**Peter Geschieere: African Scholar for a Day**

By Sandra Grady, Christy Schuetze and Elisa von Joeden-Forgey

Professor Geschieere's work, grounded in historical and anthropological methodology, combines European and African theoretical understandings of the modern African situation while also engaging his commitment to the intellectual concerns of those persons whose voices generally do not reach the world of academe.

![Image of Peter Geschieere](image)

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**From the Director’s Desk**

By Dr. Lee Cassanelli

Last summer we received word that Penn and its Consortium partners (Bryn Mawr, Haverford, and Swarthmore) had been awarded a three-year Title VI grant from the U.S. Department of Education, designating us as a National Resource Center (NRC) for Africa. This marked the fourth consecutive national competition in which our Consortium was successful. Unfortunately, this success was tempered by the fact that the number of African NRC’s nationally declined from eleven to nine, and Title VI Area Studies programs more generally came under attack from several conservative Congressmen and pundits who accused area studies faculty of being overly critical of U.S. foreign policy in the post-9/11 era.

In this intensely partisan atmosphere, Africanists at Penn and elsewhere faced a dual challenge: overcoming the persistent marginalization of Africa in the academy while avoiding the temptation in contemporary circum-

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Notes from the ASA

By Dr. Sandra Barnes

People who study Africa think that to be up to date you must attend the African Studies Association Annual Meeting. Founded in 1957, the ASA has grown from a handful of academics and practitioners to some 3,000 individual and institutional members. Nearly two-thirds of them attend the annual meetings each fall to examine Africa from every disciplinary point of view and from the ancient past to contemporary events. This year's four-day meeting will be held jointly with the Canadian Association for African Studies under the general theme, "The Power of Expression: Identity, Language, and Memory in Africa and the Diaspora." On this and a host of other subjects there will be more than 225 panels, roundtables, and lectures by leading figures in the world of African Affairs.

At its annual meeting, and through a series of publications and ongoing projects, the ASA provides an intellectual environment for the exchange of knowledge and for the creation of collaborative ties among Africanists throughout the world. For nearly 50 years this organization has been committed to bringing together a diverse group of people who are dedicated to learning. The Association is larger now than at any time in its history. African membership is growing. European Africanists are joining as affiliates. Annual meeting attendance is increasing, and members come from every part of the globe including almost every country in Africa. They also represent a broad spectrum of professions as academics, policy-makers, diplomats, NGO representatives and activists, journalists, artists, museum staff, business people, K-12 school teachers, and interested lay persons.

Membership in ASA brings numerous benefits. Three periodicals are currently published and distributed without charge to dues-paying members. They are African Studies Review (a multidisciplinary journal that publishes original research, analyses, and book reviews), Issues (a journal of opinion), ASA News (a compilation of current news and events, employment opportunities, conferences, and bibliographical aids); a fourth, History in Africa (the premier methodological journal in its field) is made available through subscription; finally monographs and occasional papers also are published by the Association.

The Association also benefits members by linking them to networks that spread throughout every corner of the African continent. One project, the African Higher Education Initiative, is aimed at finding new ways to strengthen higher education and research in Africa and improve transnational academic partnerships. A second project is the an African Resource Directory, a unique on-line website that provides information on all existing higher education institutions in Africa, their faculties, their contact information, and publications from and about them. A third, in its early stages, is the African e-Journals Project, a site that will provide on-line access to African journals published throughout the world.

The ASA strives throughout each year to provide leadership and advocacy for Africa and African Studies. It works tirelessly to ensure academic freedom, provide ethical guidelines for Africanists in all walks of life, encourage research, and provide information and support services to the Africanist community. A professional staff, hosted by Rutgers University in New Brunswick, NJ, runs the ASA throughout year. Dues are assessed according to a graduated income scale, with special fees available for students.

Dr. Barnes is Professor of Anthropology at the University of Pennsylvania and President of the ASA for 2004.
Interview with Professor Cheikh Babou

By Andrea Felber Seligman

My first encounter of Dr. Babou was when he started his African History Before 1850 class by teaching us a friendly greeting in Wolof:

Na nga def?

Ma ngi fi rekk.

He then proceeded to underscore the importance of studying African history from not just a Western media perspective, but an African perspective. Starting with an overview of human origins in the Great Rift Valley, we studied ancient Nubia and Egypt, the Solomonic dynasty in Ethiopia, the spread of religions, the Swahili coast, and the West African empires of Ghana, Mali, and Songhai. We just finished discussing the oral epic of Sundiata Keita, the founder of Mali, and are now examining how various states established political legitimacy. With each topic, Dr. Babou strikes a balance between detail and greater historical and political lessons, which are not only useful to me as an Africanist but also to students in other areas of history and social sciences.

Dr. Babou joined the University of Pennsylvania’s History Department in 2002, and currently teaches African History with a focus on West Africa and Islam. Before coming to Penn he received his doctorate at Michigan State University and his masters in history at the University of Dakar, Senegal. Had the economic and resource situation been better for African universities, he probably would have decided to stay and teach at the University of Dakar. Nevertheless, he is very happy to have joined the Penn faculty. He explains that the African Studies Center at Penn is particularly strong because, unlike programs at other universities, Penn’s combination of faculty specializations covers almost the whole of Africa. This, in conjunction with the many African languages taught and cooperation with other area studies programs, such as Asian and Middle Eastern Studies, offers a unique research environment — one of the few in the country with such broad expertise.

