

ASA NEWS

ENHANCING THE EXCHANGE OF INFORMATION ABOUT AFRICA



FALL 2023

VOL. 56 | ISSUE NO.2

HEADED OUT WEST

The ASA makes its final preparations to host its 66th Annual Meeting on the West Coast for the first time in nearly a decade.

EXECUTIVE DIRECTOR'S NOTE

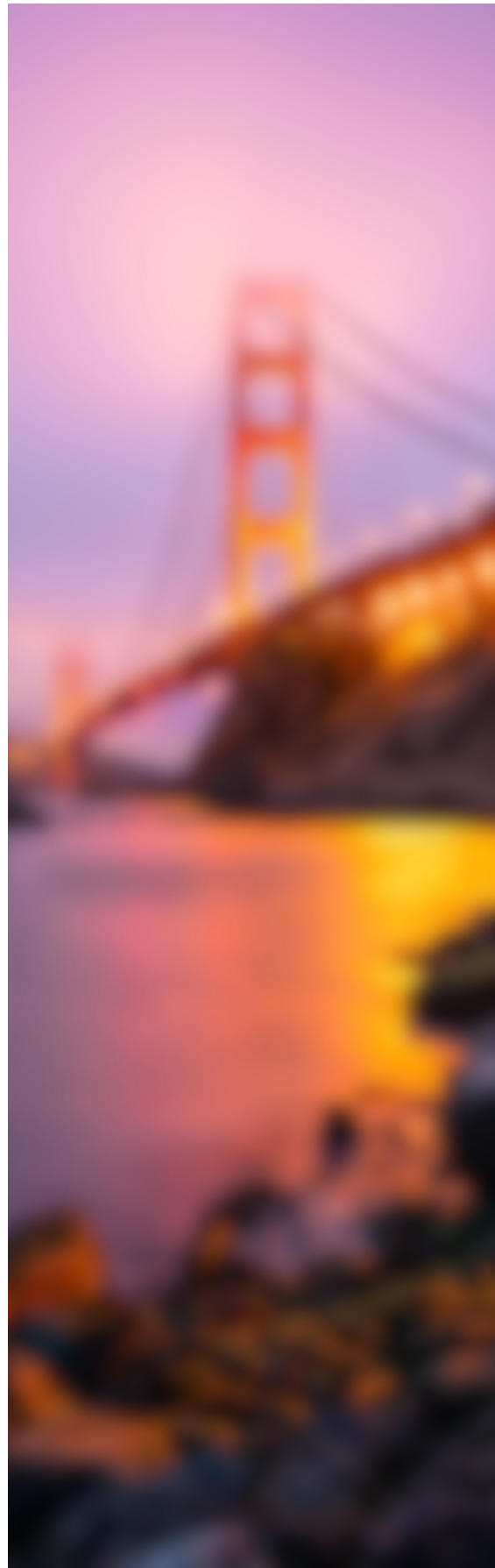
As noted in our Spring issue, ASA has not had the opportunity to meet in northern California since 2010 and we are thrilled to be joining our West Coast colleagues once again. The 2023 CFP and AfricaNow! call were both a resounding success thanks to the many quality submissions and our exceptional Program Committee. Thank you all for your brilliance and dedication.

ASA continues its collaboration with the Association for the Study of the Worldwide African Diaspora (ASWAD), the African Studies Association of Africa (ASA-Africa), and Africa Is a Country (AIAC) this November for the Sixth International Congress of African and African Diaspora Studies (ICAADS). It has been an honor to collaborate with such inspiring organizations and engaging leadership. ICAADS delegates were graciously hosted at ASWAD in Accra and at ASAA in Lubumbashi. We look forward to welcoming them to California soon. More information on the forthcoming ICAADS events can be found in our San Francisco highlights (p. 17).

This year requires special acknowledgement of ASA leaders who have demonstrated their commitment to ASA as a community and institution. Thank you to Past President Ousseina Alidou and President Aderonke Adesanya for your compassionate leadership during an extended period of transition. Thank you to LAC Chair Martha Saavedra and the entire Local Arrangements Committee for welcoming us to your city and enriching our experiences with local food, music, art, and community conversations. Thank you to the ASA Emerging Scholars Network Executive Council for seizing every opportunity to build a supportive community and improving the lives and careers of fellow emerging scholars. Thank you to the PIPES Committee and both our Editor-in-Chiefs, Cajetan Iheka and Lorelle Semley, for your tireless commitment to our journals and mentorship of emerging scholars. Finally, thank you to Prof. Steve Howard for believing in the ASA's mission and empowering us to change lives with your generous gift - and to Asma Mahmoud Mohamed Taha for joining us to celebrate the inaugural Mahmoud Mohamed Taha Student Travel Award - named in honor of your father and his philosophies.

Finally, I want to congratulate our award nominees and winners on your exceptional work. We look forward to honoring you and your successes on Saturday, December 2.

With gratitude to the ASA community,
Alix Saba



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Founded in 1981, the National Humanities Alliance (NHA) is an advocacy coalition dedicated to the advancement of humanities education, research, preservation, and public programs. NHA is supported by more than one hundred national, state and local member organizations and institutions.

ADVOCATING FOR HUMANISTIC SCHOLARSHIP

The National Humanities Alliance has worked diligently for years to develop and share implementable resources to promote humanistic scholarship. Amid declining enrollments in the humanities and attacks from public officials concerning the value of a humanities degree, there are many ways for higher ed faculty and administrators to advocate for the humanities. We are pleased to share their five tools to empower you to better advocate for humanistic scholarship at your institution.

1) **Harnessing Data** - NHA has developed a powerful six-part toolkit for marshaling data to quantify the value of a humanities education. The [*Study the Humanities Toolkit*](#) presents data to help demonstrate the professional and personal value of studying the humanities to a variety of audiences. NHA has aggregated compelling data, articles, and videos that make the case that the humanities help students succeed in a wide range of careers and provide benefits beyond the marketplace. The toolkit presents six arguments, each of which is accompanied by a brief essay, related articles, talking points, and supporting evidence packaged into charts, quotes, data points, and profiles.

2) **Sharing Recruitment Strategies** - The NHA conducts extensive research on successful student recruitment strategies and shares them through reports and [webinars](#). [*Humanities Recruitment Survey: Challenges & Audiences*](#), draws on higher education survey data and was first published using responses received prior to January 15, 2020. Used in conjunction with more recent and expanded survey data, this resource helps share recruitment strategies across institutions. [*Strategies for Recruiting Students to the Humanities: A Comprehensive Resource*](#), published in 2021, addresses similar information-sharing gaps through the expanded survey including the impact of the COVID-19 pandemic. The report is helpfully framed by student decision-making data. In 2022, NHA published [*Strategies for Recruiting Students to the Humanities: Leveraging Scholarly Society Resources*](#) as a complementary report to its 2021 publication. ASA offers many of the resources highlighted in the report including career events and workshops and K-12 teacher events.

3) **Student Success Stories** - NHA's podcast [*What Are You Going to Do with That?*](#) explores individuals' reflections on their humanities undergraduate degrees. The first season features a diverse group of young professionals with humanities backgrounds reflecting on how they've applied the knowledge and skills they gained in college. The second season features eight stories about diverse professionals with humanities backgrounds who not only do well for themselves but do good in the world. All their stories debunk widespread misconceptions about humanities majors' career prospects by highlighting some of the limitless possibilities for applying humanities knowledge and skills in today's workforce.

4) **Publicly Engaged Projects** - Through the Humanities for All initiative, NHA has conducted extensive research on the many ways that humanities faculty and students partner with community organizations to enrich community life. The extensive [*Humanities for All*](#) project database details over 2,000 projects across the U.S. which are searchable by discipline, state, keyword, or institution type. The site also includes essays and blog posts highlighting publicly engages humanities work. Search your school or a topic of interest to see relevant projects.

5) **Documenting Impact** - NHA published [*Documenting the Impact of the Public Humanities in Higher Education: A Toolkit*](#) in 2023 to assist higher education faculty and administrators engaged in public humanities projects. The toolkit provides three common methodologies for documenting the impact of public humanities programs: surveys, focus groups, and interviews. They identify common public humanities projects that might be appropriate for each methodology (e.g., a podcast, website, or museum exhibition are likely to be best suited to surveying). It also includes sidebars throughout that give more information about technology, such as survey platforms and transcription services. They then offer a few additional considerations related to logistics, ethics, and accessibility before beginning to document the impact of a program. Finally, they share strategies for analyzing and communicating about the qualitative and quantitative data collected.



Your Digital Directory for Experts in the Field

ASA's Specialist Directory was launched amidst the COVID-19 pandemic to connect ASA members with those that need their expertise. Add your profile to the directory to attract new career and consulting opportunities and to further disseminate essential knowledge about Africa.

The ASA recognizes the critical role our members play in disseminating historical and contemporary knowledge about Africa. To help meet the needs of the public including journalists, lawyers, and other professionals, ASA launched its [Specialist Directory](#) in 2021. Members can volunteer their knowledge to serve as country experts for asylum claims, provide media commentary, or other professional services. The ASA routinely receives requests from asylum lawyers for country experts, translation service requests, media commentators, and more.

Since the directory's launch, the ASA has received over 60 profiles from members in the US and around the world, willing to share their expertise with the broader community. Longtime members and recent graduates alike have joined this digital "yellow pages" of African studies professionals. Please join us in sharing this resource with your colleagues and consider building your own profile. ASA will be looking for stories from featured specialists about their engagement through the directory in the coming months.

Current ASA members are invited to complete the Specialists Directory Profile Builder, available in MyASA. Members are encouraged to include expertise keywords that will be featured in the homepage of the Specialists Directory, along with a more detailed biography, and additional information (personal webpages, Twitter handles, etc.) as desired. Members will have the option to indicate if they would like to be contacted for any or all of the following categories: Media Commentary; Asylum Claims; and Other Professional Services.

