



Saharan Studies Association

Newsletter

May 2003 Volume XI Number 1

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INTRODUCTION

The *Newsletter* is the principal organ of the Saharan Studies Association, a body of scholars with common interests associated with the African Studies Association of the United States. The *Newsletter* is published twice a year in the Spring and Fall and is designed to be a forum for the exchange of news about publications, projects and scholarly debates in our chosen area.

Broadly speaking, the aim of the Association is to foster collaboration and exchange of information between interested scholars in a variety of disciplines ranging through the arts, the humanities, the social sciences and the natural sciences, as they encounter new research materials, engage with fieldwork problems and seek avenues for bringing the results of their research to a wider circle of colleagues. Given that French is the *lingua franca* of much of North Africa, the Sahara and West Africa, we shall be happy to publish communications and comments in French as well as English, though we regret that we are not in a position to publish a fully bilingual newsletter.

Membership in the Saharan Studies Association is open to all interested persons. Currently membership is free of charge and entitles members to the *Newsletter* and any other occasional publications, and to present papers at panels sponsored by the Saharan Studies Association at annual meetings of the African Studies Association and the Canadian Association of African Studies. The

annual business meeting is held during the ASA meeting in November/December each year. At last count membership totalled approximately 180, from the USA, Canada, Denmark, Great Britain, France, Norway, Spain, Algeria, Morocco, Tunisia, Japan, Senegal and Cameroon. We hope existing members will pass on information about the Association and actively recruit new members. **Contributions for the Fall 2003 *Newsletter*** should be sent no later than October 1 to :

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Contributors may send in materials in whatever format is most convenient, but one copy should be electronic. Membership data forms (included in this newsletter and available online) should be sent to David Gutelius at the above address.

RESEARCH REPORTS

Oxford World History Series Volume on “Trans-Saharan Routes”

Ralph A. Austen

My central themes will be the double role of the Sahara: as both a link between tropical Africa and the Mediterranean Islamic world; and as a restrictive/protective barrier which allowed considerable autonomy and originality to the southern “shore” of the desert and its immediate hinterland. Thus I will discuss the structural constraints upon caravan (as opposed to oceanic) long-distance trade but also show how this allowed considerable economic development to occur in the Sudan. Statecraft, urbanization and literacy also remained limited by world standards of the medieval and early-modern eras, but a society and culture emerged which reflects a creative dialogue between the Mediterranean “global” and the African “local.” Linkages to the Atlantic world during the first era of European expansion (extending up to the end of the nineteenth-century for this region) intensified rather than undermined this process but formal colonial rule, which substituted mechanized transport to the oceanic coast for caravan routes, finally marginalized the Sahara and the Sudan.

My approach draws upon what is by now fairly orthodox economic history (as expressed in my earlier writings on related topics) and some elements of postcolonial studies, with its stress on “hybridity” rather than the gradation of contact cultures by their conformity to orthodox metropolitan models. The broader view of this region’s changing relationship to global economic and cultural developments is consistent with (and a major inspiration for) my current research project on comparative colonial history.

Recent (re)publication: with Dennis D. Cordell, "Trade, Transportation and Expanding Economic Networks: Saharan Caravan Commerce in the Era of European Expansion, 1500–1900," in Alusine Jalloh and Toyin Falola (eds.), *Black Business and Economic Power*. Rochester: University of Rochester Press, 2002 (revision of earlier publication: "Marginalization, Stagnation and Growth: the Trans-Saharan Caravan Trade in the Era of European Maritime Expansion, 1500-1900," James D. Tracy (ed.), *The Rise of Merchant Empires*, vol. I. (Cambridge: Cambridge U., 1990), pp. 311-50.

INSTITUTIONAL UPDATE

New Saharan Studies Programme at University of East Anglia

The University of East Anglia in Norwich, UK has recently established a steering committee to take forward work being undertaken by the Saharan Studies Programme, which involves three Schools of Study at the UEA: the School of Environmental Sciences, the School of Development Studies and the School of World Art and Museology.

The overall coordinator and director of the Saharan Studies Programme is Dr. Jeremy Keenan, whose reputation as a social anthropologist of the Tuareg and a specialist in Saharan studies is widely known. The Saharan Studies Programme is part of a wider initiative on Extreme Environments and Indigenous Peoples, which involves Dr Keenan as director of the Saharan Studies Programme and Professor David Seddon, who runs the Himalayan Studies Programme at UEA.

The Programmes involve research, consultancy, training and graduate studies programmes, including a Masters by research (M.Res.) as well as the more usual M.Phil and PhD. programmes. The UEA is particularly interested in attracting young scholars from the regions concerned, to participate in joint research projects and to gain post-graduate degrees.

For further details, please contact: Dr. Jeremy Keenan, Saharan Studies Programme, School of Development Studies, University of East Anglia, Norwich NR4 7TJ. e-mail address: j.keenan@uea.ac.uk

RECENT CONFERENCES

AFRICA'S INTELLECTUAL CARAVANS:

BILAD AS-SOUDAN AND AL-MAGHAARIB

An international conference with the above title was held at Vassar College, Poughkeepsie (NY), 7-9 November 2002, organized and hosted by Professor Constance Berkley, in collaboration with the College of Arts and Sciences, Mohammed V University, Rabat. It was described as an Inaugural Symposium, since the idea is to set up a conference organization to continue holding sessions on the interplay between North Africa and [Muslim] sub-Saharan Africa from Senegal to the Sudan. Among the papers presented were the following:

Key Note Speaker

Ahmed Said Ould Bah (ISESCO/FUIW) "Sudanic Maghaaribi Studies: The Backbone of African Culture"

Akbar Muhammad, SUNY Binghamton, History/Africana Studies "Color And Ethnicity In Arabic Sources"

Panel I

"African Kingdoms and the Islamic Infusion Ghana, Mali, Songhay, as-Sudan, Morocco/al Andalus"

Chair – Malik al Kheir Balla - Michigan State

1. Muddathir Abdel Rahim – International Institute of Islamic Thought And Civilization, Kuala Lumpur Malaysia, "Afro-Arabism: Continental Perspectives and the Sudanese Experience"

2. Fatima Zahra Tamuh – The Institute Of African Studies, Mohammed al Khamis Univ., (Rabat Morocco), "The Caravan Organization"

3. Malik al-Kheir Balla – Michigan State Univ., "Turuq at-Tiganiyya – al Maghaarib ila as-Sudan"

4. Ray Kea – University of California at Riverside "Following the 'Ink Road': Islamic Learning, Trade and Urbanism in the Western Sudan, 8–13th Century"

5. Omar an Nagar – University of Khartoum, "The Pilgrimage Tradition in West Africa"

6. Lydon, Ghislaine – UCLA – Dept. Of History, "The Tikna Trans-Saharan Culture"

Panel II

"African Kingdoms and the Islamic Infusion" Chair – John O. Hunwick, ISITA, Northwestern Univ.

1. Sean O'Fahey – University of Bergen (Bergen, Norway) "Medieval Arabic Sources: The Sudan and East Africa"

2. Ahmed Elyas Hussein – Islamic International Univ. (Kuala Lumpur) "Relations Between al-Maghrib and bilad as-Sudan, 8th CE"

3. Ali Abdullatif Ahmida – Dept. Politics, Univ. of New England "The Discovery of the State of Awlad Muhammad in Fezzan (1551–1812); Sources, Social Base & Ideology"

4. Fatima Harrak – African St. Insti. Mohammed al Khamis, Rabat "Some Manuscript Collections From Timbuctu"

Elizabeth Daniels, College Historian, Vassar "A Brief history of Africana Studies' Role in Reshaping the Liberal Arts Curriculum"

John O. Hunwick – ISITA, Northwestern Univ. "The Islamic Manuscript Heritage of Timbuktu"

Panel III

"African Kingdoms and the Islamic Infusion: bilad as-Sudan, Hausa Kingdoms, Darfur" Chair – Aziz Batran, Howard University

1. Ahmed Bouhsane – Fac. Letters Mohammed al Khamis, Rabat "The Other in the Islamic Arab Culture"

2. Mary Wren Bivins – Univ. of Ohio, "'Uwar gida' Words and Texts in the Creation of a Model for Muslim Hausa Women in late 19th Century

Hausaland"

3. Aliyu Muhammad Bunza – Usman Danfodio Univ. (Sokoto, Nigeria) "Hausanization of Arabic Sounds in Hausa"

4. Ali Dinar – Univ. of Penn. "Darfur Islamic Heritage, Writings of Ali Dinar(1819-1915)"

5.M. Awwal Umar – University Maiduguri (Maiduguri, Nigeria) "Right of Woman to Education in Islamic Discourse... 'Uthman Donfodio's 'Kitaab'"

Panel IV

"African Kingdoms and the Islamic Infusion: bilad as–Sudan, al Maghaarib, al Andalus" Chair – Andrew Davison, Political Science, Vassar

1. Benjamin C. Brower – History Dept., Cornell Univ. "Niger Bend Algerian Slave Trade After Abolition, Ca1850– 1900"

2. Carew, Jan – Professor Emeritus, African Amer. Studies (NWU) "The End of Moorish Enlightenment and the Beginning of the Columbian Era" (Paper)

3. Suleyman Kiziltoprak - Mimar Sinan Univ., (Istanbul, Turkey) "1881 Sudan Question And The Ottoman Response"

4. Mohamed Ezroua – Mohamed al Khamis Univ. "'The Robinsonnade' of Maghaaribi Literature in the Middle Ages: Ibn Tufail's Hayy Ibn Yaqdhaan"

Dr. Sean O'Fahey "The Differing Identities of the Sudan"

Panel V "Politics, Philosophy and Cultural Interactions, Chair – Wambui Mwingi, Africana St./Pol. Sci, Vassar

1. Meghan Keita– Villanova Univ. "A Political Economy of Urban Culture...Medieval and Renaissance Western Sudan"

2. Martin A. Klein - Univ. of Toronto "Islam, Christianity and the Problem of Slavery"

3. Akbar Muhammad – Binghamton Univ. "Africa in African American Islam"

Panel VI

Politics, Philosophy... Chair – Barbara DeGorge, Academic Affairs, Corning Comm. College

1. Barbara DeGorge "Traditional Religious Authority as a Political Force: Case Study of Sufi Shaykhs in the Sudan"

2. R. David Goodman – Univ. of Southern Indiana "Gnwa Music in Moroccan Slave Culture"

3. Ann McDougall – Univ. Alberta "Saharan Islam in the Atlantic Age"

4. Joanne Zellers – Library of Congress "Recent Trends in the Historical Study of Western Indian Ocean Region and Eastern African Littoral prior to the 1880's CE"

Tukumbi Lumumba Kasongo – Cornell Univ., Ceparred, Wells College, Univ. Of Cocody "The African State As "Problematic" and the Foundation of the Current Crisis"

Panel VII

"The Western Incursions, Islam at Bay, Decline of Great Kingdoms, Atlantic Slavery" Chair – Ismail Rashid, Africana Studies Vassar

1. Abdullahi Ali Ibrahim – Univ of Missouri "Slavery: Towards an Anthropology of News"

2. Mohammed Hassan Mohamed – Fredonia State "Taking al Mansur Captive – Southern Moroccan Memories of the Journey Across the Sahara"

3. Ismael Musah Montana – York Univ., Ontario Canada "Hausa Slave Religion in 19th Century Tunis"

Panel VIII

"African and African–American Ways of Resistance and Self–recovery, Pan Africanism" Chair – Sulayman Nyang, African Studies, Howard Univ.

