



Ghana Studies Council Newsletter

CHAIR'S REMARKS

By Roger Gocking, Mercy College

This year's newsletter once again includes a directory of the membership along with their recent publications. With regards to the latter I have reversed my previous decision not to include forthcoming publications on the grounds that we undoubtedly all benefit from some advanced indication of what is in the pipeline. I have also included very recent publications from last year to give the readership an opportunity to catch items that they might have missed at first.

Getting members to respond to the GSC questionnaire continues to be a challenge. I now rely only on e-mail responses and do not post questionnaires as was done in the past. This saves the organization money, and should result in electronic responses that I can far more easily incorporate into the newsletter than posted responses. However, getting members to respond has not been easy. Three times during the course of the year I sent out messages to the 115 people on the GSC e-mail list but only 70 responded. Most perplexing was that almost 40 percent of the 44 people who attended the lively annual meeting in Washington D.C. did not respond. One of the most important functions of the GSC has been to keep us up-to-date about one another's interests and publications. Currently we do not seem to be doing so well. In the 2001 newsletter's directory there were 257 names, 62 of them from Ghana alone. We have obviously come a long way from that, and this is an issue that we should discuss at the next Ghana Studies annual meeting in San Francisco.

Issue number seven of the Ghana Studies Council Journal is about to appear. For this we have to thank the editors, Takywaa Manuh and Lynne Brydon as well as Ray Silverman who was the guest editor of this issue. The difficulty of keeping to a yearly schedule has obviously become apparent with the publication of this issue of the journal, and I would like to suggest at the annual meeting

that payment for it be separated from the annual dues. Instead, I believe it is more realistic for it to become an occasional publication with its own separate payment schedule.

The GSC is once again sponsoring two panels at the African Studies Association annual meeting which will be held in San Francisco, 16-19 November 2006. One will be entitled "Tradition and Change in the Spiritual Institutions of Ghana." It has been organized and will be chaired by Rebecca Shumway of the University of Pittsburgh. The other is entitled "Attaining the Millennium Development Goals in Africa by 2015: Prospects, Challenges and Opportunities." It has been organized and will be chaired by Kwadwo Konadu-Agyemang of the University of Akron. This panel will have a wider focus than the country of Ghana.

This year the GSC has also returned to a recent tradition and awarded a small grant to a Ghanaian scholar to help in the conduct of research in Ghana. With the help of Emmanuel Akyeampong, who was in Ghana during the year, we were able to select Peter Kwabena Obeng-Asamoah to receive this grant of \$200. Peter is a Ph.D. candidate in history in the Institute of African Studies at the University of Ghana at Legon. He is currently at work on his dissertation: "Chiefs, Politics and Power: Stool Politics and Change in Manya Krobo (1835-1970)." What is particularly impressive about Peter is that he is vision impaired.

Sadly this year's newsletter contains more obituaries than has ever been the case before. 2005-2006 was a particularly bad year for Ghanaian historians with the passing of John Fynn and Francis Agbodeka in 2005 and more recently J. N. K. Brukum in early 2006. Even more recently, there was the passing of the man who many consider to be the doyen of Ghanaian historians, Adu Boahen,

whose recent political activity on the national stage has overshadowed his considerable academic achievements. Peggy Appiah, wife of the nationalist politician Joe Appiah, and an intellectual in her own right also passed away early in 2006. Emmanuel Akyeampong and Ivor Agyeman-Duah were gracious enough to supply us with obituaries for these five Ghanaians who will be sorely missed on the national stage.

Once again I have to thank GSC members Trevor Getz and David Groff for playing an invaluable role in proof reading this edition of the newsletter. Without their sharp eyes I would undoubtedly have been embarrassed by the mistakes that would have slipped through. Jean Allman, who remains our North American treasurer, also deserves our thanks. Luckily she too was in Ghana at an appropriate time and was able to get the grant to Peter Obeng Asamoah without recourse to complicated money transactions. Anne Hugon in France remains our European treasurer and was able to transfer most of the money that has been languishing in our European account to Jean for consolidation into one single account.

Finally, I would like to thank Alice Jones-Nelson of the University of Illinois at Urbana- Champaign for taking the minutes at the last meeting, and Ama de-Graft Aikins of the University of Cambridge for her short article on psychology and Africa which I hope will act as an inspiration to other GSC members to submit similar evaluations of their fields to the newsletter.

I hope to see as many GSC members as possible at the next annual African Studies Association meeting in San Francisco.

Ghana Studies Council Meeting at the 48th Annual Meeting of the African Studies Association at the Marriott Wardman Park Hotel, Washington, DC Friday, November 18, 2005

By Alice Jones-Nelson, University of Illinois at Urbana-Champaign

Scheduled to begin at 7:45 PM, the meeting was delayed as facilities personnel policed the Truman Room. The chair, Roger Gocking, announced the need for a temporary recording secretary to take minutes at the meeting. When a volunteer came forward, the chair called the meeting of the Ghana Studies Council (GSC) to order.

The chair announced the deaths of Professors John Fynn and Francis Agbodeka (October 9). The chair announced that obituaries for these two important members of the history tradition in Ghana were needed for the newsletter, and he asked that those who attended the funeral(s) assist with this endeavor.

