

INSTITUTE OF AFRICAN STUDIES  
UNIVERSITY OF IBADAN  
BROCHURE





It is our mandate at the Institute of African Studies,  
University of Ibadan, to build a body of knowledge and to  
construct an attitude of intellection that will not take  
for granted the heritage of African peoples, their  
experiences in the present, and their  
aspirations for the future.





**INSTITUTE OF AFRICAN STUDIES  
(IAS)**



**University of Ibadan**

**Brochure**

Office of the Director  
Institute of African Studies  
University of Ibadan  
Nigeria

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# Addendum

## Contents

Foreword .....	3
Institute of African Studies, University of Ibadan .....	5
Location .....	5
Aims and Objectives .....	8
Structure of the Institute .....	8
Institute Facilities .....	9
Centre for Arabic Documentation .....	9
Museum Services .....	10
Museum of the Institute of African Studies (MIAS) .....	10
Odinani Museum, Nri, Anambra State .....	11
IAS Museum Shop .....	11
The Library of the Institute .....	12
The Publications Office .....	13
Women’s Research and Documentation Centre (WORDOC) .....	14
The Traditional Medicine Research and Documentation Centre (TRADOC) .....	15
Secretariat of the International Centre for African Music and Dance (ICAMD) .....	15
The Studio/Archive of Sound and Vision .....	15
Fellows’ Room .....	15
Digital Africana .....	16
Drapers Hall .....	16
Dr Ade Abolurin Peace and Security Resource Centre .....	16
Lady Bank-Anthony Hall .....	17
New Lecture Hall .....	18
Coffee Room .....	19
African Kitchen .....	19
African Studies Students’ Association .....	20
Partner Research Agencies .....	21
University of Ibadan Research Foundation (UI R-F) .....	21
Institut Français de Recherche en Afrique (IFRA) .....	22
Centre for Black and African Arts and Civilization (CBAAC) .....	23
Past Directors of the Institute .....	25
Current Director of the Institute .....	30
Curriculum for Postgraduate Degree Programmes .....	31
Admission and Graduation Requirements for the MA Programme .....	32
Admission and Graduation Requirements for MPhil, MPhil/PhD and PhD Candidates .....	33
Code of Conduct and Ethics for IAS Students .....	34

## Course Guide

African History .....	38
African Law .....	41
African Music .....	47
African Visual Arts .....	51
Anthropology .....	54
Cultural and Media Studies .....	59
Diaspora and Transnational Studies .....	64
Gender Studies .....	68
Traditional African Medicine and Belief Systems .....	74
Transformation Studies in Africa .....	79

Academic Staff of the Institute of African Studies .....	83
Associate Teaching Staff .....	85
Administrative Staff of the Institute of African Studies .....	86

Proposed Master Plan Layout of the University of Ibadan



# Foreword

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In its more than five decades of existence, the Institute of African Studies, University of Ibadan, has proved to be an excellent centre for researching, teaching and publishing on the African experience from the vantage of a multiplicity of disciplines. This multi- and interdisciplinary foundation, carefully laid from inception, has been built upon constantly, and we have continually made crucial decisions on how to add to the edifice in order to ensure that African Studies at Ibadan encompasses the nuances and vicissitudes of African life on the continent and its diasporas. Today, IAS-UI has had to restate and reimagine its intellectual and social commitments in the context of an increasingly globalized twenty-first century, with its necessary complement of shifts and transformations in socio-historical processes driven by the almost daily emergence of a slew of digital technologies.

Africa is humankind's most ancient repository of cultural artefacts in material and non-material form; but it is such a paradox that Africa is also home to novel forms of cultural life in the twenty-first century—which makes our activities at IAS-UI as scholars, teachers, and students of the African experience even more exciting. It is this sense of the ancient and the modern, of an old and at the same time young continent, that enlivens the work we do and the vision we propagate at IAS-UI. It is this philosophy that underscores our approaches to imparting knowledge about Africa, as evidenced by the review of our curricula in the different disciplines and the introduction of new courses of specialization to further broaden the positions from which we consider developments in Africa and focus on Africa's place in the world. As such, we take seriously the challenges of teaching, researching and publishing in the so-called Information Age, and we feel quite assured that it is yet another moment that offers us an opportunity to consolidate on the values of rigour and innovative insight that have been our guiding principles from the very beginning.

The Information Age commits us to study Africa at greater length, breadth and depth. In point of fact, it commits us to re-study Africa and the experience of its diasporas in all of the stated dimensions. This study

and re-study of Africa has to be executed on diverse disciplinary fronts, from history to geography, from medicine to literature, from technology to the creative industries. For what is African Studies if it does not include in its purview knowledge of tropical medicine and tropical agriculture, ancient and modern? Therefore, as we document and theorize masquerades and masking traditions in this or that African culture, we are also concerned about the survival of African bodies through alimentary and medicinal nourishment. We are concerned about the ecosystem. At no time has humanity mined the earth's supplies of resources with the ferocious intensity that we now witness. But this headlong depletion has ignited a groundswell of advocacy for conservation, with a turn towards our continent where so-called simple cultures have thrived for millennia by dint of a harmonious harnessing of the energies of nature.

It is not for nothing that the erstwhile Peace and Conflict Studies programme of our University—now an Institute on its own in conjunction with programmes drawn from other faculties of the University—was naturally birthed and bred in IAS-UI. Today, we are home to the Gender Studies programme of this University, which is a fast-growing disciplinary arm of the Institute, and our proposed programme in Transformation Studies in Africa (TSA) has already been approved by the Board of the Postgraduate School. What is more, our programme in Diaspora and Transnational Studies, young as it is, has won laurels that make it eligible to sit in the company of 'elder' disciplines in this University. Therefore, when people ask, and they do so in muted tones, 'What do you do in African Studies?', the only reasonable answer we can supply is that we are concerned about the problems of Africa's past, present and future in all its ramifications, and that we tackle these problems using all the pedagogical tools that have been made available to us. Our museum work, for instance, includes collecting artefacts from traditional corpora, but it also includes organizing the Convocation Exhibition of this University in which the works of renowned contemporary artists are exhibited for the edification and delight of both town and gown. We have already

made plans to digitize our entire museum collection as well as all the exhibitions that are mounted in the Museum of the Institute. In this, as in other endeavours of ours, the approaches remain both ancient and modern.

Africa's need for expert knowledge in different sectors is undeniable. This knowledge comes in a variety of forms. In the Information Age, digital archiving has gained prominence. At IAS-UI, our specialized organs, including the Studio/Archive of Sound and Vision and Digital Africana, are especially suited for the work ahead. We are positioning ourselves at IAS-UI to expand the network of our collaboration with agencies at the local, transnational and international level in order to be able to draw from all available streams of knowledge on Africa. To this end, IAS-UI has opened its doors to several research agencies that have made African phenomena the centrepiece of their intellectual endeavours (IFRA, CBAAC, the University of Ibadan Research Foundation, etc.).

African Studies today is Africa's own contribution to the global pool of intellection. The aim is not just to understand ourselves; it is also to present knowledge about us to the rest of the world from our own

perspectives. But such knowledge grows through dialogue. Our perspectives as Africanist scholars take cognizance of the perspectives from which others are looking at us. And we have not refrained from seeing these interlocutors with our own eyes. At IAS-UI, we are re-imagining African Studies to emphasize even more its place as the confluence where Africa meets the rest of the world, and vice versa. Envisioned in this manner, African Studies is Africa in Global Studies. We recognize that we are not in this world all by ourselves, and the world must reckon with us as well.

In comparative terms, IAS-UI has come a long way. Among sister institutes, we are one of the older siblings. However, in terms of our commitment to a critical renewal of vision, it is always, as that African sage once said, morning where work is concerned. Or, to quote the cliché, there is always something new coming from Africa. And in the new we often rediscover the old.

**Dr O.I. Pogoson**  
Acting Director



# Institute of African Studies, University of Ibadan

The Institute of African Studies, University of Ibadan, the pioneer of such institutes on the African continent, was established by an Act of the Senate of the University of Ibadan in July 1962. Conceived as an interdisciplinary research institute, its academic disciplines include African History, African Law, African Music, African Visual Arts, Anthropology, Cultural and Media Studies, Diaspora and Transnational Studies, Gender Studies, Traditional African Medicine and Belief Systems, and Transformation Studies in Africa.

At inception, the Institute was a beneficiary of the Rockefeller and Ford Foundations. Its initial capital expenditure was covered by grants from the Federal Government of Nigeria, the Drapers (City Company) of London, and the Ford Foundation. In September 1967, the National Universities Commission recommended that the Federal Military Government take over the financial responsibility of the Institute as an integral arm of the University of Ibadan.

The Institute's principal focus encompasses research, teaching and publication on African cultural experience. Its complement of organs includes the Centre for Arabic Documentation, the Women's Research and Documentation Centre, the Institute Museum, the Studio/Archive of Sound and Vision, Digital Africana, and the Traditional Medicine Documentation and

Research Centre. As a hub of cultural integration and collaboration, the Institute of African Studies, University of Ibadan, is host to the Centre for Black and African Arts and Civilization (CBAAC), the Institut Français de Recherche en Afrique (IFRA-Nigeria), the Secretariat of the International Centre for African Music and Dance, the Secretariat of the African Studies Association Africa (ASAA), and the University of Ibadan Research Foundation (UI R-F).

IAS-UI continually reinvents itself by spawning fresh areas of scholarship in response to shifts in the structures, processes, practices, and institutions of the African cultural experience.

## *Location*

The Institute of African Studies is located in serene, well-lawned surroundings at the west end of the campus of the University of Ibadan. Its premises are beautified with artworks, including sculpture by renowned Nigerian artists, murals, friezes, and pottery sourced from traditional Nigerian cultures. On the left flank of the Institute's premises is the Susanne Wenger Garden, dotted with mythical works of art, concrete benches, and fragrant trees. It is one of the favourite spots on campus for outdoor relaxation and discussion.



**Concrete Sculptures from the Osogbo School, Institute Courtyard (2017)**



**Drapers Hall (2017)**

The domed Drapers Hall, named after its donors, is located to the left of the Institute's entrance. A covered passageway leads to the Institute's foyer. The foyer is the Institute's reception area, and on display in it are samples of publications and other productions by the Institute's staff over the years, including works produced in collaboration with partners of the Institute. The foyer is flanked by the Library of the Institute, the Coffee Room, and offices. In the foyer of the Institute is a display of an artefact that is significant in the history of higher education in Nigeria (see page 45). This artefact is the walking stick of Sir William Hamilton Fyfe, Vice-Chancellor of the University of Aberdeen, who in 1946 led a delegation of the British Inter-University Council for Higher Education in the Colonies on a journey to decide where to site Nigeria's premier university. This is how Dr Kenneth Mellanby, first Principal of University College, Ibadan, narrates the historic event: 'At 5.30 p.m. on 28 December 1946 Sir William Hamilton Fyfe... pushed his way through

the undergrowth into the "bush" a few miles north of the town of Ibadan in Nigeria until he reached a clearing where it was possible to see a few yards ahead. He planted his walking-stick firmly into the ground and said: "Here shall be the University of Nigeria".' Displayed alongside Sir William's walking stick is a sand painting ("The University Tower Court") by Dr James Oppong. On the wall of the foyer are photographs of past Directors of the Institute, and a map of the current layout of the University of Ibadan is featured on the front desk. From time to time, staff and partners of the Institute utilize the foyer for holding exhibitions and other cultural events.

Visible from the foyer is the lush courtyard of the Institute. The courtyard is often the venue of major performances, including dramatic productions and after-conference receptions. On all sides of the courtyard are outstanding works of art with mythical motifs similar to those found in the Susanne Wenger Garden.



**The Institute's Foyer (2017)**

**African Studies today is Africa's own contribution to the global pool of intellection. The aim is not just to understand ourselves; it is also to present knowledge about us to the rest of the world from our own perspectives.**

## *Aims and Objectives*

The *raison d'être* for any Institute of African Studies in Africa today is the sense of purpose that comes with self-knowledge. The historical mistake of thinking of Africa as a place where people have lived simple, homogenous lives from time immemorial is one that we confront even in contemporary times. It is a mistake that we Africans also make, as some of us persist in expecting to find similar ideas and practices, similar lifeways, among the diverse peoples and cultures that are summarized under the African category. And yet there is a common historical experience and an ongoing engagement with the geopolitical realities of existence, even in the twenty-first century, that make it possible for Africans to conceive of their societies and countries as comprising one intimate sector of the human family.

It is our mandate at the Institute of African Studies, University of Ibadan, to build a body of knowledge and to construct an attitude of intellection that will not take for granted the heritage of African peoples, their experiences in the present, and their aspirations for the future. Our concerns for this heritage, these experiences and aspirations, have led us to adopt a multidisciplinary approach to scholarship in order to sharpen the Africa-centredness of our vision. We seek to understand Africa and its diasporas as complex phenomena, and to problematize all easy, knee-jerk reductionisms that fail to come to grips with the diversity of African and black realities from ancient to modern times. This critical vision is balanced with a creative vocation. We study creative productions from the African past, and we promote the creative potentialities that energize the African present in all genres. The creativity of African cultural producers is a crosscutting theme in all the units of specialization at our Institute, as we study the conditions that make possible, as well as the factors that militate against, the efflorescence of creative production in African societies both on the continent and in the diasporas that Africans have constructed all over the world.

It is in the light of the above that we undertake teaching, research and publication in our different specializations, and it is for this purpose that we collaborate with people from various disciplines and partner with diverse local and international agencies in order to apprehend better the African and black experience.

## *Structure of the Institute*

The Institute is headed by a Director of professorial rank. The academic units that make up the Institute are African History, African Law, African Music, African Visual Arts, Anthropology, Cultural and Media Studies, Diaspora and Transnational Studies, Gender Studies, Traditional African Medicine and Belief Systems, Transformation Studies in Africa.

The Institute employs full-time research fellows, but also engages the services of associate lecturers and visiting professors. There is also provision for an artist-in-residence.

The Institute has a Board which examines its programmes and makes recommendations to the University through the Board of the Postgraduate School (on academic matters) and the Senate Committee of the Institute (on non-academic matters). The Board of the Institute is headed by the Deputy Vice-Chancellor (Academic). Its membership is made up of all the academic staff of the Institute, representatives of the various faculties, and non-members of the University community appointed on account of their interest in, and knowledge of, African culture. The Institute itself is represented in various University committees.



**Traditional Ceramic Sculptures at the Institute's Entrance (2017)**

## INSTITUTE FACILITIES

### *Centre for Arabic Documentation (CAD)*

The Centre for Arabic Documentation was established in 1963 as an integral unit of the Institute of African Studies, University of Ibadan. The initial proposals for this Centre were made during the First International Congress of Africanists held in Accra in 1962. The recognition of the fact that many of the peoples of sub-Saharan Africa have used Arabic for several centuries as an official and literary language for different types of written communications and the urgent need to collect and document Arabic materials existing in private hands gave impetus to the establishment of the Centre.

Hence, the Centre, the only one of its kind in the southern parts of Nigeria, was set up with a view to preserving Arabic documents because of their historical, religious, literary and cultural relevance to African Studies.

The preservation of Arabic documents has remained one of the major objectives of the Centre. The Centre also undertakes a systematic programme of recovering Arabic manuscripts that are held in private collections widely spread throughout Nigeria. It has become a research centre of excellence for scholars both within and outside Nigeria, and the Centre has been issuing a *Research Bulletin* in English and Arabic to give information on new accessions as well as discussing the value of these Arabic manuscripts.

In response to one of the challenges raised at the 3-day International Workshop on West African Arabic Manuscripts held between 3 and 5 October, 2012, as part of activities marking the 50th anniversary of our Institute, the CAD is now developing a curriculum for an academic Master's programme in Arabic Manuscriptology and Translation Studies.



**Researchers in the Reading Room of the Centre for Arabic Documentation (2017)**

## *Museum Services*

### **1. Museum of the Institute of African Studies (MIAS)**

A separate museum building was part of the original plan of the Institute; hence the Institute has been collecting traditional and contemporary arts and artefacts since its establishment in 1962. At present, the ethnographic materials and traditional art objects in the Institute's collection are well over a thousand. Most of the objects are largely from Nigeria and other African countries, including Mali, the Ivory Coast, and the Cameroons, which have historical connections with Nigeria.

The contemporary artworks held in the Museum of the Institute are by Nigerian artists. This collection began in the early sixties when the Mbari experiments and workshops both at Ibadan and Osogbo were going on. The Institute took advantage of this and now has the largest collection of works from the workshops in Nigeria.

Since there was no museum building, these objects were kept in a store until 1984 when the ground floor of the back section of the Institute's building was converted into a gallery, a workroom and a store—in effect a museum.