1. Nyang, Sulayman – Howard Univ. "Islam, Panafricanism and the Black Experience"

2. Oladuso Hafis – Univ. Ibadan, Nigeria "'darb al–Arabain' Egypto–Sudanese Cultural Interaction and African Cultural Renaissance in 20th Century"

3. Tukumbi Lumumba–Kasongo – Cornell Univ., Ceparred, Wells College, Univ. Of Cocody "Realist Pan–Africanism"

4. Constance E. Berkley – Vassar College, Africana Studies "The Elusive Nature of Self–recovery"

It is planned to publish many of these papers in a new journal produced by the bilad as-soudan and al-maghaarib organization. For further information, contact Constance Berklet by e-mail : coberkley@vassar.edu.

**JOURNEES D'ETUDES INTERNATIONALES :
L'ISLAM POLITIQUE EN AFRIQUE
SUBSAHARIENNE :**

DISCOURS, TRAJECTOIRES ET RESEAUX

(Paris, 28-29 octobre 2002)

Contexte :

L'islam politique demeure, jusqu'à aujourd'hui, une réalité dans plusieurs sociétés musulmanes. Ses caractéristiques ont été notamment analysées par des historiens et des politologues qui se sont attachés à observer les évolutions sociales, politiques et culturelles des sociétés des pays du Maghreb, du Machreq et plus récemment d'Extrême-Orient. Les thèmes de naissance ou de renaissance de l'islam politique sont en effet souvent assimilés à la République islamique d'Iran, au Soudan, à des groupements clandestins tels que les Frères musulmans, le Djihâd islamique, la Jamaat Islamiyya. En revanche, l'Afrique subsaharienne demeure très souvent absente de ces investigations et interrogations, comme si l'islam de cette région du monde était uniquement circonscrit aux communautés confrériques, considérées comme paisibles. Or parallèlement à la prégnance des confréries, des mouvements islamiques politiques, constitués en dehors ou émanant d'elles, jouent un rôle politique et socio-culturel de plus en plus important en milieux urbain et rural, et surtout parmi la jeunesse. En effet, les sociétés subsahariennes, par le biais de leurs élites, ont été en étroite relation, depuis des siècles, avec les centres musulmans du Maghreb, d'Egypte, d'Arabie et du Moyen-Orient et d'Extrême-Orient. Ces relations se sont consolidées grâce aux activités commerciales, aux relations diplomatiques entre Etats, au pèlerinage à La Mekke et plus récemment par l'octroi par des institutions des pays arabo-musulmans de bourses scolaires et universitaires. Plusieurs ruptures interviennent dans l'histoire des relations entre l'Afrique subsaharienne et les pays arabo-musulmans d'Afrique du Nord et du Moyen-Orient. La première rupture intervient au cours de la période coloniale. Le contexte politique freinait le plus possible les contacts entre le nord et le sud du Sahara alors que dans le même temps certains groupes confrériques étaient progressivement incorporés dans les rouages du pouvoir colonial. A la veille de la première guerre mondiale, en raison du développement du pan-islamisme et de l'alliance entre la Turquie et les puissances de l'Axe, les empires coloniaux adoptent une politique de contrôle strict et de subordination des élites musulmanes. La volonté de

couper le lien entre le nord et le sud du Sahara s'affirme encore davantage et se perpétue au cours des décennies suivantes. Toutefois, à partir des années cinquante du XXème siècle, émergent des mouvements réformistes musulmans qui veulent ressusciter ces relations nord-sud. Ils luttent essentiellement pour l'ouverture d'écoles franco-arabes, pour initier un enseignement plus moderne en opposition à l'enseignement coranique et traditionnel prôné par les confréries. Cette période coïncide avec une forte idéologie de libération nationale en Egypte sous Gamal Abdel Nasser et en Algérie durant la guerre de libération nationale et avec une lutte pour l'établissement d'un nouvel ordre économique mondial.

Dans le prolongement de la politique des anciens pouvoirs coloniaux, les nouveaux Etats à population à forte majorité musulmane tentent de contrôler la vie religieuse, régenter les relations avec le monde arabe pour gagner une légitimité islamique internationale. Ils utilisent, pour cela, des jeunes cadres issus principalement du milieu confrérique, aux carrières diplomatiques naissantes ou/et proches de la politique laïque de l'Etat afin de mieux contrôler la dynamique de l'Islam. La règle est d'exclure les jeunes ou les musulmans qui ont été critiques envers le pouvoir colonial au cours des années 50, tous deux considérés comme trop turbulents et incontrôlables d'un point de vue politique. Ceci conduit à une "longue traversée" du désert pour certains musulmans qui sont marginalisés.

La deuxième rupture intervient au cours des années 70. Les politiques étatiques s'essouffent, sont confrontées à des crises économiques diverses et ne parviennent plus à maîtriser les demandes sociales et religieuses des populations. De plus, émerge la dacwa de certains Etats arabes tels que l'Arabie Saoudite et la Libye au moment du boom pétrolier à partir de 1974. Une nouvelle génération de militants musulmans naît. Certains d'entre eux ont eu une triple formation (coranique, franco-arabe, universitaire dans certains pays arabes et en Europe). De nouveaux courants d'idées apparaissent dès lors, se diffusent entre le monde arabo-musulman et l'Afrique subsaharienne. La troisième rupture apparaît au cours des années 80 avec l'impact de la révolution iranienne dans certains pays d'Afrique subsaharienne. Le lien entre Religion et Politique est davantage accentué et la révolution iranienne apparaît comme un modèle politique et religieux pour un certain nombre de musulmans dans la zone étudiée au cours de ces journées. L'islam est présenté comme une religion totalisante, opposée à la laïcité, aux jeux d'alliances

entre Etat et confréries, et qui veut prendre une place centrale dans le jeu politique. Outre cette dimension politique, une volonté d'afficher son identité musulmane s'affirme au sein de la jeunesse sur les campus notamment. Ce climat de grande religiosité populaire a plusieurs incidences sur la vie personnelle de chaque individu, sur la nature des relations établies avec l'entourage familial, professionnel dès lors que la prière, le jeûne et la tenue vestimentaire sont devenues des manifestations ostentatoires d'appartenance à un islam militant et combatif.

Cette remontée du sentiment religieux coïncide avec une vague d'opposition contre le pouvoir culturel, politique, économique, militaire et social de l'Occident et en particulier des deux super-puissances, les Etats-Unis et l'ex-Union soviétique. La critique de la modernité venue de l'Occident apparaît, dès lors qu'elle est considérée comme une agression et une forme de néocolonialisme. De plus, certains événements internationaux ont eu une influence non négligeable dans certaines sociétés d'Afrique subsaharienne tels que l'occupation soviétique de l'Afghanistan, les affrontements en Bosnie, en Tchétchénie, au Kosovo et l'aggravation de la situation dans les territoires autonomes de Palestine. Des groupuscules, de plus en plus influents, défendent l'idée d'une instauration d'une société et d'un gouvernement islamiques soucieux des principes fondamentaux de l'islam édictés dans le Coran et la Sunna. Ils considèrent en effet que l'application des préceptes religieux est la solution pour défendre une souveraineté culturelle et sociale et pour résister à ce qu'ils considèrent comme une ingérence du modèle occidental qui tend, à leurs yeux, à l'uniformisation du monde.

Objectifs :

Ces journées d'études s'intègrent à une tendance de la recherche qui s'intéresse aux évolutions actuelles et passées de l'Islam dit périphérique, lequel a une portée de plus en plus centrale comme le démontre l'actualité internationale de ces derniers mois. L'objet de ces journées d'études est d'identifier, d'analyser et de définir les acteurs de cet Islam politique. Plusieurs termes tels que réformistes, fondamentalistes, islamistes rendent-ils compte avec précision de la nature de ces mouvements et des itinéraires complexes de leurs membres et responsables dans le contexte subsaharien? Dans cette perspective, cette rencontre tentera d'identifier, selon les périodes historiques, les trajectoires sociales, culturelles, religieuses et politiques des acteurs

musulmans qui créent des associations islamiques ou des mouvements critiques envers les confréries, construisent des écoles franco-arabes, organisent des conférences islamiques, font construire des complexes culturels et religieux et des mosquées à l'aide d'importants fonds venus essentiellement des pays du Golfe. De plus, il s'agit d'analyser les discours de ces hommes, de ces femmes et leur évolution dans la longue durée. Quels sont les thèmes principaux de leur production écrite et orale ? En quoi ces thèmes sont-ils révélateurs d'intérêts politiques nationaux, de quête identitaires complexes, d'une volonté de faire concurrence aux milieux confrériques, de s'intégrer aux vies politiques nationales dans un contexte de progressive démocratisation et de participer aux débats religieux internationaux ? Ainsi, est-il important d'analyser comment s'inscrivent ces acteurs musulmans dans l'actualité internationale et de s'interroger sur les processus de réutilisation des écrits d'intellectuels du monde arabo-musulman dans des contextes socio-politiques différents. Il importe aussi d'appréhender l'existence d'une "littérature" islamique spécifique produite par des mouvements militants islamiques et son impact sur les différentes strates de la société, afin d'évaluer le degré d'acceptation de ces discours par les sociétés auxquelles ils sont adressés et l'existence de possible résistance ou de franche opposition des acteurs sociaux.