Dr. Babou’s master’s and undergraduate education focused on African History, but he recalls his interests in African history began even earlier in secondary school in Bambye. He remembers always doing well in history and being curious about a lot of things. As a youth he was active in local politics, particularly in teachers’ unions, but later turned to academics for a career. His research and studies centered mainly on West Africa, and he later expanded his interests in mystical Islam to study the Murid brotherhood for his dissertation. In West Africa, he remarks, mystical Islam is often studied by social scientists relying mostly on French colonial sources but not enough by historians working with local sources, which essentially creates a difference in interpretation between the out-

Senegal Exchange Program

The African Studies Consortium offers a year and semester long exchange at the Université Gaston Berger in St. Louis, Senegal. Here students live with Senegalese families during orientation in the capital Dakar, and later with Senegalese roommates. Students normally take four classes in various subjects in the humanities. Instruction is normally in French. Penn’s students also study Wolof as a fifth class and develop an independent research project.

For more information consult African Studies or the Penn Abroad office:
http://www.upenn.edu/oip/sa/index.html

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Democracy in Africa: Lecture Report

By Arman Anvari

The Penn African Studies Center’s 2003 Fall Lecture Series, co-sponsored by the Political Science Department and with support from the U.S. Department of Education, brought three renowned scholars to Penn’s campus to speak about the democratic transition process on the African continent. The lecture series was integrated with an upper-level seminar on "Democracy in Africa" in which Penn students studied, analyzed and discussed the various challenges to democracy that have manifested themselves in Africa in recent decades.

Visiting from Macalester College, Samatar spoke to an audience comprised of students, Penn faculty, and other interested community members. Presenting an elaborate theoretical framework based on intellectual insights provided by great minds such as Freud, Plato, Benedict Anderson and Schopenhauer, Samatar provided a way to explain the politics of democracy in his native Somalia.

Despite the fractured and indecisive nature of Somalian society, Samatar still holds out hope that the proper mix of leadership and statecraft can restore his homeland into a functioning nation. To this end, Samatar used the Arabic word wahail to characterize the institutionalization of ideas and values in modern democracies and to point out the pieces missing in Somalia. Meaning "companionship in solidarity," wahail helps to describe the pattern whereby a citizen’s obligations and responsibilities are weighed against his/her rights in modern democracies.

In the end, as frustrating and incomplete as the manifestations of democracy have been in certain African nations, Samatar holds that viable modern states, defined as "institutions that give and take," can successfully be established if they find the correct balance. Properly functioning states “give” by providing security and social services, and they “take” by appropriating taxes and proscribing certain behaviors. Failed states, on the other hand, make the mistake of either giving too little or, more often, taking too much. Hence, according to Samatar, the matter of striking the right balance in state creation is the difference between an integral state, which is what all states aspire to be, and a cadaver state, the husks of which sadly litter the landscape in present-day Africa.

This detailed model of democratic prospects on the African continent was based upon several articles written by Samatar, which were required reading for the Democracy in Africa seminar. The students in the seminar had the unique opportunity to delve into a scholar’s research and challenge him in person. This opportunity added a level of authenticity to

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Democracy in Africa

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the learning process, and enabled the students to critically question the conclusions arrived at by the speakers. The students greatly appreciated the opportunity to have their questions answered by the visiting scholars and the scholars seemed to enjoy interacting with Penn students.

Also speaking over the course of the Fall semester were Dr. Stephen Ndewga of The College of William and Mary, presently affiliated with the World Bank, and Dr. Donald Rothchild of the University of California, Davis. Ndewga spoke about the promises and potentialities of constitutionalism, focusing specifically on his native Kenya and the political battles which have been engendered by the constitution-making process. Ndewga’s time at the World Bank has enabled him to share perspectives informed by academic and policy-making experiences. During his presentation, Ndewga emphasized that the gap between theory and practice represents an intellectual disconnect that often leads to flawed decision-making that is politically and economically impractical.

Rothchild, meanwhile, discussed state-building and democracy in the aftermath of African civil wars. He described the most effective methods of diffusing hostilities and engendering reconciliation and peace, emphasizing that tension in African civil wars is rarely delimited by state boundaries and instead diffuses among sub-state groupings. In such situations, third-party mediation must be utilized extensively, but also with great sensitivity.

Although much progress has been made on the African continent over the last few years, the seemingly endless reports of turmoil, unrest and suffering have made many scholars and analysts take a step back and reexamine the ideas that have up to now defined the democratic transition process. Recent assessments show that, despite the unbridled optimism and confidence surrounding the first “waves” of democratization that accompanied African independence, the end result has been less than optimal. Aware that some approaches taken in the past may be outdated and perhaps even harmful, theoreticians and practitioners have embarked on new studies on democracy that better account for both historical and contemporary realities.

Hence, while the historical inequities of colonialism and the technical obstacles to political and economic consolidation are still considered important, contemporary realities such as globalization and international aid also play an important role.