The formal opening of the museum on September 11, 1984 was performed by His Royal Highness Omo N'Oba N'Edo Uku Akpolokpolo, Erediauwa I, the Oba of Benin, who also commissioned a photographic exhibition of Benin antiquities, notably, the famous bronzes looted during the British expedition of 1897. Titled 'The Lost Treasures of Benin', the exhibition featured scenes from the expedition. The museum is now fully operational and is open to the public during office hours. The objects in the museum collection are exhibited from time to time. Contemporary Nigerian artists are encouraged to exhibit their works and also, on



**Town and Gown at the Opening of an Exhibition at the Museum of the Institute (2013)**

agreement, other bodies and artists come to exhibit artworks from places outside Nigeria.

The Museum of the Institute has also established the tradition of organizing the Convocation Exhibition as an integral part of the University's Convocation programme. To this end, every year, the works of a renowned artist are mounted for a period in the gallery. The Convocation Exhibition marks the end of the Museum's calendar.

The Museum of the Institute also has a lecture room which is used for seminars and workshops. Plans are advanced to rename the Museum of the Institute after Prof Cornelius O. Adepegba, whose contribution to the study of African Visual Arts and Art History is world-renowned.

## 2. Odinani Museum, Nri, Anambra State

The Odinani Museum at Nri in Anambra State was established on March 18, 1972 by the Institute in a hall donated to it by the people of Nri town, represented by the Nri Progressive Union. Plans are being vigorously pursued to establish a similar museum in the main porch of the Oyo palace.

## 3. IAS Museum Shop

The Museum Shop of the Institute of African Studies, located on the right flank of the IAS main building, was opened on 11th November, 2016. It is a commercial outlet for the sale of artworks, souvenirs and gift items.

The Museum Shop is meant to serve a supportive role to the Museum of the Institute of African Studies. In this regard, whenever an exhibition is mounted in the Institute's Museum, the works on display are also archived in the Museum Shop in a virtual form.

Moreover, the Museum Shop at any time only displays a representative sample of the works in its collection, while the full variety is made available online where interested buyers can search and shop for items of their choice.

In its physical and virtual collections, the shop boasts contemporary and traditional Yoruba and Benin artworks. Available genres include woodcarvings (Benin and Yoruba), brass casts (Benin), tie-dye and batik cloths (Yoruba), decorative ceramic pots, and paintings (watercolour, oil, acrylic and pastel). Also available are leather and calabash works from Oyo, customized greeting cards, etc. Opening hours are 8 a.m. to 5 p.m., Monday to Friday.



**The Museum Shop (2017)**

## *The Library of the Institute*

The Institute runs a reference library comprising over four thousand titles. This collection is constantly being updated with new accessions. Also, seminar and conference papers delivered in our Institute are held in the Library of the Institute. Copies of students' dissertations and theses are as well held in the Library. Apart from these, journal series also make up a considerable part of the Library's collection.

The Library collection covers all the areas of specialization available in our Institute, and even more, thus catering to needs in cognate disciplines. It has journal and book exchange agreements with many other institutes in Africa and beyond.



**Students in the Institute Library (2017)**



## *The Publications Office*

The Publications Office is responsible for the publication of the IAS journal *African Notes*, in which original studies of different aspects of culture in Africa are brought together. Each edition of *African Notes* usually offers articles on wide-ranging topics, but sometimes themed editions are produced as special issues of the journal.

The Publications Office is also responsible for the occasional publications of the Institute, which are so far about fifty in number, as well as the Institute's collection of research materials recorded on tape. Purchase of these publications and materials can be secured at the Publications Office.



**A Selection of Works Produced by Staff of the Institute on Display in the Foyer (2017)**

## *Women's Documentation and Research Centre (WORDOC)*

Established in 1987, WORDOC is the hub of women's studies in Nigeria. Its mandate includes coordinating research projects on women's issues and the promotion of new methodologies for studying the historical and social experiences of women in Nigeria and Africa at large. WORDOC's efforts in bringing women's issues to the fore have led to its development of a network that incorporates women organizations in Nigeria and the West African sub-region. The engagements of this network have borne fruit in publications, seminars, and contributions to policy formulation on issues affecting women. WORDOC is also involved in link-up efforts

with other women's centres and international agencies in Africa, the West Indies, North America, Latin America, Europe and Asia.

WORDOC is of immense benefit to scholars, researchers and laypersons interested in studying and understanding the place of women in African societies both from a historical perspective and in contemporary times, and its focus is always on agenda-setting for the future as well. WORDOC complements the disciplinary endeavours of the Gender Studies unit of our Institute.



**Researchers in the WORDOC Library (2012)**

## *The Traditional Medicine Documentation and Research Centre (TRADOC)*

The Traditional Medicine Documentation and Research Centre was established to provide useful information on the practice and development of traditional medicine throughout Nigeria. Its scope covers medicinal materia and formulations, including herbs, mineral and animal substances, as well as the incantations that serve as mechanisms for codifying and transmitting traditional medical knowledge and application. TRADOC has begun collecting all available oral and written materials on the various aspects of traditional medicine country-wide. TRADOC's projects interweave with work at the herbarium and garden of medicinal plants, all of which are ancillary arms of our Institute's programme in Traditional African Medicine and Belief Systems.

## *Secretariat of the International Centre for African Music and Dance (ICAMD)*

In January 2000, following a meeting held at Ibadan, a recommendation was made by a group of distinguished musicologists, including the father of African Musicology, Emeritus Prof Kwabena H. Nketia, to set up the International Centre for African Music and Dance. The then management of the University of Ibadan, led by the Vice-Chancellor at the time, Prof Omoniyi Adewoye, approved the siting of Nigeria's Secretariat of the International Centre for African Music and Dance at the Institute of African Studies, University of Ibadan. The headquarters of ICAMD is based in Ghana, and ICAMD is sponsored by several international agencies. The Centre, among other things, serves the following functions:

- a) a forum for international meetings, conferences, seminars, workshops and special events on African music and dance
- b) an archival, documentation and study centre for African music and dance
- c) a clearinghouse for information on events, artists, scholars, and institutions concerned with the study and promotion of African music and dance
- d) a unit for the promotion and coordination of research, creative and development projects in African music and dance
- e) a facility for the preparation of monographs,

source materials, bibliographies and the publication of journals on African music and dance.

## *The Studio/Archive of Sound and Vision*

This is an extremely valuable organ of media resource and cultural pedagogy at our Institute. The archive boasts over 1,000 tapes and recordings of ethnographic and creative productions. The genres covered include historical narratives, folk operas, music, incantations, and myths drawn from a wide range of Nigerian cultures and languages. These materials and other ethnographic films held in the Studio/Archive are available to researchers.

## *Fellows' Room*

Room No.1 in the main building of the Institute is our Fellows' Room. Visiting scholars and researchers from other universities and institutes are welcome to enjoy the office facilities in the Fellows' Room. We also make it available to renowned retired academics who have need of a place to continue their studies and writing. The roundtable in the Fellows' Room can accommodate 12 people, and there are armchairs and sofas for relaxation. Mini-lectures and presentations can also be held in the Fellows' Room, as it is equipped with a board for such a purpose.



**Oyedepo Olukotun, a PhD Candidate from De Montfort University, Leicester, in the IAS-UI Fellows' Room. He is currently on fieldwork in Nigeria for his research on the photographic history of southwestern Nigeria. (2017)**

## *Digital Africana*

Digital Africana is central to the Institute's commitments to digitizing the products of its knowledge-generation. In this regard, previous editions of the Institute's journal, *African Notes*, have been converted to digital format, and efforts are ongoing to make available in this form a wide array of works that have been produced in our Institute in the more than fifty years of its existence.

## *Drapers Hall*

Drapers Hall, with a seating capacity of 63, is the Institute's oldest lecture theatre, and is part of the Institute's main building. It is equipped for the projection of pictures, sound, and films, and for high-fidelity playback of recordings, including stereophonic recordings. It is often used for public lectures and seminars. The hall is available to the entire university community for these purposes.

## *Dr Ade Abolurin Peace and Security Resource Centre*

The Ade Abolurin Peace and Security Resource Centre, which is basically a reference library, was established and donated to the Institute of African Studies, University of Ibadan, in 2011 by Dr Ade Abolurin, then Commandant General of the Nigeria Security and Civil Defence Corps (NSCDC). The Centre currently has more than 900 titles over a range of disciplines, including Anthropology, Development Studies, Diaspora Studies, Environmental Science, Gender Studies, Peace and Conflict Studies, Political Science, and Sociology. It is open to scholars and postgraduate students.



**Researchers in the Ade Abolurin Peace and Security Resource Centre (2017)**

## *Lady Bank-Anthony Hall*

Situated at the extreme right of the Institute's premises, Lady Bank-Anthony Hall seats about 150 people in its main auditorium and gallery. It is fitted with a multi-purpose smartboard and equipment for audio-visual

projection, making it one of the favourite venues for lectures, seminars, symposia, roundtables and conferences on the University campus.



**Lady Bank-Anthony Hall (2012)**

## *New Lecture Hall*

The New Lecture Hall is situated in the Institute's newest building, donated by the Tertiary Education Trust Fund (TETFUND). It has a seating capacity of about 120. It is mainly used as a lecture theatre, but can be put to service for other discursive purposes, including seminars and panel discussions. Plans are

under way to rename the Institute's TETFUND building after Prof Bolanle Awe, whose work in African history is a touchstone both of astute research as well as of advocacy for the recognition of women's role in history-making.



**Institute of African Studies, TETFUND Building (2017)**

## *Coffee Room*

The Coffee Room offers refreshments to staff and guests of the Institute in an atmosphere where discussions can be carried on at a more informal level. Satellite television is also available in the Coffee Room for following international news and other media channels.

## *African Kitchen*

Nigerian cuisine is available at the African Kitchen at affordable prices. The menu includes such popular meals as amala, eba, fufu, iyan, jollof rice, etc.



**The Coffee Room of the Institute (2017)**

## *African Studies Students' Association (ASSA)*

The students of our Institute run the African Studies Students' Association (ASSA). ASSA is a vibrant body whose activities bring students together to promote their interests as budding scholars, cultural ambassadors, and responsible members of society. ASSA's appeal and achievements are such that students from other departments and faculties in the University are always eager to participate in ASSA's programmes. These programmes and activities help students to strike a good balance between schoolwork and other pursuits, and they cover a broad range, from academic engagements to social interventions, development issues, cultural promotion, and entertainment. In conjunction with IFRA, ASSA holds the African Village Square and Film Screening every Thursday afternoon at Drapers Hall, using the medium for consciousness-raising.

Collectively, ASSA provides a voice for the students of our Institute, serving as a means for them to make inputs into decisions that directly pertain to them. University-wide, ASSA has become a cultural force to be reckoned with as it gives vibrancy and vitality to cultural events on the campus of the University of Ibadan and even beyond. ASSA's platforms help students of our Institute to discover themselves in the course of their academic pursuits, indeed, developing students' potentialities in leadership and creative production. ASSA has become a 'home away from home' for our students, an association that makes it possible for its members to relax, stay healthy and keep up academically.



**Members of the ASSA Executive Committee with the Acting Director of the Institute (2016)**



## PARTNER RESEARCH AGENCIES

The following are research agencies with which the Institute of African Studies is in partnership. As a sign of our commitment to these collaborations, these agencies are domiciled in the Institute's building.

### *University of Ibadan Research Foundation (UI R-F)*

The University of Ibadan Research Foundation (UI R-F) was inaugurated in 2013, following approval by the Senate and Council of the University of Ibadan. It is a platform created to foster cutting-edge research, to nurture talent among staff, and to maintain a high scholastic environment necessary to meeting the mission of the University of Ibadan as a provider of high quality education, research, training, and services in the West African sub-region. Its creation marks an important chapter in the evolution of the University of Ibadan as a research-intensive institution. The mandate of UI R-F includes:

- To strengthen the dedication of UI research leaders to research priorities that are valuable to meeting societal needs

- To equip graduates of the University with expertise and new competencies in research and innovations
- To nurture research and national leaders to effectively address the challenges to our national development, using research results, expertise and competencies as never before done, and
- To raise and generate funds through partnerships, grants applications and donations to support research at the University of Ibadan.

UI R-F works towards this mandate by focusing on specific short-, medium-, and long-term objectives and deliverables. It funds interdisciplinary research, especially in the areas of agriculture, energy, health, water resources, and infrastructure, and promotes think tanks for translating research results into actionable policies. UI-RF also facilitates national and international access to expertise through its Mentorship Database, and, among other objectives, is in the process of establishing the first formal Post-Doctoral Research Fellowship Programme in the country.



**Attendees at a University of Ibadan Research Foundation Conference (2016)**

**Contact:**

Mr A.E. Odedele, Principal Assistant Registrar: [odedetunji@yahoo.co.uk](mailto:odedetunji@yahoo.co.uk)

Website: [www.uirf.ui.edu.ng](http://www.uirf.ui.edu.ng)

Office: +2349053088305

## *Institut Français de Recherche en Afrique (IFRA-Nigeria)*

IFRA-Nigeria is a non-profit institute established to promote research in social sciences and the humanities, as well as to enhance collaborative work between scholars in France and West Africa. First established in 1990, the institute operates from the Institute of African Studies in the University of Ibadan.

IFRA-Nigeria promotes outstanding, pertinent, and cutting-edge 'Made-in-Nigeria' research in social sciences and the humanities. It fosters field research

and international research projects, and it also runs a residency programme.

IFRA's mandate includes subsidizing research programmes, granting research allowances to academics and scholars, publishing research results, and holding workshops, seminars, and symposia. The institute also runs a library and a media database, and publishes a newsletter.



**IFRA Workshop 'Women on the Move' in Drapers Hall (2016)**

IFRA runs a network of researchers through the IFRA-Nigeria Research Fellowship, comprising junior, senior and distinguished fellows from various universities and research institutes in Nigeria and beyond.

Over the past few years, IFRA's research orientation has revolved around problems of democratic transition, urban violence, restructuring of educational systems in Africa, trans-border studies, religious networks, urban management, and the environment. However, a

large cross section of disciplines has also been represented, ranging from history to musicology, geography, linguistics, archaeology, etc.

IFRA-Nigeria is jointly funded by the French Ministry for Foreign Affairs and International Development and the French Centre for Scientific Research (CNRS). Together with IFRA-Nairobi, IFRA-Nigeria is part of the UNIFRE 24.

### **Contact:**

Dr Elodie Aparé, Scientific Director: [director@ifra-nigeria.org](mailto:director@ifra-nigeria.org)  
Ismaël Maazaz, Research Associate: [i.maazaz@ifra-nigeria.org](mailto:i.maazaz@ifra-nigeria.org)

## *Centre for Black and African Arts and Civilization (CBAAC)*

CBAAC was established by Decree 69 of 1979, following the successful and epoch-making hosting of the 2nd World Black and African Festival of Arts and Culture (FESTAC '77). The Centre houses all the materials which constitute the core collections of artefacts and rare items that were used during FESTAC

'77. The decision to hand over these materials to Nigeria was to reinforce and build upon the gains of the historic festival. It was in fulfilment of Nigeria's pledge to keep the materials in trust for the 59 Black and African countries and communities which participated in the Festival that CBAAC was established.



**Traditional Dancers Performing at CBAAC/IAS Black History Month Celebration (2011)**

To achieve its goals, CBAAC holds lectures, seminars, symposia, workshops, and mounts exhibitions. CBAAC has a library, an art gallery, a studio, and varied collections that are of cultural and historical significance to Black and African peoples all over the world. The Centre also engages in other activities which project the overall image of Black and African peoples and their cultures for appreciation globally. Statutorily, the Centre is charged with the responsibility of promoting and propagating Black and African cultural heritage in its totality.

