

# timetable

## Weds 29th

room names:	BGLT	Menzies	B102	G50	G51	G52	ICS 21	B111	116	B104	B103	B101
14.00-15.45	32d		27	60	42	37d		77		94t		
16.15-18.00	32d		58d	53	54	37d				94t		
18.45-21.00	Mory Kante concert											
21.30-23.30												

Reception: British Museum

## Thurs 30th

room names:	BGLT	Menzies	B102	G50	G51	G52	ICS 21	B111	116	B104	B103	B101	Khalili LT	BG04/05	Birkbeck LT
09.15-11.00	Plenary lecture w. RAS (Prof. Nick Stem)	40t	62d	17d	46d	89d	25d	85d	45	94t	88	72		publishers	04t
11.30-13.15	AEGIS plenary lecture (Prof. Bole Butake)	40t	62d	17d	46d	89d	25d	85d	07	97a	64			publishers	04t
14.00-15.15	Poetry reading (Gabea Baderoon)													publishers	
15.30-17.15	AEGIS plenary lecture (Dr John Lonsdale)	40t	70	18	71	08	58d	05	97b				Live relay of lecture	publishers	04t
18.30-19.45									Reading Memorial for Yvonne Vera						
20.00-21.00															

## Fri 1st

room names:	BGLT	Menzies	B102	G50	G51	G52	ICS 21	B111	116	B104	B103	B101	Khalili LT	BG04/05	Birkbeck LT
09.15-11.00	33d	01t	43d	87d	68d	50	15t	73	81	02d	99a	80		publishers	57t
11.30-13.15	33d	01t	43d	87d	68d	51	15t	66d	31	02d	99b	44		publishers	57t
14.00-15.15	AEGIS plenary lecture (Prof. Adebayo Olukoshi)													publishers	
15.30-17.15	26d	01t	75	24	91	56	15t	66d	67	90	98		Live relay of lecture	publishers	57t
18.30-19.45	Lugard lecture (Prof Emmanuel Akyeampong)														

## Sat 2nd

room names:	BGLT	Menzies	B102	G50	G51	G52	ICS 21	B111	116	B104	B103	B101	Khalili LT	BG04/05
09.30-11.15	21	41d	55d	03d	34d	36d	14d	69d	49d	83d	82d	09d		publishers
11.45-13.30	93d	41d	55d	03d	34d	36d	14d	69d	49d	83d	82d	09d	Live relay of lecture	publishers
13.30-14.30	AEGIS plenary lecture (Kay Raseroka)													
14.30-16.15	93d	96	92	95	78	12	06	48	79	10	65		Live relay of lecture	publishers
18.30-19.45	Kingsley lecture (Joyce Nyairo)													

### SOAS Brunei Gallery

BG01 on the ground floor is the conference office  
BG04, BG05 and Café are on the ground floor  
B101, B102, B103, B104, B111 are on the first floor  
BGLT (Brunei Gallery Lecture Theatre) is on the lower ground floor

### SOAS College Building

Rooms G50, G51 and G52 are on the ground floor  
Room 116 is on the first floor  
KLT (Khalili Lecture Theatre) is on the lower ground floor

### Institute of Commonwealth Studies

Menzies Room and ICS21 (unfortunately no disabled access)  
**Birkbeck College**  
Birkbeck Lecture Theatre is on the lower ground floor of 43 Gordon Square

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# foreword / avant-propos

## FRANCAIS

En tant que président d'AEGIS m'incombe le très grand plaisir de vous souhaiter la bienvenue à notre première Conférence européenne d'études africaines.

Cet événement, qui sera à n'en pas douter de portée académique certaine, marque une étape importante dans la vie de notre réseau. C'est en effet il y a presque quinze ans qu'une poignée d'africanistes de Leiden, Londres, Bordeaux, Bayreuth et Barcelone mirent sur pied les prémisses de notre organisation. Ils avaient deux objectifs en commun : développer le travail en collaboration au sein des centres d'études africains européens et renforcer nos liens avec nos collègues d'Afrique.

Qu'en est-il aujourd'hui ? Notre réseau comptera bientôt vingt membres dans douze pays européens et d'autres encore ont demandé à nous joindre. Nous avons organisé des écoles d'été pour nos étudiants et des conférences pour nos universitaires. Nous avons fait recherche et enseignement ensemble et avons publié en commun. Nous avons continué à raffermir les attaches que nos centres respectifs ont avec des collègues africains tout en leur permettant de venir travailler chez nous. Mais il nous apparaît clairement qu'il reste encore beaucoup à faire.

Une ambition de longue date avait été de lancer une Conférence européenne d'études africaines, organisée tous les deux dans l'un de nos pays membres. Il nous a fallu patienter un certain temps mais cette première est l'aboutissement d'un énorme travail collectif (voir la note de bienvenue de l'organisation locale). Je voudrais ici remercier tout particulièrement le président et administrateur du Centre d'études africaines de l'université de Londres, dont je fais partie, pour avoir assumé l'onéreuse responsabilité de mener à bien cette initiative.

Nous avons au départ songé à une conférence modeste, réunissant surtout les africanistes de nos centres AEGIS. En l'occurrence, nous avons été débordés par l'intérêt que l'événement a suscité et avons été forcé de limiter le nombre total de participants. Il n'est donc plus meilleure preuve qu'il y a en Europe un très large intérêt pour l'Afrique et une demande forte pour un rassemblement de ce genre. La prochaine fois il nous faudra voir plus grand !

L'on ne saurait mieux faire que d'organiser cette première conférence à Londres puisque la capitale britannique vit à l'heure actuelle au rythme d' *Africa 05*, un important programme d'évènements artistiques sur l'Afrique et que le Royaume Uni reçoit aujourd'hui même le sommet du G8 qui, cette année, se penche tout spécialement sur les problèmes de l'Afrique. Le thème de notre conférence - " A l'orée de cinquante ans d'indépendance en Afrique " -- nous permettra et de repenser l'état actuel du continent africain et de revoir son histoire post-coloniale sous le double sceau d'une réflexion européenne et africaine.

Ceux qui ont soutenu notre conférence seront reconnus individuellement dans ce programme. Qu'il me soit donc permis ici de remercier collectivement tous ceux qui nous ont généreusement parrainés.

Il ne me reste qu'à vous dire: fructueuse participation à la conférence et profitez bien d'*Africa 05*.

**Professor Patrick Chabal**  
Président, AEGIS

## ENGLISH

As President of AEGIS it is my pleasant responsibility to welcome you to our first European Conference of African Studies.

This event promises to be both a major academic conference and a landmark in the development of our network - born almost a decade and a half ago from a desire to collaborate on the part of a few Africanists in Leiden, London, Bordeaux, Bayreuth and Barcelona. From its inception AEGIS had two main objectives. One was to bring together African Studies Centres in Europe wishing to engage in collaborative work; the other to strengthen European links with colleagues in Africa.

How well have we done? The network will soon count twenty centres from twelve different European countries, with more applications in the pipeline. We have jointly mounted Summer Schools for students and thematic conferences for academics. We have carried out research, teaching and publication together. We have tried to establish links with counterpart institutions in Africa, inviting African scholars to our centres on short or medium term research fellowships. But we remain acutely aware how much more there is to do.

One long-term ambition had been to launch a European Conference of African Studies, to be held every two years in one of our member countries. This has taken some time in coming and our first conference represents the fruition of the efforts of many individuals (acknowledged in the local organiser's welcome note). I wish here especially to thank the Chair and Administrator of the Centre of African Studies of the University of London, my own institution, for bearing the major burden of launching this initiative.

We aimed initially to hold a modest founding conference, which we anticipated would attract attendance predominantly from AEGIS member centres. In the event, we were overwhelmed by demand, and had to close registration more than a month before this conference took place. This is strong evidence of Europe-based interest in Africa and of the need for a European meeting place in which to express it. Next time, we shall know what to expect.

There could not be a better time to hold a European Conference of African Studies in London. Our meeting forms part of the extensive *Africa 05* programme of events taking place in the capital, and coincides with the G8 summit (in Scotland), with its strong focus on Africa. The conference plenary theme - "Approaching the post-colonial half century in sub-Saharan Africa" - provides ample opportunity to reflect upon these contemporary concerns as well as on the history of scholarship on Africa from European and African perspectives.

Individual acknowledgements of those who have supported this conference materially and intellectually can be found throughout this programme but on behalf of AEGIS, I would like to thank our sponsors collectively.

Thank you for coming. Do enjoy the conference and take full advantage of *Africa 05* in London.

**Professor Patrick Chabal**  
President, AEGIS

# word from organisers

Dear Delegates

On behalf of the local organizers, a very warm welcome to London. We are delighted to have you join us during *Africa 05* when London is brimming with events and exhibitions to interest you, not to speak of our own endeavour: a first European Conference of African Studies.

You cannot fail to notice that the School of Oriental and African Studies and the Institute of Commonwealth Studies, our two main venues, are small specialist colleges of the University of London. When London University's Centre of African Studies took over responsibility for the conference at relatively short notice, we had envisaged a smaller gathering. But the moment for a Europe-wide initiative was clearly overdue, and we were overwhelmed by your response. Two things follow: the conference is going to be crowded, so we need to rely upon your forbearance; but it would have been even more packed had we not closed registration over a month ago. Many potential conferees, and potential publishers wishing to book stalls, had to be turned away. The next European conference will learn from our first attempt and be forearmed.

We have tried to make good some of our problems of scale: in the hope that the London weather smiles on us, we have ordered marquees to serve the teas and coffees included in your conference registration. We have bought equipment to allow plenary lectures to be streamed to venues other than the Brunei Gallery Lecture Theatre which will not accommodate all our delegates simultaneously. The magnificent surroundings of the Great Court of the British Museum will provide ample space for our reception, and the opportunity for a private visit to the Sainsbury Africa Gallery. While we cannot offer to provide internet access to so many delegates, we do suggest places where access is available nearby and relatively inexpensively. Our teams of guides, identifiable by their red conference t-shirts, will be happy to show you around our venues and give local advice.

We were delighted when Mory Kanté agreed to perform at our opening concert, and hope that you will enjoy a rare opportunity to catch one of his acoustic sets in such intimate surroundings. Our plenary lectures include set-pieces like the Lugard Lecture and Mary Kingsley Lecture, usually staged at other times of the year, as well as speakers invited by AEGIS for the event (and supported in part by the British Academy and British Council). All our plenary speakers will be addressing our main theme, 'Approaching the post-colonial half-century'.

From the Time Out guide we hope to include in your conference packs, you will discover just how much London has to offer the visiting Africanist this summer. Please don't let whatever problems the pressure of numbers might create spoil your enjoyment of what we hope will be only the first in a long line of European Conferences of African Studies.

**Richard Fardon**

Chairman, Centre of African Studies of the University of London

# acknowledgements

The organisers are grateful to the following for their support of speakers attending the conference:

the A.G. Leventis Foundation, Centre of African Studies (University of London), British Academy, British Council and AEGIS Directorate, the Eastern African Visiting Scholars scheme of the Centre of African Studies

For the reception at the British Museum, thanks are due to the Museum's Director and his staff, as well as to the Director, and Vice-Principal for External Affairs at SOAS for their contributions towards costs. Vergelegen wines from South Africa were served by courtesy of Anglo-American plc. Funding from the Dean of the Faculty of Arts and Humanities at SOAS facilitated our musical programme.

The Royal African Society, African Studies Association of the UK, and the International African Institute scheduled their named lectures to take place during the conference.

The School of Oriental and African Studies, the Institute of Commonwealth Studies and Birkbeck College, all of the University of London, provided accommodation for the conference. This was augmented by the University of London permitting us to erect a refreshments marquee on its lawn.

Without the administrative efforts of Rohan Jackson and Jackie Collis, who have done more than they or I ever anticipated, there would be no conference.

RF

The early stages of planning were facilitated by an AEGIS steering group consisting of Paul Nugent (Edinburgh), Patrick Chabal (King's College, London), Ulf Engel (Leipzig), Till Förster (Basel), Dieter Neubert (Bayreuth), René Otayek (Bordeaux), Alessandro Triulzi (Naples), Michael Twaddle (Institute of Commonwealth Studies, London), Klaas van Walraven (Leiden). Annie Coombes (Birkbeck College, London) both arranged the film programme and made accommodation at Birkbeck College available.

At SOAS, we have received technical support from numerous staff, but Jackie and I wish particularly to thank Mike Baptista, Mandy Bentham, Felix Gonzales, Mark Humphreys Thierry Leroy, Jacqui Parry, Debby Rhys. For the music programme, thanks to Lucy Durán and Sareata Kelly at SOAS, and Prakash Daswani of Cultural Co-operation. Colin Bundy (Director and Principal), Lisa Croll (Vice-Principal for External Affairs), Tom Tomlinson (Dean of the Faculty of Arts and Humanities) for material support. Graham Furniss for moral succour and uncanny fixing abilities. At the British Museum, thanks are due to Neil Macgregor, Joanna Mackle, Heather Graham, Catriona Jones for arranging our reception. Our neighbours at the RAS, Richard Dowden and Lindsay Allan, have been constant supports.

RF/JC

# using this programme

This is a large conference, with a lot of panels and huge numbers of delegates. To try and help you navigate your way through the event, please use this book as follows:

The inside cover shows a timetable of events, panels and plenaries and which rooms they are in. Room locations are explained beneath the timetable. Use the map in the inside rear cover to locate the different buildings used. If in doubt, look for the various direction signs, or ask a member of the conference team – identified by their red t-shirts.

The timetable refers to panel numbers. There is a list of panels in **number** order, on pages **16-19** to help you to identify which panels these refer to. This list gives the panel titles, convenors, locations and times and shows which subject streams these panels come under.

That same information has been replicated in a second list on pages **20-23**, where the panels are organised in **chronological** order. You can thus easily see, for a particular point in the conference, which panels are available to you.

Finally, the **full panel information** is presented, including all abstracts submitted, in number order from page **24** onwards. Once you have located which panel you are interested in via the timetable or lists, you can then look up the detail of that panel.

The plenaries and events are presented in chronological order in their own separate sections of the book.

If you need any help interpreting the information presented, do ask one of the conference team.

## publishers

The organisers would also like to thank the following publishers for their support of this event. These companies are presenting a range of their titles at the conference:

Africa Book Centre  
African Books Collective  
African Review of Books  
Basler Afrika Bibliographien  
Boydell & Brewer  
Brill Academic Publishers  
Cambridge University Press  
Clarke's Bookshop  
Edinburgh University Press  
Eurospan  
Eye Level LLC  
Hurst Publishers  
James Currey Publishers  
Lit Verlag  
Oxford University Press  
Pathfinder Books  
ProQuest Information and Learning  
University of KwaZulu-Natal Press  
ZED Books

The publishers' stalls are in the Brunei Gallery: in rooms BG04, BG05 and the café area on the ground floor; as well as outside BGLT, the lecture theatre on the lower ground floor.



# practical information

## Venue

The main conference venue is SOAS, using both the College Building and the Brunei Gallery; some sessions are taking place in the Institute of Commonwealth Studies and some at Birkbeck College (43 Gordon Square). These venues are clearly marked on the map at the back of this book, and all the venues have conference signage giving directions to rooms. The locations of the different rooms are described beneath the timetable on the inside front cover.

The timetable, panel lists and panel detail all indicate in which rooms the panels take place. If you have any problems finding your way around, please ask a member of the conference team for assistance.

## Conference team

There is a team of helpful staff, familiar with the programme, university and surrounding area, whom you can turn to when in need of assistance. Team members can be identified by their red conference t-shirts. If you cannot see a team member, then please ask for help at the registration desk or at the conference office (BG01). Any financial arrangements must be dealt with at the registration desk with the conference organisers.

## Contact number

During the conference messages can be texted to +44 7917450302 or emailed to [aegis@nomadit.co.uk](mailto:aegis@nomadit.co.uk). There will be a message board for delegates in the foyer area.

## Food

Registration includes refreshments (tea and coffee) served twice a day, but does not include food. The refreshments will be served in several places, so please help to avoid congestion by using all available serving points.

Food can be purchased at the serving points between the two SOAS buildings as well as from the many cafes and shops in the local area. The conference team can point you in the right direction.

## Internet

We are not able to offer internet access to delegates within the university, however there are several public/commercial facilities close by.

The closest to SOAS is Yoyo Tech at 24 Store Street. This is open from 10am to 6.30pm most days and costs 50p per 30 minutes usage.

The largest nearby is EasyInternet on the south end of Tottenham Court Road, next to Sainsbury's, with over 450 computers; there is also a branch on Oxford Street. The cost is £4 for 4 hours; £5 for 24 hours; £12 for 5 days.

Smaller and trendier is BTR Nternet Cafe at 30 Whitfield Street, on the other side of Tottenham Court Road. £1 for 30 minutes, but open 10am to 2am Mon to Thurs, and 10am to 4am on Fri and Sat (closed Sunday).

## Travel

The conference map shows the locations of closest tube (underground/metro) stations. Day passes offer savings for more than two trips. Use [www.nationalrail.co.uk/planmyjourney](http://www.nationalrail.co.uk/planmyjourney) or telephone 08457 484950 to query the national train timetable and to find numbers for specific rail operators. There are several express coach services daily from most major cities; use [www.nationalexpress.com](http://www.nationalexpress.com), the National Express coach website.



## events

Apart from the plenary programme and the many panels and workshops, there are several other events taking place during the conference. These are listed below, and are indicated in the timetable on the inside front cover.

### **Reception at the British Museum**

**Wednesday 6.45pm**  
Great Court, British Museum

All delegates are invited to have a glass of wine in this fine setting, with music by Big Stone from Congo. The museum is a 5 minute walk from SOAS; enter by the North/back door in Montague Place, off Russell Square.

### **Mory Kanté in concert**

**Wednesday 9.30pm – 11.30pm**  
Brunei Gallery Lecture Theatre (BGLT)

Mory Kanté is giving a special acoustic performance to a limited number of delegates. Tickets have been issued via our website. There can be no admission without a ticket and no tickets will be available on the door.

### **Poetry reading by Gabeba Baderoon**

**Thursday 3.30pm – 5.15pm**  
Brunei Gallery Lecture Theatre (BGLT)

Gabeba Baderoon is an award-winning South African poet and scholar. She is the author of two collections of poetry, *The Dream in the Next Body* (Kwela/ Snailpress, 2005) and *The Museum of Ordinary Life* (DCAG, 2005). Her third collection is due from Kwela/Snailpress in March 2006. Her work also appears in the anthology *Ten Hallam Poets* (Mews Press, 2005). Baderoon's poetry deals with place, with war, with 'the subtle map of the bed'. Her poetry has been celebrated for its 'original voice' and for crafting 'a new direction in South African poetry'. Baderoon is also a scholar. She received her PhD from the University of Cape Town and has published widely on representations of Islam in art, literature and the media. Gabeba Baderoon is the recipient of the DaimlerChrysler Award for South African Poetry 2005.

Gabeba Baderoon will be introduced by Dr Desiree Lewis, the South African feminist scholar.

### **Film workshop (57t)**

**Friday 9:15am-1:15pm; 3:30-5:45pm**

There is an exciting full day workshop of documentary films on and from Africa, together with discussions with their directors, taking place in the Birkbeck Lecture Theatre, Birkbeck College, Gordon Square.

Full information is given in the panel detail under Workshop 57t.

**Words from under the tongue: a reading memorial for Yvonne Vera**      **Thursday 8pm**  
Room 116, SOAS

In April 2005, Yvonne Vera – one of Africa's most startling and original literary voices of all time – died in Toronto of AIDS-related meningitis. The most consistently productive among Zimbabwean authors in English, Vera had won national and international prizes, and her work has been translated into several languages. She was the author of a collection of short stories (*Why Don't You Carve Other Animals*, 1992) and five novels: *Nehanda* (1993), *Without a Name* (1994), *Under the Tongue* (1996), *Butterfly Burning* (1998) and *The Stone Virgins* (2002).

There is a sense in which all of Vera's words came from 'under the tongue': they carve new languages for previously unspoken meanings, to do with the excess of violence and violation in contemporary African worlds. But they are also, simultaneously, intensely lyrical and moving, and capture moments of exquisite fragility and beauty. In this memorial event, those who were, in different ways, close to Vera and her writing, will pay their respects by reading favourite passages from her work. A programme will be available on the day; those expected to take part include Elleke Boehmer, Brian Chikwava, Ranka Primorac, Terence Ranger and Irene Staunton.

*Only limited numbers can be accommodated (dictated by room size).*

**External but linked lectures**

Full information about the International African Institute's Lugard Lecture, the Royal African Society's Mary Kingsley Lecture, the Africana Resources day, and the RAS/AEGIS discussion on the Commission for Africa, is given in the plenary detail on the following pages.

**Hearing Voices. Sound portraits from the Kalahari**      **28 June - 23 Sep 2005**  
Brunei Gallery, SOAS

This gallery installation by sound artist John Wynne innovatively combines photography and sound to address issues of portraiture, identity and technology in a cross-cultural context. This will be open from the Wednesday to the Friday of the conference.

**Other events**

The conference is taking place in the context of *Africa 05*, a large scale festival of African arts and performance being held in numerous London venues, including the British Museum, Hayward Gallery, Whitechapel Gallery and Africa; go to [www.bbc.co.uk/africa05](http://www.bbc.co.uk/africa05) for more information. We hope to include a range of useful brochures in your conference packs.

# plenary detail

## theme

### Approaching the post-colonial half century in sub-Saharan Africa

The plenaries will take place in the Brunei Gallery Lecture Theatre which sits 290 people. As we have in excess of 750 delegates, with over 600 present at any one time, we will be relaying the plenaries, live, to rooms G50, G51, and G52 in the ground floor of the SOAS College Building. In the evenings we will also have a live relay to the Khalili Lecture Theatre on the lower ground floor of the SOAS College Building.

If you are listening to the plenary within the lecture theatre itself, please make sure you are seated 5 minutes before the start time.

AEGIS is pleased to play host to some external lectures as part of this plenary programme.

The theme, abstracts and speaker details for the plenaries follow in chronological order.

#### Our common interest: report of the Commission for Africa Thurs 30th June, 9.30-11.00

**Professor Nick Stern, Permanent Secretary in the Treasury; Seconded to Commission for Africa**

**Chair: Professor Richard Fardon, SOAS**

**Discussant: Mr Kaye Whiteman, Research Fellow, Centre of African Studies, University of London**

*Plenary in association with the Royal African Society*

#### Home or exile: the African writer's dilemma

Thurs 30th June, 14.00-15.15

**Professor Bole Butake, Professor of Performing Arts and African Literature at the University of Yaounde I**

The committed contemporary African writer who is critical of the managerial policies of the political leadership of his country is often faced with the option of either staying in the home country and dying of starvation and persecution and even detention for his ideas or going into exile, usually to the North where he can enjoy the fruits of his labour, in the seclusion and isolation of his new abode, far away from the warmth of the celebrated African hospitality and the source of inspiration for his works.

**Chair: Dr Till Förster, University of Basel**

**Discussant: Professor Liz Gunner, University of Kwazulu-Natal, South Africa**

*With support from the British Council, Cameroon*

#### African studies, Europe, and Africa

Thurs 30th June, 18.30-19.45

**John Lonsdale, University of Cambridge**

*jml1001@cam.ac.uk*

Problem: Why is it that, despite all the formal (and real) changes in relationships between Europe and Africa over the last century, popular perceptions of Africa and the West remain at the level of feckless victim and reluctantly heroic rescue service, and what responsibility, if any, do we scholars carry for this sad state of affairs?

What, for instance, did you do to help the recent 'Blair' Commission for Africa to form its views? Should we all have lobbied more? Do we deserve the right to bemoan the failings if we couldn't be bothered to engage in the first place? What are you/we now going to do to see to it that our countries and the EU generally adopt and act upon the proposals in the Blair Commission?

Can we be as effective/will we be as ineffective as scholars in the past in urging, not that Europe 'does something' about Africa, but that Europe adopts policies that allow Africans a better chance at doing something themselves?

Narrative: western scholarship's history of engagement/non-engagement with policies towards Africa, according to the conceptual schemes of the day. From the 1930s to the 1990s: Hailey, Malinowski, Perham, Apter to Zolberg, Leys, Bayart, etc.

**Chair: Professor J D Y Peel, SOAS**

**Discussant: Professor Mamadou Diawara, University of Frankfurt**

## Strengthening the foundations of social science research in Africa: the CODESRIA experience

Fri 1st July, 14.00-15.15

**Professor Adebayo Olukoshi**

*adebayo.olukoshi@codesria.sn*

The modern history of the social sciences in Africa is relatively recent, dating in most cases from the decade after the Second World War when the pioneer university colleges were established as the sun began gradually to set on the colonial rule. A review of that history will reveal a series of setbacks and advances in the development of the social sciences to which the African social research community has responded in a variety of ways, and with varying degrees of success. More recently however, new developments have emerged which put the future of the social sciences in danger and which, if not tackled, would further sharpen the asymmetries that underpin the international production of knowledge within various disciplinary frames and about Africa itself. The CODESRIA experience will serve as the entry point for the assessment of the promise and travails of contemporary social research in Africa.

**Chair: Professor Patrick Chabal, President of AEGIS**

**Discussant: Dr. Elísio Macamo, University of Bayreuth**

*With support from the British Academy*

## Lugard Lecture: Race, identity and citizenship in Black Africa: the case of the Lebanese in Ghana

Fri 1st July, 18.30-19.45

**Professor Emmanuel Akyeampong**

As we approach the post-colonial half century, trans-nationalism has become a major reality in Africa and the larger world with the proliferation of immigrants, refugees and displaced persons. But trans-nationalism is not a new development, and diaspora and globalization - both historical processes - have long served as contexts for the remaking of identity, citizenship and polity. Today, concepts such as "cosmopolitanism" and "flexible citizenship" are in vogue in a globalized world, as trans-nationalism challenges statist concepts of political citizenship. In this lecture, I revisit the historic presence of a Lebanese diaspora in West Africa from the 1860s, and the intellectual and political obstacles that have worked against a full incorporation of the Lebanese in West Africa as active political citizens, using the case of Ghana. I seek to



understand why the prospect of non-black citizenship was considered problematic in black Africa during the era of decolonization, interrogating the institutional legacies of colonial rule and pan-Africanist thought. The intellectual rigidity of pan-Africanism on race is contrasted with current notions of the constructedness of identity. I probe the ways in which the Lebanese in Ghana constructed their identities, and how these facilitated or obstructed assimilation. As African governments seek to tap into the resources of the new African communities in Europe and North America, the lecture suggests the timeliness of exploring alternative ways of defining citizenship in black Africa other than indigeneity.

**Chair: Prof. V. Y. Mudimbe, Chairman of the International African Institute**

**Vote of thanks: Prof. Dr. Birgit Meyer, Member of the IAI Council**

*This an annual lecture of the International African Institute.*

## Africa to Africa: Building its knowledge community

Sat 2nd July, 13.30-14.30

**Kay Raseroka, President of IFLA, International Federation of Library Associations and Institutions**

*raseroka@mopipi.ub.bw*

Improving the understanding of contemporary African societies is neither a luxury nor a noble job for scholars nor a nice occupation for librarians.

In the global world we live in, all societies are related and the fate, fortune and developments of one society have an impact on the processes of the others. Understanding presupposes reliable sources of information, independent study and open communication. This applies to individuals, groups as well as societies. Access to local information is of utmost importance for true understanding. Access to information also lies at the heart of the information society, or the Knowledge society. But this access is not equally guaranteed. The World Summit on the Information Society is a major process to draw attention to the importance of information and communication worldwide. For IFLA this is not summit about ICT-projects and stimulating the media industries. It is a urgent question of bridging the digital divide and creating favourable conditions for a true knowledge society, e.g. also in Africa.

It is important that at this AEGIS conference researchers hold panels and talks on the arts, history, gender, economics, development and sociology. Scholarly exchange will stimulate the academic debate and thorough understanding. But how is our research related to the development of the Knowledge society. It is also important to address the issues on information and communication in Africa in a comprehensive way. Much valuable research work still can and should be done in this area.

It is a challenge to the research community to look into these issues, which are also on the global library agenda, such as:

- the imbalance of production (North) and consumption (South) of information and dependencies upon publication in Western journals for development of research in developing countries;
- indigenous knowledge systems related to the original culture, which have for long time been ignored by those introducing Western education;
- the digital divide and the emerging digital imperialism;

It is likewise important that librarians and information specialists affiliated to the African Studies centres in Europe are also present at this conference, and discuss ways to improve library services with the help of ICT applications and partnerships.

In view of building a knowledge community of Africa significant stakeholders for scholarly and societal communication are present. Time has come to open discussions on equal professional terms, recognising one cannot work without the other. How can we create a ongoing dialogue, a circular movement of sources, information and communication to the benefit of the local community? It is the local community with its variety of knowledge and communication systems which serves as the basic source of information for scholars and researchers.

One of the goals I formulated as IFLA-president is: *Building global communication that unites the electronic information rich with the oral information rich. I would want to see the two worlds complement one another in creating an information rich society regardless of medium of transmission.*

The view that the local community only serves as an object of investigations and research is outdated. In a knowledge community all have access to information. Most of all access to information which has been collected about one self. Therefore, modern research can only be successful if it respects the moral right of the local community to have access to the information collected by researchers about these communities. Researchers, in cooperation with libraries, specialists in the African Studies centres, and all other types of libraries, we can make that happen.

**Chair: Titia van der Werf, Afrika-Studiecentrum, Leiden**

**Discussant: Mrs. Phyllis Bischof, Africana/Reference Librarian, University of California at Berkeley**

*This plenary is part of the Africana Resources day, complemented by panel 93d. With support from the British Academy.*

## Mary Kingsley lecture: Jua Kali as a metaphor for Africa's urban ethnicities and cultures

Sat 2nd July, 18.30-

19.45

**Joyce Nyairo, Lecturer, Literature Department, Moi University, Kenya**

[jnyairo04@yahoo.co.uk](mailto:jnyairo04@yahoo.co.uk)

Is it possible to understand Africa as more than a mere consumer of the products of Western society? How does urban Africa in particular reflect local enterprise in its engagement with global practices and in its constitution of a distinguishing ethos?

This paper works through examples from a variety of Kenyan cultural practices - popular music, fiction, jokes and obituaries - to show how an ethos of reconstitution and modification informs the ways in which Africans experience urban life. As such, the practice of jua kali - that indigenous economic initiative that is the informal sector in Kenya - is seen to have resonance in urban forms of representation that consistently exploit whatever resources and influences are available in order to capture postcolonial experience and generate new idioms to express it. The songs of contemporary artistes like Hardstone and Nairobi City Ensemble do not simply echo the age-old clash between 'tradition' and modernity but rather they reveal the sheer extent of the acquisitiveness that defines African urbanism. Likewise the fiction of emergent writers such as Binyavanga Wainaina and the pervasiveness of the street language Sheng confirm the grammar of negotiation and merger between cultures that drives local existence. The constant revision and editing of traditions seen in joking contests and in the changing patterns of funerary practice confirms strategies of modification and selection as the bedrock of African urban culture.

The study is inspired by recent work on African popular cultures which has done much to dismantle the rigid dichotomies that previously dominated discussions of African culture (Barber, Fabian). These works have validated the significance of urban cultural practices just as the growing corpus of work on urban historiography (Ranger, Lonsdale, Anderson, Odhiambo) lends support to this project of unpacking the economies of urban space and rethinking the constitution of contemporary African culture and identity.

**Chair: Richard Dowden Executive Director, Royal African Society**

**Discussant: Professor Shula Marks, Emerita Professor of History at SOAS**

*In association with the Royal African Society.*



# panels in number order

NO.	TITLE
01t	Social thinking about politics in Africa: social representations, values and attitudes
02d	Traditions of reform, reforms of tradition: African Muslim societies in contemporary times
03d	Expertise and the transmission of knowledge
04t	Reconfiguring the contemporary: dialogues in African art
05	Sudan's peace agreement - Its implications to Africa
06	Getting published, getting heard: debate and democracy in Africa
07	Media, power and change in Zimbabwe
08	Public policy analysis in Africa: getting to the flesh of the Ghost state
09d	Trente ans d'indépendance en Afrique de langue officielle portugaise (1975-2005)
10	The electronic governance in Africa, real hope or real hype?
12	The mobilisation of 'tradition' in the resolution of conflicts in Africa
14d	African elites in the era of globalisation
15t	Generations: connections and contrasts
17d	Trajectories of the Modern in Africa
18	The public role of Christianity in contemporary Africa
21	African manuscripts and museum collections in Europe
24	Governance beyond the State: legitimate authority in major cities and refugee camps
25d	Of drivers, mechanics, traders and prostitutes: a social history of motor-vehicles in Africa in the 20th century
26d	Images of Africa
27	Braudel in the Sahel?
31	Relevant modernities
32d	Photographic mediations
33d	Aesthetic practice in urban Africa
34d	Dialogues between African verbal and visual arts
36d	New roles for traditional leaders in resource mobilisation and rural development: expectations, obstacles and conflicts
37d	Contemporary issues in Malagasy societies
40t	Africa<>Europe: transnational linkages
41d	Political ecology perspectives on environmental management in Africa
42	The African city, the nation-state and beyond
43d	Ethnographies of sexualities in Africa
44	Post liberation politics: comparative perspectives
45	The Horn of Africa in the New World Order
46d	Rural economic development in sub-Saharan Africa: issues and prospects
48	Comparative research on rice farming societies of the Upper Guinea Coast
49d	IR and Africa: new agendas and representations
50	New research on pre-colonial economic history
51	Mining and manufacturing in 20th century Africa
53	Land governance in Africa and the social embeddedness of property
54	Social and environmental litigation against transnational firms in Africa



## key to streams

**a:** arts/literature/film

**h:** history

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**s:** sociology/anthropology/gender

**e:** economics/development/geography

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**g:** postgraduate

'd' in a panel number signifies a double length panel; 't' signifies a full day workshop.

CONVENORS	STR.	TIME	LOCATION
Franz Wilhelm Heimer	ps	Fri 09:15-13:15; 15:30-17:15	Menzies
Roman Loimeier	ps	Fri 09:15-13:15	B104
Trevor Marchand, Kai Kresse, Jan Jansen	s	Sat 09:30-13:30	G50
Elsbeth Court, Charles Gore	a	Thurs 09:15-13:15; 15:30-17:15	Birkbeck LT
Ahmed Al-Shahi	pr	Thurs 15:30-17:15	B111
David Maxwell, Mpalive Msiska	a	Sat 14:30-16:15	ICS21
Wendy Willems		Thurs 11:30-13:15	116
Dominique Darbon	pe	Thurs 15:30-17:15	G52
Michel Cahen	hps	Sat 09:30-13:30	B101
Annie Chéneau-Loquay	p	Sat 14:30-16:15	B103
Vincent Foucher	p	Sat 14:30-16:15	G52
Thomas Bierschenk, Carola Lentz, Andreas Eckert	pe	Sat 09:30-13:30	ICS21
Sjaak van der Geest	sa	Fri 09:15-13:15; 15:30-17:15	ICS21
Peter Geschiere, Birgit Meyer, Peter Pels	shpea	Thurs 09:15-13:15	G50
Paul Gifford	s	Thurs 15:30-17:15	G50
Barbara Spina	a	Sat 09:30-11:15	BGLT
Andreas Mehler	pes	Fri 15:30-17:15	G50
Jan-Bart Gewald	hs	Thurs 09:15-13:15	ICS21
Mirjam de Bruijn, Rijk van Dijk	hs	Fri 15:30-18:30	BGLT
M. de Bruijn, H. van Dijk, W. van Beek	ah	Wed 14:00-15:45	B102
Malika Kraamer, Erin Haney	a	Fri 11:30-13:15	116
Jürg Schneider, Frank Wittmann	hs	Wed 14:00-18:00	BGLT
Till Förster	as	Fri 09:15-13:15	BGLT
Mineke Schipper	a	Sat 09:30-13:30	G51
Lars Buur, Helene Maria Kyed	spe	Sat 09:30-13:30	G52
Sandra Evers, Eva Keller	sr	Wed 14:00-18:00	G52
Ralph Grillo, Valentina Mazzucato	esg	Thurs 09:15-13:15; 15:30-17:15	Menzies
Tanya Bowyer-Bower, Debby Potts, Kathy Baker	se	Sat 09:30-13:30	Menzies
Amin Kamete, Ilda Lourenço-Lindell	esp	Wed 14:00-15:45	G51
Rachel Spronk	sm	Fri 09:15-13:15	B102
Sara Rich Dorman	p	Fri 11:30-13:15	B101
Dominique Jacquin-Berdal, Alexandra Magnólia Dias	pr	Thurs 09:15-11:00	116
John Sender, André Leliveld	es	Thurs 09:15-13:15	G51
Ramon Sarró, Marina P Temudo	rse	Sat 14:30-16:15	B111
Daniel C. Bach, Morten Boas	p	Sat 09:30-13:30	116
Gareth Austin	he	Fri 09:15-11:00	G52
Gareth Austin	he	Fri 11:30-13:15	G52
Pierre-Yves Le Meur	sep	Wed 16:15-18:00	G50
Jedrzej George Frynas	ep	Wed 16:15-18:00	G51

## panels in number order (cont.)

NO.	TITLE
55d	Memory and the public sphere
56	The impact of the Cold War on southern Africa
57t	Documentary film on and from Africa
58	Understanding and supporting local governance processes in east Africa
60	Ethnicity, corruption, personality and parochialism in Kenya politics, 1957 - present
62d	African feminisms: extending the boundaries of African social science
64	FGM in Africa and Europe as represented in creative writing
65	Activism in Africa
66d	African cinemas today
67	SADC development
68d	Islam, globalisation and gender in Africa
69d	Collecting the Congo
70	Acknowledging knowledge: dissemination and reception of expertise in Colonial Africa
71	Foregrounding cultural production in Africa
72	The sub-Saharan francophone novel by African women writers: interpreting unconventional styles and narrative forms
73	HIV/AIDS as a threat to human security in Africa?
75	The Casamance in its regional context
77	Globalization, educational issues and challenges in Africa
78	Africa writing Europe
79	Credit creating behaviour
80	The ebb and flow of African diasporas
81	Imagining African alternatives: beyond the tyranny of rights
82d	The military and the social: themes in the history of colonial and post-colonial northeast Africa
83d	Trajectories of citizenship: Christian missions as agencies of empowerment in 20th century Africa
85	European Administration and local systems of power: leadership and Islamic orders in colonial Africa (1880-1960)
87d	Transnational networks and globalization in Africa. South-South networks: an alternative form of globalization?
88	Transafrican trends in Islam
89d	Dynamics of social change and intangible cultures - a paradoxical dialogue
90	Gender and development in the 21st century Africa: mainstream or backwater?
91	Africa and the Aid program: saviour or sacrifice
92	West African photography: Art? Archives? Anthropology?
93d	Africana librarians in partnership
94t	Manufacturing descent: genealogy and race in the political making of Eastern Africa, 1800-2000
95	Space, architecture and identity formation
96	The role of private enterprises in socio-cultural change processes
97a	Postgraduate research: Nationalism/local politics
97b	Postgraduate research: Politics and society
98	Postgraduate research: Social and economic history in colonial era
99a	Postgraduate research: Issues in development - humanitarian aid, health care and epidemics
99b	Postgraduate research: Issues in development - new social actors and themes in Eastern Africa

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CONVENORS	STR.	TIME	LOCATION
Ferdinand de Jong	ahp	Sat 09:30-13:30	B102
Christopher Saunders	phr	Fri 15:30-17:15	G52
Annie Coombes		Fri 09:15-13:15; 15:30-17:45	Birkbeck LT
Gerard Prinsen, Rinus van Klinken, Mira Mariano	erp	Wed 16:15-18:00; Thurs 15:30-17:15	B102
Daniel Branch	pr	Wed 14:00-15:45	G50
Signe Arnfred, Desiree Lewis	as	Thurs 09:15-13:15	B102
Tobe Levin	ams	Thurs 11:30-13:15	B103
Marie-Emmanuelle Pommerolle	ps	Sat 14:30-16:15	B101
Victoria Pasley, Karen Bouwer	a	Fri 11:30-13:15; 15:30-17:15	B111
Yolanda Sadie, Maxi Schoeman	eprs	Fri 15:30-17:15	116
Karin Willemse	rs	Fri 09:15-13:15	G51
Lieve Spaas	ahs	Sat 09:30-13:30	B111
Dmitri van den Bersselaar, Michel Doortmont	ahps	Thurs 15:30-17:15	B102
Mai Palmberg	as	Thurs 15:30-17:15	G51
Jeanne-Sarah de Larquier	a	Thurs 09:15-11:00	B101
Angelika Wolf, Hansjoerg Dilger	mep	Fri 09:15-11:00	B111
Paul Nugent	rp	Fri 15:30-17:15	B102
Jared Odero	s	Wed 14:00-15:45	B111
Maria Olausson, Christina Angelfors	a	Sat 14:30-16:15	G51
Torbjörn Engdahl	eh	Sat 14:30-16:15	116
Ranka Primorac	a	Fri 09:15-11:00	B101
Harri Englund	sap	Fri 09:15-11:00	116
Uldelul Chelati Dirar	has	Sat 09:30-13:30	B103
Patrick Harries	h	Sat 09:30-13:30	B104
Giampaolo Calchi Novati	h	Thurs 09:15-13:15	B111
Detlef Müller-Mahn, Katrin Hansing	es	Fri 09:15-13:15	G50
Achim von Oppen	sh	Thurs 09:15-11:00	B103
Danielle de Lame	sr	Thurs 09:15-13:15	G52
Nici Nelson	e	Fri 15:30-17:15	B104
Christopher Nelson	es	Fri 15:30-17:15	G51
David Zeitlyn, David Reason	as	Sat 14:30-16:15	B102
Barbara Spina, Titia van der Werf	rg	Sat 11:45-13:30; 14:30-16:15	BGLT
Cedric Barnes, James R Brennan	rhs	Wed 14:00-18:00; Thurs 09:15-11:00	B104
Bjørn B. Erring	as	Sat 14:30-16:15	G50
Sigrid Damman, Knut Stenberg	se	Sat 14:30-16:15	Menzies
	g	Thurs 11:30-13:15	B104
	g	Thurs 15:30-17:15	116
	g	Fri 15:30-17:15	B103
	g	Fri 09:15-11:00	B103
	g	Fri 11:30-13:15	B103



# panels in chronological order

TIME	NO.	CONVENORS	LOCATION
Weds, 14:00-15:45	27	M. de Bruijn, H. van Dijk, W. van Beek	B102
Weds, 14:00-15:45	42	Amin Kamete, Ilda Lourenço-Lindell	G51
Weds, 14:00-15:45	60	Daniel Branch	G50
Weds, 14:00-15:45	77	Jared Otero	B111
Weds, 14:00-18:00	32d	Jürg Schneider, Frank Wittmann	BGLT
Weds, 14:00-18:00	37d	Sandra Evers, Eva Keller	G52
Weds, 14:00-18:00; Thurs, 09:15-11:00	94t	Cedric Barnes, James R Brennan	B104
Weds, 16:15-18:00	53	Pierre-Yves Le Meur	G50
Weds, 16:15-18:00	54	Jedrzej George Frynas	G51
Weds, 16:15-18:00; Thurs, 15:30-17:15	58	Gerard Prinsen, Rinus van Klinken, Mira Mariano	B102
Thurs, 09:15-11:00	45	Dominique Jacquin-Berdal, Alexandra Magnólia Dias	116
Thurs, 09:15-11:00	72	Jeanne-Sarah de Larquier	B101
Thurs, 09:15-11:00	88	Achim von Oppen	B103
Thurs, 09:15-13:15	17d	Peter Geschiere, Birgit Meyer, Peter Pels	G50
Thurs, 09:15-13:15	25d	Jan-Bart Gewald	ICS21
Thurs, 09:15-13:15	46d	John Sender, André Leliveld	G51
Thurs, 09:15-13:15	62d	Signe Arnfred, Desiree Lewis	B102
Thurs, 09:15-13:15	85	Giampaolo Calchi Novati	B111
Thurs, 09:15-13:15	89d	Danielle de Lame	G52
Thurs, 09:15-13:15; 15:30-17:15	04t	Elsbeth Court, Charles Gore	Birkbeck LT
Thurs, 09:15-13:15; 15:30-17:15	40t	Ralph Grillo, Valentina Mazzucato	Menzies
Thurs, 11:30-13:15	07	Wendy Willems	116
Thurs, 11:30-13:15	64	Tobe Levin	B103
Thurs, 11:30-13:15	97a		B104
Thurs, 15:30-17:15	05	Ahmed Al-Shahi	B111
Thurs, 15:30-17:15	08	Dominique Darbon	G52
Thurs, 15:30-17:15	18	Paul Gifford	G50
Thurs, 15:30-17:15	70	Dmitri van den Bersselaar, Michel Doortmont	B102
Thurs, 15:30-17:15	71	Mai Palmberg	G51
Thurs, 15:30-17:15	97b		116
Fri, 09:15-11:00	50	Gareth Austin	G52
Fri, 09:15-11:00	73	Angelika Wolf, Hansjoerg Dilger	B111
Fri, 09:15-11:00	80	Ranka Primorac	B101
Fri, 09:15-11:00	81	Harri Englund	116
Fri, 09:15-11:00	99a		B103
Fri, 09:15-13:15	02d	Roman Loimeier	B104
Fri, 09:15-13:15	33d	Till Förster	BGLT
Fri, 09:15-13:15	43d	Rachel Spronk	B102
Fri, 09:15-13:15	68d	Karin Willemse	G51

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## STR. TITLE

ah	Braudel in the Sahel?
esp	The African city, the nation-state and beyond
pr	Ethnicity, corruption, personality and parochialism in Kenya politics, 1957 - present
s	Globalization, educational issues and challenges in Africa
hs	Photographic mediations
sr	Contemporary issues in Malagasy societies
rhs	Manufacturing descent: genealogy and race in the political making of Eastern Africa, 1800-2000
sep	Land governance in Africa and the social embeddedness of property
ep	Social and environmental litigation against transnational firms in Africa
erp	Understanding and supporting local governance processes in east Africa
pr	The Horn of Africa in the New World Order
a	The sub-Saharan francophone novel by African women writers: interpreting unconventional styles and narrative forms
sh	Transafrican trends in Islam
shpea	Trajectories of the Modern in Africa
hs	Of drivers, mechanics, traders and prostitutes: a social history of motor-vehicles in Africa in the 20th century
es	Rural economic development in sub-Saharan Africa: issues and prospects
as	African feminisms: extending the boundaries of African social science
h	European Administration and local systems of power: leadership and Islamic orders in colonial Africa (1880-1960)
sr	Dynamics of social change and intangible cultures - a paradoxical dialogue
a	Reconfiguring the contemporary: dialogues in African art
esg	Africa<->Europe: transnational linkages
	Media, power and change in Zimbabwe
ams	FGM in Africa and Europe as represented in creative writing
g	Postgraduate research: Nationalism/local politics
pr	Sudan's peace agreement - Its implications to Africa
pe	Public policy analysis in Africa: getting to the flesh of the Ghost state
s	The public role of Christianity in contemporary Africa
ahps	Acknowledging knowledge: dissemination and reception of expertise in Colonial Africa
as	Foregrounding cultural production in Africa
g	Postgraduate research: Politics and society
he	New research on pre-colonial economic history
mep	HIV/AIDS as a threat to human security in Africa?
a	The ebb and flow of African diasporas
sap	Imagining African alternatives: beyond the tyranny of rights
g	Postgraduate research: Issues in development - humanitarian aid, health care and epidemics
ps	Traditions of reform, reforms of tradition: African Muslim societies in contemporary times
as	Aesthetic practice in urban Africa
sm	Ethnographies of sexualities in Africa
rs	Islam, globalisation and gender in Africa

## panels in chronological order (cont.)

TIME	NO.	CONVENORS	LOCATION
Fri, 09:15-13:15	87d	Detlef Müller-Mahn, Katrin Hansing	G50
Fri, 09:15-13:15; 15:30-17:15	01t	Franz Wilhelm Heimer	Menzies
Fri, 09:15-13:15; 15:30-17:15	15t	Sjaak van der Geest	ICS21
Fri, 09:15-13:15; 15:30-17:45	57t	Annie Coombes	Birkbeck LT
Fri, 11:30-13:15	31	Malika Kraamer, Erin Haney	116
Fri, 11:30-13:15	44	Sara Rich Dorman	B101
Fri, 11:30-13:15	51	Gareth Austin	G52
Fri, 11:30-13:15	99b		B103
Fri, 11:30-13:15; 15:30-17:15	66d	Victoria Pasley, Karen Bouwer	B111
Fri, 15:30-17:15	24	Andreas Mehler	G50
Fri, 15:30-17:15	56	Christopher Saunders	G52
Fri, 15:30-17:15	67	Yolanda Sadie, Maxi Schoeman	116
Fri, 15:30-17:15	75	Paul Nugent	B102
Fri, 15:30-17:15	90	Nici Nelson	B104
Fri, 15:30-17:15	91	Christopher Nelson	G51
Fri, 15:30-17:15	98		B103
Fri, 15:30-18:30	26d	Mirjam de Bruijn, Rijk van Dijk	BGLT
Sat, 09:30-11:15	21	Barbara Spina	BGLT
Sat, 09:30-13:30	03d	Trevor Marchand, Kai Kresse, Jan Jansen	G50
Sat, 09:30-13:30	09d	Michel Cahen	B101
Sat, 09:30-13:30	14d	Thomas Bierschenk, Carola Lentz, Andreas Eckert	ICS21
Sat, 09:30-13:30	34d	Mineke Schipper	G51
Sat, 09:30-13:30	36d	Lars Buur, Helene Maria Kyed	G52
Sat, 09:30-13:30	41d	Tanya Bowyer-Bower, Debby Potts, Kathy Baker	Menzies
Sat, 09:30-13:30	49d	Daniel C. Bach, Morten Boas	116
Sat, 09:30-13:30	55d	Ferdinand de Jong	B102
Sat, 09:30-13:30	69d	Lieve Spaas	B111
Sat, 09:30-13:30	82d	Uoldelul Chelati Dirar	B103
Sat, 09:30-13:30	83d	Patrick Harries	B104
Sat, 11:45-13:30; 14:30-16:15	93d	Barbara Spina, Titia van der Werf	BGLT
Sat, 14:30-16:15	06	David Maxwell, Mpalive Msiska	ICS21
Sat, 14:30-16:15	10	Annie Chéneau-Loquay	B103
Sat, 14:30-16:15	12	Vincent Foucher	G52
Sat, 14:30-16:15	48	Ramon Sarró, Marina P Temudo	B111
Sat, 14:30-16:15	65	Marie-Emmanuelle Pommerolle	B101
Sat, 14:30-16:15	78	Maria Olaussen, Christina Angelfors	G51
Sat, 14:30-16:15	79	Torbjörn Engdahl	116
Sat, 14:30-16:15	92	David Zeitlyn, David Reason	B102
Sat, 14:30-16:15	95	Bjørn B. Erring	G50
Sat, 14:30-16:15	96	Sigrid Damman, Knut Stenberg	Menzies

## key to streams

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<b>s:</b> sociology/anthropology/gender	<b>g:</b> postgraduate

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## STR. TITLE

es	Transnational networks and globalization in Africa. South-South networks: an alternative form of globalization?
ps	Social thinking about politics in Africa: social representations, values and attitudes
sa	Generations: connections and contrasts
	Documentary film on and from Africa
a	Relevant modernities
p	Post liberation politics: comparative perspectives
he	Mining and manufacturing in 20th century Africa
g	Postgraduate research: Issues in development - new social actors and themes in Eastern Africa
a	African cinemas today
pes	Governance beyond the State: legitimate authority in major cities and refugee camps
phr	The impact of the Cold War on southern Africa
eprs	SADC development
rp	The Casamance in its regional context
e	Gender and development in the 21st century Africa: mainstream or backwater?
es	Africa and the Aid program: saviour or sacrifice
g	Postgraduate research: Social and economic history in colonial era
hs	Images of Africa
a	African manuscripts and museum collections in Europe
s	Expertise and the transmission of knowledge
hps	Trente ans d'indépendance en Afrique de langue officielle portugaise (1975-2005)
pe	African elites in the era of globalisation
a	Dialogues between African verbal and visual arts
spe	New roles for traditional leaders in resource mobilisation and rural development: expectations, obstacles and conflicts
se	Political ecology perspectives on environmental management in Africa
p	IR and Africa: new agendas and representations
ahp	Memory and the public sphere
ahs	Collecting the Congo
has	The military and the social: themes in the history of colonial and post-colonial northeast Africa
h	Trajectories of citizenship: Christian missions as agencies of empowerment in 20th C Africa
rg	Africana librarians in partnership
a	Getting published, getting heard: debate and democracy in Africa
p	The electronic governance in Africa, real hope or real hype?
p	The mobilisation of 'tradition' in the resolution of conflicts in Africa
rse	Comparative research on rice farming societies of the Upper Guinea Coast
ps	Activism in Africa
a	Africa writing Europe
eh	Credit creating behaviour
as	West African photography: Art? Archives? Anthropology?
as	Space, architecture and identity formation
se	The role of private enterprises in socio-cultural change processes



## WORKSHOP 01t (PS)

Fri, 09:15-13:15, 15:30-17:15; Menzies

### Social thinking about politics in Africa: social representations, values and attitudes

convenor(s):

**Prof. Dr. Franz Wilhelm Heimer, Centro de Estudos Africanos, ISCTE, Lisboa/Portugal**

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#### Panel abstract

The way in which politics in Africa has been working, cannot be understood without systematically and adequately inquiring into the socially conditioned representations of the people about politics, the fundamental and instrumental political values they hold, and the evaluative-affective attitudes they take towards politics. The panel proposes a debate among people who have been researching and reflecting along these lines

#### Panel summary

As their limited power of explanation and prediction has become more and more evident, institution centred analyses of politics in Africa have been losing ground to analyses centred on social actors. However, the latter have often left out the "subjective dimension", i.e. the way in which people think and feel about politics. As a consequence, the logics underlying patterns (and pattern change) observed on the behavioural level has frequently not been adequately understood. Also, efforts to include social thinking on politics have, almost as a rule, been undertaken in the realm of African studies without the knowledge of analytical tools developed, and applied in other parts of the world, by social sciences such as political science, sociology and social psychology. An interdisciplinary team project on "The reconstitution of politics in Lusophone Africa", under way at the Lisbon centre of African studies since 1998, has led some of its researchers to concentrate on this dimension, putting to systematic use methodological approaches heretofore neglected in the study of Africa. This effort has benefited from the exchange with the Bordeaux and Barcelona centres of African studies, and from the debates at the 2002 AEGIS conference on "Changing Patterns of Politics in Africa". At the panel, three Lisbon researchers propose to present papers on political values, evaluation of political systems, and attitudes towards political participation among different (urban and rural) populations in Angola and Mozambique - looking very much forward to the participation of, and debate with, colleagues from other centres who have carried out similar research on other African countries.