Library Collections Update

By Lauris Olson

During the current program year, the Penn Library made several significant materials acquisitions to support African Studies instruction and research. We began a subscription to Kueu.net, and became the first U.S. academic library to subscribe to Index to South African Periodicals Online directly from the National Library of South Africa.

Using Title VI NRC funds, the library acquired videos supporting Penn courses in francophone film and literature, global health and society, and African environmental history and politics. These included the 27-title Southern African series on HIV and AIDS, Steps for the Future; the complete films of Bassek Ba Kobhio, Idrissa Ouedraogo, Cheick Oumar Sissoko, Gaston Kabore, and Ousmane Sembene; and a series of documentaries on Ken Saro-Wiwa and the environmental plight of the Ogoni in Nigeria.

We recently surveyed Franklin, the Penn Library’s online catalogue, to determine the breadth and strengths of our collections published in the world’s languages. Seventy-one African languages—omitting English, French and Arabic—appear among the 337 world languages in almost 2.9 million Penn Library bibliographic records. In total, Penn’s libraries hold 1,773 titles in African languages.

Roughly 80 percent of the African-language collection is in fourteen languages: Yoruba (25 percent) and Swahili (10 percent), along with Afrikaans, Amharic, Somali, Coptic, Shona, Niger-Kordofanian (including Anaang, Baoule, Dagaare, Dan, Ebara, Ilbibo, Maninka, and Senufo), Malagasy, Tigrinya, Egyptian (i.e. Demotic, Hieratic, and hieroglyphics), Sotho, Ethiopic (Geez and related languages), and Hausa.

Additional languages represented in the Penn Library collections titles are Zulu, Berber, Gnada, Mandingo, Ndebele (Zimbabwe), Kinyarwanda, Oromo, Wolof,
AFRICAN LANGUAGE

By Dr. Audrey N. Mbeje

On March 19th, 2004 the African Studies Center celebrated its African Languages and Cultural Day, where students taking African language courses at Penn, Bryn Mawr, and Haverford presented poetry, songs, drama, games, and, of course, various delicious African dishes! The African Studies Center at Penn offers several African languages as part of its mission to provide access to Africa-related resources to the Penn community and the wider national community. The African Studies Center’s regularly taught African languages, spanning the various regions of the continent, include Wolof from Senegal taught by Elhadji N’Diaye, Twi from Ghana with Dr. Donkoh, Yoruba and Igbo from Nigeria with Dr. Awoyale and Dr. Nwadiora respectively, Zulu from South Africa with Dr. Mbeje, Swahili from East Africa with Elaine Mshomba, and Amharic from Ethiopia with Afework Wogayehu. The language curriculum is structured to include languages from various regions of Africa, namely West, East and Southern Africa, to meet the diverse needs of our students at Penn.

For those interested in learning about African languages from a linguistic, sociolinguistic, and cultural perspective, the Center is offering a spring course called “African Language and Culture” taught by Dr. Mbeje. Students from a variety of majors, including Wharton, Linguistics, Africana Studies, Engineering, Biology, and African Studies, have taken this course in the past.

Penn’s African languages attract a variety of students from many majors and concentrations with their linguistic and cultural richness, variety, complexity, and fun. This includes students from various disciplines such as medicine, engineering history, linguistics, business, anthropology, political science, international relations, and so on, who take African languages to prepare themselves linguistically and culturally to do research in or on Africa. Our undergraduate students mostly take African languages to satisfy a language requirement and to take advantage of the opportunity to study an African language in Africa through the African Studies Center’s Study Abroad Programs in Ghana, Senegal, and Tanzania, and the U.S. Education Department-sponsored Group Project Abroad to study intensive Zulu and Swahili in South Africa and Tanzania in the summer. Graduate students often use these study abroad programs to do preliminary research and to lay groundwork for their future research in Africa. The following are experiences from students of Zulu, Igbo, and Swahili.

Dr. Audrey Mbeje is a professor of Zulu and African Language and Culture, and Language Program Director at the African Studies Center.
Zulu

By Anthony Cotton

My mom thinks I’m crazy. After all, I’m learning a language spoken by less than ten million people in the Southeast corner of South Africa. I can just imagine her rolling her eyes when I call her excitedly after class and say,

"Hey, I learned the Zulu word for hat - isiqqoko."

"Did you just click?"

"Yeah, isn’t it awesome? Zulu has three types of clicks: palatal, dental, and lateral."

"That’s great. Have you found a job yet?"

My mom is not the only skeptic. In fact, I find that I am frequently defending my choice to take Zulu to my friends and family, but I know that they would come around if they just tried Zulu for one day. After all, how could one not love a class where you learn a rich African history through spoken word, written language, and song?

Every Monday and Wednesday I enter the classroom and Dr. Mbeje greets me with a spirited "Sawubona, Jabulani!" Then we may learn new words with no direct English translation like ukumana: to lend food to someone with the understanding that you’ll get it back. Perhaps we’ll sing Zulu work chants before dissecting verb structures. Regardless, I know I’ll leave class with a more complete understanding of an extremely interesting language and culture.

