PAS welcomes new associate director

Meagan Keefe has joined PAS as associate director.

Keefe was most recently at the Chicago Council on Global Affairs, working on policy reports that focused on nutrition, climate change, and agricultural development. Prior to that, she served as the Ghana country coordinator for the International Food Policy Research Institute, managing the country strategy support program. She was a Mickey Leland International Hunger Fellow based at IFPRI, focusing on governance issues, the food price crisis, and sustainable land and water technologies.

Keefe first became interested in international development when she was a Peace Corps volunteer in Honduras, where she worked with agricultural communities to improve natural resource management. She holds a BA in economics from St. Olaf College and an MS in natural resource management from the University of Minnesota.

Hanretta and Stewart join ISITA leadership team

The Institute for the Study of Islamic Thought in Africa has announced the appointment of associate professor of history, Sean Hanretta (above left) as interim director for the 2015–16 academic year.

Hanretta’s scholarship focuses on the cultural, intellectual, and religious history of West Africa. He is the author of *Islam and Social Change in French West Africa: History of an Emancipatory Community* (Cambridge 2009) and is completing a manuscript on the history of Muslim weddings and funerals in Ghana.

ISITA also welcomes Charles Stewart (above right), professor emeritus of history at the University of Illinois at Urbana-Champaign, as director of programming for 2015–16. A pioneering scholar in the field of Islamic Africa and manuscript studies, Stewart is well known to the ISITA community due to his involvement as a visiting scholar since 2008. As project leader on two grants to ISITA from the Ford Foundation, Stewart produced the final geographical volume in the Arabic Literature of Africa series, *The Writings of Mauritania and the Western Sahara*, to be published this year by Brill.

Hanretta, Stewart, and ISITA associate director Rebecca Shereikis will collaborate with colleagues at the University of Illinois at Urbana-Champaign to implement a series of programs on Islam in Africa as part of the Title VI grant to the UIUC-Northwestern Consortium for African Studies, including the April 2016 symposium in honor of John Hunwick (see story on page 6).
Northwestern scholars presented papers, chaired panels, and participated in roundtables and panel discussions at the 58th African Studies Association meeting in San Diego in November. The conference theme was “The State and the Study of Africa.”

Faculty participants included Will Reno (PAS director and political science), who chaired the selection committee on sovereignties, resistances, and political communities; presented the paper “Military Clientelism and Peacekeeping in the Horn of Africa”; participated in a roundtable titled “The State of the ‘Failed State’ in Africa”; and served as discussant on the panel “Insurgencies in Comparative Perspective: African and Cross-Regional Evidence.” Evan Mwangi (English) chaired the selection committee on literature, music, and film. Zachary Wright (Qatar campus) presented his paper “Jihad of the Pen, Journey of the Soul.” Sean Hanretta (history) cochaired the panel “From the West Looking South: Richard L. Roberts and Southern African History” and presented his paper “The Place of Islam in the Early Historiography of the Gold Coast and Ghana.” Rachel Riedl (political science) copresented the paper “An Individualist Approach to Economic and Political Development: New Evidence from Churches in Sub-Saharan Africa” with Gwyneth McClendon (Harvard University).

A number of graduate students also presented papers at the meeting. Sally Nuamah (sociology) presented “Achievement-Oriented: Developing Positive Academic Identities within Female Students at an Urban School in Ghana,” and Marcos Abreu Leitao de Almeida (history) chaired the panel “Slavery and the Slave Trade: From Africa to Europe, the Americas, and the Indian Ocean” and presented the paper “Uprooting Living Trees: Enslavement in the Lower Congo during the Age of Second Slavery (ca. 1811–67).” Mlondolozi Zondi (performance studies) presented “No Rainbow for the Rotten: Dance as a Form of Black Queer Activism in Post-1994 South Africa”; Kofi Asante (sociology) presented “Colonial State Formation: A Conceptual Note”; Moses Khisa (political science) presented “Coalition Politics and Institutional Transformation: Ethiopia and Rwanda in Comparative Perspective”; Rachel Sweet (political science) presented “Governing Finance: Rebels, Bureaucrats, and Transnational Networks in Eastern Congo”; Marco Bocchese (political science) presented “State Building by Judicial Means: Rethinking the Relationship between the ICC and State Sovereignty”; and Nathaniel Mathews (history) presented “The Changing Idea of Empire in Indian Ocean Africa: Literature and Popular Memory on Seyyid Said Bin Sultan’s ‘Omani Empire’ in East Africa.”