### African teachers, students and radical politics in the late colonial period: unresolved issues in the decolonisation of French-speaking black Africa

**Tony Chafer (British), University of Portsmouth, UK**

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This paper will explore the values, political attitudes and activism of African teachers and students in the late colonial period in former French West Africa. Their radical nationalist politics placed them in a position of opposition to both French colonial rule and the main African political leaders in the colony, who favoured a negotiated approach to independence that would maintain close links with France. There was however an inherent tension in their political stance, insofar as it was radically anti-French yet did not question the French cultural and political values with which they had become imbued by their French education. It will be suggested that an understanding of these unresolved tensions adds a useful new dimension to our understanding of the political tensions and conflicts in parts of French-speaking black Africa today.

### What vision of politics for Sankara's children?

**Caroline Dossogne (Belgian), Université Catholique de Louvain-la-Neuve, Belgium**

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The past thirty years in Burkina Faso have been tremendously affected by numerous political changes, and the political history of the country has been especially affected by Sankara's revolution. Today's youth has not only been the direct witnesses of different political systems and their discrepancies but they also happened to be actors of the institution of democracy - explaining villagers why and how to vote. Their present pessimist vision of a citizenship they feel excluded from will probably be shaping the political landscape of the next decade.

## **Statehood in everyday life. A grassroots perspective on political thinking in Africa**

**Dieter Neubert (German), Universität Bayreuth, Germany**

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This paper presents a concept in which the state is understood as a societal institution. That means that the state affects every day life and is constituted not only by formal elements, but also by the images people have of it. Using experiences from East African statehood, understood in this way, shall be described from an every day life perspective.

## **Crisis and power in the DR Congo: the evolution of social representations in Kinshasa**

**Émilie Raquin Ngasho (French), Université de Paris, France**

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For over a decade the population of Kinshasa has been reacting to the political, economic and urban crisis of the country by creating new identities and adopting new social representations of power. In this process, Pentecostal reverends and renowned musicians have emerged as new reference groups entrusted with the role of social healers and guides, while the reference role of the politicians - seen as figures of social and economic success - has been losing importance

## **The emergence of distinct political cultures in Cameroon from 1918 to 1961**

**Carine Nsoudou (Cameroon), Université de Paris, France**

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This paper attempts to assess the affective and cognitive aspects of the political attitudes of Cameroonians from French and English speaking areas, during the colonial period. A mixture of influences including colonial administration and theories, gave birth to radically different, even though sometimes similar, ways to consider politics and colonisation

## **Experiencing representation: leadership, politics and resources in a South African informal settlement**

**Knut Nustad (Norwegian), Universitetet i Oslo, Norway**

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The paper uses empirical data from a squatter settlement in South Africa to examine attitudes towards politics and representation. It argues that an understanding of political power as being grounded in access to and distribution of resources was transposed from the informal politics of the settlement to the newly created local government structures, and that the way in which political power was experienced must be analysed as a dialogue between different ideas about politics and representation.

## **Conditions of participatory political culture in Nigeria**

**Theophilus Otselu Oghembe (Nigerian), University of Ibadan, Nigeria**

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This paper inquires into the way in which Nigerians construe politics in their social representations, with special attention to the limitations of, and potential for, participatory attitudes towards democracy.

## **Social representations of the state in Mozambique**

**Gabriel Mithá Ribeiro (Portuguese), Instituto Superior de Ciências do Trabalho e da Empresa and Centro de Estudos Africanos, Lisbon, Portugal**

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Drawing on field research in Tete/Mozambique, this paper details out the way in which the social actors in that town perceive the relations between society and state as they have developed in Mozambique over time: during "effective occupation" by the Portuguese (until 1974/75), during the post-colonial socialist experience (until 1992-94) and under the present multiparty system.

## Aspects of social thinking on politics of the university students in Luanda

**Elisete Marques da Silva (Portuguese), Instituto Superior de Serviço Social and Centro de Estudos Africanos, Lisbon, Portugal**

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On the basis of numerous group interviews, the author analyses the patterns of political values held by the key population segment under research, their cognitions and evaluations of the political regime established in the country since the early 90s, and the attitudes they are taking (or prepared to take) with regard to the political situation as they see and feel it.

## A model of local-level politics in South Africa

**Robert Thornton (South African), University of the Witwatersrand, Johannesburg, South Africa**

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I examine a set of four inter-linked 'principles' that structure political action and sentiment at the local level: the equivalence of persons, respect, jealousy, and suffering. These principles form a resilient and powerful structure that is significantly different from the bureaucratic/democratic concepts of (political & juridical) equality, (hierarchical) distinction, organisational discipline, and personal achievement that ideally structure political action in the 'modern' bureaucratic national state.

## The precarious position of politics in popular imagination: the Burundian case

**Simon Turner (British), Dansk Institut for Internationale Studier, Copenhagen**

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Based on ethnographic fieldwork among Burundians at home and in exile, this paper argues that politics is perceived ambiguously in popular imagination: on the one hand, it is seen to corrupt those involved; on the other hand "pure politics" is seen to be untainted by moral corruption. The popular critique of politics and politicians is that they are not political enough, having lost sight of political ideology and only seeing money and power. Methodologically, the paper argues that such paradoxes and ambiguities in people's perceptions of politics may be fruitfully explored and analysed through rumours and conspiracy theories.

## PANEL 02d (SP)

**Fri, 09:15-13:15; B104**

**Reformes de tradition, traditions de reforme: sociétés musulmanes contemporaines en Afrique Subsaharienne**

**Traditions of reform, reforms of tradition: African Muslim societies in contemporary times**

convenor(s):

**Roman Loimeier**

*roman.loimeier@uni-bayreuth.de*

### Panel summary

FRANCAIS

Dans les decades passées, mouvements musulmans de réforme ont attiré une attention considérable, parce que ces mouvements de réforme ont attaqué les structures sociales et religieuses existantes, comme les confréries soufis, mais aussi l'État (laïc). Dès l'évènement iconique de 9/11 ce focus sur les mouvements musulmans de réforme est devenu encore plus accentué pour des raisons évidentes. Or, ce focus sur la spectacularité politique de ces mouvements de réforme a détourné l'attention des autres aspects importantes de réforme, en particulier la question pourquoi ces mouvements de réforme ont gagné un soutien considérable dans les populations musulmanes subsahariennes. En fait, les mouvements de réforme n'ont jamais conduit une lutte exclusive contre les dites bid'at (les innovations non-islamiques), les confréries soufis ou l'État (laïc), mais ils ont aussi développé des agendas distinctes de réforme, par rapport au développement d'une éducation islamique (moderne), pour exemple, mais aussi par rapport au rôle de la femme musulmane dans la sphère publique, l'organisation des temps et espaces, comme aussi les questions de la foi et du rituel. De plus, il n'y avait jamais un mouvement de réforme singulier ou monolithique mais, par contre, une vaste gamme d'expressions réformistes même contradictoires, qui ont évolué considérablement dans le cours d'histoire. Aux même temps, l'emphasis sur les mouvements de réforme d'orientation anti-soufi ne doit pas cacher le fait qu'il y avait

toujours aussi des groupements de réforme d'orientation soufi, qui ont aussi continué de se développer jusqu'aujourd'hui. Une perspective de longue durée des développements réformistes nous donnera ainsi l'impression, que thèmes et mouvements de réforme ont changé toujours et étaient dans tous ces temps caractérisés par l'influence des cadres locaux respectives. Comme l'importance des cadres locaux pour le développement des traditions de réforme est, ainsi considérable, il est nécessaire d'analyser les dynamiques de réformes dans un nombre des cas spécifiques. Cela sera fait, donc, dans le cadre des deux ateliers inter-liés, c'est-à-dire, les ateliers "réformes de tradition" et "traditions de réforme", dirigés par Roman Loimeier (Bayreuth) et Anne Bang (Bergen) respectivement:

#### ENGLISH

In the last decades, Muslim movements of reform have become a major focus of attention as these movements of reform have attacked established social and religious forces, in particular, the Sufi-brotherhoods, but also, at times, the (secular) state. Since the iconic event of 9/11 this focus on Muslim reformist groups in sub-Saharan Africa has become even stronger for obvious reasons. The focus on the politically spectacular has diverted, however, the attention from other important aspects of movements of reform, in particular the question as to why these movements of reform could win significant support among Muslims in sub-Saharan Africa. In fact, Muslim movements of reform have never been active in an exclusive struggle against the so-called *bidaʿ* (un-Islamic innovations), the Sufi-brotherhoods or the "secular" state, but have developed distinct agendas of reform, in particular with respect to (modern) Islamic education, the role of Muslim women in the public sphere, concepts for the organization of time and space as well as issues of faith and ritual. In addition, there has never been a single movement of reform but rather a multitude of even competing groups that have developed over a considerable period of time. At the same time, the emphasis on movements of reform characterized by anti-Sufi orientations should not hide the fact that there have always been Sufi-oriented groups of reform that have continued to develop until today. A look at the "longue durée" of the development of movements of reform would, thus, show, that issues and movements of reform have been changing all the time and were considerably influenced by local frame conditions. On account of the importance of local frame conditions for the development of different traditions of reform, it is, thus, necessary to closely look at specific cases, in order to see how reforms of tradition have developed in time and space. This is done in two interrelated panels on "reforms of tradition" and "traditions of reform" as chaired by Roman Loimeier (Bayreuth) and Anne Bang (Bergen):

## Session 1: Traditions of reform, reforms of tradition: generations, conversions and interconnections:

**Chair and introduction: René Otayek, Centre d'Étude d'Afrique Noire, Bordeaux**

*r.otayek@sciencespo-bordeaux.fr*

### Traditions of reform, reforms of tradition: the generational dimension

**Roman Loimeier**

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Muslim societies in sub-Saharan Africa have seen, in the 20th century, the emergence of a broad range of initiatives of 'reform' (defined here as 'change with a programme') that have developed, over time, into traditions of reform, both Sufi-oriented as well as anti-Sufi. Apart from the dialectics of exchange among these different traditions of reform on specific issues such as 'tradition', reformist movements seem to follow generational patterns of development. In my paper, I will focus on these generational patterns and show how a specific generation tries to establish legitimacy references to earlier 'traditions' (generations) of reform, both within Sufi as well as non-Sufi-contexts

### The muslim reformist, the media star and Satan: changing modalities of religious expression in West Africa

**Benjamin Soares, Afrika Studiecentrum, Leiden**

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In this paper, I am concerned with understanding some of the changing modalities of religious expression among Muslims in West Africa. According to the conventional wisdom, there are basically two kinds of Islam in Africa: 'African Islam' (usually associated with Sufi orders) and 'reformist' Islam. I consider several prominent West African religious leaders, including a 'reformist' Muslim public intellectual from Senegal, a charismatic Muslim preacher and media star from Mali, and a non-Muslim ritual specialist ('pagan' or 'animist' in the language of his detractors) with a largely Muslim clientele in Mali. As I will argue, it is difficult to understand these religious leaders, their followers and changing modalities of religious expression if one limits oneself to the analytical optics of 'African' and 'reformist' Islam.



## **Gangs, guerrillas, and opportunist conversions to radical Islam: a view from the underworld, with special reference to Kenya and Nigeria**

**Marc-Antoine Pérouse de Montclos, Institut de recherche pour le développement, Paris**

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This paper deals with movements of reform which capitalise on radical Islam to develop armed struggles in non-muslim regions of Africa South of the Sahara. A few references are made to Uganda and Liberia. But the study focuses on two case-studies: the so-called 'Mungiki' and 'Talibans' in Nairobi, Kenya, and the Niger Delta People's Salvation Front in Ijawland, Southern Nigeria. The objective is to show that since 9/11, the blacklisting of Islamic movements of reform have attracted many rebel groups which, originally, had nothing to do with Islam. Conversions follow several motives: to strengthen social support; to get a backing from the Muslim world; to be recognised as an operational 'terrorist' movement; to foster the legitimacy of an uncompromising protest.

## **A global Muslim discourse: evidence from South Africa**

**Abdulkader Tayob, University of Nijmegen**

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A global discourse among Muslims seems no longer to be questioned. But very little has been documented about the nature of this discourse, and how it is constructed alongside local Islamic discourses. The presentation, as based on interviews in South Africa, will suggest outlines and the context of such a global discourse. It argues for two theses: Firstly, as expected, it argues that the local and global are simultaneously articulated in Islamic discourses. Secondly, it suggests some elements that constitute a global discourse for Islam. This global discourse is not overtly political, and points to some new reformulations in the history of modern reform traditions.

**Discussant: René Otaeyek, Centre d'Étude d'Afrique Noire, Bordeaux**

*r.otayek@sciencespobordeaux.fr*

## **Session 2: Traditions of reform, reforms of tradition: 'sufis' and 'reformers'**

**Chair and introduction: Anne Bang, University of Bergen**

*anne.bang@smi.uib.no*

## **Sacred words and learned men in the media: the Radio Kaduna qur'ânic exegesis in Nigeria (1978-92)**

**Andrea Brigaglia, Università di Napoli**

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This paper will present some results of a recent research on qur'ânic exegesis in Northern Nigeria. It will focus on the most controversial phases in the recent developments of Nigerian qur'ânic exegesis, when, starting from 1978, a systematic exegetical contest took place on the most popular Radio in the North between the champion of Nigerian reformist Islam (Shaykh Abû Bakr Mahmûd Gumi) and two talented scholars/exegetes of the Tijâniyya (Shaykh 'Umar Sanda Idrîs and Shaykh Tâhir 'Uthmân Bauchi). Emphasis will be laid on the educational background of the three, and on the different archetypes of Muslim intellectual they embodied on the new arena offered by the media, as emerging from their different underlying attitudes to the Qur'ân.

## **Analysing Sufi revival in the 20th century: a comparative study of the Qadiriyya Boutchichiyya in Morocco and the Khalwatiyya in Egypt**

**Rachida Chih, Université de Aix-en-Provence**

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My paper will examine the spread and changing roles of the Qadiriyya Boutchichiyya in Morocco and the Khalwatiyya in Egypt from the 1960s to today. I use the term 'revival' because this is how the Sufis themselves, especially the Boutchichis of Morocco, describe the development of the religious and spiritual movement they belong to. I will examine what this "revival" means for them in terms of doctrine, practice and social integration.

## Peace and Development in Somaliland. The 'wadaads' and Islamic claims to popular legitimacy in an emerging polity

Marleen Renders, University of Gent

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Being Somali almost automatically implies being Muslim. Islam is the religion of nearly all Somali, wherever they live in the Horn of Africa or in the diaspora communities of Arabia, North America and Europe. Religion is felt strongly about. The persistent situation of insecurity and uncertainty over the past fifteen years since the collapse of the Somali Republic under Siyyad Barre has only exacerbated this. Lack of physical, material and social security has contributed to the rise in importance of any institutions, structures or mechanisms able to provide these different kinds of security. In the absence of a properly functioning state apparatus with an administration, a legal system and a monopoly on violence, the very basic issue of physical security has to be handled in a different way. In the absence of even the most basic services in the fields of health and education, alternatives have to be found to deal with these issues as well. 'Islamic' institutions, structures and mechanisms play an important role in this respect. They do so in a most profound connection with that other defining feature of the Somali social system: the clan structure. This article intends to look at this process in the context of one particular geographic area, located in the Northwest of the collapsed Somali Republic. In 1991, the Northwestern region, controlled by the Somali National Movement (SNM), a guerilla movement dominated by the Northwestern Isaaq clan, proclaimed secession from Mogadishu. Since then, "Somaliland" as the new albeit internationally not recognised republic has been called, grew to look, smell and taste like a 'state'. Somaliland has got a government (with an elected executive president), a bi-cameral parliament, a territory, it has got laws including a constitution and the government raises taxes. Cars even have license plates. The way Somaliland came into being and the way it works today, however, owe a great deal to non-state structures and institutions and is subject to non-state dynamics, which have their roots in pre-colonial times, but were adapted to function in the present day context. The idea is to look at the socio-political role of Islam in this respect, more specifically at the wadaads, the Somali "religious men" and the institutions they represent and employ.

Discussant: Rüdiger Seesemann, Northwestern University, Evanston

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## PANEL 03d (S)

Sat, 09:30-13:30; G50

### Expertise and the transmission of knowledge

convenor(s):

**Trevor Marchand, School of Oriental and African Studies;**

**Kai Kresse, University of St Andrews;**

**Jan Jansen, Department of Cultural Anthropology, Leiden University**

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#### Panel abstract

Status, specialised knowledge and skilled performance are characteristic properties of 'expertise'. This panel will explore how expertise is negotiated, legitimated and publicly recognised in various African contexts. It will also consider how expert knowledge and its associated way of being-in-the-world are appropriated and embodied by students, disciples and apprentices.

#### Panel summary

Status, specialised knowledge and skilled performance are characteristic properties of 'expertise'. This panel will explore how expertise is negotiated, legitimated and publicly recognised in various African contexts. Expert status is configured within the broader social and cultural construction of identity, and therefore intersects with the politics of gender, ethnicity, age, education and social class. Panel participants will all also consider how expert knowledge and its associated way of being-in-the-world are appropriated, embodied and reproduced by students, disciples and apprentices. Teaching, learning and the honing of skills are enacted in a participatory context defined by the social and working relationships that evolve between mentors and novices. The transmission of status and the acquisition of the skills and knowledge associated with expertise often involve hierarchical relations of power, secrets, magic, benedictions and initiation.

Certain types of African professionals and practitioners have figured prominently in former anthropological studies, including blacksmiths, potters, weavers, masons, diviners, healers, mid-wives, religious scholars, philosophers, poets, bards and praise singers. The aim of the panel is to further illuminate the social and cultural construction of these experts and their knowledge, and to critically engage with the concept of 'expertise'. Panel participants will be invited to present ethnographic accounts that contextualise skilled performance and knowledge, not only in the realm of ritual and the





sacred, but also in the everyday. Papers are encouraged to address field and research methodologies, and reflect on the ways in which anthropologists come to identify, classify and represent so-called 'expert knowledge'. Finally, since expertise is often manifested in embodied expressions 'beyond language', participants are encouraged to explore the limits and potentials of ethnographic representation 'beyond text'.

## **Negotiating License & Limits for Innovation in Djennes Building Trade**

**Trevor Marchand, School of Oriental and African Studies**

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During a masons apprenticeship, the young man acquires not only technical skills, but also social knowledge and a bodily comportment. Together, these inform his performance as a professional craftsman. Recognised masters creatively innovate in a manner that effectively expands the discursive boundaries of tradition. Based on ethnographic work amongst Djennes masons, this paper will explore the construction of expert status, and the negotiation of license and limits for innovation in this internationally renowned historic urban context.

## **Knowledge & Intellectual Practice in the Swahili Context**

**Kai Kresse, University of St Andrews**

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My research has been concerned with local intellectuals and the dynamics of knowledge in the Kenyan Swahili context, seeking to portray philosophical discourse as a living intellectual practice in social life. In this paper, I will discuss expertise, skilled performance, and knowledge within the spectrum of this research. Drawing from ethnographic case studies, I will follow selected instances in the construction and performance of poetry, Islamic speeches, and everyday discussions that illustrate how fundamental orientation about knowledge and values is sought and negotiated, through the intellectual effort of individuals.

## **From specialist to expert: sand diviner Namagan Kant and his extraordinary network**

**Jan Jansen, Department of Cultural Anthropology, Leiden University**

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This paper aims to give a description of the network of Namagan Kante, a Maninka sand divination expert from the small village of Farabako in the isolated Sobara region (South-West of Bamako, Mali). Although Namagan is relatively young (born 1964), and although his family has, of old, a reputation as sand diviners, Namagan is among the most renowned sand diviners of Sobara his fame is more than regional. Namagan owes this fame as an expert to a large extent from activities not related to sand divination; by his refusal, as a child, to work on the fields, and by his care, since his youth, for the village herd, Namagan has created himself a central position in multi-ethnic commercial networks that have come into existence in the Sobara region in the last decades of the 20th century. Hence, it will be argued that an expert must have specialized knowledge (i.c. on sand divination), but must also be able to create/maintain a context in which the specialized knowledge is part of a wider strategy/road to success.

## **The social organisation of traditional healers in South Africa, and their transmission and evaluation of healing knowledge**

**Robert Thornton, Witwatersrand, Anthropology**

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Healers (sangoma) in South Africa are organised into schools (mpande, lit. root/ branch) around a senior teacher (gobela) and are linked into wide networks through which knowledge flows and is evaluated. Here I will examine principles by which healers assess the effectiveness of healing methods, transmit their knowledge to each other, and evaluate each others performance of the healers dance (ngoma) and music.

## **Marabout Women in Dakar: Islam, Magic, and Femininity**

**Amber Gemmeke, Leiden, Anthropology**

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In a suburb of Dakar, two marabout women offer their expertise in the magical powers of the Koran. In the wide range of specialists in maraboutage, divination, and healing in Dakar, this is very rare. One is in her fifties and has a long experience, the other is in her thirties and has started five years ago. I will discuss the ways in which the two marabout



women, each in her own way, acquired a large clientele and is now able to make a comfortable living in this male-dominated domain.

## **Specialist knowledge practices in Senegal: Some commonalities and consequences**

**Roy Dilley, University of St Andrews, Anthropology**

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This paper examines the specialised knowledge practices of two sets of culturally recognised experts in Senegal: Islamic clerics and craftsmen. Their respective bodies of knowledge are often regarded as being in opposition, and in some respects antithetical, to one another. The aim of this paper is to examine this claim by means of an investigation of how knowledge is conceived by each party. The social processes of knowledge acquisition and transmission are also examined with reference to the idea of initiatory learning. It is in these areas that commonalities between the bodies of knowledge and sets of knowledge practices are to be found. Yet, despite parallels between the epistemologies of both bodies of expertise and between their respective modes of knowledge transmission, the social consequences of expertise are different in each case. The hierarchical relations of power that inform the articulation of the dominant clerics with marginalised craftsmen groups serve to profile expertise in different ways, each one implying its own sense and social range of legitimacy.

## **Beyond Expertise: Specialist Agency and the Autonomy of the Divinatory Ritual Process**

**Knut Graw, Leuven, Anthropology**

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The knowledge that is necessary to apply one of the many different divination techniques that are used in Senegal and Gambia can be acquired in different ways (transmission from father to son, apprenticeship, revelation in dreams or by tutelary spirits, etc). While for the individual diviner it might be of great importance how he acquired his abilities, it is striking to note that for the client the diviner's mode of knowledge acquisition has hardly any importance at all. What is crucial for the client is that the diviner is able to identify his concerns and to indicate the ritual remedies that can be used to solve his personal problems, enhance the likelihood of success in the issues at stake, and to ward off negative influences.

Drawing on the documentation of divinatory consultations and the processual and phenomenological analysis of divinatory praxis, it will be argued in this paper that the reason for the irrelevance for the client of the question where and how a diviner obtained the knowledge that enables him to divine, lies not in the disinterest of the client but in the nature of ritual action. In other words, this paper attempts to show that the agency that lies at the basis of the divinatory ritual process must not be located in the person of the diviner but in the processual structure of the divinatory encounter itself.

## **Philosophic Sagacity & the Problems of Transmitting Philosophic Knowledge Without Writing: The Ekiti Yoruba Experience**

**Muyiwa Falaiye, Lagos, Philosophy**

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Based on recent field research among the Ekiti, South West Nigeria, this paper sets out to explore the question of philosophic sages. It attempts to find traditional experts, possessing the capacity for critical and rigorous thought, as required by philosophy, but without the ability to write. Two key questions arise: Do experts in philosophic thought exist among the Ekiti Yoruba, and if so, do they match, if not surpass, the well known philosophers of the West?; Do Ekiti Yoruba 'philosophers' qualify as philosophers in the conventional sense considering that their thinking and ideas have not been disseminated through the generally expected means of writing? These and other related issues are discussed in the paper.

**Discussant: Louis Brenner, Professor Emeritus, SOAS**

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## WORKSHOP 04t (A)

Thurs, 09:15-13:15, 15:30-17:15; Birkbeck B15

### Reconfiguring the contemporary: dialogues in African art

convenor(s):

**Elsbeth Court, SOAS, University of London;**

**Charles Gore, SOAS, University of London**

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#### Panel abstract

The emerging role of African artists and curators on the international art scene at the beginning of the 21st century repositions African art and raises new possibilities in its local modes of production. This panel considers how the agency of African artists and curators is reconfiguring the study of African art in both its internationally situated and local contexts.

#### Panel summary

This panel explores current approaches to the study of the visual arts in Africa in the 21st century. As African artists and curators have gained prominence in the international exhibition circuits, this ongoing repositioning of the visual arts of Africa offers new possibilities and constraints for African artists. A question that gains a renewed salience is how contemporary artists situate themselves, and the making of their work, in relation to shifting and multiple paradigms of space and place. Moreover the means by which artists draw upon both localised and more distant cultural resources, ideas and practices highlights the multiplicity of coexisting art worlds within Africa. The ways in which both mobile and locally-based artists actively shape and reconfigure these art worlds through their own practice affords a key purchase for new approaches to the understanding of the visual arts in Africa. This panel offers a critical exploration of these issues by inviting a dialogue of scholars and practitioners who have been influenced by and who celebrate the pedagogy of Emeritus Professor John Picton (SOAS) on African art.

### Shifting space, reordering art: the Harmattan workshops as interventionist in modern Nigerian art

**Dr John Agberia, Delta State University, Abraka, Nigeria**

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Through workshops, Nigerian art has become migratory and transformational. The notion and practice of immobile studios have begun to shift for the notion of new temporal environment, material and space. The emergence of the Harmattan Workshops as interventionist model is a signal to new energies for reshaping and reordering modern Nigerian art.

### Andika PICHA: picture-making and art education in eastern Africa

**Elsbeth Court, SOAS, London**

*ec6@soas.ac.uk*

Andika picha -- Swahili for write or make a picture -- considers how selected professional artists and a purposive sample of some 1000 Kenyan school children have accommodated western pictorial conventions in their 2-D representations. Research reveals varied syntheses of local, sometimes ethnic, regional and national graphic idioms. Makers tend to draw from a repertoire of imagery, findings which support revision of drawing theory (in psychology and art education).

### John Picton: his life through other people's work

**Nancy Hynes, independent writer, editor, curator**

*njhynes@compuserve.com*

A look at J. Picton's life and career through his collection of modern African art.

### The artist's dilemma: overcoming curatorial problems in Nigeria

**Jacob Jari, ABU, Zaria**

*jacobjari@yahoo.com*

## **Kumasi Junction: school, studio & workshops**

**Atta Kwami, Department of Painting and Sculpture, College of Art, Kwame Nkrumah University of Science & Technology, Kumasi, Ghana**

*attakwami@hotmail.com*

The paper focuses on a local modernity in art in Kumasi, drawing upon the work of more than 100 sign painters and college based artists, active over the past 50 years. By the end of the 20th century, painting arguably dominated art history in Kumasi, the result of formal education in both apprenticeship and school systems. Interest in Western art (European-American) by painters in Kumasi led to a form of realism that can be called Kumasi Realism. This development was due to the influence of photography, film, advertising arts, illustrations, display, commemorative portraiture and easel painting.

The presentation will examine (a) Discourses of indigenous art criticism as documented in artefacts. (b) Different levels of modern Ghanaian painting merging in a commonality The Kumasi School, and, (c) That the street workshops and college based studios disclose a history of craftsmanship from parallel academies.

Livelihoods the need for economic independence and Government policy are as much motivators and determinants of curricula, as the imagination and innovation of art teachers. There is leeway for experimentation and scope for creativity. Today, University-level painting can be as rigid or flexible, as the teacher. However, the onus for learning of skills is on the student.

## **Uganda's modern art: development and change**

**Dr George Kyeyune, Makerere, Kampala**

*gwkyyeyune@hotmail.com*

Uganda's visual environment from 1960 to the present concerns the dominant ideological movements of the nation's lively and traumatic history. These that are reflected spectacularly in the art genres: expatriate interest in African style in the '50's, pride in Africanisation during the Independence decade; the arts of scarcity characterised the '70's and '80's, while with the stability of the '90's, artists distanced themselves from politics, giving rise to eclectic styles, techniques and ideologies.

## **Learning by exchange: development of professional artists in Africa**

**Robert Loder, CBE, Triangle Arts Trust, London**

*robert@gasbag.org*

## **Models of collaboration: The National Museums of Kenya and the British Museum**

**Prof John Mack University of East Anglia and Kiprop Lagat National Museums of Kenya**

*John.Mack@uea.ac.uk; Klagat@thebritishmuseum.ac.uk*

## **Drumming out old mythologies: Samson Mudzunga, contemporary art and 'traditionalist' Venda politics in South Africa**

**Prof Anitra Nettleton, University of the Witwatersrand, South Africa**

*nettletona@artworks.wits.ac.za*

This paper will consider a particular performance by Samson Mudzunga, interrogating ways in which he negotiates the space between the traditional and the contemporary, between Venda local politics and the expectations of the High Art world. The paper considers the prohibitions that have been made by Venda traditionalists in shoring up 'ancient', but usurped and Apartheid-backed political powers as the basis for Mudzunga's challenge to and manipulation of urban centres' readings of the contemporary.

## **Arcadia redux: regions, places and artefacts**

**Dr William Rea, Leeds University**

*will.rea@ntlworld.com*

This paper concerns young men's masquerades in relation to changing boundaries of the Nigerian state. It will track backwards to a pre-colonial set of linkages between the Niger Benue confluence area and Ekiti Yoruba and then forward



to the setting of state boundaries by the 'contemporary' Nigerian state. In doing so it follows Picton's continued challenge to the notion of fixed identity, particularly that of a fixed 'Yoruba' identity, but also notes how modern state, cultural formations seem to demand a fixed identity either within the Nigerian state or on an international art circuit.

## **The many lives of the aloalo: context and identity in Madagascar**

**Polly Savage, School of Oriental and African Studies, London University**

*polly\_savage@yahoo.com*

The history of the aloalo, a funerary sculpture from southwest Madagascar, follows the appropriation of a form into many and varied social and political dialogues. How and why has this single visual element been used in Madagascar and beyond to engender such diverse notions as class, ethnicity, nation, imperialism, resistance, craft, art, tradition and modernity?

## **Benin brass art in the 20th century and beyond: faux, fake, fatuity and free enterprise in contemporary casting technology**

**Dr Joseph Nevadomsky, California**

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Benin art history is the study of pre-20th century casting. From the 16th century to the 19th the brass casters of Benin produced exceptional work that, with the conquest of the kingdom in 1897 by a British punitive expedition, presumably came to an end. The downside is that the 20th century was ignored, the casters' art considered banal, imitative, or limited to gross reproductions, as a result of which art historians did not bother to focus on it. No chronology of 20th century Benin art exists, nor has any attention been given to it. This paper attempts to refocus the study of Benin art by attempting a tentative history of 20th century Benin art and by focusing on contemporary casting styles to show that the casting traditions of Benin are vital, creative, and -- in the case of 20th century art -- attuned to commercial possibilities.

## **Fashion, super Q, and Ebira women's weaving today**

**Duncan Clarke**

*adire@btinternet.com*

Ebira women's weaving was first documented by John Picton during the 1970s (Picton 1980.) Today the main Ebira town of Okene remains the centre of a dynamic weaving tradition but the cloth woven has been transformed from a primarily local product with long established uses to a prestige fabric worn by fashionable women as far afield as Accra and Dakar. Key to this transformation since the mid 1990s has been the activities of Yoruba women cloth traders based in Lagos.

**Discussant: John Picton**

## **PANEL 05 (PR)**

**Thurs, 15:30-17:15; B111**

### **Sudan's peace agreement - Its implications to Africa**

convenor(s):

**Ahmed Al-Shahi, Research Fellow, St. Antony's College, Oxford University**

*ahmed.al-shahi@st-antonys.oxford.ac.uk*

#### **Panel abstract**

The objective of this panel is to discuss the implications of Sudan ongoing peace process in an African context. The fundamental question to be asked is: can Sudan's recent experience in peace negotiations and protocol agreements, in trying to end the civil war in the south, be a model for other African states with similar problems?

#### **Panel summary**

Sudan has experienced two civil wars: the first from 1954 until 1972 and the second from 1983 until the present time. Their causes pertain to the ethnic, cultural and religious conflict between its northern Arab/Muslim and its southern African/non-Muslim population. These wars have cost the country a great deal in material and human resources. A number of attempts were made to end the conflict but only one was successful for a short period (1972-1983) when southern Sudan achieved regional autonomy. Successive central governments did not address the rights of southerners for self-determination and to choose between a separate state or remain in a united Sudan. The southerners have felt aggrieved that the northerners have not treated the southerners on equal terms and that the south has remained

underdeveloped since Independence in 1956.

Recent peace negotiations which have been conducted, under the auspices of the Inter-Governmental Authority for Development (IGAD), in Kenya since 2002 between the Sudan People's Liberation Army/Movement (SPLA/M) and the Government of Sudan to end the second civil war in the south have resulted in the signing of six protocols regarding major issues such as cease-fire, sharing power and resources and the administration of disputed areas. A final peace agreement is still pending. Political activists from the north and south have expressed their legitimate dissatisfaction with their exclusion from the peace negotiations. Unless there is political inclusiveness, the implementation of any peace agreement will be in doubt.

The panelists and discussants will deal with the nature and causes of the civil wars and will make an assessment of the recently signed protocols. They will also explore the possibility of whether there are lessons to be learnt by other African countries from Sudan's recent peace negotiations and from the provisions made for a future shared state.

## **The Sudan: One peace, many wars?**

**Douglas H. Johnson, St. Antony's College, Oxford**

*douglas@wendoug.free-online.co.uk*

The signing of a Comprehensive Peace Agreement (CPA) ending twenty-one years of war in the southern Sudan has coincided with the escalation of fighting in Darfur. The conventional wisdom of diplomats and journalists has been that the two wars are unrelated, and any attempt to connect the peace process in both places would have jeopardised the final agreement between the government and the SPLM. It has become increasingly clear, however, that the war in Darfur is related to the longer civil war in the South, and that the current fighting there is jeopardising peace in the South. This paper will investigate the connections between the two wars and prospects for the implementation of the CPA.

## **Peace-makers and spoilers: What lessons from or for Sudan?**

**Richard Barltrop, Department of Politics and International Relations, University of Oxford**

*richard.barltrop@st-antonys.oxford.ac.uk*

The outcome of peace talks in civil wars depends on many factors, from the readiness of the warring parties to negotiate in good faith, to the capabilities and actions of the mediators and the structure of the talks. But one factor of primary importance is the question of who is included in the talks and who is not.

This paper will look at the case of peace talks in Sudan, and will consider who the potential peace-makers and spoilers were, what the implications were of the decisions made about participation, and what options were available to the mediators. It will also ask what, if any, the lessons are for conflicts in Africa or elsewhere, and conversely what lessons there are for Sudan.

## **Wealth sharing: risks, opportunities, and wider implications of Sudan's peace agreement**

**Jill Shankleman, Oil Industry consultant, and former Senior Fellow, United States Institute of Peace**

*js@jshankleman.co.uk*

This paper focuses on the provisions about the oil industry in the Wealth Sharing Agreement. These address not only revenue sharing, but also the allocation and management of concessions. The paper will evaluate the prospects of these arrangements successfully addressing the challenges that oil wealth presents to sustained peace and economic development. It will also look briefly at the possible implications of Sudan's wealth sharing arrangements for other fissured states in Africa with oil wealth.

**Discussant: Bona Malwal, St. Antony's College, Oxford**

*bona.malwal@sant.ox.ac.uk*

## **PANEL 06 (A)**

**Sat, 14:30-16:15; ICS21**

### **Getting published, getting heard: debate and democracy in Africa**

convenor(s):

**David Maxwell, The Southern African Book Education Trust (SABDET)**

**Dr Mpalive Msiska, The Southern African Book Education Trust (SABDET)**

*d.j.Maxwell@his.keele.ac.uk, m.msiska@english.bbk.ac.uk*



### Panel abstract

African writers and academics play a vital role in the strengthening of democracy and development. But they also face specific problems in making their voices heard. University and other academic publishers are hard pressed for resources and those books that do get published locally often do not reach an international audience or more than a very restricted local one. And what is published outside of the continent often does not find its way back into Africa adding to a local sense of isolation. In some states these problems are compounded by censorship which stifles alternative voices to those of the government.

This panel comprising a writer, academic and publisher will discuss ways of supporting African publishing as a crucial aspect of African civil society.

## The epistemology of publishing 'Africa'

**Wangui wa Goro, London Metropolitan University**

The paper proposes a critical analysis of the location of power in publishing in/on Africa and the African Diaspora by raising issues of subjectivity, agency and the wider geopolitical context impacting on the industry in relation to individual and collective identity, the text and textual practice. Using the work of Homi Bhabha, Carole Boyce-Davies and others, the paper argues that the recent historical and socio-political and economic conditions cannot be ignored in mapping the possible future for the publishing landscape in relation to Africa and the African Diaspora. It will focus on the experiences of Heinemann Books, East African Publishing, African World Press and others, New Beacon books, including the emergent publishing houses such as Ayebia. The paper concludes by exploring the notion of the will to change and presenting some concrete measures and proposals that could support the publishing, dissemination and reception of publishing in/on/for Africa.

*Wangui wa Goro is an academic, social and cultural critic who works on publishing, writing and translation relating to Africa and the African Diaspora.*

## Knowledge production and publishing in Africa

**Professor Abebe Zegeye, Director of UNISA Press**

[zegeya@unisa.org.za](mailto:zegeya@unisa.org.za)

It is now common knowledge in Africa that knowledge production has become an institution or a conglomeration of institutions with distinct sites at universities, in civil organisations, in commissioned research and in the education system in general.

Complications arise when we ask questions about whose knowledge economy or economies are produced, circulated and consumed where and by whom. In Africa, specific sites have taken over from the politics of the everyday in the production of knowledge. People are now paid salaries to produce certain types of knowledge and this is a process that inherently excludes the authorisation of other forms of knowledge. Knowledge production is now driven by the imperative of profit. It is selective knowledge because not all of what has been created as knowledge or is authorisable as knowledge manages to see the light of day.

I suggest that the economics of knowledge production is the entire infrastructure that humans have created. This infrastructure of publishing is owned too. In Africa, most of that publishing is in foreign hands. Publishing is an appendage of European publishing houses.

Publishing in Africa is viewed as a special area which is not expected to produce knowledge but to be a conveyer belt for information developed as knowledge in other climates. Or in most cases if publishing is in African hands it first imagines its readers as Europeans. It becomes UnAfrican knowledge by marking its consumers as people living outside the borders of Africa. It is true that in these constraining circumstances African publishing has done much - mostly as popularisers of other people's knowledge in our own societies. In some cases African publishers working with lean budgets and exhausted staff have created a minute body of knowledge that Africans can call theirs.

What is African knowledge? Are we talking of European knowledge in Africa, or African knowledge in Europe? What other forms of knowledge economy exist in Africa which have been marginalised by powerful multi-national publishing houses working with their local agents? How and where can this knowledge on the edge be mainstreamed into the public domain as valid African knowledge through publishing in Africa? Lastly, what are the links created between knowledge production and publishing in Africa in the context of the equally daunting task of democratising the knowledge production infrastructure and African societies themselves?

*Abebe Zegeye is the Director of Unisa Press and Professor of Sociology at the University of South Africa. He has written extensively on political, economic and social issues in Africa.*



## The African writer: facing the new

**Helon Habila**

I intend to dwell on three major things: one will be a look at the writer and the current political situation in Africa, and the question will be if the writer is really instrumental at all in decision making. My stance will be between the two extremes of the writer as a political, public voice and the writer as apolitical and individualistic.

The next issue I will look at will be how the writer in Africa has risen up to the challenge of getting heard despite the almost total absence of publishers. I will use my particular experience as example.

Lastly, I will try to suggest a way forward. The option is often to choose between staying on in Africa and embracing almost certain obscurity or moving to the west and risking loss of inspiration and contact with one's roots. Is there a way between these two extremes?'

*Helon Habila has worked both as a lecturer and a journalist in Nigeria. He was the African Writing Fellow at the University of East Anglia from 2002-2004. His first novel, Waiting for an Angel (Penguin, 2003) won the Commonwealth Writers Prize for Best First Book (Africa Region). He was also a winner of the Caine Prize, 2001. His second book, Measuring Time is coming out in 2006. He is currently researching for a PhD.*

## PANEL 07 (APS)

Thurs, 11:30-13:15; 116

### Media, power and change in Zimbabwe

convenor(s):

**Wendy Willems, School of Oriental and African Studies (SOAS)**

[wendywillems@soas.ac.uk](mailto:wendywillems@soas.ac.uk)

#### Panel abstract

The multi-faceted and widely publicised Zimbabwean crisis had profound implications for the country's media landscape. This panel aims to explore changes in media policy regimes as well as journalistic practices in the context of increasing economic and political instability.

#### Panel summary

With the incidence of a large number of farm occupations in March 2000, the killings of several white farmers and the increasing popularity of a new opposition party, Zimbabwe rapidly came to dominate headlines all over the world. As a result of this large amount of media attention, the Zimbabwean government began to be more and more concerned about the way in which it was portrayed. Since the 2000 Parliamentary Elections, several measures have been implemented that sought to restrict the flow of information within the country and between Zimbabwe and the rest of the world. These measures (and particular the closure of the private daily newspaper The Daily News in September 2003) were sharply criticised by local and international press freedom organizations and this increasingly made the Zimbabwean media environment itself a subject of attention. Strong international interest and protection and promotion of the 'independent' media in Zimbabwe enabled the government to represent the private media as failing to defend national interests. Discourses in the state-controlled press created a strong divide between on the one hand 'patriotic' media supported by the government and oppositional media funded by 'white', 'Western' or Rhodesian' interests. However in the newsrooms and media houses, journalists often sought to move away from this polarised environment, using various methods to subvert the pressures exerted on them by different newspaper owners. This panel seeks to address how in recent years the Zimbabwean media have been shaped in various ways by recent economic and political changes. Drawing upon a range of theoretical perspectives, it will argue that a combination of different approaches such as political economy of media, sociology of journalism and discourse analysis is required in order to understand recent changes in Zimbabwe's media landscape.

### Media and power: The portrayal of the Zimbabwean land crisis in the international media

**Dr Nkosi Ndlela, Hedmark University College**

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The paper seeks to interrogate the portrayal of the Zimbabwean land crisis in the mainstream international media. How is the narrative of the conflict re/constructed in the international media? The interpretation of the land crisis in Zimbabwe has clearly been polarised and the differences can clearly be noted. The mainstream international media have mainly pursued the view that President Mugabe is an authoritarian ruler, using the land issue as political card to further his grip on power. Thus the issue is not land but rather democratic reforms which the government is trying to stall. The framing of the land crisis in the international media largely resonates around the issues of democracy, human rights and political change.





Alternative viewpoints from other media sections are that the President Mugabe is being vilified for standing up for the rights of his people. This paper argues that the representations of the land crisis and international censures directed the attention away from the real complex dilemma of land ownership in Zimbabwe.

## **Broadcasting policy reform and democratisation in Zambia and Zimbabwe**

**Dumisani Moyo, University of Oslo**

*dumisani.moyo@media.uio.no*

Following the global shift away from state monopoly broadcasting and towards plural broadcasting systems characterised by a combination of public service, private/commercial and community broadcasting, several countries on the African continent have instituted policy reforms which have seen the rise of both commercial and community broadcasters operating alongside the state broadcasters. This study compares the broadcasting policy reform processes in two neighbouring African countries, both former British colonies, and both once part of the Central African Federation. It illustrates how historical legacy, global forces of economic liberalisation, the donor community, local networks of civil society groups and contemporary social, political and economic factors have interacted in different ways to influence the broadcasting policy outcomes in the two countries. Finally, the paper discusses the extent to which the policy reforms in each of the two countries have contributed to the process of democratisation.

## **Conceptualisations of 'national media' in the Zimbabwean press**

**Wendy Willems, School of Oriental and African Studies (SOAS)**

*wendywillems@soas.ac.uk*

In its grand project to 'maintain sovereignty and prevent recolonisation of Zimbabwe', the government aimed -among other things- to increase local content on radio and television, limit entry of foreign correspondents and prevent foreign ownership of media organizations. The local private press was often branded as 'unpatriotic', not defending the interests of the nation but owned and operated by 'enemies of the state'. This paper will discuss what constituted 'national media' in state discourses and how these defined and justified which media houses belonged to and which were excluded from the Zimbabwean nation.

## **Digital democracy in Africa: New media rise from the tombstones of the old in Zimbabwe**

**Last Moyo, University of Wales, Aberystwyth**

*lastmoyo@yahoo.com*

In this paper I argue that the new media have risen to be the epicentre of Zimbabwe's re-democratisation efforts by offering a viable alternative public sphere not only for the news media, but also for civil society organisations that deal with human rights and political governance issues. To validate this claim, a careful examination and discussion of online content from selected news media and civic organisations is done. The paper also gives close attention to new media infrastructure, the regulatory environment, quality of service provision for Internet and mobile phones, and other challenges facing new media users in Zimbabwe. In terms of Internet and mobile phone access, Zimbabwe is one of the countries in Africa with a very high rating and the fastest growth rate. The main argument in my paper is that since the political crisis in Zimbabwe, the public sphere for free expression, political debate, lobbying, has seemingly disappeared in the media and civil society. However, it seems as if the same struggles for free expression have re-invented themselves and now find expression through the new media as evidenced by the seemingly unprecedented mushrooming of online activities by the media and civic organisations since 2000.

## **Media, power and change in Zimbabwe - a legal perspective**

**Khanyisela Moyo, Transitional Justice Institute, University of Ulster**

*Moyo-K@ulster.ac.uk*

As is typical of most societies in conflict/crisis, since 2000 the government of Zimbabwe has increased legal pressure, imprisonment, and other forms of harassment that severely curtail the ability of the "independent" media to report freely. The paper starts by addressing the issue of legal pressure. It tests the reasonableness/otherwise of the Zimbabwean media laws through an analysis of the relevant international, regional and domestic human rights instruments. A scrutiny of the domestic judicial pronouncements on freedom of expression cases in this period will also be made. The second part will highlight strategic interventions and support to victims of media violations and criminalization of media work in this era. It commends the Zimbabwean media practitioners for the international publicity that the Zimbabwean crisis continues to enjoy despite the alleged siege. The third part cynically classifies the current Zimbabwean media into two categories - state and opposition - with the state media working for the government and the "independent" indirectly championing the

opposition cause. The paper notes that the independent media tend to focus on the most hostile (perhaps for commercial purposes) aspects of the crisis and give little attention to any positive or peace building efforts. It calls for a third media voice that would adopt a conflict resolving approach.

## PANEL 08 (PE)

Thurs, 15:30-17:15; G52

### Public policy analysis in Africa: getting to the flesh of the Ghost state

convenor(s):

**Dr Dominique Darbon, Professor, University Montesquieu-Bordeaux IV / Maître de conférence, Université Montesquieu-Bordeaux IV et CEAN, IEP Bordeaux**

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#### Panel abstract

##### FRANCAIS

L'analyse des politiques publiques a renouvelé l'analyse du politique (politics et policy) dans les pays développés au cours des 20 dernières années. En Afrique cette approche est toujours controversée et méprisée. Cependant, elle est susceptible de donner une connaissance approfondie des processus de décision politique sectorielle et des liens intimes associant politics et policy.

##### ENGLISH

Public policy analysis has been renewing the analysis of politics and policy in developed countries in the last 20 years or so. In Africa it is still a highly controversial of depicted perspective of analysis. However, it is liable to allow scholars to build an in-depth knowledge of policy-making processes and of the intricate relation existing between politics and policy.

#### Panel summary

##### FRANCAIS

L'analyse des politiques publiques a renouvelé la compréhension du politique (politics et policy) dans les pays développés. En Afrique, ces travaux sont toujours minoritaires dans la littérature universitaire alors même qu'ils pourraient être particulièrement importants. Ce type d'analyse impose de coller à la politique au quotidien pour comprendre les politiques suivies et inversement de suivre de près les processus de formation des politiques pour comprendre le politique. En se focalisant sur des politiques sectorielles ou limitées pour comprendre comment cela fonctionne (ou pas...) il faut alors s'intéresser aux institutions, aux cadres conceptuels et aux groupes sociaux et à leurs stratégies. Une bonne analyse de politique publique suppose que les institutions comptent (en Afrique aussi...), qu'une connaissance précise des règles formelles (de quelque origine que ce soit) ne suffit pas pour comprendre les processus sociaux et politiques mais est nécessaire pour comprendre les significations sociales mobilisés par les acteurs, et que la décision politique est un processus de négociation permanent entre groupes développant des stratégies complexes y compris dans le champ du symbolique. Des notions comme celles " d'agenda ", de communautés , réseaux de politique, de référentiels et de référents, de rationalité limitée ou de multi rationalité, communautés épistémiques et de dépendance au chemin...devraient permettre aux chercheurs de trouver une substance au " ghost state ".

Ce séminaire a pour objectif de discuter de l'intérêt d'une telle approche pour une meilleure compréhension du politique et des politiques en Afrique. Deux types de papiers sont recherchés :

- des papiers discutant de la méthodologie et de la transférabilité des politiques publiques sur des terrains africains
- des papiers consacrés à l'étude de politiques sectorielles particulières cherchant à dévoiler le fonctionnement de l'état au quotidien.

##### ENGLISH

Public policy analysis has been renewing the analysis of politics and policy in developed countries. In Africa public policy analysis are still in a minority in the academic literature while they could prove highly valuable. Public policy analysis compels scholars to stick to everyday politics to understand policies and to policy making processes to understand politics. While focusing attention on specific sectorial policies or relatively limited matters in order to understand how things actually work (or do not work), they have to pay an interest to institutions settings, ideas frameworks, social groups and their strategies. Sound public policy analysis accepts that institutions matters (in Africa too...), that a clear knowledge of formal rules (of any origin) is not enough to analyse political and social processes but is a necessary premise to understand how people build their social meanings, and that policy making is a permanent bargaining between groups developing complex strategies including in the field of symbolic politics. Such notions and concepts as "agenda setting", "policy community", policy frameworks, policy networks, bounded rationality, multi-rationalities, epistemic communities, référentiels, path dependency to quote but a few, should allow scholars of African politics to find some flesh on the ghost state, ie to substantiate analysis on "the State".



It is the objective of this seminar to discuss the interest of public policy analysis for a better understanding of politics and policy in African countries. People are invited to submit two type of papers:

- papers discussing the methodological interest and transferability of Public policy analysis in Africa ;
- papers analysing specific public policies in order to examine the state apparatus at work.

## **Banging squares into holes : how the west has failed to curb African corruption**

**William De Maria, UQ Business School, The University of Queensland, Australia**

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Recent shifts in world geo-political circumstances have propelled the West into Africa with a failing mission to eradicate African 'corruption'. Deep within this failure is the quiet obliteration of indigenous ways of managing local wrongdoing. The paper explains these matters within the framework of neo-colonialism. It case studies the inappropriate transfer of British concepts of "corruption" and public interest disclosure (whistle-blowing) to the jurisdictions of South Africa and Nigeria. The purpose is to confront the current managerial outlook, question its hegemonic claims, identify its neo-colonialist aspirations and suggest a complete framework overhaul, with a new focus on an African-centred form of crisis management.

*Bill De Maria is responsible for the ethics core in the MBA program at the UQ Business School. His research focus is 'corruption' and public interest disclosure. In 2003 he was in Tokyo advising the Japanese Cabinet Office on its new whistleblower law. He has recently been a visiting fellow at Transparency International's world headquarters in Berlin where he advised on "corruption" strategies for the transition economies. As a guest of TI, he consulted and taught in Germany, Hungary and Poland. He recently gave a plenary paper on whistle-blowing and neo-colonialism at the 4th National African Business Ethics Network Conference in Zanzibar.*

## **'Civil society' in perspective: professional associations, the State and corruption in Tanzania**

**Lucy Koechlin, Institute of Sociology and Centre for African Studies, Basel**

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In the discourse of development, the concept of a vibrant civil society nurtures the hope of an inclusive and empowered sphere to engage with as well as limit a potentially oppressive and inefficient state apparatus. The recent history of Tanzania epitomizes such encompassing development agendas, with the fundamental structural changes of the past two decades resulting in political pluralism and economic deregulation. However, the democratisation and liberalisation processes have not led to the intended economic, social or political results: pervasive poverty, endemic corruption, a weak private sector and a marginalised civil society indicate that the developmental problems encountered are intricate and complex. The key objective of governance policies is the strengthening of state performance and the creation of favourable institutional conditions for economic growth, but the question is whether these transformative processes do achieve the results predicted by governance theory, namely enhanced accountability and transparency and hence greater capacity and responsiveness of public institutions. The social reality of transformation becomes more salient in an African context, for two reasons: first, the state and political order in general are structured along more personal and informal lines, thus blurring the boundaries between the public and the private, and between state and society; second, international actors play an extremely important role in shaping the state as well as society, in terms of the large influx of financial, economic as well as technical resources.