CHANGES
AMA ATA AIDOO

AMA ATA AIDOO

In Memoriam from the
Women's Caucus of the
African Studies Association

Co-authored by
Akosua Adomako Ampofo,
Lynda Day, Mary Osirim, and
Martha Ndakalako



For many years the Women's Caucus (WC) of the African Studies Association (ASA) planned to create a book prize. In 2004 this was approved, and we were finally able to make this happen in 2005.

Several leading feminist scholars were suggested for us to name the prize after, however, finally the Caucus agreed on Ama Ata Aidoo and Margaret (Peg) Snyder, the founding director of the [United Nations Development Fund for Women](#).

After a year of close work between Claire Robertson (the Book Prize was her brainchild), Naana Banyiwa Horne, and Mary J. Osirim and Akosua Adomako Ampofo (who were WC Co-conveners at that time) and Lynda Day (WC treasurer), the organization celebrated the launching of the Aidoo-Snyder Book Prize at the Women's Caucus Luncheon held in November 2005 during the (US) African Studies Association's annual meeting. Both Ama Ata Aidoo and Margaret Snyder were invited as keynote speakers.

The prize prioritizes the experiences of African women and is given in alternate years to a scholarly and a creative work. At our annual luncheon that year, 2005, we presented the maiden award to *Heidi Nast, DePaul University*, for her book, *Concubines and Power: Five Hundred Years in a Northern Nigerian Palace*. At that event Auntie Ama as many of us call her, and Peg Snyder both spoke eloquently in their keynotes about the importance of feminist scholarship and activism. Auntie Ama's keynote was titled "An Insider's View: A Reading"; and Margaret Snyder's talk was titled "Want Good News about Africa? Listen to Women." The Book Prize remains a Caucus flagship.

But there is a back story here. And it speaks to one of Auntie Ama's values, and that is, the insistence that things should be done properly and in order. There had been several months of silence in our communications with the Caucus having been unable to provide details of the logistical arrangements for travel and accommodation, and we feared she might

might end up not attending the event, or worse, not accepting to have the prize named after her if she thought we were not serious. It was July or possibly August and the time was drawing near for the ASA Annual Meeting in November, and Auntie Ama had still not confirmed her attendance. She had been at Brown University where she was a professor when we began the conversations but was now back in Accra. The Caucus sent Akosua Adomako Ampofo and Lynda Day, Co-convenor and Treasurer respectively, at the time, on a mission to seek Auntie Ama's response. She received us in one of her favourite spots close to her home with grace and good humour and we had a most enjoyable afternoon filled with laughter, as she regaled us with stories of past travels. And to our great relief, after we were able to lay out all the details, she warmly approved the project and agreed to come back to the States to attend the launch.

Below are some extracts from an email she sent us in 2005; it is a delightful sample of her writing, laced with her usual wit and good humour:

Dear Professors Akosua Adomako Ampofo, Joanne Jacoby, and Mary Osirim, I owe you some explanation and some apology for my very long silence. To begin with, and as I kept wailing to Akosua about it when I was in Ghana, in the last eight months, I was afflicted with the most unreliable internet connection in my entire internet experience: which, certainly from Accra, is making an enormous claim. Meanwhile, the journey to Providence was fraught with a few complications. I should spare myself and you the messy details, and only say at this point that I am very sorry. I am enormously honoured by the fact that The Women's Caucus of the ASA has co-named me with Margaret Snyder for The Women's Caucus Book Prize. The feeling is more enhanced by the knowledge of what an illustrious group of researchers and teachers The Women's Caucus is made up of. Thank you too for the invitation to this year's Women's Caucus luncheon to launch the Book Prize, and the presentation of your first book award for an outstanding scholarly work that prioritizes the experiences of African women. I feel privileged by the invitation to give one of the keynote addresses for the occasion, and I accept it most gladly.



At the end of our luncheon, Auntie Ama insisted on returning the honorarium for the talk to the Women's Caucus, for which she developed an incredible fondness. We cannot aptly describe the graciousness with which she made this donation to us – she was very honored and humbled by this book award bearing her name.

The Aidoo-Snyder Book Prize honors the work Auntie Ama did, definitively shaping the landscape of African feminist literature and gender studies. Her giant footsteps have led the way for younger African feminist writers to follow.

Yet as the tributes to her arrive from the Women's Caucus community that Auntie Ama has shaped, we are reminded that she was also a friend. There are messages that remember early days of budding friendship with her, sparked from encounters on New York streets in the 1960s. Mournings that her voice will no longer be heard on the telephone. Remembrances of her joy, and her humour.

Rashidah Ismaili writes: "How to speak to the silence of space that separates the living from the dead, her to me? The distance grows with each passing person who used to walk this earth with me, laugh with me, read to me and speak to the urgent need to be strong, vigilant in our quest for African autonomy and excellence. ...Now, how to navigate the loss, the emptiness. The void of your voice and wisdom along with Jayne Cortez, Amiri Baraka, Nawal al Saadawi, Kamau Brathwaite, George Lamming and so many others who said the words, took the positions, owned the podiums of the world, this void that chokes me, and sometimes leaves me without adequate words to shape the thoughts I am having and a response to the world events we witness daily...So, I want to promise to be Auntie for your daughter and Gogo for the young men, your grandsons. I promise to write as honestly as possible without your sharp critique. I promise to be a true Pan Africanist and advocate for women and indeed for the human species as we struggle to make this world a home of art that inspires the best of each of us. To the children of Africa, sing your songs and sing praise for Ama Ata Aidoo and all those now silent voices. Read their works. Listen to their records. Look at their art in museums and books. Be inspired. Make your mark. Don't let death take away the challenge and love, the smiles and urgings of those now quiet. Be artistically,

"WE CANNOT APTLY DESCRIBE THE GRACIOUSNESS WITH WHICH SHE MADE THIS DONATION TO US – SHE WAS VERY HONORED AND HUMBLLED BY THIS BOOK AWARD BEARING HER NAME."

intelligently, respectfully NOISY. Sleep in grace, my dear smiling, Brilliant One."

Mojúbàolú Olufúnké Okome writes: "I met Auntie Ama at conferences—African Studies Association and Organization of Women Writers of Africa—where she made presentations that were informative, captivating, funny and right on point. Frankly, she was such a force of nature that one would want to believe that she would live forever. But now, she is gone. This is inevitable. We will all die someday. While we are alive, it remains for those of us who loved, respected, and want to honor her memory to think of what she stood for, what she fought for, what she was passionately devoted to, and to grasp those things and continue her legacy. This way, she lives forever in each and every one of us and those to whom we teach her ideas. She also lives on when we use her ideas to pursue social, political, and economic justice. She lives on when we decide to embrace her work ethics. She lives on when we cite her and acknowledge her contribution to the production of knowledge. She lives on when we remember and reminisce about her."

Rose Sackeyfio notes, "I'm fortunate to have experienced a rewarding friendship with Aidoo that began in 2012, at the African Literature Association

conference. I cherish the memory of her warmth and hospitality and her insightful perspectives on contemporary women's issues. Her fiction inspired my early scholarly engagement with victimhood and agency in the work of African women writers and influenced my approach to feminist-inspired African texts... Ghana and the world may have lost a commanding presence on the literary stage but her works will remain as cherished classics in African and world literature."

Akosua Adomako Ampofo: "Of course, as one of the Ghana-based members of the Women's Caucus, and a Ghanaian, I probably had more access to Auntie Ama than most. Thus, I often watched with a mixture of amusement and pride when others not as privileged as me, would fall over themselves, fangirling our auntie. Her texts *Changes*, *a Love Story*, and *No Sweetness here*, have remained staples on our graduate course titled 'Gender and Culture in Africa' at the Institute of African Studies, University of Ghana for many years since I began teaching with (now Emerita Professor) Takyiwaa Manuh in the 1990s and Dr Deborah Atobrah in the last several years. The stories enable us to convey the complexities of women's lives and feminist victories and struggles—as neither unilinear nor one-size-fits-all—in easy to grasp ways. Thank you for the stories!

Our elder, our foremother, Auntie Ama, as you join the ancestors, nante yie! "

The Women's Caucus, and the entire (US) African Studies Association community mourns our Auntie Ama. She is gone but her works will live on. And we will remember.

May she rest in peace.



The Aidoo-Snyder book prize is awarded by the Women's Caucus of the African Studies Association for an outstanding book that prioritizes African women's experiences. Named in honor of Ama Ata Aidoo, the celebrated Ghanaian novelist and short story writer, and Margaret Snyder the founding Director of UNIFEM, this \$500 prize seeks to acknowledge the excellence of contemporary scholarship being produced by women about African women. In alternate years, the prize is awarded for the best scholarly book, or for the best creative work.