PAS visiting scholar Sarah Westwood (Boston University) chaired the panel “Military Culture and Civil-Military Relations in Precolonial Africa” and presented the paper “Fighting Locally: Military Culture without a State in 19th-Century Busoga (Uganda).” Postdoctoral fellow Kathleen Klaus (Buffett Institute for Global Studies) chaired the panel “Rethinking Political Mobilization across Africa” and copresented the paper “Chiefs, Preachers, and ‘Macho-Men’: Strategies of Political Mobilization in Urban Ghana” with Jeffrey W. Paller (Columbia University). In addition, Klaus won the prize for best graduate paper for “Contentious Land Claims and the Non-Escalation of Violence: Evidence from Kenya’s Coast Region.”

Other participants included Esmeralda M. Kale (curator, Herskovits Library), who presented “Images of Africa: The Humphrey Winterton Collection of East African Photographs,” and Marcia Tiede (Herskovits Library), who presented “Students as Ethnographers in French West Africa: Two Studies of Mande Childhood (1936) from the Cahiers William Ponty.” LaRay Denzer (PAS) chaired the panel “West African Women’s Leadership in Sierra Leone and Nigeria: New Biographical Studies” and presented the paper “Executive Leadership and the Promotion of National and International Civil Society: The Example of Zainab Bangura of Sierra Leone”; and Amy Settegren (PAS) took part in the ASA Teacher Workshop.
Visiting scholars to be in residence at PAS

**Martha Wilfahrt** joins PAS and the Department of Political Science from Cornell University, where she completed her PhD in the Department of Government in June 2015. Wilfahrt studies the political economy of development and state-society relations in West Africa. Her book project, based on her dissertation, examines the long-term impact of precolonial institutions on the contemporary local politics of public goods delivery in rural Senegal. Other ongoing projects include research on the role of traditional and informal authorities in the 2014–15 Ebola response and a series of papers on central-local transfers in decentralized Senegal.

**Mark DeLancey** will spend a year at PAS focusing on two projects. The first is to finish editing a book titled *Conquest and Construction: Palace Architecture in Northern Cameroon*, which will be published next year in Brill’s African History series. The second is to begin preliminary research on manuscripts and calligraphy in Mauritania, which will investigate manuscripts not just as sources of information, but as objects in their own right with their own histories and aesthetic qualities. DeLancey is on leave from DePaul University, where he is associate professor of history of art and architecture.

**Sarah Westwood** is a PhD candidate in African history at Boston University, focusing on the military history of West Africa and the Atlantic World. Her dissertation project, "A Question of Allegiance: French Military Campaigns in Senegal and the Establishment of the Tirailleurs Sénégalais Army, 1750–1910," provides a new perspective on the conflicts between Senegalese and French forces and the inception and growth of the French colonial force in Senegal, the *tirailleurs sénégalais*. Westwood is particularly interested in the history of military culture, martial race theory, and the ethics of force.

New working group examines Nigerian film industry

A working group has been established at PAS to study the global phenomenon known as Nollywood—the colloquial name for the Nigerian film industry. Nollywood emerged in the early 1990s during the harsh economic conditions of structural adjustment in Nigeria, but today it ranks as the third most valuable film industry in the world after Hollywood in the United States and Bollywood in India. The industry rests on an amalgam of indigenous cultural traditions, market literature, traveling theater, and national and state television. Initially an outgrowth of Yoruba traveling theater, Nollywood films are now produced in English, Yoruba, Igbo, Hausa, Pidgin, and other local languages.

Led by PAS’s LaRay Denzer and Rebecca Shereikis, the working group views selected films and reads associated literature. Interested faculty and students are welcome to join.
Panofsky awardees report on summer research travel

Kofi Asante (sociology) spent the summer of 2015 doing research in England, where he conducted archival research at the School of Oriental and African Studies and The National Archives in Kew. His research examines the formation of the Gold Coast colonial state, focusing on the central roles of African actors in this process.

