This included the word count for the abstract, the introduction, the body and the conclusion. A stipulated time frame was given for the assignment and a date for the submission.

After the submission of the articles, fellows were requested to read and critically review two different assignments of other fellows. The critique was done using the guidelines provided by Dr Coetzee. More importantly, the review was done anonymously which enabled the fellows critique the works of their peers without fear or favour. The peer review process provided hands-on training in peer review process and editing. A few days before the retreat, participants received their reviewed assignments.

The Writing Retreat Fellows were lodged in a very good hotel, located in a conducive environment in the heart of Lagos. They received free meals and access to Internet. This was to enable them focus wholeheartedly on the work at hand without the distraction of family or work duties. On 20th June, LSA President, Professor Saheed Aderinto, welcomed the retreat participants and provided them with bespoke LSA Adire t-shirts. The fellows were divided into three cohorts of eight each. Each cohort was mandated to meet with Dr Coetzee for an hour each day.

The daily meetings with her covered academic writing issues, such as abstract writing, keyword searches, building the bibliography, finding the right journal and accessing helpful writing tools. On the first day of the meeting with Dr Coetzee, participants responded to the reviews they received from their peers by engaging with stylistic, methodological, and the data interpretation matters. The discussions helped the fellows understand the writing cultures of other disciplines and aided the flow of different methodological approaches.

A unique aspect of the writing fellowship was that fellows were drawn from different disciplinary background. Fellows came from the fields of History, Visual Arts, Theatre Arts, Sociology, Mass Communication, Library Science, Information Technology and Language studies. Fellows were able to forge working relationships beyond the one-week retreat and also attended one another's panel and paper presentations at the conference.

An important achievement of the writing retreat was the demystification of the academic writing and publication process. Dr Coetzee rightly groomed the fellows through the minefield of publishing in high-impact journals while avoiding predatory journals. Professor Aderinto was on the ground physically to assist the fellows, help them find mentors, connect to the right working groups, and ensure that they were comfortable.

Safe to say, the LSA Writing Retreat was a success. The Writing Retreat allowed the fellows to network with their peers, senior academics and other scholars of repute. An after-conference party followed the retreat, where fellows expressed their gratitude to the organisers and sponsors.

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

Thomas Bailey (2022), 'Anglicanism, the Mau Mau Conflict, and Decolonisation in Kenya, 1952-1963', Ph.D thesis, University of Cambridge. Supervisor: Professor David Maxwell; <https://www.repository.cam.ac.uk/handle/1810/338641>

Aleida Mendes Borges (2022), 'Engaging the State: Youth and Grassroots Politics in Cabo Verde and Sao Tome e Principe', Ph.D thesis, King's College London. Supervisor: Professor Toby and Dr Nagore Calvo Mendizabal.

Megan Douglas (2022), 'Pursuing the Good Life: Displacement, Inclusion, and Wellbeing among Congolese in Nairobi, Kenya', Ph.D thesis, University of Edinburgh. Supervisors: Dr Jean-Benoit Falisse and Dr Lucy Lowe; <https://era.ed.ac.uk/handle/1842/39067>

Tessa Driessen (2022), 'Evidence of Human and Climate Impacts on Tropical Freshwater Crater Lakes in Western Uganda', Ph.D thesis, Loughborough University. Supervisors: Professor David B Ryves, Dr Keely Mills and Dr Tom Matthews; <https://doi.org/10.26174/thesis.lboro.20144834.v1>

Sarah FitzGerald (2022), 'The Interlanguage Hypothesis as a Model of Pidgin/Creole Genesis: Evidence from Cameroon Pidgin English', Ph.D thesis, University of Sussex. Supervisors: Dr Melanie Green and Professor Lynne Murphy; <http://sro.sussex.ac.uk/id/eprint/105108/>

Victoria Isika (2022), 'Gender Discourses and Shifting Subjectivities: Examining Women's Responses to Intimate Partner Violence in Mombasa and Nairobi, Kenya', Ph.D thesis, University of Nottingham; <http://eprints.nottingham.ac.uk/68422/>

Shona Macleod (2022), 'Daaras and Development Discourses: Three Interventions Targeting the Practice of Begging by Talibés in Urban Senegal', Ph.D thesis, SOAS, University of London. Supervisor: Dr Michael Jennings; <https://doi.org/10.25501/SOAS.00037408>

Shannon McLaughlin (2022), 'Fostering Food and Nutrition Security in Sub-Saharan Africa: Three Case Studies from Malawi', Ph.D thesis, Queen's University Belfast. Supervisors: Dr Martina Bozzola and Dr Alberto Longo.