Past Aidoo Snyder Book Prize Award Winners:

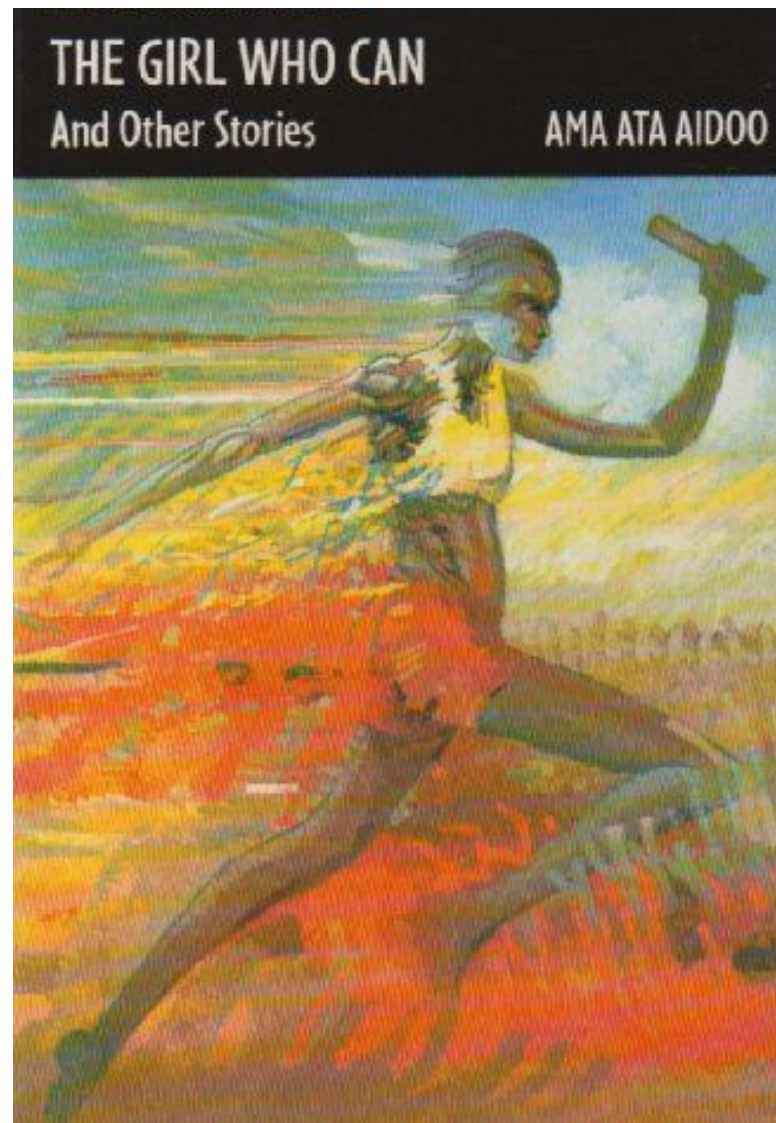
2022, best creative book, Fabienne Kanor, *Humus* (University of Virginia Press, 2020).

2021, best scholarly book, Oluwakemi Balogun, *Beauty Diplomacy: Embodying an Emerging Nation*(Stanford University Press, 2020).

2021, best scholarly book, Jacqueline-Bethel Tchouta Mougoué, *Gender, Separatist Politics, and Embodied Nationalism in Cameroon* (University of Michigan Press, 2020).

2020, best creative book, Jumoke Verissimo (University of Alberta), *A Small Silence* (Cassava Republic, 2019).

2019, best scholarly book, Suad Musa, *Hawks and Doves in Sudan's Armed Conflict: Al-Hakkamat Baggara Women of Darfur* (James Currey, 2018).





2018, best creative book, **Lesley Nneka Arimah**, *What it Means When a Man Falls From the Sky* (Riverhead Books, 2017).

2017, best scholarly book, **Carina Ray**, *Crossing the Color Line: Race, Sex, and the Contested Politics of Colonialism in Ghana* (Athens, Ohio: Ohio University Press, 2015).

2016, best creative book, **Yaa Gyasi**, *Homegoing* (New York: Alfred A. Knopf, 2016).

2015, best scholarly book, **Abosedo George**, *Making Modern Girls: A history of girlhood, labor, and social development in 20th century Lagos* (Athens, Ohio: Ohio University Press, 2014).

2014, best creative work, **Reneilwe Malatji**, *Love Interrupted* (Modaji Books, 2012).

2013, best scholarly book, **Nwando Achebe**, *The Female King of Colonial Nigeria: Ahebi Ugbabe* (Bloomington, Indiana: Indiana University Press, 2011).

2012, best scholarly book, **Adeline Masquelier**, *Women and Islamic Revival in a West African Town* (Bloomington, Indiana: Indiana University Press, 2009).

2011, best creative work, **Unoma Azuah**, *Length of Light: A Collection of Short Stories* (2008), *Sky-High Flames: A Novel* (2005), and *Edible Bones* (December 2011).

2010, best creative work, **Aminatta Forna**, *Ancestor Stones* (2006)

2009, best scholarly book, **Tuulikki Pietila**, *Gossip, Markets, and Gender: How Dialogue Constructs Moral Value in Post-Socialist Kilimanjaro* (Madison, WI: University of Wisconsin Press, 2007).

2008, best creative work, **Ama Ata Aidoo**, *African Love Stories: An Anthology* (2007).

2007, best scholarly book, **Grace Bantebya-Kyomuhendo and Marjorie Keniston McIntosh**, *Women, Work, and Domestic Virtue in Uganda, 1900-2003* (Athens, OH: Ohio University Press, 2006).

2006, best creative work, **Yvonne Vera**, *The Stone Virgins* (2002).

2005, best scholarly book, **Heidi J. Nast**, *Concubines and Power: Five hundred Years in a Northern Nigerian Palace* (University of Minnesota Press, 2005).



This article is part of an ongoing series of interviews that explore technology and modes of communication in the field. All images are from an Afrofuturist portrait series by photographer artist Superette.

ARTIFICIAL INTELLIGENCE IN AFRICAN STUDIES

An interview with James Yékú

Faculty and administrators have struggled to address classroom use of artificial intelligence this year. Professor James Yékú, an African Digital Humanities scholar at the University of Kansas, shares his approach and considers broader applications and opportunities in this interview.

We've followed the internet chatter and academic twitter debates on AI in academia. Have you encountered or integrated any interesting AI applications in teaching?

Yes, besides following these several academic—and sometimes frenetic—debates on Twitter, I have integrated some of the AI tools themselves into my own teaching. For instance, while there are now better image-based tools out there, Stable Diffusion was particularly useful at a point in generating images for my syllabus, while text-based Generative AI tools like ChatGPT, of course, remains present in ongoing conversations with students and how they might use AI more generally in their own work.

How are you currently approaching students regarding the applied ethics of AI in their work? Are there any lessons you can share?

This is a very important question indeed. Earlier this year after the end of the Spring term, I did wonder out loud on Facebook “how English professors have dealt with student ChatGPT usage this semester.” Here’s the rest of the status update I had online: “Not wanting to be left behind by AI, I explicitly wrote on the syllabus that students could use AI tools for their essays if necessary. The only condition was to acknowledge they did so and to include a paragraph in which they reflected on how their use of these tools improved their writing. Encountering several submissions later, I could tell by the unnaturally structured syntax and rigid tone of the prose that our class community had been invaded by strangers, otherworldly creatures in our hitherto safe space. I must have missed the memo: even when you incentivize the document (length, graphics, etc.) some still will not even bother to read

the syllabus, or do they? The point of my tongue-in-cheek post was to reflect on my experience with students who, although they were clearly using AI applications, chose not to acknowledge this in their work. Rather than surrendering to the initial apocalyptic frenzy about AI and its impact on student work in the classroom, I thought accommodating these tools in the classroom and offering an ethical framework for their uses was necessary (this is what many faculty are now doing, in any case), but students appeared to prefer a regime of silence that masks their obvious uses of the tools. It was as if an open and honest acknowledgement of AI would be perceived negatively as reflecting on their work, and this was precisely paradoxical in a classroom that actually encouraged its use. But the other side of the ethical question is that teachers also don’t want occasions for wrongful accusations



of students based on unreliable and biased plagiarism-detection approaches that produce false positives. Although, in my case, students did not push back when called out about submitted work that showed evidence of AI use, I would still encourage an ethical and fair approaches among instructors. Having said that, to expect ethical encounters with AI among students is only one aspect of the conversation, as we do need these technologies themselves to be built on ethical foundations, something that is not always guaranteed in the world of platform capitalism.

Has AI impacted research methods for graduate students and scholars yet and in what ways?

I definitely think AI tools have reconfigured research methods, whether in the humanities or other scholarly areas in the (social) sciences, for example, that are traditionally based on quantitative approaches. We see this impact the most in data collection and analyses, pattern recognition, machine learning and data visualization. In the digital humanities, for instance, I know graduate students who rely on algorithmic models and machine learning to analyze linguistic data and perform tasks in natural language processing, and these are just a few instances of the kind of work people are already doing. These kinds of approaches tend to reduce human errors, while allowing considerable work with large datasets. But, to return to the importance of ethical uses of AI, there are insidious dimensions to these technologies, of course. For example, I have heard anecdotal narratives about scholars who appeared to have used AI tools to “peer-review” journal articles without actually reading the work to



assess it. So it goes both ways, affecting both students and scholars.

AI, and facial recognition specifically, has been publicized for its racial and gender bias. Can we imagine AI's role in correcting biases or combatting misinformation in education?

I like this question about AI politics in the context of facial recognition as well as its racial and gender biases. While the topic has since been addressed by several scholars who argue correctly that Black box algorithms reproduce structures of oppression, the fact that the same tools can be used to correct these errors and check things like fake news and misinformation is vital.

It speaks to technological ambivalence although it has to be said that the problem of fake news, just like facial recognition and the racial biases of AI, transcends the digital and also includes philosophical, political, and sociocultural questions. In other words, while we can imagine that AI can play more prominent roles in countering misinformation in education and fabricated content like deep fakes and the like, it is to the humanities we must continue to look in order to address these issues. Rather than posit a false binary between AI and their human creators or users, I am suggesting that the relationship between both is much more complex and both can enhance each other. A Humanities education on critical thinking skills

can actually be beneficial to the advancement of AI technologies just like AI technologies enhance human creativity.

As a digital humanities scholar, what unique opportunities or challenges do you think AI poses to the field?

As humanities scholars, there is no doubt that we possess much cultural knowledge that can provide significant cultural context to AI applications and even correct their excesses, but the kinds of data we work with are not always available in digital formats since most of us still have to travel to physical locations like the archive or library

to get work done.