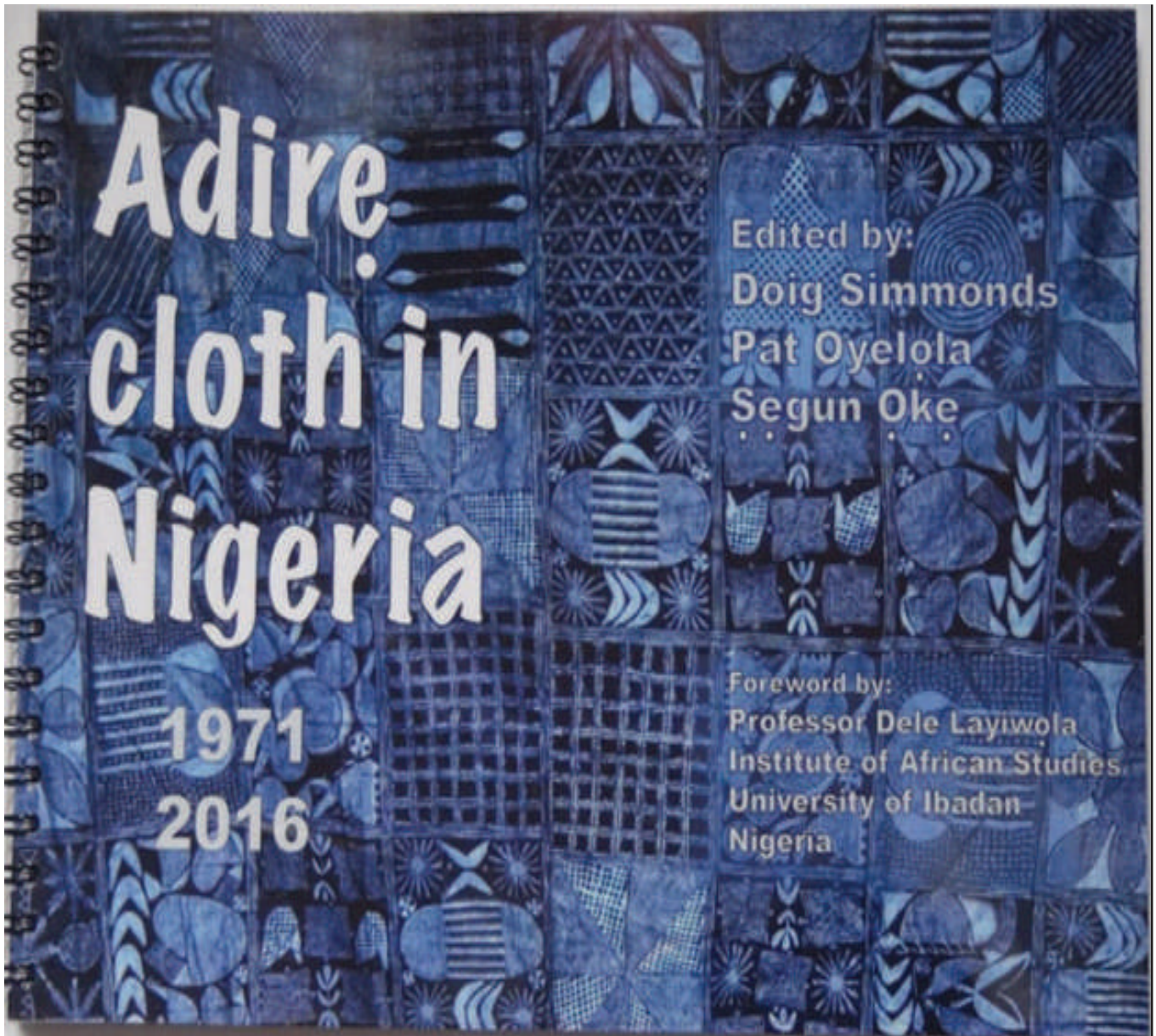
Through its numerous programmes, CBAAC has continued to be the intellectual arrowhead of the Ministry of Information and Culture, and it makes important contributions to the universal pool of knowledge on Black and African peoples. The Centre's strategic mandate is to make Nigeria play a central role in the preservation, promotion and propagation of African cultural heritage. CBAAC also engages in international programmes to forge a link between continental Africans and Africans in the diaspora.

### **Contact:**

Email: [cbaac77@yahoo.com](mailto:cbaac77@yahoo.com)

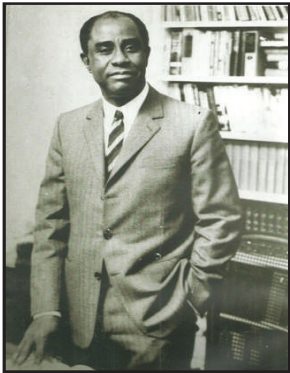
Website: [www.cbaac.org.ng](http://www.cbaac.org.ng)

Tel: 017744489



***Adire Cloth in Nigeria* looks at the cultural phenomenon of indigo-dyed fabric in Nigeria. It is one of the Institute's most popular publications. First issued in 1971, it was recently reviewed and republished in 2016.**

## Past Directors of the Institute



### **Kenneth Onwuka Dike (1962-1967)**

Pioneer Director of the Institute, Prof Kenneth Dike was educated at Dennis Memorial Grammar School, Onitsha, Achimota College, Ghana, Fourah Bay College, Sierra Leone, the University of Durham, England, University of Aberdeen, Scotland, and the University of London, England. He was Lecturer in History, University College, Ibadan (1950-52), Senior Research Fellow, West African Institute of Social and Economic Research (1952- 54), Senior Lecturer in History, University College, Ibadan (1954-56), and in 1956 was appointed Professor of History. In 1958 he became the first African Principal of University College, Ibadan, and, two years later, when the College became a full-fledged University, he was made its first Vice-Chancellor, a position he occupied until 1966 when he retired.

Other firsts were scored by Prof Dike when he became founding Director of the Nigerian National Archives (1951-64) and first Director of the Institute of African Studies, University of Ibadan. He was also a Fellow of the Royal Historical Society, Chairman of the Nigerian Antiquities Commission (1954-66), and President of the Historical Society of Nigeria (1955-67). In 1970 he became Professor of History, Harvard University. He was awarded honorary LLDs of the Universities of Aberdeen, Leeds, Columbia, Princeton, and Ahmadu Bello University, Zaria. He was also honoured with an honorary DLitt by the University of Boston and the University of Birmingham. Moscow University gave him an honorary DSc.

Prof Dike's publications include the following: *Report on the Preservation and Administration of Historical Records in Nigeria* (1953), *Trade and Politics in the Nigeria Delta 1830-1890* (1956), *A Hundred Years of British Rule in Nigeria* (1957), *The Origins of the Niger Missions* (1958). He died in 1983. The Department of History, University of Ibadan, has instituted an annual award in his name, and the Main Library of the University of Ibadan is named after him.

### **Robert Gelston Armstrong (1967-1975, 1976-1977)**

A social anthropologist who made remarkable and enduring contributions to linguistics, Prof Robert Armstrong, Odejo of Idomaland, was the longest serving Director of the Institute, totalling nine years in the position. He attended Western Hills High School, Cincinnati, Ohio, and served as a cryptanalyst in the US army during the Second World War. He obtained his BA in sociology from Miami University, Oxford, Ohio, his MA in social anthropology from the University of Oklahoma, and his PhD in social anthropology from the University of Chicago. He taught at the University of Puerto Rico (1947-1948). In 1953 he was Research Fellow of the Colonial Social Science Research Council in London, during which time he conducted field research into Idoma culture. He taught anthropology at Atlanta University (1955-59), becoming Professor in 1958. In 1963 he became Research Professor of Linguistics at the Institute of African Studies, University of Ibadan. He was editor of the *Journal of West African Languages* (1963-72). Prof Armstrong was fluent in French, German and Spanish. He read Idoma, Yoruba, Italian, Portuguese, and Russian. He analysed Latin, Igbo, Akweya, Yala and Hausa texts. He conducted extensive research on Idoma language and culture, and did similar work on Yoruba.



His publications include *A Comparative Word List of Five Igbo Dialects* (1967) and *The Study of West African Languages* (1967). He made translations of *Oba Koso* by Duro Ladipo (1972), *The Palm Wine Drinkard* by Kola Ogunmola (1972), and *Onugbo Mloko* by S.O.O. Amali (1972). These are available in bilingual publications at the Institute. Professor died on 29 April, 1987.

## Past Directors of the Institute

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### **Obaro Ikime (1975-1976)**

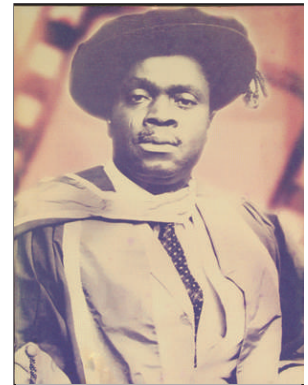
Born in 1936, Prof Obaro Ikime, a historian, attended Government College, Ughelli, then known as Warri College (1950-1956), and the University of Ibadan, graduating BA (1961) and PhD (1965). He was Lecturer in History at Ibadan from 1964, becoming Professor in 1973. In 1975, he was Visiting Professor first at UCLA, then at Berkeley, and later at Harvard. In 1981-82 he was Visiting Professor at the University of Benin.

Professor Ikime was on the Editorial Board of *Tarikh* (1967-73), the *Journal of African History* (1979-81), and was General Editor of *African Historical Biographies*. He left the Institute as Director to serve his former Department as Head, and later became the Dean of the Faculty of Arts, University of Ibadan. He was the President and remains a Fellow of the Historical Society of Nigeria. A keen sportsman, he was Chairman of the Nigerian University Games Association (NUGA) and Vice-President of the Federation of African University Sports. His publications include *Nana of the Niger Delta* (1968), *The Isoko People: A Historical Survey* (1972), *Leadership in 19th Century Africa* (1974), *The Member for Warri Province* (1977), and *The Fall of Nigeria* (1977).

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### **Saburi Oladeni Biobaku (1978-1982)**

Historian, educationist and administrator, Prof Saburi Biobaku was the fourth Director of the Institute. He was educated at Government College, Ibadan (1932-37), Higher College, Yaba (1938-41), University of Exeter (1944-45), Trinity College, University of Cambridge (1945-47), and the Institute of Historical Research, London (1950-51). After teaching at Government College, Ibadan (1941-43) and Government College Umuahia (1947-49), he moved into administration as Assistant Liaison Officer, Nigerian Students, Colonial Office, United Kingdom (1951-53), later becoming Registrar, University of Ibadan (1953-57), Secretary to the Premier and Executive Council, Western Region (1957-61), and Pro-Chancellor, University of Ife (1961-65). He returned to academic pursuits in 1965 when he became Vice-Chancellor, University of Lagos (1965-72). In 1978 he became the Director of the Institute of African Studies, University of Ibadan.



Prof Biobaku held many important positions in professional societies, including being Vice-President, Society of African Culture and President, Historical Society of Nigeria (1967-71). He was Chairman of the Editorial Board of the *Encyclopaedia Africana*. Professor Biobaku was honoured with the Nigerian titles of Are of Iddo, Abeokuta, Agbaakin of Igbore, Abeokuta and a foreign title, Companion of the Order of St Michael and St George (CBE) in 1961. He also had an honorary doctorate from the USSR Academy of Science. His publications include *The Origin of the Yoruba* (1955) and *The Egba and Their Neighbours* (1957). In 1973, he edited *Sources of Yoruba History*. Prof Biobaku died in 2001.

## Past Directors of the Institute



### **Bolanle Alake Awe (1983-1990)**

Historian, Prof Bolanle Awe was the first woman Director of the Institute of African Studies, University of Ibadan. She was educated at the Church Missionary Society Girls' School, Lagos (1946-50), St Anne's School, Ibadan (1950-51), Perse School for Girls, Cambridge, England (1952-54), the University of St Andrews, Scotland (1954-58), and the University of Oxford (1958-66). She graduated MA in 1958 and DPhil in 1964. She has been engaged in university teaching since 1960 when she joined the staff of the University of Ibadan as a Lecturer in History (1960-66). She worked briefly at the University of Lagos (1966-69) as Research Fellow at the Institute of African Studies, and returned to Ibadan where she became Research Professor of History (1977). She was National Secretary, Nigerian Association of University Women (1962-63), and

editor of *Lagos Notes and Records* (1967-69) and of *African Notes* (1970-75). In 1973 she was Phelps-Stoke Fellow, African Lecture Series in the USA.

Between 1975 and 1978, she served in the cabinet of the Oyo State Government, first as Commissioner for Education and later as Commissioner for Trade, Industries and Cooperatives. A spirited humanist, Professor Awe has chaired major international conferences on women in industry and in national development, and she was Chairperson of the Oyo State Committee on the Southern African Relief Fund (1977-78). She is a Life Member of the Nigerian Institute of International Affairs. In 1982 she was, first, Visiting Fellow at Queen Elizabeth House, Oxford, then Associate Researcher, Centro de Estudos Afro-Orientais da Universidade Federal da Bahia, Brazil. Professor Awe has published extensively in the area of Oral History and Women's Studies. She co-edited *The City of Ibadan* (1967). She was President, Academic Staff Union of Universities, Ibadan Chapter (1982-83). In 1982, she was a recipient of the National award, Officer of the Federal Republic of Nigeria (OFR).

### **Cornelius Oyeleke Adepegba (1991-1994, 1998-2001)**

A foremost African Art Historian, Cornelius Adepegba studied for his BA (Fine Arts) at Ahmadu Bello University, Zaria, earning a first-class degree in 1971. He later went to Indiana University, USA, for his MA (1975) and PhD (1976) in Art History.



Joining the University of Ibadan in 1972, Adepegba taught African Art at the Jos Campus of the University until 1973. He would later move to the Department of Archaeology in Ibadan. He joined the Institute of African Studies in 1980, and taught Pre-Islamic Art of Africa, Saharan Rock Art, Sub-Saharan African Art and 20th-Century African Art, in addition to the many MA, MPhil and PhD dissertations he supervised.

Adepegba's scholarly works have appeared in several local and international journals, such as *The Nigerian Field*, *West African Journal of Archaeology*, *Nigerian Magazine*, *Journal of African Studies*, and *International Journal of African Historical Studies*. A veteran curator, Adepegba mounted and supervised many exhibitions, ranging from those of the works of contemporary African artists to collections of traditional artefacts. From 1978, he was in charge of the collection of ethnographic and contemporary arts at the Institute of African Studies until it became a full-fledged museum in 1984. Adepegba became the honorary curator of the Institute Museum in 1986. He was Fulbright Scholar resident at Dickinson College, Carlisle, Pennsylvania, in 1993 where he curated 'A-Historical Sculpture of West Africa' for the Trout Gallery.

Cornelius Adepegba became Professor of Art History at the Institute of African Studies in 1987. He died in October, 2002 in active service while planning an academic visit to the Smithsonian Institution in Washington.

## Past Directors of the Institute

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### **Mosunmola Ayoka Omibiyi-Obidike (1995-1998, 2001-2004)**

One of the foremost teachers and researchers in ethnomusicology in Nigeria, Prof Omibiyi-Obidike got her BA in music (1968), MA in African Studies (1969) and PhD in Music Education (1972) from the University of California, Los Angeles. She was awarded the Western State Government Scholarship from 1964 to 1968, and University of California Scholarship in 1969. She was Alexander von Humboldt Fellow between 1981 and 1982.

Omibiyi-Obidike joined the Institute of African Studies in January 1978 as Research Fellow I. In Nigerian and foreign institutions, she taught and gave lectures on the nature of African music, African-American music, Nigerian folk music, and the linguistic influence on music in Africa. A practitioner, she performed solo as well as in concerts and operas on many occasions. She had a solo performance before an NBC-invited audience in Ibadan in 1962, and played a major role in the operetta 'The Sound of Music' in 1965. She gave various solo performances in Los Angeles between 1968 and 1970.

Omibiyi-Obidike's works appeared in books and learned journals such as *African Music*, *Pan-African Journal*, *Universitas* and *Nigerian Magazine*. She served as consultant on a number of projects such as the Black Studies Project of Fisk University, Nashville, Tennessee (1974) and the Ethnic Heritage Project, Bowie State College (1974-1975). She was Member, Committee on Music for the Festival of Arts and Culture (FESTAC '77), Chairperson, National Committee on Nigerian Musical Instruments, and Co-ordinator of the National Secretariat of the International Centre for African Music and Dance (ICAMD). Omibiyi-Obidike became a Research Professor at the Institute of African Studies in 1989. She was elected President, Association of Nigerian Musicologists (ANIM) from 2004-2008, and inducted into the Fellowship of the association in 2015.

Though she retired in 2008, she continued to render her services to the University of Ibadan, especially in relation to supervising students on the higher degree in ethnomusicology.

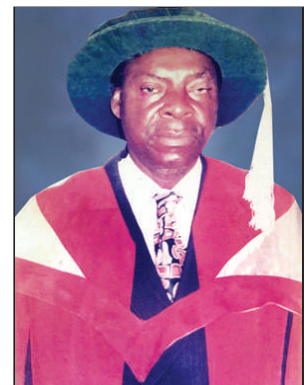
Professor Omibiyi-Obidike died in 2016.

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### **Alexander Ubi Iwara (1991, 2004-2007)**

Educated at the Universities of Ibadan, Wales, Paris and London, Prof Iwara has a BA (Hons) in Latin and French, MA and PhD in French, and MPhil in Linguistics. He was University of Ibadan Postgraduate Scholar (1968-1970) and UNESCO Fellow (1979).