On an empirical level, it is still very dimly understood how the different actors engage with and shape these transformed institutional and social arenas. The purpose of this case study is to illuminate from within the developmental spaces and political struggles of civil society in relation to the state as well as to international actors. The paper explores two complementary facets: From a bird's eye view, it elaborates the structural transformations that governance policies have induced in Tanzania, with a special focus on the evolution and design of anti-corruption policies. Second, from a worm's eye view, the role and actions of professional associations with regard to such anti-corruption policies are explored. Professional associations are chosen because they constitute the hallmark of 'progressive' civil society organisations, in that they evolve at the interface of state, society and economy and have a specifically 'modern' foundation. They provide an excellent basis for a focused exploration of the emancipatory potential of civic associations in relation to the state. Furthermore, on a practical level, their engagement in anti-corruption efforts is undefined: Against the backdrop of classic governance literature, one would assume that it is in their interest to fight for predictable and accountable state institutions to enhance their own autonomy. But taking the literature on neo-patrimonial states into account, it is equally possible that professional associations have found ways of accommodating themselves comfortably within the state apparatus, and hence have no interest in weakening or threatening this arrangement. The strands of this tapestry will be traced by illuminating the actions and motivations of professional associations in the construction industry in Tanzania, and putting them in relation with the public sector, the government and international donors. This illumination from below sheds light on a more tangible and differentiated perspective of the potential and problems of civil society and governance in general.

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## **Policymaking and democracy: the politics of the growth, employment and redistribution strategy in South Africa (1994-2004)**

**William Mervin Gumedé, PhD Candidate, London School of Economics and Research Fellow at the Graduate School of Public and Development Management, University of Witwatersrand, Johannesburg, South Africa**

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The main aim of the paper is to look at the relationship between the policy process and democracy in South Africa. It will look at the emerging tensions between democracy and increasingly insulated styles of the policy-making process in South Africa. It details the policy process between 1994 and 2004; tracking the contestation over the content of socio-economic policies, particularly by key pressure groups, social forces and grassroots movements. Furthermore, it will evaluate their influence on the policy-making process and how this impacts on the substance of South Africa's infant democracy. The lens through which the research will attempt to do this is the adoption and implementation by the ruling African National Congress Alliance of its market-friendly Growth, Employment, and Redistribution Strategy (Gear), as the development blueprint for the newly democratic country.

## **The capability to raise revenue: a comparative study of the tax administrations in Zambia and Botswana**

**Christian von Soest, Institute of African Studies, University of Leipzig, Germany**

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The generation of income through a tax administration is of central importance for a viable statehood as it serves as the basis for all other state functions (e.g., internal and external security, public welfare). However, exactly this "extractive capacity" (meaning: the ability to collect taxes) is the fundamental deficit of African states. This political science study will analyze the extractive capacity of two sub-Saharan African states, Zambia and Botswana, comparatively.

The political intervention in the day-to-day operation is often cited as the major problem of tax administrations in sub-Saharan Africa. Accordingly, the basic objective is to assess the processes which lead to the capability to raise revenue or not.

The concept of neopatrimonialism maintains that the low degree of administrative capability on the African continent is caused by the neopatrimonial penetration of formal state institutions through informal relations of the rulers (patronage, clientelism etc.). These neopatrimonial interventions in Zambia and Botswana will be specified and will be related to the importance of other factors.

*Christian von Soest is a PhD candidate at the Institute of African Studies, University of Leipzig (Germany). Since May, 2003, he has been working on his PhD project 'The capability to raise revenue - a comparative analysis of the tax administrations in Zambia and Botswana'. Christian von Soest completed six months of field research in Zambia and Botswana in the end of August, 2004. From 1997 to 2002 he had studied journalism (communication studies, political science and public law) at University of Munich. In 1999, he went to South Africa and studied at University of Natal and University of Cape Town for one year. His final thesis was on the South African land reform.*

## **Assessing Local Authorities capacities of regulation: the case of waste management in Eastern Africa**

**Mathieu Mérino, CREPAO, University of Pau**

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The local authorities' crisis in Eastern Africa is often given as an example to describe a situation in which they no longer provide efficient public services. The waste sector in Nairobi has been an accurate example of this situation for the past thirty years. As a matter of fact, public action has developed new ways of intervening in the outcasted areas, which largely blurs the classical representations of political regulation. Indeed, local authorities lost the monopoly of power and are facing a lack of legitimacy (due to their inaction), and the growing of uninstitutionnalised actions' territories.

In such a way, is it possible to say that local authorities have no longer any capacity of regulation? Should we go along



with a fragmented representation of public action whose only regularity would be a more or less tolerated contingency?

If developing new action's capacities (different from local authorities' own capacities) put an end to common representation of power (development of numerous waste management's popular "modes"), the analysis of Nairobi's waste public policy since post-independence shows the various ways used by local authorities to ensure both their legitimacy and authority in a continuously way. These particular modes, which are based on a specific work on popular representations of social problems, do not join the outcome which is expected by classical representations of public policy (ie to solve concretely a problem). Nevertheless, they succeed, in spite of the waste public policy's apparent failure, in renewing the authority of local authorities and therefore their capacity of regulation.

*Mathieu Mérino is Research Fellow at the Centre de Recherche et d'étude sur les pays d'Afrique orientale, Part time lecturer at Pau University and a former fellow of the French institute for Research in Africa (IFRA), Nairobi. His work is mainly dedicated to the analysis of urban regulation and its evolutions in East African capital cities, using public policy and sociology of public action as main theoretical frameworks. He has published a number of papers on those different aspects.*

**Discussants : Dominique Darbon**

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## PANEL 09d (HPS)

Sat, 09:30-13:30; B101

Trente ans d'indépendance en Afrique de langue officielle portugaise (1975-2005)

Thirty years of independence in official Portuguese-speaking Africa (1975-2005)

Trinta anos de independência nos países africanos de língua oficial portuguesa (1975-2005)

convenor(s):

**Michel Cahen**

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### Panel abstract

#### FRANCAIS

2005 marquera le trentième anniversaire de l'indépendance des cinq pays africains de langue officielle portugaise. Le but de l'atelier est de tenter une approche de ces pays sur la moyenne durée. Aucun domaine de l'analyse politique n'est exclu. Une publication sera envisagée.

#### ENGLISH

2005 will mark the thirtieth anniversary of the independence of the five African countries that have Portuguese as their official language. The aim of the workshop is to attempt a medium term approach to these countries. No area of political analysis is excluded. A publication will be envisaged.

#### PORTUGUÊS

2005 irá marcar o trigésimo aniversário da independência dos cinco países africanos de língua oficial portuguesa. O workshop tem por objetivo a realização de uma abordagem a médio prazo destes países, não estando excluída nenhuma das áreas da análise política. Está a ser considerada a realização de uma publicação.

### Panel summary

#### FRANCAIS

2005 marquera le trentième anniversaire de la première année complètement post-coloniale pour les cinq pays africains de langue officielle portugaise. En 1975, on pouvait clairement parler d'une génération politique. Les partis uniques arrivés au pouvoir avaient connu un processus de radicalisation en raison de la nature dictatoriale du régime portugais et été soumis à l'influence d'un certain marxisme. Officiellement " marxistes-léninistes " (Angola, Mozambique), ou adeptes de la " démocratie révolutionnaire " (São Tomé e Príncipe, Cap-Vert et Guinée-Bissau), ces pays connurent des expériences de paternalisme et de modernisation autoritaires qui provoquèrent une crise plus ou moins profonde de leurs sociétés respectives, fortement aggravée, pour les cas angolais et mozambicains, par l'agression des régimes blancs et les guerres civiles.

Néanmoins, les tournants libéraux (1987-1990), la victoire de certains partis d'opposition, et les intégrations croissantes de chacun des pays dans leurs sphères régionales respectives, ont distendu les rapports entre les Cinq, qui passent



désormais davantage par la CPLP.

Le but de l'atelier dédoublé est de tenter une approche de ces pays sur la moyenne durée. Les communications pourront donc remonter à la période du colonialisme tardif et même auparavant, mais l'accent est évidemment mis sur la période post-coloniale, jusqu'à l'histoire immédiate. Aucun domaine de l'analyse politique n'est exclu, mais les propositions sur des dimensions insuffisamment couvertes seront favorisées (historiographie et mémoire, comparatisme avec l'Afrique non lusophone, relations de genre, histoire sociale des guerres civiles, etc.). Une publication sera envisagée.

Les langues de travail seront le portugais, le français et l'anglais.

#### ENGLISH

2005 will mark the thirtieth anniversary of the first completely non-colonial year for the five African countries that have Portuguese as their official language. In 1975, we could emphatically speak of a political generation. The single parties that came into power had experienced a radicalisation process owing to the dictatorial nature of the Portuguese regime and had been subjected to the influence of a certain Marxism. Officially "Marxist-Leninist" (Angola, Mozambique), or followers of the "revolutionary democracy" (São Tomé e Príncipe, Cap-Verde and Guinea-Bissau), these countries went through experiences of authoritarian paternalism and modernisation which caused a crisis of varying profoundness in their respective societies; this crisis was greatly worsened, in the Angolan and Mozambican cases, by attacks by the white regimes and civil wars.

Nevertheless, the shift towards more liberal systems (1987-1990), the victory of certain opposition parties, and the increasing integration of each country into its respective regional sphere strained relations between the Five, which went increasingly via the CPLP.

The aim of the workshop is to attempt a medium term approach to these countries. Papers can therefore go back to the late colonial period or even further, but the emphasis is obviously placed on the postcolonial period up to immediate history. No area of political analysis is excluded, but proposals dealing with dimensions that have not enjoyed enough coverage will be favoured (historiography and memory, comparatism with non-Portuguese-speaking Africa, gender relations, social history of the civil wars, etc.). A publication will be envisaged.

The working languages used will be Portuguese, French and English.

#### PORTUGUÊS

2005 irá marcar o trigésimo aniversário do primeiro ano completamente pós-colonial para os cinco países africanos de língua oficial portuguesa. Em 1975, podíamos falar claramente de uma geração política. Os partidos únicos recém-chegados ao poder tinham sofrido um processo de radicalização, devido à natureza ditatorial do regime português, e sido submetidos à influência de um certo marxismo. Oficialmente "marxistas-leninistas" (Angola e Moçambique) ou adeptos da "democracia revolucionária" (São Tomé e Príncipe, Cabo Verde e Guiné Bissau), estes países viveram experiências de paternalismo e de modernização autoritárias, que provocaram uma crise mais ou menos profunda nas respectivas sociedades, fortemente agravada, no caso dos angolanos e dos moçambicanos, pela agressão dos regimes brancos e das guerras civis.

No entanto, as alterações liberais (1987-1990), a vitória de determinados partidos da oposição e as crescentes integrações de cada um dos países nas respectivas esferas regionais distenderam as relações entre os Cinco, que começaram a transitar mais pela CPLP.

O workshop, organizado em duas sessões, tem por objectivo a realização de uma abordagem a médio prazo destes países. Assim, as comunicações poderão ir do período do colonialismo tardio, e mesmo antes - embora a tónica incida obviamente no período pós-colonial, até à história imediata -, não estando excluída nenhuma das áreas da análise política. Contudo, serão privilegiadas as propostas sobre dimensões pouco exploradas (historiografia e memória, comparativismo com a África não lusófona, relações de género, história social das guerras civis, etc.). Está a ser considerada a realização de uma publicação.

As línguas de trabalho serão o português, o francês e o inglês.

## Session 1: Les trajectoires du politique dans la moyenne durée

**Discutante : Maria da Conceição Neto (Universidade A. Neto, Luanda)**

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### **Thirty years of independence in Cape Verde and São Tomé e Príncipe. A comparative analysis of success and failure**

**Gerhard Seibert, Área de Sociedades e Culturas Tropicais, Instituto de Investigação Científica Tropical (IICT);  
Manuel Ennes Ferreira, Instituto superior de economia e gestão, Universidade técnica de Lisboa**

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Historically the island nations of Cape Verde and São Tomé e Príncipe (STP) have much in common. Both societies are a





result of the Portuguese expansion in the 15th century and slavery. They are small Creole societies without ethnic, linguistic and religious divisions that were ruled during 500 years by Portugal. After independence in 1975 both countries became socialist one-party states. However, there are also crucial differences between the two Atlantic archipelagos.

Tropical-humid STP has always been a plantation economy, while in drought-stricken Cape Verde a smallholder economy emerged. Cape Verde has been marked by massive emigration, whereas in STP emigration has never been significant. In 1991 both countries introduced a multi-party democracy, constitutionally based on the Portuguese semi-presidential system. The system has performed comparatively successful in both cases, however, unlike Cape Verde, STP has been affected by frequent political instability, including two military coups.

In terms of social-economic development during the post-colonial period the difference between the two countries has been the greatest. While Cape Verde has become a showpiece of good government and economic development, in STP government has been plagued by corruption and development largely failed.

The purpose of this paper is to make an assessment of the similarities and differences between the two Creole societies from a historical, social, cultural and economic perspective. These insights serve to explain the remarkably different social-economic and political performance of the two island states in the last three decades.

## **S. Tomé and Príncipe: independence, monopartidarism, democracy and poverty**

**Augusto Nascimento, IICT, Lisboa**

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In this paper we intend to look at the 30 years of independence of S. Tome and Principe, and search for the reasons why, through a succession of different political regimes, the hopes for change and a better future based on sustainable development have been systematically frustrated, social asymmetries have become even more flagrant and the deterioration of the political and institutional conditions is a reality.

## **Quel micro-monde dans le système-monde? Politiques économiques et développement aux îles du Cap-Vert**

**Michel Lesourd, LEDRA, Université de Rouen**

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De 1975 à 1990, le Cap Vert a vécu un projet socio-politique d'inspiration cabralienne caractérisé par un parti unique (le PAICV), la protection sociale, la centralisation et l'ouverture vers l'Afrique. Le choix de privilégier le développement agricole, réhabiliter l'environnement, créer une petite industrie ne permirent pas l'essor d'un tissu entrepreneurial créateur d'emplois. Les capitaux extérieurs tardèrent, même si un tournant libéral fut amorcé dès 1986.

En 1990, le PAICV se résigna au multipartisme. C'est au Cap Vert, avec des militants de la diaspora, que se constitua le MpD, Mouvement pour la Démocratie, principal parti d'opposition qui allait gagner les élections législatives de janvier-février 1991, puis la présidentielle de 1992. Entre 1991 et 2001, les nouveaux dirigeants proposèrent un programme politico-économique : multipartisme, décentralisation, libéralisme économique (privatisations, incitations aux investissements étrangers et à l'exportation). Le MpD s'usa au pouvoir. Son programme de croissance économique ne put résorber la pauvreté.

Depuis février 2001, le PAICV, revenu au pouvoir n'a pu ni voulu jusqu'à présent changer profondément la politique des années 1990 de privatisations et d'accueil de partenaires étrangers. A la centralisation politico-administrative succède, dès 1991, la réforme de décentralisation. Le Cap Vert est donc aujourd'hui une " démocratie décentralisée ". Mais les administrations sont démunies en ressources financières et humaines. Elles se tournent volontiers vers la coopération décentralisée, ce qui se traduit parfois par des divergences d'intérêt avec l'Etat.

Quelle peut être l'insertion d'une telle économie insulaire dans la mondialisation? La frilosité des investisseurs nationaux, le faible intérêt du capital étranger, ne facilitent pas la tâche des dirigeants. On revient à l'étroitesse des possibilités de développement du Cap-Vert : que faire avec les " surcontraintes " de l'archipel ? Le pays offre peu d'avantages comparatifs et la concurrence géographique est rude. Certains secteurs stratégiques de l'économie sont devenus propriété de l'étranger : le Cap-Vert est sous contrôle. Les progrès du Cap-Vert ont été, en 25 ans, considérables. Le pays n'a pas à rougir de son espérance de vie (71,2 ans), de son taux de mortalité infantile et d'équipements de confort, et il apparaît comme l'un des pays les plus libres et démocratiques d'Afrique (et du monde). Mais la profonde fracture sociale qui existait en 1975 s'est élargie. La pauvreté met dans la rue des enfants sans foyer, la petite délinquance s'accroît rapidement et le Cap Vert est entré dans les circuits africains et sud américains de la drogue.

La sortie du groupe des PMA est risquée. Le niveau du PIB/ht ne justifie plus le maintien du Cap Vert dans le groupe des PMA. Mais la fracture sociale (36% de pauvres, 50% de femmes chefs de famille) rend plus nécessaire encore un développement rapide de la structure productive du pays. Le programme d'essence libérale du " Forum sur la Construction d'un consensus national pour la transformation du Cap Vert " (2003) implique des savoirs faire qui n'existent

qu'en partie. L'Etat comme le secteur privé tardent à les mettre en position d'agir, et les concurrences semblent plus nombreuses que les partenaires. Mais le Cap Vert a-t-il d'autres choix?

## **Pour une sociologie politique des élites et de l'État en Angola post-colonial**

**Nelson Pestana, ISCTE, Lisboa**

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L'indépendance de l'Angola s'est produite dans un contexte de crise et guerre civile. Un ordre public autoritaire s'impose rapidement mais n'évite ni la guerre civile, ni la crise économique et sociale. La domination d'une élite nomenklaturiste sera alors le fondement de l'État révolutionnaire, dont l'évolution neopatrimoniale sera patente après 1985.

L'épuisement interne, mais aussi la chute du mur de Berlin et les événements dans les pays de l'Est ont par la suite produit un espace pour un processus de paix et de transition démocratique. Ce processus, toutefois, n'a pas abouti et a cédé la place, au contraire, à une radicalisation de la prédation économique, à la reprise de la guerre et à une large et profonde crise sociale.

Cette évolution du pouvoir correspond à une différenciation sociale en son sein. Cette différenciation dessine néanmoins le cadre dont les nouvelles élites politiques et économiques ont, malgré leurs différences et contradictions, besoin pour assurer la stabilité garante de leur reproduction sociale et de leurs intérêts.

La question est dès lors de savoir si ces élites ont un projet commun et réel de pouvoir et, le cas échéant, quels sont les éléments et fondements de ce projet. La guerre civile ayant eu un effet profondément légitimant pour le pouvoir en place, on peut donc se demander, maintenant que la guerre est finie, quel paradigme d'État sera celui de l'Angola après trente années d'indépendance?

## **Nationalité littéraire et processus de production de la nation: le Mozambique dans la moyenne durée**

**Maria Benedita Basto, CEA-EHESS, Paris**

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## **Session 2: Les identités sociales, la nation et la mondialisation**

**Discutante : Christine Messiant (CEA-EHESS, Paris)**

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### **Traditional authorities in the context of legal pluralism**

**Maria Paula Meneses (avec Boaventura de Sousa Santos), Universidade de Coimbra**

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The subject of traditional authorities and the customary justice is today widely discussed in the context of social sciences and politics in Africa, and is extremely complex and diverse. Because the landscape of justices in Mozambique is notably characterized by a legal plurality (Santos & Trindade 2003), the analysis in this article is centered on law and traditional justices. This presentation will hopefully contribute to current debates over the processes of State formation in Mozambique throughout the last century. In particular, the emphasis will be focused on the nature of the relationship between base institutions inherited from the colonial period and those established by the Frelimo. The first part examines relevant aspects of the colonial experience and introduces elements that were key to the context in which the post-independence Mozambican government tried to institute a clear and decisive break with the legacy of the colonial State and construct a socialist order based on the growth and consolidation of "popular power". Latter on, this article briefly examines the processes of State formation and socio-political change which occurred in the country over the last three decades, with the objective of highlighting the lines of continuity between the rural power structures at the end of the colonial period and those which predominated in the post-independence period as a result of the Frelimo's efforts to revolutionize social relations within the country. To that end, the article focuses on the results of a study carried out in several regions of the country with regard to the role of the local community authorities in the resolution of social conflicts, based on the practices and discourses that gave rise to Decree 15/2000 of June 20.

## Les trajectoires de la chefferie traditionnelle face à l'État moderne

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Le processus de libéralisation politique amorcé vers la fin des années 1980 au Mozambique, a permis l'entrée dans le débat politique la question des structures du pouvoir lignager. Connues, à l'époque coloniale, sous le nom d'"autorités païennes", ou encore "autorités traditionnelles", ces structures, combattues et marginalisées par le régime au lendemain de l'indépendance, sont aujourd'hui de retour sur la scène politique. En fait, la plupart des études faites dans les années 1990 montrent bien que la chefferie traditionnelle, en tant qu'institution, n'avait jamais disparu au Mozambique et que, malgré les discours et les pratiques du régime, elle a continué, dans l'ombre, à jouer un rôle important au sein de la plupart des populations locales.

Cette communication se penche sur les rapports entre l'État moderne et la chefferie traditionnelle, en essayant d'analyser les mécanismes qui ont permis à cette dernière de s'adapter aux différentes époques, notamment coloniale et post-coloniale. Cependant, on portera une attention particulière au contexte actuel, où la compétition politique, via les élections, constitue le seul moyen consacré et accepté pour la conquête du pouvoir politique. À ce propos, il sera question de voir comment la chefferie, en tant qu'institution, est mobilisée comme ressource politique, aussi bien par les partis politiques que par les chefs traditionnels eux-mêmes.

## As Implicações da Guerra nas Práticas Mortuárias dos Handa (Angola)

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As reflexões que trago para esta conferência inserem-se no quadro do meu projecto pós-doutoral com o título Novos Mortos, Novos Lutos, Novos Rituais. Uma Abordagem Antropológica do Ritual de Anjo entre os Handa. Trata-se de uma pesquisa desenvolvida no seio dos Handa - um dos grupos étnicos de Angola, localizado na região Sul deste país, isto é, nas províncias da Huila e Namibe - e centra-se no período da guerra pós-independência.

Em Angola, a guerra pós-independência terá ceifado a vida a milhares de pessoas, destruído o sonho de famílias e acabado com muitas delas. Terá enriquecido muita gente, mas também empobrecido famílias inteiras, retirando-as das suas próprias terras, despojando-as dos seus próprios bens, matando os seus próprios filhos. Com as guerras, novas dinâmicas foram introduzidas, no quotidiano das pessoas que a elas foram subsistindo. Isso reflecte-se, por exemplo, não só na atitude das mulheres perante a família e o trabalho, nos relacionamentos interpessoais como também na consecução de determinadas práticas rituais.

Centrando-me nas práticas mortuárias dos Handa, pretendo analisar as implicações da guerra, no desempenho dos rituais de luto do grupo mencionado. Uma análise que pretende assentar nos testemunhos, nas vivências e nos discursos de agentes sociais locais directa ou indirectamente afectados pela guerra, bem como nas suas expressões e sentimentos manifestos, na reprodução das suas memórias. Isto com vista a discutir não só a questão em causa, mas também analisar a percepção e a avaliação dos próprios vahanda relativamente ao fenómeno mencionado. Com efeito, as emoções dos mesmos bem como os seus percursos e representações da guerra pós-independência constituem um elemento importante de análise.

## African migrants at large. The case of Mozambican worker migration to the former German Democratic Republic

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For more than ten years, from 1979 until the demise of the German Democratic Republic in 1990, the Government of Mozambique maintained a migration of thousands of workers to East Germany. The principal, albeit concealed, purpose of this migration was the servicing of the increasingly unsustainable debt incurred with the GDR. In many respects, this migration was similar to the employment of Mozambican miners in South Africa during the colonial period: characterised by a paternalistic legal and institutional framework, employment of single youths on a rotational basis, deferred payment and housing and social segregation in the host country. The implosion of the GDR led to a hasty repatriation of the Mozambican workers and to an open conflict between the returnees and the Government concerning wage and Social Security transfers, for which the workers feel that they have legitimate grievances. In order to voice their claims, they take advantage of the newly established civil liberties and democratic institutions in Mozambique. This article assesses this largely ignored phenomenon of contemporary migration by drawing upon some untapped primary sources, less accessible secondary material and interviews, held both in Germany and in Mozambique. It may equally contribute to clarify some contentious issues in the ongoing conflict.

## **'Milhorro' (improvement)?: musicians and the metanarrative of Angolan nationalism**

**Marissa Moorman, Indiana University**

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Based on the memories of cultural producers involved in the "golden age" of music in late colonial Angola, this study explores the seeming contradiction posed by musicians who assert that independence marks a hiatus in the history of Angolan music and neither its zenith nor its starting point. Musicians recount a history of Angolan music that departs from the standard metanarrative of Angolan nationalism to re-assert the political relevance of late colonial Angola's cultural world and disturb the official MPLA political narrative which otherwise subsumes cultural production in its teleology.

Drawing on material from interviews and secondary work on nationalism in Angola, I argue that Angolan musicians mobilize the past to critique and make claims on the contemporary state, 30 years of independence and the state of things in Angola. Meanwhile, contemporary musicians continue the once anti-colonial practice of critiquing political rule by using stories of everyday life to "speak truth to power."

## **La 'colonialité' comme outil théorique pour la comparaison entre la période du nationalisme et la période du pluripartisme - le cas angolais**

**Juliana Santil, Ph.D student, CEAN, Bordeaux**

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Les ambiguïtés de " l'ouverture démocratique " des années 1990 en Afrique posent un problème méthodologique pour les sciences politiques. A force de trouver un outil pour rendre compte des enjeux réels de cette tendance, beaucoup se sont attachés aux concepts de la " transitologie ", en limitant leurs analyses en termes de " changement " ou " non changement " des forces en tête du gouvernement. Or, cet outil s'est montré inefficace, car les transitions n'ont pas abouti forcément à la démocratie et les non-transitions n'ont pas représenté une fermeture des canaux d'émancipation de la société civile.

Y a-t-il une alternative théorique à cette approche, qui puisse rendre compte non des données objectives de la vie politique mais de la subjectivité concernant les systèmes de pensée en vigueur ? Dans le cas angolais, la société actuelle présente une caractéristique frappante : l'ex-métropole est une présence imposante dans les imaginaires, ce qui se manifeste non seulement dans les procédures du politique mais aussi dans une sociologie du quotidien. En d'autres termes, l'héritage colonial semble être encore très vivant dans le système de pensée.

Nous proposons donc d'analyser cette permanence des structures de pensée coloniales sous le concept de " colonialité ", qui serait une espèce de grille d'analyse à appliquer aux espaces historiques étudiés pour comprendre la dimension de l'empreinte de la colonisation sur l'imaginaire des acteurs politiques angolais - de la période du nationalisme et de la période actuelle. Le but sera d'acquérir un outil théorique solide pour comprendre les ambiguïtés du nationalisme et pour dévoiler les contradictions d'une " ouverture démocratique ", dans laquelle les partis d'opposition n'ont pas de voix, la presse demeure contrôlée et la difficulté d'organisation d'un processus électoral semble incontournable.

## **PANEL 10 (P)**

**Sat, 14:30-16:15; B103**

### **La gouvernance électronique en Afrique, nouveau leurre ou réelle opportunité?**

### **The electronic governance in Africa, real hope or real hype?**

convenor(s):

**Annie Chéneau-Loquay, Directrice de recherche au CNRS, CEAN-IEP Bordeaux**

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#### **Panel abstract**

Les thématiques du gouvernement, de la gouvernance et de la démocratie électroniques sont à l'ordre du jour en Afrique comme dans les autres continents étant donné leurs avantages théoriques, mais la mise en place de ces nouveaux environnements institutionnels pose des problèmes particuliers liés à la spécificité du contexte tant politique, économique que social.

Electronic government, electronic governance and electronic democracy are high on the agenda, in Africa as well as on other continents, given their theoretical benefits, but the implementation of these new institutional designs raises some peculiar problems and challenges that refer to the specificity of the political, economic and social context.



## Panel summary

### FRANCAIS

Les thématiques du gouvernement, de la gouvernance et de la démocratie électroniques sont à l'ordre du jour en Afrique comme dans les autres continents étant donné leurs avantages théoriques, mais la mise en place de ces nouveaux environnements institutionnels pose des problèmes particuliers liés à la spécificité du contexte tant politique, économique que social.

Comment de tels systèmes, pour l'essentiel conçus au Nord dans des univers où l'informatisation de la société est extrême, au point d'en arriver à un encartement proliférant des individus et à l'interconnexion des territoires, peuvent-ils se concrétiser dans des pays caractérisés au contraire par les carences de l'enregistrement des biens et des personnes, avec des territoires lacunaires où les réseaux physiques sont discontinus et médiocres ?

Malgré le paradoxe apparent, cette informatisation est vue par ses promoteurs, en Afrique comme ailleurs, le meilleur moyen de formaliser l'informel et d'améliorer la gouvernance. Certaines expériences positives existent déjà comme la mise en ligne du fichier électoral qui a permis au Sénégal d'éviter des contestations lors des dernières élections présidentielles. Si l'informatisation peut être un vecteur pour la démocratie, elle donne aussi la possibilité de mieux asseoir un contrôle administratif panoptique de la société : la dérive sécuritaire depuis le 11 septembre se traduit ainsi par des projets de fichage généralisé des individus, aux Etats-Unis comme en Afrique du Sud.

Dans une approche comparative, on étudiera les discours et les pratiques de e-gouvernance dans deux pays africains, l'Afrique du Sud et le Sénégal. On évoquera les cas du Cameroun et du Cap Vert.

### ENGLISH

Electronic government, electronic governance and electronic democracy are high on the agenda, in Africa as well as on other continents, given their theoretical benefits, but the implementation of these new institutional designs raises some peculiar problems and challenges that refer to the specificity of the political, economic and social context.

How could such systems, conceived in Northern countries where the computerization of societies is comprehensive (from the interconnection of territories to the constitution of citizens' details databases), be implemented in countries characterized, on the contrary, by a lack of registration for goods and people, with loose territories where telecommunication networks are discontinuous and of poor quality?

Despite this apparent paradox, this computerisation is being promoted as the best means of formalizing the 'informal' sector and improving the governance in African countries. A few positive experiences already exist, such as the creation of an online voters' roll that enabled Senegal to avoid fraud and legal battles at the time of the last presidential elections. If computerization can foster democracy, it also makes easier the constitution of a high-tech panopticon: the security drift since September 11 indeed results in projects of comprehensive devices to trace and track individuals, for instance in the United States and South Africa.

In a comparative approach, we will study the discourse and practices of e-governance in two African countries, South Africa and Senegal. We also evoke cases from Cape Verde and Cameroon. The question needs to be looked at in the global context of a paradoxical modernisation which challenges the role of the State.

## Introduction

### Annie Chéneau-Loquay

#### ENGLISH

Is e - governance, the new avatar for development?

ICTs are becoming the cornerstone of debates on development. Promise of an immaterial wealth - of information, leisure and knowledge - results in new concepts such as the 'digital divide', 'e-readiness', 'e-development, e-governance'. Is it a new support for recycling evolutionist and technicist perspectives ?

For international organisations it looks like an opportunity to legitimate action. The World Bank is very active in supporting e-governance (providing funds and experts, outlining programs). It often becomes a tool in the promotion of the interests of private companies in a 'business thought' where 'do as if' ICTS could be the sesame for improving wellbeing.

The question needs to be looked at in the global context of a paradoxical modernisation which challenges the role of the State.

#### FRANCAIS

Introduction : e - gouvernance, nouvel avatar pour le développement ? Les TIC, sont en train de devenir la pierre angulaire des débats sur le développement. La promesse d'un bien être immatériel lié à l'information, et à la connaissance produit de nouveaux concepts tels que 'digital divide', 'e-readiness', 'e-development, e-governance' (élaborés par les think tank américains).

Les TIC sont-ils un support pour recycler des visions évolutionnistes et technicistes du progrès ? Ils constituent une opportunité pour les organisations internationales de recycler leur discours et de légitimer leurs actions. La BM est



particulièrement active pour promouvoir la e-gouvernance (en fournissant des fonds, des experts, des modèles de programmes). 'Faire comme si' les TIC étaient le sésame pour améliorer le bien être des populations constitue aussi souvent un outil pour promouvoir des intérêts privés. Des concepts au terrain, la question est à considérer dans le contexte global d'une modernisation paradoxale qui met en question le rôle de l'Etat.

## **Les discours et les pratiques de e-gouvernance dans le secteur de l'éducation au Sénégal**

### **The discourse and realities of e-government in the education sector in Senegal**

**Gunnar Guddal Michelsen, University of Bergen, Norway**

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Pour le gouvernement au Sénégal, l'e-gouvernement est devenu un élément clef pour faire face aux problèmes du secteur de l'éducation. Comme des projets d'e-gouvernement en Afrique souvent sont en proie à des difficultés, l'intérêt du cas sénégalaise est lié au fait que ce projet paraît d'ajouter pas mal de valeur public.

E-government has become a key element in the Senegalese government's effort to address the problems of the education sector. As there is a high incidence of failure within e-government projects in Africa, the interest of this case is connected to the fact that it seems to have achieved to add a great deal of public value.

## **Le peuple d'abord ? Un regard critique sur le gouvernement électronique en Afrique du Sud**

**Nicolas Péjout, Doctorant, Centre d'Etudes Africaines, Ecole des Hautes Etudes en Sciences Sociales (EHESS, Paris)**

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This paper reviews the move towards electronic government (e-government) as conceptualised and implemented by the South African government. The massive use of Information and Communication Technologies (ICTs) within public service is driven by the Batho Pele ('People First') framework that strives to promote a new model of information and service delivery based on a customer-centred approach, higher efficiency and effectiveness, openness and transparency, and value for money. In this context, the construction of a comprehensive e-government infrastructure aims at achieving two objectives: rationalising the State inner structure and its modes of intervention on the one hand, strengthening the grip of the State on the society on the other. The Government Gateway Project gathers all initiatives developed in this regard and is articulated around five building blocks: information provision, interaction and participation, multipurpose portals, transactions and, in fine, government's overall transformation. Despite the ambitious sophistication and implementation of some major e-government initiatives, some structural realities limit their full deployment throughout South Africa. Indeed, 'physical access' is still a problem: telecommunication infrastructures are still lacking in some parts of the country, affecting numerous people, while regulatory uncertainty makes innovations more difficult. Beyond the problem of 'physical access' to ICTs, 'social access' is also a challenge: the lack of awareness and of incentives and the low financial resource can limit the use of e-government facilities. For these reasons, the South African government is broadening the definition of e-government by including, beyond web-based technologies, some other tools (cell phones, call centres, third parties networks). Although the added value of e-government in terms of information and service delivery is well documented, ICTs in government can also be used for less desirable 'or more questionable' purposes. With its focus on e-government, the South African government is indeed promoting a disturbing 'business political philosophy' that turns citizens into customers and the State into a delivery firm. More than that, ICTs give the State the capacity to act as a 'Big Brother State' invested with a panoptic control over the society. In the South African context, this scenario not only refers to the Apartheid political regime that used 'control electronics' but is actually being updated today, mainly through the Home Affairs National Identification System (HANIS). The ambivalence of ICTs as political technologies can therefore be clearly understood. As much as they can foster a panoptic control, they can also promote emancipation, notably by the use of Open Source Software (OSS) within government. South Africa rightly sees OSS as a highly valuable opportunity to create an 'indigenous e-government model' based on locally produced technologies that fit specific needs and priorities. OSS would also facilitate the move towards independency from foreign firms and technologies. Although obstacles still remain, the South African government is determined to demonstrate the original contribution of Africa to the thinking and implementation of e-government frameworks worldwide.



## PANEL 12 (P)

Sat, 14:30-16:15; G52

### The mobilisation of 'tradition' in the resolution of conflicts in Africa

convenor(s):

**Vincent Foucher (CEAN-CNRS)**

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#### Panel abstract

While African conflicts proliferate, increasing efforts are being made by governments, NGOs and international organisations to mobilise local "traditions" and their institutions towards peace and stability. The purpose of this panel is to discuss the workings and effects of these traditionalist attempts.

#### Panel summary

As conflict resolution replaces development as the main target of their action, Governments, NGOs and international organisations that intervene in African conflicts are increasingly turning to African tradition and local culture. The mobilisation of female animist groups and joking relationships in the peace process in Casamance and the gacaca jurisdictions in Rwanda are two notable examples of this trend.

The actors behind the new traditionalist trend follow the development community, that had earlier sought in what Marc Poncelet called a "post-third-worldist utopia" a solution to Africa's development dilemmas: the grey literature resounded for some time of ethno-knowledges (ethnopharmacology, ethnoecology) and participation. Following the failure of the post-colonial authoritarian developmental state, the disappointing results of the democratisation of the 1990s and their violent offsprings - desocialised youths and greedy warlords, it is now the mobilisation of the 'people' themselves, and of the "tradition" typical of them, that offers a credible option.

The purpose of this panel is thus to gather researchers who have observed examples of such mobilisations and allow them to reflect on these observations. How is applied knowledge about 'tradition' produced ? Through what apparatuses ? What are the respective roles of local and international scholars, of the Church (and other religious groups), of NGOs, of the agents of decentralisation, of (neo-?) traditional chiefs, of state administrations ? Is the present trend merely an artefact, imposed 'from above', the reflection of a Zeitgeist of the international community, a modern recast of the African sort of Orientalism as studied by Valentin Mudimbe ? Or does it illustrate the capacity of African agents to transform and reshape 'tradition' successfully ? What forms of local agency does this traditionalism allow, from passive playacting to sheer manipulation or bricolage ? What has thus far been the result of these initiatives in terms of conflict-resolution ?

### Conflict resolution by traditional methods in three inter-ethnic conflicts in Nigeria

**Kemi Rotimi, Department of History, Obafemi Awolowo University, Ile-Ife**

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Ethnic conflicts derive their rationale and configurations from perceived cultural differences. Traditions institutions and customs are therefore crucial in the resolution of inter or intra-ethnic conflicts. However, there are concerns over the extant-ness of traditional structures and the varying interpretations and applications of history and customs. Three Nigerian cases: Ife-Modakeke, Hausa-Yoruba Sagamu, Tiv-Jukun, reflect the varying involvements, successes and limitations of traditional methods of conflict resolutions.

### " Abbé Diamacoune, la Casamance entière veut la paix! ". Les usages de la tradition dans le règlement du conflit casamançais

**Vincent Foucher, Centre d'Etudes d'Afrique Noire & Centre National de la Recherche Scientifique, Bordeaux**

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" Abbé Diamacoune, la Casamance entière veut la paix ! ". Ainsi s'adressait, en septembre 2003, Sa Majesté le roi Sibilumbaye Diédhiou, roi d'Oussouye, lors d'une rencontre avec l'abbé Augustin Diamacoune Senghor, figure historique du Mouvement des Forces Démocratiques de Casamance (MFDC), en lutte depuis le début des années 1980 contre les autorités sénégalaises pour l'indépendance de la Casamance. Le roi Sibilumbaye contestait ainsi le monopole de la parole au nom de la Casamance revendiqué par le MFDC depuis vingt-cinq ans.

Alternative à l'échec de l'Etat post-colonial développemental autoritaire, à l'insatisfaisante démocratisation qui lui a succédé et à la contestation violente que l'échec de ces deux formes politiques ont suscité, la " tradition " est en Casamance un champ politique nouveau. Ce champ est traversé à des luttes internes (qui emploient les techniques de la réinvention, mais aussi celles de l'alliance " hors champ ") et des compétitions politico-économiques autour de l'argent des bailleurs de fonds. Si le déplacement des conflits sur ce nouveau champ peut contribuer à entériner symboliquement

les transformations des tensions socio-politiques, il ne peut les susciter.

## **Entre consensus moral et controverses politiques : les 'sages' (abashingantahe) dans le processus de paix au Burundi**

**Christine Deslaurier, Centre d'Etudes d'Afrique Noire & Institut de Recherche sur le Développement, Bordeaux**

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L'accord pour la Paix et la Réconciliation au Burundi, signé à Arusha le 28 août 2000, règle les différentes modalités de la transition post-conflit qui devrait s'achever dans les prochains mois par la tenue d'une série de consultations électorales. Dans plusieurs de ses protocoles, il accorde une place particulière aux bashingantahe, les 'sages' des collines qui ont longtemps protégé l'harmonie des communautés rurales en favorisant le règlement local des conflits et leur prévention. Intensément soutenu par les organisations et les agences d'aide internationales qui ont, ces dernières années, (sur)valorisé les institutions de justice dites traditionnelles en Afrique, le processus de réhabilitation du système des bashingantahe est à l'heure actuelle dans une impasse que seuls ses maîtres-d'œuvre burundais semblent ne pas vouloir admettre, s'agrippant au consensus effectivement acquis dans la société sur les valeurs morales de cette institution informelle. Les controverses suscitées par la réinvention du bushingantahe révèlent pourtant des contradictions politiques et des ambiguïtés sociales profondes qui méritent d'être tirées au clair pour dépasser les blocages actuels et donner une chance réelle aux 'sages' d'intervenir efficacement dans la pacification d'un pays gravement affecté par une guerre décennale meurtrière.

## **The Gacaca Tribunals in Rwanda: invoking the past to prepare for the future?**

**Dr Susanne Buckley-Zistel, Peace Research Institute Frankfurt (PRIF)**

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After the 1994 genocide Rwandans find themselves left with a legacy of extreme violence. To advance processes of justice and reconciliation the Rwandan government, with substantial assistance from the international community, has re-invoked traditional village tribunals, called Gacaca, to address the lingering tensions at the community level. However, given the top-down structure of Gacaca, the level of corruption, intimidation and dishonesty it is necessary to ask whether they can keep the promise of reducing violence in the future.

## **A gender critique of Rwanda's gacaca courts as a traditional response to genocide**

**Mibenge Chiseche, Netherlands Institute for Human Rights Research, Utrecht**

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The speaker presents a gender critique of the Gacaca Law and questions whether the traditional foundations it is constructed upon represent the interests of women, especially victims of sexual violence committed in the form of genocide.

The presentation provides a normative examination of the Gacaca Law and its definition or construction of sexual violence as genocide as well as an examination of the Gacaca Law rules of evidence and procedure regarding witnesses and victims of sexual violence.

## **PANEL 14d (PE)**

**Sat, 09:30-13:30; ICS21**

### **African elites in the era of globalisation**

convenor(s):

**Thomas Bierschenk, University of Mainz**

**Carola Lentz, University of Mainz**

**Andreas Eckert, University of Hamburg**

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#### **Panel abstract**

This panel will discuss recent empirical studies of elites in contemporary Africa. Papers should cover the following topics: socio-cultural pre-requisites for the attainment of elite status, lifestyle and consumption patterns, forms of organization and communication, constitution of elite identity and the role of age and gender. Of interest are quantitative, comparative (synchronic, diachronic) and qualitative studies (e.g. biographical studies).



### Panel summary

This panel will discuss recent empirical studies of elites in contemporary Africa. By elites we refer to those occupying leadership positions in various spheres - be these political, economic, cultural - from which they decisively and regularly participate in central decision-making processes. Papers should focus on the following topics: socio-cultural pre-requisites for the attainment of elite status (access to various forms of capital in the Bourdieuean sense), lifestyle and consumption patterns, forms of organization and communication (networks), constitution of elite identity and the role of age and gender. Of interest are both quantitative studies and comparative analyses (synchronic, covering several countries, or diachronic) as well as qualitative case studies (e.g. biographical studies).

The papers should discuss these issues among others:

- Have contemporary African elites, like the rest of African society, become more differentiated over the past decades and have elite carriers thereby become more diverse and less predictable than they were in the 1960s (when research on African elites first climaxed)?
- Are the resources on which elite status rests (education, access to the international system, availability of "history" and "tradition", etc.) the same as they were in the years immediately following independence? How have these resources and their relative importance changed? Today, what is the importance of being able to combine the various forms of capital ("straddling")?
- Is there empirical evidence for a reification of class structures (closure of elites)?

### Mozambican Modernities: The ideology of social dominance in post-socialist Mozambique

**Mr. Jason Sumich, Department of Anthropology, London School of Economics**

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This paper examines the material and ideological basis for elite social class and social reproduction in Mozambique. The paper argues that unlike the orthodox interpretation of Marxist theory, Mozambican elites have a varied and often tenuous measure of control over the means of production. I assert that although the country has undergone dramatic changes over the past 30 years, from colonialism through socialism and structural adjustment and neo-liberal capitalism, the basis of elite social class has demonstrated remarkable continuities. The Mozambican liberation struggle was headed by Frelimo, a formerly socialist movement, which has remained in power since independence. The leadership of Frelimo has been largely drawn from the former colonial category of assimilados (Africans who were thought to have assimilated a level of Portuguese culture which allowed them privileges that were normally denied to Africans). They formed the core of the urban African elite during the colonial period and were seen as a modernising force by the colonial power. After independence they continued to try and modernise the country, first through socialism and currently capitalism fulfills a similar role. The basis of elite social power has long been a sense of 'distinction', as they see themselves as, by far, the best qualified sector of the population to bring development. As industrial production is limited and the agricultural sector is largely in the hands of small-scale cultivators, the elite's material power base comes from access to the resources of the outside world, especially the powerful aid agencies. Thus a sense of 'distinction' based primarily upon education (the primary badge of modernity) gives both the ideological justification of the current elite and allows them to dominate government and international agency employment giving the elite its material base.

### Education, networks and opportunities: access to elite status among three generations of educated Dagara

**Andrea Behrends, Max Planck Institute for Social Anthropology & Carola Lentz, Department of Anthropology and African Studies, University of Mainz**

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Formal education and social networks were, and continue to be, the most important resources mobilised by Dagara men and women from North-Western Ghana in order to attain elite status. The paper will explore the shifts in the importance of these resources for different generations of Dagara elite. Defined by the development of education in their home region, we can distinguish three generations of Dagara elite men and women. The 'pioneers' went to the first colonial and missionary schools and later worked mainly within the region. To be sent to school, they profited from horizontal networks; that is, close contacts to the colonial administration or to the White Fathers via a father or some other relative. The second generation, the 'achievers', benefited from the expanding educational opportunities after the Second World War, and frequently studied in the South of the country or abroad. Most members of these two generations were the first in their immediate families to have gone to school. Members of the third and youngest generation, on the other hand, often have 'elite parents' and were raised in the cities, but faced growing competition on the job market. With lowering standards of school education and decreasing job opportunities, the third generation has had to rely more heavily on vertical patronage. For this generation wealth has become increasingly important, not least in order to be able to pay for the best schools. Furthermore, while the first two generations relied more on regionally and ethnically defined networks,

the third generation has needed to become adept in making national and international contacts. We will further discuss changes in the elites' self-perception over time, and assess their potential for openness or closure at the local, regional and national level.

## **Local powers, global networks: the making of new elites in Mocumbi, Southern Mozambique**

**Euclides Gonçalves, University of Cape Town**

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The end of civil war in Mozambique has been followed by political democratization and rapid establishment of local and international NGOs in the rural areas. While the central government focuses its efforts on reintroducing community leaders inspired by the figure of the traditional pre-colonial and colonial chief, post-war Mocumbi is seeing the emerge of a new elite that is becoming increasingly influential in local level politics. The paper looks at returning migrant workers, Maputo-based wealthy men and former colonial assimilados and challenges the view that restricts politics in the rural areas to the activities of traditional rulers. Drawing on an ethnographic case study in the Administrative post of Mocumbi in Southern Mozambique, it argues that emerging local elites appeal to both, local and global networks in order to compete in local political arenas. Furthermore, the context of decentralisation and growing development industry provides new sources of symbolic and material capital that bring together pre-colonial and post-colonial elites.

## **The making of elite women - revolution and nation building in Eritrea**

**Dr. Tanja R. Müller, Wageningen University**

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The Eritrean revolution has created a policy environment in which women are legally regarded as equal to men and are encouraged to occupy positions of leadership. It is, however, for women themselves to take up these new opportunities and to help change 'traditional' attitudes in the wider society. To enable women to do so, the avenues opening up via formal education are crucial. The narratives of different generations of elite women show how they find themselves in a position where they have to negotiate their future within the parameters of modern aspirations largely brought about by the revolution, cultural tradition, and the demands of a post-revolutionary patriarchal state. While the Eritrean revolution played a decisive role in bringing about the emancipation of women, a failure to implement democratic structures of governance puts the revolution's societal achievements at risk - and its legacy might well rest with the possibilities of personal liberation in individual lives.

## **Democracy, monarchy and power in Dahomey land: today's trajectories of political and economic elites in an ancient West African kingdom**

**Roch L. Mongbo, Université d'Abomey-Calavi, Bénin**

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The literature on Dahomean history variously presents the power and ruling mechanisms in ancient Dahomey as one concentrated in the hands of the king and the royal family (Maurice Ahanhanzo Glèlè), or balanced and checked by a class of nobles or powerful priests (Stanley Diamond, Karl Polanyi). Taking a quite different stand, Edna Bay argues that power in Dahomey was diffuse and multifaceted, and was exercised by monarchies, a metaphor for coalitions of individuals whose membership changed overtime, a small and fluid political and economic elite recruited on the basis of meritocracy (1998, 7 and 314).

My discussion in this paper is much in line with Bay's thesis and I argue that the major institutional components and logic of the kingdom's ruling mechanisms have survived colonial, post-colonial and revolutionary political eras of Benin. They even have played important roles in them, and have managed to emerge at the first communal elections of the democratic era. . Furthermore, political elites have made these old ruling mechanisms parts of the national political culture in the process of the Benin nation building, beyond the territorial limits of the ancient kingdom

The paper presents an ethnography of the 2002 local elections and the trajectories of present political and economic elites of the 6 communes of the Dahomey land today. A few cases of everyday power yielding and wielding mechanisms at work on these territories are presented and discussed. The cases demonstrate creative and opportunistic appropriation of the democratic system in a context of administrative decentralisation and resource scarcity, which reproduces and modernises old political traditions capable of revealing new skilful and talented individuals from diversified background. The translation of these practices and culture in the national political arenas are briefly discussed.

# WORKSHOP 15t (SA)

Fri, 09:15-13:15, 15:30-17:15; ICS21

## Generations: connections and contrasts

convenor(s):

**Sjaak van der Geest, University of Amsterdam**

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### Panel abstract

The panel examines relations between generations in contemporary African settings. The emphasis is on the creativity of inter-generational relations: how people make and use links, and how they understand generational differences as resources and affirmations of life even though they are also marked by conflicts, opposition and misunderstanding.

### Panel summary

The term generation suggests two kinds of social relations and two notions of time. On the one hand generation is about offspring and biological time- parents, children, and grandchildren within a domestic or family sphere. On the other hand, generation refers to age cohorts: those born at about the same time or living in the same period and thus sharing historical circumstances and experiences. In both senses, generation is about connections as well as differentiation. Classic anthropological research in Africa focused on relations of succession within the family and, in some parts of the continent, on age sets. In this panel we return to these concerns to examine relations between generations in contemporary African settings. The emphasis is on the creativity of inter-generational relations: how people make and use links, and how they understand generational differences as resources and affirmations of life even though they are also marked by conflicts, opposition and misunderstanding.

## The young people know that they can do what they want. They learn this at school

**Gertrud Boden, University of Cologne**

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The paper highlights changing inter-generational commitments after the implementation of democratic national law and under conditions of extreme impoverishment. Inter-generational commitment is one fundamental base of society. In the case of the central-khoisan speaking Khwe in West Caprivi in north-eastern Namibia inter-generational commitments are said to have been organised in a way that juniors owe respect and services to seniors in exchange for being supplied with food and other necessities for life. Democratic national law, however, gives equal rights to adults of whatever age. Traditional and modern understandings of how individuals should behave towards each other are arguments in current negotiations of inter-generational relations. In the process, faithfulness to tradition becomes an argument in itself and traditional values and practices are also termed 'law'. This happens under economic conditions which leave parents incapable to provide their children with the necessities for life and thus without material bargaining power.

## New ways of loving for a new generation?

**Astrid Bochow, University of Bayreuth**

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Young people in Accra are pressing for new ways of loving. They call for a kind of love that can emancipate itself from the practice of polygamy. And they call for a type of marriage based on "romantic" love that is free from the financial and emotional pressure of their "extended family", e.g. parents, grandparents, uncles and aunts whom they are expected to support. These "new ways of loving" are linked to rhetoric of modernisation of family life that rejects traditional ways of life in general. It is part of the identity of a new and young generation. New Protestant churches are the carriers of these modern ideals of love and marriage. They combine this rhetoric with educational programmes for newly-wed or soon to be wed couples.

Do these new ways of loving really represent new ways of life? In other words, which social practices are linked to this ideology? My hypothesis is that the relationship of the youth to their families and regions is simply being interpreted in a different manner rather than being rejected. There is reason to believe that such rhetoric of family renewal has been known since the arrival of Europeans and since modernisation has set in. To what extent are the aspirations of the youth for future love and life different from the experience of their parents and grandparents? How are relations between young spouses in love in towns and old people in the rural areas? How are bonds reconstructed between young and old? How does this new ideology of love and marriage alter intergenerational exchange?

My paper shall explore these issues against the background of changing notions of childhood and youth in urban as well as in rural Ghana. It is based on an eight-month-fieldwork in Accra as well as in Asin Endua, a village in the Central Region of Ghana.



## Children and supporting adults in child-led organisations

Michael Bourdillon, Save the Children, Zimbabwe

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The presentation is based on my experiences with a nascent movement of working children in Zimbabwe, affiliated to the African Movement of Working Children and Youth, which claims to be a child-led movement. There has been debate in the field of development studies about how far participatory methods can go, but the issue has received little critical attention in the area of child participation, currently popular among people working with vulnerable children. Facilitators of movements of working children aim to give children training and space to conduct their own affairs, and to make their own decisions concerning their strategies and policies. In practice, however, supporting adults have essential roles to play and make many strategic decisions for the children to follow. Discourse on child participation can, on occasion, masque adult manoeuvring. This presentation looks at some of the ambiguities and contradictions that arise between the roles of children in the movement and supporting adults in reaching decisions.

## 'That was your time, now it's ours!' Xhosa elderly and their children in contemporary South Africa

Els van Dongen, University of Amsterdam

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This paper describes the relationships between older African and Coloured people and their children in the context of socio-political and economic changes in South Africa after 1994. The author's anthropological study in the townships of Cape Town shows that these relations are often characterised by conflict and struggle, and result in redefinition of kin relations and social roles. The author presents ethnographic data that show the historical roots of the intergenerational tensions and conflicts. She will argue that those tensions and conflicts have been present in the past, but recently are articulated in 'everyday violence', 'rhetoric of complaint' and competition between generations. A case study of a cultural important space - the house - is used to illustrate the process of changing relationships and crisis, and to discuss the strategies both - older and younger people - use in response to this intergenerational crisis.