This means that we cannot be overly reliant on these tools in the way that is required by large-scale computerization. In African Studies especially, there is so much that remains in analog format—letters, documents and other records from government and private archival collections, etc.—and in these cases, AI is very much limited in terms of what it draws on, but the opportunities to undertake new and exciting research are obviously there—and here I am thinking of work that could be done in digital history, computational literary studies, and digitization of cultural heritage, etc. But we do need to begin with

getting materials digitized. Without that, much of the content AI tools are based on are merely reflective of the digital cultural record from the Global North. This itself means that AI technologies are almost naturally biased and non-inclusive. To correct these, many in the African Studies community need to embrace the digital humanities more and see these digital technologies more broadly as supplementing, rather than supplanting, their methods of analyses.

Afrofuturism often includes the intersection of feminisms, technocultures, and even esotericism. Where do you see the current realities of AI shaping and diverging from imagined futures in literature or its analysis?

I think AI offers Afrofuturist artists and other cultural producers a new canvas to reimagine Blackness differently and challenge a persistent image of Blackness and African subjectivities as anti-technological. As traditional Black aesthetics and politics are made to intertwine with platform aesthetics and digital spaces, AI which is not, as I have repeatedly maintained, without its gaps, biases, and prejudices often become useful for the Afrofuturist expression of a Black agency and freedom. In this way, it augments and potentially shapes the liberatory politics of Afrofuturist literatures, although because of their encoded biases, AI technologies may simultaneously negate that promise of Black freedom in the radical futures often envisioned in Black cultural productions more generally. Again, it is an ambivalent dynamic and it depends on what we choose to emphasize at any given time.



"WHILE WE CAN IMAGINE THAT AI CAN PLAY MORE PROMINENT ROLES IN COUNTERING MISINFORMATION IN EDUCATION AND FABRICATED CONTENT LIKE DEEP FAKES AND THE LIKE, IT IS TO THE HUMANITIES WE MUST CONTINUE TO LOOK IN ORDER TO ADDRESS THESE ISSUES. RATHER THAN POSIT A FALSE BINARY BETWEEN AI AND THEIR HUMAN CREATORS OR USERS, I AM SUGGESTING THAT THE RELATIONSHIP BETWEEN BOTH IS MUCH MORE COMPLEX AND BOTH CAN ENHANCE EACH OTHER."

In your view, what could academic leadership do to support faculty as AI impacts curriculum, pedagogy, and labor markets?

I think more in the academic leadership could be less suspicious and sensationalizing about the impact of AI on curriculum, pedagogy and the labor market. We have to understand these technological systems in order to use them effectively and to provide ethical guidelines on how students can integrate them into their learning. In the Africana Studies community, for example, faculty could be supported through workshops that clarify these tools and applications in a more systematic manner, and more importantly through expert recommendations that may guide the work of scholars and teachers. Beyond vague guidelines on how to build AI policies into syllabi, for

example, there needs to be more critical approach to this subject. Of course, the process that leads to such policies as well as their implementation need to be ethical, for them to be effective. Earlier in the summer, the Modern Language Association together with the Conference on College Composition and Communication had a joint task force that produced a working paper with solid analyses and recommendations on AI and writing. This is one way I think academic leadership can provide institutional support to faculty. Reputable journals in our community such as the ASR must also be able to articulate a clear policy on these matters. Of course, the ASR has a framework in place through Cambridge University Press and that's a good thing. There are other ways too, yet the point is not to reduce these necessary discussions to any utopian notions

that AI will save us. They won't, but they are not here to erase us either.

Overall, what is your main take away from this technological moment?

Our current technological moment invites us to rethink and reassert the obvious relevance of the humanities, particularly fields like African Studies. AI tools are not replacing us as scholars, neither are they displacing traditional methods of analyses and close readings of textual and archival objects. If anything, AI platforms and our age of fake news, cancel culture, and algorithmic biases demonstrate a necessary and critical need to engage with the human nature itself, something many in our community are trained to do very well. So rather than being swept away by AI tools, the humanities currently have an opportunity for recalibration. Colleagues who work in literature, law, politics, history, philosophy and other adjacent fields are being called upon to help answer some of the most pressing questions about truth, reality, and what it means to be human, questions which technology demands of us today. As a transdisciplinary space, African(a) Studies will have to adapt, therefore, to this technological moment by encouraging innovative research that combines approaches from its core disciplines, and areas that rely on machinic and algorithmic systems. We are clearly in unprecedented times with artificial intelligence culture that is here to stay, but it is also an epoch that reiterates the significance of humanities scholarship in very nuanced ways.



66TH ASA ANNUAL MEETING

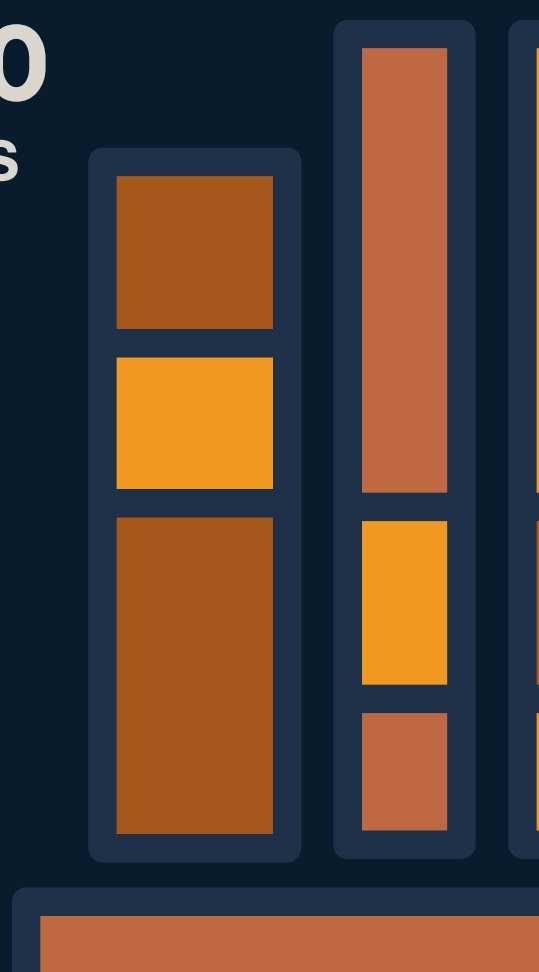
Exhibit Coffee Stroll

THURSDAY, NOV. 30

**SAN FRANCISCO MARRIOTT MARQUIS
EXHIBIT HALL**

9AM - 10AM

Join the ASA for free coffee and a stroll through the exhibit hall. Talk to publishers about your upcoming projects, discover valuable new resources for teaching and research, and see this year's installations on the history of ICAADS and works on paper in Artistic Voices in Conflict Resonance.





The 2023 ASA Annual Meeting will be held in San Francisco, CA from November 30 – December 2. A pre-conference workshop on scholarly journal publishing will be held November 29. For more event information, visit our Annual Meeting information page at africanstudies.org/annual-meetings.

California Dreamin'

ASA returns to San Francisco after many years for special West Coast programming and unique collaborations.

Scholars, students, community organizers, non-profit leaders, and members of the diaspora will convene this November in San Francisco. ASA's last meeting in the Bay area was in 2010 making the 2023 event a joyous reunion with local colleagues and institutions.

This year's Local Arrangements Committee, which includes participants from approximately 10 regional institutions, has worked tirelessly to provide meeting attendees with unique local experiences. The Museum of the African Diaspora (MoAD) is conveniently located a 5-minute walk from the meeting hotel, making it a natural choice for this year's Opening Reception. Guests will enjoy light refreshments from Radio Africa & Kitchen and contemporary art exhibits including the first solo show by Nigerian-American multimedia artist Salimatu Amabebe. Space will be limited so grab your drink early and head straight for these inspiring installations. On Saturday, meeting attendees can return to MoAD with their meeting badges to enjoy a free screening of Alain Kassanda's new film *Coconut Head Generation*. The film will include a discussion with Kassanda, who is also the 2023 ASA Film Prize Winner, moderated by Prof. Amina Mama.

MoAD isn't the only museum partner this year. Attendees are invited to a private tour of *Lhola Amira: Facing the Future* at the de Young. That Thursday afternoon excursion includes a private wine luncheon hosted by curator Natasha Becker. This small event is a perfect opportunity to see parts of the city, patronize a local art institution, and meet fellow attendees.

ASA is also excited to highlight two other local exhibits of interest:

The Cantor Arts Center at Stanford University has invited ASA members to visit for its exciting new exhibit. *Imvuselelo: The revival* features the work of South African photographer Sabelo Mlangeni. The exhibit includes photographs of some of the 15-18 million members of the African Zionism movement, a Christian practice, unrelated to Jewish nationalism, which centers healing. This exhibit is co-organized by ASA member Joel Cabrita and is free and open to the public.

The Thacher Gallery and Museum Studies Program at the University of San Francisco will present Offerings Somatic-the body as substance of ritual featuring Chris Evans, Evelyn Leder, Tossie Long, and Midori. The exhibit will be on view from Nov. 30, 2023 to Feb. 18, 2024. An opening ceremony and celebration with the artists and curators will take place on Thursday, Nov. 30 from 5-7 p.m. in the gallery and will include performances/ceremonies by Midori, Chris Evans, and Tossie Long. Two of the featured artists center Black experience and draws from African cosmology in this exhibit exploring the body as a conduit for ritual.

If you're looking for local music, the LAC invites you to attend this year's Dance Party featuring a local DJ from United Tribes of Africa. This intergenerational celebration of African beats will take place immediately following the Awards Ceremony on Saturday evening. Wear your dancing shoes and don't be late.