Moses Khisa (political science) traveled to Ethiopia, Rwanda, and Uganda to conduct follow-up interviews to help “plug gaps” in the empirical chapters of his dissertation. Additionally, he collected data on annual national budgets, supplementary budget requests, and data on the roads sector, which he will use to explain the extent of bureaucratic autonomy and the levels of patronage politics.

Delali Kumavi (English) traveled to South Africa to take part in the Johannesburg Workshop on Theory and Criticism, whose theme was “Bios, Techné and the Manufacture of Happiness.” The workshop facilitated new ways of questioning the mediation of technology in literary and cultural studies in Africa. Kumavi also attended the Women Writers Forum in Accra, Ghana, and spoke with poet Nana Nyarko Boateng about the creation of alternative literary spaces for Ghanaian writers. In addition, she interviewed University of Ghana English professors Kofi Anyidoho and Helen Yitah about emerging literary scapes in Ghana and West Africa.

Sakhile Matlhare (sociology) devoted the summer to analyzing genre categorization in temporary African art exhibition catalogs contained in the German Central Library in Frankfurt am Main. She studied the categorization of art objects, themes, and artists in older collections, such as Inklusion: Exklusion. Kunst im Zeitalter von Postkolonialismus und globale Migration (1997), curated by Slavoj Žižek and Peter Weibel, and in more recent shows such as The Divine Comedy: Heaven, Hell, Purgatory Revisited by Contemporary African Artists (2014), curated by Simon Njami. Her analysis of catalogs in both German and English suggests that compared with the relative anonymity of “African artifact” producers, the relative visibility of contemporary African producers of art poses practical challenges to the previous methods of collection and curation of “African” art objects. Today’s artists increasingly have multiple citizenships, travel with their artwork, give lectures in person and online, and some also participate in the curatorial process.

Teddy Nakate (religion) conducted a study in Uganda to understand how Christian women with HIV/AIDS think about their suffering in relation to their religious beliefs. Through informal conversations and observations, she found that women are mostly concerned with the community’s response to their condition. The marginalization these women feel when they’re stigmatized is exacerbated by extension of the stigma to their children. A lack of solidarity with other HIV/AIDS-afflicted women is one reason the women turn to religion as a coping strategy.

Amy Swanson (dance) traveled to Cape Town, South Africa, to present her research at the biennial Confluences 8 conference, whose focus this year was contemporary African dance. This allowed her to network with other scholars in the field and to meet South African choreographers. Additionally, she attended the National Arts Festival in Grahamstown, where she viewed works by dance and dramatic artists from throughout Africa and beyond.

Compiled by Susanna Sacks, graduate student in English and coordinator of the graduate student seminar Afrisem
Support for graduate research available

**Foreign Language and Area Studies (FLAS) grants**

PAS administers two types of FLAS awards as part of its Title VI grant from the US Department of Education:

- **Graduate Academic Year FLAS Awards** provide support to current or incoming graduate students studying Arabic or Swahili along with one course with significant African content each quarter of the academic year. Awards provide full tuition and mandatory fees and a stipend.

- **Summer FLAS Awards** provide funding to current Northwestern graduate and undergraduate students to enroll in an intensive summer African language program, either in or outside the United States. Awards provide up to $5,000 for tuition and a stipend of $2,500 to cover living and travel expenses.

For more information on FLAS eligibility criteria and application instructions, visit [www.africanstudies.northwestern.edu/funding/flas](http://www.africanstudies.northwestern.edu/funding/flas). Application deadline: February 5.

**Hans E. Panofsky Predissertation Research Awards**

Established to honor the late curator emeritus of the Herskovits Library, these awards support Northwestern graduate students planning to do predissertation fieldwork or archival research in Africa. They are normally granted for work during the summer, but exceptions may be made. Application deadline: February 29.

**Morris Goodman Awards**

These awards provide approximately $2,000 for graduate students in their second year or later to study an African language not taught at Northwestern. Applicants must submit letters that describe their research and language-study plans, justify the need for language training, and specify how the training will be completed. If tutoring is proposed, information about the tutor is required, including a curriculum vitae and documentation of visa status for remuneration purposes. For other types of language study, students must provide such information as the strengths of the program, the syllabus, and evaluations. Awards are granted on a rolling basis.