The chair announced that the 2006 Historical Society of Ghana meeting would take place during the

second week of August in Accra. The theme of the conference was to be: "Recovering and Preserving Ghana's Past." Emeritus Professor Merrick Posnansky of UCLA will be the speaker. The chair said that Dennis Lauman of the University of Memphis, Per Hernaes of the Norwegian University of Science and Technology and Kofi Baku of Legon will issue a call for papers.

The chair requested a report from the treasurer. Jean Allman said that the account total was near \$2300, not including payment for *Ghana Studies* and the newsletter. Allman reported that an exact report could not be made because the European treasurer, Anne Hugon, had recently given birth and had not been able to provide her with figures for the European treasury.

The chair announced that two Ghana Studies Council sponsored panels would be organized for the 2006 meeting in San Francisco. The theme is "Africa and the World." The chair requested two sponsored panels. He stated that the first of the 2005 panels had taken place in the first slot on Thursday and that the second, "Emerging Health Issues in Ghana," would take place Saturday at 9:00-11:00 AM in the Embassy Room. Meeting participants suggested themes for 2006 panels: "Ghana in the Eighteenth Century Atlantic World" and "Precolonial Shrines and Connections Between Shrines and Government." The chair expressed appreciation for precolonial themes, which he observed had been overlooked in the 2005 program. Also suggested was: "The Past, the Present, the Future; and Religion," and "Past, Present, and Future." A sign-up sheet was circulated and the chair requested names, addresses, and e-mail addresses. Rebecca Shumway expressed interest in organizing a panel.

There was discussion about the difficulty of dealing with the new ASA online registration system.

The chair requested a return to the panel organizing issue. He reminded participants that panel organization is the responsibility of the panel's own organizer and that the panels members themselves must work directly with the ASA. [Panel members must be members of ASA.] Meeting participants discussed panel organizing.

The chair reported on the status of the GSC newsletter. It had been produced in the past through the generosity of the well-established African Studies Programs. The chair pointed out that he did not have access to such funding. How should it be published in the future? A budget should be determined. The chair reported that the last newsletter circulated had cost \$420. In the past, he said, photocopying had been free to the GSC and that mailing to the U. S. membership had been covered by the chair's department. The U. S. membership generates the most income, the chair stated. Paper selection and weight are also financial factors. The newsletter would cost approximately \$400. The chair opened the meeting to discussion of the newsletter.

A participant asked, "Why not online?" The chair responded that ineptness with the Internet among membership could be a factor. He offered the example of requests for dues that, when sent online, came back in innumerable ways. The chair said that people should have a hard-copy version of the newsletter. A member suggested requesting donations for newsletter publishing. The chair said that he does not want to serve as a fundraiser. A participant suggested that members donate for this purpose beyond the amount of dues. The chair said that 70 responses to e-mail requests had been received.

The chair stated that dues are \$32 per person and that \$17 of that amount goes to the journal. He asserted that dues could pay for the newsletter and suggested that dues be allocated to produce the newsletter. A participant suggested an increase of dues. The chair said that no additional dues would be needed.

David Owusu-Ansah recommended production of hard-copy newsletters because some libraries use them. The transience of websites was also mentioned. A participant moved that a hard-copy newsletter be published; the motion was seconded. One member stated that European subscribers had not received newsletters. A discussion of newsletter circulation ensued. According to the chair, postage is \$2.40 for mailing to European members. After discussion, the chair asked for volunteers to mail newsletters to Europe: 25 newsletters at \$2.40 each. Edward Reynolds and Gareth Austin volunteered.

The chair displayed copies of the newsletter. The chair distributed membership questionnaires.

The chair posed the question, if the newsletter is paid for out of dues, what must we drop in exchange? He brought up the topics of the funding of small grants and paying for the GSC journal. North American membership pays dues that cover both, he said. He stated that GSC would pay the University of Wisconsin for 60 to 70 copies of the next journal at the cost of \$17 for every journal sent out in the name of the GSC, approximately \$1100. Suggestions were posed: among them, sending a PDF to Europe and Ghana, downloading it, and reproducing the newsletter in those locations; and taking copies of the newsletter to Ghana and then posting them. After discussion, the chair called for a vote. By a show of hands, the majority favored circulating hard-copy newsletters.

The chair said that photocopying would cost \$300; printing, \$430. With silence as assent, participants expressed the preference for printed rather than photocopied newsletters.

The chair introduced the topic of the journal, *Ghana Studies*. With Ray Silverman as guest editor, the journal would be printed at the University of Wisconsin. Publication would not take place before early 2006. The chair does not control journal circulation. [The chair asked why dues are linked to the journal. This started in

2001.] The chair asked whether the membership wanted to continue publication of the journal and if so, annually or every two years? Discussion included these suggestions: delegating some tasks to help make yearly publication possible; adding the chair to the editorial board; separation of editorial and marketing responsibilities (in the past, journal editor Larry Yarak had handled the marketing); a different format that might be more easily and regularly published. No journal editors were present at the meeting. The president called for a vote on this motion: Editors would apprise the chair of the status of the journal at least two weeks before the meeting. The majority favored this motion.