L'objectif est enfin de s'interroger sur la création de différents réseaux, leur continuation et leur développement entre le monde arabo-musulman et l'Afrique sub-saharienne, et entre différents pays de la zone étudiée, et de voir en quoi ces réseaux sont les signes de la lente création et la mise en place d'un internationalisme islamique qui n'a rien à envier à celui initié par différentes confréries telles que la tidjaniyya et la muridiyya.

Le comité scientifique et d'organisation:

(Jacques Couland, Mamadou Diouf, Muriel Gomez-Perez, Babacar Samb et Fatou Sow)

* * *

UPCOMING EVENTS

Mega Chad Conference 2003

"Man and the Lake"

Centre for Trans-Saharan Studies, University of Maiduguri, Maiduguri/Nigeria, 2nd December - 10th December 2003

The 12th Mega Chad Conference 2003, entitled "Man and the Lake", will hold in MAIDUGURI, Borno State/Nigeria from Tuesday, 2nd December 2003 (first day of conference) until Wednesday, 10th December 2003 (day of departure to airport Kano).

Organisation of the conference lies with Centre for Trans-Saharan Studies, University of Maiduguri. Participants from abroad may note that they will have to plan for their flight into Kano/Nigeria on SUNDAY, 30th November 2003, departure from Kano: Thursday, 11th December 2003.

Each paper presenter will be allowed 15 minutes for the presentation, which will be followed by 10 minutes "paper discussion".

At the end of each session - morning and afternoon sessions are distinguished - another 45 minutes are scheduled for "session discussion".

Apart from Opening and Closing Sessions, the conference will consist of 12 individual sessions with a sub-heading each. Below, please, find the sub-headings, however, topics listed are NOT in final order yet. Please indicate under which of the session sub-headings you would prefer to present your paper.

"MAN AND THE LAKE"

1. "Frontiers and boundaries in the Lake Chad area."
2. "Cross-border crimes and insecurity."
3. "Lake Chad Basin - turntable of migration."
4. "Coping mechanisms within the Chad Basin."
5. "Human masses flow like water according to economic gradation." (Oppenheimer 1929)
6. "The family in Islam, Christianity, colonialism - modern quest for survival."
7. "Social structure and stratification in the Mega Chad region (peasants, women, pastoralists, labourers etc.)."

8. " 'Traditional' knowledge in the Lake Chad region - floral, faunal, medicinal, climatological, environmental - and incorporation into solution of problems."

9. "Mobile pastoral systems: contributions and challenges."

10. "Women's coping mechanisms in contemporary times."

11. "Chad Basin - a linguistic watering place."

12. "Civilisations in the Chad Basin and contributory river valleys."

For further information, contact Gisela Seidensticker-Brikay at gilliam22002@yahoo.co.uk

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SSA Roundtable Panel: "Young States in Young Frontiers: Case Studies from the Sahara" at the 2003 African Studies Association, Boston

Chairs : David Gutelius, Stanford University and Zekeria Ould Ahmed Salem, Université de Nouakchott

Notre panel cherche à contribuer à l'exploration aspects historiques, culturels et politiques des diverses formes de frontières et de limites. Le terrain avec lequel nous voudrions illustrer cette problématique est celui du Sahara Occidental africain.

La frontière à laquelle il est fait référence ici est tout sauf une limite : il serait plus approprié de revenir à une idée de zone précisément, d'espaces frontaliers, à une conception dynamique de ce point de vue, telle que défendue notamment par Igor Kopytoff. Le terrain saharien se prête d'autant mieux à cette recherche que ses limites sont structurellement difficiles à tracer, maintenir et à faire respecter par les acteurs étatiques ou non en présence.

En effet, pour ce qui concerne les espaces qui nous intéressent, il est vrai que la domination coloniale avait introduit un nouveau mode de territorialité dans lequel la frontière ne veut plus dire extension, mais limites figées à l'intérieur desquelles les différentes dimensions de l'espace devaient être superposées. Ce projet politique réussira à substituer formellement la 'frontière-limite' à

la 'frontière-cr ation d'espace', mais ne parviendra pas   imposer v ritablement 'l'espace territorial' face   'l'espace social'. Les acteurs restent inscrits dans diff rents modes d'appartenance qui d bordent le cadre des Etats.

Les gouvernements post-coloniaux qui excellent dans l'exercice d'instrumentation de ces nouvelles configurations n'ont  videmment pas int r t   se souvenir que, comme les pol miques qui les opposent p riodiquement le font indirectement ressortir, les zones frontali res voyaient historiquement leur appartenance changer de mains et leurs limites se transformer constamment. Or, on sait bien que les fronti res se distendaient autrement plus vite que ne laisse croire leur caract re colonial et postcolonial soi-disant naturel. Dans tous les cas, si l'on observe attentivement l'histoire des g ographies mouvantes et les histoires de la domination politique sur les espaces eux-m mes difficilement contr lables de la sous-r gion, on note une multiplication assez importante des espaces marginaux qui fonctionnent   la fois comme espaces de protections et espaces interstitiels entre les diff rentes entit s politiques qui constituent le Sahara occidental ou qui en englobent des parties.

Il se trouve en fait que ces limites actuelles ne peuvent faire oublier ni la renaissance de ces vieilles marges, ni le renouvellement de leurs usages  conomiques et politiques, encore moins la communaut  d'imaginaires et de productions intellectuelles qui les lient parfois. Il est donc int ressant de chercher   explorer ces diff rentes pistes.

Le panel que nous proposons fournit diff rentes illustrations de cet ensemble de questions   travers des  tudes de terrain qui couvrent   la fois diff rentes p riodes historiques d cisives pour l'espace saharien, et des espaces diversifi s : le Sahara dans sa conception large, le Mali, le Niger, l'Alg rie, le Maroc, la Mauritanie, et dans une moindre mesure, le Sahel tout entier seront consid r s dans nos contributions avec des donn es neuves rassembl es par des auteurs qui font autorit  sur le th me des fronti res sahariennes et qui m nent des recherches de terrain constamment actualis es et comparatives. L'objectif du panel serait d'arriver   repenser le concept et la r alit  des fronti res d'Etats si jeunes que rien n'interdit de penser que leurs fronti res pourraient se recomposer,   la faveur par exemple du r glement du conflit du Sahara Occidental.

Pierre Boilley, CNRS, Paris I, "Logiques frontali res dans le Sahara nomade"

L'id e commun ment admise concernant les fronti res africaines fait de ces derni res des lignes g om triques absurdes, artificielles et impos es par le colonisateur au m pris des r alit s autochtones. Quels meilleurs exemples pour  tayer cette perception que les fronti res sahariennes, trac es au cordeau, s parant des populations nomades devenues minorit s dans plusieurs Etats ind pendants, et apparemment fondements des r bellions touar gues et maures? Pourtant, certains signes obligent   s'interroger. Les revendications nomades lors des r voltes des ann es 1990 n'ont pas remis en cause les fronti res des Etats maliens, nig riens et alg riens, et se sont m me souvent calqu es sur les limites administratives internes de ces pays. L'analyse des racines historiques de ces fronti res peut-elle montrer que des traces politiques anciennes ont contribu    cette  tonnante r sistance?

Zekeria Ould Ahmed Salem, Universit  de Nouakchott, "Vers une probl matique de l'Etat-fronti re : le cas de la Mauritanie"

Pour  tre paradoxale, ne serait-ce qu'au seul point de vue s mantique, la centralit  des p riph ries d'un Etat-fronti re n'en va pas moins de soi. Sous ce rapport, la Mauritanie ne d roge pas   la r gle, et si l'on a coutume de dire qu'il s'agit d'un «trait-d'union» entre l'Afrique noire et le Maghreb, le pays est aussi marqu    ses deux extr mit s par ce positionnement g ographique original. Cette situation pour ainsi dire «naturelle» d'un pays-pont servant et se servant de son statut de liant pour tenter de se forger une identit  n'est ni r ductible aux instrumentations politiques qu'en avaient fait, avec un succ s mitig , les tout premiers dirigeants mauritaniens, ni compl tement imaginaire comme se plaisent   le proclamer p remptoirement certains «nationalistes» concurrents. Pr sent  comme l'arch type m me des «arbitraires d coupages coloniaux» selon la formule consacr e, le pays a souvent  t  per u spontan ment comme un monstre g ostrat gique au cadre territorial aberrant d s lors qu'il a r uni des populations et des milieux saharo-sah liens r put s antagonistes et/ou contradictoires. En fait, aussi bien l'histoire de la Mauritanie ind pendante que celle, plus ancienne, des si cles pr c dents, ont marqu  cet espace de transit, de passage et de brassage que constitue ce qu'est devenu l'ensemble mauritanien par la suite. Cette  tude va donc porter   la fois sur les processus de cl ture nationale et sur les enjeux

frontaliers en rapport avec la naissance et l'évolution historique de ce qui va devenir la République Islamique de Mauritanie. Par delà, ce texte tentera d'explorer cette trajectoire frontalière en ayant recours à des données actualisées sur la gestion de cette identité politique construite mais complexe et en tentant d'en donner une interprétation générale susceptible de contribuer à une conceptualisation générale de la problématique des espaces frontaliers sahariens et africains.

David Seddon & Jeremy Keenan, University of East Anglia, "Frontiers of the Central and Southern Sahara: beyond the margins of the State."

The paper develops a conceptual framework, and undertakes some preliminary mapping of, what might be termed 'badlands and borderlands' within the Saharan region. These terms are for the moment somewhat imprecise but constitute a preliminary attempt to delineate a very specific political, social, economic and environmental 'situation' where, for a variety and usually a considerable number of reasons, the 'rule of law' is limited or suspended and various forms of illegal or semi-legal activity take place (often around the exploitation of specific resources or opportunities) and to the detriment of the mass of the indigenous/local population.

In developing this conceptual framework, the paper provides a detailed analysis of the 'situations' that have developed along the frontier-border areas, as well as the specific nature of the frontier-border areas themselves, that extend through some 40 degrees of longitude from the Uweinat (Libya-Egypt-Sudan) 'corner' in the east, through Chad, S. Libya, N. Niger, S. Algeria, N. Mali and S. Mauritania to Senegal in the west. The 'situations' considered include several 'hot-spots' that are generally perceived somewhat simplistically as 'inter-ethnic' disputes or 'anti-government' rebellions (notably between various Tuareg and Toubou/Teda groups in Mali, Niger, Algeria and Chad); the emergence of various 'war-lord' syndromes; the development of long-range international smuggling (including international cigarette and arms trafficking); the exploitation of other limited resources (oil, minerals, water) and opportunities (tourism, trade); the presence and/or withdrawal of the state and international organisations and the consequent insertion in many of these regions of various types of 'outlawed' political-bandit-terrorist organisations such as elements of Al-

Qaeda and the GSPC (Groupe salafiste pour la prédication et le combat); and - of particular importance - the several European-based organisations that are exploiting these 'border salutations' to pillage (on a substantial commercial scale) one of the Sahara's major resources: its patrimony (archaeological cultural heritage).

