This year, as the Center for African and African American Research continued its mission to bring the best of research and scholarship to the public eye, Africa stood at center-stage. We have also won major outside funding for our efforts.

In cooperation with the Provost’s Africa Initiative, our lecture series on “Africa: Crisis, Caring and Resurgence” invited public figures and university scholars to reflect on the dynamism of modern Africa. See pages 2-5.

Our “Luxury Cloths of Atlantic Africa” exhibition and two accompanying gallery talks enabled hundreds of visitors to Lilly Library to appreciate, through texture and color, the world of west African taste, class and history. See page 6.

The Center’s interactive online museum exhibition of the sacred arts of the African-inspired religions around the Atlantic perimeter—“Icons and Industry”—recently won the support of the Alexander von Humboldt Foundation and will soon go live. See pages 7-8.

Yet the interests and engagements of the Center remain global.

This year’s scholarly conference, “Global Affirmative Action in a Neoliberal Age,” compared the history, policies and outcomes of affirmative action in India, the US, Malaysia, South Africa, Fiji and Brazil and was hosted jointly by CAAAAR and the University of Malaya. The film based on this conference is now out. See page 9.

Through the John Hope Franklin Young Scholars Program, the Center continued its commitment to enriching the historical education of promising middle-school students in the Durham Public Schools.

The theme of this year’s session was “Freedom Crafters,” about skilled African-American craftspeople in the 19th century who found ways of liberating themselves and their families. This session is the foundation of a traveling museum exhibition about the same topic, in support of which we have now won a major planning grant from the National Endowment for the Humanities. See page 10.

Finally, it was our great pleasure, on October 8th, to host a reception for the new Dean of Duke Chapel, the Reverend Luke A. Powery. A Holiness-Pentecostal minister of Afro-Panamanian parentage, Reverend Powery is the first African American to hold this position. See page 8.

We owe this year’s many successes to the creative ideas and the hard work of the Center’s Associate Directors, Michaeline Crichlow and Charlie Piot. But we owe our most special debt of gratitude to the Center’s Administrator and Managing Editor of this publication, Bernice Patterson, continued on page 6
Africa: Crisis, Caring and Resurgence
The 2012-2013 lecture series, sponsored jointly with the Provost’s Africa Initiative, explored the dynamism of law, literature, economics and medicine in Africa.

Judge Akua Kuenyehia

“ICC: Its Impact on Law and Democracy in Africa”
28 November 2012

A Ghanaian woman and former Dean of the Faculty of Law at the University of Ghana, Judge Akua Kuenyehia is currently an Appellate Judge for the International Criminal Court. At Duke, she spoke about the purpose, the history, and the forms of resistance to International Criminal Court.

Chartered by the United Nations in 1998 and founded in 2002, the ICC is intended to complement the judicial processes of the signatories to the so-called “Rome Statute,” by which the Court was constituted, and to act upon all cases referred to it by the United Nations Security Council. It has been charged to act on the most serious of crimes, including genocide, war crimes, crimes against humanity, and, starting in 2017, crimes of “aggression,” a term that has yet to be defined clearly. Judge Kuenyehia argued that reliable courts of law are essential to the rule of law, which is, in turn, necessary for democracy and economic development. Since its establishment, the Court itself has faced charges that it unfairly targets Africans for indictment and prosecution and, rather than enhancing the rule of law, embodies Western imperialism, prolongs conflicts, neglects the roots of those conflicts, metes out victors’ justice, fails to deter crime, and holds its trials far away from the location of the prosecuted crimes.

Kuenyehia argues that, although Africa has made major progress toward democratization during the past 20 years, it still suffers from a disproportionate level of conflict, war crimes, and human rights violations. Moreover, African nations make up the largest subset of the signatories to the Rome Statute, and African nations are well represented on the seatings of the Security Council that refer the cases of non-signatories to the courts. She argues that, far from prolonging conflicts, indictments and convictions by the Court have forced otherwise-unwilling parties to the bargaining table. Court indictments are seldom the reason that conflicting parties fail to reconcile: they would have been unwilling even in the absence of an indictment. Kuenyehia admits that it is not within the charter of the Court to address the root causes of military conflicts, but, she adds, the ICC does not prevent the use of other institutions that may address the root causes of conflict. Finally, victors are not immune to the justice of the Court. Once any party has initiated a judicial procedure against another, all of the parties—including the accuser—are vulnerable to investigation and prosecution by the Court.