Before joining the Institute of African Studies, Iwara had taught French and Classical Literature in the Department of Modern European Languages, University of Ibadan (1971-1978). Upon transferring his service to the Institute as Senior Lecturer in 1978, he taught Philosophy and Language, African Thought, and Languages and Societies of Africa. He had been editor of such notable journals as *African Notes* and *Le Français au Nigeria*.



During the Second World Black and African Festival of Arts and Culture, Iwara was Principal Colloquium Officer and later Director of the Colloquium Division (1976-1978). He has widely researched and published on French language and culture, and African languages and linguistics.

Prof Iwara retired in 2008.



## Past Directors of the Institute



### **Oladele Olatunde Layiwola (2007-2010, 2013-2016)**

A teacher and researcher of Performance and Cultural Studies, Prof Layiwola earned his BA (Hons) degree from the University of Ife (now Obafemi Awolowo University), Nigeria, in 1981, and won a Commonwealth Scholarship to study for a PhD in Theatre Studies at the School of English, University of Leeds, UK, from 1983 to 1986. On his return to Nigeria he joined the University of Ibadan where he has taught in various institutes and departments—African Studies, English, Communication and Language Arts, Theatre Arts and the Centre for Sustainable Development. He became a full professor at Ibadan in 1998.

Prof Layiwola has served on most major committees of the Senate of the University of Ibadan, and has served on the Governing Council of the University from 2003 to 2007. He was the Director of the University Media Centre from 2001 to 2003. In 1995, he was a visiting fellow at the University of Ulster, Coleraine, UK, and organized the first Postcolonial Conference at the Armagh Campus of Queen's University, Belfast, Northern Ireland, in 1996. Layiwola has been Humanities Institute Fellow at the University of Ghana, Legon, and Northwestern University, Evanston, Illinois, USA, between January and June 1999. From 1984 to 2001, he was Executive Committee member and Nigerian Representative, International Association for the Study of Anglo-Irish Literature (IASAIL). From 1989 to 2001, he was editor of *African Notes*. He served as Judge for the Association of Nigerian Authors (ANA) Book Awards in 1991 and 1992; served as Editorial Board Member of *The News* from 1993 to 1995; was Hon. Secretary of the Nigerian Field Society from 1997 to 2001; and is an honorary member, Yeats Society of New York. In 2012, Prof Layiwola was elected to the Fellowship of the Nigerian Academy of Letters, and has also served as the General Secretary of that Academy from 2012 to 2014. He is presently the public orator of the Academy. He chaired the organizing committee of the Inaugural Conference of the African Studies Association of Africa (ASAA) in 2015, and has been external examiner /assessor in many Nigerian universities as well as universities in Ghana and Germany. His works include *A Handbook of Methodology in African Studies* (Ibadan, 1999), *African Theatre in Performance* (Routledge, 1999/2000), *Rethinking African Arts and Culture* CASAS Cape Town, 2000), *Understanding Post-Colonial Identities: Ireland, Africa and the Pacific* (Sefer, Ibadan, 2001), and *The City-State of Ibadan: Texts and Contexts* (Institute of African Studies/Book Builders Ibadan, 2015). He has published in such journals as *African Notes*, *Dramatic Theory and Criticism* (Kansas), *Research in African Literatures*, *New Hibernia Review* and *Ufahamu* (UCLA).

### **Isaac Olawale Albert (2010-2013)**

Prof Albert, specialist in African History/Peace and Conflict Studies, bagged his BA (Hons) degree in History at the University of Ibadan in 1985. He obtained his MA (1991) and PhD (1994) in African History at the Institute of African Studies, University of Ibadan. His MA thesis was awarded in 1992 a thesis-writing prize of the Council for the Development of Social Science Research in Africa (CODESRIA), Dakar, Senegal. The same award was won by his PhD thesis in 1994. He joined the staff of the Institute of African Studies in 1993 as a Junior Research Fellow.



After organizing a conference on the problem of 'Urban Management and Urban Violence in Africa' in 1994, he was supported by the British Council in 1996 to initiate a link between the University of Ibadan and the University of Ulster, an initiative that led to the commencement of the MA and PhD programmes in Peace and Conflict Studies at the Institute of African Studies, University of Ibadan, in 2000. In 1999, at the behest of the United Nations International Leadership Academy (Amman, Jordan), he pursued a certificate course in peacekeeping and conflict resolution, and he subsequently trained in peace processes in the US, the UK, Germany, France, Belgium, Finland, Israel, Palestine, Egypt, South Africa and many others places in Africa.

In 2006, the UNDP (Accra, Ghana) engaged him to help establish the MA programme in Peace and Development Studies at the University of the Gold Coast, Ghana. In the 2008/2009 academic session, he became the first Director of the Centre for Peace and Strategic Studies at the University of Ilorin. He is a co-founder and remains a Research Associate of the Centre for Research on Inequality, Human Security and Ethnicity, Oxford University, UK. He convened the 2008 Extended Workshop on Social History sponsored by SEPHIS (Netherlands) and CODESRIA (Dakar) on the theme of 'Historicizing Migration'. In 2007, he served as the Country Director of the Nigerian office of the Institute for Democracy in South Africa (IDASA). A fellow of several learned societies, including the Society for Peace Studies and Practice (SPSP), the International Society for Folk Narrative Research (Finland), the Ethnic Studies Network (Ireland), etc., he is extensively published both at home and abroad. He was appointed a Professor in 2006, and is the first Director of the Institute for Peace and Strategic Studies, University of Ibadan.

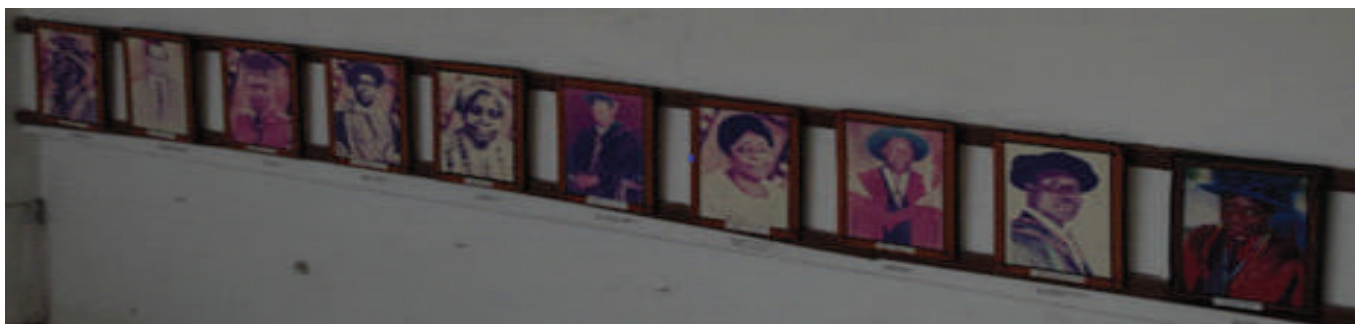
### *Current Director of the Institute*

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Dr Ohioma Ifounu Pogoson is an Associate Professor at the Institute of African Studies, University of Ibadan where he teaches postgraduate courses in African Art and Tourism. He attended Government College, Ughelli (1968-1972). He joined the staff of the Institute in 1985 as a Junior Research Fellow, and received his PhD from the Institute in 1990. In 1997, with Jeff Wall, one of this century's greatest artist-photographers as Juror, Dr Pogoson was selected for the prestigious Fellowship of the Akademie Schloss Solitude in Stuttgart, Germany, where he undertook a six-month study of the social history of Benin arts after one hundred years in Germany. He was a team member (2002-2004) of the College and University Affiliations Programme (CUAP) of the United States State Department Grant No. ASJY 1333 on 'Enhancing Curricula and Research with Minority Cultures'. This grant enabled him to visit the United States annually to teach and examine African Studies-based curricula in Southern Illinois University, Edwardsville. In 2006 he won a MacArthur Foundation grant that enabled him to carry out comparative studies of Anglophone and Francophone museums across West Africa and in Britain, especially in Cambridge University.

He is well published, travelled, and has collaborated with scholars from Nigeria, the US and the UK. He has curated exhibitions of African art from Nigeria in the United States. Dr Pogoson continues to write and conduct research into the visual arts of Nigeria, with a recent interest in the art history of northern Edoland. He is Honorary Curator of the Museum of the Institute of African Studies, University of Ibadan, in which capacity he has curated over ten major contemporary art exhibitions in the last few years. In 2012/13, he was Visiting Fellow at the Centre of African Studies, University of Cambridge. During this period he also worked on the Northcote Thomas collection of Northern Edo art at the Museum of Archaeology and Anthropology at Cambridge. He was appointed Acting Director of the Institute in August 2016.



**Photographs of Former Directors of the Institute on the Wall of the Foyer (2017)**

CURRICULUM FOR POSTGRADUATE  
DEGREE PROGRAMMES

## Introduction

The Institute of African Studies runs postgraduate programmes leading to the award of the MA, MPhil and PhD degrees in core African Studies. Our programmes are designed for those working towards gaining better insights into theoretical and practical methods in African Studies. The mandate of the African Studies programme remains inserting African knowledge systems in the global pool and exchange of ideas and, at the same time, integrating global epistemic systems that have a relevant bearing on Africa's quest to advance a positive sense of its collective development based on perspectives drawn from a range of academic disciplines.

Candidates for the MA degree are required to complete the programme within a minimum period of three semesters and a maximum period of five semesters for full-time registration. In the case of part-time registration, the duration shall be a minimum of four semesters and a maximum of six semesters.

In exceptional cases, an extension of no more than one semester may be granted on the recommendation of the Postgraduate Committee of the Institute of African Studies.

On completing the MA, the student/scholar is expected to have been exposed to the cultural components underlying development issues as well as the distinct disciplinary challenges to be confronted, both for scholarly/intellectual goals and policy-oriented interventions.

## Admission and Graduation Requirements for the MA Programme

Admission to the MA degree programme in various options of study at the Institute of African Studies is open to graduates of the University of Ibadan and other Universities recognized by the Senate of the University of Ibadan, with a minimum of Second Class (Lower) Honours Bachelor's degree in disciplines considered cognate or relevant to African Studies.

Irrespective of disciplinary background and specialism, all students are expected to take two compulsory courses in Anthropology (AFS 701 and 702) and one required course in Advanced Seminar Presentation (AFS 706). Students are also expected to take all compulsory and required courses in their respective areas of specialization. However, in keeping with our interdisciplinary philosophy, students are encouraged to take as electives any of the courses offered in any of the other disciplines in the Institute.

Graduation requirements are subject to the Postgraduate School rule on Cumulative Grade Point Average (CGPA). The CGPA system shall be used for the computation of final results, and the grade points shall be determined as shown in the following table:

### CGPA

Mark	Letter Grade	Points Grade
70 marks and above	A	7
65-69	A-	6
60-64	B+	5
55-59	B	4
50-54	B-	3
45-49	C+	2
40-44	C	1
Less than 40 marks	D (Failure)	0

The list of successful candidates for the MA degree shall be classified in terms of the CGPA as follows:

Mark	Eligibility
CGPA of 5.0 to 7.0	Proceed to PhD
CGPA of 4.0 to 4.9	Proceed to MPhil/PhD
CGPA of 3.0 to 3.9	Proceed to MPhil
CGPA of 1.0 to 2.9	Terminal
CGPA below 1.0	Failure

**MPhil, MPhil/PhD, and PhD Candidates**

Candidates who, at the level of the eligible CGPA, have passed the MA (African Studies) degree in their respective areas of specialization or other related degree of this University may be admitted directly to undertake study for the PhD. The following categories of candidates qualify to be admitted to undertake the MPhil or PhD programme:

- i. Candidates with recognized higher degrees in the relevant discipline may be admitted to the MPhil or PhD programme on the recommendation of the appropriate Faculty Postgraduate Committee;
- ii. Where, in respect of an otherwise eligible candidate with a higher degree, a firm recommendation for admission to the PhD degree programme cannot be made, a Faculty may recommend that the candidate be admitted provisionally to the MPhil/PhD programme pending an assessment report. Such an assessment shall be made by a panel set up by the Institute Postgraduate Committee on the recommendation of the student’s department and shall take place not later than the end of the first semester of registration.

All students are required to take courses at the 700 Level appropriate to their specializations, unless they have already taken them at the MA level. Students from other universities must pass, at the end of the first year of registration, the Institute’s core courses. In addition, all students must write an examination paper in their areas of specialization and obtain a mark of at least 60%.

All students must lead an Institute seminar on a topic determined along with their supervisors and central to their research. Proficiency in the seminar shall be assessed on a ‘Pass’ or ‘Fail’ basis.

All MPhil-registered students seeking conversion to a PhD at the end of their first year of registration must submit and defend a research proposal before a panel selected by the supervisor, the coordinator of the Institute’s Postgraduate programme and the Director of the Institute. Candidates must obtain at least 60% for conversion.

All students must undertake fieldwork.

**AREAS OF SPECIALIZATION**

- 1. African History
- 2. African Law
- 3. African Music
- 4. African Visual Arts
- 5. Anthropology
- 6. Cultural and Media Studies
- 7. Diaspora and Transnational Studies
- 8. Gender Studies
- 9. Traditional African Medicine and Belief Systems
- 10. Transformation Studies in Africa

## ***CODE OF CONDUCT AND ETHICS FOR IAS STUDENTS***

### **Guidelines on the Overall Conduct of Students in the Institute of African Studies**

IAS is a research-based institute. The students that are admitted are, therefore, expected to imbibe a culture of academic excellence and responsibility. In line with the creed of the University of Ibadan, the Institute trains students in learning and character; thus, students admitted into the programmes are expected to be worthy ambassadors of the Institute.

### ***Letters of Introduction***

There are standard guidelines concerning the issuance of letters to students/sanctions for misuse of letters. Students of the Institute are allowed to request for official letters on the following:

- Letters of institutions and/or organizations in respect of fieldwork, admissions, internships and employment.
- Letters to embassies with proven evidence of genuine reasons for travel can be obtained from the Dean of Students in the Student Affairs Office upon recommendation from the Institute.

### ***Solicitation***

Students are reminded of the sanctity of the academic environment and the need to conduct themselves appropriately. Indiscriminate solicitation for financial assistance without prior consultation is prohibited. No student organization can solicit funding from outside bodies or individuals without the express approval of the Institute. However, seeking academic or official information is encouraged.

The following officers and faculty of the Institute may be approached for official information:

- The Director of the Institute
- The Sub-Dean
- Programme Coordinators
- Lecturers of the Institute
- Secretary to the Institute
- Other recognized administrative schedule officers.

Students are strongly advised not to abuse telephone, email and physical access to these officers.

### ***Conduct of Students in the Classroom***

Courtesy and mutual respect between students and staff are expected and encouraged at all times.

The use of mobile phones during lectures is prohibited. Any student who arrives 15 minutes after the commencement of lecture may not be allowed into the class by the lecturer.

Examination malpractice in whatever form is prohibited, and cases of violation of this prohibition shall be treated in accordance with the rules and regulations of the University of Ibadan.

## *Scholarship and Research*

Students are expected to devote their time to learning the art and science of research. They are also expected to develop the ability to write scholarly seminar papers, abstracts and proposals. In this regard, students should endeavour to consult books and journal articles available in the Institute Library, the IFRA Library, the Library of the Women's Research and Documentation Centre (WORDOC), and the Kenneth Dike Library, to improve on their writing skills. They are also expected to consult past student proposals stored in the Institute Library.

Plagiarism is a serious academic infraction, hence students are expected to avoid using sources without due acknowledgement in their research. It is expected that the time spent in the Institute will be a rewarding and memorable one.

All students are expected to attend the Institute seminars. These seminars are basically a training ground for the academic development of students.

Project supervision is strictly by official appointment of Heads of Units. No student is allowed to change supervisor without following due process. There is an appropriate University form for change of supervisor which can be obtained after due consultation with programme coordinators, the Sub-Dean, and subsequent approval of the Director.

## *Use of Facilities (Lecture Rooms/Auditoria/Halls)*

The following facilities are used as lecture rooms in the Institute: The Arabic Documentation Wing Room, the Music Room, the Museum Lecture Room, Drapers Hall, Lady Bank-Anthony Hall, and the New Lecture Hall in the Institute of African Studies TETFUND building in the eastern wing of the Institute premises.

IAS is a postgraduate Institute with a composition of mature students. The same degree of responsibility is expected concerning the use of all facilities available. IAS is committed to maintaining and upgrading its facilities from time to time.