Charles Stewart, University of Illinois at Urbana-Champaign, "Reading Books by their Covers: Cultural Boundaries in Saharan Africa"

This paper will explore the common intellectual tradition among educated Muslim elites in Saharan Africa, based on their access to a body of literature that can, now for the first time, be identified with great specificity. A bilingual data base, ten years in the making, that incorporates information about 20,000 Arabic (and Arabic-script) manuscripts from major collections across the Sahel (viz., Nouakchott, Boutilimit, Segou, Timbuctu, Niamey and Kano) allows us to identify a "core curriculum" of works copied and studied during, roughly, a two hundred year period that concludes in the mid-twentieth century. The paper will (1) identify the major works in use among scholars in the Sahel, as evidenced by the numbers of copies extant in these collections, their points of origin, and their subjects; (2) compare this 'core curriculum' with similar bodies of work from other parts of the Muslim world during the same period, and (3) identify local authors whose works circulated across the Sahel, well beyond their home regions. The paper will argue that the 'classical' foundation of Islamic scholarship in the Sahel was relatively recent and can be largely traced to seventeenth-century Morocco, and it will raise questions about the character of cultural boundaries in the Sahel, as reflected in the titles and subject matter of literary output in that region.

Bruce S. Hall, University of Illinois at Urbana-Champaign, "Racialized Borderland : Racial Identity and the Politics of Separatism in the Agitation for the O.C.R.S. in Northern Mali in the 1950s"

As France prepared the transition to independence in its West African colonies in the mid 1950s, there was a brief moment in which the colonial administration flirted with the idea of creating a new Saharan territory which would remain under French rule: the *Organisation commune des régions sahariennes* (OCRS). A major

problem for the colonial administration was the question of where the southern borders of this new territory would be. In northern Mali, the issue of race frustrated colonial proposals to include the larger area known as the Niger Bend in the prospective territory because inclusion would consign the majority “black” population of the area to minority status in what would be a territory dominated by “white” Arabs and Touaregs; and to exclude the Niger Valley from the OCRS would deprive the local “white” population of their economic lifeline. Rather than focus on the machinations of French imperial politics, my research concerns the local responses that the proposed OCRS produced in northern Mali. In particular, I explore the important role that the idiom of race played in the political agitation for the inclusion of all of northern Mali in the OCRS by two important local “white” figures: the Arab intellectual Muhammad Mahmoud ould Cheikh al-Arawani, and a former Touareg traditional ruler Muhammad Ali ag Attaher al-Ansari. I contend that the increasing importance of racial identity in local politics during the 1950s in northern Mali was not just the result of French policy and ideas that highlighted race, but that racial identity intensified and was reconstructed over the course of the entire colonial period by local actors involved in local-level struggles and conflicts over access to land and control over servile labor. The paper is a product of two years of fieldwork in Mali, and is based on a number of texts in Arabic authored by the two figures cited above, as well as colonial documentation and interviews.

* * *

CONFERENCE ON SLAVERY, ISLAM, AND DIASPORA
HARRIET TUBMAN RESOURCE CENTRE ON THE AFRICAN
DIASPORA
DEPARTMENT OF HISTORY
YORK UNIVERSITY

The Harriet Tubman Resource Centre on the African Diaspora is pleased to announce a conference on "Slavery, Islam, and Diaspora" to be held at York University, Toronto, Canada, September 12-14, 2003. The conference aims at bringing scholars together from different fields to share their knowledge on the themes listed below.

Recent scholarship has revealed the extent to which

enslaved black Africans influenced their host societies. The movement of enslaved Africans had an important impact in shaping the modern Muslim world and in leading to the conversion of many people to Islam. Likewise, enslaved Muslims from Dar al-Islam (the abode of Islam) occupied a unique place within the Atlantic slave trade, but their role has not been accorded the attention it deserves. Likewise, the role of enslaved Africans in the Islamic world deserves more attention. The conference seeks to look more broadly into slavery, diaspora and the Islamic factor from the early modern to the modern period. The conference will provide a unique opportunity for scholars to raise historical, theoretical, cultural and methodological questions dealing with the following themes:

1. Trans-Saharan Slave Trade
2. Trans-Atlantic Slave Trade
3. The Indian Ocean Slave Trade
4. Ethnicity and Slavery in the Muslim World
5. Gender and Slavery in Islam
6. The Literacy and Legal Tradition of Slavery in Islam
7. Emancipation and abolition in Islam
8. Slave Religious Practices in Islamic lands
9. Popular Culture of Slavery

Scheduled participants and papers:

Addoun, Yacine Daddi, York University, “Racialization of Slavery: The End of "White-European" Slavery in Algeria: 1816-1830”

Afroz, Sulatana, University of West Indies, Mona Campus, Jamaica, “The Manifestation of Tawhid: The Muslim Ummah of the Maroons in Jamaica”

Armstrong-Ingram, R. Jackson, Nevada, USA
 “‘Black Pearls’: The African Household Slaves of a Nineteenth Century Iranian Merchant Family”

Brower, Benjamin, Cornell University, USA, “A Penetration Pacifique: Violence in the Algerian Sahara, 1850-1900”

Cairus, José York University, ““Brothers," "Partners" and "Clubs": Muslim Brotherhood and Sufi Practices in the Diaspora in the Shadow of the Muslim Uprising's Criminal Court Trials Sources, Bahia (1835)”

Chafe, Kabiru S., Ahmadu Bello University, “Nigeria Islam and Slavery in the Sokoto Caliphate: An Appraisal

of Conceptual and Methodological Issues”

Clarence-Smith, William Gervase SOAS - University of London, UK, “Islam and the Abolition of Slavery in Southeast Asia”

Dobronravine, Nikolai Saint-Petersburg State University, Russia, “Multilingual Arabic-script Literacy in 19-th Century Brazil and Trinidad: New Sources in Dublin, Havre and Salvador (Bahia)”

El hamel, Chouki Arizona State University, USA “Writing Moroccan Slavery: Slave Registers”

Freamon, Bernard K. Seton Hall Law School, USA “The 'Ulama' and the Abolition of Slavery in 19th Century Egypt: The Role of the Modernists”

Ghazal, Amal University of Alberta, “Debating Slavery: Abolition between Muslim Reformers and Conservatives”

Hamza, Ibrahim York University, “Some Historical and Cultural Definitions of Slavery and Freedom Among the Hausa People”

Harrak, Fatima Université Mohamed V, Morocco, “Gender and Slavery - Women Slave Elites in Morocco”

Helal, Emad Ahmed Cairo University, Egypt, “The Anti-Slavery Movement in Nineteenth Century Egypt Between Shari`a and Practice”

Ilianin, Vladimir Saint-Petersburg State University, Russia, “The Africans in Russia: an Overview of Their History and the Prospective”

Karim, Munawar University of Reading, UK, “Prolegomena to any Future Emancipation: Understanding the Significance of African-Muslim Slave Writings in Antebellum America”

Kravets, Maryna University of Toronto, “Blacks beyond the Black Sea: Eunuchs in the Crimean Khanate”

La Rue, George Michael Clarion University, USA, “Dying like Sheep with the Rot”: The Health of Enslaved Sudanese in the Egyptian Army, Myth and Reality, 1820-1835”

Lofkrantz, Jennifer York University, “Redemption of War Captives in the Western and Central Sudan in the Nineteenth Century”

Levtzion, Nehemia Hebrew University of Jerusalem, Israel, “Arabic Sources on Slavery and Slave Trade: 9th-13th Centuries”

Mirzai Asl, Behnaz, York University, “Commerce and the Dispersal of Africans in Persia”

Montana, Ismael Musah York University, “Religious Identity and Social Consciousness of the Black Slave Community of Tunis in the 19th Century”

Mouser, Bruce University of Wisconsin, USA, “Slave Rebellion and Jihad, Blending of Circumstances: Narrative of Insurrection and Religious Enthusiasts on the Southern coast of Guinea/Conakry at the End of the Eighteenth Century”

Niaah, Jalani University of the West Indies, Jamaica, “ ‘Not a Continent For an Island’: Rastafari, Representations and History”

Olatunji, Ojo York University, “Islam, Ethnicity and Resistance Among Central Sudanese Slaves in Nineteenth Century Yorubaland”

Paroo, Alia York University, “The Ismailis in East Africa from 1850 to 1914”

Reis, João Universidade Federal da Bahia, Brazil, “The 1807 Slave Revolt in Bahia”

Salau, Mohammed Bashir York University, “Slaves in a Muslim City: A Survey of Slavery in Nineteenth Century Kano”

Searcy, Kim Indiana University, USA, “Mahdist Proclamations on Slavery, the Slave Trade and Emancipation: 1885-1898”

Sheriff, Abdul Wissenschaftskolleg, Germany, “The Slave Trade and Slavery in the Western Indian Ocean Before the Portuguese”

Tastan, Osman Ankara University, Turkey, “On the Notion of Slavery in Islamic Law: The Concept of Rights and Liberties Encountering the Historical Social Realities”

Vernet, Thomas Université Paris 1, Pantheon-Sorbonne, “Swahili Slave Trade 1500-1750”

Warner-Lewis, Maureen University of the West Indies, Jamaica, “Exclusivity and Compromise Among Islamic Africans in the Nineteenth Century Caribbean”

Weststeijn, Johan University of Amsterdam, Netherlands, “Ibn al-Dahma! Black Humor in the Arabic Biographical Tradition”

* * *

RECENT BOOKS

David S. Powers, *Law, Society, and Culture in the Maghrib, 1300-1500*. Cambridge Studies in Islamic Civilization. Cambridge University Press, 2002. ISBN 9 780521 816915.