Is taking Zulu the same as taking Spanish, Chinese, or French? No. But this is not to say that there are no benefits from learning Zulu. This summer I will be studying Zulu at the University of KwaZulu-Natal in South Africa as part of a Fulbright group study abroad program. Also, having proven myself capable of learning a non-romance language, I was recently accepted to serve in the Peace Corps in Africa (sorry mom, no job for me for the next few years). Ultimately, all of these experiences will come together to help me achieve my goal of assisting NGO development initiatives in southern Africa. But, let’s take one step at a time. For now, salami kaile, fundani isizulu - stay well, study Zulu.

Anthony Cotton is a Wharton senior with a concentration in Hispanic Studies and a minor in African Studies.

Swahili

By Andrea Felber Seligman

Hujambo, jina langu ni Andrea na mimi ninasoma Kiswahili ...[Greetings, my name is Andrea and I study Swahili].

I first started studying Swahili after discovering that Arabic, another important language to African Studies, did not fit into my schedule. Within a few days and after learning a few more greetings, I was glad about the schedule conflict.

When I try to explain the appeal of Swahili to my friends, they often ask “is that the language with clicks?” After I respond that’s probably Zulu or Xhosa (demonstrating the clicks), and add that Swahili is spoken in East Africa, many still are baffled. Usually only after I mention Disney’s The Lion King and simba “lion,” rafiki “friend,” or the popular Hakuna Matata “No worries,” do they say, “Oh, that’s Swahili.” Ndiyo!

For me, the appeal of Swahili lies more in the consciousness that I’m studying a language with a fascinating history as a powerful and ancient trading empire with contacts as far-ranging as India and China, as demonstrated by words such as chai “tea” and dini “religion.” From a more practical point of view, though, my favorite part of Swahili is the tense marker, which replaces the necessity for verb conjugations, my least favorite part of studying European languages. Although one could argue that the 16-class noun structure is equally enjoyable, I will still respond Kiswahili ni lugha nzuri sana [Swahili is a very good language]. I look forward to practicing Swahili this summer in the Penn in Dar-es-Salaam program and plan to take intermediate this fall.

Andrea Felber Seligman is a College of Arts and Sciences freshman majoring in African Studies.
AFRICAN LANGUAGE STUDY AT PENN

Igbo

By Somto Akunyili

Onye ma echi?

Onye ma echi? echi di. ime
O. nweghi. onye ma i.be o. ga-amu.
Onye na-eche i.me i.be echi, jiri eheie cho.o. ewu oji gi.
O. nuwe i.be i. cho.o. i.me, tachi obi mii ya nghu a
Etinyela uche na ndi ndi uli uhu abu beghi. anya

N’ezie echi di. ime
O. nweghi onye ma mua o. ga-amu.
Anyi. ya na-eche anwu na esimike echi agaagi. akari. anyi.
nadiki kwa nkadoke maka i.be o. ma o. ga-egi go.ze anyi.
Onye o. bu.gi. na. chi ya ka o. na-eche ga ya,
nad nigba ya ogologo ndu. onu. aku. na abu. isitka

The Unknown Tomorrow

Tomorrow is unknown; it is like an expectant mother
No one knows what it will bear
You who puts off your task till tomorrow, make hay while
the sun shines
Tackle life with fiery determination
Don’t lay your hopes on an unforeseen future

Truly, tomorrow is an expectant mother
No one knows what it will bear
Our only hope is that we not be overwhelmed by tomorrow
And ever mindful of its bounty
Keep asking for protection, long life, happiness, wealth and
strength-pray to your chi

Somto Akunyili is a College of Arts and Sciences senior majoring in Economics and minor in French. She performed this poem for the celebration of African Languages & Culture Day on Friday, March 19, 2004. Somto Akunyili grew up in Enugu, an Igbo-speaking state in the eastern part of Nigeria. This is her first poem in Igbo. She wrote that "it was really difficult translating as a lot of meaning was lost....Igbo is a very powerful language I believe is disappearing as people are getting more educated. A lot of Igbo words/phrases are replaced with English words in everyday discourse."

For more information on the African Studies Center’s language program, see: http://www.africa.upenn.edu/afl/
Country Focus: Sudan

By Dr. Ali B. Ali-Dinar

Dr. Ali Ali-Dinar is the Outreach Director for the African Studies Center at the University of Pennsylvania. He was recently interviewed by the WNNY’s “Radio Times” (a local public radio program) about the continuing conflict in Darfur, western Sudan. This article provides some background to a conflict that has resulted in over 20,000 deaths, but that has received minimal media coverage. For more information about the Darfur situation, visit: http://darfurinfo.org.

Sudan’s western region of Darfur is bordered by the Central African Republic, Chad, and Libya. The region is 510,888 square kilometers, representing one fifth of the Sudan. Its population is approximately 7.77 million, which comprises 20 percent of the country’s population. Rural Darfur is dominated by Arab nomads who herd camels, cattle, and/or sheep, along with farmers (non-Arabs) who keep some animals for their subsistence. Darfur is also home to various indigenous ethnic groups, some with kin in Chad and beyond. The major groups are the Daju, Tunjur, Masalit, Zaghrana, Bornu, Tama, and Salamat. While some groups have kin in central Sudan, as is the case for Arabs living in the region, others have linguistic affiliation with the Nubians of northern Sudan, such as the Meidob and the Birged. Most of Darfur was incorporated into Sudan in 1916, with parts of its western frontier incorporated in 1923.