The judge admitted that the Court has weaknesses. Chief among them are the weak enforcement mechanisms with which it has been invested. And it does not always have sufficient resources to investigate and prosecute cases thoroughly, especially when the accused are high-ranking and powerful. Indeed, a range of large and powerful states—such as Russia, India and the United States—have refused to sign onto the Rome Statute, diminishing the Court’s claim to enforce equal justice and the rule of law for all. In order to work well, signatory nations must be willing to enforce the Court’s indictments against accused criminals from other signatory nations, by, for example, arresting them when they travel to those other signatory nations. The Court also suffers from unawareness and complacency in Africa.

Judge Kuenyehia even discussed the practical difficulties of international adjudication. For example, the UN pays for the travel, room and board of witnesses who must go to The Hague, but it also arranges for video-conferencing so that witnesses and affected populations can participate from their home countries or from safe, neutral locales.

When witnesses from tropical countries go to The Hague, they are met at the airport and provided with cold-weather clothing. French and English are the languages of communication among the judges, so translation from African languages is often necessary. Translation often takes place in two steps—for example, from an African language to French and then from French to English—before the content of the testimony reaches a judge.

The ICC is a young court, says the Judge, still making major progress toward providing comfort for the victims of atrocious crimes and toward deterrence through the ending of impunity for such crimes. The Court also has the potential to stigmatize bad leaders, make the potential perpetrators of genocide, war crimes, and crimes against humanity think before they act, and embolden states to

continued on page 3
enforce their own rule of law. Judge Kuenyehia’s talk was co-sponsored by the Office of Global Strategy and Programs.

Chimamanda Ngozi Adichie

“A Conversation with Chimamanda Ngozi Adichie”

27 February 2013

The first time an African American called her “sister,” recalls award-winning Nigerian-American author Chimamanda Ngozi Adichie, she thought, “I have three brothers, I know where they all are, and you’re not one of them.”

As incredible as it was to at least one of her American editors, her Nigerian upbringing had never given her any reason to think of herself as Black. Moreover, in her brief time in the US, she realized that she had already absorbed this country’s negative stereotypes about Blackness and the sense of many dark immigrants that success means moving away from it. After years of reading and experience, though, “I am happy to announce that I am happy to be Black, happy to be a sister,” she concluded.

Adichie’s two days at Duke—27-28 February 2013—jointly hosted by the Center for African and African Research and the Provost’s Africa Initiative, overflowed with such arresting honest tales about the complexity of identity in a transnational world and, above all, the difficulty of telling stories that are not only factually but also “emotionally true.” Trenchantly, she observes that it takes more than factual truth to achieve the defining objective of fiction—“the suspension of disbelief.”

For the better part of two centuries, the West’s self-conception has rested on a bedrock of derogatory and homogenizing stereotypes about Africa. Adichie’s numerous awards are a testament to a Herculean suspension of disbelief about the complexity, dynamism, and cultural hybridity of Africa. Her 2005 novel Purple Hibiscus earned her the Commonwealth Book Prize and the Hurston/Wright Legacy Award, and her 2006 novel Half of a Yellow Sun, about the Biafran War, won the Orange Prize, which is awarded to the best novel by a woman published in the United Kingdom. Her celebrated volume of short stories, The Thing around Your Neck, came out in 2009. Adichie won the MacArthur “Genius” Fellowship in 2008, and, in 2010, The New Yorker named her one of the twenty most important writers under the age of 40.

At Duke, Adichie hosted two lunchtime conversations—one with faculty and the other with—students but the capstone of her visit was “A Conversation with Chimamanda Ngozi Adichie,” held in White Lecture Hall on 27 February 2013 and attended by approximately 200 people from every corner of the Duke community and its surrounds.