**Guyer-Virmani Awards**

Established in honor of former PAS director Jane Guyer and former associate director Akbar Virmani, these one-time awards allow students to travel to archives and participate in conferences. They are conferred to PAS graduate students in their third year or later, particularly students who have completed predissertation research and already received a Panofsky Award. Awards are normally in the range of $200–$400 and are granted on a rolling basis.

**Working Groups Awards**

PAS will provide up to $5,000 to fund a working group—a small community of scholars including at least one faculty member who regularly come together around a common research interest in African studies. Groups vary in their approaches and goals, and their activities may include lecture series, discussions of empirical and theoretical works, collaborative research, and production of a working paper series. Applications are due May 2 and must include a two-page description of the group's purpose, plans, and a budget.

**John Hunwick Research Fund**

Honoring the late professor emeritus whose work made significant contributions to the scholarship about Muslim societies in West Africa, this endowment supports research by Northwestern faculty and graduate students on Islam in Africa. Awards are given annually and may be used to fund travel to an archive or library or to conduct field research; to fund expenses associated with a graduate student's presenting a paper related to Islam and Africa at a conference; or to organize the visit of a scholar of Islam and Africa to Northwestern to give a lecture, visit a class, or interact with students. Applications must include a two- to three-page proposal detailing research, conference participation, or plans for a visiting speaker, along with a detailed budget and a curriculum vitae. Grants are awarded on a rolling basis.

**PAS Travel Awards**

Available to all PAS graduate students, these awards contribute $250 toward the costs of participating in an Africa-related conference, usually to present a paper. The application must be submitted before the conference, but funds may not be received until after, depending on the University pay cycle. Awards are granted on a rolling basis.

Complete application instructions for all awards can be found at [www.northwestern.edu/african-studies/graduate-studies/awards.html](http://www.northwestern.edu/african-studies/graduate-studies/awards.html). If you have questions, please call 847-491-7323 or email african-studies@northwestern.edu. All award decisions (excluding FLAS) are made by the PAS Executive Committee.
The Institute for the Study of Islamic Thought in Africa and the Program of African Studies will cosponsor a symposium with the University of Illinois at Urbana-Champaign’s Center for African Studies next April. “Sacred Word: The Changing Meanings in Textual Cultures of Islamic Africa,” dedicated to the memory of ISITA cofounder and history and religion professor emeritus John Hunwick, is the first in a series of collaborative programs on Islam in Africa organized under the auspices of the newly established UIUC-Northwestern Consortium for African Studies (funded by a US Department of Education Title VI National Resource Center grant).

The symposium will be held at Northwestern on April 21 and 22, in preparation for ISITA-led workshops in Evanston and Africa in summer 2017 on aspects of the codicology of West African Arabic manuscripts. A special evening memorial reception to honor Professor Hunwick will be held on April 21, with members of his family, his students, community friends, and colleagues in attendance.

“Sacred Word” will examine changing meanings of textual cultures in Muslim societies in Africa during the past two centuries. Across the Abrahamic tradition, language and writing are seen as part of divine revelation, with early books in each religion attesting to the sanctity of “the Word.” Decorative arts, like illumination and calligraphy applied to the page, were extensions of the holy scripture, with light as another sign of the divine. Enveloping scripture in worthy bindings was an art of equally significant meaning, and the very ink and pens used to fashion the script reflected a cosmic order for writers. Poetry emulated songs of adoration from the earliest-recorded meter, and the recitation arts sought purity in their oral portrayal of sacred writings. Education focused on accurate transmission.

Participants will examine the aesthetics of “the Word” across Muslim Africa in a variety of contexts and forms. With regard to manuscripts, what meaning do copyists and calligraphers invest in illumination, patterned writing, and other design elements on a manuscript page? Do inks, bindings, and scripts reveal a significance that has been ignored in our past focus on content? Do titles reveal the intent of a writer or the sophistication of a work? Can we trace a secularization of the written Arabic word in recent times?

The symposium will also explore what is conveyed by scripture in daily life beyond its literal meaning on the page. Whether it is carefully inscribed on a manuscript, sung on a cellphone’s religious ringtone, or emblazoned across a truck, what meanings do African Muslims attribute to “the Word”?