The next topic of business was small grants of \$200 to students and faculty in Ghana. The chair said that there had been a lack of response in Ghana to these grants. A former chair commented on grants and the number that had been given. A participant suggested temporary suspension of grants. Participants discussed whether or not to offer grants. [The chair suggested that one grant of \$200 be offered. A member asked about promoting the grants. The chair said that this had been done in the newsletter, although not in the current issue, and by word of mouth. D. Owusu Ansah said that grant decisions were made in April.] After discussion, participants moved and assented (without voting) to offering one grant of \$200.

The chair announced that a presentation about the Aluka Project would be made toward the end of the meeting. An announcement that the director of Regional Population Studies had received a grant from Hewlett was also made.

A member also proposed an anniversary issue in honor of the 50th year of Ghana's independence in 2007. A participant suggested appointing an editor for two years and being positive about GSC in general.

Participants raised the issue of leaflets for payment on the European side; they expressed concerns about the transfer of funds and about dues payments being sent to France (an EU issue). It was asserted that funds can be transferred from one country to another without the use of checks. Anne Hugon was mentioned as the person who handles this and who should be contacted about trying this method.

The chair distributed the newsletter and introduced Rahim Rajan and Kwasi Bempong, who work for Ithaka, whose Aluka Project had been created by three foundations. The Aluka Project is a not-for-profit digital library of scholarly resources from and about the developing world, beginning with Africa. Following a slide presentation about the Aluka Project and comments by meeting participants, the meeting was adjourned at 9:43 PM. Respectfully submitted,
Alice Jones-Nelson

New Institute of African Studies Building, University of Ghana, Legon

By Akosua Adomako, University of Ghana

The building was put up with funds from the Danish International Development Agency ((DANIDA) and Ghanaian Teaching and Learning Innovation Fund (TALIF). It was commissioned on September 22, 2002, by the late Chancellor of the University of Ghana, Oyeeman Werekro Ampem II. Among the guests present were the Vice Chancellor, Professor Asenso Okyere, two former directors of the institute, Professor George Hagan and Dr. Irene Odotei (since Professor Odeotei), members of government, civil society groups, the press and the diplomatic corps. The current director is Professor Takyiwaa Manuh.



The building includes the following spaces:

- Large entrance lobby with reception
- Director's and secretaries' office
- Deputy director's office
- Administrative secretary's office
- Photocopy room
- Two accounts offices
- Two administrative offices
- A general office (typing staff)
- Two seminar rooms
- One conference room (The Nketia Conference Room) seating 160
- An Arabic manuscript room
- Two offices for exchange programs (Currently Calvin College)
- A driver's office
- Academic support staff office
- Art gallery
- Computer room for students
- Senior Common Room
- Eighteen offices for fellow

Africa and (Social) Psychology: Forging Critical Intersections

By Ama de-Graft Aikins, Department of Social and Developmental Psychology, Faculty of Social and Political Science, University of Cambridge

Psychology and Africa have a curious relationship. On one hand grand narratives on the links between the social sciences and Africa, or African studies, inadvertently or self-consciously ignore psychology (see for example Bates et al, 1993; Falola and Jennings, 2002). Yet psychology has had as long, and often as productive a relationship with Africa as the visible canon – anthropology, (social) history, political science, economics and philosophy. On the other hand, dominant themes and trends within psychology itself are divorced from key insights emerging from empirical work carried out by psychologists and other social scientists in Africa. These insights offer important counterpoints to organizing principles within the discipline such as perception, memory, cognition, emotions and self/identity

Psychology's relationship with Africa began in the mid-nineteenth century through the work of theorists such as Francis Galton, Herbert Spencer and Gustav le Bon. Their scientific racism was controversial and was subsequently discredited (Richards, 1996). This dominant "racialist/racist" approach was vigorously challenged within the field. Theorists such as W. I. Thomas during the early period and F.C. Bartlett, later in the early twentieth century, consistently proposed an oppositional view of psychological processes in non-Western and African cultures rooted in critiques of Eurocentrism and endorsement of cross-cultural sensitivity. Both theorists drew, for the most part, on secondary accounts from anthropologists, missionaries, colonial administrators and other European travelers to develop their psychological theories.

From the mid 1990s onward a new relationship between psychology and Africa emerged through active fieldwork in Africa by prominent social psychologists such as Gustav Jahoda, through the psychoanalytic revolutionism of Frantz Fanon, and through the less discussed, but equally important contributions of Western-trained African social psychologists in African universities. At present South Africa carries the banner for a visible psychology movement that resonates with Latin America's 'Liberation Social Psychology'. Through critical research on important social problems such as the HIV/AIDS pandemic, post-conflict reconciliation, and on racism and prejudice, theorists are transforming the understanding of stigma, inter-group relations and the exercise of power as well as other (social) psychological themes.

Pockets of rigorous work and commentary challenging psychology's dominant assumptions are emerging elsewhere in the region (e.g Mpofo, 2002; Adams and Dzokoto, 2003). Nevertheless, psychology's role in

African Studies remain invisible. Critics attribute the problem to a number of factors that coalesce around poor image and ethos. For example, insiders believe that outsiders perceive psychology as inherently Eurocentric, positivistic and individualistic, and thus irrelevant to the conceptual, methodological and analytical concerns of the contemporary Africanist engaged with dynamic, complex, multi-level socio-cultural processes.