Focusing on the Maghrib in the period between 1300 and 1500, David Powers analyzes the application of Islamic law through the role of the mufti. To unravel the subtlety and sophistication of the law, he considers six actual cases which took place in the Marinid period on subjects as diverse as paternity, fornication, water rights, family endowments, the slander of the Prophet, and disinheritance. The source for these disputes are fatwas issued by the muftis, which the author uses to situate each case in its precise historical context and to interpret the principles, rules and norms of Islamic law. In so doing, he demonstrates that, contrary to popular images and stereotypes, qadis and muftis were in fact dedicated to reasoned thought and argument, and highly sensitive to the manner in which law, society, and culture interacted with, and shaped, one another.

Sophie Caratini, *L'éducation saharienne d'un képi noir: Mauritanie 1933-1935*, Paris, L'Harmattan, 2002 - 380 p. - 21,5 x 13,5 cm ISBN = 2747528510.

L'histoire quotidienne de l'occupation du Nord-Mauritanien dans les années 30 racontée à Sophie Caratini par un ancien officier méhariste, le Général Jean du Boucher qui, lorsqu'il appartenait au Groupe Nomade d'Idjil, participera en 1934 à la liaison historique entre troupes françaises du Maghreb et de l'AOF

Disponible chez l'éditeur Prix public France = 29,00 €

Ibrahima Camara, Pierre Erny, *Le cadre rituel de l'éducation au Mali: l'exemple du Wassoulou*, Paris, L'Harmattan, 2002 - 223 p. - 22 x 14 cm - (Culture et cosmologie) ISBN = 2747533190.

Disponible chez l'éditeur Prix public France = 19,00 €

Geneviève Calame-Griaule, *Contes tendres, contes cruels du Sahel nigérien*, Paris, Gallimard, 2002 - 293 p. - (Le langage des contes) ISBN = 2070763978.

Au Nord Ouest du Niger dans la région de l'Azawag, un groupe humain très particulier, sédentaires au milieu des nomades, gardiens d'une langue et d'une culture ancienne, les Isawaghen, occupe la palmeraie d'In Gall et les salines de Tegguida n'tessem. Cet ouvrage rassemble leurs contes recueillis dans les années 1970 auprès de trois vieilles conteuses.

Disponible chez l'éditeur Prix public France = 22,50 €

Chouki El Hamel, *La vie intellectuelle islamique dans le Sahel ouest-africain (XVIe-XIXe siècles). Une étude sociale de l'enseignement islamique en Mauritanie et au Nord du Mali et traduction annotée du Fathash-shakur d'al Bartili al Walati (mort en 1805)*, Paris, L'Harmattan, 2002 - 492 p. - (Sociétés africaines et diaspora) ISBN = 274752597X

Etude d'un recueil de biographies de savants qui constitue une source précieuse de renseignements sur la vie culturelle au Sahel depuis le XVIe siècle.

Disponible chez l'éditeur Prix public France = 40,00 €

Cheikh Gueye, *Touba: La capitale des Mourides*, Paris - Dakar, Karthala - IRD - Enda, 2002 - 523 p., ill. noir et couleur - 24 x 16 cm, préface de Jean-Luc Piermay - (Hommes et sociétés) ISBN = 2845862628.

Etude sociale et spatiale de Touba la capitale du mouridisme, ville fondée par Cheikh Ahmadou Bamba en 1888 et aujourd'hui devenue une des principales villes du Sénégal avec plus de 500.000 habitants

Disponible chez l'éditeur Prix public France = 28,00 €

Gerhard Rohlfs, Jacques Debetz; *Voyages et explorations au Sahara. Tome III: Tripolitaine - Cyrénaïque - Siwah (1868-1869)*. Traduits et publiés par Jacques Debetz, Paris, Karthala - Centre d'études sur l'histoire du Sahara, 2002 - 251 p. - 16 x 24 cm ISBN = 2845862733

Les oeuvres de ce grand explorateur du Sahara n'ont jamais été traduites en français et sont donc restées inaccessibles à la majorité des lecteurs. Cette traduction conserve l'intégralité des textes de Rohlfs se rapportant

au Sahara. N'ont pas été retenus de son premier voyage le récit de son séjour d'un an dans le Nord du Maroc et de son troisième voyage la partie non saharienne (Lac Tchad - Lagos) de son exploration.

Ce troisième tome contient la traduction du récit du quatrième voyage de Rohlfs: "Von Tripolis nach Alexandrien - Norden, 1885."

Disponible chez l'éditeur Prix public France = 24,00 €

Gerhard Rohlfs, Jacques Debetz; *Voyages et explorations au Sahara. Tome IV: Désert Libyque - Siwah et les oasis d'Egypte (1873-1874)*. Traduits et publiés par Jacques Debetz, Paris, Karthala - Centre d'études sur l'histoire du Sahara, 2002 - 317 p. - 16 x 24 cm - (Relire) ISBN = 2845862741.

Ce quatrième tome contient la traduction du récit de l'expédition effectuée sur financement du khédivé et comprenant de très nombreux participants. L'expédition va à Farafra puis à Dakhla d'où il cherche vainement à gagner Koufra. Il remonte au Nord vers Siwah, rejoint le Nil dans la Haute Egypte puis gagne l'oasis de Kharga.

Ce texte a été publié à Cassel en 1875 sous le titre: "Drei monaten in der libyschen Wüste."

Disponible chez l'éditeur Prix public France = 25,00 €

Jean-Claude Zeltner, *Histoire des arabes sur les rives du Lac Tchad*, Paris, Kathala, 2002 - 140 p. photos, cartes in t. - 24 x 16 cm - (Relire) ISBN = 2845862865.

Une histoire de l'installation des Arabes au Kanem et dans la région du Lac Tchad à partir des sources arabes, des généalogies manuscrites ou orales, des témoignages de la tradition orale pour le passé le plus récent

Disponible chez l'éditeur Prix public France = 19,00 €

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Thomas Spear: tspear@wisc.edu

David Henige: dhenige@library.wisc.edu

Michael Schatzberg: schatzberg@polisci.wisc.edu

* * *

RECENT THESES

TITLE Power and poverty: The political history of a non-agricultural town in rural Mali

AUTHOR Teunis, Niels Franciscus

SCHOOL NORTHWESTERN UNIVERSITY

ADVISER Launay, Robert

This dissertation analyzes why political power in Diamou, a small town in Western Mali, is unable to support local development. A historical description of successive configurations of political power, based on oral history research in the area, shows that local power is always deeply influenced by the larger political economic forces in which this small town is situated. The colonial occupation changes the basis of power from one that was based on local redistribution of agricultural product and booty, to one supported by French military force. During this period, the terms of citizenship in the village community are increasingly defined by Islam. The elite, not wishing to become like everybody else, does not fully engage in the village's conversion to this religion, thereby distancing themselves further from the population's aspirations. In the years after independence, the economic power lies more and more with the traders, who combine this with their religious adherence, to gain supremacy in the village. National developments result in a military coup d'etat, which restores political power to a now alienated elite that ruled during colonialism. A newly established cement factory, Mali's first industry, creates hitherto unknown economic opportunities, until its fortunes decline after a mere decade of operation. This factory becomes a dominant site for contestation of political power. Diamou's population increases by 1000%, further dissociating power from popular support. Currently, the country deepens its commitment to democracy by installing elected councils in the countryside for the first time in history. No longer supported by military rule, the local elite now bases its power on the division of the opposition and the fear installed by alleged powers of sorcery of the village chief. The villagers are required to respond to the dangers posed by the village chief, who bends and twists sacred Islamic rules in a unique manner, granting him a central place in the political arena. The political power is used when possible for the rulers' frail economic security.

TITLE Preaching to the converted: Charismatic leaders, performances and electronic media in contemporary Islamic communities (Cheikh Cherif Ousmane Madani Haidara, Mali)

AUTHOR Davis, Kimberley;

DEGREE MA

SCHOOL CONCORDIA UNIVERSITY (CANADA)

DATE 2002

PAGES 216

ADVISER LeBlanc, Marie-Nathalie

ISBN 0-612-72873-0

In the early 1990s multi-party elections were held in Mali for the first time replacing the decades-old dictatorship of Moussa Troare. The result was a dramatic shift in Malian society including: the opening of the economy, a proliferation of religious expression, and the development of an independent and private media. This shift, I believe, has resulted in the popularization of charismatic religious leaders through their appropriation of electronic media, to which the authorities have responded. This thesis explores this phenomenon in Mali through the religious performances of one such Islamic leader, Cheikh Cherif Ousmane Madani Haidara. Like other Islamic charismatic leaders, Haidara's performances are disseminated through electronic media, including radio, audio-and videocassettes, and television. Using these media, along with the force of his message among certain groups within Mali, Haidara has been able to wield extensive amounts of educational, economic, material and spiritual power. In response to Haidara's impact, the secular government *and* the religious authorities in Mali have become increasingly involved in the leader's activities and his following, including censorship of the organization through which he operates, *Ancar Dine*. (Abstract shortened by UMI.)

TITLE The economic and food security implications of population, climate change, and technology: A case study for Mali

AUTHOR Butt, Tanveer Akhtar;

DEGREE PhD

SCHOOL TEXAS A&M UNIVERSITY

DATE 2002

PAGES 195

ADVISER McCarl, Bruce A.

ISBN 0-493-76417-8

Since the green revolution in the early sixties, the rapid increases in agricultural production around the world left the Malthusian prognosis of food deficits in dormancy. Recently, however, the prognosis has resurged in the wake of rapid population increase and slow technological development, especially in the developing countries. Also, the projected change in the global climate is believed to adversely affect the low latitude developing countries. This research explored the nexus of population, climate change, and new technologies and examined its implications for Mali. This research took a holistic view of the issue of food security in Mali by using an integrated assessment approach. Namely, a suite of economic and biophysical models was used. The biophysical models were used to project the biophysical environment in the crop and livestock sectors in response to resource utilization and climate change. An agriculture sector model was used to determine economic and food security implications of changes in the biophysical environment, the adoption of new technologies, and population growth. To relate the research results with food security in a more direct way, the FAO measure of risk of hunger was incorporated in the analytical framework used. In the process, the utility of the FAO measure was also enhanced by integrating the measure in a policy analysis framework and by providing its results at a more disaggregate level. The results of this research show that the existing new technologies focusing on the productive areas in Mali provided a significant economic value, yet they were only moderately effective in reducing the risk of hunger as posed by bludgeoning population. The impact of climate change was serious in terms of lost economic welfare and increases in the risk of hunger. The welfare loss may be in the range of one to two percent of Gross Domestic Product, while the risk of hunger may increase from its present level of 32 percent to a range of 40 to 49 percent of the population. A shift in regional cropping pattern, changes in trade, and developing heat resistant varieties were found effective in reducing the adverse impact of climate change.

