Well, it is that time again for the director’s message. Recently, sculptor, poet, and artist, Adegoke Tugbigele, in an Instagram post brought our attention to the Yoruba word, *Adupe*. *Adupe* means gratitude.

In Yoruba when we ask, how are you, the response is, we are grateful. Grateful for the question, for implied care being shown to us. Grateful for life and health and the ability to answer the question, and in the affirmative. Grateful to be part of an ethnic, spiritual, and linguistic lineage that provides depth and reflexivity within the quotidian. In a way, it is linked to *Iba* or praise. In the Yoruba worldview, the orientation of being is toward reverence and respect for those who have come before you, including deities. This approach is embedded in a concept of time, *lae lae*, that is historical, current, and leaning forward into time and culture, simultaneously.

In this holiday season, we often struggle with gratitude—either toward or away from lineage and tradition. Luckily, the tradition and culture here at the Program of African Studies, the Institute for Islamic Thought in Africa, and the whole arena of African Studies at Northwestern, has been one of inclusivity, of interdisciplinary, and intercontinental approaches to the research we do; all of which makes gratitude easy for me and a perfect condition of our worldview.

As we go through this season of birth and rebirth, the defined nature of midwestern winters reminds us very starkly of this process, and since we are moving into a new way of operating, having undergone a two-year restructuring during a pandemic, while keeping the doors open metaphorically and in recent months, literally, gratitude is foremost on our minds.

Thanks to the generosity of the Office of Research, we have launched a new fellowship program and the building has been partially refurbished. This has made it possible for an exciting new energy surge though the building. Different members of our community have held meetings, student conferences, lunches, and watched the World Cup together as a community. This has been rewarding.

As we prepare for a new academic year, we are hoping to make many new announcements of upcoming changes to our offerings, events, and the service we provide. But, in keeping with the theme of gratitude, I would like to thank the staff here: our newest addition Kati, and regulars Meagan, Kelly, Rebecca, LaRay, and Peter. Without your diligence and vast skill sets, we would not be able to do what we can. Thanks to the members of the committee who have steered us right: Will Reno, Zachary Wright, Annelise Riles, Bimbola Akinbola, and Evan Mwangi. And thanks to all the faculty and students in African studies, from the continent and all our affiliates campuswide. Finally, but not least, to the wider community of African studies, many thanks. Best of the season to all of you! *Adupe* O!

*Named director of the Program of African Studies in 2020, Chris Abani is a Board of Trustees Professor of English at the Weinberg College of Arts and Sciences and director of graduate studies for the Litowitz Creative Writing Graduate Program.*
Ama Ata Aidoo Arts Fellow Wana Udobang presented her first mixed media installation, “Dirty Laundry” in Abuja on December 15–20, 2022. The traveling installation had earlier opened in Lagos in April at WhiteSpace Ikoyi. It then traveled to Port Harcourt where the exhibition was mounted at The Boys Quartier Project Space, which was once the old office of human rights activist Ken Saro-Wiwa. The Abuja exhibition opened in December at the Aturum of the Shehu Musa Yar’adua Foundation in Abuja, following the end of 16 days of activism against gender-based violence.

This installation is an immersive experience interconnecting personal narratives, histories, experiences, and imaginaries as a form of catharsis for the poet and the viewer. Featuring poems screen printed on canvas hanging from laundry lines, the installation also included thought-provoking performances that explore issues around womanhood, sexual and gender violence, feminine agency, healing, and reimaginations.

The hanging poems tell many personal stories for the viewer to experience while walking through the space, a physical representation of the metaphor “hanging your dirty laundry in public.” The event was accompanied by talk presentations and online discussions on the role of art in social justice movements or activism that seeks to create change.

Udobang observes that “Every day, we see how our cultures and societies repress the voices of women and girls. We continue to lose women and girls to sexual and intimate partner violence. I believe in Nina Simone’s statement that “an art - activism against gender-based violence.”

Northwestern Africanists participate in annual ASA meeting

The theme of the 2022 African Studies Association meeting was “African Urbanities, Mobility and Challenges,” which met in Philadelphia in November. A highlight of the meeting was the award of the prestigious Bethwell A. Ogot Book Prize to Philadelphia in November. A highlight of the meeting was the award of the prestigious Bethwell A. Ogot Book Prize to Madison: University of Wisconsin (history) for his book, The Names of the Python: Schoenbrun. David award of the prestigious Bethwell A. Ogot Book Prize to Philadelphia in November. A highlight of the meeting was the award of the prestigious Bethwell A. Ogot Book Prize to Madison: University of Wisconsin (history) for his book, The Names of the Python: Schoenbrun. David

Wana Udobang opens traveling exhibition “Dirty Laundry” in Abuja

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Complete application instructions for all awards can be found at africostud-ies.northwestern.edu/research/funding/index.html. Questions? Please email african-studies@northwestern.edu or call 847-491-7233.