## *Library*

Registration for the use of the Library is compulsory for all students. There are 3 libraries in the precinct of the Institute: The Institute Library, the IFRA Library, and the library of the Women Research and Documentation Centre (WORDOC) sited in the bungalow next to Lady Bank-Anthony Hall. The University's main library, Kenneth Dike Library, is located along the east end of the Institute. There is a National Archives on the University campus, which researchers from home and abroad make use of. Students of the Institute are advised to register with the National Archives in order to take advantage of its valuable resources.

No food or drink is allowed in any of the libraries listed. Treat library facilities with great care as vandalization of books and other library materials is sanctionable under the laws of the University.

## *Foyer*

The Foyer is the reception area of the Institute. Students and visitors can approach the officer at the reception desk for help and direction. Students are advised to avoid loitering in the area. Please note that the Institute Library is adjacent to the Foyer. The IFRA Library is also a few metres away from this venue.

## *Cultural Property*

The Institute is a centre of cultural production and management. There are murals, door panels, paintings, sculptures, and pottery around the Institute. It is, therefore, necessary to enlist students in the protection and maintenance of these cultural objects. Kindly mind and pay attention to these art forms. The Institute has a Museum which houses ethnographic objects, contemporary and historical art. The University community and, indeed, art enthusiasts outside the University are frequently treated to art exhibitions in the Museum of the Institute. Students of the Institute may visit the museum whenever there is an exhibition. Kindly mind designated points during exhibitions. Other visits to the Museum by students are usually pre-arranged with the understanding of the honorary curator of the Museum.

## *Use of Conveniences/Facilities*

Toilet facilities dedicated to the use of students must always be kept clean and neat.

Parking of vehicles in spaces designated for staff is not allowed. Students may park their vehicles in the parking lot in front of Lady Bank-Anthony Hall and in the space at the back of Drapers Hall. Please note that even in these designated spaces, vehicles are parked strictly at owners' risk. Car stickers are available for access to the Institute's car parks.



**Susanne Wenger Garden (2017)**





**The Courtyard (2012)**

## African History

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>His 701</b>	<b>Problems of Theories and Methods of History</b> The Course treats the problems of historiography at a higher level. The emphasis is on the practical and theoretical problems of contemporary historians and varieties of history. The core and frontiers of the discipline of History are dealt with in a theoretical framework as well as through the development of historiography. The course takes cognizance of the development of historiography.	30; 45; 3; C
<b>AFS 722</b>	<b>Oral Sources of History and Techniques of Handling Them</b> This comprises an examination of various oral sources which can be used for historical reconstruction, their nature, techniques for collection, and problems associated with their usage. Examples will be taken from many African societies. Each student will be expected to make a detailed study of one such source.	30; 45; 3; C
<b>AFS 723</b>	<b>The African Diaspora from the 15th Century</b> Conceptualization and methodological problems: the dialectic between Diaspora and Homelands; the background to the Trans-Atlantic Enslavement. Slavery and the Diaspora; the relationship between Africans and African Americans, etc.; African survivals in the Middle Passage Diaspora; selected key institutions, family, the Church, the school, etc. The nature, structure and basic issues of the struggle for freedom of the Africans of the Diaspora: the pan-African Movement and the Diaspora. Historical linkages; key watersheds in the African Diaspora; the Return; Contemporary dynamics in the African Diaspora; the African Union and the declaration of the Diaspora as Africa's Sixth Region.	30; 45; 3; E
<b>AFS 724</b>	<b>African Oral Tradition and African Culture History</b> African culture history as reconstructed from oral traditions: oral traditions of selected African groups will be examined in respect of their temporal and substantial range and depth and as chronicles of peoples' philosophical, material, sociocultural life, values, and institutions.	30; 45; 3; C
<b>AFS 799</b>	<b>Project</b> An independent research on a topic selected from students' field of specialization.	30; 45; 6; C

## Course Guide

### African History

Course Code	Course Title	Status C	Status R	Status E
AFS 701	Introduction to Anthropology	C	-	-
AFS 702	Theory and Practice of Field Investigation	C	-	-
AFS 706	Advanced Seminar Presentation	-	R	-
HIS 701	Problems of Theories and Methods of History	C		
AFS 722	Oral Sources of History and Techniques of Handling Them	C	-	-
AFS 723	The African Diaspora from the 15th Century	-	-	E
AFS 724	African Oral Tradition and African Culture	C	-	-
AFS 799	Independent Research Project	C	-	-



**Close-up of Mural by Jimoh Buraimoh in the Coffee Room (2017)**



**Former President Olusegun Obasanjo Delivering the Keynote Address at the Opening Ceremony of the First African Studies Association-Africa Conference at IAS-UI (2015)**



**Prof Dele Layiwola Delivering the Welcome Address at the Opening Ceremony of the First African Studies Association-Africa Conference at IAS-UI (2015)**



**Close-up of Mural on the Wall of the Institute (2017)**

## African Law

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>AFS 771</b>	<b>African Law</b> The nature of African Law. The reception and modification of English Law. The extent of the operation of customary law. The unity of African Law. The judicial process among African peoples. The law of contract and tort in African Law. Structure of African courts and personnel of the law.	<b>30; 45; 3; C</b>
<b>AFS 772</b>	<b>Human Rights in Africa</b> Meaning of Human rights. Classification of Human Rights. Conventions and Protocols on Human Rights. Relativity and Universality Theory of Human Rights. Categories of Human, Civil and Political Rights. Violence against Women, and child abuse. Specific cases of human rights violation. The African Charter on Human and Peoples' Rights.	30; 45; 3; C
<b>AFS 773</b>	<b>African Jurisprudence/African Law in Comparative Milieu</b> This course will focus on the Comparative study of the customary, statutory and common laws of marriage, property and succession in African legal systems, and the course contents are as follows:  1. <b>Law of Marriage:</b> Types of marriages, capacity to marry, engagement or betrothal, mutual rights and duties of the parties to the marriage. Termination of the marriage by death or divorce.  2. <b>Law of Property:</b> Categories of property. The indigenous system of land tenure, creation of family ownership. Dealings with the family properties. Pledges, pawns and mortgages, modes of acquisition, transfer and extinction of interest in land.  3. <b>Succession:</b> A survey of the customary law of succession in Africa. Distribution of an estate upon intestacy. Dispositive and testamentary succession.  4. <b>Internal Conflict of Laws:</b> Codification/ Reinstatement of Customary Law. Status and the right of women and children in African Law.	<b>30; 45; 3; R</b>
<b>AFS 774</b>	<b>Chiefs Law and the Chieftaincy Institution</b> Chieftaincy system in Africa; Importance of Chieftaincy; Meaning of Chieftaincy; Authority of a Chief; Nature of Chieftaincy declaration. Nomination, selection, approval, appointment and installation of chiefs. Judicial intervention in Chieftaincy matters.	30; 45; 3; E

<b>Course Code</b>	<b>Course Title/Description</b>	<b>No. of Contact Hours/Units</b>
<b>LPB 709</b>	<b>A Comparative Family Law I</b> A Comparative analysis of basic concepts of family law, marriage etc.	30; 45; 3; E
<b>LPI 723</b>	<b>Cultural Property Law I</b> Legal, cultural, economic and ethical issues surrounding ownership, access to and trade in movable cultural property (artefacts, archaeological remains).	30; 45; 3; E
<b>AFS 799</b>	<b>Project</b> An independent research on a topic selected from the student's field of specialization.	30; 45; 6 ; C

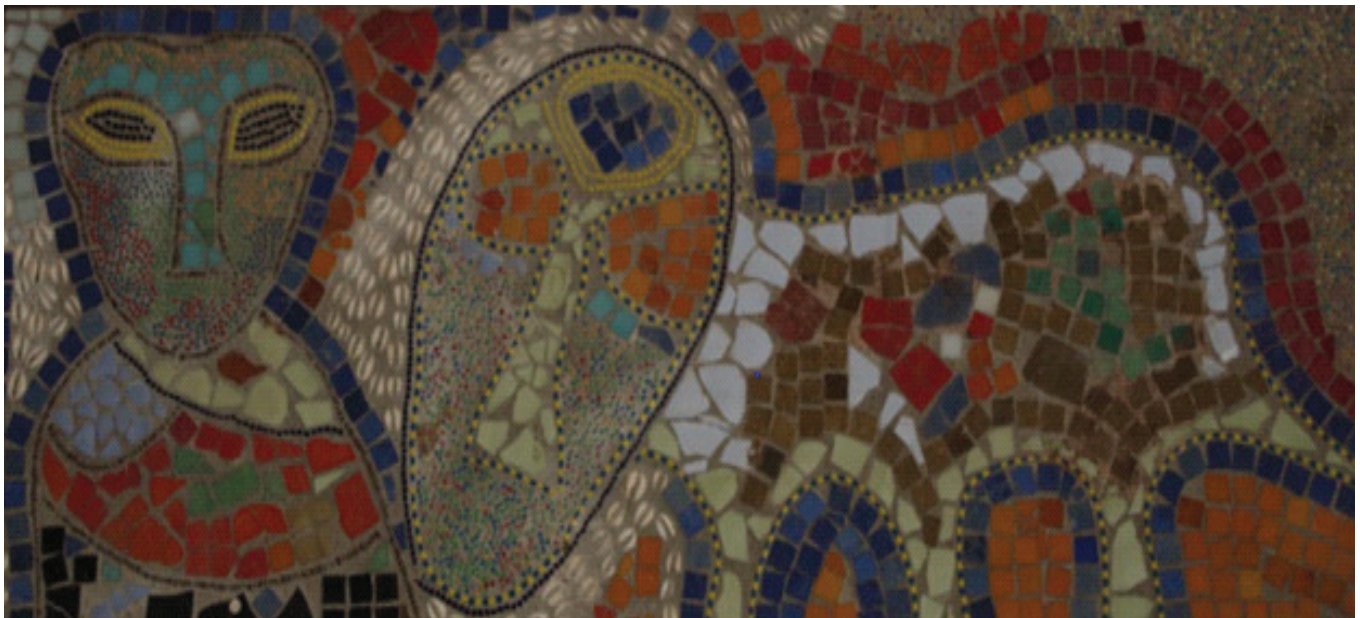


**Sculptures from the Osogbo School on the Roof of the Porch of the Institute (2017)**

## Course Guide

### African Law

Course Code	Course Title	Status C	Status R	Status E
AFS 701	Introduction to Anthropology	C	-	-
AFS 702	Theory and Practice of Field Investigation	C	-	-
AFS 706	Advanced Seminar Presentation	-	R	-
AFS 711	African Law	C	-	-
AFS 772	Human Rights in Africa	C	-	-
AFS 773	African Jurisprudence/African Law in Comparative Milieu	-	R	-
AFS 774	Chiefs Law and the Chieftaincy Institution	-	-	E
LPB 709	A Comparative Family Law I	-	-	E
LPI 723	Cultural Property Law I	-	-	E
AFS 799	Independent Research Project	C	-	-



**Close-up of Mural by Jimoh Buraimoh in the Coffee Room (2017)**



**The Vice-Chancellor in the Coffee Room of the Institute, awaiting the Formal Opening of the Convocation Exhibition Which Featured the Paintings of Duke Asidere (2016)**





**The Walking Stick of Sir William Hamilton Fyfe (see page 6)**



**African Court Nite (2015)**

## African Music

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>AFS 731</b>	<p><b>African Music</b>                      Profile of traditions and practices of the musical arts of peoples in sub-Saharan Africa. A general survey of African music from traditional to contemporary period. Exploration of instrumental resources of African music, classification, construction, training and performance skills. Focus on the problem of unity and diversity, sources for the study of history of music in Africa. Organization of music in social, religious and political life. Acculturation of music in contemporary Africa and the new genres resulting from it. African popular music. Appreciation of different African music typologies through listening and intelligent discussion.</p>	30; 45; (3); R
<b>AFS 741</b>	<p><b>Nigerian Music (Pre-Colonial Era-1960)</b>                      General historical survey of Nigerian music and musicians from the pre-colonial times to the contemporary period paying attention to the problem of unity and diversity, acculturative forces from religion, African returnees and colonialism giving rise to varieties of musical typologies. Discussion on contemporary African music in Nigeria and instrumental resources and their classification. Study of sample music according to regions e.g. western, eastern, northern and the middle belt. Form and structure of Nigerian music, scales, melodic organization, harmony, polyphony, solo, chorus homophony/polyphony. Listening to various typologies of Nigerian music.</p>	30; 45; (3); E
<b>AFS 742</b>	<p><b>Contemporary Issues in Nigerian Music</b>                      Discussion on contemporary African music in Nigeria (c.a. 1960 to date). Study of sample music according to regions e.g. western, eastern, northern and the middle belt. Contemporary changes and cultural realities, Gender and popular music culture, Selected case studies. Listening to various typologies of Nigerian music. Emphasis will be on popular and fusion music in Nigeria designed to examine the relationship between popular, folk and classical music of Nigeria. Attention will focus on how recently developed forms relate to traditional/local musical models, inter-genres, trans-genres and transmutation. The various popular musical genres and their practitioners will also be examined.</p>	30; 45; 3; E
<b>AFS 743</b>	<p><b>Ethnomusicology</b>                      Seminar on the historical foundations of the field of ethnomusicology, its theory, method and practice, main scholars and their contributions. Discussion of problems germane to the field. Development of African Musicology as an outgrowth of ethnomusicology, the scholars involved and their contributions. The contemporary state of African musicology. Discussion on the classification of world musical instruments by Sachs/Hornbostel.</p>	30; 45; (3); C

Course Code	Course Title/Description	No. of Contact Hours/Units
AFS 744	<p><b>Philosophy of Music</b>                      Ontological nature of musical arts as well as the affects and perception of aesthetic qualities of music in different music cultures. Introduction to various philosophical approaches used to analyse music and its place in society. Defining music aesthetics; music aesthetic universalism versus cultural relativism, with specific emphasis on African aesthetics; Different theoretical approaches (western European versus pan-Africanism) to music aesthetics. Emphasis on African models developed by Agawu, Nketia, Nzewi, Kongo, Euba, Omojola etc; expressivism, formalism, representation, music interpretations, etc; relationship between music and other arts; Derrida’s critiques of phonologism/logocentrism. Philosophies of interpretation (semiotics and hermeneutics); critical theory, postcolonial critiques and aesthetics.</p>	30; 45; (3); C
AFS 746	<p><b>Transcription and Analysis of African Music</b>                      Seminar on notation, transcription and analysis of African music. Practice in aural transcription of vocal and instrumental music. The application of new digital transcription/notation of African music. Analyses of some available examples.</p>	30; 45; (3); R
AFS 799	<p><b>Project</b>                      An independent research on a topic selected from students’ field of specialization.</p>	0; 270; (6); C



**‘Success Is a Tall Man’, Multimedia Painting in the Office of the Director of the Institute by the artist Obozuwa Osikweme (2011)**

## Course Guide

### African Music

Course Code	Course Title	Status C	Status R	Status E
AFS 701	Introduction to Anthropology	C	-	-
AFS 702	Theory and Practice of Field Investigation	C	-	-
AFS 706	Advanced Seminar Presentation	-	R	-
AFS 731	African Music	-	R	-
AFS 741	Nigerian Music (Pre-Colonial Era-1960)	-	-	E
AFS 742	Contemporary Issues in Nigerian Music	-	-	E
AFS 743	Ethnomusicology	C	-	-
AFS 744	Philosophy of Music	C	-	-
AFS 746	Transcription and Analysis of African Music	-	R	-
AFS 799	Independent Research Project	C	-	-