TITLE Forced labor, resistance and memory: The deuxième portion in the French Soudan, 1926--1950 (Mali)

AUTHOR Bogosian, Catherine Mornane;

DEGREE PhD

SCHOOL UNIVERSITY OF PENNSYLVANIA

DATE 2002

PAGES 273

ADVISER Feierman, Steven

ISBN 0-493-69986-4

This dissertation analyzes the history of the *deuxième portion de la contingent militaire*--a quasi-military labor service--in the French Soudan, between 1926 and 1950. This dissertation argues that men in the deuxième portion drew from and adapted local and colonial ideologies of labor relations and duty to contest the conditions under which they worked. Men in the deuxième portion critiqued not only the hard physical conditions of the working environment but also the neglect of culturally based social obligations between workers and employers. In considering this unique form of labor, this dissertation challenges historians' understandings of labor relations in the period following the abolition of slavery and through to the end of the colonial era. The dissertation emphasizes the continuing salience of dependent relationships, including slavery, as cultural frameworks that informed individuals' understandings of the meanings of work and obligation. African workers, even within the context of forced labor, interacted with each other and with colonial officials with an expectation that reciprocity is inherent in all forms of labor exchange. These workers manipulated precolonial and contemporary conceptions of slavery, freedom, patron-client obligations and civic duty to interpret and to critique the deuxième portion. The dissertation further considers the historical memory of work in Mali. Drawing upon pre-colonial epics, colonial archival material and post-colonial labor practices, political commentary and oral history, the dissertation analyzes the changing ways Malians have interpreted the significance of the deuxième portion in the decades since it was abolished. The deuxième portion, though a transitional labor arrangement, had an enduring effect not only upon relationships between African employees and French employers, but also upon an evolving understanding of the relationship

between the citizen and the state, an impact that continued in independent Mali. The arguments in this dissertation are based on 15 months of oral and archival research in West Africa.

TITLE From land distribution to integrated development: The evolution and impact of shelter and poverty alleviation policies in marginalized settlements in Nouakchott, Mauritania

AUTHOR Wahba, Sameh Naguib;

DEGREE PhD

SCHOOL HARVARD UNIVERSITY

DATE 2002

PAGES 315

ADVISER Kayden, Jerold; Doebele, William; Gomez-Ibanez, Jose

ISBN 0-493-65940-4

This dissertation compares two strategies in improving housing conditions and enhancing beneficiaries' welfare in marginalized settlements. The first strategy is the distribution of land to squatters in resettlement sites. The second strategy, which I label "Integrated Development", offers a comprehensive assistance package including housing finance, revenue-enhancing schemes (microcredit for small businesses and job creation), infrastructure upgrading, and community development activities. My research involved extensive fieldwork in Dar El Beida, a remote, unserved site in Nouakchott, Mauritania's capital. In 1996, the authorities distributed free land parcels, located in Dar El Beida, to resettle squatter families from other areas in Nouakchott. In 1999, Dar El Beida was selected as the pilot site for an integrated development program, called *Twizé*, devised by way of a partnership between the Mauritanian *Commissariat aux Droits de l'Homme, à la Lutte Contre la Pauvreté et à l'Insertion*, and GRET, a French NGO active in Nouakchott. The Dar El Beida experience demonstrates that land distribution is not sufficient, in the absence of infrastructure, housing finance, and revenue-enhancing schemes, to ensure the achievement of satisfactory shelter and poverty alleviation results. Indeed, only 5% of the beneficiaries actually resettled in Dar El Beida as of three years and less than 10% initiated some form of shelter improvement. Most people were too poor to improve their housing, and a few decided to postpone construction until

infrastructure delivery became imminent to minimize investment risks. Land distribution also had no impact whatsoever on household welfare, and its wealth creation effect was negligible as the depressed land values reflected Dar El Beida's remoteness and lack of infrastructure services. By contrast, the *Twizé* integrated development program significantly improved living conditions for its participants. The provision of housing finance encouraged beneficiaries to undertake significant housing investments far in excess of program requirements, and had a spillover effect by inducing some non-*Twizé* landowners to improve their shelter. Infrastructure upgrading and community development activities also produced substantial benefits. The revenue-enhancement strategy, however, was less successful in improving households' welfare, and especially consumption levels, which may be explained by the short time lag since *Twizé* activities began. Overall, the integrated development approach may be credited for transforming a marginalized settlement into a viable neighborhood. The idea of incrementally improving housing and infrastructure services while at the same time building a community has, at least thus far, appeared to reconcile the often-conflicting objectives of enhancing land values and minimizing property turnover. Finally, and contrary to expectation, the evaluation of land distribution and integrated development's cost effectiveness yields similar results. Although land distribution to squatters may be perceived as "housing policy on the cheap" at least when compared to infrastructure delivery, its true (and often unaccounted for) cost tends to be high. Indeed, the land management inefficiencies in Nouakchott encouraged speculation and squatting, while producing little revenues for infrastructure delivery, with the result that low-income settlements such as Dar El Beida remained unserved. By contrast, while the integrated development approach is expensive, its cost per beneficiary tends to be overestimated in that the presence of large spillovers extends beyond program participants.

TITLE A vast howling wilderness: Eighteenth-century narratives of travel to Africa

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DATE 2002

PAGES 357

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ISBN 0-493-90570-7

European narratives of travel to Africa multiply greatly in the eighteenth century. By the end of the century, as the slave trade is winding down and projects for colonizing sub-Saharan Africa are gearing up, most of these travel narratives are highly conventionalized: open almost any of them and you will find similar, repeated images of impenetrability, of abundant and violent wildlife, of indolent and savage peoples. These repeated images paint, by the end of the century, the comprehensive portrait of *Darkest Africa* familiar from the nineteenth century. The stereotypes of Africa and Africans that emerge from the travel literature make their way into the scientific work of Buffon, for example, and the pseudo-scientific work of early race theorists like Edward Long. They also make their way into the popular imagination; many are still common today in popular culture representations of Africa. This dissertation explores the development of these stock images of Africa and Africans in the travel literature of the eighteenth century. It briefly surveys the vast extent of this literature and focuses in depth on five representative narratives: Godefroy Loyer's *Relation du voyage du royaume d'Issiny* (1702); Willem Bosman's *A New and Accurate Description of the Coast of Guinea* (1704); William Smith's *A New Voyage to Guinea* (1744); Michel Adanson's *Histoire naturelle du Senegal* (1759); and Robert Norris's *Memoirs of the Reign of Bossa Ahadee* (1789). It also briefly traces the development of these stereotypes from the pre-colonial travel narratives through to the post-colonial world. Beginning with Robert Kaplan's seminal essay "A Coming Anarchy," the first chapter examines contemporary American perceptions of Africa, weaving constantly back to nineteenth- and eighteenth-century iterations of the same perceptions. The following chapters explore eighteenth-century descriptions of African landscapes, of wild animals, of Africans themselves and, finally, of their social institutions. I conclude with a discussion of *Black Hawk Down* that reties contemporary perceptions of Africa to eighteenth-century images.

TITLE Islam and the French decolonization of Algeria: The role of the Algerian ulama, 1919--

1940

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PAGES 383

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This study analyzes an important and neglected factor in the French decolonization of North Africa, namely Islam and its institutions. After more than a century of French imperialism, Islam remained, for the majority of Algerians, the principal means of self-identification, the source of values, and ultimately, the principal refuge from the French political and cultural domination. Thus, in the 1920s and 1930s, Algeria experienced an Islamic revival. This revival was the result of the work of the ulama, who played a role similar to that of Western intellectuals and clergy. Ibn Badis and Al-Ibrahimi, the most influential scholars in Algeria in the twentieth century, led a new movement that was the basis for major opposition to French rule. Ibn Badis in particular contributed immensely to Islamic revivalism. By analyzing his writings, this thesis establishes the extent to which Islam was the anchor of Ibn Badis' worldview and of his lucid response to the challenges of modernity. In short, French decolonization cannot be fully understood without examining the ulama's activities, especially those of Ibn Badis. This dissertation examines certain aspects of French colonial policy in Algeria before 1940. It pays special attention to how French colonial forces perceived and treated both Islam and Muslims, and how by 1940, an inhumane colonial system based on political, economic, educational, and judicial inequality made even loyal French-educated Algerians mistrust the ideals of 1789. Islam, not communism or liberalism, remained the only common denominator among the Algerians in their fight against French colonialism. This study shows how French colonial policy failed. It also shows the inherent flaws of the *mission civilisatrice* and shows how Islamic universities served as finishing schools for those who advocated and developed Islamic education in order to reconstruct the Islamic identity and evict the French. Networks of schools, mosques, cultural clubs, and other institutions provided ways for the ulama, particularly Ibn Badis, to disseminate their ideas. It was the ulama who transformed Algerian culture, effectively creating the

Algerian identity, and made the revolution possible.

TITLE 'Native arts' and empire: The 'renovation' of artisanal production in French colonial North Africa, 1900--1939

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DATE 2002

PAGES 321

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From 1900, and especially during the inter-war period, French colonial governments in Algeria, Morocco and Tunisia experimented with initiatives aimed at “renovating” or reviving the production of North African arts and crafts. This dissertation charts the history of this “native arts” (or “les arts indigènes”) movement through the stuttering circulation of ideas, institutions, practices and like-minded officials throughout French North Africa. It follows these efforts to the end of the 1930s, when a rising tide of economic, political and social crisis led colonial governments to turn away from their sole reliance on “native arts” approaches in favor of broader-based “handicraft” (or “artisanat”) initiatives. Setting these colonial efforts against a backdrop of metropolitan artisanal reform, this dissertation argues that “renovation” must be seen as an imperial movement with roots in French thought and society. It investigates the conflicting messages communicated by the nineteenth-century exposition's display and use of North African material culture, and the rise of metropolitan concerns regarding the “inauthentic” crafts of a “decadent” Orient and empire. Analyzing the writings of metropolitan reformers who traveled to turn-of-the-century Algeria, it shows how this abortive effort became entangled in settler politics. It contrasts this experience with the mounting of wide-ranging “renovation” efforts in colonial Morocco, where a “native arts” administration took shape as a cultural infrastructure of museums, design studios, schools and regional offices. Using the private archives of top colonial arts officials, it explores the operation and significance of the exporting of the “native arts”; system to inter-war colonial Tunisia. The “renovation” of North Africa's “native arts” from 1900 to 1939 was a subtle and ambitious effort to control the pace and

direction of changes French rule had introduced.