## Wisdom, the intergenerational gift? Notes from Kwahu-Tafo, Ghana

Sjaak van der Geest, University of Amsterdam

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Old age is almost universally associated with wisdom. Anthropological fieldwork in a rural community in Ghana confirms this stereotype. Older people love to portray themselves in proverbs that emphasise the precious gift of wisdom handed over to the young. Their life experience is believed to be indispensable for the next generation. Young people, school pupils for example, confirm that ideal image of the wise old grandparent. One of their favourite sayings was 'Unlucky the house without an elder'. Such a family would miss the advice and experience of an older person. Oral statements, both by the young and the old, painted a picture of harmonious continuity between the generations. Old people transfer their knowledge of the past and their life experience to their children and grandchildren. The pain of dying is softened by the knowledge that their children inherit the dearest 'property' of their life and continue to benefit from it.

Observations and in-depth conversations showed, however, that this optimistic expectation often merely was a strategy to keep up the appearance of mutual respect. Older people complained privately that the young were hardly interested in their stories and experiences and that they were 'taking their knowledge with them to the grave'.

These ethnographic observations are placed in the perspective of psychological theory that 'wisdom' does not so much consist of knowledge but rather of an attitude to knowledge. Wisdom is scepticism towards one's own experience, the art of 'relativizing' one's own life. Wisdom may be more related to character than to (old) age.

Wisdom as an intergenerational gift shows itself in the older person listening to the young and taking interest in their stories rather than in the stories of the older person himself. Who takes care of the old?

## Changing generational relations and concepts of old age in Burkina Faso

Anna Jahn, University of Bayreuth

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Recent research has shown that extended families living together in one compound are no longer the dominant feature in West Africa. Mainly in the urban context, the model of a nuclear family, which has been spread by media, school and other state institutions, is superimposing this pattern. The research will aim at the consequences this spatial separation of the generations has on the economic situation, the social status and the generational relations.





The actual demographic distribution of large families within the country and abroad and of certain types of families will serve as the basis. Analysis of family budgets, transfers of money and goods between generations and especially between urban and rural households will show the economic aspect of this change. Are there any other institutions, such as the state, churches or village communities, providing means of support for the old? Or does the family continue to take care of the grandparent generation in spite of the changing family patterns as is assumed.

Changing social concepts of age and status of elderly people may convey the normative impact. Work-biographies and behaviour of parent and child generations towards their own ideas of old age will be regarded. Within that frame the national discourse about development and modernity may be interesting to look at.

## **Continuity and change of generational relations in a Mokollé village (Northeastern Benin)**

**Jeannett Martin, Ethno-sociology, University of Bayreuth**

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Inter- and intra-generational relations within contemporary African settings are often seen and described under the perspective of change. Singular 'factors of change' as the introduction of formal education, the appearance of HIV or the emergence of new religious movements, and their implications on generational relations are thus analysed and described. Despite these aspects of change, there are also aspects of continuity in intergenerational relations - sometimes even resistance against new influences.

The Mokollé live in north eastern region of Benin. Within the rural areas of this region the relations among "elders", "adults" and "children" can be described as a result of the interaction of old and new economic, social, religious and political structures. This interaction causes continuities as well as disruptions among and within the generations. Using the example of a household with three generations in Fouet, a Mokollé village, these ambiguities will be discussed. In this setting the introduction of Islam and of formal education are seen as factors of change whereas the institution of social parenthood and traditional religious beliefs and practices are seen as factors of continuity or even resistance.

## **Mobile children and the practice of inter-generational relatedness in Western Kenya**

**Erick Otieno Nyambedha, Institute of Anthropology, University of Copenhagen**

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Over the past decades, many forces of social change have impacted differently on the social relations between children, adults, and the ageing population. Part of this change has impacted on children's social and material living conditions in different ways and created conditions for mobility. Conflicts, opposition and misunderstanding between children and the elderly mark the social relations and intergenerational relatedness.

In this paper, I shall describe how discipline and feeding arrangement as household resources have changed over the generations and created various forms of relatedness and children mobility.

## **Popular music and Luo youth: Debates about love and loss in the era of AIDs**

**Ruth Prince, University of Copenhagen**

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Luo popular music produced in the 1990s provides a creative and multivocal commentary on morality, gender relations, tradition and modernity, migration and mobility, as well as nostalgia and social change. Distributed on cassettes and in live performances, it is heard in minibuses, in bars and hotels by the side of the road, in local marketplaces and discos and during the night of dancing that is organised by young people before a funeral. People of all ages enjoy these songs and many of the young people know the lyrics of the popular hits by heart. In this paper, I examine some of these songs and consider how their messages, particular those about love, mobility and loss in the era of AIDS, speak to the experiences of the young people among whom I lived during almost two years of fieldwork in a rural part of western Kenya.

## **Invented generations : the reintroduction of Umcwashi in Swaziland in response to the HIV/AIDS crisis**

**Ria Reis, University of Amsterdam**

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The concept of generation addresses issues of social differentiation and stratification, and concomitant interrelatedness and dependence. In the context of kinship focusing on generations means looking at rankings of and links between people through the lens of procreation. In the context of alternative mechanisms of socio-political organisation, such as age-grades, a generational focus implies looking at rankings and interdependencies that cut through families and links

people through their being categorised as of similar age.

In both contexts the question is whose lens we are looking through, whose ranking we use. In the context of the family sphere, to what extent does a child, or parent or grandparent for that matter, view oneself or another as a generation linking with other generations? If someone says 'my generation' does that not immediately imply crossing the boundaries of family spheres? In the context of generations as social stratification based on age, one may also ask to what extent and under which conditions 'belonging to a generation' becomes a subjective experience.

My interest lies in the use of 'generation' as a social mechanism of control and resistance in present day African societies. In Southern Africa the HIV/AIDS crisis has given rise to renewed interest in traditions and rituals that regulate access to sexuality. Swaziland has been hit especially hard by the epidemic, and girls and young unmarried women, form the major risk group. In 2001 King Mswati III decided to reinstate the Umcwasho, a social institution joining non-married girls in vows of chastity which is based upon the Swazi categorisation of women in age classes and is related to the yearly Reed-dance that celebrates femininity and fertility. His intervention was generally received negatively, both within and without Swazi society. External reactions varied from ridiculing the decision as backward or the pointing out of practical problems, to accusing the authorities of blaming women for the HIV/AIDS crisis and infringing upon their human rights.

In my contribution, I will first shortly describe the historical and present day role and functions of age grades and accompanying rituals in Swaziland. The focus will be on the question why the use of traditions concerning age-grades as resource to protect young women from AIDS fuelled so much resistance. I hope to show that it is exactly the blind eye to a generational perspective on sexuality that lead insiders and outsiders to (mis)understand the intervention only in gendered terms.

## **Intergenerational conflicts in northern Tanzania**

**Mette Ringsted, Medical Anthropology, University of Copenhagen**

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In an urban Tanzanian setting, teenage mothers were often criticized, attacked and rejected by parents and grandparents. Closely following 31 very young mothers through pregnancy, birth and the first year after, the study shows how problematic the advent of a new generation can be and examines the strategies for dealing with these difficulties.

## **The intergenerational contract in urban Burkina Faso: emerging conflicts due to impoverishment**

**Claudia Roth, University of Zürich**

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In this paper the implicit intergenerational contract - based on reciprocity between the generations - is discussed. The old age of the majority of women and men of the lower class in Bobo-Dioulasso, Burkina Faso, is not ensured anymore. The continuous economic degradation during the last decades has two consequences, which destabilize the intergenerational contract: first, the generation of the elderly of the lower class had no financial possibility to either enable their children a good formation nor to build a house or to save some money - all preconditions for the financial support of the young for their parents. Secondly, many young people are unemployed or just get a small income and are thus unable to fulfil the intergenerational contract. Additionally, a new "social security arrangement" is appearing: the reversed intergenerational contract - the elderly take care for their grown-up children and their grand-children. It will be shown why conflicts between the generations are enforced on this background. These theses are based on data from a North-South research project titled "Local Social Security and Gender in India and Burkina Faso" (2000-2003), financed by the Swiss National Science Foundation SNSF and the Swiss Development Cooperation SDC.

## **A young generation in an era of AIDS**

**Eefje Smet, Master student, Cultural Anthropology, University of Amsterdam**

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The era of AIDS has produced new intergenerational links. For the past 25 years this epidemic has been an existing 'feature of life'. Four generations are affected, the youngest being the children who are orphaned. In Nshamba, situated in one of the poorest district of Kagera (Tanzania), children try to accept the loss of their parents. In this process, many others -members of the extended family and community- are involved in both negative and positive ways. Mourning rituals, which have been there for generations are slightly changing to give more support to the children who are directly confronted with death (for example, parents were willing to inform their children of the fact they were going to die).

The extended family still is the most important social network. Yet, migration and the significance of a nuclear family have increased in decades. Children might rediscover the importance of intergenerational links through the support network of the extended family. Grandparents; uncles and aunts: in one-way or another, children will change their perception towards



these people after the loss of their primal fosters. Referring to fieldwork done in North-Tanzania, children's daily life experiences, struggles and construction of social relationships during orphan hood will reveal the way and reasons (i.e. emotional, material satisfaction) why children compile certain intergenerational relations.

## From Mzee to Dingi: The emancipatory potential of 'generation' in Tanzania

Koen Stroeken, Africa Research Centre, University of Louvain

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Since a decade Tanzanians use the critical term Bongo or 'cunning' to speak of their country. Bongo hip hop, widely aired on the radio, is fairly unique on the continent in projecting its emancipatory aspirations on broad sections of society. One of its secrets is to deal with the position itself of the criticist, ominously anti-social according to Tanzanian standards. Bongo rap does so by identifying with kizazi kipya, a 'new generation', which combines a large dose of irony with the rediscovery of the grandparental 'heart and call' epitomised in the figure of Nyerere and recognised in the contemporary artist's inspiration. While the lyrics morally side with the elderly eking out a living in the village, they deconstruct the pragmatic politics and neoliberalism of the parental generation as traumatised products of the postcolonial epoch.

Of the elderly the rapper however expects one thing, that they sacrifice the immunity granted by the mzee code and become dingi, a joker, a liminal figure pivotal in youth's search for social change. What is the implication for the intergenerational cycle of social exchange, which has been under heavy strain in postcolonial Africa? More theoretically, are age-categories like shades of colours blended in the one palette called culture, or do they form consecutive generations with cultures of their own? Pointing to the global relevance of the postcolonial condition, I will argue that generations have since the 1960s increasingly 'co-developed' beyond the limits of one society.

**Session chairs / main discussants: Wenzel Geissler, Erdmute Alber, Susan R. Whyte**

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## PANEL 17d (SHPEA)

Thurs, 09:15-13:15; G50

### Trajectories of the Modern in Africa

convenor(s):

**Peter Geschiere, University of Amsterdam**

**Birgit Meyer, University of Amsterdam**

**Peter Pels, University of Leiden**

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#### Panel abstract

How can notions of "the modern" acquire so much power - and such ambivalence in everyday language in many parts of Africa? What are the reasons for the rapid emergence of the notion of "modernity" - eclipsing its older and more robust sister "modernization" - as a central concept, be it a very diffuse one, in African studies in the 1990's? What are the challenges and the dilemmas this concept poses for academic studies of the continent?

#### Panel summary

Clearly one of the reasons why this diffuse notion of "modernity" so easily eclipsed the older notion of "modernization" was the blatant failure of Western models of "development" presented as a unilineal road towards a "modern" way of life, also for Africa. The more recent vicissitudes on the continent hardly fit into the confident, but highly simplistic dichotomies ('pattern variables') deduced by American modernization sociologists from Weber. Present-day realities are very difficult to fit into such dichotomies: they hardly correspond to the Parsonian view of "the modern", but neither do they fit into the opposite pole of these dichotomies, "the traditional". Despite this, notions of "the modern" are omnipresent in the continent - so much so that it is impossible to ignore them in academic language. Notion of "the traditional" remain equally current, be it in discourses of the state's cultural policies, in chiefs' attempts to assert their relevance as brokers of development, in the sphere of arts or in the search for an African renaissance.

The aim of these two sessions is to present a reader (in the IAI series "Readings on....") which we are preparing on these issues. Debates on "modernity" have become a crucial challenge for the future of the continent, especially since the blatant failure of self-confident Western notions of modernization (the development dream) on the continent. For academics, the main challenge has become how to understand developments which seem to escape classical views of what is supposed to be "modern", but can neither be fitted into "tradition": developments for which there seems to be no masterplan, no meta-narrative but that are none the less very much part of our world.

# Session 1: From 'Modernization' to 'Modernity': technologies of the modern in Africa

## Introduction

Peter Pels, University of Leiden

## Is Africa Modern? Inequality after Development

James Ferguson, Stanford University

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Narratives of 'modernization' and 'development' once placed Africa's low economic and political status within a compelling temporal frame that promised convergence with the "developed" West. Today, when many have lost faith in such narratives, and African economic convergence with the 'First World' is nowhere in sight, we are less likely to speak of 'modernization' than of 'modernity' in Africa. What is entailed in this shift, and what are the implications for thinking about Africa's position in a world of extreme socio-economic inequality?

## Kinshasa: Tales of the Invisible City and the Second World

Filip De Boeck, KU Leuven

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In ongoing discussions concerning the nature of the African city architects, urban planners, sociologists, anthropologists, demographers and others devote a lot of attention to the built form, and more generally to the city's material infrastructure. Architecture has become a central issue in western discourses and reflections on how to plan, engineer, sanitize and transform the urban site and its public spaces. Mirroring that discourse architecture has also started to occupy an increasingly important place in our attempts to come to terms with the specificities of the African urban landscape and to imagine new urban paradigms for the African city of the future. Indeed, one can hardly underestimate the importance of the built form and of the material, physical infrastructure if one wants to understand the ways the urban space unfolds and designs itself. However, the city's infrastructure is of a very specific kind. It is an infrastructure of paucity, defined by its absence as much as by its presence. Failing infrastructure and an economy of scarcity constantly delineate the limits of the possible, but also generate new social spaces. Where technologies remain silent or break down, these structures of lack and absence give birth to new spheres of social interaction and different coping strategies and regimes of knowledge and power. The city's topographies of propinquity bring people into physical proximity with each other, generate new (trans)urban public spheres, or enable to maintain and carry forward existing social landscapes, networks and affiliations under changed circumstances.

However, and in spite of its importance, I will argue that in this specific urban landscape the built form is not what matters in the end. Its cultural status is rather modest. It is not the level at which Kinshasa imagines, invents, dreams about and authors itself. Rather, the city carries itself forward, *tant bien que mal*, through a whole range of much more invisible, immaterial infrastructures, moored in an urban imaginary (collectively shared but no less problematic for that). My paper will explore the various ways through which the city, often with great difficulty, continues to realize heterotopia, places of impossible possibilities, through which it can reinvent, or at least dream of the possibility of reinventing, a social body.

## Return to Modernity or Growth Through Tradition? - Order and Nostalgia in Western Kenya

P. Wenzel Geissler, London & Ruth J. Prince, Copenhagen

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Western Kenyan, and in particular 'Luo', reflections about contemporary social life are marked by nostalgia and a wish to return \* be it to a remote 'pre-modern' past or the more recent past modernity (of the 1960s-70s). Such nostalgia might be characteristic for the late capitalist age, but it is amplified, in western Kenya, by specific cultural practices and images, as well as by widespread death, presumably due to AIDS. Nostalgia has triggered significant creativity in the field between 'the modern' and 'tradition', which this paper explores by looking at one genre: the work of the 'Luo rules', which are produced and circulated through books, the radio and the internet, and call for a restoration of Luo 'laws'. These calls for return are a source of lively public and private debates that link urban radio studios and rural kitchen huts. They often pose as traditionalist and anti-modern, and are certainly understood by their opponents, notably the adherents of some mainstream churches, as conservative or backward. Yet, one could argue that they constitute the specific form of the modern that characterises much of Eastern Africa at the turn of the century: a constellation in which modern tropes of temporal and spatial separation are reified, but in which values, polarities and directions within these patterns are



rearranged. This late modern imaginary, in which doubts proliferate about what is forward and backward, or one and the other, challenges taken-for-granted separations and orientations, and opens up a space to renegotiate the modern consensus.

## **'Development chiefs/queens' in Ghana**

**Marijke Steegstra, Radboud University of Nijmegen**

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This paper investigates the recent upsurge in the installation of Westerners as so-called development chiefs and queens in Ghana. It sets out to explore the local appropriation of the development discourse and the conceptual challenges this phenomenon posits to our notions of modernization and modernity.

## **A Well Story - the failures of development in Sierra Leone**

**Mariane C Ferme, University of California, Berkeley**

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This paper seeks to chronicle the failures of the promises of development through the story of a drinking water well that never was. It chronicles the vicissitudes of a failed development project and its linkage to competing theories of development and health, and to local politics, in rural Sierra Leone. Contrary to what might be expected, rural folks in the affected communities had rational explanations for the failed project, whereas the educated, urban Sierra Leonean leaders of the projects invoked esoteric rationales to explain this event during a series of development initiatives preceding the civil war of the 1990s. Ultimately, the proliferation of development interventions during the humanitarian regime that characterized the civil war and post-civil war period created a neoliberal market for development initiatives that made many projects dependent on the ability of individual communities to "write the grant proposal," their duration ephemeral, and the expectation of local material and know-how contributions substantial. Additionally, the embeddedness of these projects in longterm maintenance agreements with considerable political and social baggage made the possibility of an eventual success in achieving the much sought-after well quite literally a "poisoned chalice," given the very real possibility that a poorly looked-after well might eventually yield contaminated waters, instead of providing relief from water-borne diseases.

**Discussant: Birgit Meyer**

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## **Session 2: New Figures of Success - unexpected trajectories of the modern**

### **Feymania and expectations of modernity among Cameroon youths**

**Basile Ndiyo, University of Amsterdam and Dominique Malaquais, Sarah Lawrence College**

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Feymenor Cameroonian swindlers who drive fancy cars, wear expensive clothes or hand out money to the poor in the slums of New Bell and Madagascar in Douala and Yaoundé, are undoubtedly the epitome of "occult economies" or fantastic ways of accruing wealth from nothing, yielding incomes without production and value without effort. Through the practice of feymanism which includes deception and different sorts of traffics, these young people who for the most part come from the underprivileged, have succeeded in accumulating unimaginable fortunes in little time, to such an extent that the youths in this country are now viewed them as role models, and the ruling class as a threat to their dominant position or the established order. However, even though feymen have become dominant figures of success, prosperity, better life and power, and that many Cameroonians view their extraordinary promotion as the hope to get out poverty and misery, still the enigmatic and mysterious origins of their wealth arouse alarming rumors that are generally expressed through the metaphor of sorcery and occult-related practices.

In this paper, which is based on ethnographic research in Cameroon, we seek to decode the ambivalent perception of these nouveaux riches. More explicitly, we want to understand why their extraordinary success is generally associated with what is popularly known in this country as moukoagne money (fortune obtained by occult means), and why at the same time these feymen attract more and more urban youngsters. In the first section of this presentation, we will try to gain more insight into witchcraft rumors that are generally leveled at these people. The second section of the paper will examine the feymen's bid, not only to legitimize their wealth, but also position themselves as leaders of their community.



## **A successful life in the illegal realm: smugglers and road bandits in the Chad Basin**

**Janet Roitman, CNRS**

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As in other parts of Africa and the world, many people living in the Chad Basin have recourse to unregulated economic activities and even theft in order to make a living. Commentary and analysis of such activities tends to become trapped in a stark opposition. On the one hand, smugglers and road bandits evade state regulatory authority and thus are said to be a problem for economic development, since they deprive the state of important revenues. Often depicted as part of a residual economic realm, they are also often condemned for their failure to adhere to modern, capitalist logics that necessitate a rational-legal bureaucracy and predictable economic behavior. On the other hand, as part of the so-called informal economy, unregulated economic networks are sometimes presented as nascent capitalism, being manifestations of capitalist behavior freed from the bonds of state interventions and state clientelist networks. This paper offers an in-depth look at the lives and practices of the actors of unregulated commerce in order to dispel both of the above stated views. As the actors themselves explain, their work takes place in an ambivalent space, being both outside the purview of state interventions (eg. Transgressing the law) and yet essential to the very reproduction of the state (eg. as a source of new rents). Likewise, while these actors aspire to what they call 'modern life,' as a form of success, the definition of such a life is not overdetermined; its referents are multiform (eg. both 'the West' and 'Islam').

## **Female Entrepreneurs and the Government: The Paradox of Smuggling**

**Margaret Niger-Thomas, University of Buea**

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Since the 1990s alternative perspectives have challenged earlier notions of the informal sector whereby traditional activities, the backbone of this sector were expected to change to modern activities as countries advance in their developments. The formal 'modern' sector was expected to eclipse the informal 'traditional' sector over time. Contrary to this view, there seem to be a peaceful co-existence between the formal and informal sectors at all levels. My paper focuses on female entrepreneurs involved in cross-border trade in the Mamfe area- in the interior of S.W.Cameroon, very close to the Nigerian border. It views women's relations with the government and more specifically the paradox of smuggling being both developmental and non- developmental. The paper also introduces the Formal-Informal Sector Combine (FISC) Approach that offers some insights into present trends of development in the African continent both at the urban and rural setting.

## **'Buy the Future.' Charismatic preachers, mass media, and the Holy Spirit in Ghana**

**Marleen de Witte, University of Amsterdam**

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In Ghana's new public sphere with its many competing versions of modernity, charismatic preachers are the public figures that are most successful in attracting large numbers of people to a powerful image of modernity. This paper unravels the success of this charismatic project of modernity, characterised by the entanglement of modern media technologies and spiritual power. Bringing together religion, national politics, business, entertainment, and miracles, charismatic preachers at the same time create themselves as the embodiment of this version of modernity, carefully managing their public image and charisma and styling their body, voice, and performance. The result is a formation of the modern that defies any classical Western notion, but offers instead a powerful combination of cosmopolitanism and African identity, spiritual power and rational choice, individual self-development and communal identification.

## **Young gold miners in Benin: success and failure - moralities, conspicuous consumption and identity processes in an emergent social field**

**Tilo Grätz, Max Planck Inst. - Halle**

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The paper discusses the relation of economic success and group formation processes concerning young gold miners in Northern Benin. I aim at pointing to miner's economic strategies, moralities as well as their social relations and emphasize their conspicuous consumption practices and distinctive cultural codes, proposing to connect their particular livelihoods and male lifestyles as interrelated spheres of exchange. Young gold miners demonstrate a remarkable economic flexibility to ensure success, as well as a particular semantic creativity in appropriating their volatile economic situation and rejecting their negative image.

**Discussant: Peter Geschiere**





## PANEL 18 (S)

Thurs, 15:30-17:15; G50

### The public role of Christianity in contemporary Africa

convenor(s):

**Paul Gifford**

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#### Panel abstract

In recent years there has been an explosion of Christianity in sub-Saharan Africa. While many other organisations have been losing their effectiveness, Christian churches and Christian-related institutions have been becoming more prominent, pervasive and wide-ranging in their activities. What is the reason for this phenomenon, and what public effects do these institutions have?

#### Panel summary

250-word summary. Christian institutions have become pervasive in many African societies today. They are not all the same. They range from traditional churches to new media ministries, from traditional development agencies like schools and clinics to prayer camps. This is a fertile field for study, yet on most questions there has yet to emerge an agreed opinion. What is the relation of the newer movements to the older? What is the relation of the various movements to African culture? In what ways have the economic difficulties of the last few decades influenced their rise? Above all, what public effects - political, social, economic, cultural - has this proliferation of Christian organisations had? Given the diversity of the institutions in question, it is likely that the effects would be equally diverse. How can these be best studied and analysed? Undoubtedly these institutions are changing the face of world Christianity and have enormous importance for the future of Christianity. Do they have similar importance for the future of Africa?

### The politicisation of Pentecostalism in Benin : actors, dynamics and effects

**Dr. Cédric Mayrargue, Political Science, chercheur associé, CEAN-Bordeaux**

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This communication deals with the process of politicisation of Pentecostalism in the Republic of Benin. From the mid of the 1990s, the expansion of Pentecostalism had growing political effects. Some religious leaders elaborated strategies to participate in the public space and to convert political elites. Moreover, M. Kerekou, the former Marxist-Leninist dictator came back as President in 1996, as a Christian born-again. Nine years later, what are the consequences of the Pentecostal expansion into the political field? And, above all, in which ways does it really affect and change politics (political imaginary and discourses, leadership, public action...)?

### Social suffering, health and wealth in the charismatic movement in Tanzania

**Dr. Päivi Hasu, Nordic Africa Institute, Sweden**

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The paper discusses social suffering and the prosperity gospel within the charismatic revival movement in Tanzania. The appeal of this movement can partly be understood as a response to crises in the social, political, economic and religious environment of contemporary Tanzania. Various forms of socio-economic suffering are important aspects of testimonies, prayers and life histories. The paper discusses the rhetoric of the gospel and draws examples from the contemporary crusades as well as personal narratives of the born-again Christians.

### The church in the village, the village in the church: Pentecostalism in Teso, Uganda

**Ben Jones, PhD. candidate Development Studies, London School of Economics**

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Drawing on a case study of a Pentecostal church in the Teso region of eastern Uganda, the paper illustrates a type of empirical analysis which places churches alongside customary and government institutions. The article focuses on the way villagers who attend the Pentecostal church continue to participate in other local-level institutions, drawing upon their membership in a "born-again" church to strengthen political claims. Much of the literature on Pentecostalism in Africa discusses the role of churches in urban areas, taking the exclusionary doctrine of Pentecostal Christianity as indicative of the ways in which "born again" Christians disengage from politics. The examples presented in this paper show Pentecostalism taking a different form, where church members continue to engage in local-level institutions including burial societies, the village council and clan committees. Through mundane, everyday political activities, such as building

up a career or managing a land dispute, Pentecostal Christians utilise their membership in church alongside their participation in other local-level institutions. The fieldwork is taken from a poor, rural area coping with a history of economic collapse and political violence. In this constrained environment Pentecostal churches provide one more place where villagers piece together political actions that promise the possibility of economic and physical security.

## PANEL 21 (A)

Sat, 09:30-11:15; BGLT

### African manuscripts and museum collections in Europe

convenor(s):

**Barbara Spina, School of Oriental and African Studies, UK**

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#### Panel abstract

The panel intends to study the current status of African manuscripts and museum collections in Europe. Many of these collections are much richer than those kept in African museums and archives and need further research. The main objective is to create a common European database of African and Africa-related sources.

#### Panel summary

The panel intends to study the current status of African and Africa-related manuscripts and museum collections in Europe.

Many African languages have a long written tradition, e.g. Ge'ez, Kiswahili, Hausa, etc. There are extensive collections of manuscripts in these languages in Europe (London, Oxford, Hamburg, Halle, Uppsala, Paris and many other centres). Some of the manuscripts have been studied and published, while many others remain unexplored and need cataloguing and further research (dating, palaeographic, linguistic and historical study).

The manuscript collections in Europe also possess valuable Africa-related documents written by the Europeans. The largest collections are wellknown (e.g. in Basel, Halle, London). Some archives and single documents deserve special attention (e.g. the papers of J.L.Krapf in Basel, the correspondence between European missionaries and Africans, reports of colonial officials and traditional rulers within the system of native administration).

The African collections of the European museums are often richer than those kept in Africa. The conservation and further study of many objects brought from Africa to Europe is important not only for African Studies, but also for a better understanding of world civilizations and history.

The African museum collections and archives exist in all European countries from Portugal to Russia. Russian and other Eastern European sources are less known to the Africanists abroad. These rich collections, e.g. those related to Ethiopia, the Sudan and West Africa, must be explored in a wider international context of African Studies.

The main objective is to create a common European database of African and Africa-related sources.

### Collecting African archives: the experience of the Bodleian Library of Commonwealth and African Studies at Rhodes House

**John Pinfold, Librarian, Rothermere American Institute, Oxford**

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The Bodleian Library of Commonwealth and African Studies has been collecting African archives since the 1930s. and holds approximately 4000 collections. The collection is particularly strong in political and administrative history, economic and social development and missionary papers. The paper will examine the strengths and weaknesses of the collection and the principles and methods of acquisition.

### A glimpse over the land and peoples of Mozambique, or About the collections assembled during the colonial period and its importance for the rebuilding of the History of Mozambique

**Ana Cristina Roque e Livia Ferrão, Institute for Scientific and Tropical, Research (IICT), Lisbon**

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The main purpose of this paper is to provide both general information on the collection of the Missão Antropológica de Moçambique (Anthropological Survey of Mozambique) and some results issued from the inventory concerning the different materials collected or produced in Mozambique by Missão, during the six campaigns carried out from 1936 to 1956.



## **L'Afrique subsaharienne dans ses relations avec l'Empire ottomane au XIXe siècle à la lumière des archives turques d'Istanbul**

### **Sub-Saharan African relations with the Ottoman Empire during the XIX century through Turkish archival sources in Istanbul**

**Dr. Ahmet Kavas, Maître des Conférences au Centre des Recherches Islamiques à Istanbul**

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This paper focuses on the 19th-century documents relating to relations between the Biladu's-Sudan sultanates (Kanem-Bornou, Kavar, Sokoto, Darfour, Vaday, Harar (Ethiopia) etc.) and the Ottoman Empire through its four regencies (Egypt, Tripoli, Tunis and Algiers). These already had contacts with the Arabo-Berber powers of North Africa before the arrival of the Ottomans. I shall emphasise the need to study Ottoman influence on 19th-century Africa, notably sub-Saharan Africa - through business, pilgrimage and the exchange of gifts. I shall also connect, for the first time, some scattered and virtually unknown documents held in the Turkish Archives. By reconstituting the image of the Ottoman Caliph, notably Sultan Abdulhamid II, through the eyes of the Moslems of Biladu's-Sudan I aim at a better understanding of these relations in terms of Islamic dependence in the early period of African colonisation.

**Discussants: Ms. Angelica Baschiera, School of Oriental and African Studies (SOAS), Mrs. Rosemary Seton, School of Oriental and African Studies (SOAS)**

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**Chair: Marie-Louise Fendin, Head of Library, Nordic Africa Institut, Uppsala; Ms. Bridget McBean, European Centre for Development Policy Management, Maastricht**

*Marie-Louise.Fendin@nai.uu.se; bmb@ecdpm.org*

## **PANEL 24 (PES)**

**Fri, 15:30-17:15; G50**

### **Governance beyond the State: legitimate authority in major cities and refugee camps**

convenor(s):

**Andreas Mehler, Institute of African Affairs, Hamburg**

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#### **Panel abstract**

African states are frequently described as weak, but what are the alternatives for a population in search of protection, security, orientation? This panel focuses on two settings where non-state actors provide for some sort of authority: big cities and refugee camps.

#### **Panel summary**

The debate on the African state has achieved a certain maturity in social sciences. Limits and scope of statehood, continuities and change between pre-colonial, colonial and post-colonial governance have all been highlighted and commented. Most authors agree on the relative weakness of "the" African state, but few concentrate on alternatives for a population in search of protection, security, orientation etc. This panel focuses on two distinct settings where a number of non-state actors provide for authority in the absence of efficient state structures.

The growing number of big cities on the continent has attracted attention by geographers and sociologists, but rarely political scientists. The process of social disintegration advances rapidly in these cities and lead to serious conflicts. Violence is frequently associated with criminal activities and "conquest" of whole neighbourhoods by street gangs. Behind these features stand fundamental questions about the constitution of security (as a public good). Some violence actors (vigilantes, traditional/religious authorities etc.) can partly claim authority and legitimacy.

In refugee camps the international community (via humanitarian agencies, peacekeepers) provide opportunities and orientation, while older (pre-conflict) networks and hierarchies may still be at work. Traditional authority is severely under strain. Some observers believe that the emergence of "para-statal" structures in refugee camps could be the start for a post-conflict state-building from below - while the reluctance of host states to acknowledge political rights of refugees is significant.

## **Beyond the State police: multi-choice policing in urban Uganda and Sierra Leone**

**Bruce Baker, African Studies Centre, Coventry University, UK**

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Faced with the inability and reluctance of the state police to provide security over much of Kampala and Freetown, there has been a diversification of policing away from the state to non-state formal and informal agencies. This paper will explore the range of options available beyond the state police. It examines who is authorising and delivering this multi-choice policing; how do state and non-state policing agents interact; how effective and accountable are the different sponsors/providers of policing; who gains and loses in terms of public safety as a result of multi-choice policing; and what contrasts are there between Uganda and Sierra Leone and why? The paper concludes with considering the implications of the research findings for government policy in tackling crime and maintaining a control of policing. In particular, can legislation and working partnerships with the state police be established to harness the benefits of non-state policing and to improve the quality of security for city dwellers?

## **(Fighting) the system: the Sierra Leone state in the minds and hands of urban youth**

**Mats Utas, University of Uppsala, Institute of Anthropology**

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"Look at that building", says a young man, "look at the pockets on the outside that's where they keep the money they steal from the people." The man is pointing towards the parliament building situated on top of a down-town hill in the Sierra Leonean capital Freetown. Young marginal people in urban Sierra Leone readily blame both personal and societal failures on the "system" being an abstraction of state powers. This text looks into the various ways that young urbanites, in the aftermath of a century of civil war, view state power, how they use it, and how they contest it.

Material is drawn from an ongoing research project (post-doctoral fieldwork carried out for two years between June 2004 and May 2006) focusing on marginal livelihoods, micro-economic networks and structural violence in urban Sierra Leone.

## **The politics of marginalizing and mobilizing refugees: governance beyond the State?**

**Jude Murison, Centre of African Studies, University of Edinburgh**

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This paper considers the Ugandan states policy towards refugees from 1959 to 1994, and examines the paradox between the refugee policy, and the implementation of refugee rights. The Ugandan state had a strict set of laws governing the rights of refugees to citizenship, voting, and land ownership. In reality, the refugees found mechanisms to work around the system. This paper examines the ways in which the refugees operated beyond the governance of the state.

## **Governance issues in Rwandan refugee camps (from 94 to 96)**

**Arnaud Royer, Paris 1 - La Sorbonne**

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In retrospect, the presence of refugees in the Great Lakes until 1996 can be seen as having contributed to the reconfiguration of the regional balance of power. The experience of these refugees, who were for the majority under the control of the soldiers and militias responsible for the 1994 genocide in Rwanda, modified the conventional stereotype of refugee as victims fleeing persecution. This paper will explore how the refugee camps, owing to the presence of armed elements, the replication of Rwandan administrative setting and the humanitarian activities, affected the economy, the strategies, the policies and even the mere existence of host states (Burundi, Tanzania and Zaire). If some of them (Burundi, Tanzania) were able to manage this situation, at a highly cost for the refugees, others such Zaire collapsed.

## **Productivity of Refugee Camps: social and political dynamics from Somaliland-Ethiopia borders (1988-2001)**

**Luca Ciabari, University of Milano-Bicocca**

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In 1991 Western Somaliland discovered itself in a very particular condition, witnessing the collapse of the Somali regime in conjunction with the unpredicted and parallel collapse of the state and its institutions. In may 1991 even the Ethiopian regime collapsed, UNHCR remaining the only institution on the ground. In these conditions occurred the setting up of the Darwanaje refugee camp, situated along the Ethiopian-Somaliland border, on the Ethiopian side. From 1991 to 2001 the



camp provided first security and protection to its inhabitants and later it became the rock on which the social, economic and political recovery of the region was based, both on the Ethiopian and Somali side. Humanitarian aid became in fact part of the local social and political landscape, but only through the strict articulation between aid and local social networks the camp succeeded in providing stability. Aid comes from outside but becomes useful and meaningful on the ground only after a transformation and its 'localisation'. The paper thus is a description of these transformations.

## PANEL 25d (HS)

Thurs, 09:15-13:15; ICS21

### Of drivers, mechanics, traders and prostitutes: a social history of motor-vehicles in Africa in the 20th century

convenor(s):

**Jan-Bart Gewald, African Studies Centre, Leiden**

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#### Panel abstract

The motor-vehicle, be it car, bus, lorry or motor-cycle, was introduced in sub-Saharan Africa in the early 1900s. Initially the plaything and symbol of colonial domination, the motor-vehicle transformed the economic and social life of the continent. This panel invites papers that explore the social history of the motor-vehicle in Africa.

#### Panel summary

The introduction of the motor-vehicle into Africa led to far-reaching and complex transformations of African economies, politics, societies and cultures. Until now no systematic historical research has been conducted into this complex topic. Yet its impact extends across the totality of human existence; from ecological devastation to economic advancement, from cultural transformation to political change, from social perceptions through to a myriad of other themes. There has been a tendency to see motor-vehicles as being attached solely to the state and the political and economic elite, yet their impact stretches far beyond and into everyday lives of people in the smallest villages at the furthest reaches of African states. The bus, mammy truck, car, pick-up and so forth reach far beyond where railways, ferries and boats can reach. There has been a tendency to see Africa as pre-dominantly rural. Yet Africa is highly urbanised in sprawling cities that are often serviced solely by motor-vehicles. It is clear that the effects of the introduction of the motor-vehicle into Africa are to be found and studied in many overlapping fields of academic endeavour. The panel will explore the complex relationship between people and motor-vehicles in Africa in the Twentieth Century; from car and bush mechanics, to callboys and prostitutes, from new market opportunities, to the social organisation of taxi-ranks, from political sloganeering and organisation through to the use of motor-vehicles in policing and warfare. In short, to explore the social history of the introduction of the motor-vehicle in Africa in the Twentieth Century.

### Truck modding on the Nile

**Prof Dr Kurt Beck, Institut für Ethnologie und Afrikanistik der LMU, Germany**

*Kurt.Beck@lmu.de*

Everybody who has been to places like Pakistan, the Philippines or to Africa is familiar with the sight of ingenuously and sometimes beautifully modified lorries. My paper describes the process of modifying (customizing, modding) Bedford TJs in Sudan's small workshops and proposes to examine the cultural and organizational conditions for the creativity involved.

### The Hilux and the body-throwers: Khat transporters in Kenya

**Neil Carrier, University of Oxford**

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Over the course of the last century, trade in khat (or miraa as it is known locally) from Kenya's Nyambene District has grown from being just a local phenomenon to being in demand as far away as Manchester and Minneapolis. This globalised demand and the perishability of the substance means that the few hundred kilometres between the Nyambenes and Nairobi (where khat is repackaged for air transportation) have to be covered at great speed. The Hilux pick-up is the vehicle mostly used along that crucial section of the khat network, and this paper looks at perceptions of the vehicle and of the dare-devils who drive it, one of whom is nicknamed 'Body Thrower', as his driving suggests a man prepared to throw his body away.

## **Transforming society, the social consequences of the introduction of the motor-vehicle in Zambia, 1890 - 1940**

**Jan-Bart Gewald, African Studies Centre, Leiden**

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In dealing with the social history of the motor-car in Zambia, the paper presents an overview of the manner in which transport was organised in Zambia prior to as well as following the introduction of the motor-vehicle. In describing this social history, the paper concentrates on the social, cultural, economic and political aspects of transport prior to and following the introduction of the motor-vehicle.

## **Motorcars and modernity: pining for progress in Portuguese Guinea (1915-1945)**

**Philip Havik**

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With the advent of 'pacification' and the establishment of a colonial administration from 1915 onwards in 'Portuguese' Guinea, the motorcar makes its first appearance. Initially, its impact remains very limited, despite an ambitious road programme that was initiated with military style planning in 1919-20. Its aims were threefold: the opening up of the interior which was previously only accessible by maritime and riverine means; the collection of taxes from a recently subdued population; and encouraging the commercial exploration of land concessions. The privileged few who drove around on the unpaved roads were generally colonial administrators, doctors and a few private traders. By the mid twenties when just over 2500 kms of roads had been made and 'progress' seemed within reach of tabankas or villages, it grindingly came to a halt. Until the mid 1940s precious little is added by the administration in terms of infrastructures or transport facilities. During this period, a few bridges are built, while the number of vehicles - motorcars and trucks - pertaining to the colonial administration, actually diminished. At the same time, the projected railway never materialises, and riverine transport continues to rely on canoes. In season, roads were mainly used by trucks belonging to trade houses in order to transport groundnuts to Atlantic ports such as Bissau. In contrast to neighbouring French West Africa, this Portuguese enclave appears suspended in a limbo of underfunding and understaffing. Focusing on a few towns rather than on developing the interior and with little support from a stingy metropole, governors dream of rivalling their richer neighbours but fail to keep up with the Joneses.

## **Religion on the road. The (auto)mobilization of spirituality and beliefs in Ghana**

**Gabriel Klaeger, Ludwig-Maximilians-Universität München, Institut für Ethnologie und Afrikanistik**

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Setting an eye on Ghana's busy roads, its vehicles and passengers allows to discover some sort of religious appropriation of the road. This paper examines 'the road' with its capacity for integrating people's religious beliefs and practices - as a platform for spirituality that faces the dangers and blessings of travelling.

## **The influences of motorized transport on the Hajj from West Africa to Mecca in the 20th century**

**Dr. Baz Lecocq, Zentrum Moderner Orient**

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The Hajj, the Muslim pilgrimage to Mecca, is the largest international annual gathering in the world. Each year, a growing number of West Africans perform the pilgrimage, fulfilling one of the five pillars of Islam. The growth in their numbers over the past century is largely due to the successful introduction of mechanic forms of mass transport, starting with steamships and temporarily ending with airplanes. This paper deals with a number of changes the introduction of motorized transport in West Africa has caused in this spiritual journey. These will be highlighted by the story of a group of West African pilgrims who traveled the overland road from Niamey in Niger to Suakin in Sudan by way of Citroën trucks in 1946.



## **From *machimbombos* (buses) to *candongueiros* (minibuses) and *kupapatas* (motorcycles taxi): the evolution of passenger road transport in Luanda and in Huambo in the last 25 years of the 20th century**

**Carlos Lopes, African inter-disciplinary studies in ISCTE, Lisboa**

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This paper explores the emerging nature of Luanda's minibus taxi industry and Huambo's motorcycle-taxi and describes and characterizes the previous referred process of transformations, based on a bibliography review, direct observation and information collected in the field from September 2003 to August 2004.

To understand who the actors involved in these activities are, what kind of relationships can be identified and which patterns are presents in the activities working is the purpose of this paper. An additional objective is to understand the articulation of candongueiros and kupapatas activity segments in the urban passengers transport systems of Luanda and Huambo in the context of its historical evolution.

## **Cars as vehicle of sedition. How lorry drivers and mechanics tried to change a country: Sawaba and Niger (1959-1964)**

**Klaas van Walraven**

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Sawaba was a party in Niger that represented, in the 1950s, a social movement striving for fundamental social-political change. One of its key segments was constituted by so-called 'small folk' ('petit peuple') - semi-urbanised people who had low-status jobs and an interest in social and economic mobility. Having been evicted from power by the French (1958), the party began to build a clandestine organisation in the country and, later, commenced guerrilla infiltrations with which it hoped to overthrow the French-backed regime. This paper focuses on the role of a particular group of 'small folk' in Sawaba's clandestine life, i.e. lorry and bus drivers, their assistants ('coxeurs') and mechanics, outlining their vital role in communication, the collection and transmission of intelligence, and in agitation, in the run-up to the full-scale rebellion.

## **Lebanese traders in Cotonou: an analysis of economic mobility and capital accumulation**

**J. Joost Beuving, ASSR, Amsterdam**

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Passenger cars and other small vehicles have provided since long the backbone for transport in West Africa. These cars are usually second-hand, and they are sourced on overseas car markets, mostly in West Europe. During the 1990s the port-town of Cotonou, Bénin, became one of the most prominent hubs in this Euro-West African car trade: car markets mushroomed, attracting large numbers and a wide variety of traders. The paper discusses the role of Lebanese traders in this trade through a reconstruction of the career history of one of them. It uncovers that Lebanese business careers show a rapid succession of different economic activities. By running such 'multiple enterprises', Lebanese traders progressively incorporate West African contacts in their business network. Close analysis of this practice suggests that Lebanese immigrant traders, rather than following profitable business opportunities, are driven by the ideal of leading an expatriate lifestyle.

## **The technique of modern chariots: on the factor time in modern small wars in the Sahara**

**Georg Klute, University of Bayreuth**

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The factor time is of particular importance in guerrilla warfare for two different reasons: 1. Because guerrilla warfare does not know large decisive battles, guerrilleros often try to extend the war over long periods of time, in order to wear down adversaries morally and to exhaust them physically. 2. The second reason is that guerrilla warfare is mobile warfare par excellence. Many modern guerrillas are highly motorized wars, often led in spacious movements and in great speed. The paper shows how ordinary four-wheel-drive cars are combined with light weapons in the technology of the modern chariot. This combination is called technology of the modern chariot, because it resembles the technology of the historical chariot in its forms and application: The connection of speed and mobility with relatively high firepower, large operation range and long independence from outside supply make the modern chariot a weapon, which is particularly suited for the highly mobile warfare of guerrilla wars. It is argued, that the unification of two existing techniques, resulting in a new technology, is by no means a simple addition of two existing technical artefacts, but an independent creative act, for which the term of combining invention is suggested. The study of "dialectic processes of appropriation" (Beck 1999), during which both the acquiring society and the acquired artefact as well may be subject to changes, does not only require a long time of exact

observation, but also the abandonment of Eurocentric perspectives through which many western social scientists still seem to view African societies.

**Discussant: Dr Sabine Luning, Leiden University**

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## PANEL 26d (SH)

Fri, 15:30-18:30; BGLT

### Images of Africa

**Mirjam de Bruijn & Rijk van Dijk, African Studies Centre, The Netherlands**

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#### Panel abstract

The creation of images of Africa is an ongoing process with a long dating history. This panel aims to explore the production and mediation by Western scholarship (of different disciplines) of images of Africa and how these are confronted and appropriated by local, regional and national actors in Africa.

#### Panel summary

The creation of images of Africa is an ongoing process with a long dating history. Images of Africa have been and still are created by African, European and American individuals and institutions, most powerfully in Western academia. Often these images play an important role in the interaction between African societies and the Western world of state-relations and policy making, interventions by NGO's and other international bodies. Mediated through the media and popular culture, these images fuel the interests of specific social, political, ethnic or religious groups in African societies and in the West. They are not only produced in the West, but are also appropriated and put to use by Africans in several discourses and negotiations and can be part of a quest for success, identity and legitimacy in the public domain. Often they are inspired by dominant elite-ideologies, by a nostalgia for things that never were, or by visions confronting the present state of affairs in search of an African utopia. Importantly, there is a noticeable record of an argument of images, that is: these images may speak to others and may be confrontational in nature as is evidenced for example in the way the imagery of the 'cannibalistic' Dogon is recycled for the tourist-industry, or in the way Pentecostals reinvent 'the Devil' for converting African societies. The panel particularly aims to explore the production and mediation by Western scholarship of images of Africa and how these are confronted and appropriated by local, regional and national actors in Africa.

### "A great green grave": The roots of government policy in colonial and postcolonial images of Pemba, Zanzibar

**Liz McMahon, Indiana University, African Studies**

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This paper examines how the colonial construction of images of Pemba (Zanzibar) allows us to understand both the development of colonial policies and sheds light on the mechanics of Revolutionary attitudes to the island. These images underscore Pemban efforts to remain in control of their land by pushing outsiders away.

### African soldiers in the Dutch colonial army: from victors to victims

**Ineke van Kessel, Leiden University, African Studies**

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During the 19th century, over 3.000 West Africans enlisted in the Dutch colonial army as soldiers for the Dutch East Indies. This paper focuses on the shifting images of these African soldiers, which reflect the concerns of onlookers rather than the self-image of the persons concerned.

During the 19th century, the African soldiers were variously portrayed as loyal and courageous fighters, untamed savages, undisciplined and mutinous troublemakers, conceited men, unspoilt children of nature. They were however never seen as victims. Although the vast majority of the African soldiers was of slave descent, they experienced a marked rise in social status: as colonial soldiers they were free men entitled to European status.

In the 20th century, the perspective has shifted. The dominant western reflex is now to turn them into victims of unscrupulous colonial rule. The African soldiers are no longer seen as agents -however subaltern- in a historical process but as objects of policy. The case study thus illustrates the broader process of disempowerment of Africans by turning actors into victims.



## **'Culture for development': Westerners as chiefs/queens in Ghana**

**Marijke Steegstra, University of Nijmegen/WOTRO**

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This paper focuses on the occurrence of Westerners as so-called development chiefs/queens in Ghana. Western media show a fascination for these 'white' chiefs and evoke exotic images of Westerners ruling as 'traditional' kings over the 'natives'. However, their installation reflects Ghanaians' pursuit of development and progress at a grassroots level.

## **The 'good' and the 'bad natives' in the 'people and parks' debate among international nature conservation organisations**

**Marja Spierenburg & Harry Wels, Free University, Amsterdam**

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The 'people and parks' debate among international conservation organisations initially focused on so-called community-based natural resource management. Though some stereotyping about the nature of local communities and local livelihoods was evident in the debate, the focus on 'communities' implied a more inclusive approach towards people living in an around protected areas. Recently there appears to be shift in focus towards 'indigenous' peoples instead of 'communities', which entails the exclusion of certain groups of people affected by nature conservation initiatives. The definition of who is indigenous and who is not, according to nature conservation organisations, seems not so much to be linked to ideas about the entitlements of certain groups of people's to certain resources, but to the perceived relationship between these people and nature. Indigenous people are those who are perceived to live 'in harmony' with nature. Nature conservation is justified by arguing that it can contribute to the (sustainable) economic development of indigenous peoples. Yet, if indigenous people would indeed economically develop, with all the material consequences, they would no longer belong in the inclusive European aesthetics of the African landscape and transform from being 'good natives' to being 'bad natives'.

## **'Can the Maasai speak?' The construction and deconstruction of the 'global image' of the 'Maasai'**

**Chambi Seithy Chachage, Edinburgh, African Studies**

*chambi78@yahoo.com/chambi100@yahoo.com*

This paper explores the production and appropriation of the Western image of the Maasai and its material effects. Starting with the influential works of early travellers in Africa, the paper traces the metamorphosis of this image up to our time where it is exploited by Transnational Corporations such as VODACOM.

## **Arabian vs. African - the politics of culture in colonial and postcolonial Zanzibar**

**Paola Ivanov, African Department, Ethnological Museum, Berlin**

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The long-standing scholarly paradigm of a non-African - i.e. Arabian - origin of Swahili coastal society has become commonplace in today's Kenya and Tanzania. In Zanzibar this Arabia vs. Africa dichotomy not only constituted a crucial element of colonial and post-colonial politics, but also had strong cultural repercussions that have endured until today. The aim of this paper is to analyze how in the sphere of cultural production and evaluation of cultural forms this paradigm has been appropriated by different social actors, thereby interacting with general Islamic-Arabian attitudes towards Africa and local values that stress the importance of an "Arabian" origin as well. The paper will show how Western ideas have become integrated into the basic local strategies of hierarchical and oppositional self-definition, becoming part of the ongoing process of identity negotiation, in which divergent definitions of "Zanzibar culture" are placed in contrast by different groups.

## **Multiculturalism in *mämmilä* (popular comics from Finland)**

**Raisa Simola, University of Joensuu, Finland**

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Mämmilä is a fictive town created by cartoonist Tarmo Koivisto (born 1948), whose Mämmilä albums have been published from the year 1978; the eleventh and the last one so far was published in 2002. Mämmilä has a certain flavour of reality partly due to the fact that the artist has been inspired a lot by a Finnish town Orivesi with its real inhabitants, and partly due to the fact that Mämmilä resembles a typical small Finnish town. The name MÄMMILÄ does not only refer to the

community, which is a kind of collective main character of the series, but it also connotes to the way of reading: it does not promise a sugarcandy picture about Finland, not even about one Finnish community, but rather a humorous smashing of it. The word MÄMMI refers to a national Finnish food; and because of the outlook of MÄMMI and the pronunciation of it as well, the place name, MÄMMILÄ, has a clumsy and humorous connotation in the Finnish ears. (The outsiders/foreigners then, they tend to find MÄMMI a strange delicacy.)

Here, I will tackle the last four albums of Mämmilä, which describe the town of Mämmilä as multicultural: Naapurin neekeri (1992; Negro as a Neighbour), Ladoja ja dollareita (1994; Ladas and Dollars), Täällä tähtikiekon alla (1996; Here Under the Disc of Stars) and [www.mammila.fi](http://www.mammila.fi) (2002). Mämmilä starts to become more multicultural when a Somali Muhammed Al-Zomal and his family move into it; however, no other African (or any, for that matter) refugees or immigrants move there during the time under description, the 1990s. I will tackle the multiculturalism of Mämmilä from three perspectives: The first one is from the Finns' prejudices and racism toward the strangers, the second is from the immigrant's misunderstandings and prejudices, and the third is from the enculturation of the immigrant(s) into Finnish society. All in all, I will try to show the rich image of multiculturalism in the comics of Mämmilä.

## Images of the African child in Western interventions

**M. de Bruijn & R. van Dijk, Leiden University, African Studies**

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This paper explores how in the Western world of interventions and policy making the African minor is imagined as a victim of local circumstances and culture. Images of the African child fill the Western media, often allowing little room for a better understanding of their own agency. By analyzing two cases - street children in Chad and Nigerian child-prostitutes in the Netherlands - this paper demonstrates the ways in which ideas of victimhood inform Western interventions aimed at alleviating these minors' predicament while obfuscating elements of their agency.

## PANEL 27 (AH)

Weds, 14:00-15:45; B102

### Braudel in the Sahel?

convenor(s):

**M. de Bruijn, H. van Dijk & W. van Beek, African Studies Centre, Leiden**

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#### Panel abstract

In this panel, we aim to elucidate the role of the historical legacy of population mobility, religious networks, political movements, and hierarchies of power in the current dynamics of the Sahel: how they are transformed over the ages, and their role in the social and political landscape of today.