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### African-led peace operations: Enhancing effectiveness

**By Eric G. Berman**

Last August, the East African Community became the 14th regional organization on that continent to deploy a peace operation (see Table below). The mission in northeastern Democratic Republic of Congo is certain to encounter resistance among many of the hundred plus nonstate armed groups active in the subregion. These groups secure considerable quantities of lethal materiel from uniformed personnel—both peacekeepers and national security forces serving within or near these missions’ areas of operation. Much can be done to reduce such diversion.

Enhancing the effectiveness of African-led peace operations is especially important and worthy of support as these organizations will remain significant actors for the foreseeable future. Without minimizing the shortcomings and challenges many such missions have faced, numerous deployments have helped promote human security and ushered in beneficial political change. These objectives have often been achieved at considerable cost and sacrifice by the troop-contributing countries. Moreover, regardless of their often being achieved at considerable cost and sacrifice by the troop-contributing countries. Moreover, regardless of their

That said, the UN has numerous well-established checks and balances to keep tabs on arms and ammunition deployed in its missions. For example, it has quarterly on-site checks of materiel, well-resourced investigations into diversion inci- dents, and reimbursement mechanisms to encourage transparency and accountability. African regional organizations lack equivalent administrative practices and procedures. Such checks and balances that do exist to manage such equipment in African-led peace operations are often not fully utilized. The Economic Community of West African States (ECOWAS) is a case in point. It has a convention that came into force more than ten years ago that calls on its 15 members states to participate in peace operations. ECOWAS currently fields two missions: one in The Gambia and another in Guinea-Bissau. But these are relatively small and also relatively peaceful (although, last January, the Movement of Democratic Forces of Casamance (MDFC) attacked Senegal’s troops serving in the ECOWAS Mission in The Gambia (ECOMIG) and disarmed them). More critical for oversight purposes are the FC-G5S, MNJTF, and the UN Multidimensional Integrated Stabilization Mission in Mali (MINUSMA), which operate in less permissive environments and peacekeepers come under attack routinely.

Of note is a new ECOWAS accord adopted to promote the management of recovered lethal materiel in peace operations that it authorizes or mandates. When they undertake formal disarmament, demobilization, and reintegration (DDR) programs, these initiatives usually include funding for storehouses and procedures for record-keeping. But many such undertakings recover materiel outside DDR through cordon-and-search activities or clashes with hostile forces. Since oversight and resources have been lacking, the new policies are meant to improve on previous practices. This includes

### African regional organizations that have undertaken peace operations (year first mission was authorized or deployed)

<table>
<thead>
<tr>
<th>Organization</th>
<th>Year First Mission Authorized or Deployed</th>
</tr>
</thead>
<tbody>
<tr>
<td>AU</td>
<td>1963</td>
</tr>
<tr>
<td>CEN-SAD</td>
<td>1999</td>
</tr>
<tr>
<td>ECOWAS</td>
<td>1994</td>
</tr>
<tr>
<td>IGAD</td>
<td>1996</td>
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<tr>
<td>LCBC</td>
<td>1998</td>
</tr>
<tr>
<td>OAU</td>
<td>1960</td>
</tr>
<tr>
<td>SADC</td>
<td>1996</td>
</tr>
</tbody>
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### Acknowledgment

Eric G. Berman is director of the Safeguarding Security Sector Stockpiles (S-4) Initiative (www.s-4.org) and a visiting scholar at the Program of African Studies. He can be reached at director@s-4.org.

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### Key:


- **BOLD** = organization currently (as of January 2023) fielding a peace operation (which includes unarmed observer missions)

### Abbreviations:

- ANAD = Treaty of Non-Aggression, Assistance, and Mutual Defence
- AU = African Union
- CECAS = Economic and Monetary Community of Central Africa
- CEN-SAD = Community of Sahel-Saharan States
- ECOWAS = Economic Community of West African States
- ECOWAS* = Front-Line States
- EAC = East African Community
- EECAS = Economic Community of Central African States
- FLF = Group of Five Sahel
- G5S = Group of Five Sable
- IGAD = Intergovernmental Authority for Development
- LCBC = Lake Chad Basin Commission
- OAU = Organization for African Unity
- SADC = Southern African Development Community

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[Machine guns and mortars] to their adversary.