Though its historical trajectory followed a different path in each of the three colonies of North Africa, the “native arts” movement illustrates the contradictions the colonial era fostered. Pursued by a tightly-knit staff of artistically-inclined colonial officials, whose dedication was only matched by the paternalism inherent in their mission, the “native arts” movement exemplifies the way that aesthetic goals could blend with wider political, social and economic ones in the colonial crucible.

'That Desert is Our Country' Tuareg Rebellions and Competing Nationalisms in Contemporary Mali (1946-1996)

Ph.D. thesis by Baz Lecocq, Amsterdam University, 6 November 2002

This thesis investigates the causes and origins of the conflict between the Malian state and the Kel Tamahseq (or Tuareg) people inhabiting its Northern regions, which culminated in two rebellions by Tuareg dissidents against the state: one between 1963 and 1964, and a second between 1990 and 1996. Research has not led to one clear-cut answer, concentrating on one specific theme within social science. The thesis argues that the conflict found its origins in a Kel Tamasheq desire to regain political independence which had been lost after colonial conquest. The conflict was also about the nature of the state and who holds power in it; about racial prejudice and stereotyped images of self and other; about various forms of nationalism; and about political and social developments within Kel Tamasheq society.

After the Second World War, colonial politics world wide were restructured. In French West Africa and the Maghreb, this restructuring led to the establishment of a new political elite, political parties and a gradual transfer of power in AOF and Morocco from the French to this new elite. At the same time, as the hitherto worthless Sahara started to spout mineral wealth, various conflicts broke out to retrace the Saharan borders — culminating in the French Moroccan war over Mauritania between 1957 and 1958 — while further north-west, a ferocious colonial war of independence ravaged Algeria. In this geo-political configuration, the Moors and Kel Tamasheq literally formed the centre stage as inhabitants of the Sahara. It was in this period that the basis for a future conflict were laid.

What is most striking about this period, is that the

multifarious political projects the Kel Tamasheq and Moorish political elite engaged in were all more or less directed *against* something: Kel Tamasheq and Moorish incorporation in Mali. The OCRS sought to keep the Sahara under French tutelage, which precluded Tamasheq and Moorish independence. The *Nahda al-Wattaniyya al-Mauritaniyya* sought to incorporate the Moorish and (partly) Tamasheq inhabited parts of Mali in either Mauritania or Morocco. Even those leaders who participated in party politics and elections in French Sudan, did so in an attempt to curb the political power of the 'southern' political elite. In this period, Kel Tamasheq nationalism was only formulated as a negative nationalism. It was about what they did not want to be — Malian — with hardly any idea what they did want to be.

When in 1960, French Sudan became independent as the Republic Mali, the various political adventures of the Kel Tamasheq elite had made them highly suspicious in the eyes of the Malian leaders, who were in fear of a Kel Tamasheq rebellion with the support of French troops still present in the region. The Kel Tamasheq attitude towards their incorporation within the new state was, in the eyes of the Malian political elite, as threatening as before independence. Demands about government and administration were made which can be summarised as a demand for virtual autonomy: No state interference in internal affairs; administrators should be Kel Tamasheq or Moor; tribal leaders were to keep their power; Arabic education should be equal to French education. These demands do show a certain contempt for the Malian leaders from the side of the Kel Tamasheq and Moors. These mutual fears and contempts, combined with no small amount of prejudice from both sides, and small personal conflicts growing big in rumour, could only lead to the Malian fear for revolt becoming a sort of self fulfilling prophecy. Indeed, in 1963, the negative wish not to be Malian, led a small group of Kel Adagh men to start an armed uprising which was crushed in blood by an anxious regime. Although it was only partly clear what the rebels wanted, it was clear what they did not want — to be part of a state ruled by black Africans. Only in the 1970s and 1980s was a more positive Kel Tamasheq nationalism created which made clear what it wanted — an independent Kel Tamasheq state.

A few things are striking when looking at the Kel Tamasheq national idea as it was imagined in the 1970s and 1980s by the *ishumar* — the young Kel Tamasheq migrant workers who shaped both this national idea

and the political movement that would fight for it. The first particularity is that a people which organised society and politics on the basis of fictive kinship ties, based its nationalist ideal on territorial notions. The desert they had fled during the droughts of the 1970s and 1980s was nevertheless imagined as a possible fertile national space. There were very specific reasons 'soil' was taken as the binding national factor instead of 'blood'. The Tamasheq nationalists perceived kinship relations in politics as a major obstacle to successful political unification of the Kel Tamasheq nation.

Indeed, the social political structure of the Kel Tamasheq in *tewsiten* — clans — kept hindering the nationalist movement throughout its existence as various clan based factions fought for political dominancy within the movement. These fights, starting in the mid eighties, would continue during the rebellion and even after the rebellion violence between clans continued to haunt internal politics. Nevertheless, the idea of a Kel Tamasheq country to be united proved just as ineffective and it was abandoned rather quickly. The Kel Tamasheq indigenous to Algeria and Libya, the Kel Hoggar and Kel Ajjer federations, never joined the liberation movement. Already during the 1980s the Kel Tamasheq from Mali and Niger, once united under the name Kel Nimagiler, broke up along the lines of the nation states they sought to overthrow — Mali and Niger. The fact that they garbled the names of Mali and Niger to form their own name as a political entity shows how strongly the idea of the existing nation-states was engraved on their minds.

The second particularity is that the movement incorporated certain ideas on the nature of Tamasheq society and the need to reshape it, which its predecessors — the political leaders of the 1950s and the fighters of *Alfellaga* — had actively resisted. The USRDA had sought to curb the power of the tribal chiefs, which had been created or strengthened during the colonial period, and to promote the interests of the lower strata of society — the *Bellah*, or former slaves, and *Imghad*, or free non-nobles. Although these policies had not been successful, they had formed a major cause for the discontent and subsequent violent rebellion of the Kel Adagh in 1963. Now, only a decade later and the Keita regime gone, the new Tamasheq revolutionaries not only sought to liberate their country from 'foreign occupation', they also sought to liberate it from tribal and 'feudal' leadership and social relations. The prejudices once held against them were now part

of a Kel Tamasheq image of self. In the end, the attempt to rid society from its 'feudal' chiefs and social relations failed as much as the attempt to liberate the country from Malian rule. After the 'fratricidal war' between the competing rebel movements MPA and ARLA in 1994, and especially after the initiative to final peace in northern Mali in October 1994 from the tribal chiefs of the Bourem Cercle, the power of the tribal leaders was even strengthened at the expense of the revolutionaries. The failure of the movement to incorporate the *Bellah* as a social group would eventually lead them to join the *Ganda Koy*, a vigilante movement which sought to end the Tamasheq rebellion through violence.

The conflict between the Malian state and the Kel Tamasheq and Moors forms part of a problem that haunts all of the Sahel, a problem often seen by foreign experts as one of ethnicity, but locally phrased in terms of race.

Perhaps the most interesting side to the racial aspect of the conflict between state and Kel Tamasheq, is that both sides were just as much obsessed with race and that both used racial discourse. One could safely say that *Alfellaga* was the result of relations between two different political elites based on mutual distrust and negative preconceived stereotyped images. While the Keita regime perceived the Kel Tamasheq as white, anarchist, feudal, lazy, pro-slavery nomads who needed to be civilised, the Kel Tamasheq elite saw the Malian politicians as black, incompetent, untrustworthy slaves in disguise who came to usurp power. These ideas resurfaced with the outbreak of the second rebellion in 1990 and were openly expressed in a mutually hostile discourse on 'the other' at the height of the conflict in the summer of 1994, when the *Mouvement Patriotique Ganda Koy* set out to defend the 'sedentary black' population against the 'white nomad' threat against national unity.

On a theoretical level one could argue whether racialism is or is not a subcategory of ethnicity. The answer is: It depends on what one means with both terms and from which side one looks at the problem. Racialism is the construction of social groups and identities on the basis of somatic characteristics. Thus, one belongs to a race when oneself and others say so on the basis of one's appearance. Throughout this book, I have indicated a congruence between the social categories 'ethnic group' and 'nation' — a social political group of a size that does not allow all members to know each other, which means it is partly an

imaginary community, in which its members recognise each other's membership on the basis of certain shared cultural traits. The distinction often made between 'ethnic group' and 'nation' is a political choice stemming from the idea that nation is inherent to 'nationalism' which is inherent to 'state', which is expressed in the term 'nation-state'. I have also indicated that I see ethnicity as an 'ideology' which forms the glue or imaginary framework of an ethnic group or nation, whereas nationalism, and here I take Gellner's definition, is '*primarily a political principle, which holds that the political and the national unit should be congruent*'. In these definitions, race is not a subcategory of ethnicity. One can imagine members of various racial backgrounds to be member of the same nation and this is indeed the case in Kel Tamasheq society.

The Kel Tamasheq are perceived to be racially divided both by themselves as by the Malian government. The Kel Tamasheq themselves discern three somatic types: *koual*, black; *shaggaran*, red; and *sattefen*, greenish black. Each type roughly corresponds with a certain social group within society, but none of these groups is seen as not-Kel Tamasheq. However, the colonial administration, Malian administration of the 1960s, as well as the *Ganda Koy* movement of the 1990s, only saw two categories of Kel Tamasheq — white and black. These two categories are more often labelled as 'noble' and 'slave', but with 'white' and 'black' used as suffixed extensions. Thus, all white Tamasheq are perceived to be noble, which they are not, and all black Kel Tamasheq are seen as of lower status which, again, is not the case, not even when one sees race in Tamasheq society as purely socially constructed.