Darfur’s borders with Libya and Chad are both a curse and a blessing. While members of the same ethnic groups are sometimes found both in Chad and in Darfur, political and environmental conditions have affected cross-border movements, especially during times of conflict. This has created instability in the region. Sudanese and Libyan involvement in Chadian affairs, specifically their support of some groups against others, has also opened up Darfur and Chad to a proliferation of arms, waves of refugees, and the destabilizing presence of rebel groups. Despite these problems, the border area has an active trading economy, with people in Darfur engaging in commerce with counterparts from West and Central Africa, thus helping to alleviate poverty in the region.

Since early 1970s, Darfur has experienced climatic changes that have forced some people to migrate internally. For example, the Zaghrana moved from their homeland of Dar Zaghrana to different locations in Darfur, living on lands traditionally occupied by the Fur, Arabs, Masalit, and the Birged in both rural and urban settings. This migration occurred without incident or government assistance. The same process occurred when nomad Arabs and their livestock moved around the region in search of fertile grazing pastures. Over the years, land ownership and ethnic boundaries were, for the most part, respected by all groups in the region. However, when periodic disputes emerged, they were resolved in traditional conferences (ajawad/muatamarat al sudh). This conflict resolution mechanism was quite effective and its rulings were respected and honored by the parties in conflict. When the government intervened in these disputes, it served as a facilitator and not as an enforcer. This helped to contain and resolve local ethnic conflicts. This situation was not only limited to ethnic conflicts in Darfur, but also among other groups in Kordofan and in the South.

According to Ali-Dinar, the “current war in Darfur needs to be examined in the context of the nature of the regime in power, and how this regime has created an environment of repression.”

Government neutrality and the reliance on traditional methods of conflict resolution began to change when the conflict in southern Sudan intensified. The government began to use military tactics in their conflict with the Sudan Peoples Liberation Movement (SPLM). While conflicts in the South were often solved amicably between the Baqqara/Misirriya and the Dinka in the past, the increasing presence of the SPLM in the Nuba Mountains has led the Sudanese government to create a regionally-based Murahleen militia group to supplement Sudanese army military efforts. This resulted in a further polarization of the conflict. Specifically, when the government began arming the Baggara, this poisoned peaceful ethnic relations that had existed for decades. Tensions were further heightened by the Ed Dein Massacre of 1986, in which Dinka were targeted. Also, the establishment of the Arab Federation,
which occurred during the rule of the democratically elected Saddiq Al Mahdi government, created tensions between Darfur and the Khartoum-based government. The Federation declaration addressed the marginalization of Arab groups in Darfur, and it called for more representation for them in the government. Support for the Federation was not necessarily an anti-government gesture; it should be noted that some of those who signed the Federation document went on to obtain important positions in the National Islamic Front (NIF) government.

The rise of the Sudan Liberation Army (SLA) in Darfur was not a complete surprise in the context of aggravated violence committed against civilians, and the sporadic attacks against the army and top government officials. It was under these circumstances and chaos that a conference was held in El Fashir in February 2002 to discuss the escalating violence. The conference sent representatives to meet with the main ethnic groups in the conflict in order to hear their demands and grievances. The main SLA demand was for the government not to attack their bases. The government refused this demand, and this resulted in SLA attacks on government installations in El Fashir, Maleit, and Kutum. When a group of Darfuri ministers and parliamentarians met with SLA members to hear their demands, the government responded by abruptly canceling a press conference in Khartoum that would have provide a forum for these government representatives to share their findings. The subsequent SLA capture of a large number of government troops resulted in a ceasefire that was signed in Abeche, Chad. In addition to the cessation of hostilities, the Sudanese government and the SLA also agreed to curb Arab militia activities, release war prisoners, and deliver aid to affected parties. Unfortunately, the ceasefire quickly ended, with more ferocious war tactics now taking place between the government and its militias against SLA/Justice & Equality Movement (JEM) forces and innocent civilians. New tactics include heavy aerial bombardment, the burning of villages, the targeted bombing of water sources (including wells and dams), the killing of livestock, the destructions of personal possessions and farms, and forced migration to the Khartoum area. Arbitrary arrests, the widespread use of torture, abductions, the extra-judicial executions of those suspected of supporting the rebels, and the systematic rape of women and girls, are regularly reported.

GOS/NIF’s current war in Darfur needs to be exam-
and international organizations. His groundbreaking work, *The Modernity of Witchcraft: Politics and the Occult in Postcolonial Africa*, demonstrates the effectiveness of combined disciplinary approaches in the study of modern African politics and society. Elected both to the Royal Dutch Academy of Sciences (1998) and the Cameroonian Academy of Sciences (2002), Prof. Geschiere recently retired as chair of African Anthropology at Leiden University. He continues to research and write from the Amsterdam School for Social Research. He was awarded the 2002 Distinguished Africanist Award by the African Studies Association.