This view has a ring of truth. First, there is the troubling history and periodic resurgence of scientific racism within psychology's ranks (e.g. Herrnstein and Murray 1993). In addition there is the subtler, but no less problematic, issue of disinterest. For instance, most theorists agree that social psychology operates along two ideological paradigms (Farr, 1996; Hepburn, 2003). The first paradigm has roots in American psychology and is predominantly individualistic or desocialised: psychological processes – perception, memory, emotions and so on – are scrutinised in individuals and groups of strangers sequestered in laboratories. This has led to the dominance of sub-fields such as cognitive psychology and theories of personality. The second paradigm has roots in European (British, French, German, Russian) psychology and is deeply social: psychological processes are studied within their cultural, social and historical context, usually through fieldwork. This has produced sub-fields such as Discursive Psychology, Social Representations Theory, which posits theories that deal with socio-cultural knowledge, Rhetorical Psychology and various strands of Cultural Psychology. The former paradigm is often referred to as mainstream or “psychological social psychology,” the latter critical or “sociological social psychology.”

However, with the exception of versions of Cultural Psychology, neither paradigm engages critically with Africa as a legitimate - and historically important - site of disciplinary knowledge production and transformation. The lack of African-centered research in the *Journal of Personality and Social Psychology*, representing the mainstream school, and in *Culture and Psychology*, representing the critical, is a case in point. In addition, it is important to realize that the under-funding of tertiary education in Africa has contributed to dwindling research output and consequently a lack of representation of continental research on the global academic stage. The upshot of this lack of engagement is that African societies - and indeed other non-Western societies - are described in popular social psychological texts through problematic dichotomies of tradition versus modernity or of collectivism versus individualism and critical texts do little to dismantle these problematic dichotomies.

As a social psychologist working on the interconnections between health concepts, experiences, systems and policy in Africa, I have found the absences, misinter-

pretations and underutilisation of psychology in the health arena simultaneously frustrating and exciting. My doctoral research, for example, aimed to examine experiences and care of rural and urban Ghanaians with diabetes within the contexts of family, community, pluralistic health systems and regional policy on chronic non-communicable disease. Strongly aligned to “critical” social psychology I aimed to root my research within the cultural and historical context of health, disease and pluralistic health systems and practices in Ghana and to critically examine the relationships between culture, society and individuals.

Two bodies of work contribute to regional research on chronic illness. The first body of work I refer to as “cultural studies” and constitutes anthropological and sociological approaches to health beliefs and illness practices. The second, referred to as “medical psychology studies,” draws from an amalgamated medical and health psychology paradigm and applies psychological concepts to examinations of health behavior and (biomedical) compliance. The empirical goals of both bodies of work have been to improve biomedical practice and to facilitate the development of context-specific and culturally sensitive educational programs to improve knowledge and health behavior among people with chronic illness and the wider populations. As such they have generated much needed empirical information on structural inequalities in chronic illness care, as well as highlighted gaps in public education. Fundamentally these activities present an important step forward in the neglected arena of chronic illness. However, the cultural studies focus exclusively on cultural determinants of health and illness while the medical psychology studies deal with individual determinants: neither perspective draws from the other. This leaves significant questions unanswered about the integrated ways psychological, social and cultural factors mediate chronic illness experiences and practices: for instance how individuals cope with or transcend disrupted social identities and communal lives; how disrupted identities and lives reshape relationships with significant others; the extent to which culture facilitates, undermines or is transformed by the use of pluralistic medical knowledge.

My frustration stemmed from the lack of critical engagement between the individualistic and cultural perspectives – both clearly could learn from each other. However, I saw exciting possibilities for facilitating an engagement between them. I developed an eclectic conceptual and analytical framework that drew on social representations theory, phenomenological (sociological) and critical health perspectives on chronic illness experience and socio-cultural theories of emotions, and on a critical reading of anthropological texts on health concepts, experiences and systems in African societies. The findings challenged dominant notions within cultural and mainstream psychological work on chronic disease concepts,

experiences and practices (e.g. de- Graft Aikins, 2005). For instance, data gathered on self-knowledge demonstrated a common phenomenon of actively *moving beyond culture* in making sense of a changed or disrupted self. This contrasted with the common position, adopted within social science research on Africa, that culture dominates and constrains the lives of sick (and healthy) individuals. The findings also challenged mainstream and critical social psychology perspectives on knowledge production and use. Empirical data on the complex ways Ghanaians with diabetes draw on diverse and often inconsistent stocks of knowledge, including self-knowledge, to make and carry through decisions about their illness highlights two socio-psychological phenomena – openness to the unfamiliar, and acceptance of incompatible beliefs about self and culture. I am drawing on this data to extend central aspects of Social Representations Theory (de-Graft Aikins, under review) and theories of cognitive dissonance.