There, Adichie advocated and illustrated a new literary genre that “combines fiction and memoir, or a mode of reading that reads fiction with the eyes of memoir and memoir with the eyes of fiction.” This proposal arose from a dilemma. While memoir sells better than fiction, memoir presents itself as the truth about oneself and others, and the need to protect the author’s loved ones demands self-censorship. Fiction makes no such demands, but it does impose the demand that, for example, every character look well-rounded, even though the real people on which they are based may be one-dimensional.

Ironically, once presented in fiction, some stories that come straight from real life—such as Chimamanda’s delayed awareness that she was Black—simply fail to pass the credibility test imposed by realist fiction.

In her talk, Adichie offered an example of the new hybrid genre: the story of her semi-schooled uncle’s protracted death from prostate cancer. The story detailed the beauty of his culturally hybrid diction, his great respect for books, his doubts about the efficacy of Western medicine, his faith in patriarchy, and his convictions about the origin of disease in the malevolence of others.

The story turned to the painful transition that followed his death and the cathartic and socially unifying events of the funeral, which were believed necessary for the spirit of the dead to rest, rather than wander aimlessly.

Adichie suggests that the actual events have been modified, or should be read, in the service of an “emotional” truth that transcends the actual events.

A strong advocate of fiction, Adichie admits that her writing is heavily autobiographical and draws extensively on the stories of her close

continued on page 4
Chimamanda Ngozi Adichie 

continued from page 3

However, she had to learn to ask the right questions. For example, regarding the Biafran War, which is a touchstone of intense collective feeling among the Igbo people and a central theme in her fiction. Adichie began with open-ended questions about the war, but the responses struck her as factually flawed and doctrinaire.

To fill in the gaps, she researched historical archives, secondary sources, and oral history sources. The best question for her oral sources was not whether the Biafra capital fell on this or that date but, rather, “What did you eat that morning?” “How did you manage to feed your four children that day?” and “What were you worried about at that moment?”

After the reading, Adichie was interviewed onstage by Duke University professor and Director of the Franklin Humanities Institute Ian Baucom, as well as Ainehi Edoro-Glines, a doctoral student in English who is the Assistant Editor of the Duke-based journal *Novel—A Forum for Fiction*.

The conversation focused on her delight in the fiction of loss and melancholy, the difficulties of rendering an honest and credible portrait of the Biafran War—a major theme of her lunch conversation with a score of Trinity College, Divinity School and Medical School faculty on the day of the lecture—and the changes in her identity that have ensued from her commuter lifestyle, living half the year in Nigeria and half in the US.

Students dominated the question-and-answer period, asking about the inspiration behind specific characters in Adichie’s fiction, about the Adichie’s literary defiance of the gender inequality and sexual conservatism in Nigeria that also troubles Nigerian-American students, about and about the opportunities for young, bi-continental Africans to write about and lead change at home.

Adichie’s luncheon the next day with a dozen students from Trinity College and the School of Public Policy touched upon similar themes but ranged widely. Adichie says that she hesitates to give advice because she does not want to be held responsible for the consequences. But she told the aspiring writers at the gathering, “Writing is about practices.” She rewrites her work several times. She also urges perfectionists to be kind to themselves, but she mocks the “star-for-effort” US culture of child-rearing and pedagogy, as well as “bullshitting your way through, even when you don’t know.” She gives her family credit for giving her room to be “strange.” She preferred reading about the history of the Catholic Church to listening to popular music. She calls herself a “cafeteria Catholic,” who picks and chooses, since she loves mass but dislikes the church’s positions on social issues.

Adichie’s characters, she confirms, are mostly Igbo, and she unapologetically calls local foods and other phenomena by their local names. In literature, she believes, “universality comes from the particular.” Adichie says that she likes cultural nationalism but is skeptical of political nationalism. She also believes that culture is a dynamic and evolving thing: she questions the use of “culture” to resist change. It is no better an excuse for perpetuating the subjugation of women than for perpetuating twin infanticide. Feminism is not the same as Westernization.

Nor are divorce and other apparent changes in African sexual more necessarily culturally foreign, says Adichie. Because she wanted to secure land for her son, Adichie’s great-grandmother made trouble for the patriarchy generations ago. And, while Adichie advocates for change, she does not believe in propaganda. There are always subtleties and complications—in gender arrangements as in interethnic relations in Africa—which literature cannot neglect. Advocacy and tropes like “tribalism” tend to mask these complications.