#### Panel summary

Culturally and historically, the Sahel is much more than a border area between the Sahara and Sub-Sahara Africa, where recurrent droughts make life difficult. In the past it was the home area of dynamic local communities, strong emirates, and powerful empires characterised by complex stratified social hierarchies, against the background of a capricious ecological environment marked by high risk for agriculture and livestock keeping as the main sources of subsistence. On the economic basis of pastoral nomadism in combination with cereal cultivation by subjugated sedentary populations, and the military basis of a powerful cavalry, Sahelian empires ruled over vast territories. There was a constant reshuffling of power, core versus periphery, and mobility of population groups following political turmoil and ecological hazard. Islam, brought to the area by traders and Arab invaders, provided a frame for organizing commercial and political relations, first at the level of the ruling strata, later on also among the commoners and slave populations. Colonialism brought a different kind of political dynamics that of the nation-state, which undermined this dynamism and the formation of weak states. In this panel, we aim to elucidate the role of this historical legacy in the current dynamics of the Sahel: the flows of people in the region and the role of religious networks, ethnic alliances, political movements and hierarchies of power. How they are transformed over the ages, and what role they play in the social and political landscape of today, and how these processes give the region its shared characteristics.

## Across the African Divide: Reflections on the Place of the Sahara in World History

**Ghislaine Lydon, UCLA Department of History**

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Like Braudel's Mediterranean, one must think of the Sahara as an active space where the movement of the ships of the desert transported ideas, cultural practices, peoples and commodities. Yet the Sahara, representing one third of the



African continental landmass, has remained largely outside the radar of traditions of scholarship typically landlocked in the area-studies paradigm.

## **Mobility strategies and political dynamics among the Kel Antessar in northern Mali**

**Alessandra Giuffrida, Department of Anthropology, University College London**

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This paper focuses on the relationship between patterns of spatial mobility and political dynamics throughout cycles of ecological change and conflict with particular reference to research carried out in the aftermath of the 1990-1996 civil conflict. In spite of refugees' resettlement and rehabilitation programmes, the mobility of pastoralists and labour migrants still represents a subsistence strategy which defies aid induced development and the asymmetrical economic relations it engenders.

## **Ecology and Society in the Sahara and Sahel**

**Han van Dijk, African Studies Centre, Leiden; Wageningen University, Law and Governance group**

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The Sahara and Sahel form a privileged context to investigate the linkages between the 'histoire de longue durée' and the dynamics of historical and contemporary developments. These linkages will be investigated against the background of the extreme climate conditions and the specific political and economic set-up of the region. Reference will be made to the work of Braudel, and theoretical frameworks from ecological anthropology.

## **Political economy and social hierarchies in the Sahel: a comparison between different societies**

**Mirjam de Bruijn, African Studies Centre, Leiden**

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In the Sahel quite similar social hierarchies developed in the course of history, based on a distinction between pastoral and sedentary groups and between free and non-free people. This paper will investigate the dynamics of these hierarchies in their historical and political context and their resonance in the present.

## **The Dogon without borders**

**Wouter van Beek, Dept of Cultural Anthropology, Utrecht University, African Studies Centre, Leiden**

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The Dogon area has long been defined in the western scholarly tradition as a kind of cultural and social island in the surrounding Sahel "sea", inhabited by the Dogon an exemplary traditional group. In this paper I will argue that Dogon country has not really conformed to that external "power of definition" and can be "read" as a different text. Dogon villages were never cultural isolates. Their relations with the outside world, both to the North, South and West throughout most of their history, have brought them in continuous contact with both their immediate neighbours and the centres of power at greater distances.

## **Playing with traditions: places of ritual power in the inner city of Ouagadougou (19th c. - 1960)**

**Laurent Fourchard, Fondation Nationale des Sciences Politiques, Centre d'Etude d'Afrique Noire de Bordeaux**

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Some scholars consider that Ouagadougou kingdom is a political unit with a strong body of traditions that remains relatively unchanged for centuries. However, Ouagadougou kingdom has never ceased to integrate new elements from outside: traders and artisans, Islamic clerics and even, in some ways, Christian missions, colonial administrators and political leaders in the 20th century. In focusing on places of ritual power in the inner city of Ouagadougou, this paper will examine the change of Enthronement's rituals and the conjectural political participation of the chieftaincy to ceremonies organised by other institutions.

## PANEL 31 (A)

Fri, 11:30-13:15; 116

### Relevant modernities

convenor(s):

**Malika Kraamer, PhD Candidate, Department of Art and Archaeology, SOAS, University of London and National Museum of Ethnology, Leiden;**  
**Erin Haney, PhD, Postdoctoral Fellow, The National Museum of African Art, Smithsonian Institution, Washington DC**

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#### Panel abstract

If "tradition" is simply that which is handed down, and "modern" denotes only that which is current, there is much to be considered within the engagement of artistic practice in Africa that reflects the temporal nature of these categories. The discussions presented in this panel concern trajectories of diverse practices, which bear roots from both local and faraway sources. They seek to recognize the temporary, shifting nature of these engagements, and to more precisely pinpoint the nature of those modernities.

#### Panel summary

If "tradition" is simply that which is handed down, and "modern" denotes only that which is current, there is much to be considered within the engagement of artistic practice in Africa that reflects the temporal nature of these categories. Already many pre-20th century developments in African visual practice bear trace of their eclectic sources, 'modern' cannot be about a single set of conditions and practices mediated via "the West"; and the idea that the 'modern world' in Africa was ushered by Europe is at best a gross over-simplification. The discussions presented in this panel concern trajectories of diverse practices, which bear roots from both local and faraway sources within Africa and beyond. They seek to recognize the temporary, shifting nature of these engagements, and to more precisely pinpoint the nature of those modernities. The importance of the import is relevant primarily within the local context; and as we learn, these things shift, evolve, and disappear as artists and audiences and patrons see fit. An engagement within the context of local cultures is as much a part of the story as anything else. The modernities we investigate here attend to the temporal nature and historical conditions in which the practices come together.

### Modernity then is not the same as modernity now; and modernity there is not the same as modernity here...

**Prof John Picton, SOAS, University of London**

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The question of how we divide up our subject into manageable pieces continues to concern us. We recognise that ethnic categories are contingent, anything but "timeless", but part of the story we tell; but what about that other taken-for-granted categorization, the 'traditional' versus the 'contemporary'? Tradition (from the Latin 'tradere' to hand over) defines one set of possibilities of change; and most traditions bear some trace of eclectic engagement between the local and the further away. In that case, 'modern' cannot be about some single set of conditions and practices mediated via "the West", but simply about the conditions of just now.

### Masques a la Mode

**Dr Polly Richards, Independent scholar (PhD graduate of SOAS)**

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The paper summarises the formal developments of the masks and masquerades of the Dogon people, Mali, as a direct response to social and other changes in the latter half of the 20th Century. Processes of change and innovation will be discussed in what has hitherto been presented as a "timeless" and essentially "traditional" African Society.

### *Esto perpetua* (may it live forever)

### Short life and long art in earliest Gold Coast photography

**Dr Erin Haney, The National Museum of African Art, Smithsonian Institution, Washington DC**

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This paper will examine the milieu that fostered the Gold Coast's earliest photographers and comprised their oeuvre in the





last half of the 19th century. This imagery registers a wealth of influences, as it was formulated by local patronage and framed via travelling photographers sourcing a range of Atlantic visual influences. Unlike many parts of west Africa, coastal Ghana's history of photographic traditions materialized before the consolidation of colonial power. The evolution of localized photographic genres, as well as people's heightened awareness of the routes by which images were liable to travel, bear witness to the embedded nature of local representation.

### **'Make me a modern cloth': the use and evaluation of Ewe textiles**

**Malika Kraamer, SOAS, University of London/National Museum of Ethnology, Leiden**

*kraamermalika@planet.nl*

In discussions on African dress and textiles, the use of these fabrics as a marker of ethnic identity is often taken for granted. However, the relation between textiles and identity is far more complex. Weavers from the Ewe-speaking region in southeast Ghana and adjacent Togo make a wide variety of textiles; the 'modernisation' of textiles, locally articulated in these terms, has been an ongoing process. Some of the design innovations in the last 50 years are the adaptation and reworking of Asante and Yoruba cloth traditions. These newer innovations are mainly used by the local Ewe elite on public functions, in and outside the Ewe-speaking region. In the same period, a sense of local cultural pride has been rising. At the end of the 1990s, this even resulted in a heated debate on the Ewe or Asante origin of hand-woven textiles in southern Ghana in the media of Ghana, at important events such as festivals and in local discourses. This debate had been initiated in the Ewe-speaking area, on the yearly textile festival of the Agotime people, one of the main weaving centres in the region. In this paper I will explore the local perceptions of being modern and on group identities in relation to the use and local evaluation of (developments in) Ewe textiles. I will argue that it is primarily this search for modernity - rather than the importance given to ethnic and other identities - which influences the use, and development of local cloth production.

### **'Zemenawi is not Ethiopian!' The creation of an Ethiopian circus**

**Leah Niederstadt, Wolfson College, University of Oxford and the Institute of Ethiopian Studies, Addis Ababa University**

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Circus, as an art form, is new to Ethiopia. Yet, although foreign, the circus arts have been quickly adopted and deliberately made Ethiopian, evolving into a unique and popular form of performance, used to entertain and educate audiences both at home and abroad. This paper considers the development of these circuses, paying particular attention to the ways in which they have been consciously made 'Ethiopian'. It examines how circus staff and performers, donors, and spectators engage in a dialogue - at times intentional and public, at others unconscious and private - about what it means to be an Ethiopian circus. The paper considers the roles played, in the creation of this identity, by styles and forms of dress, music, and dance that are labeled zemenawi (modern) or bahelawi (traditional). It argues that, like so many art forms, Ethiopia's circuses are neither wholly 'traditional' nor 'modern' but something altogether different and label-defying.

## **PANEL 32d (HS)**

**Weds, 14:00-18:00; BGLT**

### **Photographic mediations**

convenor(s):

**Jürg Schneider, University of Basel, Switzerland;**

**Frank Wittmann, University of Fribourg, Switzerland**

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#### **Panel abstract**

The panel attempts to explore and expand the still only little fathomed range and scope of photographs as tools and sources of research in African Studies. From different theoretical and methodological perspectives it addresses - and questions - aspects like photograph's indexical and representational qualities as well as their materiality and mobility.

#### **Panel summary**

Photography is the dominant imaging process of the 19th and 20th centuries. It is therefore astonishing that this medium has received so little attention within the expanse of social sciences and humanities research. Our panel attempts to contribute to a broader and deeper understanding of photographs as tools and sources of research in African Studies. From different theoretical and methodological perspectives it aims to investigate and question four aspects. First, it looks at the various ways in which photography served European anthropology as a medium for the registration, documentation and classification of foreign peoples and individuals. Secondly, the nature of photographs' mobility and materiality are

examined with regards to their placement in an expanding communal visual repertoire and image-world. Thirdly, the panel takes a closer look at photographs' performance and representations. It explores the various ways in which photographs, after they have been "taken from the world", are re-inserted into people's lives or a society's history. Last but not least, methodological approaches are addressed as well. Scholars, for instance, will use photographs in interviews and question Africans about their own photographs or about photographs others took as well as about historical or contemporary photographs. To read back local knowledge and collective memory by means of photographs can serve to various tasks ranging from the retrieval of the knowledge of a single person to the retrieval of associations by means of focus interviews or general contexts by means of narrative interviews.

## **Adjusting vision: the art of performing Gold Coast photographs**

**Erin Haney, SOAS, University of London**

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How do Ghanaian viewers interpret and shape historical memory implicated in their venerable photographic legacy? As photographic images are the site of complex staging, reinvention, and adjustment, we can examine how they are used locally as documents. Because such objects are constantly readjusted by photographers, artists, viewers, and owners, the exposure of sun on film is merely a starting point.

## **The practice of photography in the framing of early British social anthropology: E.E. Evans-Pritchard's field images from the southern Sudan 1926-36**

**Christopher Morton, University of Oxford**

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Close analysis of E. E. Evans-Pritchard's extensive field photographs from Southern Sudan reveals many of the non-discursive historical contexts, social and spatial involvements, and indigenous biographies, that underpin his seminal ethnographic literature, captured in a photographic 'visual notebook' that was to become a source of future reference in his later writings.

## **Identical images - different contexts: distribution, administration, organisation and exploitation of photographs from West Africa**

**Jürg Schneider, University of Basel**

*juerg.schneider@unibas.ch*

The today wide dissemination of identical photographs predating 1900 from the West African coast in European and African archives calls for a closer look at the producers and consumers of such photographic images as well as the photograph's ways of distribution, conditions of administration, organisation and exploitation.

## **Visual Stimuli, Various Responses: Results of FocusInterviews about the Senegalese Press**

**Frank Wittmann, University of Fribourg**

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This methodological contribution tries to evaluate the significance of qualitative interviews for research in visual anthropology and media studies. Materially it is founded upon focus interviews in which Senegal citizens were asked to comment on a photo album about the local press and to retell the stories they see represented in the photographs.

## **Picturing the Congo: Photography and its Uses under the Exploration of the Congo Basin, 1870 - 1890**

**Mathilde Leduc, Ecole des Hautes Etudes en Sciences Sociales, Paris**

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The paper focuses on photographs by the explorers of the Congo, unprofessional photographers. These documents enable to assess how they visually reacted to the geographical and human world confronting them, what were their expectations on, and the constraints of this new medium, and how these explorers consciously built-up "a" Congo, instantly achieving a considerable role in the then emerging Western colonial image.



## Photographs from the Mountains of the Moon

Cecilia Pennacini, University of Turin

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The paper discusses the role of the photographs realized by the 1906 exploration of the Rwenzori led by the Duke of Abruzzi, in the construction of a European imagery of inner Africa on one side, and on the local perception of the territory on the other.

## Reception of movies in Guinea/Conakry

Odile Goerg, Laboratoire SEDET/CNRS, Université Paris

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Contrary to some British colonies (Rhodesia) or early missionary experiments (Belgium Congo), the people from Guinea were exposed to motion pictures only at a late date and only partially. This paper analyzes the reception and perception of the first movies distributed in an exclusively urban setting in the 1950s.

Chair: Elizabeth Edwards, University of Oxford and Pitt Rivers Museum Oxford

## PANEL 33d (AS)

Fri, 09:15-13:15; BGLT

### Aesthetic practice in urban Africa

convenor(s):

**Till Förster, University of Basel**

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#### Panel abstract

The visual culture of African cities has been a topic of many disciplines, especially of art history, history, cultural studies, social and cultural anthropology. The complex subject requires approaches that simultaneously address questions of individual as well as a socially shared experience, convention and creativity, imagination and representation. Recent empirical studies addressed one or the other aspect; however, the often diverging perspectives were seldom integrated into a wider framework or a comparative perspective. This panel brings together scholars from different disciplines and looks at the possibilities to develop a more comprehensive view of visual culture and aesthetic practice in African urban life..

#### Panel summary

Whoever walks through an African city immediately becomes aware of the stimulating presence of visual media in every street. The well known barber shop sign paintings alternate with advertisements of any other small business. They all compete with global brands like Coca Cola, Guinness, Maggi and the like, but also with political posters and billboards alerting against HIV infection. Less visible but certainly no less influential are other popular media, in particular videos and DVDs produced in Nigeria, India or Ghana and, more recently, the internet. Works of fine art may be confined to special places and audiences, however, actors in the art world intensively participate in other arenas of visual culture, too. Seen from the actors' perspective, it is crucial to acknowledge the dissolution of boundaries in African urban life and its visual culture. Aesthetic practice is neither something peculiar to the field of fine arts nor to the popular imagination. Understood in a wide sense, aesthetic practice is indebted to all aspects of visual culture. The vast body of material that had been collected during the last years may serve as a basis to write a history of images and imagination in urban Africa. However, what is still very much needed is a learned conceptualisation of how the different fields of visual culture interact and of what this means to the aesthetic practice of the spectators and artists. Another question that may be addressed in future but already needs to be kept in mind is how the visual interacts with other modes of experience, in particular the oral.

### Art as social agency in urban Zimbabwe

Christine Scherer, University of Bayreuth, Germany

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Fine art in Zimbabwe's contemporary art world is not solely created by local artists, but also by its audience, including curators, art dealers and other mediators. By looking at the interactions in different art worldly contexts and milieus, the paper analyses art production as agency in search for the 'aesthetic moment', as a concept to understand the practice of visual arts in Zimbabwe today.

## **Jua Kali as an informal aesthetic system**

**Sidney L. Kasfir, Emory University, Atlanta**

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Most artisanal practice, whether sign-painting, woodcarving, metallurgy or other media, is carried out in market sheds, backyards and alleyways as an informal sector activity in African economies, which has two major effects on the field of visual culture. First, it makes very clear the "foreignness" of art/artifact distinctions found in Western aesthetic systems (since everything from sculpture to radio repair is carried out under similar working conditions), and second, it affirms Maquet's point that the aesthetic locus of a culture may lie somewhere outside the arenas of cultural production where it resides in Western practice. In the case of multicultural urban areas there may be numerous loci, but the point remains that these aesthetic loci have little to do with the arts of delectation found in museums or the institutionalized artworld in general. This paper will demonstrate the workings of Jua Kali, the informal sector mode of artisanal production as it is known in Kenya and the ways in which different aesthetic loci interact. It will also raise the issue of urban-rural distinctions and how they might be reexamined more critically.

## **Desperately seeking the audience: changing modes of interaction among Cameroonian painters**

**Till Förster, University of Basel, Switzerland**

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Painting in Africa is often split between two audiences: The local customers who buy signboards for advertisements or order portraits of their relatives on the one hand, and the regional, national and international artworld on the other. Addressing the local audience is very much a question of negotiation, based on knowledge that both painters and their customers share. However, painters do not know much about actors in the national and international artworld until they enter this sphere and interact with the latter. This paper addresses the question of how the modes of interaction between painters and their audience shape their painting and their understanding of it. It looks also into how this process affects the genres as a social and at times normative construction of what an artwork can be and what it shouldn't be.

## **Citizenship and contested identity in contemporary Nigerian video film**

**Babson Ajibade, University of Basel, Switzerland/University of Calabar, Nigeria**

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As former cultural boundaries dissolve into global capillaries levels of marginalisation and tensed identity contestations tend to disrupt African post-colonies. And national media closes to contesting popular opinion. In Nigeria popular citizenship reconfigures and negotiates new identities and opinions about its everyday reality. But this contestation is mediated in the visual culture of popular video film. Behind the back of the state, the popular video film in Nigeria as urban practice inserts into its discourse the experiences, anxieties and perspectives of producers and consumers. This research approaches social change and decolonisation in Nigeria using video texts of reconstructed social practice.

## **Father of the Nation. Posters, visuality and African leaders - the example of Namibia**

**Dag Henrichsen and Giorgio Miescher, Basler Afrika Bibliographien, Basel, Switzerland**

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The visuality of African leaders has its own history of production, aesthetics and reception. Whilst obviously embedded in nation building and statehood projects, the visual construction of African leaders has also to be seen against the backdrops of fatherhood and masculinity, genealogy and spirituality, memory and nationalist historiography. By analysing posters from four decades we discuss in our paper the construction of the two most prominent Namibian leaders: Hendrik Witbooi, icon of anti-colonial resistance who died in 1905, and Sam Nujoma, president of Namibia from 1990 to 2005. We pay particular attention to the visual presence of these leaders in everyday contexts like awareness campaigns, consumer advertising, money transactions etc. Apart from the explicit leadership qualities and power positions being advertised in political, i.e. election campaigns, the daily visual presence of these leaders make them guardians of gendered morals, apostles of modernisation and angels of history.

## The perception of 'uncomfortable' artworks: an example from Cameroon

Lamia Meddeb, University of Basel

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Discussant: Peter Probst, Tufts University, Boston

*peter.probst@tufts.edu*

## PANEL 34d (A)

Sat, 09:30-13:30; G51

### Dialogues between African verbal and visual arts

convenor(s):

**Mineke Schipper, Professor of Intercultural Studies and African Literatures,  
University of Leiden, The Netherlands**

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#### Panel abstract

African literatures and African arts have mostly been studied separately, in spite of their many connections. Here literatures include oral and written traditions; the arts include older masks, statues, etc as well as modern objects from paintings to sculptures, and performances.

#### Panel summary

Literatures create images and the material arts present narratives, in their own ways. Artists present or refer to oral and written texts, past and present popular culture, history, myths, proverbs, songs, and fiction. Thus, creation stories are related to Dogon masks and statues, Mami Wata stories appear in contemporary Congolese paintings, and there are many other examples.

Dialogues between the scholarly fields of literature and the arts include many aspects. The underlying central question for the workshop will be how to study the various connections between narratives and the arts in a more systematic way. Theoretical aspects are crucial: to what extent did African studies make a difference as far as the conventional disciplines of literary studies and art history are concerned? And what does interdisciplinarity contribute to the study of the African dialogues concerned? Papers are invited on all the above aspects, enlightening the continuities and changes related to the numerous visual/verbal interactions in the field of African arts and literatures.

### Dialogues in Congolese verbal and visual art

**Mineke Schipper**

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In my paper I'll discuss some levels of dialogue between verbal arts and paintings: I'll explore the question as to whether there are common methodological approaches possible in the verbal and the visual arts, and as to how they are combined in Congolese arts; I'll analyse some examples of the relations between Congolese narratives and paintings (e.g. 'radio trottoir' in paintings; animal stories in paintings; Mami Wata stories in paintings; recent history told in paintings; witchcraft and religion in stories and paintings). And I'll discuss some examples of African dialogues in paintings with Western art and the 'ambiance' of exhibits.

### Masks, myths, novels and semantic ambiguity

**Manuela Palmeirim, University of Minho, Portugal**

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"Lueji", one of the most remarkable novels of Angolan writer Pepetela, tells the story of the princess Ruwej, a central heroine of the Congolese oral tradition that narrates the origin of kingship among the Aruwund (Lunda). This heroine also appears depicted in a resin mask photographed in the 1990's by M. Jordán during his fieldwork in Zambia. This mask is quite a unique representation of the princess Ruwej and is, curiously enough, double faced.

My paper will explore the intimate dialogue between oral tradition and African art, with some incursions into a third kind of discourse: fictional literature. In this itinerary I shall elaborate on the intrinsic ambivalence and semantic ambiguity that appears to characterize Ruwund symbolic thought and, in particular, the mythical figure of Ruwej, an ambivalence of which this two-faced mask is a plastic and metaphorical expression.



## Verbal and Visual Dialogues: Migrant WebArts

Daniela Merolla, University of Leiden

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My paper explores the space and role of African verbal and visual arts on the Internet. Focusing on African migrant organisations in the Netherlands, I look at 'migrant' African websites trying to track the dynamics of artistic productions online and offline. One of the most fascinating phenomena of the "technological revolution" of the past 10 years is the explosive growth of websites set up by migrant associations and individuals. Both diaspora communities and individual migrants have increasingly used the World Wide Web to overcome spatial and temporal distances in a world that seems to contract under the impact of new technologies and extensive globalisation. These websites, that I provisionally call 'migrant websites', were initially created as virtual sites of socio-political and economic communication for diasporic communities and individuals. Today they have grown into multi-lingual platforms which host and intertwine verbal genres including short stories, poems, proverbs, and songs within a visual environment involving a confluence of decoration, colours, drawings, vignettes, photos, paintings, fragments of films/videos, and other acoustic and moving elements.

However, cultural productions (verbal genres as well as visual genres) diffused by websites set up by migrants ('migrant websites') remain largely neglected in the studies. This paper seeks to address crucial elements of the digital imagination evident in these dynamic creations by exploring WebArt on the noteworthy websites set up by African migrant associations and individuals located in the Netherlands. By engaging verbal and visual productions in 'migrant' African websites, I also address the transformations of cultural traditions and identity imagination.

## Handmaids of Ala: Igbo Women Writing Counter-Discourses to Dominant Narratives

Chika Unigwe

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In Igbo cosmology, there is the big God, Chineke who delegates His job to other lesser gods and goddesses. One of the most important of the divinities is Ala, the earth goddess, the goddess of fertility. She is seen as the source of all beauty in nature. The Igbo word for beauty is *mma*, which is also a synonym for good. In the worldview of the Igbo, there is a correlation between physical beauty and moral rectitude. Therefore, Ala is also regarded as the custodian of morality. Having an affinity with women, Ala is believed to have passed on this gift of painting exclusively to women in the form of *uli* wall and female body painting.

As the legend goes, Asele, who is the first *uli* painter mimicked the designs found on animals that Ala had decorated. As time went on, *uli* design took on other forms to reflect the world view of the Igbo peoples. Igbo values are translated in *uli* motifs drawn on the body. In body painting, women's bodies become the canvas for writing the text. The *uli* artist emphasises the wearer's well-being and health as well as her beauty and sexual attractiveness. She chooses patterns that draw attention to wearer's best features. They transcend base superficiality and as a spiritual dimension to the wearer's make-up.

The traditional artist inscribes her work within the visible world and the invisible one of spirituality. *Uli* is drawn on the body with a sliver of wood or the tip of a sharp knife. This act cleanses in a way. Because of this interaction between physical beauty and moral beauty, a body to be decorated with *uli* has to be smooth and glowing with health. These are indicators that the wearer is at one with nature. The more beautiful the wearer was, the closer to perfection she was, the more in tune her body was with Ala's wishes.

In Igbo oral narratives there is a split between physical beauty and moral rectitude. However, Igbo women writers like Buchi Emecheta and Flora Nwapa for instance, create women characters who go back to *uli* ideal of unity between physical beauty and spiritual beauty. It is this split and its effect on the written narratives that I propose to study.

## Creolization of global media in rural and urban ritual in Senegal

Kirsten Langeveld

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The study of globalization and the role of the media is now part and parcel of anthropological research. Many scholars study the influence of media on 'local' culture. This research provides a new perspective by comparing the creolization of global media and rural and urban ritual in Senegal. The central theme is the *kanyalen* ritual, a procreation ritual of women, in the context of rites de passage in general.





## PANEL 36d (SPE)

Sat, 09:30-13:30; G52

### New roles for traditional leaders in resource mobilisation and rural development: expectations, obstacles and conflicts

convenor(s):

**Lars Buur, Danish Institute for International Studies, Copenhagen**

**Helene Maria Kyed, Roskilde Danish Institute for International/ Copenhagen**

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#### Panel abstract

The panel addresses the renewed engagement of 'traditional' leaders' in resource mobilisation (tax, user fees and aid) and rural development. It explores potential conflicts when traditional leaders are given new roles that often leave them in an ambiguous position as both local community representatives and as state and/or donor agents.

#### Panel summary

Across Sub-Saharan Africa, decentralization initiatives and community-based development programs increasingly amount to formal and informal instances of 'traditional' resurgence. While failed or conflict-ridden states have experienced a revival of traditional leadership largely by 'default', other states have embarked on legal reinforcement of traditional authority: Ghana, Uganda, South Africa and Mozambique. Traditional leaders are no longer, it seems, conceptualized as obstructions to modernization, but as powerful partners in rural development implementation and are given extensive state-administrative tasks such as revenue collection. In contexts of a weak rural-based 'civil society' and low state capacity, traditional leaders are by state and donor agencies alike increasingly expected to provide the often missing 'link' to rural communities. Delegation of developmental and/or revenue-collecting tasks to traditional leaders often combines contradictory agendas: while cast in the language of community participation and cultural diversity, it is frequently driven by the objective to extend the territorial reach and governmental capacity of the state that may lead to comparison with colonial forms of indirect rule. Traditional leaders are expected to act both as state agents, as catalyst of developmental change and as representatives of the wishes of local communities.

### Reassessing the role of chiefs in Malawi's rural decentralisation initiatives

**Asiyati Lorraine Chiweza, PhD Candidate, Curtin University of Technology, Australia**

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The paper discusses the resurgence of chiefs as powerful actors in development efforts, as a result of the weaknesses of locally elected councillors, since the implementation of democratic decentralisation in Malawi in 1998. The chiefs' role is fraught with ambiguity, which complicates the hope of consolidating democracy through decentralisation initiatives.

### Bringing the Elders back in? The role of Elders and the State in resolving violent resource conflicts in the Somali region of Ethiopia

**Tobias Hagman, PhD Candidate, Swiss Peace Foundation and University of Lausanne, Switzerland**

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The paper scrutinises the multiple roles Somali clan elders have assumed as resource managers and peacemakers since 2000 when they were integrated into the state structure of Ethiopia's Somali frontier. The 'hybridisation' of these elders in- and outside the state administration relates to the manifold normative orders that characterise the region.

### The 're-invention' of traditional leadership in Zimbabwe

**Everisto Mapedza, Research Fellow, London School of Economics and Political Science, UK**

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Against the re-enforced legal acceptance of traditional leaders in Zimbabwe, the paper assesses chiefs' role in natural resource management. It addresses the debate between traditionalists, who argue for the importance of these institutions, and modernists, who question the chiefs' role in the new democratic politics of the environmental sector.

## **Traditional leaders and development in South Africa: striving for new responsibilities and support at local level**

**Andrea M. Lang, PhD, University of Paderborn, Germany**

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The paper addresses traditional leaders' role in community development in South Africa. It explores three dimensions: the societal impact of traditional leaders' commitment to development; the strategies they employ vis-à-vis NGOs, the state and other local institutions; and the negative attitudes of NGOs and government employees towards traditional leaders.

## **Between pastoral and modern politics: the old and new roles of traditional authorities in Northern Somalia**

**Markus V. Hoehne, PhD Candidate, Max Planck Institute for Social Anthropology, Halle/Saale, Germany**

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The paper investigates how the political involvement of traditional authorities has changed in Northern Somalia. Their influence has increased dramatically in the absence of an effective state, but accountability has shifted from local communities in the past, towards increasing involvement in quasi-national politics.

## **Traditional chieftaincy, party politics and political violence in Burkina Faso**

**Sten Hagberg, Ass. Professor, Department of Cultural Anthropology and Ethnology, Uppsala University, Sweden**

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The paper addresses cases of chiefs' involvement in political violence and explores the emergent contradictions between chieftaincy and party politics when violence is legitimated in the name of 'tradition' and/or 'development'.

## **Traditional leaders and tax collection in a decentralised State: the case of Uganda**

**Alexander Kibandama, Makerere University, Kampala, Uganda**

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Since 1995, traditional authorities have been re-instituted in Uganda's constitution, but are barred from collecting the taxes that ensured their economic survival in the past. The paper explores the new political paradigm, which argues that traditional institutions can play a meaningful role in collecting taxes in the new decentralised state.

## **'Cleaning up' - chiefs, vigilantes and smugglers in the Namibia-Zambia borderland**

**Wolfgang Zeller, MSc, researcher & PhD candidate, University of Helsinki, Institute of Development Studies**

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Against the background of a 2002 policy initiative by the Namibian Home Affairs Minister aimed at "cleaning up" and policing the Namibia-Zambia borderland, the paper contrasts the officially sanctioned and actual roles of traditional leaders and vigilantes from both countries in regulating the legal and illegal movement of goods and people across the international border. The local chiefs are found to be powerful agents on behalf of their own interests, taking advantage of their positions as de-facto frontline state representatives and skilfully playing the economic, political, and security interests of other local and state-level players out against each other. The study suggests the necessity of a more nuanced understanding of realities in the borderland, where local dynamics bear little resemblance to the official imagination of two separate and unambiguously defined sets of territory, authority and citizenship.

## **Between State and community: the role of traditional leaders in tax collection and community development in Mozambique**

**Senior Researcher Lars Buur and PhD Researcher Helene Kyed, Danish Institute for International Studies, Copenhagen, Denmark**

Against the 2002 formalisation of traditional leaders as 'community authorities', the paper explores chiefs' renewed role in tax collection and NGO/donor-driven community development. It argues that lack of legal clarity and varied localized interpretations have placed chiefs in an ambiguous role as, simultaneously, state assistants and representatives of rural communities.

## Mass taxation and state-society relations in Anglophone Africa

Ole Therkildsen, Danish Institute for International Studies, Copenhagen

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This paper explains the continued political importance of rural areas in East Africa through its focus on a central institutional link between state and society: the poll tax. The expansion and decline of this tax since the early 1990s until today is traced and explained in the light of recent thinking about taxation and democratisation.

Discussant: Ole Therkildsen, Danish Institute for International Studies, Copenhagen

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## PANEL 37d (SR)

Weds, 14:00-18:00; G52

### Contemporary Issues in Malagasy Societies

convenor(s):

**Dr. Sandra Evers, Vrije Universiteit Amsterdam**

**Dr. Eva Keller, University of Zurich**

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#### Panel abstract

This panel consists of two separate, yet complementary sessions. Session A examines the role of memory and retrieval of the past in the construction of social identity; Session B examines the presence of international bodies/influences in different areas of Madagascar and how Malagasy people negotiate between the foreign and the local.

#### Panel summary

Session A will include contributions on the following topics: how the ancestors learn from the recently dead (Astuti); the process of altering social identity through the suppression of local memory of actual origins on the east coast (Brown); the creation of free descent status in the Malagasy highlands through the manipulation of the memory of slavery (Evers); how popular historians in central Madagascar produce historical narratives for local audiences of descent group members (Larson); children's reception of knowledge passed on to them by elders, school teachers and deceased royalty in western Madagascar (Sharp).

Session B will include contributions on the following topics: the negotiations between local royalty and a multinational shrimp company concerning the control of an area in the north (Berger); how local people in the central highlands become Great Ancestors through the learning of 'foreign things' (Freeman); the transnational kinship network of a royal family from western Madagascar (Gould); new uncertainties for Malagasy people created by their conversion to Seventh-day Adventism (Keller); the importance of modern African music in the creation of regional identity in the south (Mallet); ethical dilemmas faced by participants in the northern Malagasy sapphire trade (Walsh).

## Session A: Memory and retrieval of the past

### Can the past learn from the present?

Rita Astuti, London School of Economics

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In my previous work on the Vezo of Madagascar, I have discussed the different temporal dimensions of Vezo kinship, in particular the transformation of bilateral kinship, experienced by the living, into unilineal descent, experienced by the dead. In my paper I will explore this issue further by looking at the way in which the ancestors are imagined to learn new "ways of doing things" (fomba), as more recently dead relatives join the tomb and carry with them their lived experience of the changing world. This will be discussed with reference to the performative nature of Vezo identity, and the unresolved contradiction (and resulting anxiety) between becoming a person of the present and remaining loyal to one's roots and one's past.

## Becoming Native. Outsider Men and the Suppression of Social Memory

Margaret Brown, Washington University in St. Louis

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This paper explores the process of altering social identity from one that is stigmatized to one that is socially acceptable. The particular cases involve men in northeastern Madagascar who, contrary to local ideals of virilocal post-marital residence, move to their wives' home after marriage. Many of these men have managed to suppress local memory of their actual origins and have developed identities as local natives by adopting local taboos, abandoning taboos that identify themselves as outsiders, purchasing land to create their own roots in the region, and marrying their children into prestigious local families. Men who have done this successfully are often contrasted in village talk with men who are "not one of us" with reference to the distant origins of the outsiders.

## Memory as an Instrument of Power and Exclusion: A Case Study of the Betsileo in the Extreme Southern Highlands of Madagascar

Sandra Evers, Vrije Universiteit Amsterdam

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This paper is based on Evers' study among Betsileo ex-slaves in the extreme Southern Highlands of Madagascar. Over a ten year period of research, she came to the conclusion that the memory of slavery constituted an ontological prism which the Betsileo first internalised, then subsequently resurrected to meet the harsh demands of a Malagasy frontier. By making themselves the sole guardians and interpreters of both the past and the hereafter, this group of Betsileo in fact reconstructed their history. Through a skilled and evolving use of components of their past, they succeeded in developing highly effective tools of power and exclusion.

## Popular Historians of the Vakinankaratra and their Audiences: The Craft of Historical Memory in Highland Madagascar

Pier Larson, John Hopkins University

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For more than a century and a half, historical memory and history writing about highland Madagascar before French colonization has been deeply influenced by the *Tantara ny Andriana*, a set of historical narratives edited and published in successive volumes by François Callet. A rich and varied set of documents, the *Tantara ny Andriana* quickly emerged as a commonly recognized canon of history and historical memory in highland Madagascar. The volumes of Callet's work have twice been reprinted and are widely referenced by both professional and popular historians of Imerina, the area surrounding Madagascar's capital of Antananarivo. This paper recontextualizes the *Tantara ny Andriana* by examining how popular historians in a peripheral district of Imerina, the Vakinankaratra, conduct the work of producing historical narratives for local audiences of descent group members. Their task is a demanding one, requiring them to bring together a variety of historical narratives known to them and to their audiences into a satisfying and meaningful history. The craft of popular historians in the Vakinankaratra and the requirements of their audiences offer a model of how historical memory is publicly constructed in the highland Malagasy countryside from disparate narratives brought into fusion. The work of Vakinankaratra's popular historians suggests how the *Tantara ny Andriana* may have emerged as a canon of history and memory and demonstrates that the art of history making is very much alive in contemporary highland Madagascar.

## The Medium and the Message: Youthful Authority and the Art of Making History

Lesley Sharp, Barnard College, New York

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Historical knowledge is imparted through an array of legitimate narrative forms in Madagascar. These include the tales told by elders, who draw on personal experience and oral tradition; the lessons offered by school teachers within the classroom; and the sacred actions and words of deceased royalty who communicate through the bodies of spirit mediums. In all three contexts children define an especially valued audience. It is through them, after all, that local knowledge of the past may survive through to the next generation. In this sense, children are nevertheless passive recipients of crucial knowledge, not the makers of history in their own right. What, then, of the child medium, who asserts a newfound prestige through the precocious embodiment of powerful (and knowledgeable) spirits? A key concern here is how children in this (and other) contexts might in fact make or reformulate history by responding to already established narrative forms.

Chair: Maurice Bloch, London School of Economics/Vrije Universiteit Amsterdam

*Maurice.Bloch@wanadoo.fr*



## Session B: Negotiating the foreign

### The Expert, the Businessman, and the King

Laurent Berger, Institut de Sociologie, Université Lille I

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This paper provides the description and analysis of trade negotiations recently carried out in Madagascar under the patronage of the Malagasy state, which involved the Antankaraña sovereign Tsimiaro III and the representatives of a Malagasy multinational company. The negotiations concerned the introduction of a shrimp-aquacultural plant in the very heart of a coastal area which the Antankaraña royalty claims as part of its cultural heritage. During the negotiations, the Antankaraña king's behaviour was both incomprehensible and irrational in the eyes of the international experts who had been commissioned by the company to obtain the king's agreement and to ensure the active involvement of the local population in this 'development project'. The aim of the paper is to reconstruct the rationality of the different actors.

### Local Attitudes to School knowledge among the Betsileo of Highland Madagascar

Luke Freeman, University of London

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Malagasy rhetoric often strongly opposes Madagascar with the 'outside', particularly Europe. Amongst the northern Betsileo, school knowledge is regarded as quintessentially foreign, non-local and therefore non-ancestral. Consequently, those who go furthest in school are seen to gain ever more attributes of foreignness (e.g., manners, technical know-how, prestige, and especially wealth). The paper examines local attitudes to this process of transformation and the ways that educated people - as quasi-foreigners - use their wealth and knowledge in mediating their relationship with the 'land of the ancestors'. It shows that despite its portrayal as antithetical to things ancestral, schooling is actually fundamental to the potency and fecundity of the ancestors themselves. Whilst Madagascar and the 'outside' are polarised in rhetoric, they are synthesised in practice.

### Negotiating Kinship

Sarah Gould, University of Toronto

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It has often been noted that in Madagascar, ancestral land is pivotal to notions of identity, and ties to local places can be invoked both to incorporate kin and to exclude strangers. In the context of transnational kinship networks, not only are ties to kin and ancestors established through articulations of place, but so too is locality mediated through the discourses and practices of kinship. Focusing on the kinship connections of a royal family in Mitsinjo, this paper will explore child-fosterage and spirit possession among the practices that link kin 'at home' and 'abroad', and will illustrate the ways in which 'ancestral lands' and 'descendants' are negotiated across these fields.

### Seventh-day Adventism in Madagascar: Dealing with new uncertainties

Eva Keller, University of Zurich

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When people in Madagascar convert to Seventh-day Adventism, they adopt a new ontology and a new morality both of which are largely incompatible with 'traditional' Malagasy notions. Moreover, in almost all cases, the Malagasy Adventists are but a small minority within their kin group. This situation leads to a number of uncertainties which are located both at the practical and the conceptual level. On a practical level, the Malagasy Adventists are uncertain as to how to lead their lives, in particular as they continue to live in a society which is not governed by Adventist rules. On the conceptual level, conversion to Adventism leads to uncertainties about who the Malagasy Adventists feel they are, and of what constitutes kinship. The paper examines these new uncertainties that Malagasy converts to Adventism are challenged to deal and live with.

## **Tsapiky: The Youth Music of Toliara**

**Julien Mallet, Université de Paris XI**

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Tsapiky is a type of music which has developed in the Toliara region of southern Madagascar since the 1970s. It combines local musical traditions with South African music which became popular via records and the radio. Tsapiky musicians play both for traditional ritual occasions and at paying concerts. They establish a link between rural and urban culture, and by revitalising traditions they play a key role in the building of regional identities. As a form of youth culture Tsapiky enables a variety of relatively autonomous social links to be created and articulates the past, the present and the future in rich and complex ways. Tsapiky has become a means for by-passing the various forms of domination which ordinarily structure social life.

## **Situating ethics in the northern Malagasy sapphire trade**

**Andrew Walsh, University of Western Ontario**

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This paper discusses some of the ethical dilemmas faced by participants in the northern Malagasy sapphire trade. Occupying a landscape riddled with places identified as taboo by a variety of religious and secular authorities, these people are faced with difficult choices regarding where they should and/or should not dig for sapphires. Despite the admonition of police, conservation agencies, and longtime residents of the community they inhabit, and the promised threat of reprisals from local ancestors and land spirits, many miners knowingly break these taboos in pursuit of their fortunes. The motivations behind and repercussions of such transgressions reveal a community in which the pursuit of prosperity and the preservation of morality, processes that are so often linked in Malagasy thought and practice, have come into seemingly irresolvable tension.

**Chair: Maurice Bloch, London School of Economics/Vrije Universiteit Amsterdam**

*Maurice.Bloch@wanadoo.fr*

# **WORKSHOP 40t (ESG)**

**Thurs, 09:15-13:15, 15:30-17:15; Menzies**

## **Africa<>Europe: Transnational linkages**

convenor(s):

**Ralph Grillo, School of Social Sciences and Cultural Studies, University of Sussex**

**Valentina Mazzucato, University of Amsterdam and Vrije Universiteit Amsterdam**

*R.D.Grillo@sussex.ac.uk, v.mazzucato@uva.nl*

The convenors are grateful to the Sussex Centre for Migration Research (University of Sussex, <http://www.sussex.ac.uk/migration/>) and the Amsterdam Institute for Metropolitan and International Development Studies (University of Amsterdam, <http://www2fmg.uva.nl/ghanatransnet>) for providing assistance towards covering the costs of organising the panel.

### **Panel abstract**

Increasing numbers of Africans now live in Europe transnationally. The panel will discuss the diverse forms of their transnational linkages examining (a) how transnational networks affect economic behaviour abroad and back 'home'; (b) how simultaneous engagement in two or more countries affects identities and political and religious affiliations; (c) how exile relates to 'development'.

### **Panel summary**

Migration between Africa and Europe has a long history, but during the last quarter of the twentieth century difficult economic, political and environmental conditions in sub-Saharan Africa, and demands for labour in the 'North', drew increasing numbers of migrants to European countries including countries with previously few if any colonial/post-colonial links with the continent. The revolution in information and communication technologies, however, has meant that many Africans in Europe are now able to live 'transnationally', maintaining significant social, economic and cultural ties with their countries of origin, and with fellow-migrants living elsewhere. These transnational contacts result in flows of people, goods, money, and ideas, and the creation of new institutions that cross national boundaries.

These transnational dynamics have led to major changes in the norms and rules that guide the behaviour of migrants at home and abroad, and present new problems for investigation. Building on the pioneering work of Khalid Koser (New





African Diasporas, ed. 2002), the panel will discuss the diverse forms these changes take. Specifically, we welcome papers examining

- (a) how transnational networks affect economic behavior both in migrant communities abroad and back 'home';
- (b) how migrants' simultaneous engagement in two or more different countries affects identities and political and religious affiliations;
- (c) how exile relates to 'development'.

A concern with gender relations and with families and households is likely to cross-cut these topics. The panel will enable the growing number of senior and junior researchers in these fields to highlight similarities and differences in transnational dynamics according to different countries of origin and European contexts.

### **Organisation of the panels**

The Panel will occupy three conference sessions. Session 1 will be devoted to papers from senior researchers in the field while Sessions 2 and 3 will include shorter presentations from junior researchers (including doctoral research students) in the process of completing their research.

## **Session 1**

### **Zimbabweans in Britain: Transnational activities and issues of development**

**Alice Bloch, City University, London**

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This paper draws on data from a survey of 500 Zimbabweans in Britain to examine transnational activities and aspirations to contribute towards the development of Zimbabwe from abroad or through return. It will examine social networks and economic links with Zimbabwe but also links with other Zimbabweans in the diaspora.

### **Locating a Ghanaian funeral: remittances, decisions and practices in a transnational context**

**Valentina Mazzucato, Mirjam Kabki, Lothar Smith, University of Amsterdam and Vrije Universiteit Amsterdam**

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In this article we argue that funerals are increasingly multi-sited events and show that a multi-locational research design can best bring out the dynamics around changing funeral practices. Taking a funeral as a case study, we follow the organizers in different geographical locations (Ghana and The Netherlands) in the decisions, finances and practices regarding the funeral. We identify the effects of funeral spending on local economic development through a multiplier analysis, tracing where money flows to, both geographically (places) and economically (sectors). Our analysis brings into question the common perception that funerals are purely consumptive events and rather shows that funeral spending supports various economic sectors in Ghana; and that money flows into various local economies as well as the global economy. Analysis of the decision-making processes reveals that funerals are, on the one hand, a contestation over resources, but on the other also an occasion in which migrants reaffirm social and economic ties with their home communities. We conclude that remittances for funerals need to be included in studies on the effects of remittances for developing countries because they can constitute a large proportion of the total volume of remittances. We also suggest that policy making should focus on formalizing investments in funerals in order to mitigate the income shock that funerals entail for the organizers.

### **West African Transnationalisms Compared: Senegalese and Ghanaians in Italy**

**Bruno Riccio, University of Bologna**

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The paper compares two different West African communities in Italy. The mostly male Senegalese migrants generally belong to the Mouride Sufi brotherhood, whose vertical and horizontal ties are reproduced in transnational networks, and these often help migrants organise their business activities as well as their temporary settlement within the receiving contexts. Ghanaians in Italy are Christians with a growing number of pentecostals. They have a balanced gender ratio and, unlike the Senegalese who are strongly identified with the project of return, Ghanaians families tend to want to settle in Italy. Yet transnational connections and activities (remittances, home associations, investment in housing or entrepreneurial activities) are frequent among Ghanaians too. Despite differences, there are also similarities. The paper focuses on the complex politics of interplay with the receiving contexts and explores the potentials and obstacles for the enhancement of transnational linkages and translocal development.

## **African altars from Guinea-Bissau in Lisbon, Portugal**

**Clara Saraiva, Faculdade de Ciências Sociais e Humanas - Universidade Nova de Lisboa Centro de Antropologia Cultural e Social - Instituto de Investigação Científica Tropical**

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Portugal was known to be an emigration country until some decades ago, when it became an immigration one. One of the largest group of newcomers is constituted by Africans, coming from the ancient Portuguese colonies. This paper focuses on how religion and ritual traditions from their home country are manipulated by people from Guinea-Bissau in order to recreate their identity in the urban world of Lisbon.

## **Immigrant work strategies and networks: West Africans in the UK**

**Ellie Vasta, COMPAS, Oxford**

*ellie.vasta@compas.ox.ac.uk*

This research concerns recently arrived immigrants to the UK and explores their work strategies and trajectories in a globalised and segmented labour market, illustrating the importance of immigrant social networks, both transnational and local, in the process of settlement and integration into a culturally diverse society.

**Chair: Ralph Grillo**

**Discussants: Ben Soares, Afrika Studiecentrum, Leiden**

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## **Session 2**

### **Migrant women, transnational practices and changing socio-economic status: Senegalese women in Paris**

**Barbara Jettinger, COMPAS, Oxford**

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In this paper I will present my ongoing doctoral research on Senegalese migrant women in Paris. Since Senegal's independence in 1960, there has been increasing interdisciplinary interest in the significance of Senegalese migrant communities; this has focused on national, international and transnational forms of Senegalese migration. In recent years experts have examined the transnational practices of Senegalese men, and their profound impacts on economic development and politics in Senegal. However very little is known about Senegalese migrant women and their contribution to the wider processes of Senegalese migration. My doctoral research will examine the daily lives of migrant women, and will comprise an examination of the social place and transnational activities of migrant women living between Senegal and Paris. It will highlight the absence of Senegalese migrant women from the fields of both migration and development studies. In summary, I will foreground both the processes reshaping gendered social systems, and the ways in which migrant women contribute to and influence economic and political development in Senegal.

### **Success and struggle at the margins: Mouride livelihoods in Brescia, Italy**

**Mayke Kaag, African Studies Centre, Leiden, the Netherlands**

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The Senegalese Mouride brotherhood is often considered a transnational success story. But even if this is justified, does the success of the brotherhood as a whole mean success for all of its members? I will explore the question of (un)successful Mouride livelihood by focusing on the differentiated community of the Mourides in Brescia, the 'Touba of Italy'. Special attention will be paid to how people's livelihood opportunities are influenced both by social processes within the local and translocal Mouride network and in the wider societal context.

## **Transnational Medical Landscapes: Migrants from Ghana in public health services and multiple healing settings in London**

**Kristine Krause, COMPAS, Oxford**

*kristine.krause@linacre.oxford.ac.uk*

My research focuses on Ghanaian immigrants in London as providers of health care. I am interested in how they treat in their communities and how they engage with public services as health workers. Combining a Medical Anthropological approach with a transnational lens I focus on medicoscapes which evolve transnationally through therapeutic professionals on the move.

## **African Diaspora in Russia**

**Lyubov Ivanova, Moscow State University**

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This paper concerns the problem of adaptation of Africans in Russia, their interactions with Soviet and then Russian citizens, evaluation of mutual understanding and searches for social conflict resolution. I analyze problems of different categories such as African students, refugees, African elite etc. I also give an overview of different organizations dealing with Africans in Russia.

## **'You are an alien': on West-African immigrants in France (early 1970s - 2003)**

**Ibra Sene, Michigan State University**

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The purpose of my paper is to analyze the situation of West African immigrants in France with reference to housing and job opportunities, political participation, representation in the public sphere, and cultural and religious identities. I will also examine the various challenges faced by the second generation. I wish to explore the multiple ways all these issues have evolved and interplayed with state immigration policies. First, I will give a historical perspective on West African immigration in France, by focusing on the major turning points. Second, I will look at the different mechanisms of exclusion of immigrants, and the different forms these mechanisms took over the years. Finally, I will turn to the different factors that influenced this evolution and the way immigrants responded to it.

**Chair: Valentina Mazzucato**

**Discussant: Ralph Grillo**

## **Session 3**

### **Journeys to Exile: the constitution of Eritrean identity through narratives and experiences**

**Anna Arnone, University of Sussex**

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Looking at individual and collective identity processes, the research stresses practices and discourses of social exclusion and inclusion among the Eritrean community in Milan. Different generations of arrival and ambiguous political personas provide multiple ways of being Eritrean. Narratives and performances display political and generational unities and divisions through both dynamism and fixity.

### **From refugees to Kcheyo generation: transnational 'turns' and discourses of 'home' and 'belonging' amongst Ugandan migrants**

**Naluwembe Binaisa, University of Sussex**

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This research seeks to explore inter-generational contrast in transnational practices amongst Ugandan migrants and their descendants. It will focus on questions of identity, gender dynamics and remittance practices, and how transnationalism reconfigures these questions against the dimension of family, society and perceived social and economic change in Uganda.

## Mobilising 'the Diaspora': Somali transnational political engagement

Nauja Kleist, University of Copenhagen

*Nauja.Kleist@sociology.ku.dk*

The presentation focuses on the establishment of a Somali transnational umbrella association with the aim of improving living conditions in the Southern part of Somalia - in the name of the diaspora. The paper discusses the gendered and generational dynamics of such diasporic political engagement, especially in relation to issues of marginalisation in the host country, status and recognition.

## Surviving the limbo of seeking asylum: transnational choices

Hannah Lewis, Hull University

*H.J.Lewis@cas.hull.ac.uk*

How are people seeking asylum and those with refugee status maintaining and creating social networks, family links, religious, political, and cultural identity? This paper will consider nascent 'community' activities among people from various African countries in a dispersal city, and the impact of 'refugeeness' and UK policy on transnational processes.

## Migration and migrants' transfers: UK-Somalia

Anna Lindley, COMPAS, Oxford

*anna.lindley@queen-elizabeth-house.oxford.ac.uk*

This study investigates the movement of people from Somalia to the UK and the movement of money and goods from the UK to Somalia: 1) What are links between migration and material and financial transfers - what factors shape such transfers? 2) What is the impact of these processes on the lives of the senders? 3) How are these processes shaped by related infrastructures and policies?

Chair: Ralph Grillo

Discussant: Khalid Koser, University College, London

*kkoser@geog.ucl.ac.uk*

## PANEL 41d (SE)

Sat, 09:30-13:30; Menzies

### Political ecology perspectives on environmental management in Africa

convenor(s):

**Tanya Bowyer-Bower, Debby Potts, Kathy Baker, King's College, London**

*tanya.bb@kcl.ac.uk, debby.potts@kcl.ac.uk, kathy.baker@kcl.ac.uk*

#### Panel abstract

The Political Ecology perspective of this panel will focus on implications for the sustainability of environmental management practiced in Africa, of narratives concerning the environment, of power relationships supported by such narratives, and their consequences for economic, social and environmental development.