In addition to taking in the local culture and meeting up with old friends, don't forget to attend a few of this year's exciting sessions. Thanks to the generous support of the Carnegie Corporation of New York, the African Studies Association is excited to announce that 20 outstanding scholars from the CCNY's network of African fellows will participate in ASA Annual Meeting activities. All fellows will be mentored as part of the Publishing Improvement Pipeline for Emerging Scholars (PIPES) pre-conference workshop. The fellows are featured on four topical sessions:

II-R-1 Afro-Futures: Science, Technology, & Innovation in Practice and Imagination; VI-I-6 Climate Activism & Apathy; VII-J-4 Health Futures and Medical Science & Technologies; and X-U-4 Gendering Urban Landscapes. All Annual Meeting participants can attend these sessions and engage this important research.

ASA will continue its collaboration with the Association for the Study of the Worldwide African Diaspora (ASWAD), the African Studies Association of Africa (ASA-Africa), and Africa Is a Country (AIAC) to bring to fruition the Sixth International Congress of African and African Diaspora Studies (ICAADS). Each Association committed to host ICAADS programming during their Annual Meeting in this multi-sited global event. These events have served as a forum to reflect on broadly shared histories, contemporary realities, and to affirm the future destinies of continental Africans and African-descended people across the globe through concrete policy discussions that have transnational relevance. Delegations had an exceptional time at ASWAD in Accra this past August and at ASAA in Lubumbashi in October. ASA will contribute to the ICAADS program in San Francisco. Anyone can participate in the ASA's ICAADS program by attending an ICAADS session and contributing to the discussion. Review your program book for the ICAADS sessions

marked with an asterisk (*) or use the special ICAADS guide in the ASA Annual Meeting app.

Finally, this year's Annual Meeting will feature a special series of events geared toward emerging scholars. The Emerging Scholars Network has organized two sessions featuring ESN members *Mobilities in Multiple Forms: from Motorcycles to Migration and Exploring Trauma through Conflict, Masculinities, and Fiction*. Emerging scholars interested in joining the ESN or running for a leadership position should attend this year's ESN Business Meeting. The 2023 program also includes sessions that demystify the publishing process and provide emerging scholars opportunities to ask editors questions directly. Special sessions on publishing include the annual Publish that Article session and Publishing in the Journal of West African History. In addition to journal publishing, the ASA will have 37 exhibitors, sponsors, and advertisers including many academic publishers who are eager to share their insights on book publishing. ASA is hosting an hour of free coffee at 9:00am Thursday to give attendees an opportunity to explore the hall, discover new resources, and break the ice with exhibitors. See the ESN schedule highlights below and enjoy this year's special programming and events.

ASA Emerging Scholars Network's

66TH ANNUAL MEETING SCHEDULE



Thursday
30

Special Event: 9:00-10:00am
Exhibit Hall Coffee Break
Grab some free coffee and meet this year's exhibitors to discuss publishing, resources, discounts, & more

Thursday
30

Special Meeting: 12:00-1:00pm
Emerging Scholars Network Meeting
All emerging scholars are welcome to discuss career & leadership opportunities

Thursday
30

Session III-T-14: 1:15-3:00pm
African Studies in California: Emerging Scholars on Connections, Constraints, and Methodologies (Sponsored by the LAC)

Thursday
30

Session IV-T-13: 3:30-5:15pm
Publish That Article: Meet the Editors (Sponsored by the Board of Directors Publications Committee)

Friday
1

Session VII-G-9*: 1:15-3:00pm
(ICAADS) African Graduate Students in American Higher Education: Experiences, Perspectives, and Implications

Friday
1

Session VIII-J-5: 3:30-5:15pm
Exploring Trauma through Conflict, Masculinities, and Fiction (Sponsored by the ESN)

Saturday
2

Session IX-M-6: 8:00-9:45am
Mobilities in Multiple Forms: from Motorcycles to Migration (Sponsored by the ESN)

Saturday
2

Session XII-K-35: 3:30-5:15pm
Publishing in the Journal of West African History

Sexuality, Violence, and Healing in African Spaces

Sponsored by
The Carnegie Corporation of New York



Chair: Ousseina Alidou
Rutgers University



December 12, 2023



10:00 AM - 11:30 AM EST



**Colonial Dialects in the Spatial
Segregation of Urban Kampala: Erasure
and Exile of Queer Heterotopia**

Anna Karthika, Makerere Institute



**Strategic Pathways to Reach Male
Victims of Conflict-Related Sexual Violence**

Catherine Akurut, Nelson Mandela University



**Antiviral Activity of Ugandan Medicinal
Plants Against Human
Immunodeficiency Virus Type-1 (HIV-1)**

Godwin Anywar, Makerere University

THE WINNER'S CIRCLE

Another year of inspiring scholarship, mentorship, and innovation in the field.

The ASA grants numerous awards throughout the year including fellowships and prizes honoring exceptional scholarship. Over the lifetime of the Association, the number of awards has grown and celebrating these achievements has become a central part of the ASA's Annual Meeting. While ASA announces its annual award winners each fall, it has become tradition that the final winners of the ASA Best Book Prize and the Bethwell A Ogot Book Prize are revealed during the meeting. Members are encouraged to join the ASA Awards Ceremony celebration and add the book prize finalists to their reading lists. For those that are not able to attend the Saturday awards ceremony, winners are posted on the ASA website following the meeting. In 2023, the ASA will honor the following individuals and their scholarship:

The **ASA Distinguished Africanist Award** will honor the life work of Kenneth Harrow, Michigan State University and Richard Joseph, Northwestern University. Each year, the African Studies Association presents the Distinguished Africanist Award to a member of the association who has made extraordinary contributions to the field.

Previous honorees include Steve Howard, Frederick Cooper, Pearl Robinson, Emmanuel Gyimah-Boadi, and Iris Berger.

The ASA presents the **ASA Best Book Prize** annually. The award recognizes the most important scholarly work in African studies published in English and distributed in the United States during the preceding year. The ASA began awarding the prize in 1965.

The finalists for the 2023 ASA Best Book Prize include: Omolade Adunbi, *Enclaves of Exception: Special Economic Zones and Extractive Practices in Nigeria* (Indiana University Press, 2022); Mariana P. Candido, *Wealth, Land, and Property in Angola: A History of Dispossession, Slavery, and Inequality* (Cambridge University Press, 2022); Jordanna Matlon, *A Man Among Other Men: The Crisis of Black Masculinity in Racial Capitalism* (Cornell University Press, 2022); Uchenna Okeja, *Deliberative Agency: A Study in Modern African Political Philosophy* (Indiana University Press, 2022); Peer Schouten, *Roadblock Politics: The Origins of Violence in Central Africa* (Cambridge University Press, 2022); and Claire L. Wendland, *Partial Stories: Maternal Death from Six Angles* (University of Chicago Press, 2022).



The ASA presents the **Bethwell A. Ogot Book Prize** annually to the author of the best book on East African studies published in the previous calendar. The prize began in 2012 and is named in honor of Prof. Bethwell A. Ogot, a leading Kenyan historian, public servant and public intellectual, through a generous bequest from the estate of Prof. Kennell Jackson, Jr., of Stanford University.

The finalists for the 2023 Bethwell A. Ogot Book Prize are: Michael Degani, *The City Electric: Infrastructure and Ingenuity in Postsocialist Tanzania* (Duke University Press); Holly Elizabeth Hanson, *To Speak and be Heard: Speaking Good Government in Uganda, ca. 1500-2015* (Ohio University Press, 2022); Rhiannon Stephens, *Poverty and Wealth in East Africa: A Conceptual History* (Duke University Press, 2022); and Claire L. Wendland, *Partial Stories: Maternal Death from Six Angles* (University of Chicago Press, 2022).

The ASA will present the **2023 Outstanding Service Award** to Elias Wondimu, CEO and Editorial Director of Tsehai Publishers. Each year, the African Studies Association presents the Outstanding Service Award to a member of the association who has distinguished themselves through their dedication to the ASA's mission by facilitating the production of knowledge about Africa and its diasporas; its dissemination within the academy or in civil society; or by establishing or supporting collaborations and exchanges between institutions in the global north and in Africa.

The ASA Board of Directors established the annual **Graduate Student Paper Prize** in 2001 to acknowledge exceptional work presented at the previous year's Annual Meeting.

The two winners of the 2023 Graduate Student Paper Prize are Mahder Habtemariam Serekberhan, "Political Possibilities: The 2019 Sudanese Uprising" and Kuukuwa Manful, "Building Classes: Secondary Schools and Sociopolitical Stratification in Ghana."

In 2023, the committee selected one Honorable Mention: Georgia Brunner, "Chaos, Possibility, and Foreclosure for Women's Futures in Revolutionary Rwanda."

The ASA film prize committee selected *Colette & Justin* directed by Alain Kassanda (2022) as the winner of the **2023 ASA Film Prize**.



The film will be screened at the ASA Annual Meeting on the evening of November 30 and will be followed by a Q&A with the director.

In 2023, the committee selected two exceptional runners up *Under the Fig Trees* dr. Erige Sehiri (2021), and *Dent Pour Dent* dr. Otis Ba Mamadou (2022).

The African Studies Association and the Africana Librarians Council Gretchen Walsh Book Donation Committee, offers an annual grant to assist book donation projects with shipping costs to send books to African libraries and schools.

The selection committee awarded one recipient for 2023: Jesuit Historical Institute in Africa, Hekima University College, Kenya (JHIA).

The ASA selected six recipients of the 2023 **ASA Travel Grant Award** to support emerging scholar participation in ICAADS programming at the 66th Annual Meeting. The 2023 recipients are: Christabel Tsoto, Joshua Osondu, Ousmane Lecoq Diop, Esihle Lupindo, Peace Mukazi Ndekezi, and Yekatit G. Tsehayu.