A film of the entirety of “A Conversation with Chimamanda Ngozi Adichie” is available online at the CAAAR website, at [www.caaar.duke.edu](http://www.caaar.duke.edu), under the “Films” heading.
Claire Penn

“Health Communication across Cultures: Perspectives from South Africa”

10 April 2013

Apartheid left a searing legacy of unequal vulnerability to illness and death and of unequal access to health care, argues speech and language pathologist Claire Penn of the University of the Witwatersrand, who addressed an audience of approximately 30 students, faculty and administrators from Trinity College, the Law School, the Medical School and so forth.

South Africa’s great linguistic diversity provides a vivid backdrop of Penn’s discussion of the complex cultural politics of translation between physician and patient in the clinic. Seldom are the disease categories and conceptions of allopathic medicine easily translated into the categories and conceptions of indigenous South African languages or vice-versa.

The result is often bilaterally poor understanding, poor compliance, and the exploitation of patients by people who promise alternative types of healing, says Penn.

Medical translation is also fraught with social complications. Translators often have a position of esteem outside the hospital to protect and are loath to confess their inability to translate a particular concept well, and they can at times behave autocratically toward patients. Improving health care for the victims of long-term marginalization depends on careful communication and cooperation between health care workers and locally aware social scientists.

Professor Claire Penn is the founder of the Health Communication Project, a multidisciplinary research group which focuses on health communication practices in multilingual contexts.

She holds an endowed Chair in the Discipline of Speech Pathology and Audiology at the University of the Witwatersrand in Johannesburg.

Steven Radelet

“Emerging Africa: How 17 African Countries Are Leading the Way”

25 April 2013

Formerly the chief economist at USAID, Steven Radelet is now a Distinguished Professor in the Practice of Development at the Georgetown University School of Foreign Service. At Duke, he discussed his recent and highly-acclaimed book, Emerging Africa: How 17 Countries Are Leading the Way (2010). He drew a crowd of around 40 people from Trinity College, the Pratt School of Engineering, the Sanford School of Public Policy, and, among other places, the Nicholas School of the Environment.

Radelet looks at the continent through its economic indicators, breaking the continent down into three groups of countries: those with significant diversified economic growth over the last 15 years; those that are languishing; and oil-producers. His interest lies with the 17 countries in the first group, which all share a commitment to economic neoliberalization, to bringing a new (often Western-educated) generation into leadership roles, and to democratic institution-building.

His approach—Afro-optimist and skeptical of generalizations about Africa as a whole—particularly intrigued the African students in attendance, who saw in his upbeat message many reasons for hope about Africa's future.
African Cloth Speaks: Exhibition and Gallery Talk

“Interwoven Histories: Luxury Cloths of Atlantic Africa,” an exhibition held at Lilly Library from November 2012 until late January 2013, celebrated the genius of West African weavers, dyers, printers, appliqué artists, and embroiderers who have employed a cosmopolitan array of techniques and materials to create wearable art. They draw their designs from ancient African sources and from as far afield as Indonesia to supply markets, museums, interior designers and couturiers in Africa, Europe and the Black Americas. The luxury cloths on display were taken from the private collection of Professor J. Lorand Matory and Ms. Olubunmi Fatoye-Matory and included some of the finest samples of Ewe and Ashanti kente, Igibira Okene cloth, Yoruba aṣọ oke, and the Yoruba starch-resist, indigo-dyed cloth known as adìrè from the period of independence to the present.

Africans have woven cloth since around 5000 BCE, but the oldest extant cloth samples in West Africa were woven by the Tellem people, in what is now Mali, in the 11th century CE. With remarkable continuity since that time, the most characteristic technique of West African cloth manufacture has been narrow-loom strip weaving, in which long strips of cloth woven on horizontal looms are cut and faggoted together to create large rectangular cloths and tailored garments. Yet West African techniques have long been diverse. The 14th-century Moroccan traveler Ibn Battuta vividly describes the vast indigo-dyeing industry that remains alive in the northern Nigerian city of Kano.