Other topics include how meaning has changed during the past two centuries and how African Muslims give aesthetic form to scripture outside the page. Does an Ajami text in Arabic script carry a special status? How is text
transformed into sound or material objects and via performance and broadcast? Is there Muslim music or TV programming that can be distinguished from other styles, and how are they differentiated? Are there other Muslim art forms that flow from the deep roots of pre-Islamic and Andalusian prosody? Has the glass-painting of Senegal become a religious art, or do expressions of piety arrive at such status only when Arabic inscription is added? To what extent do these art forms—whether regional, national, or global—serve to localize or globalize Islam? Investigation of these questions may establish a new baseline for further research and dialogue.

**New book on 19th-century Sufi literature released**

ISITA announces the publication of *Sufism, Literary Production, and Printing in the Nineteenth Century*, edited by Rachida Chih, Catherine Mayeur-Jaouen, and Rüdiger Seeseman (Ergon-Verlag, 2015). This volume presents the most comprehensive treatment of 19th-century Sufism so far. In 18 chapters covering Muslim regions and countries in Africa, Asia, and Europe, this collection examines the interface between Sufism, literary production, and printing during the 19th century. The contributions, written by leading specialists, shed light on the various ways in which Sufis engaged with printing and analyze the effects that new technology had on their literary production. They show how Sufism thrived in its confrontation with the multiple challenges posed by changing socio-political structures, the emergence of Islamic reformism, and the introduction of new technologies.

The volume is the outcome of research activities conducted over several years at ISITA and the Institut Français d’Archéologie Orientale (IFAO) in Cairo. Supported by a generous grant from the Ford Foundation to ISITA for “Constituting Bodies of Islamic Knowledge,” Seeseman (at the time assistant professor of religious studies at Northwestern) organized various events and workshops under the umbrella of ISITA, focusing on Sufi texts and contexts as well as the literary production of the Tijaniyya Sufi order. At the IFAO, a group of French and francophone researchers convened a series of meetings resulting in publications that proposed new readings of sources pertaining to the history of Sufism. In 2010, ISITA and IFAO jointly organized an international conference in Cairo that bore the same title as the new volume, which includes most of the papers presented at that conference.

**Working paper on Nigerian Islam now available**

PAS announces the publication of “An Introduction to Islamic Movements and Modes of Thought in Nigeria” by Ibrahim Haruna Hassan as PAS/ISITA Working Paper No. 1 (available for free download at www.africanstudies.northwestern.edu/docs/publications-research/working-papers). The paper surveys Islamic organizations, movements, and ideologies in Nigeria, roughly identifying them along the lines of Islamic traditionalism, Sufi orders, Salafi/Wahhabi revivalism, modernist and insurgent Islam(ism), trado-Islamic and Christo-Islamic syncretism, and deviant “Islamic” cultism. Hassan, author of the paper and a well-known scholar of Islam in Nigeria, was a visiting Fulbright scholar at PAS during the 2014–15 academic year and currently is a reader (equivalent to associate professor) at the University of Jos.
The late Edward Said, one of the most outspoken and illustrious activist-intellectuals of the last century, wrote about the corrupting habits of the mind among scholars. These corrupting habits relate to the tendency to be politically correct, and thereby to avoid facing directly key issues that concern the wider public. Often they justify this on the grounds of the objectivity and impartiality that supposedly undergird modern scholarship.

Any progressive society must have a section of its citizenry—the thinkers and writers—that is firmly committed to the life of the mind but that also engages with the wider world as public intellectuals. Being a true public intellectual requires a commitment to intellectual pursuits, to the single-minded search for ideas, and to knowledge production. But it also entails active interest in the tumult of the city, involvement in the rough and tumble of the social and political world. In very concrete terms, it means squarely confronting society’s most pressing problems in their different manifestations.

Nowhere is the voice of the activist-scholar as public intellectual more acutely needed than on the African continent, which is still beset by a host of sociopolitical problems. From the runaway misrule of autocratic rulers and the kleptocratic systems they superintend to the daunting task of pushing back against poverty, ignorance, and disease, the continent lags behind the rest of the world.