**Edem Dorothy Ossai,**  
**(MA Cultural and Media Studies)**  
**Mandela Washington Fellowship Awardee (2016)**



**Abiodun Olasupo Akande**  
**(PhD African Visual Arts)**  
**CAA-Getty Awardee (2016 and 2017)**



**ASSA Members Performing a Dance at the University of Ibadan  
Research and Development Fair (2016)**

## African Visual Arts

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>AFS 751</b>	<b>Pre-Islamic Art of North and Southern Africa</b> The course covers the art of North and Southern Africa before Islam, with particular reference to the rock paintings, the art of ancient Egypt and Nubia, and Roman art in Africa.	30; 45; 3; C
<b>AFS 752</b>	<b>Sub-Saharan African Art</b> It will address the art of Sub-Saharan Africa, covering the traditions of Nok, Igbo-Ukwu, Ife, Ashanti, Benin, and various stone sculptures together with recent traditions of wood sculpture and other crafts.	30; 45; 3; C
<b>AFS 753</b>	<b>Art Appreciation in African Societies</b> The course examines how African art forms are appreciated and appraised in African societies, including cultures in Nigeria, Ghana, Senegal, Cameroun, Sierra Leone, among others. It also critically considers the concept of art among these societies.	30; 45; 3; R
<b>AFS 754</b>	<b>20th-Century African Art</b> This course will survey African art since 1920, covering painting and sculpture from all over the continent created by academic and non-academic artists.	30; 45; 3; C
<b>AFS 755</b>	<b>Conflict and African Art</b> Conflict impacts both negatively and positively on different African societies. The course identifies artistic traditions destroyed or engendered by conflict in Africa. Histories of such conflicts are examined alongside the origin of the artistic productions that marked the period and those generated in the aftermath of conflict. Traditional and contemporary typologies of such art forms are highlighted.	30; 45; 3; E
<b>AFS 756</b>	<b>Art and Gender in Africa</b> The course examines the concept of gender within African societies towards understanding the basis for the compartmentalization of the arts for the sexes in traditional African societies. The advent of modernity with its attendant influences has since encouraged a paradigm shift generating a crisscrossing of the sexes and major transformations taking place in the art world. The factors which generated these transformations and the degree of conformity and/or departure from the tradition of the arts produced in recent times by male and female artists are highlighted. Theoretical issues, including the culture of resistance, and the notion of difference, which underlie these shifts, are critically examined.	30; 45; 3; E
<b>AFS 799</b>	<b>Project</b> An independent research on a topic selected from students' field of specialization.	30; 45; 6; C

## Course Guide

### African Visual Arts

Course Code	Course Title	Status C	Status R	Status E
AFS 701	Introduction to Anthropology	C	-	-
AFS 702	Theory and Practice of Field Investigation	C	-	-
AFS 706	Advanced Seminar Presentation	-	R	-
AFS 751	Pre-Islamic Art of North and Southern African	C	-	-
AFS 752	Sub-Saharan African Art	C	-	-
AFS 753	Art Appreciation in African Societies	-	R	-
AFS 754	20th-Century African Art	C	-	-
AFS 755	Conflict and African Art	-	-	E
AFS 756	Art and Gender in Africa	-	-	E
AFS 799	Independent Research Project	C	-	-



**Exhibition at the Institute's Museum, International Women's Day (2017)**





**A Nupe door Panel Flanked by Sculptures by Lamide Fakeye in the Office of the Director (2017)**

## Anthropology

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>AFS 701</b>	<p><b>Introduction to Anthropology</b></p> <p>This is an introductory course in anthropology, its definition and development as a unique holistic course, straddling almost all humanistic and social science disciplines, in particular, and also the sciences. More emphasis is placed on the four-field approach of anthropology (socio-cultural, biological, linguistic and archaeological) and how this has made it possible to understand humankind's unique position in the cosmos – especially Africans (in relation to issues of race, ethnicity, intelligence, ethnocentrism etc.). The course highlights the cross-cultural diversity of human beings; also examines the principles of kinship in human social organisations: marriage, the family, etc.; in a nutshell, the course is fundamental to all programmes in the Institute.</p>	30; 45; 3; C
<b>AFS 702</b>	<p><b>Theory and Practice of Field Investigation</b></p> <p>The nature of sources; ethnographic, linguistic and human aspects of all fieldwork, including physical and biological science; participant observation; keeping of field records, field notes, and audiovisual materials; the writing of field reports, papers and monographs; the collection and preparation of bilingual documents from oral sources.</p>	30; 45; 3; C
<b>AFS 703</b>	<p><b>African Thought, Philosophy and Language</b></p> <p>This is a comparative course on African indigenous institutions (marriage and kinship, governance, law and order, economics, religion and beliefs, art, music and dance and cultural spectacles like festivals), linguistic and racial groupings in Africa and their relevance today. Special focus is on history, traditional cultures and cultural change. Other important issues are: Anthropology and Africa today, globalization and the place of Africa. Field trips are a relevant part of this course.</p>	30; 45; 3; R
<b>AFS 704</b>	<p><b>Development of Anthropological Theories</b></p> <p>This is an introductory survey course focusing on historical contexts; emphasis is on European incursion into the non-European world and the meeting of different lands and peoples. Relevant topics include: historical particularism (relativism), diffusionism, evolutionism, cultural materialism, cultural ecology, functionalism (present and past), modernization, post-modernization and others.</p>	30; 45; 3; C

<b>Course Code</b>	<b>Course Title/Description</b>	<b>No. of Contact Hours/Units</b>
<b>AFS 705</b>	<p><b>Language and Culture</b></p> <p>An introductory course that deals with language as an aspect of communication unique to man; its evolution, functions in social interactions and as a vehicle of socio-cultural change and survival. Basic theoretical and methodological concepts in linguistic anthropology will be examined along with language transcription. Language families, their genetic and area characteristics. Language study as an aid to the reconstruction of African cultural history, folklore, phonetics; practical orthography, grammatical structure; special attention to the students' own languages and narrative.</p>	30; 45; 3; E
<b>AFS 706</b>	<p><b>Advanced Seminar Presentation</b></p> <p>The seminar series is designed to prepare students towards conceptualization of seminar topics and developing presentation techniques and skills. Research methods which comprise field experience and/or archival research will be emphasized. This seminar deals with current issues in the respective disciplines, which may be theoretically or methodologically oriented. Students are to focus on their areas of specialization in developing essays for the seminars.</p>	30; 45; 3; R
<b>AFS 707</b>	<p><b>Ethnography and Applied Anthropology of Africa</b></p> <p>Cultural systems of African peoples from precolonial times to the present; kinship and marriage; politics and ethics, religion and philosophy; law and social control; art, science and technology. Themes and methods in archaeology and physical anthropology. Uses and abuses of anthropology in education, rural development, religion, and economy.</p>	30; 45; 3; R
<b>AFS 708</b>	<p><b>Political and Economic Anthropology</b></p> <p>The course presents an overview of political and economic theories, and how these affect development, thereby providing different definitions of the term 'development'. Related concepts like underdevelopment are also addressed in the light of current thinking on development. Among the topics are governance vis-à-vis development, development and associations, collective actions (local and international), governance vis-à-vis development correlation between democratic states and economic development or non-democratic states and underdevelopment. Others include development and associations in civil society, plural societies. Ethnography of development agencies (bilateral and multilateral donors, and non-governmental organizations), the roles and strategies of anthropologists working in these systems. Others are cooperatives, common property, women and development, private voluntary organizations, participatory/ integrated rural development and others.</p>	30; 45; 3; E

<b>Course Code</b>	<b>Course Title/Description</b>	<b>No. of Contact Hours/Units</b>
<b>AFS 709</b>	<p><b>Ecological Anthropology</b>                      A study of relationships between human communities and their natural environments (humans as members of the ecosystems). It examines the social construction of environment, nature and the fact that culture varies cross-culturally and historically. How this construction influences economics, changes and movements. Topics include the interactions between environment, human biology, social organization and anthropological perspectives on global environmental problems.</p>	30; 45; 3; E
<b>AFS 710</b>	<p><b>The Anthropology of Media</b>                      The purpose of this course is to equip students with the theoretical and methodological tools developed within the field of anthropology in particular and the broad social and human sciences in general for critical study of the media of communication, spanning the mass media, visual culture and emergent cyberculture. The notion of the culture industry writ large is examined from the perspective of its location within a mediascape that is underpinned by specific social and historical conditions, both local and translocal. The systematic unravelling of aspects of these conditions and the task of coming to terms with how politics and identity are variously staged in the media and culture industry form parts of the topics to be covered within the ambit of The Anthropology of Media. Other aspects of the course look at the use of media for cultural activism and the place of Visual Anthropology and the ethnographic film in the 'invention of Africa' then and now.</p>	30; 45; 3; E
<b>AFS 711</b>	<p><b>The Applied Anthropology of Crisis Management in Africa</b>                      The course examines the diverse ways in which an understanding of anthropological theories and procedures can be beneficial to the multi-layered contexts of a conflict situation.</p>	30; 45; 3; E
<b>AFS 712</b>	<p><b>Anthropology of Tourism</b>                      This course explores the phenomenon of tourism from an anthropological perspective. It addresses the social, cultural, economic, and environmental impact of tourism on host communities and nations. History and cultural structure of tourism, the psychocultural motivations of contemporary tourists, and the role of tourism institutions (travel, museums, hotels, souvenirs, travel, literature) in the construction of "exotic others".</p>	30; 45; 3; E
<b>AFS. 799</b>	<p><b>Project</b>                      An independent research on a topic selected from students' field of specialization.</p>	30; 45; 6; C

## Course Guide

### Anthropology

Course Code	Course Title	Status: C	Status: R	Status: E
AFS 701	Introduction to Anthropology	C	-	-
AFS 702	Theory and Practice of Field Investigation	C	-	-
AFS 703	African Thought, Philosophy and Language	-	R	-
AFS 704	Development of Anthropological Theories	C	-	-
AFS 705	Language and Culture	-	-	E
AFS 706	Advanced Seminar Presentation	-	R	-
AFS 707	Ethnography and Applied Anthropology of Africa	-	R	-
AFS 708	Political and Economic Anthropology	-	-	E
AFS 709	Ecological Anthropology	-	-	E
AFS 710	The Anthropology of Media	-	-	E
AFS 711	The Applied Anthropology of Crisis Management in Africa	-	-	E
AFS 712	Anthropology of Tourism	-	-	E
AFS 799	Independent Research Project	C	-	-



Panel of Presenters at a Conference in Honour of Ulli Beier (2011)

## Cultural and Media Studies

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>AFS 781</b>	<p><b>Cultural and Media Studies: Introduction and Theories</b></p> <p>This course serves as an introduction of students to the historical background, contextual factors, and theoretical underpinnings of the discipline of Cultural and Media Studies (Textologies: material culture, artefact, oral, written, literary, visual, performance, dance, new media and the broad humanities) and how these intersect with ancient and contemporary Africa, and African Studies as a discipline. It will be treated as a comparative experience of a 'glocal' environment in which the African episteme is equally compelling; it will highlight the evolution and typologies of these sub-genres from their earliest, traditional beginnings of indigenous language, cultural and media practices to the African experience in the emergent global cultural, literary and media realities while identifying related questions of gender, dominance, marginality and resistance.</p>	30; 45; 3; C
<b>AFS 782</b>	<p><b>Identity and Gender in Performance, Culture and Media</b></p> <p>The course traces and encourages a critique of the construction of identities, including those of gender, nationalism, religion, etc., examining their underpinning concepts, theories and practice in African cultural formations, literary and media presentations. Besides highlighting contemporary innovations and critical concepts in performance, it examines gender and role-playing in the history of performance, especially in Africa and/or the African Diaspora.</p>	30; 45; 3; E
<b>AFS 783</b>	<p><b>Performance History and Performance Theory in Africa</b></p> <p>It stresses Performance History and Performance Theory in Africa, stating their sources and genre traditions, mutations as well as modes of primary, secondary and tertiary orality [film &amp; video], including selected masking traditions of Africa; stressing performance history and theories of performance in relation to Africa. By highlighting the concepts of master-text and cultural counter-hegemony, social and class relations, it encourages an awareness of, and an African response to global critical traditions in social performance texts, literary drama and dramaturgy, visual-dance; performance in formal and less formal media.</p>	30; 45; 3; R/E

Course Code	Course Title/Description	No. of Contact Hours/Units
<p><b>AFS 784</b></p>	<p><b>New Media and the African Cultural Experience</b>                      The course focuses on Africa's experience in the broad and global development of the New/Social Media and cyberculture. It examines intersections of the New Media with narrative structures in the different genres of literature, dance, performance, film and lived experience; the portrayal of Africa in these media: Neo-Tarzanisms, the cartoon network etc. Stresses their implications for access through translation, the discourse of power, pedagogy, identity, gender and transnationality.</p>	<p>30; 45; 3; R</p>
<p><b>AFS 785</b></p>	<p><b>Folklore, Mass and Popular Culture</b>                      The course straddles traditional myth and legend such as evinced in epics and rituals; their reconstruction, transformation and revision in mass and popular culture and narratives, as well as their commodification through literature, music, dance, advertisement, the electronic genre of video, film, internet and related new media. It examines the ways through which folklore creates and shapes mainstream cultures and sub-cultures, paying attention to the use of established cultural products to create new forms and meanings.</p>	<p>30; 45; 3; E</p>
<p><b>AFS 786</b></p>	<p><b>Culture, Language and Media Policy in Africa</b>                      The course traces the historical beginnings of culture, language and media policies in all the regions of the continent, their ideological underpinnings and implications for development. It draws extensively on broad international, continental and subregional Protocols and Conventions on culture, language, literature and the media. It equally explores the key concepts of Language, Literature, Media and Culture in the context of diversity and plurality, showing their interrelationship and implications for social relations.</p>	<p>30; 45; 3; E</p>
<p><b>AFS 787</b></p>	<p><b>Survey of African Literature(s)</b>                      The course accounts for written African literature from the last six millennia to its contemporary post-colonial expression; it also highlights the features and procedures of orality and oral literature. Examines Textologies: what constitutes a Text; its shades, mutations, response to emergent technologies etc. Explores Africa's earliest beginnings of the literary in the diverse genres of poetry, drama, prose and other possible emergent forms; its ancient studies will account for the literary in diverse media like parchment, scrolls, tomb funerary texts, etc., found across the continent; the Khemetic Medu-Netjer, Meroe-Kushitic and sub-Saharan writing and inscriptions such as Ajami, Tifinar, Ge'ez, Nsibidi etc., while its latter and contemporary period will explore black African writing from the era of the Trans-Atlantic Enslavement to the colonial moment and the post-colonial period.</p>	<p>30; 45; 3; R/E</p>



Course Code	Course Title/Description	No. of Contact Hours/Units
<b>AFS 788</b>	<p><b>Translation and Creative Studies</b></p> <p>This is both a theoretical and practical course on translation and creative studies aimed at inserting Africa in the global exchange of ideas, narrative and knowledge, while at the same time availing Africa with global developments through translation of creative and scientific texts into African languages. Students are also expected to learn and demonstrate creative writing and creative production in their different, evolving genre formations. Learn the techniques of translation from source to target languages. Identify, on a continent-wide basis, texts that are relevant and important for translation to African languages, and from African languages to other international languages. This also includes techniques of adoption, adaptation, free translation and domain of meaning translation in texts that could include traditional literature and/or electronic resources in audio, visual and audio-visual forms such as video, film, GSM, internet and the general computer environment.</p>	30; 45; 3; R/E
<b>AFS 789</b>	<p><b>Culture and Media in Conflict Contexts</b></p> <p>Explores the cultural basis for intercultural and intergroup relations; how cultural and media ecologies can potentially enhance an appreciation and acknowledgement of diversity or, on the other hand, promote conflict; stresses how cultural studies can lend to an appreciation of diversity in multicultural contexts.</p>	30; 45; 3; E
<b>AFS 799</b>	<p><b>Project</b></p> <p>An independent research on a topic selected from students' field of specialization.</p>	30; 45; 6; C

## Course Guide

### Cultural and Media Studies

<b>Course Code</b>	<b>Course Title</b>	<b>Cultural and Media Studies (Performance Studies)</b>	<b>Cultural and Media Studies (Literary Studies)</b>	<b>Cultural and Media Studies (Translation and Creative Studies)</b>
AFS 701	Introduction to Anthropology	C	C	C
AFS 702	Theory and Practice of Field Investigation	C	C	C
AFS 706	Advanced Seminar Presentation	R	R	R
AFS 781	Cultural and Media Studies: Introduction and Theories	C	C	C
AFS 782	Identity and Gender in Performance, Culture and Media	E	E	E
AFS 783	Performance History and Performance Theory in Africa	R	E	E
AFS 784	New Media and the African Cultural Experience	R	R	R
AFS 785	Folklore, Mass and Popular Culture	E	E	E
AFS 786	Culture, Language and Media Policy in Africa	E	E	E
AFS 787	Survey of African Literature(s)	E	R	E
AFS 788	Translation and Creative Studies	E	E	R
AFS 789	Culture and Media in Conflict Contexts	E	E	E
AFS 799	Independent Research Project	C	C	C