These cloths express not only dignity, heritage and style but also the old reality of internationalism and changing fashion in Africa, a continent often falsely associated with cultural isolation and stasis. Moreover, like African drumming, African cloth speaks. Many weaves and printed designs convey literal messages that swathe the body in counsel, consolation, prayer, and warning on the occasion of births, weddings, coronations, elections, diplomatic negotiations, and deaths.

These techniques, designs and messages were the subject of two gallery talks by Professor Matory—on 27 November 2012 and 26 January 2013. Though both were open to the general public, the John Hope Franklin Young Scholars were special guests at the January talk, where they modeled the luxury cloths on an improvised fashion runway. Duke University Classics Librarian, Afrikaans instructor and cloth connoisseur Greta Boers beautifully designed and created the display in the lobby and hallways of Lilly Library.

Letter from the director (continued from page 1)

who works both joyfully, tirelessly and with ingenious problem-solving skills to make it all happen. See page 8.

CAAAR has an equally active calendar planned for next year, including a lecture series on “Race, Culture and Education,” organized by Dr. Zoila Airall, an anthropologist of education and Duke’s Vice President for Campus Life. See pages 11-12.

Organized by Dr. David Font-Navarrete, our fall 2013 conference will showcase “Lucumí Music: Singing, Dancing, and Drumming Black Divinity.” This African sacred music tradition incubated and transformed itself in Cuba, until the aftermath of the Cuban Revolution spread its influence all over the Americas through religion and so-called “Latin” music. See page 10.

Next year, the CAAAR Visiting Scholars Program will host anthropologist Kamela Heywood-Rotimi and historian of religion Felix B.A. Asiedu.

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The Online Museum Exhibition: “Icons and Industry—Afro-Atlantic Sacred Art in a Late-Capitalist Age”

By Brian Smithson

It sounded so simple: go through the CAAAR collection of sacred art and document each piece. But I realized the enormity of the task soon after I had logged a mere fraction of the collection’s myriad artifacts and stunning works of art. Even after my assistant, Christina Lan, joined the project, the effort took time and careful attention. We logged each object, noting aspects essential to any museum database. We measured each item, and then scrutinized it for signs of wear or use, text or maker’s marks, and materials of composition. Also important to document was the history of each item: where it is from, who made it, and how it found its way into our exhibition.

Some objects give up their secrets more readily than others; the measurements of a small, wooden sculpture are easy to get with a caliper, and a Haitian Vodou flag purchased only a few years ago tells much of its history through a bill of sale written by its maker. But the CAAAR collection is immense, and it includes many sorts of objects not found in other museums, each of which presents unique challenges. For instance, how do you measure a beaded necklace, which doesn’t really have length, width, and height? Our solution: find the overall circumference and the dimensions of its largest bead. How much text is significant enough to document from the label of a mass-produced religious object? Our answer: all of it. And, with the sacred part of sacred object in mind, how do you handle items that hold immense spiritual value to so many people throughout the African diaspora? Our stance: with white cotton gloves and the utmost respect.

Working on this project has made it clear to me that the CAAAR collection of sacred art is one of a kind. The preliminary database, which records these basic details, was completed in May 2013. When the research phase of the project is finished, no place else will have such a large and diverse collection of African and African Diaspora religious material culture available for public browsing online.


In the coming year, CAAAR will host two outstanding visiting scholars.

Felix Asiedu’s research extends over the fields of late antiquity, ancient and medieval Christianity, and the history of African thought. Some of that work has focused on Augustine and ancient North African Christianity and the reception of Augustine’s thought in the middle ages.

Dr. Asiedu holds a Ph.D. from the University of Pennsylvania and is the author of From Augustine to Anselm: the Influence of De Trinitate on the Monologion (2012). His time at CAAAR will involve research on the influence of African-American thought on African intellectual history over the last century.

Kamela Heyward-Rotimi holds a joint Visiting Research Fellow position in the Department of Sociology/Anthropology at Osun State University, Osogbo, Nigeria, and the Department of Sociology/Anthropology at Obafemi Awolowo University, Ile-Ife. She is also an adjunct affiliate in the Department of Anthropology at the University of Massachusetts at Amherst. A recent Ph.D. graduate of the Department of Anthropology at the University of Massachusetts at Amherst, her research interests in cultural anthropology explore the intersection of race, science, and digital media/technology. This groundbreaking work assesses how marginalized groups’ popular knowledge of science and communication technology shape their construction of racial identity, community and navigation of power. Her research is based on an engaged anthropology model that aims to bridge international public and academic scholarship.