Materiel that armed groups have seized from African-led peace operations includes heavy weapons systems. The Islamic State’s West Africa Province (ISWAP) and the al-Qaeda affiliated Group for the Support of Islam and Muslims (JNIM) have looted the headquarters of the Multinational Joint Task Force (MNJTF) of the Lake Chad Basin Commission, and the Joint Force of the Group of Five Sahel (FC-G5S), respectively. Items stolen include battle tanks, armored personnel carriers, and both self-propelled as well as towed multiple-launch rocket systems.

The UN, which has undertaken peace operations for over 70 years, also has experienced challenges in securing lethal materiel in its missions. Eight months after the Justice and Equality Movement (JEM) attacked and overran an AU Mission in Sudan (AMIS) base, the successor UN-AU Hybrid Operation in Darfur (UNAMID) lost 600,000 rounds of ammunition when a convoy transporting contingent-owned equipment was attacked and the container of munitions seized.

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ATMIS, FC-G5S, and MNJTF. Progress is slow-going.

A challenge African-led operations have is that the sec- retariats overseeing their implementation are largely staffed. This is not a criticism of officials’ work ethic or expertise but rather a comment on the mismatch between mandates and resources. There are too few staff in relation to the work needed. The long-standing recruitment freeze at ECOWAS has recently been lifted, which should bring relief. The AU, however, remains woefully understaffed, which is not likely to change in the short term.

Recognizing these challenges and opportunities is an essential first step. More appropriate staffing alone will not solve the problem, and yet it is essential to ensure that existing checks and balances are promoted and used. Member States and external donors must become aware of available frame-works and policies and incorporate them in their discourse and priorities. And the counter-terrorism, development, and security sector governance communities, among others, should acknowledge their important role in enhancing weapons and ammunition management in peace operations. Help generate appropriate resources, and set the agenda. The deployment of peacekeepers ought not to add fuel to the fires they are trying to extinguish.

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**African-led peace operations:**

1. **Enhancing effectiveness**
   2. **By Eric G. Berman**
   3. **Last August, the East African Community became the 14th regional organization on that continent to deploy a peace operation (see Table below). The mission in northeastern Democratic Republic of Congo is certain to encounter resistance among many of the hundred plus nonstate armed groups active in the subregion. These groups secure considerable quantities of lethal materiel from uniformed personnel—both peacekeepers and national security forces serving within or near these missions’ areas of operation. Much can be done to reduce such diversion.**
   4. **Enhancing the effectiveness of African-led peace operations is especially important and worthy of support as these organizations will remain significant actors for the foreseeable future. Without minimizing the shortcomings and challenges many such missions have faced, numerous deployments have helped promote human security and ushered in beneficial political change. These objectives have often been achieved at considerable cost and sacrifice by the troop-contributing countries. Moreover, regardless of their often being achieved at considerable cost and sacrifice by the troop-contributing countries. Moreover, regardless of their**
   5. **That said, the UN has numerous well-established checks and balances to keep tabs on arms and ammunition deployed in its missions. For example, it has quarterly on-site checks of materiel, well-resourced investigations into diversion inci- dents, and reimbursement mechanisms to encourage transparency and accountability. African regional organizations lack equivalent administrative practices and procedures. Such checks and balances that do exist to manage such equipment in African-led peace operations are often not fully utilized. The Economic Community of West African States (ECOWAS) is a case in point. It has a convention that came into force more than ten years ago that calls on its 15 members states to record and report materiel taken into a peace operation, resupplied, destroyed, or taken back when it with- draws. This is to be done whether ECOWAS, the UN, or some other entity undertakes the mission. These stipulations—on paper—represent a global best practice. Were they to be fol- lowed, ECOWAS could quickly determine what materiel was used or lost after deployment and make appropriate inqui- ries. Details concerning implementation are not made public, but it is widely understood that member states’ adherence to their commitments is limited, despite their being legally binding.**
   6. **This disconnect between expectation and reality is especially important to address because so many ECOWAS member states participate in peace operations. ECOWAS cur- rently fields two missions: one in The Gambia and another in Guinea-Bissau. But these are relatively small and also relatively peaceful (although, last January, the Movement of Democratic Forces of Casamance (MDFC) attacked Senegal’s troops serving in the ECOWAS Mission in The Gambia (ECOMIG) and disarmed them). More critical for oversight purposes are the FC-G5S, MNJTF, and the UN Multidimensional Integrated Stabilization Mission in Mali (MINUSMA), which operate in less permissive environments and peacekeepers come under attack routinely.**
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In December, the Buffett Institute held a virtual conversation with alumna Sakhile Mathlene (2017). She discussed her experience as cofounder and art director of Sakhile & Me, an international exhibition and research space working with and young contemporary artists, curators, critics, and researchers - with a particular focus on Africa and her diasporas.