Bringing Mahmoud Mohamed Taha to the fore at ASA

Distinguished Africanist and Lifetime Member Dr. Steve Howard hoped to share the story of Sudanese author, philosopher, and leader Mahmoud Mohamed Taha with the broader ASA community. Thanks to a generous gift, the Association's new travel award now highlights Taha's philosophy of peace, gender equality, and democracy for a new generation of students.

After winning ASA's Distinguished Africanist Award in 2022, Dr. Steve Howard shared that several of his students had benefited from ASA's pre-pandemic travel program with Royal Air Maroc. The award, which granted airline tickets, made research, study abroad, and conference travel possible for many underserved university students. Now, thanks to a generous gift from Dr. Howard, current students can benefit from the new Mahmoud Mohamed Taha Student Travel Award. Dr. Howard reflects on the award and the legacy of its namesake in this special interview.

First, we'd like to express our sincere gratitude for your generous support, particularly of African and African descended students. Could you share what inspired you to make this gift specifically to support student travel?

You're welcome. And I think something I have learned over my years of working in Africa, teaching and doing research, is that when you have resources, you share them. I wanted to focus on student travel because I think traveling is crucial to further our understanding of Africa and resources to support student travel appear to me to be

increasingly limited. I hope this gift grows the pot a bit.

There are likely many ASA members that are not familiar with Mahmoud Mohamed Taha or his teachings. In addition to the beautiful biography you authored (printed below), could you share a bit about your personal relationship with him and his work?

I think it's important to remember Mahmoud Mohamed Taha particularly for his early participation in Sudan's struggle for independence, a project he took on with a unique and thoughtful approach- very much steeped in his spirituality. His anti-colonial work was very much a product of his African/Islamic worldview. I learned about him while on my own spiritual quest in Sudan, and between 1982-83 I lived near him and saw him almost on a daily basis for a dose of that spirituality. He became my most important teacher.

How do you feel that your time in Sudan, and with the Brotherhood, impacted or shaped your career as an academic?

I think that my time in Sudan was key to whatever success I had as an academic, as a teacher. I taught African Studies and the study of African society for about 37 years so my teaching was much enriched by what I learned and observed in Sudan. I also taught many courses over the years on different aspects of research methodology and of course Sudan was my primary workshop for learning how to do research. I became particularly concerned with the connections between social research and the colonial enterprise. And Sudan had been a major site of social research conducted in pursuit of the British colonial project. Much of my academic career was focused on getting mostly African students through PhD programs, so my experiences in Sudan helped me to guide African doctoral students through the quest for appropriate research methodologies- many times falling back on the question of How would this method work or be perceived in Sudan?

In your book *Modern Muslims, A Sudan Memoir* (Ohio University Press, 2016), you talk extensively about the women's movement and the promotion of gender equality and women's rights within the Brotherhood. Given the current climate in Sudan, how do you think that legacy lives on? How could this award contribute to the continuation of a feminist agenda?

The history of independent Sudan is largely the history of

poor governance, and what we are seeing in the current is really the worst that northern Sudan has seen since independence. The 50 years of war with and in southern Sudan, which ultimately led to independence of South Sudan in 2011, was largely removed from Khartoum and the people of central Sudan. So this war, which began during Ramadan in April of this year, has been truly a devastating shock to the peoples of Khartoum and central Sudan. Women and children have been the primary victims of this war to this point.

I very much hope that women take this award to research and understand the best paths to peace and development across the continent.

We believe supportive mentorship is essential to successfully navigating and completing a PhD. You also highlight in your book the importance of teacher-student relationships in Sufi and Brotherhood practice. Do you see this prize as related to mentorship and if so, how can mentors best approach this new award?

I believe careful mentoring is crucial to the professional development of people in the academic community. I hope that graduate students' mentors encourage their students to apply for this award and that this partnership results in new research about the constancy of change across Africa.



Mahmoud Mohamed Taha

Mahmoud Mohamed Taha (1909-1985) was an author and founder of an Islamic reform movement in Sudan, the "Republican Brotherhood," and played a significant role in setting the course for Sudan's independence from Anglo-Egyptian colonialism. His best-known book was *The Second Message of Islam*, published in 1967 which offered a new understanding of Islam in the modern world, while highlighting the centrality of peace and complete gender equality, and democratic practices in contemporary Muslim society.

Taha, known to his followers as Ustadh (teacher) Mahmoud, was born in the small Blue Nile town of Rufa'a into a typically religious- Sufi- family. He was able to obtain the best Western-style education available to young men in Sudan at the time, capped by an engineering degree from Gordon Memorial College, the institution that became the University of Khartoum. That school's alumni group, the Graduates Congress, was the crucible for Sudan's independence movement. Taha's participation included founding a political party, the Republican Party, whose platform was the establishment of a Republic of Sudan. That effort was dwarfed by the dominance of the two major sectarian parties, the Ummah Party, associated with the Ansar movement of the Mahdists, and the Democratic Unionist Party, the political arm of the Khatmia Sufi sect.

As these two parties dominated Sudan's political discourse, Taha focused his attention on modernizing Sudan's Islamic outlook. He led a demonstration against the arrest by the colonial police of a midwife who had circumcised her daughter, an ancient, pre-Islam practice which had recently been made illegal by the colonial authorities. Taha's point had been that that harmful traditional practice would not be legislated out of existence or cease until Sudan's women were better educated. Ustadh Mahmoud went to prison for several months for his leading what was called a "riot," and when he was released, he made a Sufi retreat (khalwa) for two years.

Taha emerged from his spiritual seclusion with a new understanding of Islam and the Qur'an. He founded a new organization to help spread this understanding, which he called "The New Islamic Mission." It was popularly referred to as the Republican Brotherhood, after his political party. As the Brotherhood attracted a modest number of members, Taha embarked on a speaking and writing campaign around the country,

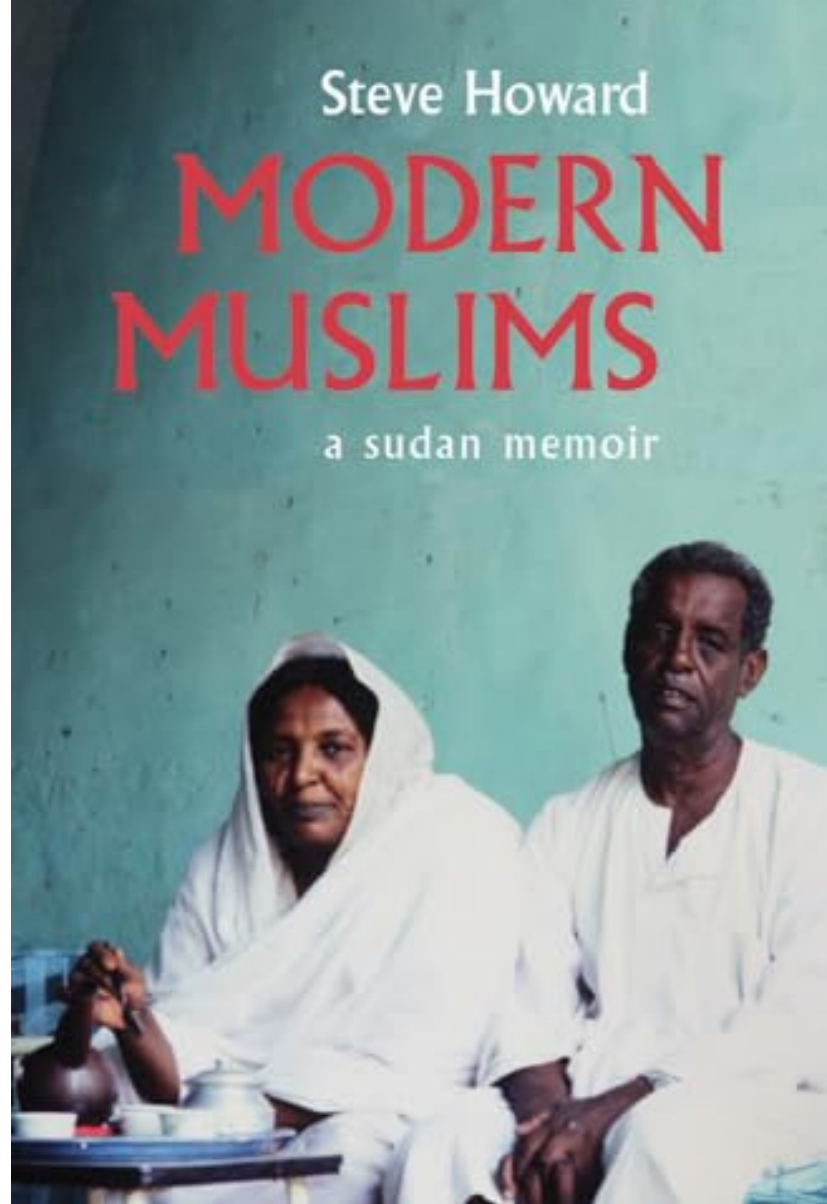
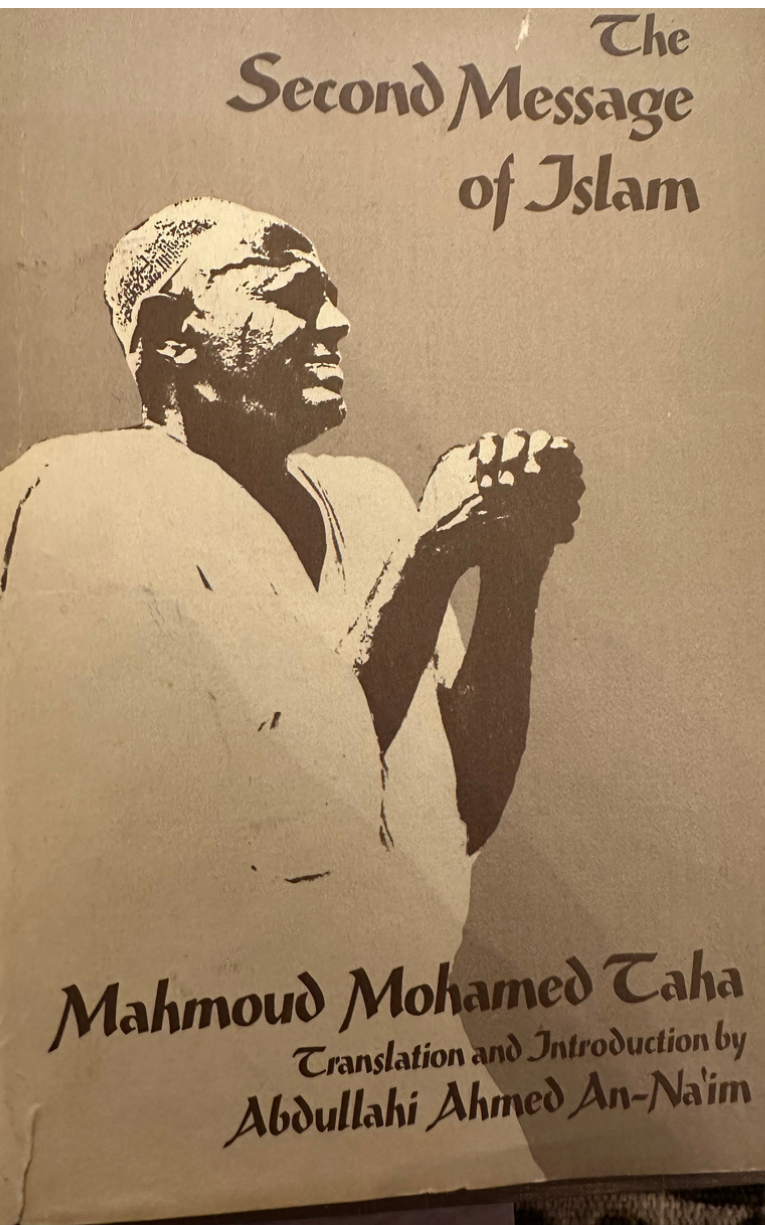