Yet in the face of glaring socioeconomic and political problems, African scholars, both in the western academy—and on the continent, have not done enough to lend their intellectual resources to the struggles for a better Africa. Instead, quite a few are ensconced in the ruling cabals while other are comfortably tucked away in development consulting or in the safety of the ivory tower.

It is important that African scholars are accorded space in the university, a unique and invaluable site for intellectual pursuits. Public engagement with society and the shaping of public opinion, however, necessitate getting out of the ivory tower to confront the practical concerns of society.

The continent today is faced with political crises of monumental proportions that call for urgent intellectual intervention. As rulers cling to power in Burundi, Cameroon, the Democratic Republic of the Congo (DRC), Congo Brazzaville, Equatorial Guinea, Eritrea, Rwanda, Uganda, and Zimbabwe, there is an overarching need for respectable and credible African scholars to speak for the masses and stand on the side of a free, fair, and just society.

The political rot that pervades the continent, the blatant abuse of due process, the shameless disregard of the most basic legal principles and civil liberties, and the theft of public resources must be met with courageous intellectual intervention: by speaking truth to power. For a continent with a huge army of scholars, there’s a shocking dearth of citizen-intellectuals who dare to highlight the poverty of mind of those in power as well as the cheap populism of some sections of the political opposition.
While intellectual intervention requires sticking to professional scholarship, it also necessitates persistence in driving home the basic facts that resonate with the public, which can be woven into a narrative that drives citizens’ consciousness in the quest for an Africa free from the shackles of bad politics and insipid rulers.

Consider, for example, what is arguably the biggest rollback in recent times against democratic governance on the continent: the aggressive onslaught against presidential term limits. The presidents of Uganda, Burundi, DRC, and Rwanda contend that they are popular and the citizens want them to continue. They also argue that the norm of term limits is western—even though some western democracies do not have term limits. The former argument underlines a double standard while the latter is defective and disingenuous, for the western democracies referred to are parliamentary democracies, making term limits unnecessary. This hardly applies to Africa, where most countries operate under presidential systems in which incumbents easily manipulate electoral processes to continue winning.

Rather than expose the hollow and selfish arguments fronted by African rulers and their courtiers for what they are, many African scholars have elected to be ambivalent or to join the chorus of calling term limits a “western practice” not suitable for Africa.

This most regrettable show of intellectual dishonesty is seen in the attacks directed at the International Criminal Court, which in recent years has indicted mostly African suspects—including a few sitting heads of state. African rulers, including Uganda’s Yoweri Museveni and Zimbabwe’s Robert Mugabe, have denounced the ICC as a tool of western imperialism.

Many an African scholar has been led into this rather defective denunciation, conveniently forgetting that African rulers had no problem with the ICC until it indicted Sudan’s President Omar Al-Bashir and pressed on with the prosecution of Uhuru Kenyatta even after he became Kenya’s president. African scholars are quick to denounce western imperialism but uncritically endorse China, whose primary interest in Africa appears to be nothing more than the continent’s natural resource wealth.

“There is an overarching need for respectable and credible African scholars to speak for the masses and stand on the side of a free, fair, and just society.”

Moses Khisa is a graduate student in political science.


Richard Joseph (political science) published the article “Dilemmas of Democracy and State Power in Africa” in La Vanguardia (Barcelona) last December.

Moses Khisa (graduate student, political science) presented the paper “Political Uncertainty and Its Impact on Service Delivery in Uganda” at a conference on “Governance and Service Delivery in Developing Countries” in Kampala, Uganda in August. In October he was interviewed by the Mail & Guardian (South Africa) on the implications of Museveni’s long stay in power; see http://mg.co.za/article/2015-10-08-museveni-submits-to-africas-curse. He continues to contribute a weekly op-ed for The Observer (Kampala).

Alumnus Gregory Mann (history, Columbia University) has published a book, From Empires to NGOs in the West African Sahel: The Road to Nongovernmentality (Cambridge University Press, 2014).

Jessica Pouchet (graduate student, anthropology) was featured in the CNN documentary Tanzania’s Rainforest: Nature’s Hidden Treasure. Her research about the human side of forest conservation in the Amani Nature Reserve in Tanzania examines how the diverse residents of this protected rainforest debate and impact the local ecology. See edition.cnn.com/videos/world/2015/10/19/spc-on-the-road-tanzania-cnn.