Can critical intersections be forged between Africa and psychology? The historical sketch and insights from my doctoral research prompt a hopeful yes. Three current projects I am co- facilitating suggest this hope is shared by other psychologists. The first project is a Special Issue on “Health, Illness and Healing in Africa” to appear in the *Journal of Health Psychology* in 2007, which I am co-editing with Professor David Marks (at City University). This issue seeks to create a space for (a) discussing current theoretical, methodological and empirical trends and challenges within health psychology in Africa and (b) reporting new research that tackles key absences within the field such as the lack of development, management and evaluation of health interventions. The second project is an interdisciplinary workshop I am co-organising with Melissa Nolas, a Ph.D. Candidate at the London School of Economics (LSE), as part of an LSE-Cambridge partnership that is scheduled to take place at the LSE in June 2006. It brings together young and established career researchers from eight UK universities working on community and public health, social conflict and international development in Africa, Asia, Australia, Latin America and Europe. Finally, I will be convening a symposium on “Africa and Social Psychology: Critical Intersections” to be held at the British Psychological Society’s Social Psychology Section conference in September 2006. This brings together five researchers working on HIV/AIDS, chronic disease, social conflict and displacement, institutional reform and governance, and the politics of aid, to discuss theory, practice and ethics of doing social psychological research in Africa. For each project the response from young and established career researchers working within various strands of Psychology has been overwhelmingly positive. Plans are afoot to turn the LSE-Cambridge workshop into an annual event.

However, there is a caveat. As important as these projects are, they will facilitate reflection, discussion and documentation of theory, practice and ethics within psychology mainly: they are to this extent inward looking. To tackle the multi-faceted roots of Africa’s key problems, it will be important to integrate psychology more visibly and fully into “Africa and the disciplines” (Bates et al, 1993). Projects like these will have to speak to and engage with broader multi-disciplinary audiences over sustained periods of time. Established interdisciplinary communities such as the Ghana Studies Council, the African Studies Association and the African Studies Association (UK), in my view, constitute powerful mediating spaces for such exchanges and collaborations.

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Professor Francis Agbodeka, FGA (1931-2005)

By Emmanuel Akyeampong (Adapted from “Celebration of Life of the late Professor Francis Agbodeka,” Accra, December 9, 2005).

Francis Agbodeka was born on December 31, 1931 at Anloga in the Volta Region of Ghana to Dumega Amuzu Agbodeka and Madam Vincentia Agudu. He attended Achimota College from 1947 to 1952. He enrolled in the University College of the Gold Coast (now the University of Ghana) in 1953 and graduated in 1956 with a B.A. (London) in History.

He then taught at Adisadel College, Cape Coast, where he prepared sixth forms students for the “A” Level Exam in History. He taught at Adisadel College for four years (1956-1960), and was recruited to teach history in the new University College of Cape Coast in 1962. He earned his Ph.D. in History from the University of Ghana in 1969 while teaching at the University of Cape Coast. He was the first person to obtain a doctorate degree from the University of Ghana.

Professor Agbodeka married Margaret Liko Nyomi in 1956, and the marriage produced three children: Kobla, Adjoa and Awo. Later in his life he married Esther Tamakloe, and the couple was blessed with three children: Duke, Michael, Emmanuel.

Professor Agbodeka held a number of positions at the University of Cape Coast: Head of the History Department (1971-80), Dean of the Faculty of Arts (1971-2 and 1974-6) and Pro- Vice Chancellor of the University (1974-8). He spent a part of his professional life in Nigeria, where he headed the history department at the University of Sokoto from 1978 to 1979. He then relocated to the University of Benin, where he was professor of history from 1980 to 1986.

A prolific scholar, Professor Agbodeka was the author of numerous books and articles. His books include: *The Rise of the Nation States* (1965); *African Politics and British Policy in the Gold Coast, 1868-1900* (1971); *Ghana in the Twentieth Century* (1972); *Achimota in the National Setting* (1977); *An Economic History of Ghana* (1992); and *A History of the University of Ghana* (1998). He was a member of the Organization of Research on Eweland (ORE), and he edited the three volumes on *A Handbook of Eweland* (1997-2005). Professor Agbodeka was a member of the Historical Society of Ghana and a Fellow of the Ghana Academy of Arts and Sciences.

Professor Agbodeka became ill in August 2005 and passed away on October 29, 2005

May he rest in peace.



Peggy Appiah (1922-2006)

By Ivor Agyeman-Duah, Centre for Intellectual Renewal, Ghana

Peggy Appiah, well-known as a writer of books for children, passed away in Kumasi on Saturday February 11, 2006 at 84. She had spent over 50 years in this city since she left England after her marriage to the Ghanaian lawyer, statesman and presidential advisor, the late Joe Appiah. For all these years, she chronicled professionally and as a hobby the traditional folklore of the Asante people. She was also interested in natural history-especially the behavior of birds- and altogether authored over 30 books . Some of this work was selected as prescribed reading in primary and secondary schools in Ghana and by the West Africa Examination Council. She had the best collection of Asante gold-weights in the world which featured in exhibitions from Australia to the United States.