Recently, Heyward-Rotimi won the Public Anthropology publishing contest and was awarded a book contract with the University of California Press for her most recent research on Nigerian youth in urban Southwestern Nigeria.

Her book manuscript examines the culture of “419” (Internet fraud), which Nigerians call Yahoo-Yahoo,”
CAAAR Visiting Scholar Kamela Heyward-Rotimi continued from page 7

and the impact of this transnational underground practice on everyday Nigerian communities.

To date, there are few Western appraisals of the significance of these developments to Nigeria’s cultural and economic trajectory. Her work provocatively spotlights how the seldom-addressed Yahoo boys’ and girls’ performance of wealth on the community stage of the Global South intersects with notions of Western wealth and African dependency in the information age. Although most Nigerians generally view Yahoo activities as dishonorable, some Yahoo boys and girls justify Internet fraud with reference to Western wealth and the economic exploitation of Nigeria.

Heyward-Rotimi argues that the majority of these youth are underemployed or unemployed and thus hope for unimpeded access to presumably wealthy Western victims. During her stint as a CAAAR Postdoctoral Visiting Scholar, she hopes to explore opportunities to engage with the Duke community on this trailblazing work.

CAAAR Welcomes New Dean of the Duke Chapel

On 8 October 2012, the Center held a reception to welcome the new Dean of the Duke Chapel, Reverend Luke Powery. Trinity College faculty, administrators, undergraduate students and student leaders, Divinity students, Duke library staff and a North Carolina Appeals Court judge came together to celebrate the first African American to lead this interdenominational institution. Reverend Powery said,

“It is a joy and privilege to serve as Dean of Duke Chapel at Duke and to enter the living tradition of the Chapel that has blessed thousands over the years. My hope is that the Chapel will serve as a beacon of hospitality in this university setting as we seek to serve high church folks, low church folks, and no church folks. As a minister to the university, I will aim to serve all of God's children with energy, creativity, humility, wisdom and intelligence.”

Dr. Powery holds degrees from Stanford, Princeton Theological Seminary, and Emmanuel College and is the author of two books: Spirit Speech: Lament and Celebration in Preaching (2009) and Dem Dry Bones: Preaching, Death, and Hope (2012).

Among the guests were a wide array of undergraduate and Divinity School faculty, administrators, students and staff, as well as Judge Wanda Bryant of the North Carolina Court of Appeals, President of the Duke Black Students’ Alliance Marcus Benning, and one of the richest gatherings of Durham-area pastors every hosted by Trinity College, including Pastors John Nixon, Frederick A Davis, William Turner Jr. and Earl and Wanda Boone.

Dr. Powery put his musical gifts and his degree in vocal performance to good use that evening, concluding with a performance of “Soon-a Will Be Done”—a song born in the crucible of slavery but, according to the new Dean, still relevant today. Says Reverend Powery, “it also expresses ultimate hope in God and speaks deep to the human condition.”
CAAAR Scholarly Conference
Fall 2012

Under Attack in the US, Affirmative Action Is Expanding and Changing Globally

“Global Affirmative Action in a Neoliberal Age” was a conference held on 8-10 November 2013 and jointly sponsored by the Center for African and African American Research at Duke University and the University of Malaya.

This 50-50 partnership was important and fruitful for a number of reasons. It broke with the presumption of US and western European epistemological dominance and reinforces both careful comparison and equal respect for the analytical models generated in different countries. It also called attention to the historical primacy of a country other than the US—that is, India—in the origins of affirmative action-like policies and in the critical, analytical discussion of them. Our comparison cases and scholars came from not only India, the United States and Malaysia but also Northern Ireland, South Africa, Fiji, Ecuador, Brazil and Colombia. In all of these societies, affirmative-action-like policies are in expansion or in full bloom, at the same time that they are being weakened and frontally challenged in the US.