Caroline Bledsoe honored at American Anthropological Association meeting

A virtual session honoring the work of Caroline Bledsoe, Professor Emerita of Anthropology and the Melville J. Herskovits Professor of African Studies at Northwestern University was held at the 2022 American Anthropological Association’s annual meeting. Participants highlighted Bledsoe’s insistence that students and scholars in anthropology and demography interrogate their assumptions about social categories and processes. Her career spans almost four decades and focuses on kinship, reproduction, migration, the life course, and time itself in West Africa (Liberia, Sierra Leone, and The Gambia) and its diaspora. Among the participants were former Northwestern colleagues, William Murphy and Helen Schwartzman, and students, Chelse Yount-André (2000), who organized the session, Amal Hassan Fadlalla (2000). Jennifer Johnson Hanks (formerly Johnson-Kuhn, 2000), and Arturo Marquez Jr. (2019).
By Lugardis Ineza Ukangutse

“Chasing the Ball” was this Fall’s exhibition at the Melville J. Herskovits Library, curated by Northwestern University Presidential Fellow and History PhD candidate Bright Gyamfi under the direction of Esmeralda Kale. Inspired by the World Cup, a historic and joyful event that brought people together to celebrate their national identities, it examined three major themes: citizenship, racism, and national unity.

Many European teams include “minority” players, but racism is ingrained throughout football. Economically disadvantaged individuals are marginalized in nations where the World Cup is hosted, and their neighborhoods are ravaged to accommodate international spectators. Despite these harrowing experiences, football players (such as Didier Drogba) have utilized the game to counter civil conflicts, bring disparate ethnic groups together, and contribute financially to their communities.

In December 2022, I interviewed Bright Gyamfi to learn more about his interest in football, the World Cup, and how that interest informed one of the Herskovits’ best exhibitions. Bright’s favorite aspect of the exhibition is the memories it conjures. He explained that curating the exhibition was like reliving his best childhood memory. He remembered exactly where he was, who he was with, and what he was doing in 2010 when Ghana nearly got to the FIFA World Cup semifinals. He recalled the euphoria that swept the African continent when an African country—South Africa—hosted the World Cup for the first time in history. Bright remembered how close his native nation, Ghana, came to making FIFA history as he looked at the exhibition, the “Jabulani” ball on display, and the books on the shelves.

As a child, Bright played football and became aware of its great influence in several African countries. He remembers how Ivorian footballer Didier Drogba stopped the five-year civil war. According to one account, Ivory Coast was in the midst of a five-year civil war when Didier Drogba’s team defeated Sudan, while Cameroon and Egypt drew 1-1. That earned Ivory Coast a World Cup berth, and as the Ivorian players celebrated, Drogba fell on his knees and implored the rebels to end the conflict. According to the story, the rebels heeded Drogba’s appeal.

Bright stressed the power of optimism instilled in many African countries as they support the few African football teams representing them in the World Cup, despite obvious shortcomings. On the other hand, Bright noted the negative aspects of football. In 2022, he was in the United Kingdom when he observed a teenage Black football player being abused on the football field for missing a penalty. Harsh phrases such as “You should return to your country” and “You are useless” were used. Such bigotry also occurred in Germany.

The exhibition title “Chasing the Ball” refers to the journey of countries, continents, and individuals chasing different dreams through football history. Kids worldwide make footballs from whatever materials are available and play football in the street, hoping that one day they may be the next Didier Drogba or take their countries far in the World Cup. The Herskovits library has a collection of books that explore the aforementioned themes of the exhibition in detail. These books and the exhibition invite more conversation about controversial topics about the World Cup, including the corrupt nature of FIFA, the controversy about Qatar hosting the 2022 World Cup, and many other relevant, intriguing discussion topics.