giving lectures to explain "the second message of Islam."

While scholars of Islam have long noted that there are qualitative differences in the Qur'an's texts between the revelations in Mecca to the Prophet Mohamed vs. those revealed to him in Medina, few have tried to operationalize these differences to apply to modern life. Ustadh Mahmoud taught that the Meccan revelations, which dictated the Prophet's own sunnah, or personal practice, contained messages of world peace, and social and gender equality for universal adoption. The Medinan revelations were meant, in Taha's view, for application in the transitional Islamic society of Medina just as the Prophet had migrated to that city with his followers. Medina was a chaotic and violent time, which called for restrictions and practices which were meant for that specific historical period.

Ustadh Mahmoud continued to lecture and write about the possibilities he saw for modern Islam. He attracted a modest following, never reaching higher than 5,000 members, many families, and many young women who admired what they heard from Ustadh Mahmoud about women's equality in Islam.

Mahmoud's message was seen as a controversial or even heretical by the Muslim public at large and in neighboring countries. His work was condemned from pulpits in Egypt and he was banned from entering Saudi Arabia. The Sudan government tried him on charges of apostasy and other Islamic offenses throughout the 1960s and 1970s. Ustadh Mahmoud's writings were also banned from Sudan's newspapers and airwaves. His followers sold his books, cheap pamphlets in many cases, on foot and door-to-door all over the country. The ultimate Sudan government crack-down came in 1983 after Ustadh Mahmoud and the Republican Brothers and Sisters passed out a pamphlet criticizing President Nimeiri's instituting of sharia/Islamic laws throughout the religiously diverse country. About 75 of the brothers and sisters were arrested and jailed for speaking publicly against sharia, the women becoming among the first female political prisoners in Sudan.



In January 1985, Ustadh Mahmoud and four of the brothers were brought to trial on trumped-up charges of apostasy, a crime of a "Muslim denying Islam," and notoriously hard to prove. Taha was convicted and on January 18, 1985 was hanged for his "crime." Given that he was 76 years old at the time, his execution itself was a crime against sharia. Sharia prohibits executing the elderly.

While the Republican Brotherhood was essentially disbanded following Ustadh Mahmoud's execution, his work has still attracted followers and scholars have studied it. The forces that brought the Sudan government to execute this leading Sudan intellectual are the same ones that have resisted and broken up any attempt to institute democracy in Sudan today. We honor this Black African thinker today for his progressive ideas, his promotion of democracy and gender equality, and his vision of a universe at peace.



ASA MEMBER NEWS

Celebrating the incredible accomplishments throughout our global community.

Recent Member Publications

Daniel Agbiboa, Harvard University, "On the Future of Urban Democracy in Africa." In *Democracy and the Life of Cities*, edited by Samuel Kling, Florita Gunasekara, and Steven Bosacker (The Chicago Council on Global Affairs & German Marshall Fund of the United States, 2023).

Daniel Agbiboa, Harvard University, "Understanding and Managing Vigilante Groups in the Lake Chad Basin: Background study in support of the Lake Chad Basin Regional Strategy for Stabilization, Recovery and Resilience for Areas Affected by the Boko Haram Crisis." (United Nations Development Program, March 2023).

Rabiat Akande, York University, *Entangled Domains: Empire, Law and Religion in Northern Nigeria* (Cambridge University Press, 2023).

Dumas Martin Akwetey, Nagoya University, "Community Participation in Health and Safety Management in Public Schools: A Qualitative Exploration of Stakeholder's Perspectives in the Awutu Senya East Municipality in Ghana," *International Development Research Forum* 53 (9), 2023.

Sara Byala, University of Pennsylvania, *Bottled: How Coca-Cola Became African* (Hurst, 2023).

Robin Chapdelaine, Duquesne University, *When Will the Joy Come? Black Women in the Ivory Tower* edited by Robin Phylisia Chapdelaine, Michelle Dionne Thompson and Abena Ampofoa Asare (University of Massachusetts, August 2023).

Todd Cleveland, University of Arkansas, *Alluring Opportunities: Tourism, Empire, and African Labor in Colonial Mozambique* (Cornell University Press, 2023).

Frederick Cooper and Jane Burbank, New York University, *Post-Imperial Possibilities: Eurasia, Eurafica, Afroasia* (Princeton University Press, 2023).

Eleni Coundouriotis, University of Connecticut, *Narrating Human Rights in Africa* (Routledge, 2020) is now available in paperback.

Rainy Demerson, The University of the West Indies Cave Hill, "Dada Masilo's Giselle: A Decolonial Love Story." *Dance Research Journal* 54,3 (2022).

Patrine Theresah Ennin, University of Cape Coast, *Men Across Time: Contesting Masculinities in Ghanaian Fiction and Film* (NISC Ltd, 2022).

Bernard Forjwuor, University of Notre Dame, *Critique of Political Decolonization* (Oxford University Press, 2023).

Hewan Girma, University of North Carolina, Greensboro and **Oyèrónkẹ́ Oyěwùmí**, Stony Brook University, *Naming Africans: On the Epistemic Value of Names* (Springer Nature, 2023).

Janet Goldner, Independent Artist, *Woven Journey* (2023).

Sara Hanaburgh, Fordham University, *The Stone Breakers* (Schaffner Press, 2023), an English translation of Emmanuel Dongala's novel, *Photo degroupe au bord du fleuve*.

Jenna Hanchey, Arizona State University, *The Center Cannot Hold: Decolonial Possibility in the Collapse of a Tanzanian NGO* (Duke University Press, 2023).

Gabrielle Hecht, Stanford University, *Residual Governance: How South Africa Foretells Planetary Futures* (Duke University Press, 2023).

Andrew Heffernan, University of Ottawa, *The Global Politics of Local Conservation: Climate Change and Resource Governance in Namibia* (Palgrave MacMillan, 2023).

Rachel Jean-Baptiste, Stanford University, *Multiracial Identities in Colonial French Africa: Race, Childhood, and Citizenship* (Cambridge University Press, 2023).

Laura Meek, University of British Columbia, Okanagan, "Chakachua Pharmaceuticals and Fugitive Science" *Medical Anthropology Quarterly* 37(2), 2023.

Laura Meek, University of British Columbia, Okanagan, "Africa Out of the Shadows: Authoritarian Anti-Imperialism, Transnational Pentecostalism, and Covid-19 'Conspiracy Theories'" in *Covid-19 Conspiracy Theories in Global Perspective*. Peter Knight and Michael Butter, Eds. (Routledge, 2023).

Laura Meek, University of British Columbia, Okanagan, "The Coloniality of Global Health" *Africa Is A Country*, June 5, 2023.

David Mwambari, KU Leuven, *Navigating Cultural Memory: Commemoration and Narrative in Postgenocide Rwanda* (Oxford University Press, 2023).

Charles Prempeh, Kwame Nkrumah University, *The Political Economy of Heaven and Earth in Ghana* (Bamenda/Cameroon: Langaa RPCIG, 2023).

Charles Prempeh, Kwame Nkrumah University, *Gender, Sexuality and Decolonization in Postcolonial Ghana: A Socio-Philosophical Engagement* (Bamenda/Cameroon: Langaa RPCIG, 2023).

Sarah Quesada, Duke University, *The African Heritage of Latinx and Caribbean Literature* (Cambridge University Press, 2022).

Rose Sackeyfio, Winston Salem State University, *African Women Narrating Identity: Local and Global Journeys of the Self* (Routledge, 2024).

Abdi Ismail Samatar, University of Minnesota, *Framing Somalia: Beyond the Merchants of Misery* (Red Sea Press, 2022).

David Shinn, George Washington University and **Joshua Eisenman**, University of Notre Dame, *China's Relations with Africa: A New Era of Strategic Engagement* (Columbia University Press, 2023).