This conference was the brainchild of Michaeline Crichlow, Associate Director of the Center for African and African American Research and Professor of African and African American Studies at Duke, and of Terence Gomez, Professor of Political Economy in the Faculty of Economics and Administration at the University of Malaya, in Malaysia. It was co-sponsored by the following entities at Duke University: the Office of the Provost, the School of Medicine, the Department of African and African American Studies, Atlantic Studies, the Office of the Dean of Trinity College, the Multicultural Resource Center of the School of Medicine, the Program in Latino/a Studies, the Department of Cultural Anthropology, the Kenan Institute for Ethics, the Center for Human Rights, the Department of Sociology, the Center for International Studies, and the Program in International Comparative Studies.

The conference compared the internationally diverse circumstances, policies, ethical dilemmas, and outcomes of affirmative action and its counterparts internationally. We also asked how the globalizing economic forces known as neoliberalism are affecting these policies, their outcomes, and our assessment of the continuing need for them.

In the United States, the greatest beneficiaries of affirmative action have been white women. However, this conference focused on the common feature of the countries represented: that such policies arose in societies where different ethno-racial or caste groups are participating to highly unequal degrees in the rights and benefits of citizenship. In these societies, in other words, certain hereditary groups have been—by law, custom, or other enduring patterns of social interaction—relegated categorically and disproportionately to a lower class and status.

In response to such ethno-racial inequality, all of these states have had to balance several sometimes-mutually-contradictory priorities: the honoring of sub-national communal identities, the encouragement of overall national inclusiveness or cohesion, individual rights to the rewards of labor and citizenship, and what conference participant Colin Harvey calls “conflict transformation,” or the ongoing socialization of rivalry. These programs for social justice are part of, albeit adjustments to, the partisan struggles for the distribution of opportunities, resources and honor that take place in every society. Hence, these programs take shape over time according to both justice-oriented moral principles and the Realpolitik of raw resource competition among groups. The demographic majority in societies that implement affirmative action programs—whether this majority is the privileged or the marginalized group—has the greatest power to determine whether justice-oriented principles remain the central logic of these programs, and to what degree they do so.

A film about the conference and its real-world implications is in production by Executive Producer J. Lorand Matory; Director, Producer and Cinematographer Rex Miller; Editor and Associate Producer Un Kyong Ho; Editor Tom Vickers, and Cinematographer Blaire Johnson. It will soon be available at www.caaar.edu, under the “Films” tab.
Sancho
The Center for African and African American Research at Duke University

John Hope Franklin Young Scholars Program Wins NEH Support

We were fortunate last year to win an NEH planning grant to design a “Crafting Freedom” traveling museum exhibition. The Young Scholars spent the year studying 15 people, like Elizabeth Keckly (the spelling she preferred) and Abraham Galloway, who crafted their way from slavery to freedom. With the help of the Apprend Foundation, which has been offering NEH-funded Crafting Freedom teacher workshops for eight years. Concurrently the Young Scholars visited and critically reviewed over 15 traveling exhibits in preparation for working on their own designs.

Key to the process was participating in a day-long charrette at Duke with distinguished historians, educators, and exhibit designers to help focus their research and designs. The resulting plan, further refined by a professional exhibit design firm in Raleigh, has been submitted to NEH for an implementation grant. While waiting for word on this, the Young Scholars are getting ready to start work on a biography of Dr. Franklin for young teens. Their work will be published in January 2015 to coincide with the centenary of Dr. Franklin’s birth. If the traveling exhibit is funded, the Young Scholars will also piggyback a book tour with the exhibit.

We have run into one unexpected snag, the graduating Young Scholars, who have been with us for three years, are entering high school. However, they have been adamant about wanting to continue with the program. We gave in and are training them as Junior Coaches with added responsibilities as mentors for the rising 6th-graders.

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CAAAR’s Fall 2013 Conference:

"Lucumí Music: Singing, Dancing, and Drumming Black Divinity"

7-8 November 2013

On 7-8 November 2013, this conference will include scholarly panels and roundtable discussions, music and dance workshops, lecture-demonstrations, and multimedia events. The featured participants are all luminaries in their respective traditions. The conference is being organized by Dr. David Font-Navarrete, a Lecturing Fellow in the Thompson Writing Program, who is also a Lucumí priest and expert drummer. The conference is scheduled to coincide with the forthcoming publication of a monograph on the subject by Dr. Font-Navarrete and Kenneth Schweitzer.