By Bright Gyamfi

The year 2010 was no ordinary year. It was the first time an African country hosted the World Cup and the first time Ghana had made it to the quarterfinals, joining Cameroon (1990) and Senegal (2002) as the only African countries to achieve such a historic feat. As a Ghanaian, I will continue to carry this moment with me for the rest of my life. Like most young Ghanaians, I wanted to become a football player. As a little boy, all my role models were football players, from Didier Drogba to Stephen “Tornado” Appiah. After school, I would rush to my room to change and play football with my friends in my neighborhood. We turned everything we found, from oranges to bowls, into a football. Football was our life. Football was our expressive language. Thunder or lightning, nothing would stop us from playing because football was the oxygen we breathed. Football taught us sportsmanship, leadership, trust, and persistence. These characteristics would later inform my academic journey. As a historian and a football lover, working with the team at the Melville J. Herskovits Library of African Studies to curate an exhibition for the World Cup was a dream come true. The exhibition “Chasing the Ball” explores the contradicting themes in the world of football such as citizenship, racism, human rights, corruption, and national unity.

The World Cup is a momentous and joyful event that brings people together to celebrate their national identities. Before the World Cup, many countries try to persuade players with dual citizenship to play in the country of their birth or that of their parent(s). This can lead brothers, to sometimes play for different nations. At the same time, the World Cup reminds us of who belongs to the nation-state and who can make claims to citizenship. For some “minority” players in Europe, if they propel their teams to victory, they are embraced, but their citizenship status may be challenged if their teams lose. Consequently, racism emerges in football. For example, the three young Black British players—Bukayo Saka, Marcus Rashford, and Jadon Sancho—were racially abused after they missed penalties in the Euro finals in 2020.

In some countries hosting the World Cup, stadiums have been built with cheap labor and minimum concern for better working conditions. Some have argued that the money for the stadiums could be used for other long-term development projects. Moreover, economically disadvantaged people are further marginalized and have their communities destroyed to accommodate foreign attendees as well as high-tech large capacity stadiums. Furthermore, recent evidence of massive and ubiquitous corruption within the FIFA organization has increased the demand for transparency, specifically in the selection process. Despite these problems and concerns, players have used football to stop civil wars, unite diverse ethnic groups, and contribute financially to their communities.

Bright Gyamfi is a final year history graduate student and Presidential Fellow at Northwestern.
Herskovits Library acquires new artist’s books

By Esmeralda M. Kade, George & Mary LeCron Foster Curator of the Melville J. Herskovits Library of African Studies

Recently the Herskovits Library added four absolutely exquisite artist books to its collections. Each book is beautifully created and encourages the user to explore the topics raised in several different ways while exploring the artists’ artistic decisions.

Mare Nostrum (2022) by artist Islam Aly is a bilingual book in English and Arabic that evocatively documents the Mediterranean immigration crisis, the migrant journey so many make from sub-Saharan Africa to North Africa across the Mediterranean in search of a better life.

Inception (2019) by Islam Aly is inspired by stories and journeys of the immigrants and refugees. Written in English and Arabic, the book is based on the twelfth-century Persian verse poem “The Conference of the Birds” by Farid Aldin Al-Attar. The poem explores the search for truth and integrity, which parallels the immigrants and refugee’s quest to rediscover themselves.

Cryptic Magic (2007) by Islam Aly is an investigation into Ethiopian symbols. Aly presents a vocabulary of signs and symbols to connect the physical and the emotional. Different symbols are laser cut on each page, their overlapping and intersection generate new meanings. The magnets imbedded in the covers and the accordion structure of the book allows the user to interact with the book, creating different connections between the symbols while compressing or extending the structure for a more sculptural appearance.

Carolyn Shattuck’s book, Save the Rhino (2020), touches on the poaching of Rhinos to near extinction. Rhino poaching is a critical issue in Africa because of the high demand for rhino horns, which are trafficked in Asia and other places where it is believed to symbolize wealth or have healing qualities. No evidence of such healing traits exists. Throughout Africa rigorous plans are in place to stop poachers as their population diminishes.

Learning Swahili for the real world

By Gabriel West

I am in my second year of Swahili and my third year at Northwestern. I postponed taking a language course due to covid, but enrolling in Swahili at Northwestern was easy. There are very few places to learn African languages, so it was a chance I could not pass up. As a Black student, it was a unique opportunity to expand my horizons and appreciate Africa and East Africa.