Scholar for a Day is the only event of its kind in African Studies in the United States. Organized by Penn graduate students, the day-long symposium is designed to provide students as well as faculty from all disciplines with exposure to leading scholars of Africa. The event allows students to respond to the writings of the scholar and engage in dialogue with him or her. Those in attendance also gain insight into the professional process, including the evolution of new empirical and theoretical interests, the methodologies of research and writing, and the process of collaboration between scholars. Sandra Grady (Folklore & Folklife) and Christy Schuetze (Anthropology) served as coordinators.


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**Scholar for a Day Panels**

March 29, 2004

Coordinators: Sandra Grady (Folklore & Folklife) and Christy Schuetze (Anthropology)

Panel I: “Reconciling Modernity and Witchcraft”

Chair: Steven Feierman (History and History & Sociology of Science)

Panelists: Kristina Wirtz (Anthropology); Jason Blum (Religious Studies); Linda Lee (Folklore & Folklife)

Panel II: “Excavating a Career: Research Themes Methodologies, and Publics”

Chair: Sandra Barnes (Anthropology)

Panelists: Noel Salazar (Anthropology); Marie Jorritsma (Music); Andi Johnson (History & Sociology of Science)

Panel III: “Changing State & Society in Africa”

Chair: Thomas Callaghy (Political Science)

Panelists: Genevra Murray (Anthropology); Jane Gordon (Political Science); Adam Mohr (Anthropology)

After the panels, Professor Geschiere gave a presentation on “The Fascination of the Forest: Cannibals, Biodiversity and Other Visions,” in which he sketched the changing representations of the forest in Cameroon. He began with the stories of cannibalism that were told by German colonists before the First World War and are still told within villages in south-eastern Cameroon today. He ended with insights into the present-day World Bank and NGO obsession with biodiversity and the creation of a cordon sanitaire around what they visualize as the “inner circle” of the forest. He opened up for discussion possible historical linkages between these representations (and their social and political meanings), as well as questions of continuity and change in local representations of, and responses to, outsider fascination. With characteristic charm, spiritedness and warmth, Professor Geschiere engaged audience questions about the ethics of representing cannibalism and the responsible ways of talking about things - like “cannibalism” and “witchcraft” - that can so easily be co-opted by Western discourses on African barbarism.

Sandra Grady is a graduate student in Folklore & Folklife; Christy Schuetze is a graduate student in Anthropology; Elisa von Joeden-Forgey is a graduate student in History.
Letter from the Penn African Student’s Association President

By Benjamin Ochieng

If I could describe the accomplishments of PASA this year in one word, it would be: Fantastic! This year saw the redefinition of our “limits” by the energetic board, and it also rekindled the flame that inspired the revival of PASA in 1993.

Our first project during the Fall semester was a flag sale which was arguably the first of its kind in student organizations. The flag sale was not limited to PASA members, so this saw a huge demand of flags representing numerous countries. The sale was a supreme success in establishing PASA’s name during the early part of the Fall semester, and it also served to endear students more to African cultures. Our organization’s objective to serve primarily the interests of the African community on campus, and secondly those of the larger Penn community, was aptly executed. The funds accrued from this sale were channeled into supporting other PASA activities.

During the latter part of the Fall semester, PASA co-sponsored the annual CALABASH event with the Caribbean Students Association and the Dessalines’ Students Association. Calabash is a showcase of the cultures of the different groups, and it helps to foster cross-cultural awareness, harmony and education through interaction, music, dance and distinctive cuisine. The success of this event was due to the numerous hours of planning by the respective boards, as well as the specially formed Calabash committee.

This year also saw the revamping of the PASA website through the efforts of the webmaster Muchemi Wandimi. The new site is constantly updated and serves as a portal for useful information for the Penn community and the African diaspora.

Visit the PASA website!
http://dolphin.upenn.edu/~pasanews/index.htm

Our chief event during the Spring semester was the week-long “Africa Fest” celebration that took place towards the end of March. The activities included lectures on the socio-economic state of Africa and the “divide” between North Africa and Sub-Saharan Africa, along with a movie screening and an African Fashion Show held at the Institute of Contemporary Art. The fashion show attracted numerous Penn students, both undergraduate and graduate, as well as alumni. The show highlighted African casual and traditional wear and showcased the capacity of students to select and model clothing. I must admit that I enjoyed modeling at the show – it made me somewhat endeared to the runway! This event added yet another dimension to the African experience at Penn. I believe that everyone who attended was impressed by the flair and ingenuity of the organizers and participants.

As the incoming President of PASA, I would like to thank the outgoing board for its commitment and drive to “make things happen” and to solidify PASA’s presence on campus. Our challenge next year will be in maintaining the tempo that has been set. Due to the reserves of energy on the new board, I believe that the incoming board will be able to transcend the past year’s achievements! I would like to thank the PASA community for its support for the board and for its never-ceasing store of ideas for activities. I also extend my deepest gratitude to the African Studies Center for its continuous support and promotion of PASA.

Benjamin Ochieng is the incoming President of PASA and a Wharton sophomore.

The African Studies Center will be moving!