To an earlier Anglo-Ghanaian generation Peggy Appiah was highly respected. When she arrived in Ghana in 1954 she was welcomed by the traditional and national ruling classes. She was welcomed to the palace of the King of the Asantes, and especially by Asantehenes Osei

Kyeretwie or Prempeh II, Otumfuo Opoku Ware II, whose wife was related to Joe Appiah, and the current Asantehene, Osei Tutu II. Equally important, she was beloved by the working class of her adopted society who admired her simplicity in spite of her upbringing. She was the daughter of Sir Stafford Cripps, who was the British Chancellor of the Exchequer, and Lady Isobel Swithenbank.

Cripps, who was Chancellor from 1947-50, was credited with the British economic reforms after World World II which today we could label as cosmopolitan or globalist. He was a promoter of racial integration and harmony in the London of the 1940s, an agenda which Kwame Anthony Appiah, his grandson, has taken to the world intellectual stage as a godfather.

Peggy Cripps, (Mrs Appiahs maiden name) was definitely aware of her aristocratic background and was therefore used to media exaggeration and negative publicity. Nevertheless, in the evening of empire her marriage caused a sensation, and was a puzzle to the British media who could not understand this romance between the daughter of a leading labor grandmaster and a colonial subject.

However, to champions of decolonization, including students like Joe Appiah, it was a silver-lining or a rainbow coalition of God's children. At the time of Peggy's marriage Ghana was on the cutting edge of the independence movement and Kwame Nkrumah had assumed leadership of government business. Nkrumah was supposed to be the best man at the wedding but eventually passed the responsibility to George Padmore, his Afro-Caribbean advisor and eminent Pan-Africanist. Subsequently, Peggy Appiah lived more like a Ghanaian than a European, and contributed to the socio-economic development of the country in ways little known because of her humility. Late last year, the Kwame Nkrumah University of Science and Technology awarded her an honorary degree; some few years before, Queen Elizabeth awarded her the MBE for her contribution to Anglo-Ghanaian relationships and the Ashanti Region branch of the Ghana Journalists Associations gave her their best prize.

Her works, apart from paintings of scenes of Kumasi, included best sellers in the 1970s such as : *A Smell of Onions, Tales of an Asante Father, The Ring and Gold, The Pineapple Child and other Tales from Ashanti*. Her last major work was an epic dictionary of Ashanti(Akan) proverbs (over 7,000 of them and the most updated) entitled: *BU ME BE: AKAN PROVERBS* which she edited with Kwame Anthony Appiah, her son and a leading world philosopher currently at Princeton University and Ivor Agyeman-Duah, a Ghanaian author and presidential biographer. The launch of that book closed her literary generation, and it was rewarding that

all sectors were represented at the British Council Hall in Accra. They included the British High Commissioner to Ghana, the director of the British Council, eminent artists and writers like Ama Atta Aidoo, J. H. Kwabena Nketia, Nana S. K. B. Asante were also at the high table and before a packed audience.

Peggy Appiah's philanthropy was very much felt at the Jachie School for the Blind which she founded with help from her two daughters, Ama Appiah, who works in Namibia for the Southern African Development Community, Adwoa Appiah, who lives in Nigeria with her husband, an eminent Nigerian business executive and former Finance Minister of Lagos State and Abena Appiah, a Ghanaian businesswoman. Many secondary and university students also owe their education to her generosity. She also made a significant financial contribution toward the building of the chapel of St George's Church in Kumasi.

Peggy Appiah played an advisory role in the establishment of the Centre for Intellectual Renewal in Kumasi founded by her literary friend and collaborator Ivor Agyeman-Duah According to her wishes, Peggy Appiah will be buried at the Tafo cemetery in Kumasi next to the tomb of her beloved Joe Appiah
May her soul rest in perfect peace.

Albert Adu Boahen (1932-2006)

Historian who broke Ghanaian Dictator's Culture of Silence

By Ivor Agyeman-Duah (From *The Guardian*, Friday June 2, 2006)

From 1982 to 1992, Ghana was a military dictatorship, ruled by Flight-Lieutenant Jerry John Rawlings, and dominated by a culture of silence. It was into this atmosphere in 1987 that the historian Albert Adu Boahen, who has died aged 74, gave a lecture at the British Council Hall in Accra - there being no other sanctioned place for such a gathering - and broke that silence.

In his speech, Boahen used the story of Sphinx, the man-eating monster in Sophocles's *Oedipus Tyrannus*, as a metaphor for his country's military dictatorships. His address ended with a quotation from James Baldwin's *The Fire Next Time*, invoking the possibility of the military being devoured by itself, or toppled by civil disobedience. It was to be published in 1998 in what became *The Ghanaian Sphinx: The Contemporary History of Ghana 1972-1987*.

Boahen's arrest seemed likely. In fact he avoided it, but the government, having condemned his speech, sent agents to monitor his movements, whether he traveled to his birthplace of Oseim in the eastern region, or to his ancestral village in the forest country of Juaben-Asante.

Bluntness was an abiding element in Boahen's character, as a historian and as an activist. He had always spoken against Marxism - and in the late 1960s criticized Ghana's charismatic first president, Kwame Nkrumah. In 1990 he was founding chairman of the Movement for Freedom and Justice, the coalition against the military.