**Students Having a Session in the Studio/Archive of Sound and Vision (2017)**

## Diaspora and Transnational Studies

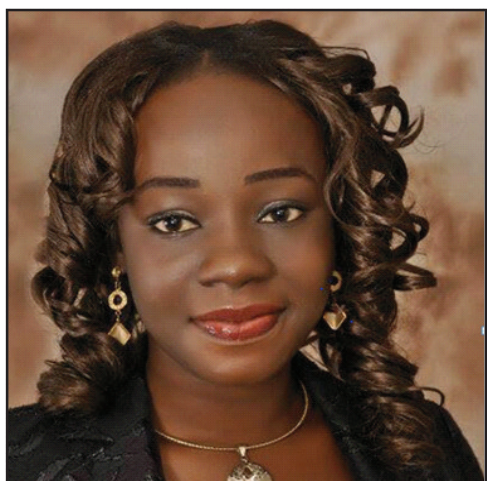
Course Code	Course Title/Description	No. of Contact Hours/Units
<b>AFS 775</b>	<p><b>Early African Migration(s) and Diaspora</b></p> <p>The discourse of the Black Diaspora has often been limited to the more recent Diaspora of the Caribbean and the United States of America, thereby ignoring the potentially vast information and discourses in relation to earlier, and other sites of Black Africa's dispersal. The course seeks to address this trend by tracing the earliest beginnings of Africa's several internal migrations; and outward migrations out of the Great Lakes and the Nile regions; the dispersed clusters of language families of Khoisan, Niger-Congo, Nilo-Saharan, Afro-Asiatic etc. Gives a cultural-historical account of Black Africa's dispersal (within and outside the continent), and the emergent Diasporas in diverse places such as the Mediterranean, the Gulf and the Middle East, the Indian Ocean region, the 'Far East', Central and South America, etc. prior to the Trans-Atlantic Enslavement.</p>	30; 45; 3; R
<b>AFS 776</b>	<p><b>Cultural Diplomacy and Multilateral Relations</b></p> <p>Explores the emerging trends in relations between African countries, institutions, groups and individuals and those of the Diaspora. It will also monitor policy-related issues of such Diaspora nations along issues of socio-cultural (sports, cultural fiesta and tourism, etc.), events and activities such as language, ecology, politics, trade ties, economy and technological concerns. Examines the outlined at governmental and social levels: the nature, structure, process and trend of such multilateral relations.</p>	30; 45; 3; R
<b>AFS 777</b>	<p><b>African Aesthetics Continuum</b></p> <p>Examines the continuities and shifts in the African aesthetic experience(s) after they exit the continent through migration (forced and voluntary) over the period. How these aesthetic forms have now been redefined to accommodate the diverse diaspora experiences. The aesthetic forms will include aspects of material culture (motifs on the body, shelter, instruments and artefacts etc.) as well as ideational, spiritual and lived enactments of performance, songs, music, dance, visual art presentation etc.</p>	30; 45; 3; E

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>AFS 778</b>	<b>Folklore in the African Diaspora</b> The course explores the repression, survival, modification, revival and invention of cultures in the African Diaspora from the Middle Passage to date. Focusing on the Americas and the Caribbean, it entails a comprehensive survey of African cultural outgrowths such as Brazilian Orixá, Trinidadian Obea, and African American 'signifying'; entirely invented forms such as Jamaican reggae, Trinidadian and Martinican calypso, African American Hip Hop, Rap etc. The ultimate intention is to examine the role of art and expression in the retention and formulation of cultural identity, especially as an apprehension of the cultural Other.	30; 45; 3; E
<b>AFS 779</b>	<b>Transnationalism and the African Diaspora</b> In spite of its increasing growth as a body of scholarship, transnationalism remains a fragmented area of study. The course seeks to bring into conversation these emerging voices in the humanities with the emergent discourse of African Diaspora, highlighting the import of this global reality on the African continent and its Dispora. Explores the connections between different types of transnational dynamics with non-transnational phenomena. In bringing this to bear, the course seeks to rethink conventional notions about identity, citizenship, community, and society in relation to the African Diaspora. Will try to identify emerging common and divergent themes, structures, ideas, and institutions that characterize transnational social dynamics and processes.	30; 45; 3; C
<b>AFS 723</b>	<b>The African Diaspora from the 15th Century</b> Conceptualisation and methodological problems: the dialectic between Diaspora and Homelands; the background to the slave 'trade'. Slavery and the Diaspora; the relationship between African and African Americans, etc.; African survivals in the Middle Passage Diaspora; selected key institutions, family, the Church, the school, etc. The nature, structure and basic issues of the struggle for freedom of the Africans of the Diaspora: the pan-African Movement and the Diaspora. Historical linkages; key watersheds in the African Diaspora; the Return; Contemporary dynamics in the African Diaspora; the African Union and the declaration of the Diaspora as Africa's Sixth Region.	30; 45; 3; E
<b>AFS 799</b>	An independent research on a topic selected from students' field of specialization.	30; 45; 6; C

## Course Guide

### Diaspora and Transnational Studies

Course Code	Course Title	Status: C	Status: R	Status: E
AFS 701	Introduction to Anthropology	C	-	-
AFS 702	Theory and Practice of Field Investigation	-	R	-
AFS 706	Advanced Seminar Presentation	-	R	-
AFS 775	Early African Migration(s) and Diaspora	-	R	-
AFS 766	Cultural Diplomacy and Multilateral Relations	-	R	-
AFS 777	African Aesthetics Continuum	-	-	E
AFS 778	Folklore in the African Diaspora	-	-	E
AFS 779	Transnationalism and the African Diaspora	C	-	-
AFS 723	The African Diaspora from the 15th Century	-	-	E
AFS 786	Culture, Language and Media Policy in Africa	-	-	E
AFS 799	Independent Research Project	C	-	-



**Chibuzor Mirian Azubuiké**  
 (MA Candidate, Diaspora and Transnational Studies)  
 Harry Guggenheim Young African Scholar Awardee (2017)  
 Brown International Advanced Research Institutes Fellow (2017)  
 Mandela Washington Fellowship Awardee (2017)



**Oniyitan Tolulope Johnson**  
 (PhD Candidate, Cultural and Media Studies)  
 CODESRIA Small Grant Awardee (2016)  
 Brown International Advanced Research Institutes Fellow (2017)



**Hon. Abike Dabiri-Erewa, Senior Special Assistant to the President on Foreign Affairs and the Diaspora, delivering the Keynote at a Conference on Nigerians in the Diaspora at Lady Bank-Anthony Hall, IAS-UI (2015)**



**Black History Month Celebration, 23 February (2017)**

## Gender Studies

<b>Course Code</b>	<b>Course Title/Description</b>	<b>No. of Contact Hours/Units</b>
<b>GST 701</b>	<p><b>Introduction to Gender Studies</b></p> <p>An introductory course that exposes the debates of Women, Gender and Feminist Studies. Definitions of gender and its historical, intellectual and contemporary relationship with women's studies and feminism. Its particular focus is on recovery (documenting and illuminating the lives and struggles of those who have been under-represented because they did not fit the gender norm) and analysis of gender on the individual and global levels. The course shall examine a series of issues from a variety of gendered perspectives.</p>	30; 45; 3; C
<b>GST 715</b>	<p><b>Philosophies of Feminism</b></p> <p>The course will expose the origin, nature and dynamics of feminism. It will examine philosophical ideas concerning politics, economics, multi-cultural relations that have served to occasion feminist theories and discuss theories such as radical, Marxist, socialist, liberal, globalist feminism among others, using them to investigate core philosophical problems posed in epistemology, social and political philosophy, ethics and metaphysics. It will briefly discuss Western Philosophy of feminism then proceed to ignite an in-depth discussion of African Philosophy of feminism. While expounding the works of African feminist scholars, attention will be paid to their philosophical significance</p>	30; 45; 3; R
<b>GST 704</b>	<p><b>Gender Sensitivity in Human Development</b></p> <p>The course will deal with the subject matter of sensitivity in development planning and implementation, with particular focus on issues of gender relations. The course will revolve basically around Mary Anderson's thesis on 'Do-no-harm-to-development'.</p>	30; 45; 3; E
<b>GST 705</b>	<p><b>Gender, Politics and Women's Human Rights</b></p> <p>This course will explore how the social, political and cultural constructions of gender underwrite and animate practices of politics. It will examine the ways in which power is gendered and how gender is a central site framing the organisation of politics, the distribution of power, and the boundaries of political life. Beginning with an understanding of gender as a hierarchical, binary opposition, the course will examine how gender categories are produced in the study and practice of international politics, and how they shape identities, ways of thinking (states, power, anarchy), and ways of acting (security, militarism, globalisation, capitalism), using case studies from different parts of Africa. This course will examine how international human rights law, instruments, and institutions respond to women's human rights violations. It will cover women and human rights discourse; transnational law and gender related discrimination; CEDAW and its Optional Protocol; CEDAW Case-Law and Recommendations; women's human rights before UN Treaty Organs and ICCPR Human Rights Committee; international humanitarian law.</p>	30; 45; 3; E



<b>Course Code</b>	<b>Course Title/Description</b>	<b>No. of Contact Hours/Units</b>
<b>GST 706</b>	<p><b>Gender, Conflict and Peace-building</b></p> <p>This course will take a critical look at gender issues in conflict and peacebuilding. Issues to be given attention include causes of conflict, stakeholders, conflict progression, impact and management of conflict generally. Special attention will be given to issues relating to post-conflict building and how this affects the reintegration and rehabilitation of men and women.</p>	30; 45; 3; E
<b>GST 707</b>	<p><b>Gender, Violence and Environmental Justice</b></p> <p>The focus of this course will be on the manifestation and treatment of the physical, psychological and structural gender-based violence. Case studies will be taken from both 'peaceful' and conflict societies in Africa, with particular emphasis on war-torn societies. This course will be an exploration of legal constructions of gender and the ways they determine rights and roles in marriage, partnerships, and family life; sexual activity and sexuality; work; education; citizenship, civic activity, and civil rights (including military service); and criminal proceedings. As part of this exploration, the class will consider the influence of science, culture, politics, ethnicity, and religion on laws related to gender. Seminar materials will include law cases; legal and historical commentary; reports on current cases; and readings on theories of equality, difference, subordination, stereotypes, and autonomy. The course will also examine the debates and conceptual issues involved in understanding environmental problems from a gender and justice perspective.</p>	30; 45; 3; E
<b>GST 708</b>	<p><b>Gender, Sexual and Reproductive Health</b></p> <p>This course is designed to introduce students to gender issues and approaches for gender integration. The course will explore gender issues as they affect individuals, families, and communities and introduce students to gender analysis. The course will lead students through the various steps of understanding the importance of gender integration and analysis in reproductive and sexual health programmes. The course will engage students on the gender relations in reproductive health and introduce approaches to incorporating them in development projects.</p>	30; 45; 3; E
<b>GST 709</b>	<p><b>Gender, Culture and Religion</b></p> <p>This course will focus on how culture and religion determine or affect gender roles. Issues to be covered include rights and privileges such as land ownership, inheritance, decision making powers, and so on. The origin of patriarchy in African cultures and religions will be explored with a view to explaining modern-day practices. The course will practically challenge students to re-examine their presumptions about piety, secularism, modernity and feminism.</p>	30; 45; 3; E

<b>Course Code</b>	<b>Course Title/Description</b>	<b>No. of Contact Hours/Units</b>
<b>GST 710</b>	<p><b>Gender and Leadership</b></p> <p>This course will focus on contemporary issues related to leadership in relation to men and women. Gender and Leadership addresses differences between women and men on leadership roles and issues such as their unequal representation in high level management positions in organizations and their leadership styles. It includes gender models of leadership from the micro level, that is, family, to the macro institutions. The course will review multiple theoretical perspectives, styles of leadership, women and competition, sexism in the workplace and gender communication differences. The role of gender in leadership in both pre-colonial and post-colonial African societies will be studied comparatively. Gaps in leadership studies brought about by the historical exclusion of women will also be discussed.</p>	30; 45; 3; E
<b>GST 711</b>	<p><b>African Women in Development</b></p> <p>Examining the peculiar situation of African women, the course will take a historical overview of the contributions of African women to development in all walks/spheres of life. It will further examine the socio-cultural and socio-psychological factors that limit the contributions of African women to development. Students will be stimulated to examine possible solutions to the challenges facing African women in development.</p>	30; 45; 3; R
<b>GST 716</b>	<p><b>Ethical Issues in Gender Studies</b></p> <p>The course will examine gender perspectives on ethical and moral issues across disciplines spanning bio-medical, research and environmental ethics. Students will acquire basic knowledge from various fields and be stimulated to make a critique of the moral assumptions and ethical debates surrounding them.</p>	30; 45; 3; E
<b>GST 713</b>	<p><b>Gender, Globalization and Migration</b></p> <p>Globalization is a phenomenon that has facilitated economic growth and development in some parts of the world. This has offered new and better opportunities for economic livelihood. The course will examine the changes in gender roles in countries of destination among migrants as well as possible change in gender roles and attitudes in the country of origin depending on which gender migrates. Also, the course will investigate how remittances from migrants have improved their dependents in their home of origin.</p>	30; 45; 3; E

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>GST 714</b>	<p><b>Men's Studies</b></p> <p>The course explains men's lives, focusing on theories of masculinity, the history and sociology of men's experience, gender and sexuality as organizing categories of men's identity and experience, as well as ways of knowing about these matters. The course as a field of gender inquiry will pose questions about men and their relationship with patriarchal power. It interrogates and discusses the issues surrounding male privilege seen as evolving into more subtle forms rather than disappearing in the modern era.</p> <p>Men's studies, often called men and masculinities is an interdisciplinary academic field devoted to topics concerning men, masculinity, feminism, gender, and politics. It highlights cultural, social, historical, political, psychological, economic, and artistic analysis that interrogates the constructions of masculinity in communities across the African continent and at various times in history. The course offers a rigorous and coherent explanation of men's lives, focusing on theories of masculinity, the history and sociology of men's experience, gender and sexuality as organizing categories of men's identity and experience, as well as ways of knowing about these matters.</p> <p>It interrogates and discusses the issues surrounding male privilege seen as evolving into more subtle forms rather than disappearing in the modern era. The focus of this course is to answer questions like Do all men have power? Do all men want power? Is masculinity the same in every culture and time period? Is masculinity a word that has a plural, as well as singular, form? Does the performance of masculinity depend on the categories of race, class, and sexuality? It is not a rejoinder to, or repudiation, of feminism. It owes to feminism an enormous intellectual and political debt. In fact, it would not have existed without feminism and its courage to question patriarchal power and privilege. Men's Studies scholars collaborate with feminists and scholars of race, class, and sexuality in asking complex questions about the ways in which society constructs and controls sexed and gendered individuals.</p>	30; 45; 3; E
<b>AFS 799</b>	<p><b>Project</b></p> <p>An independent research on a topic selected from students' field of specialization.</p>	30; 45; 6; C

## Course Guide

### Gender Studies

Course Code	Course Title	Status C	Status R	Status E
AFS 701	Introduction to Anthropology	C	-	-
AFS 702	Theory and Practice of Field Investigation	C	-	-
AFS 706	Advanced Seminar Presentation	-	R	-
GST 701	Introduction to Gender Studies	C	-	-
GST 715	Philosophies of Feminism	-	R	-
GST 704	Gender Sensitivity in Human Development	-	-	E
GST 705	Gender, Politics and Women's Human Rights	-	-	E
GST 706	Gender, Conflict and Peace-building	-	-	E
GST 707	Gender, Violence and Environmental Justice	-	-	E
GST 708	Gender and Sexual Reproductive Health	-	-	E
GST 709	Gender, Culture and Religion	-	-	E
GST 710	Gender and Leadership	-	-	E
GST 711	African Women in Development	-	R	-
GST 716	Ethical Issues in Gender Studies	-	-	E
GST 713	Gender, Globalisation and Migration	-	-	E
GST 714	Men Studies	-	-	E
AFS 799	Independent Research Project	C	-	-



**Prof Bolanle Awe and Other Participants at the WAFIRA Workshop Organized by DAAD and the Gender Studies Programme of IAS-UI (2014)**

## Traditional African Medicine and Belief Systems

Course Code	Course Title/Description	No. of Contact Hours/Units
AFS 761	<p><b>Theories of African Traditional Medicine</b>                      Designed to introduce students to African indigenous health systems, the course focuses on ritual and healing with particular attention on the nature of traditional medicine, categories of healers, concept of health and illness aetiology as a system of thought, diagnostic systems. Trado-medical ethics, treatment of illness and affliction as well as procurement of well-being with physical and spiritual remedies. It also probes into theories such as Decolonization Theory, Afrocentricity. The course seeks to know how African epistemology influences knowledge of human anatomy. Therefore, guided by African medical knowledge, it imparts sound knowledge of the various organs and systems of the body, on the one hand, and their functions, on the other.</p>	45; 3 R
AFS 762	<p><b>Group Workshop in Ethnomedicine</b>                      A workshop orientation in ethnomedicine seeks to reflect alternative African ontological, epistemological and methodological input. The orientation will be part theory and part practical course. The theory part examines the embedded scientific basis of some verbal renditions in African traditional medicine as a basis of recovering lost knowledge. It explores rhetorical and verbal rendition in language, oral traditions, etc., such as proverbs, wisecracks, innuendos, archaisms, incantations etc. that may harbour indigenous knowledge information on traditional medicine. Its practical part is aimed at exposing students to concoction formulation, administration as well as disease management through interaction with certified traditional practitioners and trained pharmacologists. The outcome of the students' industrial attachment will be presented at group-workshops of the Institute of African Studies.</p>	30; 45; 3
AFS 763	<p><b>Ethnomedicine in Scientific Context</b>                      The course explores the scientific basis of African traditional medicine, drawing inputs from botany-plant identification, concept of population variations, forestry collection of raw materials, wildlife and fisheries, and pharmacognosy. Examines the practice of African traditional medicine with emphasis on identification, distribution, selection and conservation of species with medicinal properties (flora and fauna)- (elementary ecology), preparation, administration, dosage, monitoring and evaluation of medicine. It seeks their potential relevance in the Primary Health Care (PHC) delivery system in Africa. It addresses the problem of documentation and integration (as a complementary alternative) with orthodox medicine and current research issues on the continent.</p>	30; 45; 3 E