Kevin Martin (2022), 'Using Mobile Phones to Enhance Small Group Dialogic Learning: A Design Based Approach to Educational Innovation in Rural East Africa', Ph.D thesis, University of Cambridge. Supervisors: Professor Rupert Wegerif and Dr Louis Major; <https://www.repository.cam.ac.uk/handle/1810/338346>

Mariah Mosomi (2022), 'Implications of "Institutional Massification" for Academic Practices: A Qualitative Study on the Perspectives and Experiences of Academics at a Public University in Kenya Conducted in Light of Social-Practice Theory', Ph.D thesis, University of Liverpool. Supervisors: Dr Dina Belluigi and Dr Peter Kahn; <https://livrepository.liverpool.ac.uk/3153982/>

Innocent Ncube (2022), '"Made by China": The Politics and Implications of Chinese Government Funded and Constructed Parliament Buildings in Lesotho, Malawi and Zimbabwe', Ph.D thesis, SOAS, University of London. Supervisor: Professor Julia Gallagher; <https://eprints.soas.ac.uk/37838/>

Anye-Nkwenti Nyamnjoh (2022), 'Decolonisation, Africanisation, and Epistemic Citizenship in Post-Rhodes Must Fall South African Universities', Ph.D thesis, University of Cambridge. Supervisor: Professor Adam Branch; <https://www.repository.cam.ac.uk/handle/1810/337506>

Simukai Tinhu (2022), 'Villages, Politics and the Everyday Statemaking of Post Independent Zimbabwe', Ph.D thesis, University of Edinburgh. Supervisors: Dr Sara Rich Dorman and Dr Naomi Haynes; <https://doi.org/10.7488/era/2514>

Thomas Waller (2022), 'Spectral Bodies, Dystopian Cities: Literature and Economy in Portuguese-Speaking Southern Africa, 1986-2012', Ph.D thesis, University of Nottingham. Supervisors: Dr Mark Sabine and Dr Rui Miranda; <http://eprints.nottingham.ac.uk/68624/>

Patrick Wahome (2022), 'Statehood, Sovereignty and Identities: Exploring Policing in Kenya's Informal Settlements of Mathare and Kaptembwo', Ph.D thesis, University of Edinburgh. Supervisors: Dr Thomas Molony and Dr Sarah-Jane Cooper Knock; <https://era.ed.ac.uk/handle/1842/38791>

## Recent Publications

Guillaume Blanc, translated by Helen Morrison (2022), *The Invention of Green Colonialism*. Polity Press, 222pp, 978-1509550890, £15.99.

Kwasi Konadu (2022), *Many Black Women of this Fortress: Graça, Mónica and Adwoa, Three Enslaved Women of Portugal's African Empire*. Hurst, 296pp, 9781787386976, £16.99.

Enrique Martino (2022), *Touts: Recruiting Indentured Labour in the Gulf of Guinea*. Volume 14 in the 'Work in Global and Historical Perspective' series. De Gruyter Oldenbourg, 284pp, 9783110755923, £77.

John Parker (2021), *In My Time of Dying: A History of Death and the Dead in West Africa*. Princeton University Press, 416pp, 978-0-691-19315-1, £21.99.

Thula Simpson (2022), *History of South Africa: From 1902 to the Present*. Hurst, 632pp, 9781787387966, £22. Winner of South Africa's 2022 National Institute for the Humanities and Social Sciences Non-Fiction Book Award.

Olúfẹ́mi Táíwò (2022), *Against Decolonisation: Taking African Agency Seriously*. Hurst, 368pp, 9781787386921, £14.99.

Christoph N. Vogel (2022), *Conflict Minerals, Inc.: War, Profit and White Saviourism in Eastern Congo*. Hurst, 224pp, 9781787387065, £20.

**Call for Proposals: The Collections of Ousmane Sembène & Paulin S. Vieyra, Workshop and Collective Volume, Indiana University, Bloomington, Indiana, USA, August 2024.** The organisers would like to invite academics (Graduate students, junior researchers, independent scholars, and university professors) to visit Indiana University's collections on African cinemas (mainly Ousmane Sembène's archives, held at the Lilly Library, and the Paulin S. Vieyra archives, held at the Black Film Center & Archive (BFCA), during a fixed period of approximately ten days, in August 2024. Each attendee will use the workshop to conduct archival research for a chapter on these pioneers of African cinemas, to be finalised and submitted for December 2024. During this collective research stay, we will organize discussion tables, paper presentations, and film screenings to stress new perspectives on African Film studies and to share novel discoveries from the archives with specialists and the general public.