On the soap-box Boahen adopted Asante war songs and aroused tens of thousands at his rallies against Rawlings. He, like Albert Luthuli in South Africa, instilled in people the need to be martyrs of the nation, and for democracy. He was, as he told me 15 years ago, a liberal democrat, a believer in the freedom of the individual, the welfare of the governed, and in private enterprise and the market economy. And it was his guidance from 1987 which helped establish Ghana's democratic credentials.

When the ban on multiparty democracy was reluctantly lifted in Ghana in 1992, he became the presidential candidate for the liberal, property-owning New Patriotic party (NPP), losing to Rawlings in what was perhaps Ghana's most controversial post-colonial election.

Boahen led the boycott of the subsequent parliamentary election, and alleged ballot rigging, but in 1998 he lost the NPP's nomination to John Agyekum Kufuor, who led the party to electoral victory in 2000 and became president - within the tradition which Boahen had gallantly helped keep alive. Like Luthuli again, Boahen may not have won that presidency but his role as the father of modern Ghanaian protest and nationalistic politics should not be in doubt.

Boahen was born in Oseim, in the eastern region of what was then the Gold Coast, and his Presbyterian parents were farmers. He entered the Oseim Presbyterian primary school in 1938 and the Methodist school at Askore in 1943. From 1947 to 1950 he was educated at the country's oldest, and elite, Mfantshipim school - a near-contemporary was United Nations secretary general Kofi Annan. In 1956 he graduated with a degree in history from what was then the University College of the Gold Coast, Legon (and is now the University of Ghana) and then took a PhD in imperial history from London University's School of Oriental and African Studies.

In 1959, aged 27, Boahen started teaching at the University of Ghana. He was head of department from 1967 until 1975 and he became professor in 1971. From 1973 until 1975 he was the dean of graduate studies, and he was made emeritus professor in 1990. Visiting professorships took him to the Australian National University (1969); Columbia University, New York (1970); the State University of New York, Binghamton (1990-91) and many others.

His narrative and interpretative brand of analysis reflected his neo-liberal political lineage. He gave new meaning to a seemingly exhausted discussion when he delivered in 1985, the James S Schouler Lectures,

"African Perspectives on Colonialism," at Johns Hopkins University, Baltimore. Published in 1987, the book of the lectures became a classic.

Topics in West African History (1966) had already turned him into a household name in West Africa and among his other works were *Britain, The Sahara and the Western Sudan 1788-1861* (1968), and *The Revolutionary Years: West Africa Since 1800* (1975).

In 1997 Boahen's own publishing house, Sankofa, published *Mfantshipim and the Making of Ghana 1876-1976*, which won the Noma award for publishing in Africa. In 2003 Nigeria's Toyin Falola, professor of history at the University of Texas at Austin, edited Boahen's festschrift, *Ghana in Africa and the World*, and *The Adu Boahen Reader* followed in 2005.

Recognizing Boahen as Africa's voice exploring its post-colonial past, Unesco made him president and consultant (1983-99) of its international scientific committee for the eight-volume General History of Africa. Later it awarded him its Avicenna silver medal.

Drama never departed Boahen, even in death. Jerry Rawlings and his wife astonished Ghanaians when they visited and paid condolences to his widow, Mary Adu Boahen. "I always listened to his lectures, his criticisms of me," said the former president. "There were those I disagreed with and there were those I took in good faith." Boahen is also survived by five children.

Albert Adu Boahen, historian and activist, born May 24 1932; died May 24 2006

Nana James Kweku Brukum (1948-2006)

By Roger Gocking (adapted from the burial service memorial and tributes)

N.J. K. Brukum was born on the 28th of February, 1948 in Jambuai in the East Gonja District of the Northern Region of Ghana. His early education was in Jambuai and in Salaga and then in 1964 he gained admission to Bimbilla Teacher Training College. In 1968 he was posted to the Bamvim Middle School in Tamale where he taught for one year. From 1971 to 1972 he attended the Advanced Teacher Training College at Winneba where he took a specialist teacher's course in history. He was then posted as head teacher at the Nyohini Presbyterian Primary School in Tamale where he taught until 1976 when he obtained his GCE Advanced Certificate and gained admission to the University of Ghana.

In 1979 he graduated with a Bachelor of Arts (Hons) in history and then taught for one year at the Business Secondary School in Tamale. In 1980 he enrolled in the Master of Arts Program in the Department of History of the University of Ghana and successfully completed the program in 1985. Upon completion he was

appointed assistant lecturer in the Department of History at the University of Ghana at Legon. Two years later he was promoted to the position of lecturer.

In 1991 he was awarded a University of Ghana Scholarship to study at the University of Toronto in Canada, and in 1997 he completed his dissertation entitled: "The Northern Territories of the Gold Coast Under British Colonial Rule, 1897-1956: A Study in Political Change." Afterward he returned to Ghana and continued teaching at the University of Ghana at Legon. In 2000 he was promoted to the position of senior lecturer. From 1999 to 2001 he was the Acting Head of the Department and in 2003 he became the substantive Head of the Department.