<b>Course Code</b>	<b>Course Title/Description</b>	<b>No. of Contact Hours/Units</b>
<b>AFS 764</b>	<p><b>African Indigenous Knowledge Systems</b>            Takes a continental breadth to explore Africa's indigenous knowledge systems; the foundational issues, history, concepts and practices of how Africans have theorized their cosmos, environment and ecology; and how they have used both the material and intellectual resources in the society to address and transform their situations. It will also look at how myths and symbols are used to generate, produce and disseminate knowledge in African belief systems.</p>	30; 45; 3; E R
<b>AFS 765</b>	<p><b>Interface of Traditional Medicine, Culture and the Environment</b>            This course conceptualizes the environment from the perspectives of African indigenous peoples. It raises and discusses the questions regarding the influence of the environment on human health as well as the true medical settings in African traditional medicine. The methods of plant propagation laying emphasis on uncommon vegetables, especially those that are going into extinction.</p>	30, 45; 3 C
<b>AFS 766</b>	<p><b>Ethics in Traditional African Medicine and Belief Systems</b>            Traditional medical ethics will enlighten students on their moral obligation in the practice generally and this shall be undergirded by indigenous ethical thinking. However, the internationally approved guidelines or codes of medical ethics shall be treated, duties of practitioners to the sick and duties of practitioners in relation to medical doctors and other medical personnel, and the Hippocratic Oath shall be treated.</p>	30; 45; 3; R R
<b>AFS 767</b>	<p><b>Clinical Methods in Traditional African Medicine</b>            A rigorous and critical analysis of clinical method in African traditional medicine and how it is guided by indigenous methodology. In doing this, it probes into the process of evaluating conditions of ill health in an individual and its management. An evaluation of existing treatment guide used by traditional health practitioners (THPs) in general and diviners in particular, but also the social and psychological re-integration of the patient into his/her community. Interrogations through case histories, taking recourse to basic diagnostic and ritual procedures, including divination.</p>	45; 3; R E

Course Code	Course Title/Description	No. of Contact Hours/Units
AFS 768	<p><b>Disease Causation and Prevention in Traditional African Medicine and Belief Systems</b></p> <p>This course shall attempt to create participants' awareness on the causes of diseases, their mode of transmission and propagation etc. Communicable and non-communicable diseases will be examined, the universal rise of chronic non-communicable diseases. Anatomy and the functions of all organs in the context of disease and illness shall be treated, with reference to the organs and systems therapy, including: definition of health and disease, different models of health and disease, health taboos and worldviews.</p>	30; 45; 3; R E
AFS 769	<p><b>Standardization and International Regulations on Traditional Medicine and Medicinal Products</b></p> <p>Commercial and regulatory requirements for traditional medicine with respect to potency, safety, purity etc., of natural products. Traditional System of Regulation (TSR): Local community and the transmission of traditional knowledge. The regulation of traditional healers and traditional medicine, as well as the application of human rights principles within the traditional healing profession. Advocacy strategies and ways of aligning traditional healing with a human rights framework. The International Regulatory Cooperation for Traditional Medicines (IRCTM) and its mission to protect and promote public health. Course content includes knowledge of the regulatory agencies in Nigeria, Nigeria health policies, traditional health policies, Intellectual property regulations, patent laws in Nigeria, registration of herbal products, bio-piracy laws. Declaration of United Nations on Traditional Medicine. Herbal medicine standards, herbal medicine legislation. Traditional medicine and health policy. Medical legislation, The World Health Organization. The Beijing Declaration of 2008, World Health Assembly Declaration of 2009. Cultural policies and human rights issues.</p>	30; 45; 3; R E
AFS 799	<p><b>Project</b></p> <p>An independent research on a topic selected from the student's field of specialization.</p>	30; 45; 6 ; C



## Course Guide

### Traditional African Medicine and Belief Systems

Course Code	Course Title	Traditional African Belief Systems	Traditional African Medicine
AFS 701	Introduction to Anthropology	C	C
AFS 702	Theory and Practice of Field Investigation	C	C
AFS 706	Advanced Seminar Presentation	R	R
AFS 761	Theories of African Traditional Medicine	R	C
AFS 762	Group Workshop in Ethnomedicine	R	C
AFS 763	Ethnomedicine in Scientific Context	E	R
AFS 764	African Indigenous Knowledge Systems	R	E
AFS 765	Interface of Traditional Medicine, Culture and the Environment	E	C
AFS 766	Ethics in Traditional African Medicine and Belief Systems	R	R
AFS 767	Clinical Methods in Traditional African Medicine	E	R
AFS 768	Disease Causation and Prevention Methods in Traditional African Medicine and Belief Systems	E	R
AFS 769	Standardisation and International Regulations on Traditional Medicine and Traditional Medicinal Products	E	R
AFS 799	Independent Research Project	C	C



**Traditional Pottery at the Entrance of the Institute (2017)**

## Transformation Studies in Africa

Course Code	Course Title/Description	No. of Contact Hours/Units
<b>TSA 711</b>	<p><b>Introduction to Integral Research and Innovation</b></p> <p>A general introduction to the integral research trajectory. Integral research method is designed such that it is a radical departure from the conventional model of research where excessive emphasis is put on 'doing courses'. Rather the emphasis of integral research is to lead students to discover their innovative GENE-IUS in order to become transformation agents in their organizations, communities and society at large.</p>	30; 45; 3; C
<b>TSA 712</b>	<p><b>Grounding, Origination and Integral Community</b></p> <p>Students are guided to outline their overall research method as a whole within their personal research setting. This is to enable them to reveal their inner calling in a way that is specifically aligned with the key tenets of their research method (process). They introduce a modicum of relevant theoretical substance (e.g. Levinson on life phases) related to one or more tenets. They are expected to introduce the close-knit community of people that they have activated, with whom they will share, and who will help to promote, their self-development. They ensure that this arises explicitly within a particular society. The course is designed to stimulate communal activation by indigenously connecting with the ancestors as the foundation for a new spirit of community in the modern world so as to exogenously lead to true African communitarianism. The course seeks to explore how culture, nature and community are made central to development, economic and political policies in Africa.</p>	30; 45; 3 E
<b>TSA 713</b>	<p><b>Context and Foundation in Integral Dynamics and Integral Development</b></p> <p>An exploration of the core African indigenous images hinging on how this connects Africans to the origination of the indigenous concept of <i>Pax spiritus</i>. In doing this, the course advances the position that <i>Communitarianism</i> resonates with the concepts of the need to consider values such as good character, orderliness, housekeeping, community living and honesty as capitals, and should be taken into account in financial reporting and strategies. This perspective, in this course, is referred to as Pax Spiritus, as bringing the 'sanctuary' into daily secular life.</p>	30; 45; 3 R

Course Code	Course Title/Description	No. of Contact Hours/Units
<p><b>TSA 714</b></p>	<p><b>Integral Dynamic and the Crises of Research in Africa</b></p> <p>The overall context in which this course is set, generally, is that which integral dynamics – as opposed to, say, affirmative action (cultural dynamics), economic growth (political economy), leadership or entrepreneurship (business administration) – intend to fulfil. In the wake of the endemic financial and economic, social and environmental crises facing us locally and globally, we seek a specific way forward for each society in turn. For the seriously concerned citizen then, in each, for the government policy maker, for the enlightened practitioner, for the university administrator as well as for the committed student and researcher into economics and enterprise, all of whom may sense that the way forward, into the future, needs to be fundamentally different from, even while drawing upon, the past. Our individual and collective focus is on Integral Dynamics.</p> <p>Students are guided to: (a) Engage extensively with substantive critical emancipatory literature relevant to them individually and to their research path, and aligned with the specific research tenets of their chosen path. (b) Develop emancipatory concept/theory with a view to co-creating a newly integral self-in-society, informed by relevant integral theory. (c). Align self-development with the development of community, organization and/or society. (d). Pave the way toward Self-and-Social Innovation. (e) Set potentially institutionalized Research-to-Innovation that serves to benefit the society.</p>	<p>30; 45; 3 E</p>
<p><b>TSA 715</b></p>	<p><b>Co-evolving Transformation/Integral Enterprise/ Common Ownership</b></p> <p>Students are guided to (a) actualise their research-to-innovation on the level of self. (b) Articulate how they have developed over the course of their research and innovation, alongside and through relevant others. (c) Relate such development to their transformative research, on each person’s particular path, as a whole, and to the specific research tenets on that path. (d) Illustrate how the development of self has become aligned with that of their organization, community or society. (e) Link the results of their inner contribution to transformative education or enterprise.</p>	<p>30; 45; 3 R</p>

Course Code	Course Title/Description	No. of Contact Hours/Units
TSA 716	<p><b>Theories in Communitarism</b></p> <p>Introduction to the theory of communitarism, a theory built on the four dimensions of Pax: <i>communis, spiritus, scientia and economica</i>. The four- Pax taken together is Pax Africana, which expresses the integral nature of life, and serves, to renew the current African Union, in bottom-up or indeed middle-up-down-across guise. Students are introduced to the integral ‘CARE’ model, and how it has been applied in a practical way to Ewu local community in Edo State, Nigeria with amazing results. As the Trans4m integral research model is unique in its insistence on connecting theory to practice, students are guided to apply the generic CARE concept in their own particular contexts.</p>	30; 45; 3; E
TSA 717	<p><b>Interface of Research and Innovation</b></p> <p>It studies the key features of the North which are: political systems, educational and research outputs, and control of the world’s economic, political and social systems through colonisation, capitalism, socialism, neo-liberalism, globalisation etc. Orientation is towards rationalism, building upon prior African humanism and local-global holism. For these purposes, it rigorously penetrates into the nature of research in contemporary Africa and how the research impacts the society. It examines the problems and prospects of research in Africa so as to stimulate interest in research that will always lead to innovation so as to achieve the purpose of transformation.</p>	30; 45; 3; E
TSA 718	<p><b>Integral Politics, Integral Advantage and African Transformation</b></p> <p>This is an exploration into the deeper meaning of the word ‘society’. Components include inherent values in a society, laying special emphasis on culture, technology and the economy. It pays particular attention to the need for a society to build on its own local grounds. It exposes students to the unique ways of harnessing each of the components so as to form an integral. It also critically examines the work of Afro-American sociologist and historian, Chancellor Williams, in his focus on <i>The Destruction of Black Civilisation</i>. It lays emphasis on Williams’s uniformity of the black approach, continent-wide, arguing that though all might have lived in the same community, they were often scattered far and wide.</p>	30; 45; 3; C
AFS 799	<p><b>Project</b></p> <p>An independent research on a topic selected from the student’s field of specialization.</p>	30; 45; 6; C

## Course Guide

### Transformation Studies in Africa

Course Code	Course Title	Status C	Status R	Status E
AFS 701	Introduction to Anthropology	C	-	-
AFS 702	Theory and Practice of Field Investigation	C	-	-
AFS 706	Advanced Seminar Presentation	-	R	-
TSA 711	Introduction to Integral Research and Innovation	C	-	-
TSA 712	Grounding, Origination and Integral Community	-	-	E
TSA 713	Context and Foundation in Integral Dynamics and Integral Development	-	R	-
TSA 714	Integral Dynamic and the Crises of Research in Africa	-	-	E
TSA 715	Co-evolving Transformation/Integral Enterprise/Common Ownership	-	R	-
TSA 716	Theories in Communitarism	-	-	E
TSA 717	Interface of Research and Innovation	-	-	E
TSA 718	Integral Politics Integral Advantage and African Transformation	C	-	-
AFS 799	Independent Research Project	C	-	-

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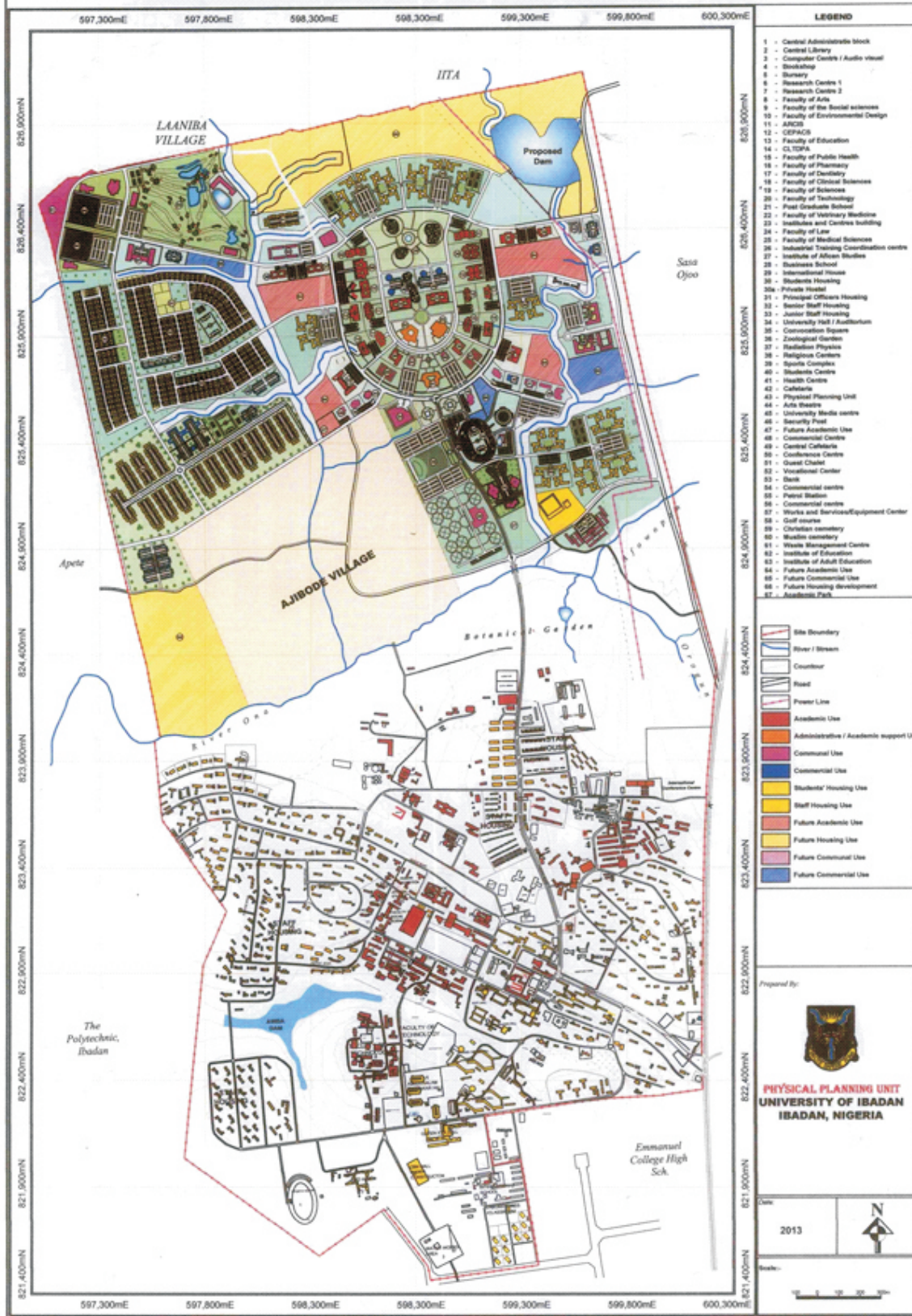
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# PROPOSED MASTER PLAN LAYOUT FOR THE UNIVERSITY OF IBADAN





Front cover art: 'Dancers' (1954-59), Ben Enwonwu, watercolour on paper, in the collection of the Institute of African Studies, University of Ibadan

Back cover art: 'Drapers Hall' (1969), Dick E. Idehen, high relief woodcarving