The instruction has focused on real-world applications of Swahili, and each quarter I gain new skills and an appreciation for East African culture. Skills like shopping at the market and telling time give me insight into how the culture is different and how it integrates with the language. I enjoy the weekly language tables, where we eat samosas and drink chai after practicing our language skills. Personally, the multicultural show last spring was my favorite activity. We got to watch dances, listen to poetry, and hear music from cultures around the world. We also got to dance to Swahili music for the crowd. I hope to travel to Arusha to attend the international Swahili student conference this upcoming year.

Beyond that, I plan to travel to East Africa, hopefully, multiple times throughout my life, to experience the cultural richness and natural beauty the countries of the East African Community have to offer. The language’s status as an ever-growing regional lingua franca will provide endless opportunities.

Gabriel West is a junior at Northwestern.

My experience at the mid-year Fulbright Foreign Language Assistants conference

By Faith Jebet

On November 11, all roads led to Washington, DC, for this year’s Fulbright Foreign Language Teaching Assistants (FLTA) from different parts of the globe. More than a hundred FLTAs gathered for the four-day mid-year Fulbright conference. We gained an eye-opening experience from the workshops on professional development, especially those related to the methodologies of teaching a foreign language effectively. We also exchanged ideas based on our different backgrounds, beliefs, and values. This provided an excellent opportunity to build a strong network with teachers worldwide.

The conference theme was “Connecting People, Connecting Nations.” We discussed our experiences in the United States, including our challenges and successes in our day-to-day lives in our host institutions. Representatives from the US Department of State and the Institute of International Education (IIE) ensured the conference’s success. They stressed the importance of cultural diversity and how Fulbright connects nations through foreign language teaching. Aside from talks by several professors, some Fulbrighters also shared their knowledge, ideas, and skills in teaching a foreign language effectively. The highlight of the conference was a cultural fair. We felt the world’s words at our fingertips. Each booth displayed a country’s culture. We all wore our traditional attire, exchanged gifts, and learned about new cultures, traditions, and customs.

During the conference, we had the chance to visit attractions in the DC area, including the Museum of Natural History, the Capitol Hill area, the Abraham Lincoln monument, and the White House, which gave us insight into the history and culture of the US. The conference concluded with a lunch with all the FLTAs and Fulbright representatives and advisors, followed by closing remarks from one of the Fulbright officials. We left the conference ready to share the ideas we gained from the conference. I personally had the best experience at the Fulbright conference.

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Rethinking Civil-Military Relations in Africa: Beyond the Coup D’etat
(Boulder, CO: Lynne Rienner Publishers, 2022).

Political science alumni Moses Khisa (2016) and Christopher Day (2012) have coedited and contributed to this collection of studies that explore the nature and significance of evolving relationships between political authority, military power, and society. Civil-military relations across the continent have changed dramatically since the first military coups in the 1960s. The contributors address how useful conventional models are for understanding civil-military relations in the African context. Contributors include several other alumni and their mentor William Reno. Erin Damman (2012) coauthors two chapters, “The African Union and the “Good Coup” and “Beyond the Coup d’Etat?.” Jahara Matisek (2018) focuses on “Military Effectiveness: The African Alternative,” and coauthors with William Reno a chapter “African Militaries and Contemporary Warfare.”

Old & New Battlespaces: Society, Military Power, and War
(Boulder, CO: Lynn Rienner Publishers, 2022)

In this groundbreaking book, political science alumni Jahara (Franky) Matissek (2018) and Buddhika Jayamaha (2019) address changing war domains, especially the cybersphere, civil society, and outer space. They interrogate urgent questions about the strategic challenges faced by Western states. They analyze the emergent real-world struggles and warn against believing that better weapons alone will protect us, warning that warfare has dramatically transformed, is simultaneously everywhere and nowhere, and almost anything can be weaponized.

Poverty and Wealth in East Africa: A Conceptual History
(Duke University Press, 2022)

Alumna Rhiannon Stephens (2007) presents a conceptual history of how people living in eastern Uganda have sustained and changed their thinking about wealth and poverty over the past two thousand years. This history shows that colonialism and capitalism did not introduce economic thought to this region and demonstrates that even in contexts of relative material equality between households, people invested intellectual energy in creating new ways to talk about the poor and the rich. Using an interdisciplinary approach to writing this history, she shows how the methods of comparative historical linguistics, archaeology, climate science, oral traditions, and ethnography can elucidate the past where few written historical records do not exist. Stephens challenges much of the received wisdom about the nature and existence of economic and social inequality in the region's deeper past.