Dr. Brukum was a recognized expert particularly in the field of northern Ghanaian history and ethnic conflict in that region. Many of his publications dealt with such issues. As an indication of his expertise he was appointed by the Ghana government to a committee to look into the ethnic crisis that engulfed the Kete Krachi area in 1994. He taught African history for a semester at Truman State University in Kirksville, Missouri. He was also an active participant in the African Universities Humanities Institute Programme Concept, and undertook visits to former slave centers and sites in Ghana and Burkina Faso. Dr. Brukum also played a pivotal role in reviving the Historical Society of Ghana after it had been dormant for nearly nineteen years.

Dr. Brukum also held numerous non-academic appointments at the University of Ghana. He was the tutor at Akuafu Hall as well as sitting on several university boards and committees. He also served as the secretary and later on as the vice-president of the University Teachers Association.

He was a man very much in the prime of life and his sudden hospitalization and subsequent death came as great shock to his colleagues and students at the University of Ghana.

May he rest in peace

Professor John Kofi Fynn (1935-2005)

By Emmanuel Akyeampong (adapted from "Burial, Memorial and Thanksgiving Service" booklet, October 21, 2005, and CV).

Professor John Kofi Fynn was born on September 21, 1935 at Abura Dunkwa into the royal Kona family. His father was Opanyin Kofi Fynn of Fomena near Anomabo and his mother was Madam Abena Abam Tsiboe.

John Fynn entered Mfantispim College in 1951 and graduated in 1956. He enrolled in the University of

Ghana in 1957 and earned a B. A. (London) in history in 1961 in the second class upper division. Fynn obtained a University of Ghana scholarship to pursue graduate study in history at the School of Oriental and African Studies (SOAS) at the University of London. Fynn entered SOAS in 1961 and earned his Ph.D in history in 1964. That same year he returned to Ghana to take up a lectureship in the History Department at the University of Ghana. Dr. Fynn served as a lecturer in history from 1964 to 1969, also teaching as a part-time lecturer at the Institute of Adult Education (1965-69) and as a part-time lecturer at the Institute of African Studies (1965-69).

Dr. Fynn had a stint in political life between 1969 and 1972 during the tenure of the Progress Party government led by Dr. K. A. Busia. In 1969 Dr. Fynn was elected Member of Parliament for Abura Constituency and was appointed by Dr. Busia as Ministerial Secretary (Deputy Minister) for Local Government Administration from 1969 to 1971, and as Deputy Minister for Education, Culture and Sports from January 1971 until the overthrow of the Busia government in a military coup on January 13, 1972.

Dr. Fynn returned to academic life as a research fellow of the Institute of African Studies from April 1973. In July 1974 he was promoted to senior research fellow at the Institute of African Studies and as associate professor in June 1978. He was recalled to the History Department and promoted to full professorship in December 1989. Professor Fynn held several academic appointments at the University of Ghana: Tutor of Commonwealth Hall (1965-68), Acting Director of the Institute of African Studies, and Head of the History Department from 1981 to 1984 and again from 1988 to 1992. He was Dean of the Faculty of Social Sciences from 1982 to 1984. Professor Fynn served on several university boards and committees, and at the national level he was a member and secretary of the Ghana National Committee of the Encyclopedia Africana Project, and external examiner of history for the University of Cape Coast (1987-90), the Kwame Nkrumah University of Science and Technology (1990-2), the West African Examinations Council (1965-9), and Fourah Bay College (1984-86). He chaired the Department of History at the University of Liberia from 1984 to 1986, and was a visiting Fulbright scholar to the University of Wisconsin at Madison in 1992-3.

Professor Fynn was the author of *Asante and its Neighbors c. 1700-1807* (1971); *A Junior History of Ghana* (1975), and with Robert Addo-Fening *History for Senior Secondary Schools* (1991). He compiled *Oral Traditions of Fante States*, 8 Volumes, between 1974 and 1983. He was a member of several professional associations, including the Historical Society of Ghana, the Oral History Association of the U.S., African Studies Association (USA), and Vice President of the Association of African Historians.

In 1985 Professor Fynn was duly selected and enstooled as Nana Budukuma IV, Nifahene of the Abura Traditional Area in the Central Region.

Professor Fynn died peacefully in his sleep three weeks before his 70th birthday. He is survived by his wife of 41 years, Mrs. Theodora Naana Fynn, his seven children (Kojo, Jennifer, Patricia, John, Nana Ewusiwa, Payin and Kakra) and nine grandchildren.

May he rest in peace.

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History: medicine and urban history of Africa

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History: urban and youth history and culture, popular culture, nationalism, Atlantic identities

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History: peacekeeping, "failed states," rural poverty, civil military relations, democratization, institution building, pentacostalism

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Anthropology: During 2007: comparison of A.B. Quartey-Papafio and M. J. Field's ethnographic writing on the Ga. Biographical information, or location of archival materials, about either of them is welcomed

Enid Schildkrout

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36-01 43rd Avenue
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Anthropolgy/art history: Islamic history of Kumasi

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Economics: teaching and learning; rural financial markets; macroeconomic policy

Ann Stahl

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Archaeology/Anthropology: effects of global entanglements on daily liffe; Banda: African archaeology: interdisciplinary perspectives and methods

Baffour K. Takyi

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Sociology: African Immigrants, Reproductive Health and Behavior, Family Processes

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Geography: urban, economic, development.

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