Essai sur l'origine des touaregs de la région de Tombouctou (Mali) : étude d'ethnologie comparative / Jacques Hureiki ; dir. de thèse Jean-Pierre Dozon

Ecole des hautes études en sciences sociales (Paris) .Université de soutenance

Date: 2002

Il s'agit d'une étude ethnologique concernant les trois composantes sociales touarègues (Imouchar ou aristocrates, et deux groupes maraboutiques : Kel Ansâr et Chérif) de la région de Tombouctou, au Mali. Dans la quête de l'origine des Touaregs, on s'est appuyé d'une part, sur les récits d'historiens arabes (IXe-XVIIe s.) et, d'autre part, sur les écrits des premiers voyageurs et

ethnologues occidentaux. Après avoir identifié les traits culturels touaregs d'origine islamique, on s'intéressera à ceux d'origine non-islamique. Ceux-là sont l'objet d'étude d'ethnologie comparative avec les traits culturels de populations proche-et moyen-orientales: Chrétiens arabes Yéménites (Jacobites ou Monophysites), Sabéens ou Mandéens (disciple de Jean-le-Baptiste), et Esséniens (secte juive). Cette approche est confortée par l'analyse des récits d'historiens arabes qui permettent de retracer les migrations de ces Touaregs, d'authentifier les filiations généalogiques, les manuscrits, et de critiquer les traditions orales relatives aux origines. L'étude du syncrétisme religieux, avec ses produits et ses survivances, concerne les conceptions et les représentations du monde et de l'homme et conforte nos hypothèses à propos des origines des Touaregs. Cette approche trouve des origines orientales qui permettent de distinguer trois composantes touarègues et d'explicitier, enfin, les différences culturelles entre elles.

Title: Des techniques à l'identité [Texte imprimé] : Un parcours de la matière au style chez les Touaregs de l'Ouest (Confédérations imédédaghen et iwellemmeden Kel Ekümmerd. Mali) / Catherine Hincker ; sous la dir. de C. Bromberger

Université de Provence (Aix-en-Provence, Bouches-du-Rhône). UFR Civilisations et humanités .Université de soutenance

Date: 2001

Nous nous proposons de mettre en évidence les liens qu'établissent les Touaregs des confédérations imédédaghen et iwellemmeden Kel Ekümmerd résidant au Mali, entre les techniques de fabrication, l'esthétique et l'identité. Aborder ces trois notions simultanément nous oblige à envisager la construction et la valeur du style. La première partie porte sur l'analyse de trois matières travaillées par les artisans touaregs (inaden) : le métal, le bois et le cuir. La deuxième partie porte sur les conséquences de la pratique technique du point de vue de l'organisation sociale. La troisième partie porte sur les principes esthétiques dans ces confédérations. Ce parcours de la matière au style montre que d'un point de vue touaregs la technique est étroitement liée à l'identité et la notion permettant ce lien est l'esthétique.

Titre: Pauvreté et stratification sociale en

Mauritanie [Texte imprimé] : une analyse socio-économique de la persistance de la pauvreté dans les strates inférieures de la société / Salem Ould Mohamed El Moctar ; [sous la dir. de] Basudeb Chaudhuri

Université de Caen .Université de soutenance

Date: 2002

Expliquer pourquoi les individus qui se situent au bas de la hiérarchie sociale et qui vivent de façon concentrée dans les quartiers défavorisés peuvent être confrontés, de façon chronique, à des niveaux de vie plus faibles que le reste de la population urbaine : tel est l'objectif central de ce travail. La théorie économique s'est généralement concentré sur l'explication de la pauvreté à partir de l'individu ou du ménage. Mais depuis les années 80, un changement important dans la manière de voir la pauvreté s'opère chez les économistes qui se tournent vers l'explication des déterminants de la pauvreté à partir des interactions sociales. Au regard de cette optique, deux types d'explications permettent de comprendre la formations des trappes à pauvreté. Le premier type d'explications met l'accent sur les effets du capital social sur les opportunités économiques, tandis que le second insiste sur les effets néfastes de l'environnement social. A partir de ces explications, on s'emploie à identifier que le capital social et l'environnement social produisent des externalités qui affectent les capacités des individus. La nature de ces externalités dépend de la place qu'occupe l'individu au sein de la hiérarchie sociale. En effet, les membres de strates inférieures de la société bénéficient de faibles externalités et reste de ce fait piégés par les communautés. Enfin, on s'intéresse à évaluer l'impact de l'environnement social sur les dotations en ressources des individus. En effet, il semble que la rigidité de l'environnement social ait joué dans la pauvreté. Cette assertion s'étaye sur l'hypothèse que les choix et les performances des individus sont profondément influencés par l'environnement proche dans lequel ils évoluent. Ce postulat s'avère cependant bien vérifié, comme le prouvent les résultats de cette thèse.

Titre: Les Zaouias au Maroc [Texte imprimé] : fonction religieuse et rôle politique / Mohammed Kadiri ; ss la dir. de François-Paul Blanc et Alain Degage

Université de Perpignan .Université de soutenance

Date: 2002

On ne saurait réfléchir sur l'Islam, dans son état actuel au Maroc, sans appréhender son histoire, ses formes et ses représentations. Notre travail est axé sur le modèle des Zaouias comme institutions mystiques qui constituent l'expression historique de certaines représentations et pratiques de l'Islam. Les Zaouias sont, en effet, l'un des éléments de base et, en quelque sorte, la matrice historique de l'organisation sociale, religieuse et culturelle du Maroc. Dans toute l'histoire marocaine, les Zaouias, en tant que manifestation sociale majeure du fait religieux, ont représenté les acteurs décisifs de la scène politique, religieuse et sociale. Leurs fonctions ne se limitent pas à un seul champ, il s'agit de l'exemple type d'institutions multifonctionnelles. Aujourd'hui, l'existence des Zaouias confirme leur capacité à s'adapter dans une société qui subit les effets de la modernisation. Si elles ne possèdent plus le monopole de la direction religieuse de la société et de sa prise en charge sociale, elles recrutent, cependant, toujours les disciples à tous les niveaux de la société. Les Zaouias continuent à transmettre une culture religieuse et prétendent aussi réformer la société ; certes, elles font partie de la composante religieuse et du patrimoine passéiste marocain. Elles sont également un facteur déterminant dans le champ religieux dominé par le pouvoir monarchique.

Titre: Prostitution et colonisation [Texte imprimé] : Algérie, Tunisie, Maroc, 1830-1960 / Christelle Taraud ; sous la dir. de Daniel Rivet

Université Panthéon-Sorbonne (Paris) .Université de soutenance

Date: 2002

Dès la conquête d'Alger en 1830, l'administration française met en place un système coercitif visant à contrôler, réguler, concentrer, carcéraliser et capitaliser la prostitution en Afrique du Nord. Des bordels militaires de campagne (BMC) aux quartiers réservés (Bousbir à Casablanca, Abdallah Guèche à Tunis. "), des maisons de tolérance aux établissements d'abattage, l'univers de la prostitution est transformé et marginalisé - notamment dans les grandes agglomérations urbaines - par le réglementarisme colonial et ses agents (policiers, médecins et patronnes de maison). Entre images et réalités, la question de la prostitution interpelle d'ailleurs avec acuité l'ensemble des composantes de la société coloniale ("indigènes" et européennes), en particulier au

travers de la sexualité intercommunautaire. Entre conformité et innovation, entre licite (halaI) et illicite (haram), les prostituées constituent alors un groupe médian confronté à la domination masculine et coloniale.

Titre: Contribution à la lecture des géosystèmes sahariens [Texte imprimé] : dynamique des paysages des oasis de la haute Zousfana : Béni-Ounif (Algérie occidentale) / El-Hadj Djenandar ; sous la dir. de Marie-Josée Penven

Université Rennes 2 Haute Bretagne .Université de soutenance

Date: 2002

La "science du paysage", amorcée dans les années 70, s'est concrétisée par un processus de globalisation avec l'émergence d'un concept intégrateur : le géosystème qui donne une dimension scientifique à l'étude du "système paysager". Ce projet a pour objectif d'élucider les causes et les mécanismes des mutations spatio-temporelles de la haute Zousfana, par une lecture géosystémique. Pluridisciplinaire, la démarche intègre tous les acteurs du paysage oasien (éléments naturels et actions anthropiques) en utilisant une méthodologie qui associe les sciences de la vie et de la terre, les sciences sociales et l'histoire. Elle entame l'analyse depuis les fresques et gravures rupestres, pour une esquisse archéologique des paysages du paléolithique saharien, jusqu'aux oeuvres post-coloniales avec le remaniement récent de l'espace oasien. Situé aux confins méridionaux des hautes plaines algéro-marocaines et à la limite septentrionale de la zone aride du Sahara (Atlas saharien), la haute Zousfana est un territoire de transition dont les contrastes naturels font l'unité et la richesse de ses paysages. En revanche, ses oasis traditionnelles connaissent actuellement une crise sans précédent : décadence des Ksour à l'architecture de terre crue, régression du complexe hydro-phoenicicole et disparition des valeurs sociales régissant le système oasien. Un système qui a su fonctionner pendant des millénaires grâce à l'ingéniosité d'une civilisation oasienne, organisée et structurée en alliant potentialités et contraintes du milieu. Cette transformation de la structure socio-économique oasienne a entraîné des mutations spatiales avec des changements, parfois sans transition, de la physionomie du géosystème oasien. Ses unités spatiales évolueront encore sous l'action du climat et de l'homme, ses terroirs subiront des modifications selon les aléas politico-économiques et les

changements de mentalités. Son avenir dépendra de la société qui aura à construire ou à réaménager son espace.

Titre: Le processus de construction de l'identité joola [Texte imprimé] : analyse socio-anthropologique des conflits en milieu ajamat (Casamance, Sénégal) / par Paul Diedhiou ; sous la dir. de Bertrand Hell

**Université de Franche-Comté. UFR des Sciences du langage, de l'homme et de la société
.Université de soutenance**

Date: 2002

La crise que traverse la Casamance, région méridionale du Sénégal en proie à un conflit, est souvent présentée comme un " irrédentisme casamançais " qui oppose les populations du sud à majorité joola (" anismistes et chrétiennes ") à celles du nord (musulmanes). Mais ces analyses tiennent très peu compte du processus de construction de l'identité joola. Se fondant sur les formes de coopération et le phénomène qui existaient entre villages, l'analyse historico-dynamique et " déconstructiviste " empruntée dans cette thèse rejette les arguments culturalistes et prétendument anthropologiques et s'appuie sur la notion de crime de sang pour expliquer la contradiction à laquelle est confrontée le groupe ethnique joola. Celui-ci est constitué à priori comme homogène et doté d'un ethnonyme reconnu de tous par ceux qui composent ce groupe. Or, il suffit de soumettre à cet ethnonyme, du reste attributionnel, l'approche évoquée précédemment pour se rendre compte que la conscience d'appartenir à une " ethnie " remonte de la colonisation, période à partir de laquelle les Joola " découvrent " d'autres groupes ethniques. La thèse expose donc les conditions d'émergence de l' "ethnie " joola et les fondements de la crise casamançaise en analysant les référents que les intellectuels joola du MADFC, en quête d'une nouvelle identité, utilisent pour légitimer la lutte.

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