***JUNE 2004***

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Director’s Desk

(Continued from page 1)

stances to study the continent only as another battleground in the war on terrorism. We responded this year with two initiatives. First, we collaborated with colleagues from Penn’s Middle East Center to organize a workshop series on “Mapping North Africa,” which explored that region’s links to Mediterranean, Middle Eastern, and sub-Saharan African societies past and present. Second, history professor Cheikh Babou introduced a new course on “Islam and Society in Africa” to help fill a long-standing gap in our undergraduate curriculum. Africa’s rich Islamic heritage also continues to provide material for exciting new research by several of our graduate students, as the list of recent Ph.D. dissertations attests (see p.12).

Among the many activities sponsored by the Center, I want to highlight our efforts to involve undergraduates in the production of knowledge about Africa. As the only undergraduate African Studies NRC, we have a special responsibility to provide students with opportunities for African language study, research, and pre-professional training. This past year, a total of 103 undergraduates undertook African language instruction in eight African languages, alongside 13 graduate students preparing for advanced research on the continent. While U.S. State Department advisories forced the Consortium to suspend its study abroad programs last summer in Tanzania and this spring in Kenya — another example of the war on terrorism’s impact on African Studies — a dozen students spent semesters abroad with Consortium programs in Ghana and Senegal, or with other projects in Uganda, Kenya, and South Africa.

Several students presented the results of their Africa-based research projects on March 19 at Penn’s first Undergraduate International Research Symposium, which was co-sponsored by the university’s four Area Studies Centers. The quality, originality, and diversity of their scholarship were remarkable (see box on right). It is gratifying to know that African Studies has made a substantial contribution to the education of these young professionals, and that whatever careers they may choose to pursue, Africa is likely to figure in some measure in their futures.

As I come to the end of my term as Director of the African Studies Center, I must thank the members of my staff — Paul, Ali, Audrey, and Faye — and our many graduate and undergraduate assistants, all of whom make the Center the lively and productive place it is. For these dedicated and hard-working colleagues I have the greatest fondness and respect. With them, I know that African Studies will be in great hands for years to come!

Dr. Cassanelli is a professor of History and Director of the African Studies Center.

Undergraduate Research

PARTIAL LIST OF UNDERGRADUATE SENIOR THESES AND INDEPENDENT STUDY PROJECTS

(majors in parentheses)

Andrea Alessi, “The Dredging of Mkanda Channel: Analysis of a Development Scheme in Lamu” (Anthropology and Fine Arts)

Fana Aragaw, “The Role of Religious Leaders in HIV/AIDS Prevention in Ethiopia” (History & Sociology of Science)

Tatiana Gumucio, “The Ndoep Healing Ritual of the Yoff Lebou of Senegal” (Huntsman Program)

Alastair W. Green, “Noble Capitalism: An Analysis of the Prosperity of the Murid Tariqa in Senegal” (Huntsman Program) Winner of the Nnamdi Azikiwe African Studies Prize


Bamidele Olatunbosun, “Patient Care at the University of Ghana-Legon Hospital” (Economics)

Rita Rodriguez, “Childcare Despite Neglect: The AIDS Orphan Crisis in Kalangala, Uganda” (Anthropology)

Lauren Rogal, “Liberian Refugees in Ghana’s Buduburam Camp: Background and Prospects for the Future” (International Relations)

Lena Winestone, “A Case Study of HIV voluntary Counseling and Testing Centers in Nairobi, Kenya” (Biochemistry & MS Program in Chemistry)
Interview with Dr. Babou

(Continued from page 3)

side perspective and the community’s own perspective. Dr. Babou’s current research focuses on the Murid and West African Muslim diaspora in Europe and North Africa. The findings of his research on the Muridiyya appear in a number of scholarly journals.

Dr. Babou is currently quite excited about the possibilities for expanding the African Studies Program. He envisions recruiting more graduate students and creating a more visible role for African Studies on campus. He is also involved Penn’s undergraduate study abroad program in Dakar, Senegal. (See p. 3) Given the current political situation in the United States, he sees the study of history and of African history especially, to be paramount. He explained that in this era of globalization there is a necessity for this country to open up to the rest of the world and learn about other cultures. Particularly since such a large portion of American history and culture has been shaped by interactions with Africa, and a considerable number of Americans share an African background and want to learn more about Africa, there is a clear need to develop and stimulate African Studies. In conclusion, he adds that Penn has had a long history of connections with Africa, and the university should build on its combination of resources and expertise for future studies and development.

Andrea Felber Seligman is a College of Arts and Sciences freshman majoring in African Studies.

Recent Theses in African Studies at Penn

PhD Theses Defended 2003


Joe Glicksberg, “The Islamist Movement and the Subversion of Secularism in Modern Egypt”

Wambui Mwangi, “The Order of Money: Colonialism and the East African Currency Board”

Molly Dulcinea Roth, “Ma Parole S’Achète: Money, Identity and Meaning in Malian Jeliya”


PhD Defense Expected May 2004

Elisa von Joeden-Forgey, “Nobody’s People: Colonial Subjects, Race Power and the German State, 1884-1945”

Tonya Taylor, “Healing the Trauma of Everyday Life: Un'anga and AIDS in Rural Zimbabwe”

MA Thesis Expected 2004

Gordon Witty, “Theater and the State in Egypt: Private Sector Investment in Egyptian Culture and the Case of Lenin Al-Ramlī” (Master’s Thesis)

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Outreach

By Dr. Ali Dinar

As a National Resource Center, outreach is an integral part of ASC's mission. Outreach includes all programmed activities on Africa that are intended for K-12 schools, post-secondary institutions, business, media and the general public.