#### Panel summary

This panel will focus on the political ecology of the sustainable practice of environmental management in Africa. A focus on any aspect of the environment will be welcome. The unifying theme will be a political ecology perspective. We are broadly defining political ecology here as "a concern with tracing the genealogy of narratives concerning 'the environment', with identifying power relationships by such narratives, and with asserting the consequences of hegemony over, and within, these narratives for economic and social development" (Stott and Sullivan, 2000:2). Within the remit of this panel will be furtherance of the ongoing debates of the implications for sustainable environmental management in Africa of 'classical' scientific interpretations of the environment (i.e. based on, for example, principles of classification, equilibrium theories, and goal-directed development) compared with alternative paradigm (e.g. those which highlight the importance of scale-dependence, complexity and non-equilibrium systems). Papers based on both theoretical analysis and empirical field research will be welcome, and policy implications for improving the sustainability of the practice of managing the environment in Africa (whether this be through managing the sustainability of cultivation, pastoralism, forestry, tourism, urban development, etc.,) is the intended objective.

## **Narratives as power: perpetuating conflict in sustainable resource use in developing world cities.**

**Tanya Bowyer-Bower, Lecturer and Researcher; Environment, Politics and Development Research Group, Department of Geography, Kings College London**

*Tanya.bb@kcl.ac.uk*

Food crop cultivation on vacant land in urban areas is widespread, and often an important self-help strategy of the poor in developing world cities, but never-the-less illegal for being contrary to environmental sustainability. The case study of Harare is typical where 1955 - 1994 cultivation expanded steadily from 1% to 33% vacant land area, despite formal governance measure to prohibit the practice. Narratives used as power between actors, resulting in a perpetual but stable conflict to the advantage of the more powerful is revealed, to which both the poor and environment are victims. Real challenges to conflict resolution for sustainable development become exposed.

## **Lenses on the landscape: implications of the source of information, choice of analytical tools and scale of analysis for assessing sustainability**

**Jennifer Elliott, Bill H. Kinsey and Dominick Kwesha, Free University Amsterdam & Institute of Development Studies, University of Zimbabwe**

*bkinsey@feweb.vu.nl*

Competing environmental narratives claim validity in Zimbabwe. Each views the landscape differently. The paper examines how four different 'lenses'%sets of analytical approaches advocated by different narratives%capture the way Zimbabwe's resettlement programme has altered the landscape over two decades. These lenses include: multi-temporal photography plus GIS techniques; long-term socio-economic fieldwork; technocratic assessments of 'optimal' land-use; and information on patterns of resource use, institutional control and management from local leaders. The paper highlights that aggregate outcomes are opaque and underpinned by multiple, multi-directional transitions that are significantly time- and scale-dependent. The paper closes with discussion of the relationship between analytical perspective and inferences about sustainability.

## **Conflicts for drinking water: ecological fate or social struggle? The 'drought', water management and power relations in the higher Atlas mountains (Morocco)**

**Olivier Graefe, Lehrstuhl für Bevölkerungs-und Sozialgeographie, University of Bayreuth**

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The relationship between local narratives on drought and the disparate distribution of drinking water is investigated, using water management in the Moroccan Higher Atlas Mountains as an empirical example. Narratives used to sustain and reproduce existing hierarchies among different ethnic groups and social 'classes' will be analysed. Means of reproducing power relations is seen in the context of profound socio-economic and political change in the rural society as its social order is being challenged by the once socially weak parts of the population. 'Drought' will be presented here in a constructivist perspective as the naturalization of discriminating water politics.

## **Reconciling clashing visions of development in the Simen Mountains national park, Ethiopia**

**Eva Ludi, PhD, Swiss Peace Foundation and Centre for Development and Environment (CDE), University of Berne**

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The Simen Mountains in Ethiopia represent a UNESCO World Heritage Site that is renowned for its outstanding biodiversity. Social representations of what constitutes the sustainable use of the park's natural resources are heavily disputed among different stakeholders (subsistence agriculture vs. wildlife protection; conservation vs. infrastructure development etc.). Based on long-term field research in the Simen Mountains, this contribution critically reflects on the evolution of the discourses and resource management strategies by - among others - local communities, park administrators, and external actors. In conclusion, a number of points are raised addressing ways to negotiate clashing development goals and reconcile multiple knowledge systems.

## **The curse of the diamond: what to do if diamonds are found in the Nyae Nyae Conservancy**

**Victoria Taylor and Anne Herro, Columbia University, New York, USA**

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The indigenous Ju/'hoansi people of Namibia have conditional rights to exploit wildlife in the Nyae Nyae conservancy, which is a registered community-based resource management organization. However, all subsurface resources are owned by the Namibian government. An intensive prospecting effort is currently taking place in the heart of the conservancy which is disconcerting from both a social and environmental perspective. This paper discusses the possibility of the Ju/'hoansi exerting greater control over mining and securing rights over their ancestral land. This may be the next major policy and legislative issue for the Namibian government to address.

## **Environmental management and the role of local knowledge: a brief historical overview of state policies vis-à-vis customary laws in Eritrea (ca. 1890-1991)**

**Mussie Tesfagiorgis, PhD Candidate and Lecturer, Institute of African Studies, University of Hamburg, Germany**

*mosses76@yahoo.com*

In Eritrea, environmental issues especially land degradation and ecological problems such as drought and famine have become central issues causing serious public concerns. The rural communities of Eritrea suffer from ecological breakdowns. Forest, land, livestock, and agricultural resources are heavily depleted. The paradox of agricultural success and hunger is, however, a highly debated issue. The "State" implemented poorly studied environmental policies that aggravated the depletion of environmental resources. This paper will address issues of ecological concerns and politics at various times, and will assess the role of local knowledge on ecological issues as reflected by the customary laws in Eritrea.

## **Social and political challenges of controlling protected areas: forests, livelihoods and conservation in the East Usambaras, Tanzania**

**Heini Vihemäki, MSc (Forestry), PhD candidate in Development Studies, Institute of Development Studies, Finland**

*heini.vihemaki@helsinki.fi*

This paper analyses functioning and outcomes of power relationships in the management of protected areas. I apply an actor-oriented approach to explore whether the disputes regarding the control of protected areas have been settled by policy and institutional reforms and how institutional and individual power relationships intervene and affect the implementation of conservation policies and what are the resulting "organizing practices" of forest control. The analysis and discussion draw from case studies conducted in the East Usambaras, Tanzania, which is one of the 25 global biodiversity "hotspots". Global, national as well as local interests in the forests and their resources are reflected in the struggles over forest control and utilization that take place at both discursive and material levels. The power relationships between the community groups, as well as within the organizations involved in control, however, make the social and environmental outcomes of the policy and institutional changes often unpredictable.

## **Sustainability as another inadequate narrative for the Sahel**

**Andrew Warren, Emeritus Professor, Department of Geography, University College London**

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In the Sahel, everything changes, usually at speed: environment, market, political context, people, narratives. Recent reports of possible greening, after decades of browning, remind us of changeability in many of these fields. Conceptualising sustainability in such fast-changing, unpredictable circumstances is difficult. To judge by what "sustainability" has done for the Sahel, it might soon join a long list of depressingly inadequate narratives: commercialisation, globalisation, modernisation, land degradation, desertification, equilibrium, even state-and-transition. I will illustrate the argument with data from the so-called "greening", and a study in Niger.





## PANEL 42 (ESP)

Weds, 14:00-15:45; G51

### The African city, the nation-state and beyond

convenor(s):

**Amin Kamete, Nordic Africa Institute, Uppsala, Sweden;  
Ilda Lourenço-Lindell, Nordic Africa Institute, Uppsala, Sweden**

*Amin.Kamete@nai.uu.se; ilda.lindell@nai.uu.se*

#### Panel abstract

The panel seeks to map the state and role of Africa's towns and cities in current events and processes in their respective countries. The panel will be organised around focal areas dealing with socio-political, economic, cultural and demographic issues, among others. Each session, comprising a set of papers and discussants, will examine empirical as well as theoretical aspects relating to urban centres in their national contexts.

#### Panel summary

This panel is motivated by the fact that African cities have "a big say" in their respective countries. Economically, it is urban areas that are the axes of production, distribution and consumption. Politically, urban centres are loci of power, national governance and government; they are also the turf and backyard of the elite who are key players in determining the prospects of their respective countries. Socially, urban settlements represent concentrations of diverse communities and populations in limited spaces. Thus, cities are more likely to be volatile and exciting than their rural hinterland.

It is not surprising, therefore, that it is in the urban areas that Africa's tensions and fault lines of all kinds manifest themselves. It is here also that the struggles are planned, largely fought and resolved. It is hardly an exaggeration to claim that issues relating to Africa's economy, society, conflicts, democracy and state building have had - and will invariably continue to have - a dominant urban expression.

The panel is largely inspired by the fact that the key to understanding contemporary Africa is intricately linked to the unravelling of the happenings and goings-on in the cities. This is where Africa's present is played out and her future decided upon. The panel will comprehensively examine and explain how urban centres are doing. It will bring together experiences and ideas from and on different parts of the continent.

### The need for urban management in a fast growing capital city of the Sahel

**A.A de Jong & E.J.A. Harts-Broekhuis, Geography, Utrecht University, Utrecht**

*A.deJong@geog.uu.nl*

The small high-income group in Bamako, Mali, has profited from economic liberalisation and created a room of manoeuvre for itself. The lower income groups however have to survive under deteriorating conditions. The economic survival of these groups depends on proper management of the public urban space.

### The challenge of control over the city: political parties, pressure groups and local administration in the suburbs of Dakar

**Susann Baller, African Studies Department, Humboldt University, Berlin**

*susann.baller@arcor.de*

This paper examines questions of control over the city by focusing on Médina Gounass on the outskirts of Dakar. Since the beginning of the 1980s, the unwritten contract between the local elders and the former government party has been challenged by various groups, thus requiring a reconsideration of the urban control landscape.

### Contested terrains: cities and ethnic politics in Nigeria

**Chima J. Korieh, History Department, Rowan University, Glassboro, New Jersey, US**

*korieh@rowan.edu*

Nigeria's cities have followed ethnic and geographical divides. The urban areas have been highly contested terrains. Cities have had profound impacts in shaping local and national politics. This paper discusses the impact of these ethnic tendencies in the cities on Nigerian politics.

## Mapping networks: city spaces and new (trans)nations in Southern African literature

Meg Samuelson, Department of English, Stellenbosch University

*megsam@sun.ac.za*

The paper explores how southern African cities are constructed in recent fiction as spaces in which national boundaries are affirmed and undermined. It considers how cities are produced as 'shared' between their inhabitants and across national boundaries. It examines articulations and contestations of xenophobia, representations of women and of cities as nodal points in the transnational networks across southern Africa.

## The multiple sites of urban governance

Ilda Lourenço-Lindell, Nordic Africa Institute, Sweden

*ilda.lindell@nai.uu.se*

The emergence of a variety of non-state actors involved in urban development is resulting in complex patterns of urban governance and a new urban politics. The paper argues that multiple sites of urban governance are at work and interact with each other. It explores the variety of relations, contradictions and alliances involved, including the role of an internationalizing civil society for urban governance, as African cities are increasingly translocal. This framework is illustrated with an empirical study of vendors' associations in Maputo.

## Resistance at the margins: urban youth in contested spaces in Harare

Amin Kamete, Nordic Africa Institute, Sweden

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The paper analyses the occupation of contested urban spaces by Harare's youth and the ensuing engagements with elements of local and national government. It argues that the marginalised youth's continued occupation of these spaces is a result of abandoning full-scale confrontation in favour of marginal resistance.

Discussants: Jonas Ewald, Centre for Global Gender Studies, University of Gothenburg, Gothenburg, Sweden

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## PANEL 43d (SM)

Fri, 09:15-13:15; B102

### Ethnographies of sexualities in Africa

convenor(s):

**Rachel Spronk, Amsterdam School for Social-Science Research, University of Amsterdam**

*R.Spronk@uva.nl*

#### Panel abstract

Sexuality is as much a product from culture as it is of nature, pertaining to both individual experience and shared ideas. It is to be studied as a relational concept defined in relation to axis of difference like, among many, gender, morality, age, ethnicity. To further knowledge on sexuality in African societies, this panel seeks to encourage detailed ethnographic studies on sexual behaviour in which sexuality is studied as a topic on its own.

#### Panel summary

In the current academic context, AIDS has put sexuality prominently on the research agenda. This is a positive development, given the fact that the study of sexuality hardly exists as an established research topic. However, AIDS research has largely framed the study of sexuality in a particular perspective, namely its relation to HIV infection. This approach only highlights a specific aspect of what sexuality covers while ignoring others, such as the different meanings of sex according to gender, age or ethnicity or the difference between sexual behaviour and sexual identity. This blindness has led to a void in both the study of sexuality and the study of AIDS. Although HIV/AIDS and sexuality are intricately linked, it is of importance to critically assess this relation with regard to research. Sexuality is as much a product from culture as it is of nature, and it refers to individual experience and shared ideas. It is to be studied as a relational concept defined in relation to axis of difference like, among many, gender, morality, age, socio-economic status, ethnicity, because this will create insight into the richness of different sexualities and its experiences. To further knowledge on sexuality in African societies, there is need for detailed ethnographic studies on sexual practices and ideology as a study on its own. These studies can vary from topics like sexual practices, debut of sexual experience, multi-partnered sexual relations,

sexual pleasure, sexual violence, same sex sexuality, sexual abstinence, and much more. In this panel, different case studies are presented that seek to innovate the study of sexuality by providing ethnographic accounts of sexualities from various African societies.

## **Poverty, men's poor sexual performance and broken households - an increasing dilemma in urban East African households**

**Margrethe Silberschmidt, Department of Gender Research in Medicine, University of Copenhagen**

*M.Silberschmidt@pubhealth.ku.dk*

Research in Kampala and Dar es Salaam indicates that poverty has increased antagonisms between husbands and wives, and households have become battlefields not only over money but also over sex. Men, however, are not able to live up to these expectations, and they are met with accusations from their wives. This has serious consequences for men's social value, their self worth and identity.

## **The reality of girls' silenced sexual pleasure and agency**

**Anouka van Eerdewijk, Centre for Women's Studies / Centre for International Development Issues, University of Nijmegen**

*A.vanEerdewijk@maw.kun.nl*

Dominant discourses on virginity in Dakar (Senegal), a predominantly Muslim society, are restrictive with respect to the sexuality of unmarried girls. Their sexual agency and pleasure is being silenced, and seems non-existent. This paper explores how girls themselves relate to these norms. It will show how they simultaneously reproduce and rework these notions and how girls do express pleasure and sexual agency.

## **Sexual desire in the context of deprivation: men and sex in South African townships**

**Sakhumzi Mfecane, Wits Institute for Social and Economic Research, University of Witwatersrand**

*smfecane@hotmail.com*

Until recently, studies of sexuality paid little attention to the contextual and socio-economic determinants of sexual behaviour. This paper documents the conditions of youth and shows how these impact on young men's perceptions of sexual desire and sexual practices. In general, in townships with high unemployment, men are pressurized to engage in sex to demonstrate their masculinity.

## **Secrets and lies: talking about sex in a time of AIDS in Dar es Salaam, Tanzania**

**Eileen Moyer, University of Amsterdam**

*eileenmoyer@hotmail.com*

How can we talk about sexuality in a time of AIDS without being subsumed by discourses surrounding the disease? Through an exploration of contemporary popular arts and culture, the author illustrates how people in Dar es Salaam, Tanzania communicate ideas about sexuality, pleasure and morality indirectly and suggests that perhaps we, as scholars, have something to learn from our interlocutors.

## **Widowhood and sexual pleasure within the AIDS era**

**Iris Shiripinda, Institute of Gender Studies, Radboud University, Nijmegen, The Netherlands**

*ishiripinda@yahoo.com*

In Zimbabwean communities, the sexual lives of widows have been traditionally associated with either sexual abstinence or levirate relationships. The AIDS epidemic has brought a new dimension to the sexual lives of widows because the majority of the widows are within the most sexually active age group, 15 to 49 years, and they generally regard levirate relations as a practice of the past. Ethnographies of young AIDS widows in Zimbabwe tell challenging stories about widows' lived sexual realities in the face of traditional norms and discourses on female sexuality and widowhood. The paper focuses on the way widows seek sexual pleasure in a cultural environment that negates sexual desire, let alone pleasure, for widows.

## **Pleasures and dangers. Sex, sexuality and contemporary lifestyles in Nairobi, Kenya**

**Rachel Spronk, Amsterdam School for Social-Science Research, University of Amsterdam**

*R.Spronk@uva.nl*

In many studies on sexuality in African societies, sexuality tends to be used in an instrumental way and as a self-evident concept. Instead, we need to focus on complex dynamics of individual sexual behaviour in relation to social axis and ideologies. These dynamics between sex and sexuality, between broader societal processes and individual experiences, are the focus of this paper by looking at young professional women and men's intimate lives in the context of modernity.

## **PANEL 44 (P)**

**Fri, 11:30-13:15; B101**

### **Post liberation politics: comparative perspectives**

convenor(s):

**Sara Rich Dorman, University of Edinburgh**

*sara.dorman@ed.ac.uk*

#### **Panel abstract**

This panel will examine the politics of a number of African states which have recently emerged from liberation wars. Papers will focus on how state-society relations are shaped by the liberation conflict. Societal groups of particular interest include: churches, NGOs, trade unions, and ex-fighters.

#### **Panel summary**

This panel brings together a number of scholars working in different African countries but with over-lapping interests in how states and nations are formed out of conflict; the particular configuration of societal groups (civil society?) vis-à-vis the state; the role of former combatants; and the role of 'non-political' organizations like churches. The paper-givers are particularly interested in how these states deal with opposition parties, especially from 'losing' groups, and formerly hegemonic interests. Military iconography and nationalist images are frequently very powerful contributors to the nation-building project, but they may also constrain or shape possibilities for transition to civilian rule.

### **Heroes, state and nation-building: the case of Zimbabwe**

**Norma Kriger (unaffiliated)**

*norma.kriger@verizon.net*

Since independence, Zimbabwe has had an annual commemoration for the war dead heroes of its liberation struggle. It has also had legislation to provide hero status posthumously to those identified as heroes and material benefits to heroes' families. Every aspect of the commemoration and selection of official heroes has been fraught with intense conflict. The proposed paper will explore these conflicts and their relationship to state- and nation-building, with particular attention to ex-fighters, ex-political prisoners, and the war dead in Mozambique and Zambia.

### **Post-1994 Politics in Rwanda: problematizing 'liberation' and 'democratization'**

**Filip Reyntjens, Institute of Development Policy and Management, University of Antwerp**

*Filip.Reyntjens@ua.ac.be*

Ten years after the 1994 genocide, Rwanda is experiencing not democracy and reconciliation but dictatorship and exclusion. Although the government led by the Rwanda Patriotic Front has achieved rapid institutional reconstruction and relatively good bureaucratic governance, it has also concentrated power and wealth in the hands of a very small minority, practised ethnic discrimination, eliminated every form of dissent, destroyed civil society, conducted a fundamentally flawed 'democratization' process, and massively violated human rights at home and abroad. The Rwandan army twice invaded neighbouring Zaire-Congo, where its initial security concerns gave way to a logic of plunder. It has caused protracted regional instability and derailed the transition process in the Democratic Republic of Congo. The Rwandan government has succeeded in avoiding condemnation by astutely exploiting the 'genocide credit' and by skilful information management.



## Remaking Ethiopia: post-liberation politics, ethnic federalism, and revolutionary democracy

Dr Sarah Vaughan, School of Social and Political Studies, University of Edinburgh

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The Ethiopian People's Revolutionary Democratic Front (EPRDF) came to power in May 1991, emerging from the civil wars which had convulsed Ethiopia and the wider Horn area for decades. Conflict had centred on control of the state, which exercised a monopoly over resources and decision-making. The resolution of conflict prompted the reconfiguration of the centralised Ethiopian state, as an ostensibly liberalised, democratised, and decentralised federation, drawn along the lines of Ethiopia's major language groups. The paper explores how a range of opposition and liberation groups were simultaneously co-opted and marginalised in the process of state reform, resulting in the contemporary 'one party dominant' political arrangement. It considers key dynamics in relation to the legacies of war and the 'liberation struggle'. They include political ideology, organisation, and culture; conflict, (ethno-)nationalism and de/remobilisation; pluralism and the colonising of extra-governmental space. It concludes that traditional patterns of Ethiopian political culture were both reinforced and modified by practices honed during war, and outlines their further evolution under federalism.

## Transnational networks in Angola indirectly helping the maintenance of the status quo and defusing popular uprising

Nuno Vidal, University of Coimbra

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The dominant political and economic logic in Angola has always been (since the independence in 1975) of a patrimonial/clientelist type, however, distribution of benefits by the State became extremely elitist throughout the years, gradually excluding the majority of the population. This phenomenon can be traced to late seventies (during the presidency of Agostinho Neto) being aggravated throughout the Socialist phase of Dos Santos' presidency (1979-1989) and even more so with the transition to multipartism and market economy (from 1989 until today).

During the Socialist phase of the regime (1975-1989), popular discontentment and the loss of political legitimacy was defused by the war. The civil war 'justified' distributive contraction and reinforced micro-identity alignments (with stronger ethnic overtones). The war pushed identity and cultural differences to opposite extremes. For the different factions within the MPLA elite, as well as for the masses, UNITA represented a threat not only to their power, but also to the culture and identity of the Creole/Mbundu alliance itself. This allowed the ruling elites to neglect their various obligations towards the ruled without wholly losing their support. Moreover, the existence of valuable natural resources such as oil allowed the regime to ignore the usual practices of surplus extraction from the masses ('mise au travail').

In late eighties and early nineties (when the transition to multipartism and market economy began), the war argument used by the government to justify resources mismanagement and miserable living conditions for the majority of the population, became increasingly criticised at an internal and external level. However, internal discontentment was once again circumvented, this time through the arrival en masse of international organizations -- NGOs, churches, solidarity assistance, etc. Working together with local communities and employing a very competent but marginalised section of the Angolan intellectual elite, these organizations and its developing projects acted unintentionally as an escape valve for political and economic discontentment.

On the one hand, they shouldered important governmental responsibilities such as education, health, basic sanitation, housing, support to those displaced by war and rural development. Accordingly, the government was able to relax in its care about the millions of people displaced by war, who for the past few years have been mainly fed by international aid (donations by WFP and the EU). However, contrary to what one might think, the Angolan government maintained a strict control over most of the foreign intervention, politically manipulating for its own profit, the activity of these organizations.

On the other hand, several of these international organisations started to implement what can be termed 'counter-logic projects' such as 'Participatory Development' and 'Development from below or bottom-up' (in a country where the whole political and administrative system relies in a pyramidal structure extremely centralised), partially filling the population need for inclusiveness at all levels.

This paper will be structured in three parts: the first and the second deal with the distributive structure and working logic of the Angolan regime constructed throughout its Socialist phase (Agostinho Neto's presidency 1975-1979, Dos Santos' Socialist administration 1979-1989); the third, deals with the so-called transition to multipartism and market economy (1989 until today). This last phase saw the continuing shrinkage of State distribution and government disregard for the political participation of the ruled masses. Such phenomenon was indirectly helped by the role of various transnational networks and projects joining expatriate activists, local communities and a marginalised Angolan intellectual elite.

## **'Reintegration' of Namibian ex-combatants and former fighters: plans and practices, politics and techniques**

**Lalli Metsola, Institute of Development Studies, Helsinki**

*metsola@mappi.helsinki.fi*

This paper looks at questions of state formation and emerging forms of citizenship and belonging through the case of 'reintegration' of ex-combatants and former fighters in postcolonial Namibia. It focuses, first, on the construction of categories and ways of speaking about the ex-combatant issue, second, on the practices of classifying, including and excluding associated with 'reintegration', and third, on the interplay between the state and party actors and various 'population groups' involved. The paper concludes by discussing the competing tendencies of personalised versus bureaucratic forms of power, and associated forms of subjectivity and agency in Namibian political and social arrangements.

## **'Mandela mania': mainline Christianity in South Africa and the politics of alignment**

**Barbara Bompani, Centre of African Studies, University of Edinburgh**

*B.Bompani@ed.ac.uk*

Mandela Mania' is the term coined by director of the Southern African Council of Churches, Dr Tsele, in defining the immediate post-Apartheid nation-building period in South Africa. There was 'an obsession of alignment with Mandela and his establishment's position', the position of the African National Congress at that time, an obsession that conditioned the actions and politics of the Churches (especially Mainline Churches) as a part of society. This process of alignment fundamentally weakened the response of Mainline Christianity post-Apartheid, in contrast to its important role within the anti-Apartheid movement. This paper will argue that it is precisely the historical close-knit relations with the broad anti-Apartheid movement that led to a weaker, poorly defined role for Mainline churches in civil society. More recently, however, it appears voices critical of the state are emanating from the churches, perhaps indicative of a new alignment more removed from the state. This paper will investigate the politics of Mainline churches in their shift from key actors in the resistance to peripheral figures in government and the implications this has for the nation-building process.

## **PANEL 45 (PR)**

**Thurs, 09:15-11:00; 116**

### **The Horn of Africa in the New World Order**

convenor(s):

**Dominique Jacquin- Berdal, Department of International Relations, LSE;  
Alexandra Magnólia Dias, Department of International Relations, LSE  
D.Jacquin-Berdal@lse.ac.uk, A.M.Dias@lse.ac.uk**

#### **Panel abstract**

The Panel will provide critical insights about the interplay between intra and extra regional dynamics and their impact on the stability of the Horn of Africa. The papers will analyse current trends in order to critically assess the paths leading to the construction of a security architecture in the region.

#### **Panel summary**

The near absence of any sustained great power interest or engagement in the Horn of Africa after the End of the Cold War was brought into question in the aftermath of the events that occurred on September 11, 2001. One of its most important consequences has been the strengthening of U.S. determination to shape international relations. It altered the foreign policy of the U.S. focusing Washington on a global campaign against terrorism. The Horn of Africa, in particular, is defined as a front-line region in the war against terrorism. The area is perceived as a potential stage for transnational Islamic terrorist operations. The panel will cover topics related to the security challenges faced by the states and people of the region. The papers will critically examine the significance of the 'war on terrorism' for the states of the Horn of Africa and how the international priorities to counter terrorism have been accommodated with domestic and regional priorities. More specifically the papers investigate the current developments and its implications to construct a new security architecture in the region.



## **Regionalization of war / regionalization of peace?**

**Roland Marchal, CNRS, Center for International Studies and Research, Centre d'Études et de Relations Internationales [CERI] / Sciences Po**

*marchal@ceri-sciences-po.org*

This paper will examine the differences between the peace processes in Sudan and Somalia. Although both processes were undertaken under the IGAD's umbrella, the differences in the management and content of the peace talks were significant: for instance, the international commitment was strong in one, mostly financial in the other; only two factions were allowed to the table of negotiations in one, while 23 factions signed the cease-fire in the other, and so on. The paper will try to make sense of those differences as a way the new order is shaped in the Horn. It will certainly not promote one peace process against the other nor bet on the outcomes of both.

## **United States foreign policy towards the Horn of Africa**

**Dominique Jacquin-Berdal, Department of International Relations, LSE**

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The Horn of Africa was an important stage of superpower rivalry during the Cold War. It was also one of the key areas where two superpowers sought to cooperate in bringing an end to the Cold War by closing down regional conflicts. Finally, in the aftermath of the first Gulf War, Somalia provided the setting for the first experiment in expanded international peace-keeping. The American led a task force mandated by the Security Council with a chapter VII resolution. The experiment failed and the US appeared to have lost interest in Africa in general and in the Horn in particular. Since the event of September 2001, however, the US administration has been engaged in a strategy of quiet but continuous reengagement. This paper will explore both the immediate preoccupations with the war on terror and the way these have contributed to the process of reengagement, but also the continuities with the earlier period of American involvement in Ethiopia, Sudan and other Horn countries.

## **National Islamic Front and the 'war on terrorism'**

**Gill Lusk, Africa Confidential**

*gill@africa-confidential.com*

This paper will address the nature of the National Islamic Front, Sudan's Islamist ruling party, and the way in which it deals with the threat to it from the 'War on Terrorism'. Since it was linked by the United Nations to the assassination attempt on Egyptian President Hosni Mubarak in 1995, the NIF has carefully built up a picture of itself as having returned to the fold of international respectability, sending Usama bin Laden back to Afghanistan and officially ending Africa's longest war by signing a peace deal with Southern Sudan. Why have Western and Arab governments which feel threatened by militant Islamism believed it?

## **Conflict, peace talks and human rights in the Horn of Africa**

**Martin Hill, Visiting Research Fellow, Institute of Commonwealth Studies, University of London, and Horn of Africa Researcher, Amnesty International**

*Mjdhill@aol.com*

This paper will discuss linkages between conflict and human rights in the Horn in recent years. It will briefly survey the causes of armed conflict; the conduct of the parties to the conflict in relation to international humanitarian law; peace talks; and post-conflict issues of reconciliation, transitional justice and impunity, and reconstruction. It will look in particular at the war between Ethiopia and Eritrea (1998-2000) and the recently concluded peace talks aiming to end state collapse in Somalia. It will discuss the challenges for promoting peace, human rights and democratic governance in the countries of the Horn.

## **How has the 'War on Terror' changed the EU countries' development agendas in the IGAD-Subregion? Insights from Sudan and Somalia**

**Marie Gibert, Department of Politics and International Studies, SOAS**

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Since the end of the Cold War, the development agendas in Africa have undergone important changes. The widely accepted concept of 'good governance' and its implications, and the number of conflicts in Africa led many Western donors - among which the European Union (EU) countries - to increase their involvement in the reform of the African security sectors and to merge both their development and security agendas. The terrorist attacks of September 2001 and

the following declaration of 'war on terror' confirmed this new trend and added a counter-terrorist component to the development programmes. The interference of the EU countries in the African domestic affairs calls into question the way the African state is now considered by its European counterpart. Both issues are particularly important in Sudan and Somalia, suspected of maintaining links with international terrorist networks.

In this paper, I will describe the changes that the EU countries' development agendas have undergone over the past decade in Somalia and Sudan. I will then discuss whether the EU countries and the EU as an international organisation are successfully developing their own development agenda in a region which remains a US *chasse gardée*.

**Chair: Prof. James Mayall, University of Cambridge**

*jblm2@cam.ac.uk*

## PANEL 46d (ES)

Thurs, 09:15-13:15; G51

### Rural economic development in Sub-Saharan Africa: issues and prospects

convenor(s):

**Professor John Sender & Dr. André Leliveld, African Studies Centre Leiden**

*leliveld@fsw.leidenuniv.nl*

#### Panel abstract

The aim of the panel is to encourage debate that is critical of the impact of current policies on rural (economic) development in SSA, and to explore innovative approaches to theories of and policies for the poor in SSA. The organisers welcome (socio-) economic contributions to this debate.

#### Panel summary

The scope of the panel is wide to offer a forum for interlinked themes to be discussed. The central question will be how specific local economic conditions and institutions influence rural households' economic opportunities and constraints and what this means for rural economic development in SSA. Therefore, the panel will feature papers based on new fieldwork data and, in particular, innovative approaches to sampling, economic survey design and methodology.

Themes included are, among others, resource mobilization (land, labour, capital), the role of markets (agricultural and non-agricultural product markets, labour markets, financial markets, land markets), the role of risk and uncertainty, farm and off-farm income sources, and the links between local economic conditions and national and international institutions and policies.

It is anticipated that several papers will make the case for a re-direction, as well as an increase in, government, donor and NGO expenditures. Contributions that criticize the current emphasis in the literature on small-scale self employment (on or off-farm), the role of micro-credit and micro-insurance, and the removal of 'distortions in land, labour and input markets', will be welcomed. Discussion will focus on policy initiatives to reduce the vulnerability of the poorest people, especially rural women.

### Living and dying the hard way: famine, HIV/AIDS and Ganyu labour in Rural Malawi

**Dr. Deborah Bryceson, African Studies Centre, Leiden, the Netherlands**

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Over the past ten years Malawian peasant farming households have endured a number of material and life-threatening setbacks. The absence of subsidized fertilizer loans to farmers continues to trouble villagers a decade after their removal. Yields of both food and cash crops have been declining. Farming households' earnings from agricultural exports and remittances decreased during the 1990s, engendering rural income diversification and deagrarianization. The creeping and then intensified incidence HIV/AIDS infection has led to widespread debility and death. A serious famine ensued in 2001-02, which compounded mortality rates. Through all of this people continue to try to make ends meet. During the famine and its aftermath, ganyu casual labour has gained in importance as a source of income for all economically active household members, particularly women and youth. Ganyu labour is a vital support for many poor families, but evidence suggests its longer term consequences are to widen the gap between the haves and have-nots and to spread HIV infection. These risks are generally recognised so why is ganyu labour a livelihood pursuit for so many?

## Health insurance - a possible solution to reduce vulnerability of the poor?

**Babacar Lô, Université Gaston Berger, St. Louis, Senegal;**

**Angelika Wolf, Institute for Health Sciences and Management in Medicine, University of Bayreuth;**

**Dr. Michael Niechzial, Institute for Medical Management and Health Sciences, University of Bayreuth**

*Angelika.Wolf@uni-bayreuth.de; niechzial@gmx.net; lobabacar@hotmail.com*

Serious medical conditions or a period of prolonged sickness may threaten the livelihood of people and thus setting off a poverty cycle. Health insurance is seen as a possible solution to reduce the vulnerability of poor people. But the transfer of the health insurance systems from Western countries meets with different socio-economic and political conditions in Africa. Whereas the former draws on an established and institutionalized system based on a population that works in the formal sector of economy, the formal sector insurance in sub-Saharan Africa only covers a fraction of the population. The paper will present preliminary results from an ongoing research project on health insurance initiatives in the Diourbel region of Senegal. Initiatives there are linked to women's organizations, professional associations, religious institutions or neighbourhood circles. They are recruiting their members mainly from the informal sector. Research methodology combines gathering data with Infosure - a tool designed to collect quantitative and specific qualitative health-economy information - as well as by participant observation and focus group discussion. Discussion of the data will focus on the question whether or not the initiatives provide a new possibility for the reduction of poverty.

## Effects of non-governmental organisations (NGOs) interventions on informal social security arrangements; a case study from Uganda

**Dr. André Leliveld, African Studies Center, Leiden, the Netherlands**

*leliveld@fsw.leidenuniv.nl*

In the absence of extensive formal social security schemes, people living in rural areas in Uganda have to rely on informal social security arrangements, which usually take the form of small-scale social networks through which resources for social security purposes are exchanged and transferred. The scope of these informal arrangements remains, however, limited. In policy circles there is much discussion on how these informal social security arrangements could be strengthened or supplemented. NGO's are considered to play a role in this. By presenting data from a field study in southwest Uganda, this paper attempts to assess how NGO interventions may influence the operation and dynamics of informal social security arrangements, and what this means for the social security position of vulnerable people.

## Exploring the existence of 'vacant' plots of land in an area of increasing land demand in a Zimbabwean communal tenure area

**Gaynor Paradza, Wageningen University, Netherlands**

*gaynor.paradza@wur.nl*

Communal land in Zimbabwe is generally characterized by land shortage and increasing demand for land. As a result, communal land is increasingly becoming individualized. The existence of seemingly unoccupied plots of arable and residential land in such an environment is a surprising phenomenon. This paper seeks to explore the logic for the existence of the plots and establish whether there are any links between this and social security function of customary land tenure arrangements. The way in which this system may be used to maintain rights of vulnerable groups like women and children is of specific interest to this research.

## The curse of the diamond: what to do if diamonds are found in the Nyae Nyae Conservancy

**Anne Herro, Columbia University, New York**

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The Ju/'hoansi are a tribe of indigenous people with a 70,000-year-old culture in southern Africa known collectively as the San. The Ju/'hoansi do not have a legal claim to their land insofar ownership of the land is concerned but in 1997 -1998 they registered their ancestral land as a conservancy which is their right under Namibian law. As a registered community-based resource management authority, the Ju/'hoansi have the right to exploit surface and water resources. However, all subsurface resources are owned by the Namibian government. The threat of diamond prospecting in Nyae Nyae is disconcerting from both a social and environmental perspective. Reliable information suggests that at least one mining company, Mount Burgess Gold Mining Company, has acquired exploration licenses for the whole of the conservancy and experts in the area agree that the potential for mineral discovery is high. The Namibian government has not had experience with mining in conservancy areas and the issue of indigenous communities receiving benefits from mining may be the next major policy and legislative issue for the Namibian government to address. This paper is aimed at those interested in exploring the possible challenges and opportunities with which the San and their supporters will be faced

should the NNC become under threat from mining. It is hoped that these findings could be applied to other cases throughout current and future Namibian conservancies if precious minerals are ever discovered there.

## **Poverty and natural resource management in the Central Highlands of Eritrea**

**Bereket Araya, University of Groningen, Netherlands**

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The interlinked effects of population growth, poverty and degradation of the natural resource base in the Central Highlands of Eritrea is analyzed using a non separable village level bio-economic model. Production and consumption decisions are determined simultaneously due to imperfections in land, labour and credit markets. Results show that poverty limits the ability and willingness of landholders to invest in conservation activities.

## **Milking Drylands: gender networks, pastoral markets and food security in stateless Somalia**

**Michele Nori, Department of Rural Sociology, Wageningen University, Netherlands**

*michele.nori@wur.nl*

The Milking Drylands research initiative addresses the critical issues of food security, market integration, gender roles and governance matters in a peculiar area of the world, the Somali ecosystem.

Camel milk marketing is a developing women enterprise in Somali drylands, aimed at ensuring food security, generating some income and providing a buffer to cope with critical situations. Within a livelihood perspective socio-economic processes related to camel milk commoditization are investigated, in order to assess the relevance of existing embedding institutions on the construction of pastoral markets, with a special concern for the relevance of gender roles, state control and governance. Somali pastoral market-sheds in Somalia, and Somali regions of Ethiopia (Ogaden) and Kenya (NE provinces) provide the research with three comparative Case Studies with these respects.

## **PANEL 48 (RSE)**

**Sat, 14:30-16:15; B111**

### **Comparative research on rice farming societies of the Upper Guinea Coast**

convenor(s):

**Ramon Sarró, Institute of Social Sciences, University of Lisbon**

**Marina P Temudo, Institute of Tropical Scientific Research, Lisbon**

*ramon.sarro@ics.ul.pt, marina\_temudo@hotmail.com*

#### **Panel abstract**

This regional panel discusses recent ethnographic, agronomic and historical work on the farming settings of the so called Upper Guinea Coast. Papers will address issues of ethnicity and political incorporation; religious culture; the effects of violence; the memory of the slave (trade); Indigenous knowledge systems vs. external intervention; Gender and rice farming.

#### **Panel summary**

Recent scholarship has given rice farming communities of the Upper Guinea Coast a strong relevance in African and African-American studies. This panel aims at comparing these coastal farming settings and the problems they are confronted with. Scholars who claim that this is a 'culture area' often stress similarities while ignoring significant differences. We would like to keep the underlying similarities, but also to highlight the particularities of each setting. Papers could address the following topics: Ethnicity and political incorporation: Scholars who stress the similarities between different coastal settings often ignore how different they are in their colonial and post-colonial histories and how these histories shape current livelihoods and predicaments; Religious culture: There is a well-documented connexion between regional cults, rice farming and social identity; it would be interesting to explore how these cults interplay with processes of political incorporation, with universal religious discourses, with the violence of the region, etc.; Effects of violence: Wars and civil upheaval have affected some important rice farming communities along the region; we are interested in examining how these conflicts affect the bases of social production and reproduction; Rice and the memory of slavery: Scholarship on the slave trade and on its legacies has illuminated the history of the region; internal structures of domination, however, have by and large remained under-explored; Indigenous knowledge systems and external intervention: Colonial and post-colonial interventions have mainly adopted a production-oriented approach, bypassing endogenous processes of experimentation and selection of innovation; important work (notably by P. Richards) has been produced on the impact of external intervention upon indigenous knowledge systems; it would be most fruitful to further develop this line of research along the continuum of the coastal societies; Gender and rice farming: Women's agency in rice farming has experienced both systematic neglect and over-emphasis; we still need more comparative work on the



diversity of roles that women play in livelihood strategies in different coastal societies and on the current trends of change in these roles.

## **Upper Guinea Coast societies: In quest of a common heritage**

**Marie-Christine Cormier-Salem, IRD - Musée Nationale d'Histoire Naturelle**

*cormier@mnhn.fr*

In the late 15th Century, Portuguese explorers put in evidence the strong identity of Upper Guinea coast societies, based on rice farming system and mangrove reclamation into remarkable landscape. From colonial penetration to nowadays, this system has been deeply re-assessed, to such an extent that rice cultivation is no more the sole and prior livelihood, mangrove uses and access rights are contested, and local communities are shaken by inner contradictions and pressures from outside. Through an approach of historical geography and political ecology, this paper will underline the changes in appreciation and policy concerning Upper Guinea Coast and address the questions of local heritage.

## **Gender and genetic diversity in rice and millet in The Gambia**

**Edwin Nuijten, Wageningen**

*Edwin.Nuijten@wur.nl*

The paper will address whether men and women deal with genetic diversity in different ways, and if so, what are the reasons. What are the socio-economic factors because of which men and women deal with genetic diversity in different ways? The paper will be based on a comparison of men and women dealing genetic diversity in both crops.

## **Rice diasporas and farmers' knowledge in Southern Guinea-Bissau**

**Marina Padrão Temudo, Institute of Tropical Scientific Research, Lisbon**

*marina\_temudo@hotmail.com*

Rice can travel a long way and through the experimental knowledge of farmers it can adapt and thrive in places far away from where it came from. Southern Guinea-Bissau can be considered a reservoir of both rice genetic diversity and farmers' germplasm management skills, and it could easily provide support to neighbouring communities such as Sierra Leone and Liberia (from where several indigenous or 'indigenized' rice varieties were formerly obtained), where war has all but destructed local varieties' stocks. Southern Guinea-Bissau strategies of rice germplasm management and multiple criteria for variety selection have been challenging external interventions whose primary aim, ever since Independence (1975), has been to replace local varieties by a reduced number of 'improved' ones. However, external agents showed a kind of 'autism' in relation to farmers' total rejection (or adoption in small quantities) of the majority of these varieties, and because of recent upheavals in the country and a succession of poor yields, this genetic and skills diversity is now threatened.

## **The history and future of West African Rice: African rice in war zone food security**

**Paul Richards, Wageningen**

*Paul.Richards@wur.nl*

Funded by the Japanese, the West African Rice Development Association has recently developed a series of hybrids between Asian and African Rice. These new NERICA rices are said to be a boon to low-resource rainfed rice farmers throughout Africa. The paper explores why researchers have a preference for improving Asian Rice with a donation of genes from African Rice, whereas food-insecure farmers in West African war zones seek out and restore the old African Rices. Whose approach to food security makes most sense? Can plant improvement be defined independently of a context for use?

## **Time of crisis in the Bulongic country (Guinée)**

**David Berliner, Harvard**

*berliner@fas.harvard.edu*

The Bulongic are a small group of some 6,000 rice farmers living on coastal Guinée and known for their sophisticated techniques of rice farming in mangrove swamps. In 1997, claiming that the traditional methods were not profitable enough, Guinean President Lansana Conté decided to sell the land to a Malaysian agricultural company, the Société



Bernas de Guinée (SOBERGUI). In this paper, I describe the crisis created by the introduction of the SOBERGUI, and how the current dire situation is perceived by Bulongic themselves.

**Discussant: Olga Linares, Smithsonian**

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## PANEL 49d (P)

Sat, 09:30-13:30; 116

### IR and Africa: new agendas and representations

convenor(s):

**Daniel C. Bach, CEAN-IEP, University of Bordeaux;**

**Morten Boas, Fafo - Institute for Applied International Studies, Borggt. Norway**

*d.bach@sciencespobordeaux.fr*

#### Panel abstract

Africa has historically been considered largely irrelevant in terms of conventional power, prestige, geo-political or economic importance, a perception which has not been conducive to the spread of empirical or theoretical research.. The panel intends to build on challenges to such notions, through the reference to changing agendas and representations of what the study of Africa entails within IR and IPE.

#### Panel summary

Africa's international relations attract little attention outside the circle of scholars, practitioners and publicists committed to their study. The sub-continent has historically been considered largely irrelevant in terms of conventional power, prestige, geo-political or economic importance, a perception which has not been conducive to the spread of empirical or theoretical research.. The panel intends to build on challenges to such notions, through the reference to changing agendas and representations of what the study of Africa entails within IR and IPE. To take but one example, the EU and Africa have become symptomatic of two extremes: at one end of the spectrum, the EU, is portrayed as a 'civil power' widely acknowledged as the most elaborate model of regional construction due to its highly sophisticated institutional architecture and effective crystallization of international trade, investment and common policies; at the other end of the spectrum is the African continent, where regionalism is perceived as non-existent and globally irrelevant. Yet, regionalisation, as a process, is overwhelmingly present in Africa. Indeed, politics and international relations on the African continent are also increasingly characterized by two seemingly contradictory dynamics as the retrenchment of the African state coexists with the increasing prevalence of non-state spaces. These non-state spaces, are important sites where power, authority, sovereignty, and autonomy are (re)defined and (re)negotiated.

### Integration theory and new regionalism: anything to glean from Africa?

**Daniel C. Bach, CEAN-IEP, University of Bordeaux**

*d.bach@sciencespobordeaux.fr*

The EU and Africa have become symptomatic of two extremes: at one end of the spectrum, the EU, is portrayed as a 'civil power' widely acknowledged as the most elaborate model of regional construction due to its highly sophisticated institutional architecture and effective crystallization of international trade, investment and common policies; at the other end of the spectrum is the African continent, where regionalism is perceived as non-existent and globally irrelevant. Yet, regionalisation, as a process, is overwhelmingly present in Africa. It proceeds from the build up of patterns of interaction which not only escape state and institutional control, but draw their strength from the preservation of frontier disparities and/or the 'dividends' of violence and insecurity. As Africa illustrates, regionalism should not be necessarily interpreted as integration. Nor should integration theory be conceived through the exclusive lens of European construction. Trans-state regionalisation further points to the need for a dissociation between regional integration and regionalism; in the process this emphasizes the flaws of euro- and state-centric integration theories.

### The State and non-State spaces: rethinking sovereignty, autonomy and territoriality in a non-Westphalian Africa

**Kevin C. Dunn, Hobart and William Smith Colleges, USA**

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Politics and international relations on the African continent are increasingly characterized by two seemingly contradictory dynamics: the retrenchment of the African state in a neo-liberal world environment and the increasing prevalence of non-state spaces. In the first instance, one can recognize that across the continent, the centralized state continues to play a





major role in the affairs of domestic politics and exists as the interlocutor for much of the continent's engagement with the international community, particularly international financial institutions. For example, even where a breakdown of the political fabric has supposedly occurred, such as in various parts of West Africa, capturing the machinery of the central state remains one of the primary objectives of many armed groups. However, it is wrong to assume that the African state is functioning (or has ever functioned) according to the myth of the Weberian/Westphalian ideal state model. In fact, the actual practices around the African state continue to provide useful insights into theorizing the basic notions of sovereignty, autonomy, and territoriality. This is most clearly evidenced by looking at the second dynamic mentioned above: the emergence of non-state spaces within the territorial delineations of the African state. Large and numerous sections of economic space, social space, and, most notably, geographical space are clearly outside of the state's domain. These non-state spaces, whether they are national parks at the margins of a state's border, informal economic networks, or urban youth cultural spaces, are important sites where power, authority, sovereignty, and autonomy are (re)defined and (re)negotiated. As such, this paper will investigate these dynamics and the future implications they may entail for both African politics and international relations.

## **The border and the 'marketing' of authority in the African state system**

**Morten Boas, Fafo - Institute for Applied International Studies, Borggt. Norway**

*morten.boas@fafo.no*

Thandika Mkandawire talks about African states as 'choiceless', but as the wars of countries such as DR Congo, Uganda, Liberia, Sierra Leone and Côte d'Ivoire gives testimony to control over the African state is still much sought after. Both control of the border of the state and its institutions give meaning, but in another way than assumed by traditional IR theory. They are tools for the 'marketing' of authority, and this exercise fulfils many important functions in the postcolonial African state. In particular, the 'marketing of authority' creates social order and organisation, but this is the logic of a state in which from a structural point of view the state is differentiated, but from a functional perspective it is not. This state is therefore far from what it pretends to be, e.g. a weberian nation-state. In a global IPE-setting this state is 'choiceless', but for its inhabitants and fellow African states the authority it can 'market' is of crucial importance as it is precisely this authority that not only creates the spoil of the state, but also negotiates the extraction and redistribution of resources within regional and international cobwebs of networks and alliances embedded in and around the "authority" of the African state and the state system it belongs to.

## **Governance beyond the state: Donor policies in new social spaces**

**Ulf Engel, Institute of African Studies, University of Leipzig, Germany**

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The African state or, more correctly, conventional notions of statehood in sub-Saharan Africa are in flux, and so are the relations between donors and aid recipients. While the African state is perceived to be at a critical juncture, a variety of trajectories seem possible which range from the successful reconfiguration of African states to their disintegration. In the latter case, new social spaces are emerging. These include new or re-established forms of social domination and hegemonial discourses on legitimacy and accountability. New social spaces are a challenge to donor policies, as one specific area of governance relations between the North and sub-Saharan Africa. The paper focuses on how donors relate to these new social spaces, hence how new social space is defined as a governance problem. Methodologically this process has to be construed as mutually constitutive. Thus, the focus is on two very basic issues: how does authority in new social spaces relate to international donors and play out in the construction of new governance relations?, and how do donor perceptions and conceptions of new social spaces change and how does this affect their approaches to governance in new social spaces? In both cases, my research aims at developing systematic typologies which could serve as a basis for further conceptualization and theory building.

## **US public opinion and intervention in Africa's ethnic conflicts**

**Donald Rothchild and Nikolas Emmanuel, University of California, USA**

*dsrothchild@ucdavis.edu*

What guidelines are useful in determining the 'successful' mediation of African conflicts? And what do these guidelines indicate about the effectiveness of U.S. mediation initiatives in recent years? I start by describing some recent African conflicts and efforts by the United States, as a powerful international actor, to mediate between the adversaries. After discussing mediation as one among a number of approaches for managing conflict, I will then examine some of the main guidelines in the literature on mediation for managing conflict in an effective manner. In doing this, I will draw upon the corpus of I.W. Zartman's writings to determine which guidelines are to be regarded as critical. These guidelines will then be used to determine the extent to which U.S. mediators have been effective in facilitating a peaceful end to the civil wars in Liberia and Sudan. In the Conclusion, I will discuss what diplomatic pressures and incentives third parties can make use of in their efforts to bring African conflicts to a peaceful end.

## **Africa and the emerging new trade geography: the India-Brazil-South Africa dialogue forum and its implications for global governance**

**Dr Ian Taylor, School of International Relations, University of St. Andrews, St Andrews, UK**

*ict@st-andrews.ac.uk*

From a South African perspective, the G-20 is a useful forum through which Pretoria can get its voice heard as well as seek to represent Africa in the ongoing debate around global governance. Utilizing the G-20 as a means to advance South Africa's reformist foreign policy is central to this. However, a lack of progress in resolving key issues vis-à-vis global trade has stimulated the development of other, alternative, fora through which Pretoria also pursues its diplomacy. If the G-20 is to develop into a credible meeting point between the developed and developing world (or at least important emerging markets) then practical progress on matters important to the developing world need to be achieved and evidently taken seriously by the G-7.

## **Africa in international relations theory: theoretical challenges**

**Rye Olsen, Danish Institute of International Studies, Copenhagen**

*gro@diis.dk*

There has been a marked lack of theoretical interest in Africa and its place in global politics. The paper suggests to go beyond the division between 'international relations' and 'comparative politics' by applying the concept 'international policy community' to policy-making on Africa in the OECD states. With this starting point, it is possible to place Africa within the theoretical discussions of international relations

## **PANEL 50 (HE)**

**Fri, 09:15-11:00; G52**

### **New research on pre-colonial economic history**

convenor(s):

**Gareth Austin**

*g.m.austin@lse.ac.uk*

#### **Panel abstract**

The precolonial period has been relatively neglected in recent historiography. The aim of this panel, however, is to present a variety of strands in current research in pre-colonial economic history. If a common theme is emerging, it is the relationships between coercion and economics in the eighteenth and nineteenth centuries.

#### **Panel summary**

The precolonial period has been relatively neglected in the recent research of historians (as opposed to archaeologists). The aim of this panel, however, is to present current research in pre-colonial economic history. Richard Reid, complementing his book on the kingdom of Buganda, is currently researching economic as well as military aspects of warfare in precolonial East Africa, and will present a paper on the former. Broadly continuing the theme of the relationships between coercion and economics, Jelmer Vos explores changes in slavery within Kongo (northern Angola). David Richardson will give a paper from his collaborative work with David Eltis on the slave trade from the Niger Delta. Gareth Austin's paper considers how Africanists might best respond, with reference to economic history, to our intellectual 'trade deficit': the fact that the theoretical frameworks used by Africanists have much more often been derived from European experience than vice versa.

### **The material basis of pre-colonial east African warfare**

**Richard Reid, Durham**

*R.J.Reid@durham.ac.uk*

This paper aims to examine the utilisation of resources in the practice of eastern African warfare, and the economic objectives of conflict across the region, with a view to understanding the relationship between economy and violence. Competition for resources, both regional and 'external' (i.e. long-distance commerce), and expenditure will be the heart of the analysis.



## Transitions in slavery in nineteenth-century Kongo (northern Angola)

Jelmer Vos, SOAS

*jelmervos@hotmail.com*

This paper offers a northern Angola perspective on the debate about transitions in slavery after the end of the trans-Atlantic slave trade. It shows that the long-distance slave trade continued in the late-nineteenth century, albeit on a smaller scale. Slaves became increasingly assimilated in Kongo family structures.