Lucumí music encompasses an extraordinarily rich and diverse set of musical traditions from the Afro-Cuban religion known variously as Lucumi, Regla de Ocha, Orisha, or (sometimes pejoratively) Santería. While a substantial portion of the conference will address the iconic batá drumming tradition, the lectures and performances will also draw attention to other, lesser-known musical ensembles and genres such as iyeyá, guiro and bembé, as well as the music accompanying Lucumí divination, funerary rituals, and so forth.

Moreover, the symposium will also engage historical, cultural, and political aspects of these sacred musical genres. The conference is designed to draw historians, art historians, political scientists, anthropologists, gender studies specialists and others into dialogue with artist and devotees.

All events will be free and open to the public. The conference is co-sponsored by the research fund of Professor Andrea E. Woods Valdés of the Duke Dance Program, and the Program in Latino/a Studies in the Global South.
CAAAR Director Receives Lifetime Achievement Award

By Camille Jackson

J. Lorand Matory, the Lawrence Richardson Professor of Cultural Anthropology at Duke, has been elected to receive the Humboldt Research Award, a lifetime achievement award recognizing his contributions to the field.

Each year the Alexander von Humboldt Foundation grants fewer than 100 lifetime achievement awards which allows scholars to spend a period of up to one year at research institutions in Germany.

"I am especially excited about the prospect of spending a year in Germany because that country hosts some of the finest collections of ancient West African art, representing the classical roots of these art forms, as well as the world's leading tradition of cataloguing such materials," said Matory.

The award, approximately $80,000, is given to researchers whose work has had a significant impact on their own discipline and are expected to make additional contributions in the future. Alexander von Humboldt was a mid-19th century nature researcher and explorer of South America.

Matory will conduct research at the Free University of Berlin and Berlin's Ethnological Museum to create an online interactive museum exhibition that has been in the works for three years.

"It will catalogue a Duke University collection of approximately 3,000 Afro-Atlantic sacred objects made for use in West African and West-Central African religions, Brazilian Candomblé, Cuban Santería, Caribbean Spiritism and Haitian Vodou," Matory said.

The website will also present, alongside these objects, videos of rituals involving similar objects and of interviews about them with priests, scholars and gallery owners.

"The nomination, in itself, was a pleasant surprise. But the prize itself came as a shock-- but a very encouraging one. I am deeply grateful to the Humboldt Foundation," Matory said.

For more information on the award, visit the Humboldt Foundation website.


CAAAR’s Fall 2013 Lecture Series:

“Race, Culture and Education”

The organizer of this year’s series, Dr. Zoila Airall, is an anthropologist of education and the Vice President for Campus Life at Duke. Its premise is that education is an ever-changing political landscape, where families, community traditions, and the host polity continually re-shape each other. Four scholars will present ethnographic studies examining how cultural differences and racial inequities affect personal identity, educational achievement and citizenship.

Wednesday, October 2nd
Amanda Walker Johnson, Department of Anthropology, University of Massachusetts, Amherst
"Measuring Silences: Race, Testing, and the Corporatization of Public Education"

Wednesday, October 30th
Serah Shani, International and Transcultural Studies, Columbia University Teachers College
"African Immigrant Parents, Transnational Lives and Schooling in the United States: The Case of Ghanaians in New York City"
Wednesday, November 13th
Carl James, Director of the Centre for Education and Community, York University, Toronto
"The Way Out: U.S. Athletic Scholarships as a Route to Educational and Social Success for African Canadian Youth"

Wednesday, December 4th
Kamela Heyward-Rotimi, CAAAR Postdoctoral Scholar at Duke University
“The Colonial Heritage of Nigerian Higher Education”

Organized by an anthropologist of education and deeply experienced educational administrator, this lecture series promises to spark a conversation that not only is international and cross-disciplinary but also bridges the often distinct perspectives of administrators, professors and teachers. The speakers will examine primary, secondary and tertiary education, as well as the public policy implications of their observations. The series will be of broad interest in the Duke community and beyond. Each lecture will take place in Friedl 225 at 4:15 pm, followed by light refreshments.