David Shinn, George Washington University, "China in Africa" in *Africa in World Politics: Sustaining Reform in a Turbulent World Order* ed. by John W. Harbeson and Donald Rothchild (Routledge, 2023).

Rebecca Shumway, University of Wisconsin-Milwaukee, "Palaver," in *Max Planck Encyclopedia of International Procedural Law*, H. Ruiz Fabri ed., (Oxford University Press, 2021).



Rhiannon Stephens, Columbia University, *Poverty and Wealth in East Africa: A Conceptual History* (Duke University Press, 2022).

Yuzhou Sun, Fudan University, *Brotherly Strangers: Kenya's and Zambia's Relations with China 1949-2019* (James Currey, 2023).

Member Announcements

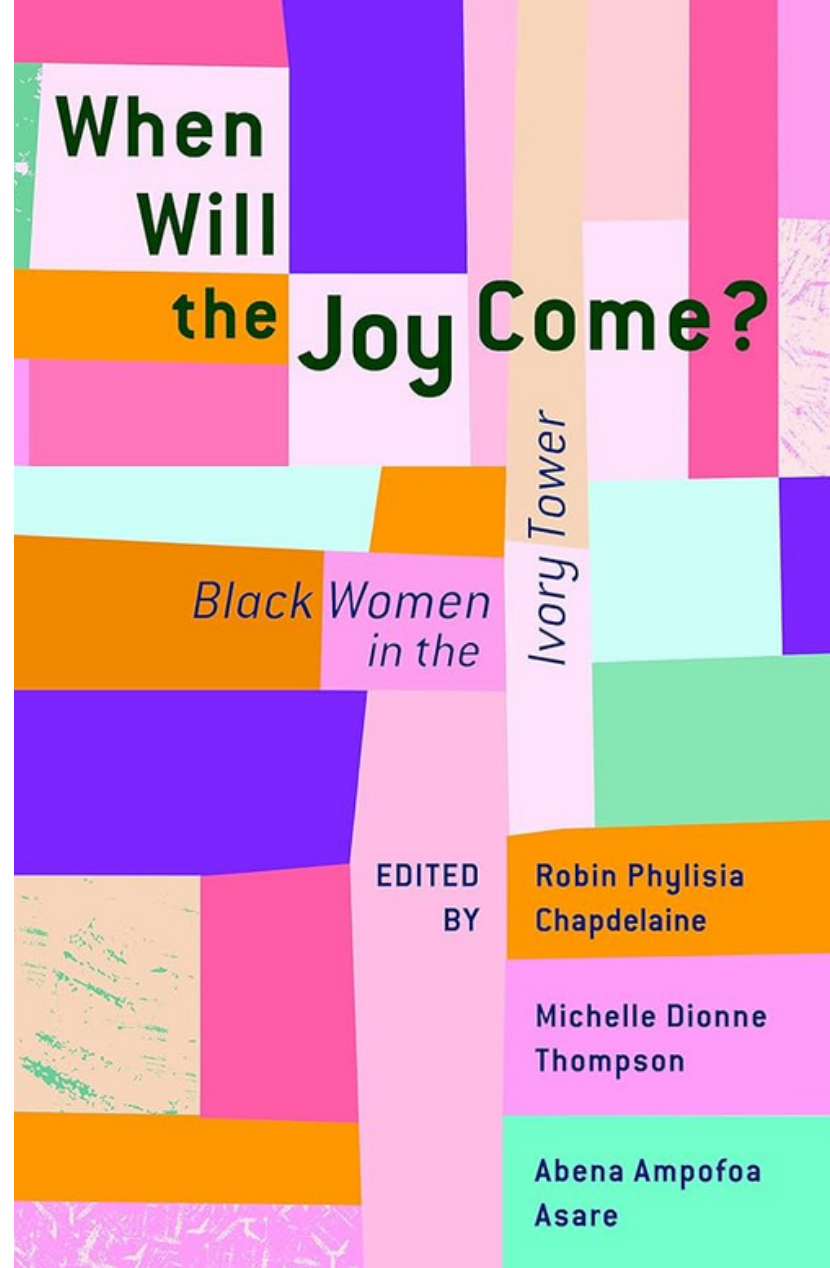
Gbemisola Abiola, Harvard University, successfully defended her dissertation, "In the Wake of Boko Haram's Terror: A Study of Internal Displacement in Nigeria."

Ezinwanyi Adam, Babcock University, was awarded the Vice-Chancellor's Faculty Research Award 2023 given to an outstanding Babcock University Faculty researcher.

Dorcias Iyabo Adewale, Ben Gurion University, successfully defended her Masters' Thesis, "Is Teenage Pregnancy Really Wrong: Assessing the Contributory Factors to Teenage Pregnancy and its Effects on Girls' Aspirations."

Daniel Agbiboa, Harvard University, won the Clarence Stone Scholar Award from the American Political Science Association (APSA), Urban Politics Section.

Daniel Agbiboa, Harvard University, won the 2023 APSA Politics & Gender Best Article Award for "Out of the Shadows: The Women Countering Insurgency in Northeast Nigeria."



Daniel Agbiboa, Harvard University, won the Lee Ann Fuji Book Award and the Best Global South Scholar Book Award from the International Studies Association (ISA) Northeast Section for their book, *Mobility, Mobilization and Counter/Insurgency: The Routes of Terror in an African Context* (University of Michigan Press, 2022).

Agbo Chukwuemeka, Alex Ekwueme Federal University Ndufu-Alike, the African Humanities Research and Development Conference will take place February 19-21, 2024 in honor of Toyin Falola. Proposals can be sent to conference@ahrhc.academy. Theme: Citizenships

Rainy Demerson, The University of the West Indies Cave Hill, recently became the Editor-in-Chief of *Dance Chronicle Journal*. See their CFP for a special issue on Dance in the Caribbean at www.dancechroniclejournal.com.

Lilien Ezeugwu, University of Cambridge, received a Mastercard scholarship to study for a Master of Philosophy at the University of Cambridge.



Andrew Heffernan, University of Ottawa, received a Postdoctoral Fellowship at the Centre for International Governance Innovation's Digital Policy Hub.

Lanre Ikuteyijo, Obafemi Awolowo University, was promoted to Associate Professor.

Rachel Jean-Baptiste, Stanford University, has been promoted to Full Professor.

Corinne Kratz, Emory University, The African Critical Inquiry Programme (ACIP) is pleased to announce that the 2024 ACIP Workshop will be Multispecies Stories from a Southern City. It will take place in a series of gatherings across different sites in Cape Town, South Africa.

David Mwambari, KU Leuven, won a European Research Council Grant of 1.5 million euros for TMSS project.

Vincent Ogoti, Clemson University, successfully defended his dissertation, "Space Traitors: Revolution, Power, and Subjectivity in African and Caribbean Drama" (University of Wisconsin-Madison).

Vincent Ogoti, Clemson University, started a new position as an Assistant Professor of English and Global Black Studies at Clemson University.

Azeez Olaniyan, Federal University, was elected as the Dean, Faculty of Social Sciences, Federal University, Oye Ekiti, Nigeria.

Ron Pagnucco, *Journal of Social Encounters* Coordinating Editor, announces a CFP for the August 2024 Special Issue "Beyond Borders: People, Politics, Conflict, and Recovery in Darfur and Sudan."

Rebecca Shumway, University of Wisconsin-Milwaukee, received the 2023-2024 Institute for Research in the Humanities Fellowship, University of Wisconsin-Madison.

Rhiannon Stephens, Columbia University, has been promoted to Professor of History.

Rhiannon Stephens, Columbia University, is a 2023-2024 Fellow at Davis Center for Historical Studies, Princeton University.

To share a new publication, position, promotion, dissertation, award, fellowship, or other exciting update, visit our Submit Your Member News page on our website africanstudies.org.

ENTANGLED DOMAINS

*Empire, Law and Religion
in Northern Nigeria*

RABIAT AKANDE



The 2023 ASA Annual Meeting will be held in San Francisco, CA from November 30 – December 2. A pre-conference workshop on scholarly journal publishing will be held November 29. For more event information, visit our Annual Meeting information page at africanstudies.org/annual-meetings.

STATE OF THE ASSOCIATION

At the Spring Board Meeting, the ASA Board of Directors voted on the action items listed below. The 2023 board members are:

Adérónké Adésolá Adésànyà, *President*
Gretchen Bauer, *Vice President*
Ousseina Alidou, *Past President*
Timothy Longman, *Treasurer*
Adeline Masquelier, *Ombudsperson*
Nana Akua Anyidoho, *Member*
Yacine Daddi Addoun, *Member*
J. Jarpa Dawuni, *Member*
Rita Kiki Edozie, *Member*
Abdoulaye Gueye, *Member*
Rachel Jean-Baptiste, *Member*
Mucha Musemwa, *Member*
Robert Trent Vinson, *Member*
Bright Nkrumah, *Emerging Scholars Representative*



2023 Board Decisions

- The Board voted to co-sign the American Council of Learned Societies Statement on Fighting for an Ambitious Vision of Public Higher Education in America
- The Board voted to co-sign the American Council of Learned Societies Statement on SCOTUS Ruling on Affirmative Action
- The Board voted to reinstate the student travel award as the Mahmoud Mohamed Taha Student Travel Award.
- The Executive Committee voted to make all ASA journals Open Access beginning in 2025.

ASA Women's Caucus 2023 Luncheon and Lecture: Wangui wa Goro

**Speaking /
Living Truth
to Power:**
Tributes to
Intersectional
Intellectual
Groundbreaking
Icons:
Ama Ata Aidoo
and
Micere Githae
Mugo

Saturday,
December 2nd, 12-1pm

VISIT WWW.ASAWOMENSCAUCUS.COM FOR MORE INFORMATION