## Reciprocal comparison and African history: tackling theoretical Euro-centrism in the study of Africa's economic past

Gareth Austin, LSE

*g.m.austin@lse.ac.uk*

The best response which Africanists can make to theorizing which offers 'general' models from European experiences is not to reject 'meta-narratives' on principle, but rather to work towards more genuine generalisations through properly comparative historical research. Examples are offered of propositions derived from Africa's economic history which may illuminate the history of other regions too.

Discussant: Robin Law, Stirling

*r.c.c.law@stir.ac.uk*

## PANEL 51 (EH)

Fri, 11:30-13:15; G52

### Manufacturing and mining in twentieth-century Africa

convenor(s):

**Gareth Austin**

*g.m.austin@lse.ac.uk*

#### Panel abstract

This panel explores aspects of the industrial history of Africa during the twentieth century.

#### Panel summary

This panel explores aspects of the industrial history of Africa during the twentieth century. Dede Amanor Wilks compares the consequences of the 'settler colony' and 'peasant colony' paths for the industrial prospects of Zimbabwe and Ghana respectively. Miatta Fahnbulleh focuses on post-colonial industrialization strategies in Kenya and Ghana, arguing that industrialization, widely considered to be discredited as a policy objective for African countries, has actually become increasingly realistic. Ayowa Afrifa considers Ashanti Goldfields Corporation's transition from a standalone direct foreign investment to an 'African' multinational. The first three papers proposed for the panel are all from PhD candidates in the Economic History department at LSE (who are expected to be very well advanced in their doctoral research by the time of the conference). It is hoped that there will be a fourth paper, from outside LSE.

### Late industrialisation and path dependency in Ghana and Zimbabwe 1890-2000

Dede Amanor-Wilks, LSE

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A comparison of these two countries provides a natural laboratory for viewing the outcome of divergent growth trajectories in two distinct types of former British colony (peasant and settler respectively). The paper outlines the challenges of late industrialisation and assesses how far industrial performance was a function of differences underpinning the peasant-settler dichotomy.

### The evolution of an African Multinational: How well does the experience of Ashanti Goldfields fit the theory of multinational enterprises?

Ayowa Afrifa, LSE

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This paper tests theories of multinational corporations against the experience of AGC. The case study reveals the failure

of existing theories to consider the causal role of international finance - the roles of borrower reputation, shareholder expectation, and the innovative use of financial instruments in the growth of a multinational.

## **Can industrialisation as a strategy be rescued from the 'failures' of post-colonial policies? A comparison of Kenya and Ghana**

**Miatta Fahnbulleh, LSE**

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Africa has failed to engender the rates of industrial growth and subsequent development to which many newly-independent states aspired. This paper compares the experience of industrial development in post-colonial Ghana and Kenya. Through an exploration of the dynamics of policy evolution in this period, it seeks to evaluate the efficacy of an industrialisation strategy in the region.

**Discussant: John Sender, SOAS**

*Js9@soas.ac.uk*

## **PANEL 53 (SEP)**

**Weds, 16:15-18:00; G50**

### **Land governance in Africa and the social embeddedness of property**

convenor(s):

**Pierre-Yves Le Meur, Groupe de recherche et d'échanges technologiques (GRET)**

*lemeur@gret.org*

#### **Panel abstract**

There has been for two decades a renewed interest for land issues and property relations in the field of social sciences. As an innovative contribution to this trend, this panel rests upon fine-grained ethnographies of land rights in West African contexts in order to analyse the interplay between moral and material constraints in producing specific patterns of government over people and natural resources.

#### **Panel summary**

Property regards social relations between social actors about 'things'. Land property is a matter of power structures, distribution of wealth, politics of belonging, meaning and knowledge. Governance can be conceived of as an emerging - and continuously reshaped - plural institutional framework regulating access to - and control over land and eventually resulting in order and/or disorder in land affairs. From this non-normative point of view (but for policy makers too), the problem of description (of rights, norms, practices, etc.) reveals a relevant starting-point. A detailed ethnography of property rights and relations can highlight how social relationships regarding access to land are culturally and socially embedded. How they are both morally and materially constrained, respectively by justifying norms and principles and by their inscription in economic systems of activity and in an uneven distribution of resources. Within this framework, mobility plays a specific role, as a structuring feature in the production of social and political order in West Africa.

The papers presented in this panel will revolve around the issue of the complex linkage between mobility and its local anchoring in and through land politics. The centrality of mobility combined with an empirical ethnography of land rights will give us clues for a renewed understanding of the interplay between the governments of people, territories, and resources in Africa. Related issues such as the link between individual interest and collective action (public policy being part of the debate), politics and property, as well as between migration, the rhetoric of autochthony and intra-household relations, will be explored.

### **Is moral economy soluble in the institution? Migrants' land access in centre-western Côte d'Ivoire**

**Jean-Pierre Chauveau, IRD, Montpellier**

*chauveau@ensam.inra.fr*

State economic and political strategies in Ivory Coast has contributed to transform the tutorat relationship linking customary landowners and migrants - a core institution of the moral economy of African peasant societies -, into a multiplex institution typical of an 'internal frontier' situation. In the contemporary context of economic and political crisis, the tutorat crystallises tensions, not only between autochthons and migrants, but between local political societies and the state too, as well as between generations within autochthonous families.



## Land markets and intra-family land rights in Lower Côte d'Ivoire

Jean-Philippe Colin, IRD, Montpellier;  
Georges Kouamé, IES, Abidjan;  
Debegnoun Soro, IES, Abidjan

*colin@ensam.inra.fr*

The paper deals with the relationships between intra-family land property rights and land sale/lease markets in Lower Côte d'Ivoire. Special consideration is given to: (i) the impact of intra-family land rights on the demand and the supply in these markets, and on the content of the transactions (e.g., on the type of lease contract), (ii) intra-family tensions and conflicts induced by market transactions, (iii) conflicts in land transactions that are rooted in landowners' intra-family tensions.

## The rhetoric of property. Fishing and land rights among the Winye of centre-west Burkina Faso

Jean-Pierre Jacob, IRD-RECIT, Ouagadougou

*Jean-Pierre.Jacob@ird.bf*

The paper offers an analysis of the dynamic and forms of the production of social order among the Winye of Burkina Faso. It shows that it is through the establishment of shrines (earth shrines, bush shrines...) and a diversified regime of ownership (making resources simultaneously common and private) that the polity resolves the paradox of collective action: how to build up a political body on the basis of autonomous individuals?

## In- & out- migrations and the transformations of property rights in central Benin

Pierre-Yves Le Meur, GRET-IRD, Paris

*lemeur@gret.org*

Central Benin bears the hallmark of a long history of mobility (as a buffer area and a refuge between slave raiding polities until the late XIXth century). Since the 1930s-40s, the nexus of local social relations (and pathways to accumulation) is made of complex linkages between control over labour force, access to land and natural resources, and out- and in-migrations. This contribution will discuss the interplay between the various institutional forms in the co-production of the local government of people and resources.

## Peri-urban land administration: chiefs, state and customary law in Ghana

Janine Ubink, Van Vollenhoven Institute for law, governance and development, Leiden University

*J.Ubink@law.leidenuniv.nl*

This paper analyses the administration of communal land in peri-urban Ghana, where - due to a rising demand for residential land - chiefs are leasing communal land to outsiders. Special consideration is given to the ideology, claims and actions of chiefs; local resistance to chiefs' behaviour; and to the constitutive effect of state policy and discourse on local land administration

Discussant: Christian Lund, Roskilde University

*clund@ruc.dk*

## PANEL 54 (EP)

Weds, 16:15-18:00; G51

### Social and environmental litigation against transnational firms in Africa

convenor(s):

Jedrej George Frynas, Birmingham Business School, University of Birmingham

*j.g.frynas@bham.ac.uk*

#### Panel abstract

This panel discusses the rise of social and environmental litigation against transnational firms operating in Africa, by analysing both court cases from African courts as well as lawsuits brought to US and British courts. It will examine the legal as well as the wider social, political and economic relevance of this new phenomenon.

### **Panel summary**

As elsewhere in the world, Africa has experienced a rise in litigation against transnational corporations for adverse environmental and social impact. Cape plc and R.T.Z. have been sued in British courts for environmental damage and for breach of employment rights in Africa. Companies, which sold products to South Africa's former apartheid regime such as Fujitsu and IBM, are now being sued in US courts. Shell and Chevron are being sued in US courts for human rights abuses in Nigeria. At the same time, foreign firms have been successfully sued in African courts including Nigeria and South Africa for social and environmental damage. Bringing together key experts in the field, this panel explores the main relevant court cases and attempts to explain this phenomenon in the context of the rise of corporate social responsibility. The key innovation of the panel is to address litigation against transnational corporations in host countries in Africa as well as in home countries, as it is rare that both forums are tackled alongside one another. In addition, the panel discusses the wider social, political and economic relevance of the rise in litigation.

## **Social and environmental litigation against transnational firms in Africa - key concepts and directions**

**Jedrzej George Frynas, University of Birmingham**

*j.g.frynas@bham.ac.uk*

## **The potential and limitations of foreign direct liability for Africa**

**Halina Ward, International Institute for Environment and Development, London**

*Halina.Ward@iied.org*

## **Legal change in Africa: the rise of oil related litigation in Nigeria**

**Jedrzej George Frynas, University of Birmingham**

*j.g.frynas@bham.ac.uk*

## **Environmental claims against transnational firms in host countries: lessons from South Africa**

**Richard Spoor, Partner, Ntuli Noble & Spoor Inc., South Africa**

*nnsinc@iafrica.com*

# **PANEL 55d (AHPS)**

**Sat, 09:30-13:30; B102**

## **Memory and the public sphere**

convenor(s):

**Dr Ferdinand de Jong, University of East Anglia, UK**

*f.jong@uea.ac.uk*

### **Panel summary**

Politicians in the African postcolony often invoke memory and heritage to legitimate the state and to express a national identity. However, several anthropological studies have demonstrated that such sites of memory often fail to mobilise the population. The subjects of the state in fact embark on their own projects of memory, in defiance of the state's project to create a national memory. This panel therefore addresses the question how sites of memory are contested in the struggle for a national memory. How is cultural heritage defined and publicly contested by political agents? In the postcolonial public culture, sites of memory may well be rallying points for the political imagination. Perhaps sites of memory should therefore not be understood as remnants of unreflecting memory, as Pierre Nora suggests, but as places for an emergent civic engagement. Which directions do these engagements show? Does an engagement with sites of memory suggest a vision for the future? How do embodied memories express political programmes? How is cultural heritage debated when the future is at stake?



## Session 1

### Entangled memories and parallel modernities in Djenne

**Prof. Mike Rowlands, University College London, UK**

*michael.rowlands@blueyonder.co.uk*

Djenne is one of three world heritage sites in Mali, probably most well known for its mosque which is the largest mud architecture building in the world. Its World Heritage status is sustained by the presence of a Cultural Mission in the town that supports the policy of the Malian state towards the preservation and restoration of national patrimony. The development of tourism is one goal. Another is to harness cultural heritage to the building of a national culture. These policies bring the state into conflict with the Imam who wishes to preserve Djenne as a centre of Islamic learning and also rebuild the mosque along more universal lines. The building of a new museum in Djenne also encapsulates these tensions with the director of the cultural mission arguing for a modern building, the architectural restoration programme wanting to convert a traditional building and the Imam not wanting one at all. Local people mediate these different tensions in ways that express their own views of the outside and of the past.

### Murmurs of memory: public art and national culture in Osogbo, Nigeria

**Prof. Peter Probst, Dept. of Art and Art History, Tufts University, Medford, MA**

*peter.probst@tufts.edu; Peter.Probst@uni-bayreuth.de*

The paper deals with the problematic relationship between public art and local memory in Osogbo, Nigeria. For this the paper will focus on the image works standing in the grove of Osogbo's guardian deity, the Yoruba river goddess Osun. Both the grove and the image works constitute a national monument guarded by the Osogbo museum. Based on the analysis of the establishment of the Osogbo museum, the paper investigates the process of museal framing with respect to issues of cultural heritage, national culture and local notions of history and authority.

### Contestations in the auditory public domain: bans on drumming, ethnic festivals and the Pentecostal critique of cultural memory in Ghana

**Rijk van Dijk, African Studies Centre, Leiden**

*dijk@fsw.leidenuniv.nl*

The postcolonial Ghanaian state has been developing a national cultural policy which supports ethnic festivals as a way of making heritage relevant to the creation of a national identity. Many of the new and influential Pentecostal churches have however remained hostile towards this national project, and conflicts frequently erupt. These confrontational auditory politics have become particularly significant in the context of the conflicts that have emerged concerning the bans on drumming and noise-making that certain ethnic festivals require, between groups that identify themselves as 'traditionalists' and the Pentecostals. Pentecostals in Ghana therefore regularly stand accused of public 'noise-making' and have been attacked by those defending periods of public silence. The Ghanaian government's attempts to mediate in these auditory politics have proved futile. This paper explores this issue by highlighting the fact that the 'noisiness' of Pentecostal groups is informed by moral and ideological choices that Pentecostalism prescribes for its members vis-à-vis cultural traditions or national identity. Cultural memory thus becomes a site of auditory contestation in the context of the modern Ghanaian nation-state.

### Remembering the past - negotiating the future: the representation of the slave trade in the Ghanaian public sphere

**Dr. Katharina Schramm, Institut für Ethnologie / Institute of Social Anthropology, Freie Universität Berlin / Free University Berlin**

*katascha@aol.com*

In Ghana, the memory of the slave trade has long been excluded from public discourse. With the advent of heritage-tourism to the slave sites, this silence begins to dissolve. The paper focuses on the dynamic interplay of local, national and diasporan actors in the representation of the slave trade and their respective attempts to create meaning and a future from the violent and disruptive past.

**Discussant: Prof. Birgit Meyer, University of Amsterdam**

*B.Meyer@uva.nl*

## Session 2

### Session summary

Politicians in the African postcolony often invoke memory and heritage to legitimate the state and to express a national identity. However, several anthropological studies have demonstrated that such sites of memory often fail to mobilise the population. The subjects of the state in fact embark on their own projects of memory, in defiance of the state's project to create a national memory. This panel therefore addresses the question how sites of memory are contested in the struggle for a national memory. How is cultural heritage defined and publicly contested by political agents? In the postcolonial public culture, sites of memory may well be rallying points for the political imagination. Perhaps sites of memory should therefore not be understood as remnants of unreflecting memory, as Pierre Nora suggests, but as places for an emergent civic engagement. Which directions do these engagements show? Does an engagement with sites of memory suggest a vision for the future? How do embodied memories express political programmes? How is cultural heritage debated when the future is at stake?

### Ken Saro-wiwa's *On A Darkling Plain* and the logic of counter-memory

**Austin Tam-George, Department of African Literature, University of the Witwatersrand, Johannesburg, South Africa**

*tam-george@justice.com*

One of the vexing questions at the heart of the discursive tussles between dominant and oppositional discourses is the question of remembrance, of history - how to read it, interpret it and to claim a space within its territory. While dominant narratives strive to project a single authorized version of history, marginal discourses tend to mock hegemonic systems of thought by recuperating and representing repressed experiences as vital shards of history. At stake in these tussles is the power of representation, with memory as the arena of struggle. Using interpretive protocols derived from minority discourse theory, this paper seeks to examine how Ken Saro-wiwa's *On A Darkling Plain* (1989) demoralizes dominant memory of the Nigerian civil war, by excavating subjugated memories of that unhappy event.

### Not a mountain, only a voice: radio's sites of mediation and the South African imaginary

**Prof. Liz Gunner, University of Kwazulu-Natal, South Africa**

*gunnerl@nu.ac.za*

In this paper I explore the role of radio in creating and performing sites of memory which allow the subject to engage in multiple ways with the public sphere and the national imaginary. As differing sites of mediation in radio, I propose an examination of two genres both of which feature prominently on the SABC isiZulu language station, uKhozi FM (Black Eagle FM). Each offers listeners a means of referencing the past and situating themselves in a present that is both 'of the nation' and 'of the world'. Each exploits linguistic and cultural memory but is situated firmly in the present. The first is the genre of serial radio drama which, possibly due to the social engineering of the apartheid state, was able to carve out for itself a unique niche as an emergent genre with the capacity, at times to capture the micro-politics of a particular historical and social moment which then played themselves out in listeners' memories for some time after the play had ended. The issues explored in such plays (both in the apartheid and present era) frequently engage with questions of the public sphere such as morality, wealth, magic and power; these in turn impinge on the idea of the nation and inform the national imaginary.

The second site of mediation on radio is the sung and choreographed hybrid genre known widely as imbube or isicathamiya and popularised both as quintessentially South African, and as part of world music, by Joseph Shabalala and the Ladysmith Black Mambazo group. The genre has three weekly radio slots on uKhozi FM, and is performed regularly in venues all over KwaZulu-Natal and in Gauteng, usually in downmarket venues, and even in such unlikely places as an underground car park. It creates sites of memory which allow constant insertion of the listening and performing self in a stream of meditations on past, present and future. The broad scope of topics enables singers and composers to engage with differing levels of memory through the recursive gestures of song. The listening subject, or the audience, are allowed the chance to imaginatively reposition him/herself in the stream of history, popular memory, the present and future: figures such as Shaka, Nongqawuse the doomed Xhosa prophetess, the 9-11 disaster, and the AIDS pandemic are all engaged with and circulate as part of the discursive fabric of the genre and of the unofficial discourse of the public sphere. This feeds a stream of oscillating popular memory and popular knowledge into the national imaginary, one which may well be at variance with the official discourse of the state on the topic of sites of memory and their relation to public culture and 'the nation'.

## Forgetting the nation, remembering the artist the changing uses of memory in contemporary Senegalese performance

Dr. Helene Neveu Kringelbach, University of Oxford

*helene.neveu@anthropology.oxford.ac.uk*

In post-independence Senegal in the early 1960s, folkloric performance was promoted as a crucial agent in the development of a national consciousness. The National Ballet was established in 1961 to reclaim a regional memory obliterated by colonisation. The explicit inspiration was poet Fodéba Keita and his 'Ballets Africains', who contributed widely to the national project in neighbouring Guinea. In Senegalese folkloric performance, regional traditions were filtered through the lens of the political project at hand, and the lives of such historical figures as Songhay ruler Askiya Muhammad were re-imagined for the stage. On the other hand the memory of the colonial origins of the genre, which can be traced through Fodéba Keita's education at the William Ponty school or his artistic début in the 1930s Parisian scene, was conveniently suppressed.

Faced with the drying out of state patronage of the arts, in the past fifteen years Senegalese performers have experimented with new choreographic forms often labelled 'contemporary dance'. There, memory is mobilized for the fulfilment of individual creativity and professional ambitions on the global stage, rather than as a cornerstone of the national project. Notions of 'tradition' are thus invoked to legitimise the role of the individual artist as a social critic. In examining the appropriation of different forms of memory by different generations of performers, this paper suggests that the Senegalese national project no longer resonates with the recent generations of city-dwellers.

## Heritage and pilgrimage in postcolonial Senegal

Ferdinand de Jong, University of East Anglia, UK

*f.jong@uea.ac.uk*

Every year the Mouride brotherhood celebrates the 'Prayer of the Two Rakas' in Saint Louis, the former capital of colonial French West Africa. This commemoration remembers a prayer by the founder of the Mouride brotherhood Cheikh Ahmadou Bamba as an act of resistance against the French anti-Muslim policy. Every 5 September, thousands of pilgrims cross the bridge 'Pont Faidherbe' to attend the prayer in front of the Governor's Palace. The pilgrims thus give specific meaning to the material remains of the colonial era. However, the same material remains are also valued as a "cultural heritage" of the colonial era, leading to the inclusion of Saint Louis to UNESCO's World Heritage List. Through a series of visual juxtapositions, this paper examines the variety of meanings attributed to the material culture of Saint Louis. It will demonstrate that the re-enactment of the prayer expresses a civil engagement quite different from the conservative nostalgia expressed in the tourist experience.

Discussant: Nicolas Argenti, Brunel University

*nicolas.argenti@brunel.ac.uk*

## PANEL 56 (PHR)

Fri, 15:30-17:15; G52

### The impact of the Cold War on southern Africa

convenor(s):

**Christopher Saunders, University of Cape Town**

*ccs@humanities.uct.ac.za*

#### Panel abstract

The Cold War had North-South dimensions as well as East-West ones and the global impact of the CW has become a major research field. In southern Africa, that impact was particularly significant, with US support for the apartheid regime into the late 1980s and Soviet involvement on the side of liberation movements. It is now possible to separate the myths from the reality and to begin to trace the ways in which the countries of southern Africa experienced the Cold War and to explore how their histories were shaped by it.

## **The 'Soviet Threat' to Southern Africa and South Africa's Response: counter-revolutionary warfare**

**John Daniel, Human Sciences Research Council, Durban**

*jdaniel@hsrc.ac.za*

I would like to show how the South African government bought into the ideology of the Cold War, and the perception that the primary threat to South Africa was the so-called Soviet threat. How did the South African government in the 1980s develop, in conjunction with western counter-insurgency strategists, its doctrine of counter-revolutionary warfare? How did it unleash such warfare on the region, nowhere more so than in Angola and Mozambique?

## **Unsung heroes: Soviet military and the liberation of Southern Africa**

**Vladimir Shubin, Russian Institute of African Studies**

*vladimir.shubin@iafra.ru*

In recent years efforts have been made to write a history of the liberation struggle in Southern Africa, but one issue remains missing or distorted in most of the books and articles on the subject: the involvement of the Soviet military in the support of this struggle. The history of military co-operation between the USSR and the liberation movements in Angola, Mozambique, Zimbabwe, Namibia and South Africa has still to be written. The same applies to co-operation with Moscow in the post-independence period. So far the attempts to do so are hardly successful, not only due to the lack of accessible documents, but also due to an uncritical attitude to the available materials. Several South African and Western scholars claim that 'training personnel' from the USSR 'reached the newly established ANC camps in Tanzania and Zambia' in 1964 when they arrived 15 years later, and not in Tanzania or Zambia, but in Angola. Soviet 'General Konstantin Shaganovitch', whose name appeared in the reports of Pretoria's intelligence 'travels' from one book to another, never existed in reality (Fred Brigland even named several chapters, 'General Shaganovitch's offensive').

The paper will address in particular the issues of training of the African combatants in the USSR and activities of the Soviet teams attached to ANC, SWAPO and ZAPU as well as to the armed forces of the independent African countries. It will assess to what end the Soviet involvement influenced the strategy and tactics in the Southern African battlefield. While most of the Russian archives are still 'sealed off', oral history sources are invaluable for painting a veritable picture of that involvement from the early 1960s to 1991.

## **The South African miracle: the role of Moscow**

**Irina Filatova & Appolon Davidson, Moscow State University**

*ifil@mweb.co.za; abdav@orc.ru*

During the decades of anti-apartheid struggle the attempts of the apartheid regime to present the ANC and the SACP as Moscow's puppets turned Soviet assistance into a particularly sensitive issue for both organisations, as well as for the Soviet side itself. This still remains at least partially true into the second decade of post-apartheid South Africa. While the role of the Soviet Union is recognized in general terms, there are few publications on this topic and practically no discussion of the nature, scale and goals of Soviet assistance to the ANC in the context of the Cold War. Nor is there any analysis of popular perceptions of the Soviet Union in South Africa in that period. A debate on all these subjects is necessary for a better understanding of the Soviet legacy in Southern Africa. The authors present their view of the Soviet role based on new archival documents and interviews, as well as on the reassessment of existing materials.

## **Mirrorings: South Africa and the USSR**

**Monica Popescu, University of Pennsylvania**

*mpopescu@sas.upenn.edu*

My paper discusses the construction of the Soviet Union and Eastern European socialist republics as the evil pole in a Manichean discourse created to manipulate and blind public opinion in apartheid South Africa. After 1989 the binary simplicity of Cold War thinking has been dismantled and as a result similarities in terms of discourse and policies, previously disguised behind the South African 'total strategy' against USSR's 'total onslaught' are emerging. I start my discussion from Mark Behr's novel *The Smell of Apples* as a text that outlines the simplified logic imposed by totalitarian and authoritarian regimes, be they socialist or white supremacist. The shared leftist allegiance, yet the different Marxisms; the state-sponsored nationalisms, yet the existence of a militant nationalism; the authoritarian discourses that incited South African imagination against Soviet plans (and the other way round): these produce a series of mirrorings and reverse-mirrorings in the histories of the two countries.



## Rhodesia and the Cold War

Sue Onslow, London School of Economics

[s.onslow@lse.ac.uk](mailto:s.onslow@lse.ac.uk)

Rhodesia represents the ultimate paradigm of the role and impact of the Cold War in the region, showing its domestic and international dimensions. Anti-communist ideology and associated propaganda provided a vital state building tool for the Rhodesian Front government: firstly, to reinforce a sense of white solidarity and identity, and as a means to marginalize white liberalism; secondly, as the means to co-opt black traditional elites and moderates in opposition to the challenge from more radical elements within the black Rhodesian/Zimbabwean ethnic communities.

The Cold War also provided the vital framework for Rhodesian foreign policy and international relations. Not only did it fundamentally shape RF perceptions of black 'extremism' being orchestrated and directed by Moscow and Beijing; Rhodesian obduracy over an accelerated transition to one-man-one-vote also further radicalised Zimbabwean nationalism, encouraging rival nationalist factions to seek regional and superpower support and assistance. Anti-communism provided the basis of the 'unholy alliance' between Salisbury, Pretoria and Lisbon between 1964-1974 against the 'advancing tide' of black nationalism, despite the claimed differing domestic agendas and underlying animosities between the three white minority governments. The RF's anti-communist credentials also provided an important foundation of Rhodesia's bid for recognition from the Western international community - that it was anti-communist, not racist. Although this presentation did not secure de jure recognition for the renegade regime, the Cold War ensured that Rhodesia remained intimately linked with the Western intelligence establishment (see the example of the Geneva conference), as well as important sections of the international political community below the level of diplomatic representation.

## The Cold War, Namibia in the 1980s, and the Transitions from Apartheid to Democracy

Dr Chris Saunders, University of Cape Town

[ccs@humanities.uct.ac.za](mailto:ccs@humanities.uct.ac.za)

This paper explores the relationship between the winding down of the Cold War in the late 1980s and the transitions to democracy in Namibia and South Africa by considering two debates about the impact of the Cold War on southern Africa. The first concerns Namibia's long road to independence. Was the US policy of Constructive Engagement and its concern to eject the Cubans from Angola the prime cause for the failure of Namibia to obtain independence in the 1980s? The second debate relates to the transition from apartheid to democracy in South Africa itself. To what extent did the Cold War play a determining role in that transition? Had the Cold War ended sooner, might apartheid have ended sooner? Without the winding down of the Cold War, would apartheid have ended when it did?

**Discussant: the audience**

## WORKSHOP 57t

BLT, Birkbeck College, Friday 1 July, 09:30 - 17:30

### Documentary film on and from Africa

convenor(s):

**Annie E. Coombes, Professor of Material and Visual Culture, Birkbeck College, University of London**

[a.coombes@bbk.ac.uk](mailto:a.coombes@bbk.ac.uk)

#### Panel abstract

A programme of films on and from Africa, designed to raise questions about the nature and variety of documentary film (including more experimental artists' videos and animation) and the controversial roles assigned to and adopted by both the filmmaker and his/her subjects.

**09:30 - 10:50**

**Living memory: six sketches of Mali today (from the series Salt and Gold: heirs of the Malian empires)**

(DVD, 53 minutes, Distributor: FRIF.com)

**Co-produced by the Musée National du Mali, and Susan Vogel, Director**

[svogel@igc.org](mailto:svogel@igc.org)

A captivating film about Mali's ancient culture, and its position in society today. Filmed with a Malian crew, cut to the beat of Malian popular music, the film offers an insightful, alluring mosaic of Malian perspectives on their culture. The

internationally known singer, Salif Keita, opens and closes the film with musical and spoken statements of its themes.

**Discussion with the filmmaker.**

**Mud and sky: architecture and masons in Djenne (for the series Salt and Gold: heirs of the Malian empires)** (Trailer, 4 minutes)

**Co-produced by the Musée National du Mali, Susan Vogel, Director; Trevor Marchand, Writer.**

*svogel@igc.org, tm6@soas.ac.uk*

An examination of the historic mud architecture and the individuals in Djenne who sustain it. Blending genres, this film includes documentary, scripted narrative, and commentary by the players and others.

**Discussion/feedback with the filmmakers.**

**11:00 - 12:15**

**Liberia: an uncivil war** (Verenigde Staten, 2004, 1 hour excerpt from 102 minute DVD. Distributor: newsreel.org)

**Jonathan Stack, Tim Hetherington and Jim Brabazon**

*tim@criticalmass.demon.co.uk*

In the summer of 2003, the lengthy power struggle between the rebel movement Liberians United for Reconciliation and Democracy (LURD) and government leader Charles Taylor (indicted by the United Nations for crimes against humanity) reaches its climax with the imminent capture of the Liberian capital Monrovia... Co-Directors Stack and Brabazon film on both sides of the conflict. Stack is in Monrovia, where he interviews Taylor, follows inhabitants (including a teacher and the archbishop) and films in the hospital and the sports stadium with thirty thousand refugees, while more and more bullets whiz past his ears. Brabazon is with the rebels, mainly boys, on their way to Monrovia. With occasionally shocking images, he captures the seizure of Monrovia, the fighting and pillaging, from up-close.

**Discussion/feedback with the filmmakers**

**12:30 - 13:00**

**My Lovely Day** (South Africa, 1997, 21 minutes, 8mm colour film transferred to video and DVD)

**Penny Siopis**

In an award-winning film, Siopis combines spliced sequences of home movies from her mother shot in the 1950s and 1960s in South Africa with sound and visual text, to tell an elemental story of displacement and migration. Whilst the story is of Siopis' maternal grandmother's literal and emotional journeys between Greece and South Africa in the early part of the 20th century, the film has wider resonance as an allegory of globalisation and exile.

**15:30-16:45**

**Law and Freedom: Part 2: It's a nice country!** (South Africa, CHMT, 2004, 1 hour)

**Director: Zackie Achmat; Producer: Jack Lewis; Director of Photography: Guilio Bicarri; Editor: Lucilla Blankenberg**

Law and Freedom explores controversial court cases which abolished the death penalty, decriminalised sex between men, established the rights to housing, health and just administrative action. Narrated and directed by Zackie Achmat, Law and Freedom brings to light the people who made possible these cases which have dramatically affected the lives of all South Africans. It's a Nice Country! also explores the case of the Treatment Action Campaign for the use of antiretrovirals to prevent mother to child transmission of HIV. In this personal reading of the 'Nevirpine case', Zackie Achmat pays tribute to TAC members who through their work of education and community mobilisation used the Constitution to achieve access to life-saving treatment - ensuring that we have, as one member comments, 'A nice country!'.

**Discussion / feedback with members of Treatment Action Campaign or Friends of Treatment Action Campaign.**





**16:45 - 16:55**

**A Royal Hunger** (South Africa:Belgium, 2002, charcoal drawings filmed on 16 mm transferred to DVD, 6 minutes)

**Director and animation: Wendy Morris; Soundtrack: Bernard de Wulf; Production: Jean Delbeke**

*wendy.morris@skynet.be*

This short drawn film explores (neo)colonialism as a form of cannibal consumption. The setting is the dinner table and after-dinner board-game. The diners and the players are the busts of Leopold 11 and the 'pioneers' who colonised the Congo and who are still commemorated in the Royal Museum of Central Africa at Tervuren in Belgium.

*A Royal Hunger* has a dual purpose, to question the manner in which Europeans appropriate images of Africans to market products that have no (direct) relation to Africa, and to challenge the narratives of philanthropy and altruism of the Royal Museum of Central Africa.

**17:00-17:30**

**Injuste Faim** (Democratic Republic of Congo, Periscope Productions, 24 minutes, 2003)

Director: Djo Tunda wa Munga

The north Katanga was one of the richest regions in the Democratic Republic of Congo before the war. During the five years of war people were starving and suffering of malnutrition. The film is a personal journey into an area which is potentially very rich, but suffering from a completely inhuman disease - malnutrition.

## PANEL 58 (ERP)

Weds, 16:15-18:00, Thurs, 15:30-17:15; B102

### Understanding and supporting local governance processes in east Africa

convenor(s):

**Mr Gerard Prinsen (ex SNV Mozambique, PhD candidate)**

**Mr Rinus van Klinken (SNV Tanzania)**

**Ms Mira Mariano (SNV Uganda)**

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#### Panel abstract

SNV is a Dutch development agency that provides advisory services to local governments and other governance actors at local level. In 2004 a platform of practitioners in East Africa engaged in a learning trajectory with academic inputs. Based on complementary research, case studies are presented by senior practitioners reflecting critically on their advisory practice.

#### Panel summary

The widespread economic and public sector reforms of the 1980's and 1990's have stimulated two inter-linked processes of decentralisation and democratisation at the local level in much of Africa. The direction and pace of these decentralisation and democratisation processes differ considerably among countries. The main thrust of the decentralisation policies has been the strengthening of local governments. Democratisation trends have been more tentative and are in most countries limited to the national level.

SNV has chosen Local Governance Processes as one of its focal points of work. Local Governance links the two processes of democratisation and decentralisation at the sub-national (often: district) level. In SNV terms, Local Governance Processes concern the processes through which local stakeholders interact in determining the local development agenda and in managing resources to implement the development priorities, reconfirming and changing existing relations and power balances. Local governance consists of two related axes:

- A vertical axis: the strengthening of local government as part of decentralisation processes in making local government more responsive to its citizens needs and demands and to enhance accountabilities, both vertically downwards to its constituency and upwards to regulatory and supervisory central agencies and horizontally in the relation between the executive and the elected councillors;
- A horizontal axis: the strengthening of the relationship between local government and civil society and the organised private sector at local level, both in terms of creating dialogue on development agendas and service delivery and to foster partnerships at local level for the joint implementation of development activities from a complementary perspective.

The panel is divided into two sub-panels, each consisting of four papers. In the first sub-panel, the approach of

practitioners engaging in field research is introduced and reflected upon. This is then followed by 7 research presentations by SNVers from the field, divided over the two sub-panels. In the presentations local governance is examined from various angles, ranging from accountability to responsiveness, and from democratization to service delivery. In each of the sub-panels a discussant from the Africa Study Centre in Leiden, The Netherlands, will critique the presentations.

## Session 1 (Wednesday)

### Challenges for decentralization: practitioner-led research in East Africa (introduction paper)

Rinus van Klinken and Gerard Prinsen

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Supported by prof Chabal, SNV initiated a platform through which its advisers in East Africa carried out applied research on issues of relevance for their daily practice. This paper reflects on the process and the outcome by asking two questions. How relevant is practitioner research and how can it inform organisational learning? How comfortable do the research outcomes sit with the prevailing policies? In its conclusion the paper makes a case for the reflexive adviser, situated within local dynamics yet with a global perspective.

### Public Expenditure Tracking (PET) in Tanzania at district-level: effects on local accountability

Kees de Graaf

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Public Expenditure Tracking Surveys (PETS) are increasingly used at district level to make budget flows transparent from central government to service delivery agents. Comparing different methodologies used by NGOs in Tanzania, the paper examines whether accountability is enhanced and responsiveness is increased of local governments through these surveys.

### 'Parents, patients and the privileged' - Elite capture, accountability and responsibility in Management Committees for schools and clinics in Uganda and Tanzania

Gerard Prinsen

[gerger@paradise.net.nz](mailto:gerger@paradise.net.nz)

Decentralised public services like primary schools and clinics are increasingly (co-) managed by committees of parents and villagers. This paper analyses the membership and the operation of 64 committees in Uganda and Tanzania. Though committees and their resources may come under the control of a local elite, some acquire objectives of their own.

### How not to decentralise: representation and accountability in Health Boards in Tanzania

Suzan Boon

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As decentralisation expands in Africa, local management structures are also likely to become more important. The research challenges the assumption that user representation in such structures leads to improved service delivery. The findings reveal that because selection is not democratic, representatives see themselves as primarily accountable to government and not to their communities.

## Session 2 (Thursday)

### 'How to become partners'? The case of Awassa City Development Alliance (ACDA) in southern Ethiopia

Jacson Wandera, Asmelash Haile and Yishack Azazsi

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This study investigates how the establishment of a partnership influences its legitimacy and accountability. In Awassa, the process was highly influenced by government and donors and partners joined in order to access donor funds. This resulted in disillusionment and reduced participation of stakeholders in the development of a shared vision and strategies.

## **'When does the shoulder pass the head'? Pastoralist women vying for political positions in Marsabit, Samburu and Isiolo, Kenya**

**Sabdiyo B-Dido**

*snvlk@wananchi.com*

The research examines the informal factors that influence women's access to elective political leadership at local government level. The study focuses on family relations, social groupings and political affiliations. The major findings are that women are constrained by informal political processes and social pressures, which influence their ability to achieve political office.

## **Why women succeed in local politics: the role of the informal in influencing women's access to leadership positions in Tanzania**

**Annie Francis**

*afrancis@snvtanzania.org*

The research investigated how informal factors in the life history of elected women councillors in Northern Tanzania may have contributed to their political success. Findings showed that a history of community activism and leadership, having a supportive family and exposure to positive role models, contributed to accessing District Council positions.

## **Why pay? Motivators for payment of local markets dues in Rwanda and Uganda**

**Charles Magala and Alphonse Rubagumya**

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Market dues are important for local governments because they are one of the few revenue sources under their control. Understanding what motivates payment is therefore crucial. In Uganda, privatization of collection de-motivates payment while in Rwanda, locally recruited collectors motivate. In both countries failure of local governments to deliver quality services de-motivates.

## **PANEL 60 (PR)**

**Weds, 14:00-15:45; G50**

### **Ethnicity, corruption, personality and parochialism in Kenya politics, 1957 - present**

convenor(s):

**Daniel Branch, DPhil Candidate, St Peter's College, University of Oxford**

*daniel.branch@st-peters.oxford.ac.uk*

#### **Panel abstract**

This panel will explore the impact of personality, parochialism, ethnic identity and corruption on Kenyan politics between 1957 and 2002. A multi-disciplinary and grassroots view of politics will be presented in order to explore the continuities from periods of political transition in both colonial and post-colonial eras.

#### **Panel summary**

The aim of this panel, to be made up entirely of young scholars, is to explore continuities in the Kenyan political system by examining the connections between some of its most conspicuous features: personality, parochialism, ethnicity and corruption. It is anticipated that the diverse interests of the participants will be reflected in a strong multi-disciplinary element to the panel, which will incorporate political, historical and anthropological studies. Based on local examples, it is intended that the papers will offer a view from below of politics throughout the period, and focus on the expectations of the electorate and the extent to which their representatives were able or willing to meet them. The panel will begin with the birth of African electoral politics in the late 1950s, and bring the debates up to date with analysis of the 2002 elections and the aftermath. Continuities and changes in the political culture at grassroots level and methods of popular mobilization will also be explored. Drawing on a variety of theoretical insights, the papers will bridge the divide between the colonial and post-colonial periods. Among the issues to be discussed are the role of individuals in cultivating disorder for political and financial gain and the formation of politicised and localised ethnic identities. Through comparisons with other major periods of transition, the extent to which the NARC election success in 2002 can be seen to have been a significant turning point in the daily lives of Kenyans will be assessed.

## **African electoral politics in Central Kenya in the immediate pre- and post-Independence era**

**Daniel Branch**

*daniel.branch@st-peters.oxford.ac.uk*

Drawing on extensive archival and oral research, the paper will discuss the Central Province constituencies during a series of elections held either side of independence in 1963. These elections took place in the aftermath of the Mau Mau rebellion in the region. Following the military defeat of the insurgents, the colonial government turned to ensuring the political victory of its own allies among the African population of Central Province and the disenfranchisement of Mau Mau sympathisers and activists. The paper will assess the long-term impact of such meddling with the electoral process and the murky precedents set for the post-colonial era.

## **Continuities in the structure, practice and understanding of Kenyan politics**

**Nicholas Cheeseman, Nuffield College, University of Oxford**

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This paper will seek to demonstrate three key continuities that run through Kenyan politics from the colonial era to the current multi-party state. These continuities are both structural and cultural and demonstrate the relative lack of change in the core practice of Kenyan politics over the last fifty years. Moreover, the explanatory power of the three continuities when taken together illuminates the importance of the legacy of the colonial period and the forces that shaped the emergence of the one-party state. The first major continuity to be identified is the tension between political centralization and majimboism. It will be argued that this tension was essentially a product of the colonial period where the contradiction between dominant nationalist movements and fearful minority groups was established. This conflict between majority and minority was fundamental to the formation of the one-party state and is also crucial for understanding Moi's strategy upon coming to power and the development of the pro-democracy movement in the 1980s. The second continuity the paper will address is the attitude of Kenya's dominant personalities towards power and political participation of Kenya's dominant. This attitude can be characterised as a grudging acceptance of the right to some form of political participation combined with a severe reluctance to give up power. The impact of this attitude can be seen throughout the one-party state and in KANUs actions in the early multi-party period. The final continuity to be described is the prevalence of a bureaucratic-authoritarian mode of governance. This stems mainly from the inheritance of the structure of the colonial state, a state which was much better placed to control and exclude than to consult and include. It will be argued that the combination of these three continuities can explain much of the continuity in Kenyan politics over the last fifty years. That all of these continuities have their roots in the colonial period only serves to demonstrate the importance of placing current events in their historical context.

## **Political legitimacy and politics in the Kenyan post-colony**

**Gabrielle Lynch, Balliol College, University of Oxford**

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The blame for many of Kenya's 'problems' is often laid squarely at the politicians' door. Politicians are, for example, viewed as corrupt, as inciters of ethnic violence, and/or as ambitious opportunists. However, while past and current actions of many of Kenya's politicians do little to disprove these assertions, in general, too little thought is given to why politicians act as they do, to their tactics of political survival and to the expectations of their supporters.

This paper proposes that an existing pervasive cultural logic of political legitimacy and loyalty in Kenya, which emphasises direct and personalised assistance, encourages aspiring and acting politicians to behave in ways that have a negative impact on citizens' welfare. In brief this understanding of legitimacy: causes great political significance to be attached to the political theatrics of gift giving and to public displays of wealth and personal style, encourages the development of personality cults, encourages corruption at the same time that it is nominally vilified, eases defection encouraging almost incessant politicking, increases the political productivity of ethno-nationalism, and in certain areas promotes assertions of difference and a discourse of marginalised minorities. It is therefore naïve to think that a change of faces will solve Kenya's problems; the roots of which lay deeper in public understandings of how the political system does and should work.

## **Donors, NGOs, and the National Civic Education Program in Kenya**

**Kate Rogers, Queen's College, University of Oxford**

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This paper examines the power relations that exist between donors and advocacy NGOs in Kenya. The main research question is whether power asymmetries influence the design and implementation of advocacy campaigns undertaken by



donor-funded NGOs. This issue is addressed within the context of a case study of the National Civic Education Program (NCEP), an ambitious enterprise that aimed to improve the level, and quality, of public participation through the design and delivery of a standardized national civic education curriculum. In 1999, NCEP's architects, a collective of ten of Kenya's main donors, agreed to pool financial and administrative support for civic education within a central management structure. According to donors, the 'basket funding' model enhanced the program's coherence and strengthened the effectiveness of donor partnerships with civic education providers. However, many of the NGOs that participated in NCEP describe the relationship between donors and civic education implementers as an asymmetrical one; critics argue that NCEP's donor-appointed management structure dominated both the design and delivery of civic education in the run up to the 2002 election. This paper explores the notion of 'local ownership' within the context of civic education programs and investigates whether the donors' alleged violation of this principle compromised NCEP's aims and objectives.

**Discussant: David Anderson, St Antony's College, University of Oxford**

*david.anderson@sant.ox.ac.uk*

## PANEL 62d (AS)

**Thurs, 09:15-13:15; B102**

### African feminisms: extending the boundaries of African social science

convenor(s):

**Signe Arnfred, Research programme Co-ordinator: Sexuality, Gender and Society in Africa, Nordic Africa Institute, Uppsala, Sweden**

**Desiree Lewis, previously connected to the African Gender Institute, Cape Town**

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#### Panel abstract

Social relations, cultural practices and identities are inevitably gendered. Feminist explorations of cultural processes can contribute enormously to understanding contemporary social dynamics. This panel will demonstrate the centrality of gender analysis to fields of inquiry such as: sexualities, performances of masculinities and feminities, and gendered implications of ethnic, national and other identities.

Recent years have witnessed both a rise in the range of knowledge, theory and discourse dealing with gender as well as of critical explorations of gender relations and identities. While these concerns are obviously linked, the following panels single out these two central areas within African feminist research.

## Session 1: Reading/writing gender and sex in Africa

### The white spot of Western feminisms. conceptions of Whiteness in African-feminist literatures

**Susan Arndt, Centre for Literary Research, Berlin**

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Embedded in an examination of Whiteness as a construction of colonial processes, the paper explores unspoken assumptions of Whiteness as 'neutral' or 'norm' in the context of White Western feminism and also how Whiteness is reflected on from the perspective of African feminists. In this connection I will discuss three African-feminist novels in which White women play a prominent role

### Agency, empowerment and victimhood in feminist writings on HIV and gender

**Elina Oinas & Katarina Jungar, Institute for Women's Studies, Åbo Akademi University, Finland**

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The paper examines the way the dualism 'passive victim' vs. 'agent' operates in recent feminist writings on HIV and women in Africa. We are interested in how the feminist theorizations on victim positions, agency and subjectivity particularly in postcolonial feminist theory are translated when applied on concrete case studies on women and HIV.

## **African women's perspectives on sexuality**

**Charmaine Pereira, Abuja, Nigeria**

*cepereira\_1999@yahoo.com*

African women activists and scholars, in addressing the experiences around sexuality of diverse categories of African women, have focused their energies on specific areas of thought and activism. This paper charts the scope of these efforts and reviews their implications for feminist politics.

## **Gender and the writing of African nationalisms**

**Desiree Lewis, Cape Town, South Africa**

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Exploring the gendered dimensions of nationalism is key to understanding processes ranging from constructions of citizenship and identity to resource allocation and political participation. This paper contributes to existing feminist explorations of nationalism by examining some narratives and processes that discursively create "the nation" in Africa. My focus is on Zimbabwe and post-apartheid South Africa.

## **Session 2: Gender and African sociocultural processes**

### **Cultural advocacy and the feminine face of HIV/Aids in Nigeria**

**Mary E. Modupe Kolawole, Obafemi AWolowo University, Nigeria**

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The face of HIV/AIDS is increasingly feminine in Africa. It is a contemporary apocalypse; a scourge 'more deadly than war'. Cultural factors shape the prevalence and this calls for a more inclusive cross-cutting mode of advocacy. Literature and orature, theory and empirical research combine to combat the pandemic.

### **Women performing as *zirombo*: The role of women in identity formation through masked dance**

**Ineke Hendrickx, Radboud University Nijmegen, The Netherlands**

*inekehendrickx@wanadoo.nl*

Masked dance is often regarded as a men's business. I will present fieldwork data showing that women in Malawi play an integral part in this identity forming dance ritual, that there can be no masked dance without women, and that women make and perform masks themselves in their own women's rituals.

### **Areas of female power: Sex and food**

**Signe Arnfred, The Nordic Africa Institute, Sweden**

*signe.arnfred@nai.uu.se*

In matrilineal northern Mozambique, women's capacities in terms of sex and cooking are held in high regard by women themselves, celebrated as female domains and areas of power. As seen by the Western gaze these female capacities have been cursed/demonized or naturalized and trivialized. Based on thinking from African and other feminist analysis, the paper presents a different reading.

## **PANEL 64 (AMS)**

**Thurs, 11:30-13:15; B103**

### **FGM in Africa and Europe as represented in creative writing**

convenor(s):

**Tobe Levin, FORWARD**

*Levin@em.uni-frankfurt.de*

#### **Panel summary**

In the framework of a conference sponsored by the network of European Centres of African Studies, a workshop on





Literary Approaches to FGM would be highly appropriate at this time of increasing interest in a harmful traditional practice that has spread with the African diaspora. Although the custom we will discuss is also known as female circumcision or female genital cutting, the preferred term FGM (female genital mutilation) has been codified in World Health Assembly Resolution WHA46.18 and other international instruments, including documents approved during the Fourth World Conference on Women in Beijing, China, September 1995 (WHO J2) and is the designation of choice for the Inter-African Committee based in Addis Ababa and Geneva.

This panel features experts in literary fields who are both academics and activists. We will answer the question: what has our discipline contributed toward better understanding of the various practices involved? What has our scholarship contributed to campaigns against the practice? Each speaker will look at initiatives in African and European nations.

## **Ngugi wa Thiong'o's *The River Between* and Alice Walker's *Possessing the Secret of Joy*: controversial call and response**

**Tobe Levin Freifrau von Gleichen, FORWARD**

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When in 1955 Ngugi wa Thiong'o published *The River Between*, no organized movement against FGM existed. This did not stop isolated - and courageous -- indigenous voices from being raised against the practice but the fact of sporadic colonial insistence on its abandonment opened African opponents to charges of co-optation. Ngugi wa Thiong'o, making the female 'circumcision' controversy symbolize a nexus of emotion for and against, explores whether in fact Jomo Kenyatta was right in calling this particular sexual practice the sine qua non for a stable social unit divided into women and men.

Although Ngugi can be read as envisioning the day when Kikuyu girls would no longer face the knife, his drama dignifies both sides, proponents and antagonists, with the satirical thrust if anything more on the side of abolitionists. If his heroine Dura dies as a result of her wish to 'become a woman in the tribe,' the implication is that she made her own choice, especially since her Christian father disapproves. Without encouragement, therefore, she espouses traditional, if painful, ways and receives her author's sympathy. When Alice Walker picks up the theme a generation later, ambivalence fades. Here a heroine also chooses, as a patriotic gesture, to conform to inherited behavior; she doesn't die as a result but her younger sister had, a death repressed by the protagonist, Tashi, who unearths the memory in psychotherapy. And now this death is unambiguous: it should never have happened. What a misguided gesture it therefore was to feel, as Tashi did, that because colonization had advanced to such a degree, any remaining customs should be adhered to as a matter of course. In fact, as Tashi learns, the lesson of the future is quite the opposite - break with custom. Shed the old ways. Introduce new, ground-breaking, gendered behaviours. Reflect the fact that humanity exceeds a binary structure. 'Resistance is the secret of joy.' Which, then, of the two approaches can best be enlisted in anti-FGM campaigns?

## **Fatou Keita's *Rebelle* as introduction to francophone literature on FGM**

**Pierrette Herzberger-Fofana, FORWARD**

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As of February 2005, seven nations have ratified the 'Maputo Protocol' to the African Charter on Human and Peoples' Rights to amplify the Rights of Women in Africa, guaranteeing protection from harmful customs and gender-based violence. Adopted by the African Union at a summit in Mozambique in July 2003, it has been welcomed by activists and may well have encouraged a lively showing - better, perhaps, a show-down -- at the sub-regional conference "Towards a political and religious consensus on FGM" in Djibouti (February 2005). As reported in *La Nation*, "les femmes Djiboutiennes fond plier les religieux" (<http://www.lanation.dj>): Djibouti women make the clerics cede... Activist Els Leye, who was there, describes the emotional plenary session: "After two days of deliberations, [regional clerics] did not [agree] on the total rejection of all forms of FGM. [Their] statement declared [opposition to] ... pharaonic ..., but [insisted] they had to allow for 'sunna'" (email to the European Network against Harmful Traditional Practices especially FGM, 8 February 2005). Yet, as Minister of Religious Affairs M. Mogueh Dirir Samatar was reading, "women started shouting, knocking on ... desks and [making] such a noise that the Minister could not make himself heard...! Some religious leaders left the plenary. But women did not give up; they continued shouting NO!" Several minutes passed before Minister Mogueh Dirir Samatar took the microphone again to announce that the clerics were withdrawing their Statement. Instead, "ALL FORMS OF FGM [were to be] rejected. Participants started shouting again, but now for joy! People were dancing, crying and applauding..."

What a contrast to the earlier treatment of FGM in francophone literature. For instance, Aminata Maïa Ka in *La Voie du salut* [The Road to Health] (Paris: Présence Africaine, 1985) touches briefly on the theme when a three-month old undergoes clitoridectomy and dies. The novel shows passive parents resigned to the generosity or malfeasance of God: "Dieu nous a donné ce bébé, il nous l'a repris. L'excision n'a été qu'une des milles voies par lesquelles s'est accomplie la volonté du Seigneur !" (p. 23, quoted in Pierrette Herzberger-Fofana. *Littérature féminine francophone d'Afrique noire*. Paris : L'Harmattan, 2000. 211) God gave us the child and took her away. Excision was only one of a thousand ways this

could have happened.

Acquiescence, however, is not the only possible response. In her 1998 novel *Rebelle*, Fatou Keita anticipates the Djibouti 'uprising' by nearly a decade, her heroine Malimouna leading opposition both in the Ivory Coast and in Paris. Malimouna's Association aims not only to increase women's literacy but also to "lancer une vaste campagne de lutte contre les violences subies par les femmes" (189), this catalogue of abuse understood theoretically to proceed from FGM, "violences qui, disait-elle, portaient de l'excision" (189). This talk privileges Keita's engagement, as a novelist, against FGM, viewed against a background of awareness of varying degrees within female and male African francophone fiction.

## **Female genital cutting and the politics of authenticity in the autobiographical writings of Somali immigrants in Germany: the example of Nura Abdi and Fadumo Korn**

**Daniela Hrzan, Humboldt University**

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Since the beginning of the 1990s texts about "female genital mutilation" (FGM) or as I prefer to call it, Female Genital Cutting (FGC), have been published in large numbers. Literary criticism constitutes only a small part of these publications. While fiction that concerns itself with FGC has received moderate attention, the study of autobiographical writings about FGC is still marginalized in academia which may be at least partly due to the fact that many scholars do not consider these works to be literature and thus not worthy of attention. The situation in the literary market, in contrast, is quite different. Autobiographical texts by African women who have experienced FGC (for example the writings of Fauziya Kassindja or Waris Dirie) have sold well and reached a wide audience. During the past years, two autobiographical texts that address FGC have been published by Somali immigrants living in Germany: Nura Abdi's *Tränen im Sand* (2003) and Fadumo Korn's *Geboren im Großen Regen: Mein Leben zwischen Afrika und Deutschland* (2004).