If Ousmane Sembène is to this day recognized as the 'father' of African cinema, Paulin S. Vieyra, as his friend, mentor, and producer, was a key eyewitness and contributor to early sub-Saharan African cinema. Starting in 1954, Vieyra was a filmmaker, the first director of the Senegalese newsreel service, and a film critic and historian. During this period, Vieyra also directed a series of short films that

documented the Independence of Senegal: *Une nation est née* (*A Nation is Born*, 1961) is a historical portrait depicting pre-colonial traditions and then European domination, before celebrating the wealth and collective strengths of the young Republic of Senegal; Lamb (1963) shows the social ramifications of traditional wrestling performances. Later in his career, he directed his only feature film, *En résidence surveillée* (*Under House Arrest*, 1981), which justifies the political choices of President Senghor and his administration. In his role as an administrator within the nascent African film industry, Vieyra helped young French-speaking African filmmakers to produce their first movies, advocating for them at film festivals in Russia, France, Burkina Faso, and Tunisia. Additionally, he wrote articles to promote African cinema and was a leader in organizing the Fédération panafricaine des cinéastes (FEPACI), using his political connections to procure funding for film production and distribution. Near the end of his life in the 1980s, Vieyra earned a Ph.D. (under the supervision of Jean Rouch) and became Professor of Film Studies at Cheikh Anta Diop University in Dakar (UCAD).

Writer and filmmaker Ousmane Sembène (1923-2007) drew on his experiences as the son of a Lébou fisherman in Casamance, in the French colonial army and as a docker in Marseille in order to stage colonial injustices. A well-known novelist, he sought in the early 1960s to reach an audience beyond the Westernized elites. Understanding film to be a privileged medium for this access, he trained in Moscow (Berty 2019). In 1962, Sembène directed his first short film, *Borom Sarret*. Then he adapted one of his short stories, *La Noire de...* (1966), the story of a young Senegalese woman who takes her own life while working in France, a film awarded the Jean Vigo Prize. The recurring themes of Sembène's films are the history of colonialism, the critique of the new African bourgeoisie, and the affirming of the strength of African women. His films have been regularly presented at the Moscow International Film Festival, the Berlin International Film Festival and FESPACO, which in 2001 paid tribute to his extraordinary career. Sembène's last film, *Moolaadé* (2004), explored the issue of female genital mutilation and received an enthusiastic reception at both FESPACO and the Cannes Film Festival.

Both Vieyra and Sembène were key innovators of a postcolonial film aesthetic and in the development of audio-visual means of production, both in Senegal and throughout French-speaking West Africa. As intellectuals and artists, but also as political activists, they made movies that were close to the African public. And, importantly for today's researchers, they kept all of the papers and materials related to their storied careers. Now that their archives have been acquired by the Lilly Library and the BFCA, there is the opportunity to explore Sembène's and Vieyra's work and legacies and have a better understanding of the origins of sub-Saharan African cinema.

The primary goal of this workshop is to begin to fulfil Indiana University's commitment to make available and to promote Sembène's archives (Lilly

Library) and Vieyra's archives (BFCA). The second goal is to facilitate the journey to and stay in Bloomington, Indiana, of specialists in early African cinema and to involve junior scholars in this fascinating research field. We are planning to gather about ten to fifteen researchers for approximately ten days. The third goal of this workshop is to produce a collection of essays linked to the archives, published by a major university press. Thus, each of the archival workshop participants will be selected according to the pertinence of their proposed chapter in this collective work. The final text will be expected before the end of 2024, after having participated in the archival workshop at Indiana University. The co-editors will be Vincent Bouchard (Indiana University), Rachel Gabara (University of Georgia), and Amadou Ouédraogo (University of Louisiana at Lafayette).

Papers are welcome that focus on (but are not limited to) the following themes, with a particular interest in submissions that treat the links between these two key figures: Sembène's and/or Vieyra's intellectual legacies in their writings; the new aesthetic to which they contributed through their own audio-visual production, collaborations, and film criticism, in the early stages of sub-Saharan African cinema (1955-1980); Sembène's and/or Vieyra's contributions in the organisation and administration of cinematographic institutions in West Africa; Sembène's and/or Vieyra's support, as producer or mentor, of other African filmmakers; and Sembène's and/or Vieyra's contributions to the promotion of African cinema more broadly.

Proposals (500 words, a short bibliography, and a brief professional biography) in English by 30th October 2022 should be sent to: [clafouch@iu.edu](mailto:clafouch@iu.edu). Should you have any questions, please contact one of the co-editors: [vbouchar@iu.edu](mailto:vbouchar@iu.edu), [rgabara@uga.edu](mailto:rgabara@uga.edu), [amadou@louisiana.edu](mailto:amadou@louisiana.edu)

#### **Note to Contributors**

Send items for inclusion in the January *Newsletter* by 17th December 2022 to Dr Simon Heap: [effaheap@aol.com](mailto: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, ASAUK/RAS office, SOAS, 10 Thornhaugh Street, London, WC1H 0XG; +44 (0)20-3073-8336; [rasmembership@soas.ac.uk](mailto:rasmembership@soas.ac.uk)

Check the website: [www.asauk.net](http://www.asauk.net)