Ongoing outreach activities reinforced Penn's leadership role in the Consortium and new initiatives during AY 03-04 reached two- and four-year colleges in the region. There were nine outreach events for K-12 schools (four specifically for students). Outreach Coordinator Dr. Ali Dinar included on-site visits to schools with faculty and staff who have expertise on HIV/AIDS and African language and history. This enabled the ASC to respond to specific requests from local K-12 educators, which are growing as Philadelphia public schools are enrolling an increasing number of African immigrant children. The ASC also assisted the Philadelphia School District in locating language experts, nationwide, for languages not taught at Penn.

Collaboratively, the ASC has worked closely with Penn's other three NRCs in showcasing outreach resources to school teachers in the area (e.g., an "International Resources Fair" was organized in collaboration with the University Museum). The ASC also co-sponsored the annual outreach workshop at the October 2003 African Studies Association meeting in Boston, and Dinar was elected Chair of the Outreach Council for the 2004 ASA meeting in New Orleans.

The ASC allocated NRC funds for a series of activities designe to enhance partnerships with other post-secondary institutions in the region. Our main partners are the Community College of Philadelphia (CCP), and Drexel University. With NRC support, CCP is developing a Swahili course, organizing lecture series on Africa, and enhancing Africa-related course content. At Drexel, NRC funds support course development, career counseling, and a lecture series.

The ASC also participated in several events at area colleges: Associate Director Dr. Paul Kaiser spoke at La Salle University on "AIDS in Africa" for the Model UN Program sponsored by the World Affairs Council of Philadelphia, and Director Dr. Lee Cassanelli participated in a 2-day conference on "Africa and its Challenges in the 21st Century" at Kutztown University which drew an audience of 100 from the Reading-Allentown area. Through the ASC's Africa Media Forum and Africa Business Forum mailing lists, the ASC is now able to reach more diverse constituencies in the area. In collaboration with Penn Center for AIDS research, ASC conducted a one-day workshop on "Media Images of AIDS in Africa", which drew speakers from the area and New York City.

Locally, ASC served as a resource for international visitors hosted by the Philadelphia Visitors Bureau on behalf of the U.S. State Department. In response to a request from the U.S. Dept. of Justice, Dept. of Prisons, the ASC conducted a one-day workshop on "Understanding African Conflicts" at a medium/high security facility in Fairton, New Jersey, attended by over 85 inmates and prison education staff. Cassanelli and Dinar are working with the Franklin Institute to develop an Africa-related exhibit later this year, and they both serve on a community advisory panel for the Philadelphia Museum of Art, which is hosting a major African art exhibit to open in October 2004. The Penn Museum of Archaeology and Anthropology held its 14th annual "Celebrations of African Cultures" in February 2004, which attracted more than 400. ASC on-line resources remain a vital part of our outreach program. During the during AY 03-04, we received over 700 email/phone/mail requests for information about Africa from school students, parents, teachers, lawyers, and the media. ASC is contacted regularly by the media in times of crisis in Africa, asked to comment on the situation in Liberia, Sierra Leone, Cote d'Ivoire, and the Sudan. ASC faculty members were interviewed by BBC, Radio France International, and other local and national media organizations. During the AY 03-04 ASC website also received 338,385 visits from U.S. domains that include state government, K-12 schools and libraries, 183,908 visits from U.S. military domains, and 1,649,860 visits from U.S. federal government domains.

For more information about outreach services to your community please email Dr. Ali Dinar at aadinar@as.upenn.edu or call him at 215-898-6610.

Library

(Continued from page 5)

Ndonga, Nilo-Sahara, Twi, Afroasiatic, and Bambara. Bantu, Fula, Mooré, Bemba, Dyula, Gâ, Tigré, Igbo, Khoisan, Luo (Kenya and Tanzania), Tsawa, Xhosa, Kongo, Kuyamaha, Nubian languages, Nuanja, Rundi, Cushitic, Duala, Ewe, Grebo, Mongo-Nkundu, and Songhai have fewer titles.

Banda, Fang, Herero, Kabyle, Luba-Katanga, Swazi, Afar, Akan, Basa, Kikuyu, Kru, Lozi, Mende, Mpongwe, Nzima, Sango (Ubangi Creole), Serer, Tonga (Nyasa), Tsonga, Venda, and Walamo are also represented in the collections.

Penn Library continues to build its African language collection with the help of faculty and students traveling to the continent. For more information please contact Lauris Olson atolson@pobox.upenn.edu.

Lauris Olson is Social Sciences Bibliographer at Van Pelt Library.
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For more information on Events, Calls for Papers, Scholarships and Fellowships, Study Abroad Programs, and Job and Volunteer Opportunities, sign up for the African Studies Center bi-monthly Bulletin JUA by emailing africa@sas.upenn.edu