Will Reno (PAS director and political science) gave the following presentations: “Somalia and Somaliland: Jihadism, Citizenship, and Legitimacy” at a conference on “The Diversity of Violence in Eastern Africa” at the British Institute in Eastern Africa, Nairobi, in September; “CSR and the Recent History of Corporate Engagement with Parties to Armed Conflicts” at last October’s annual meeting of the American Society for Legal History; and “Somalia: The Politics of Security Assistance” at the Future of Warfare Group’s workshop at Oxford University in December.

Galya Ruffer (international studies and political science; and director, Center for Forced Migration Studies) participated in a response panel discussion on Anne K. Ream’s lecture/photography program, “Testimony and Tikkun Olam: How the Stories of Survivors Are Changing the Movement to End Gender-Based Violence,” at the Illinois Holocaust Museum and Education Center in November. In December she launched the Refugee Resettlement Research Program under CFMS auspices.
Block Museum welcomes curator with global perspective

Janet Dees has joined the curatorial team of the Mary and Leigh Block Museum of Art at Northwestern.

Although her main field of interest is contemporary American art, Dees has considerable experience in African and diasporic art. She is a PhD candidate in 18th- through 20th-century American art history at the University of Delaware, where she also received an MA from the department of art history in 2005. She earned a BA in art history in 1998 with a minor in African/African American studies at Fordham University in New York City. In the area of museum education, she served as a docent for the Museum of African Art (New York), an educator and associate editor for the African Burial Ground National Historic Landmark (New York), and a fellow devising African American history–grounded tours for the Rosenbach Museum and Library in Philadelphia. As a curator, she has worked with African American, African, and Caribbean diasporan artists as part of a global contemporary art practice.

At the Block Museum, she will work with international, diasporic, colonial, and postcolonial art. This year she is joining the exhibition on the intersection of modernity and Africa produced by Kader Attia, a French-Algerian contemporary artist and artist-in-residence at the Block. She also expects to pursue ongoing research on art of the African diaspora at the Herskovits Library of African Studies.

Laurie Schiller, who received a PhD in African history from Northwestern in 1982 and taught in the history department for some time, will retire in 2015–16, at the end of his 38th season as Wildcat fencing coach. He led both the men’s and women’s fencing programs until 1994 and the women’s varsity team since, garnering 16 consecutive top-10 finishes at the NCAA championships.

Alumnus Brett Lindsay Shadle (history, Virginia Tech) has published The Souls of White Folk: White Settlers in Kenya, 1900s–1920s (Manchester University Press, 2015).
Events calendar

Unless otherwise noted, all events take place at PAS, 620 Library Place, Evanston.

JANUARY
13 noon–1:15 p.m.
“Unity=Our Strength: Collaborating with Poor and Marginalized Nigerian Communities to Demand Justice,” Anna Maitland (law).

20 noon–1:15 p.m.
“Access to Justice and Legal Education in Africa,” Tom Geraghty (law).

27 noon–1:15 p.m.
“Scientific Animations without Borders (SAWBO): A Global High Throughput Engagement System with a Focus in West Africa,” Barry Pittendrigh and Maria Bello-Bravo (University of Illinois at Urbana-Champaign).

FEBRUARY
3 noon–1:15 p.m.

10 noon–1:15 p.m.
“Exploring the Final Days of Apartheid through the Oral Histories of Chicago Anti-Apartheid Movement Activists,” Erik Ponder (University Library).

13 Northwestern Intramural Global Health Case Competition

17 noon–1:15 p.m.

24 noon–1:15 p.m.
“Agricultural Extension Innovations to Improve Food Security and Reduce Poverty in Sub-Saharan Africa,” Paul McNamara (agricultural and consumer economics, UIUC).

MARCH
2 noon–1:15 p.m.
“Maryse Conde’s La vie sans fards: Cahier d’un retour au pays natal?” Felisa Reynolds (French and Italian, UIUC).

9 noon–1:15 p.m.
“Rethinking the Lost Manuscripts of Timbuktu,” Charles Stewart (ISITA).