Reading these two autobiographical texts is a contradictory experience that parallels the often equally contradictory experience of being a scholar and activist working on the complicated issue of FGC. On the one hand, it is of uttermost importance that African women talk about the pain of FGC from their own perspectives and reclaim dignity, especially in a country such as Germany where critical (in the sense of sensitive and anti-racist) perspectives on the issue of FGC are still rare. Furthermore, both texts serve activist purposes in that they encourage other African women to speak out on FGC and list names of German NGOs fighting against FGC. In that they provide very detailed accounts about their childhood and family life in Somalia as well as customs and traditions, Abdi's and Korn's stories play a crucial role in conveying information about what FGC is like in the eyes of those who practice it. Because of their focus on the cultural background of FGC in Somalia, I argue that these autobiographical texts can be read as auto-ethnographies. I use "auto-ethnography" in the sense of an ethnographic presentation of oneself by a subject usually considered the 'object' of 'traditional' ethnography. As such it is a form of autobiography being deployed to renegotiate subject positions in writing (Watson 1997). Key concerns of auto-ethnographic writing are questions of identity and selfhood, voice and authenticity as well as cultural displacement and exile, all of which play a major role in the texts by Nura Abdi and Fadumo Korn.

On the other hand, these two texts raise the issue of authorship which is central to most autobiographical texts about FGC as they are frequently not exclusively written by the authors themselves or are legitimated by means of a foreword written by a respectable White person. Abdi's text was co-authored by a White male Leo Linder while Korn's text is preceded by a foreword from Karlheinz Böhm, a prominent German actor and Chairman of *Menschen für Menschen*, a major German NGO in the development field, as well as an advocate in the struggle against FGC. The practice of co-authorship exhibits similarities to a specifically U.S. American form of autobiographical writing, the slave narrative, which often bore a "frame" or preface attesting to its authenticity and to the sufferings described within. This observation is compounded by the fact that the two autobiographical texts exhibit a narrative structure typical of the classical slave narrative. The purpose of these narratives was to arouse the sympathy of White readers in order to promote humanitarianism. Moreover, slave narratives similar to captivity narratives are also known for a narrative pattern that traces the protagonist's development from a state of protected innocence to a confrontation with the evil of slavery and captivity. The narratives frequently end with the flight of the protagonist and the rendering of her experience to a public eager to hear sensational stories of horror and violence. Both of the autobiographical texts by Abdi and Korn follow this line of narration in that they detail the protagonists protected childhood in Somalia, their experience of infibulation which disrupts their lives, their final flight to security and freedom in the liberated Western world - in this case Germany - and their coming-to-consciousness and participation in activism against FGC.

The problematic of authorship just outlined questions wide-spread beliefs that assume auto-ethnographies to be more "authentic" than straight ethnography (Reed-Danahay 1997). The obvious remnants of colonialism in the two texts under investigation raise questions about the danger of appropriation of these stories by Whites as well as the question in what ways these autobiographies may cater to a White audience eager to hear stories of barbaric practices and, in the process of doing so, reinforce racist stereotypes about FGC especially since both authors use terminology that many African women may find offensive. For example, when Korn talks about the "barbaric" nature of FGC practices she may unwillingly contribute to what Chandra Mohanty has termed the "third world difference", i.e., a view of African women as

victims of barbaric patriarchal practices, while Western women emerge as liberated subjects able to enjoy their sexuality. African women, once more, are reduced to their status as "mutilated", even though this is exactly what both authors are trying to write against when they attempt to present themselves as persons and not just "mutilated genitals".

## Female genital excision in African literatures: aesthetics and/or politics?

Elisabeth Bekers, University of Antwerp

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"Writing is like dissection," the Egyptian physician and fiction writer Nawal El Sadaawi states in an 1986 interview. The socio-critical objective she attributes to creative writing is certainly prominent in the literary texts dealing with female genital excision, including her own. Over the past four decades, various African and African-American authors, men and women from all corners of the African continent and diaspora, have engaged in the international debate on excision, never just dealing with the practice in its own right, but also using it to explore broader socio-cultural issues, such as (de)colonisation, national repression, misogyny, feminism, human rights, globalisation. By focusing on how the campaign against excision has been constructed in fiction since the 1960s, this paper examines the aesthetical and/or political merits of these literary contributions to debate on excision.

Chair: Tobe Levin Freifrau von Gleichen, FORWARD

## PANEL 65 (PS)

Sat, 14:30-16:15; B101

### Trajectoires et formes du militantisme en Afrique

#### Activism in Africa

convenor(s):

**Marie-Emmanuelle Pommerolle, PhD student, Centre d'études sur l'Afrique Noire, Bordeaux, France**

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#### Panel abstract

Cette proposition d'atelier envisage de prendre pour objets d'études le militantisme dans les groupes politiques (associations, partis politiques, groupes de pression) en Afrique subsaharienne. Au lieu d'aborder ces groupes sous les angles, certes incontournables, de leur " fonction " ou de l'ethnisation qu'ils véhiculent dans la vie politique, nous entendons nous intéresser à l'apport individuel de ceux qui prennent parti, qui s'engagent, donnent de leur temps et leurs idées à ce type de structures.

This panel proposal considers studying activism as an entry-point to a better understanding of political groups (associations, interest groups or political parties) in Africa. Focusing on individual actors who give their time, their ideas and sometimes their life to a group could help shifting attention from the usual analysis of their functions, their implicit dangerous ethnic nature and their inefficiency.

#### Panel summary

##### FRANCAIS

Cette proposition d'atelier envisage de prendre pour objets d'études le militantisme dans les groupes politiques (associations, partis politiques, groupes de pression) en Afrique subsaharienne. Au lieu d'aborder ces groupes sous les angles, certes incontournables, de leur " fonction " ou de l'ethnisation qu'ils véhiculent dans la vie politique, nous entendons nous intéresser à l'apport individuel de ceux qui prennent parti, qui s'engagent, donnent de leur temps et de leurs idées à ce type de structures. Nous souhaitons nous inspirer des analyses sociologiques en termes de " courtiers " ou " d'entrepreneurs politiques ", qui foisonnent dans la littérature africaniste, tout en élargissant cette perspective afin de prendre en compte, notamment, les analyses en termes de trajectoires et de carrières du activisme. Celles-ci favorisent la connaissance intime des acteurs individuels, de leurs motivations, des rétributions attendues, et permettent d'appréhender les groupes " de l'intérieur ".

Cette perspective nous permettra, sur un plan méthodologique, de fournir des analyses internes et locales des groupes étudiés. Elle permettra également d'aborder des questions pudiquement écartées, comme celle du lien entre " rareté matérielle " et engagement politique ; ou laissées de côté, comme la construction des thèmes de l'engagement, de leur enracinement, de leur manipulation et de leur résonance dans les sociétés étudiées.

##### ENGLISH

This panel proposal considers studying activism as an entry-point to a better understanding of political groups (associations, interest groups or political parties) in Africa. Focusing on individual actors who give their time, their ideas

and sometimes their life to a group could help shifting attention from the usual analysis of their functions, their implicit dangerous ethnic nature and their inefficiency. This sociological approach of activism in Africa could be based on concepts such as "political entrepreneurs" or "development brokers". It would also work with concepts such as trajectories and careers of activism used by the sociology of collective action. These approaches would give an insider's point of view of a political group.

The papers would contribute to collect local and accurate pieces of knowledge about political groups and their activists. It would help developing biographical data and ethnographic studies of political groups. The papers could raise delicate questions such as the link between poverty and political activism. They could also focus on understudied themes such as the construction of political cause in Africa.

## **1992's takumbang in Bamenda (NW Cameroon): from a female secret society to a female political strategy**

**Moira Luraschi, PhD student, Department of Anthropology, University of Turin, Italy**

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In the Cameroon Grassfields, from the pre-colonial period to now, male and female secret societies take a very important part in politics. Some of them work inside the fon's palace, others work among people to maintain social order. This second type of secret societies has political power in a broad meaning. This is what 1992's takumbang phenomenon shows us. Takumbang is the female secret society in Mankon's fondom, in the Anglophone part of the Cameroonian Grassfields. Traditionally, not only does takumbang work inside the court, but also in general to defend any woman from any offence against women as a whole. Until 1992 takumbang was just a social control strategy used by women to defend themselves from a macho chauvinist society. Of course it could have a political meaning in a broad sense, as I said. But during the Bamenda riot, in October 1992, for the first time takumbang acted using traditional way to obtain results in the official political field. Takumbang defended the opposition party's candidate at the first presidential multiparty elections, Fru Ndi; he gained 86.3 % of the votes in the North West Province, and 51.6 % in the South West Province, but did not win. Since the SDF foundation, in 1990, takumbang women supported it strongly. Women chose their own political party, the Social Democratic Front (SDF) and its candidate, Fru Ndi: not only did they vote for him, but also organized a picket under his house, facing the military cordon surrounding it, in order to protect their own representative. Through takumbang, Grassfield women can exercise a strong influence on the Cameroonian political life; takumbang became a political strategy to guarantee civil rights for all the population, while advocating women rights.

## **Urban social movements in post-apartheid South Africa: the struggle for electricity in Johannesburg**

**Sebastiana A. Etzo, Università degli Studi di Napoli "L'Orientale", Napoli**

*sebastianaetzo@hotmail.com*

In recent years, many cities in South Africa has become arenas of confrontation on very important political issues, the main actors in the debate being the local communities, organised in more or less structured movements. Thus, local government in South Africa has slowly become a terrain of contestation where different sectors of society claim their rights or oppose those government policies that they perceive affect negatively their lives. Though the restructuring process can not be in itself considered the cause of social uprising, it has certainly offered a fertile terrain for many organisations and groups rooted in the community. For this reason, it is the starting point of our analysis.

This paper, in particular, looks closely at the Johannesburg's case and the struggle for electricity started by Soweto residents early in 1999. The restructuring of municipal services envisaged by the iGoli 2002 plan adopted by the city council has been contested, but the criticism has been addressed also against the policies adopted at the national level. The Soweto experience is certainly peculiar, but not isolated, and the Soweto Electricity Crisis Committee (SECC) and the APF are certainly among the more interesting experiences of the new South African activism: This work aims, specifically, at a closer analysis of the movement, of its actions, its leaders and its base, though some more general reflections on the emerging social movements, on their contribution in the political debate and, eventually, on their capacity of playing an active role in policy-making processes are expressed.

## **Local dynamics of a universal activism : Human Rights NGOs in Kenya and Cameroon**

**Marie-Emmanuelle Pommerolle, PhD student, Centre d'Etudes d'Afrique Noire, Bordeaux, France**

*mepommerolle@free.fr*

Based on fieldworks in Kenya and Cameroon, the aim of this paper is to observe the link between local activism and the shaping and re-shaping of a so-called universal cause. Its main assumption is that local conditions of activism play a great role in transforming and imposing a legitimate discourse of protest. The paper will be divided as follow: after a brief



recount of opposition possibilities in postcolonial contexts, I will observe mechanisms of conversion to HR defence at the turn of the nineties by individuals who had already been committed into political action and by newcomers in politics. The next section will stress on the "affinities" of HR activists with the cause they have chosen to advocate for. This proximity, in terms of moral views or personal and professional experiences, may be qualified according to differences of interpretation due to generational gaps or national contexts. The fourth part will be devoted to the complex relationships between "generations of activists", in order to explain historical and social roots as well as historical changes of HR discourses and actions.

## **Ijaw nationalist activism: a case of pure politics**

**Kathryn Nwajiaku, ESRC Postdoctoral Research Fellow, Nuffield College, Oxford University**

*kathryn.nwajiaku@politics.ox.ac.uk*

This paper explores the emergence and evolution of two Ijaw Nationalist organisations; the Ijaw National Congress (INC) and the Ijaw Youth Council (IYC), that came to prominence in the 1990s ostensibly to defend the rights of Nigeria's Ijaw population, living predominantly in the oil producing Niger Delta region. It is based on a series of extensive interviews carried out with key protagonists in both organisations which also involved an extensive review of their literature, and prior to that, encounters through the International NGO world with members of these organisations, then as spokespersons for local environmental NGOs. Its purpose is to go beyond the rhetoric of self determination and nationhood with which these organisations are most associated, to relate the actions of their founding fathers to the evolution of Nigeria's political class, its obsession with securing a greater share of the 'national cake' (federally distributed oil revenues), a political culture of persistent authoritarianism, and ever declining distributive capacity of the Nigerian state. It argues that the creation of the Ijaw National Congress in 1991 represented an attempt by once powerful Ijaw elites to recapture lost glory in the face of their ever declining access to federally distributed revenues. The IYC which emerged a decade later in 1998/9, represented an attempt by a younger batch of educated men and women eager to usurp the position occupied by their now discredited political forebears. Both organisations attempt to capture and contain what was emerging throughout the Delta; a disparate though increasingly widespread series of anti oil company protests by unemployed and impoverished men and women eager to force oil companies to act with greater social responsibility and put something back in to communities which their oil production and exploration activities had often left environmentally and economically devastated. The paper suggests that moments of so-called ethnic resurgence often represent intense competition within the group over the meaning of moral worth between different social classes and generations. Further it argues that so-called ethnic struggles are in effect purely political ones over how power is fought over, shared and denied.

**Discussant: Michel Cahen, deputy director of CEAN**

*m.cahen@sciencespobordeaux.fr*

## **PANEL 66d (A)**

**Fri, 11:30-13:15, 15:30-17:15; B111**

### **African cinemas today**

convenor(s):

**Victoria Pasley, Clayton College & State University, USA;**

**Karen Bouwer, University of San Francisco, USA**

*vpasley@hotmail.com ; bouwerk@usfca.edu*

#### **Panel abstract**

Our panel explores the current state of African Cinema, including questions of intellectual and aesthetic developments, film criticism, and the material conditions of filmmaking in Africa. Papers will range from general evaluations of the state of African cinema today to the analysis of a single film.

#### **Panel summary**

In a 2003 FESPACO interview, Souleymane Cissé claimed that African cinema was "going to the dogs." What did he mean by that and does the current situation give any credence to his polemical statement? For this panel, we invite papers ranging from general evaluations of the state of African cinema today to the analysis of a single film in the light of one or more of the questions raised below. The plural in our title reflects our desire to accommodate divergent developments within the continent.

With its roots in Third Cinema and earlier commitments to either national cinemas and/or pan-Africanism, how has African cinema responded to the era of rampant globalization and the coming of the 21st century? What is the current relationship between so-called "auteur cinema" and commercial film production and what impact does the growing body of scholarship on commercial cinema have on the critical literature on African film in general?



On the material side, what are the current contexts of production (economical, political, geographical) distribution and exhibition? And how do the local and global contexts influence the kinds of films that are being produced? What impact is digital technology having on African cinema? And does it allow for the inclusion of previously excluded groups such as women filmmakers, and what are the ramifications for the (r)evolution of film aesthetics?

In discussing the debates, polemics and trends represented in and surrounding African cinema today, speakers' topics may include but are not limited to the questions raised here.

## **Kuxa Kanema: Third cinema revisited in the age of extreme makeovers**

**Victoria Pasley, Clayton College & State University. USA**

*VictoriaPasley@mail.clayton.edu*

Founders of FESPACO, like their counterparts in Latin America, envisioned creating cinemas to promote social justice while offering alternative representations of themselves. The recent documentary *Kuxa Kanema*, documents the birth of cinema in revolutionary Mozambique, providing a starting point to revisit Third cinema and its relevance to today's African filmmakers.

## **The current state of African cinema criticism: is it where it should be?**

**Kenneth W. Harrow, Michigan State University. USA**

*harrow@msu.edu*

An exploration of the current state of African cinema criticism has to be undertaken in relation to the critical paths that have been taken in past years. What changes have occurred, especially with the ascension of video filmmaking, with the shift in cultural studies? Has past African filmmaking practice been generated a comparable body of critical studies, formerly associated with nation building, national liberation, and oppositional politics, whose momentum has limited new developments both in the practice and in the criticism today? This paper will attempt to assess the groundings of current critical practices so as to ask whether they have changed adequately so as to deal with the exigencies demanded by current filmmaking and by current approaches in film criticism.

## **Raoul Peck's 'Lumumba': a new direction in African filmmaking?**

**Lieve Spaas, Kingston University, UK**

*LS59Wal@aol.com*

Raoul Peck attempted twice to capture the tragic story of Patrice Lumumba, Congo's first Prime-Minister assassinated in 1961: in the documentary 'Lumumba, mort d'un prophète' (1991) and in the near Hollywood-style historical thriller, 'Lumumba' (2000). The paper explores to what extent this second film represents a new direction in African film making.

## **The 'Superwoman' in Sembene Ousmane's filmography**

**Moussa Sow, College of New Jersey, USA**

*sow@tcnj.edu*

In this paper I analyse the images of women paradoxically guardians of the traditions and avant-garde warriors of social mutations in Sembene's filmic discourse. Three works by the Senegalese filmmaker: *Ceddo*, *Faat-Kine* and *Moolaade* will help unveil the 'Superwoman' and enunciate the various filmic aesthetics which define and elevate the woman-warrior.

## **The anxious phallus: the iconography of impotence in some African films (Xala, Quartier Mozart, Yeleen, La Vie Est Belle)**

**Jane Bryce, University of the West Indies, Barbados**

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The paper will attempt to decode the iconography of male anxiety about masculinity, as imaged in the loss of potency/the penis in a range of African films. It will suggest that this iconography (the magical disappearance of the penis, the inability to perform sexually) is metonymic of the unstable relationship between manhood and the state in the countries concerned, and speaks to the question, not only of gender, but of power relations in the wider sense. The relationship between visible attributes of masculinity and their imagined or actual loss is heightened by the intervention of the occult. The bewitching of subjects and the need for propitiation and restoration function as a metaphor for new inequalities brought about by social change, and the need for new strategies of survival and self-assertion.





## **The musical soundtrack and its symbolism in African film production, from Borom Sarret (1966) to contemporary Nollywood home videos**

**Andrew Kaye, Albright College. USA**

*musicmap@iname.com*

Musical soundtracks in African cinema from the 1960s to the present reflect a complex evolution of musical praxis and musical values in a rapidly urbanizing social context. In addition to providing emotional mood underscoring, music also has symbolic agency that matches the many themes and concerns of contemporary African filmmakers.

## **Evolution of a network - African film festivals from the 1960s to present**

**Todd Lester, USA**

*tl\_lester@yahoo.com*

Currently there are over 30 film festivals in Africa. A consumer technology era that has seen the closing of movie theatres across the continent, has also witnessed the evolution of a festival circuit that creates a counterbalance to piracy and informal screenings. These festivals offer African filmmakers a window of opportunity to further launch their work into regional entertainment sectors and among a community of international film professionals. With emerging themes such as human rights, sexual identity and the environment; advancing technological media; a growing range of professional market activities and youth-training opportunities; and the generational shift to student and short film festivals, the landscape for screening of African films holds not only a pan-continental significance, but one more broadly crucial to human and economic development.

## **South African documentary films today**

**Samuel Lelievre, France**

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At least since the 70s, an important documentary "tradition" has appeared in South Africa. However, from the anti-apartheid movement up until today one can observe an evolution of the social, political and cultural topics which were traditionally apprehended by such films (in relation to an apartheid and national context) as well as an evolution in the way to apprehend such topics. The aim of this paper is to describe this evolution and so to provide an image of the present situation of South African documentary practices (in relation to a post-apartheid, continental and global context).

## **Contesting authenticities: the history of early video film production in Ghana**

**Carmela Garritano, University of St. Thomas, USA**

*cjgarritano@stthomas.edu*

In this paper I offer a historical reading of the early years of local video production in Ghana, a period marked by economic uncertainty, the weakening of the nation-state, and the importation of new media technologies, including video. I argue that transformations in the cultural ecology of film exhibition and production in the late 1970s and 1980s provoked a symbolic struggle within the cultural field. I map the emergence of the notion of "the authentic" as an aesthetic criterion at this historical juncture.

## **The experience of the 'penc' and the cinema de quartier in west Africa**

**Modibo Diawara, Head of training, Dakar Media Centre**

*modibo64@hotmail.com*

In this paper I intend to present the Penc the Dakar Media Centre (Senegal) is experimenting since 1997 through "the cinema de quartier" (films of the hood).

In every village of Senegal you will find a special tree, known as a 'penc', at its centre. It is a place where all-important subjects are diplomatically debated and solved with great wisdom. It's with this sensitive community approach that MCD attract and involve the highly conscious youth who get actively involved and express themselves through digital media which represent a powerful tool to improve their social and economic conditions. The paper will introduce to a digital revolution and an alternative approach on cinema which takes place today and which unveils various interesting process in promoting community knowledge through mass media, freedom of expression and genuine cultural exchanges within our country, between African countries and beyond with the other continents.

**Chairs: Victoria Pasley & Karen Bouwer**

# PANEL 67 (EPRS)

Fri, 15:30-17:15; 116

## SADC development

convenor(s):

**Prof Yolanda Sadie, University of Johannesburg;**

**Prof Maxi Schoeman, University of Pretoria**

*ys@lw.rau.ac.za; maxi.schoeman@up.ac.za*

### Panel abstract

This panel provides a broad overview and analysis of a number of trends and processes in the southern African region during the first decade and a half after apartheid, covering aspects such as FDI, the impact of HIV/AIDS, trade politics, women in political decision-making in the different SADC member countries and attempts at developing an effective organisation aimed at promoting regional well-being.

### Panel summary

The panel provides an overview and analysis of a broad range of developments within the SADC region over the period 1990-2005. The end of the Cold War and the demise of apartheid in South Africa after early 1990 provided the impetus for a new approach to (and era in) the history of what was known from 1980-1993 as the SADCC region. The early 1990s also saw indications that the region would be heavily impacted by HIV/AIDS and although the end of apartheid brought expectations of a 'peace dividend' and of security, stability and development to southern Africa, the region soon had to contend with a number of serious problems, ranging from attempts (largely successful, though daunting) at ending the civil war in Mozambique, to a continuing war in Angola (with the first sign of a possible peace only visible after the death of Jonas Savimbi early in the new century) and the outbreak of a protracted civil war in the former Zaire (now DRC). Both the international community and the members of SADC (SADCC was transformed into SADC to prepare for and accept SA as a member in 1994) had high expectations of a 'free' and democratic South Africa's role in the economic development of the region, led by the newly transformed regional organisation, and soon SA businesses started moving into neighbouring countries. The effect of these momentous events and processes in the region, spanning fifteen years, is explored and assessed in the papers to be presented on this panel. The broad topics below will be covered.

## Different futures for SADC: the impact of HIV/AIDS

**Pieter Fourie, University of Johannesburg**

*pf@lw.rau.ac.za*

In 2003, UNAIDS launched a scenario-building exercise to explore the impact that HIV/AIDS might have in Africa over the next 20 years. Creating a unique public-private partnership, UNAIDS combined their experience regarding the global AIDS pandemic with Royal Dutch/Shell's history of and expertise in developing scenarios and futures methodologies. Pieter Fourie as a former member of the UNAIDS scenario team outlines a number of key impressions, insights and lessons learnt from his unique scenario-building process. The paper's focus is on the future impact of AIDS in the SADC region specifically, highlighting the tough choices that those with power have to make in order to 'make their future'.

## Foreign direct investment in SADC: 1990-2005

**Prof Elsabe Loots, University of the Free State**

*lootsae.ekw@mail.uovs.ac.za*

Foreign direct investment (FDI) is an important source of capital for developing countries in general and African countries in particular. Despite the fact that Africa's share of developing country FDI is declining, nominal flows to the continent increased since 1990. Although unevenly spread, SADC countries are currently receiving approximately 38 percent of these flows. The aim of this paper is to establish the impact of FDI on the individual countries in general and the SADC region as a whole, covering the period 1990-2003. In particular the research will investigate to which SADC countries and industries these flows are going as well the individual country growth impact of these flows. The determinants of these flows as well as the neighbouring effects will also be discussed in order to establish what SADC countries can do to strengthen and enhance these flows to ensure maximum benefits for growth and development in the region.



## Women and political participation in southern Africa

Prof Yolanda Sadie, University of Johannesburg

*ys@lw.rau.ac.za*

The paper starts with the position and role of SADC in promoting women's rights in SADC states and in particular women in political decision-making at all levels of government. This is followed by an assessment of women in political decision-making in a number of SADC states. The paper does not merely focus on the numerical representation of women in political structures; rather, it addresses their role in political decision-making. The paper concludes with the major obstacles in political participation that women in southern Africa still face and the extent to which SADC and the various national governments can address such obstacles.

## SADC institutional reform and efficiency

Prof Maxi Schoeman, University of Pretoria

*maxi.schoeman@up.ac.za*

This paper investigates a number of challenges facing SADC as a regional organisation. These include:  
Implementing the restructuring programme adopted by the Summit in 2001;  
Developing the organisation into a building block of the African Union as required by the AU's Constitutive Act;  
Political obstacles to community development, e.g. civil internal decline, civil collapse, war in the DRC and the impact of other wars in sub-equatorial Africa.  
The paper concludes with recommendations on how SADC can address the above challenges.

## PANEL 68d (RS)

Fri, 09:15-13:15; G51

### Islam, globalisation and gender in Africa

convenor(s):

Karin Willemse, Erasmus University Rotterdam

*k.willemse@fhk.eur.nl*

#### Panel abstract

Papers are solicited that offer perspectives on gender relations in Islamic communities in Africa in the context of globalisation and modernity. Emphasis should be on the agency and diversity among women (and men) in the way they construct multiple identities in the context of global as well as local transformation-processes.

#### Panel summary

If studies on the effects of globalisation have often cast subjects in Africa as receptors rather than actors, this is particularly true for women in Islamic communities in Africa. Apart from stimulating new life-styles and trans-national orientations, processes of globalisation might also lead to a renewed emphasis on the 'authentic' cultural identity of the group. These revitalization processes are in Islamic communities often based on an exclusivist notion of belonging, based on religious texts and geared at purifying local religion from either foreign or local 'stains'. Women are central to these processes as they are cast as the symbols of Muslim group-identity, the guardians of Muslim traditions, and the markers of the boundary of righteous believers. However, women are hardly seen as actors in these transformation processes, nor perceived as participants in trans-national networks or other globalizing phenomena. For this panel papers are solicited which point out the agency and diversity among women in/from Islamic communities. Of particular interest are those analyses which focus on the way women construct and re-construct their (gendered) identities in relation to global processes of change. Relevant issues to discuss are for example: 'What are the effects of trans-national networks, such as the influence of migrants, on cultural "traditions", fashions and (alternative) identity-constructions both "at home" and "abroad"? What are the strategies of female cultural brokers involved in transforming local practices and ideas which "come in" via the (virtual) media, participation in (trans-national) networks, hearsay? Who resist these changes and why?

### 'From hidden pain to silenced sorrow'. Circumcision of girls in the Netherlands

Anke van der Kwaak, Royal Tropical Institute, Amsterdam

*A.v.d.Kwaak@kit.nl*

This paper reflects on research (2003/4) carried out among Somalis in the Netherlands on the circumcision of Somali girls (8 - 14 yrs.). It analyses why some Somali migrants stick more strictly to the practice than their relatives in Somalia, and whether this is related to the idea that the practice enhances the ethnic and gender identity.

## **White lies and white wedding dresses: the predicament of professional women in the Sudan**

**Karin Willemse, Erasmus University Rotterdam**

*k.willemse@fhk.eur.nl*

In Sudan professional elite women seem reluctant to marry. Therefore the Islamist government organizes mass-weddings. At the same time wearing a white 'western' wedding-dress has recently become fashionable among the urban elite. Are these issues surrounding marriage related? What is the effect of globalization? Are women involved in these transformations as agents?

## **Words for Women: Female Sufi Oral Tradition and Morality in Senegal and Spain**

**Eva Evers Rosander, Department of Theology, Uppsala University, Sweden**

*eva.evers-rosander@teol.uu.se*

In my paper on Sufi (Mourid) women's oral tradition, I will use field material about Mourid women in Senegal and Spain, linking their popular oral tradition, rich in legends about Mame Diarra Bousso, the mother of the founder of Mouridism, to classical Sufi models and metaphors as well as to current translocal Islam as lived and experienced by the female Senegalese migrants in the diaspora.

## **Roaming about for God's sake: Female activists in the Gambian branch of the Tabl?gh Jam?'at**

**Marloes Janson, ISIM, University of Leiden, The Netherlands**

*m.janson@isim.nl*

Within the limited corpus of writings on the Tabl?gh Jam?'at - a transnational Muslim missionary movement which has its origins in India- almost no mention has been made of the involvement of women in the movement. This paper aims to describe women not only as objects in Tabl?gh discourse with its strong emphasis on gender segregation, but rather as active agents in the Islamization process in The Gambia.

## **Bargaining for a divorce: Gender relationships in colonial Zanzibar**

**Elke E. Stockreiter, SOAS, University of London**

*elkestockreiter@yahoo.de*

Taking colonisation as the onset of modernity and globalisation for Zanzibar, this paper will account for the impact of these processes on a local level. Gender as well as family relationships will be traced throughout the first half of the 20th century, accounting for how colonisation has affected marriage, divorce and property relations among Zanzibaris. The varied agency of Zanzibari women and men allowed them to cope with the impact of social, religious, political and economic changes on their families during this period without losing their 'Islamic identities'.

## **Negotiating Modernity and Islam in Sudanese families: The Case of Income Earning Women in Omdurman and Khartoum**

**Dr. Ulrike Schultz, Institut für Soziologie, Freie Universität Berlin, Germany**

*uschultz@zedat.fu-berlin.de*

The paper will deal with the process of negotiating gender identities in Sudanese families in the context of globalisation. Thereby Sudanese families are complex institutions where discourses on modernity and Islam take place. New income earning opportunities for women facilitate this process of renegotiating gender identities. Thereby not only the concept of a good woman is challenged but much more the male identity of being the provider of the family.

## **Gender Relations and Modernity in Sudan: Construction of Multiple Identities in a Small Beja Community in Gash Delta Area in Kassala State**

**Birthe L. Nautrup, Centre for Africa Studies, University of Copenhagen, Denmark**

*birthenautrup@privat.dk*

The paper explores how multiple identities are constructed and negotiated among Kalolai Hadendowa under influence of an Islamic movement founded by the late Ali Betai, a religious and political leader. The paper shows how ethnic identity,



articulated in the traditional law Salief and Shariah in Ali Betai's interpretation has become increasingly important in the organisation of everyday life in a modern context.

## **Jolting the gendered memory of community: recording Muslim women activism in a South African community**

**Doria Daniels, Department of Educational Psychology, University of Stellenbosch, South Africa**

*Doria@sun.ac.za*

This paper investigates the contributions of Muslim women who lived in the early 1900s, in a South African fishing community that faced major socio-economic challenges. Five 80-90 year old community members constructed their own selfhood in relation to women activists of the time. Their indigenous knowledge provided dynamic gendered insights of what women's involvement were in community activism.

## **How to recognise a true believer or the new forms of (not) practising Islam in urban Burkina Faso**

**Liza Debevec, Institute of Anthropological and Spatial Studies/SASU, Ljubljana, Slovenia**

*Liza.Debevec@zrc-sazu.si*

In this paper I wish to discuss the different ways in which women (and men) deal with the everyday constraints of being a Muslim in Burkina Faso and how those who are not practising religion justify their behaviour. The traditional ideals set forth by the older generation are not always compatible with the emerging forms of globalised existence of urban Burkinabe. I will address the issues of the conflict and the coexistence of traditional and modern practices and how individuals negotiate their lives in these circumstances.

## **Creolization of global media in rural and urban ritual in Senegal**

**Kirsten Langeveld**

*k.langeveld@hccnet.nl*

The study of globalization and the role of the media is now part and parcel of anthropological research. Many scholars study the influence of media on 'local' culture. This research provides a new perspective by comparing the creolization of global media and rural and urban ritual in Senegal. The central theme is the kanyalen ritual, a procreation ritual of women, in the context of Islamic rites de passage in general.

**Discussant: Dr. José van Santen, Dept. of Anthropology, Leiden University, The Netherlands**

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# **PANEL 69d (AHS)**

**Sat, 09:30-13:30; B111**

## **Collecting the Congo**

convenor(s):

**Lieve Spaas, Kingston University, Kingston-upon-Thames**

*ls59Wal@aol.com*

### **Panel abstract**

The proposed panel will focus on the former Belgian Congo. It sets out from the premise that decolonisation was so traumatic that everyone - Congolese and Belgians alike - wanted to forget the past. Now, more than forty years on, a desire to remember is emerging. The panel will look at the place private collections occupy in the process of remembering.

### **Panel summary**

Writings on the Congo have focused so much on its horrors that one loses sight of other facets of its past. Another approach to the Congo is long overdue, one that is guided by memory. Recent exhibitions and events world-wide testify to the existence of a strong and growing impulse to remember and to reconfigure the past and to look beyond the horror and colonial barbarity in search of a more balanced memory. Private collections occupy a unique and important place through which the memory of the Congo continues to be preserved. Using specific collections in Belgium, the panel will discuss how, through these collected objects, a culture is created and imagined and a memory constructed. While the primary aim of the panel is to examine the Congo's distinctive cultural history through these private collections, employing ideas and

forms of memory as the pivotal element of that examination, the panel will also address other questions related to collecting such as: classification of objects and social systems; historical and ethical dimensions of collecting; dispossession and cultural obliteration; collecting and features of colonialism.

## **The passion of possession or possessed by passion? Joris van Severen and his collection of African and Africanist paintings**

**Bambi Ceuppens, University of Leuven**

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Is the collector driven by a passion to possess material objects or is he possessed by the passion to collect? In this paper, I address this question by looking at a private collection of some 1,500 African and Africanist paintings. They were brought together by Joris Van Severen, after his return from the Congo. My data are based on an analysis of photographs of the paintings (most of the paintings are not on display but scattered in two private houses, hanging on walls, lying on floors, on stairways etc.) and an interview with Van Severen. I argue that collecting paintings which were either executed during the colonial era or executing in the Africanist style, which originated during the colonial era, allows Van Severen to legitimise his ongoing identification with Belgium's colonisation of the Congo, a much contested period in contemporary Belgian (Flemish) society.

## **Caressing the empire: the work of recollection by former colonials at the Africa museum of Namur (Belgium)**

**Karel Arnaut, University of Ghent**

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The Africa Museum of Namur (Musée Africain de Namur; MAN) is a regional museum that deals with Belgian colonial history as well as aspects of culture and of natural history in Central Africa (mainly Congo). Since it was founded in 1912 as the Colonial Museum of Namur, it has been run by former colonials most of whom are presently members of the Namur Royal Circle of Africa Veterans. After having changed locations six times and changed names five times, the MAN is currently experiencing a period of consolidation and growth. While (donated) objects are flooding into its collections, the museum progressively extends its activities, and broadens its alliances with civil society organisations, academic institutions, as well as with local and regional authorities. This paper is an attempt to situate the present revival at the conjunction of historical and contemporary dynamics at different (local, regional, national, and international) scales.

The MAN provides a rather typical case of 'colonial collecting' as characterised by Breckenridge (1989): combining intimate self-referencing (the objects enable ex-colonials to tour their own pasts and permit others to tour it) with the repatriation of knowledge as well as the wielding of moral and material control of the former colonials over the ex-colony and their experience of it. Moreover, such projects have often been characterised as exercises in selfing/othering and the construction of national identities (Prössler 1998). However, this paper argues that we need to move beyond such characterisations - that MAN is also a site of postcolonial and postnational cultural fabrication. The memory work as well as the heritagization of the Belgian colonial empire (as represented by Leopold II), it is argued, serves to demarcate a site of resistance in the face of regional (Namur, Walloon) marginalisation, national (Belgian) disintegration, and international criticism of the (Belgian) colonial legacy. In sum, MAN is as much about the national and the colonial as it is about 'glocalisation' and the postcolonial condition - it is as much about intimately engaging with the erstwhile empire as it is about caressing the new 'Empire'.

## **The swinging Pygmy: collected fantasies from the Ituri**

**Stan Frankland, University of St Andrews**

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On a recent journey through the internet, searching for the ways in which the myth of the Pygmy lives on in the virtual world, I came across two seemingly trivial details. The first concerned the recent salvaging by the Academic Film Archive of North America of an ethnographic film from the 1930s about a group of Pygmies building a suspension bridge over a crocodile infested river in the Ituri forest. The second related to the Congo-born artist Augie N'Kele who has taken this same act of construction as the inspiration for a sculpture about ingenuity, perseverance and forgotten heritage. In this paper, I use these two modern instantiations of the myth of the Pygmy to discuss the colonial era film industry that grew up around Camp Putnam and Epulu and the complex patternings of imposition, collection, retrieval and display revealed through the resulting visual representations. Though seemingly trivial, the trope of the swinging Pygmy leads us towards an understanding of a continuing Euro-American mythologic process of ethno-genesis that has been transposed onto Africa, collected as truth, and transformed into the knowledge of the Pygmy.



## From Epulu to the New York: Eisner, Turnbull, and the Mbuti at The American Museum of Natural History

Enid Schildkrout, American Museum of natural History

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This paper explores the relationships of Anne Eisner Putnam, Patrick Tracy Lowell Putnam, and Colin Turnbull to the Mbuti collections at the AMNH and to each other. Two excellent biographies, one by Roy Richard Grinker on Colin Turnbull (2000), and one by Joan Mark on Patrick Putnam (1995), along with Anne Eisner's autobiography *Madami: My Eight Years of Adventure with the Congo Pygmies* (Putnam and Keller 1954), give fuller pictures of these personalities and their relationships. Frankland's (2001) work explores in more detail the phenomenon of tourism among the Pygmies, including the Putnam camp at Epulu. Here I am concerned with the collections that the Putnams and Turnbull made for the AMNH, how they thought about and used these collections, and how the collections themselves came to form part of the representation of the Mbuti and the "Pygmy" in the American imagination.

## Bringing the Congo back: Explorers, their Images, and their European Public, 1870 - 1908

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During the 1870s, quite a number of expeditions (including those by Henry M. Stanley) explored the Congo Basin. Some of their members were equipped with cameras.

Upon their return in Europe, the setting-up of photographic albums proved of paramount importance as a homage gift to fellow-explorers, politicians, and financiers, including King Leopold the Second, of Belgium. While this King deliberately destroyed most archives of the Congo Free State, some Albums did not experience this doom. However, especially when compared with the other images these explorers brought back, they altogether enable an in-depth analysis of the origins, nature, and aims of the visual Congo constructed for, and presented to the European public.

Explorers scrutinized include: Henry M. Stanley, H. Ward, the de Brazza brothers, the Rev. Grenfell, the Rev. Forfeitt-Lawson, the Muellers brothers.

Major documentary sources include those kept at the following institutions: Archives du Palais Royal (Brussels), Musée Royal de l'Afrique Centrale (Brussels-Tervuren), Centre des Archives d'Outre-Mer (Aix-en-Provence).

## Imagining and constructing the Congo through private collections

Lieve Spaas, Kingston University, UK

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How does a collector of Congolese artefacts imagine and construct the Congo if he has never been there? This paper addresses this question by taking the example of one particular collector, Tony Jorissen. For Jorissen, a retired employee of a local bank, collecting has taken on an intellectual as well as an artistic dimension. Each piece constitutes the object of considerable research regarding its aesthetic, ritual and social meaning. An attempt is made to contextualise each piece and to explore it alongside similar pieces from other African countries. The Congolese artefacts Jorissen has collected are carefully displayed in his own house alongside and integrated with Western artefacts, effectively creating an exhibition in the space of daily living. The paper reflects on the image of the Congo that emerges and on the relationship this collector has developed with the Congo.

## What display for which Africa? A critical look on the renovation of the Royal Museum for Central Africa in Tervuren (Belgium)

Aurelie Roger, CEAN / Institut des Etudes Politiques, Bordeaux

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This paper analyses the ongoing process of renovation of the Royal Museum for Central Africa in Tervuren, the former museum for the Belgian Congo. The declared purpose of the process is to 'decolonise' the image of Africa that was created for and shown to the Belgian audience by a museography that has changed little since the post-war period and the independence of Belgian colonies. Designated three years ago, the new director asserts that from now on, the old colonial museum has to deal with today's Africa, and with the African vision of today's Africa, and to acquaint the Belgians with this new reality (see strategic plan and numerous statements in the Belgian and international press). Interviews with some members of the museum staff nevertheless led me to consider the official statements critically and to question the gap between the stated ambitions and the concrete achievements. One thus wonders whether this new positioning might not be a way to avoid seriously considering the colonial past of both the museum and the country. Moreover, one may ask

whether the new presentation will display a more accurate image of Africa, or stick to an imaginary vision, the colonial bias being replaced by a projection of desired relations between Belgium and the Democratic Republic of Congo. The paper focuses on the genesis and evolution of the official statement about the renovation over the past few years, and, from a critical standpoint, deals with the questions mentioned above.

**Chair: Lieve Spaas, Research Professor of Arts and Culture, Kingston University, Kingston upon Thames**

**Discussant: Johannes Fabian, University of Amsterdam**

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## PANEL 70 (AHPS)

**Thurs, 15:30-17:15; B102**

### Acknowledging knowledge: dissemination and reception of expertise in Colonial Africa

convenor(s):

**Dr Dmitri van den Bersselaar, The University of Liverpool;**

**Dr Michel Doortmont, University of Groningen**

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#### Panel abstract

When does knowledge become expertise? The study of the production of colonial knowledge does not explain why some producers of knowledge become recognised experts, and others do not. In an attempt to answer this question, this panel invites contributors to explore the ways in which expertise was disseminated and received in colonial Africa.

#### Panel summary

The functioning of African colonial societies depended on the availability and mediation of useful information and knowledge. Scholars have explored the extent to which colonial states depended on various forms of colonial knowledge about their subjects, including census data, intelligence reports and ethnographies. The extent to which all other actors - including Western-educated Africans, traditional leaders, African businesses, and European commercial companies - equally depended on mediated knowledge is well known, although less explored. In this context, many different individuals - including colonial officers, African clerks and interpreters, schoolteachers, chiefs, missionaries, and ethnographers - are potential mediators, as they know, or have observed, things, which, if expressed in an appropriate form and language, constitute knowledge. Earlier studies have explored the investigative modalities, interpretative frameworks and discourses that help to turn data into knowledge. It has also been shown that knowledge in the colonial context is often the result of negotiation between different interpretative frameworks, and therefore may be regarded as a 'pidgin' language. However, what is less clear, is how and when 'knowing something' is turned into expertise? How is knowledge disseminated, and when and why is it acknowledged as such? In other words, this panel invites papers that shift focus from how knowledge is produced in the colonial context, to the history of the reception of such knowledge.

### Producing a received view of Gold Coast elite society: C.F. Hutchison's Pen-Pictures of Modern Africans and African Celebrities

**Michel Doortmont, University of Groningen**

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In the late 1920s the Gold Coast businessman Charles Francis Hutchison published the first volume of his book titled *The Pen-Pictures of Modern Africans and African Celebrities*. The book contains 162 biographical sketches of Ghanaians that were important in business, in society and the church, in government, and in (nationalist) politics, both from Hutchison's own time and from the nineteenth century. The text of the biographies is in blank verse, and portrait photographs accompany most sketches. Additional photographs of houses and special events, and added biographical information in the form of lists of famous deceased people complete the book.

*The Pen-Pictures* is a well-known source for the history of the Gold Coast, modern Ghana, cited and quoted by both professional historians and interested lay-people. In effect, *The Pen-Pictures* is an important socio-historical document. The format, the style of presentation, the intimacy of many of the life histories, the overview offered of non-European Gold Coast society in the 1920s, they all allow for multiple analyses by historians, sociologists, social anthropologists and scholars of language and literature.

Recently, I prepared a new, annotated edition of this book, which sheds new light on the way in which the socio-economic and political elite of the Gold Coast perceived themselves and their position in the colonial state. This paper researches



up to what point Hutchison produced a received view of the elite he was part of and where he deviated from the trodden paths of his biographical predecessors. Questions are asked about the type of discourse Hutchison engaged in and its relation to the discourse of the colonial state on the one hand and that of the praise-singing and story-telling indigenous oral literatures on the other. Also, we will look at the impact of the book on contemporary and modern audiences both in terms of its literary and historical values.

## **G. T. Basden between the colonial state and the Igbo of southeast Nigeria**

**Dmitri van den Bersselaar, University of Liverpool**

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From the very beginning of missionary enterprise in Africa, the missionary production of knowledge about African peoples was part of the project of conversion. The logic of this knowledge production has been analysed in the works of Mudimbe, Meyer, Van den Bersselaar, and others. Critical studies assessing the ethnographic value of such missionary knowledge also exist. However, what has not been examined in detail is how knowledge production turned out to be one of the ways in which missionary enterprise became implied in the colonial project. While the relationship between colonial administrations and missionaries was often fraught with tensions, some missionaries became experts for the colonial administration, acquiring the role of adviser about the people they were working amongst.

This paper examines the case of one missionary, G. T. Basden, to explore not so much how knowledge is constructed, but rather how missionary knowledge was received and turned into expertise of relevance in the colonial context. G. T. Basden was an Anglican missionary with the Church Missionary Society. He was active in Southeast Nigeria during the first half of the twentieth century, and published several influential ethnographies, the most well known of which was *Among the Ibos of Nigeria* (1921). He also published in several journals, was appointed member of the colonial legislative council, and was an expert whose opinion on a range of matters of relevance to the government of the Igbo people was frequently sought by the Nigerian colonial administration. However, Basden was also controversial within his own CMS organisation, partly because of his personal style, but also because he was perceived as being a partisan to one specific group within the larger Igbo people. At the same time, Igbo migrants in West African urban centres used his publications as a source of information on Igbo traditional law and custom.

The analysis in this paper centres on the process through which Basden emerged as an expert straddling the spheres of missionary enterprise, colonial administration, and Igbo civic groups. Sources include: Basden's published work, records from the CMS archives, records from the colonial administration in British and Nigerian archives, and surviving documentation of Igbo civic organisations.

## **Missionary expertise, social science, and the uses of ethnographic knowledge in colonial Gabon**

**Dr. John M. Cinnamon, Miami University Hamilton**

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In an effort to explore how colonial missionary expertise was produced, disseminated, and received, the present paper looks comparatively at the ethnographic writings of two missionaries, the American Presbyterian, Robert Hamill Nassau, and the French Spiritan, Henri Trilles. Both Nassau and Trilles served in Equatorial Africa in the late nineteenth and early twentieth centuries. They claimed expert understanding of Africans, learned African languages, travelled in the interior of present-day Gabon and Equatorial Guinea, clashed with fellow missionaries, and wrote prolifically. To what extent were their own experiences and writings shaped by already circulating discourses and the conventions of the day (colonial, Christian, anthropological) and how have their own ethnographic productions contributed to colonial social science? Moreover, how has their ethnographic knowledge been used over the years? In his own day Nassau greatly influenced the British traveller, Mary Kingsley, who in turn urged Nassau to write treatises that are still consulted by Anglophone scholars. With the exception of his folk tales, much of Trilles's work has been dismissed or ignored by professional scholars but has been immensely influential in shaping the Gabonese historical and cultural imagination. This paper argues that Trilles has played a key role in shaping Fang ethnic consciousness. Later in his career he unleashed a scandal by claiming falsely expertise on Gabonese 'pygmies'.

## **The art of travel in 19th century Eastern Africa**

**Michael Pesek, Humboldt Universität zu Berlin**

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Since the 1850s the exploration of Eastern Africa increasingly became a race for spectacular discoveries. But as Europeans did not discover something that was previously unknown to mankind, they also did not invent the art of travelling through Africa. European expeditions relied heavily on the infrastructure and knowledge of the 19th-century

caravan trade. This paper describes how the knowledge of the caravan traders found their way into European discourses and practices and formed what can be called a 'practical knowledge'.

The European adaption of the caravan traders' knowledge was accompanied by a discourse about what kind of knowledge was sufficient for colonial rule. As I have found in some sources it was exactly this "practical knowledge" which was favoured by the first generation of German colonial officials and it was often thought as to be the opposite of bureaucratic modes of knowledge production. Wissmann, a German traveller who later became the first Governor of German East Africa, was convinced that the unique experience only to be made in Africa by a traveller formed the right basis for successful colonial politics. Interestingly, he became famous for his neglect of bureaucratic worlds. My very argument is therefore that such a practical knowledge, although in some labyrinthine ways, became part of colonial knowledge and colonial politics.

## **'If you can't beat them, join them': Government cleansings of witches and Mau Mau in 1950s Kenya**

**Katherine Luongo, University of Michigan, Ann Arbor**

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During the 1950s, British administrators in the Machakos District of Kenya employed categories of Wakamba occult 'experts' - 'witchdoctors' and 'cleansers' - to cleanse local 'witches' and migrants from Nairobi who were believed to have taken the Mau Mau oath. This paper examines how and why the socio-historical context of Mau Mau-era Machakos drove the colonial administration to break with its longstanding policy of not combating supernatural challenges to state authority with supernatural means and instead to identify and employ Wakamba 'experts' to cleanse Mau Mau adherents and witches.

From the beginning of the twentieth century, the colonial state in Kenya had been drawn upon the expertise of colonial administrators-cum-anthropologists to produce knowledge and use knowledge about African supernatural beliefs. Within this anthro-administrative complex, witchcraft emerged as a 'catch-all' colonial category used to explain disorder and underdevelopment. Various types of 'oathing,' particularly trial-through-ordeal, carried a similar cache. Nevertheless, despite a series of heated debates in Kenya and the metropole, the colonial state resisted drawing upon the expertise of supernatural practitioners such as 'witchdoctors' or 'cleansers' to combat supernatural challenges to order and development.

During the Mau Mau period, the state broke with its de facto policy regarding the employment of supernatural practitioners. This paper argues that the widespread, virulent and politicised nature of the violence during Mau Mau and its perceived linkages to the supernatural precipitated the state's shift to the employment of supernatural experts to combat 'witchcraft' and Mau Mau oathing. Colonial authorities believed Mau Mau philosophy and membership was being introduced into non-Kikuyu areas such as Machakos District via 'witchcraft' and that Mau Mau adherents had enlisted Wakamba 'witches' to curse British and African members of the colonial administration. Based on their knowledge of Wakamba oathing practices and the testimony of Wakamba informants, colonial officials in Machakos also believed that the sway of the Mau Mau oath over local minds was so pronounced that it could only be combated with a cleansing through counter-oath.

During Mau Mau, the state shifted from producing knowledge about the 'supernatural,' and instead drew upon and implemented the knowledge of local 'experts' in 'witchcraft' and 'oathing' to manage supernatural challenges to state authority. This paper details the selection of such experts and the 'supernatural' methods that they employed in the service of the state. Finally, this paper traces how this knowledge was received and is remembered by Wakamba people throughout Machakos District.

This paper is based on interviews with J.C. Nottingham, the District Officer in charge of the cleansings, and Wakamba men and women who participated in the cleansings. It also incorporates colonial district and provincial reports deposited in the Public Record Office in London and in the Kenya National Archives in Nairobi as well as contemporary secondary sources on witchcraft and Mau Mau in the Ukamba Province.

## PANEL 71 (AS)

Thurs, 15:30-17:15; G51

### Foregrounding cultural production in Africa

convenor(s):

**Mai Palmberg, Research Fellow; Co-ordinator of the Research project 'Cultural Images in and of Africa', The Nordic Africa Institute, Sweden**

*Mai.Palmberg@nai.uu.se*

#### Panel abstract

This workshop will discuss new ways of looking at culture (in the sense of the arts) in Africa as integral to the study of social change. We invite abstracts for papers which look at these issues in different ways, both with empirical substantiation and with theoretical reflections.

#### Panel summary

This workshop will discuss new ways of looking at culture (in the sense of the arts) in Africa as integral to the study of social change.

There seems to be a hidden/assumed hierarchy in African studies based on the notion of a dichotomy between primitive/traditional and modern/contemporary, positing social sciences as supreme in getting to grips with the modern/contemporary development problems, and anthropology generally dealing with the residual traditional patterns. Studies of culture either belong to the study of traditions, or, when it comes to contemporary cultural genres, are seen as fringe entertainment, far from the core of the study of social change. This is the scenario which we will challenge in the workshop. We also want to discuss what challenges these reconsiderations pose to the received social science approaches.

We invite abstracts for papers which look at these issues in different ways, both with empirical substantiation and with theoretical reflections. Do we have to construct new concepts of arts to get away from the Eurocentric notions of the arts as an arena separate from social life in general, as expressed and symbolised by the stage separating performer from audience. Can an analysis of the sources of creativity assist us in challenging the indigenous-foreign dichotomy, or does the concept of indigenous knowledge point to overlooked dimensions? For example, what is the role of the arts and the artists in social change? How do the arts express social dimensions of change and expectations in its genre-specific language, in ways where the languages of mere words fail? How do the arts link to the maintenance and legitimisation of power, and to resistance to power?

### Transformations in African literatures: Amos Tutuola and Yvonne Vera

**Carolyn Hart, SOAS, London**

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Many critics assume that texts by writers of Africa and its diaspora which are not realist, chronological narratives have "evolved" in the direction of Euro-American modern and postmodern texts. I argue that aesthetics present in indigenous African cultures including oral arts, as well as conditions of the Yoruba diaspora in the case of Nigerian Amos Tutuola, and conditions created by migrations and diasporas within Zimbabwe in the case of Yvonne Vera, enabled the creation of their texts first published in 1952 and 1992, respectively.

In relation to my project as a whole, I use the term 'African Diasporic' as an inclusive term to connect all the writers in my study from various locations within Africa and the Diaspora, and in order to take into consideration the complex identities of the writers as well as the complexity of the ideologies and aesthetics of texts that are in part, even if not necessarily in every case, the result of various migrations. It is the aim of my research overall to explore links among the texts and the writers across geographic boundaries.

### The psychological power of omens: a case study from Tanzania

**Hamza Mustafa Njozi, Department of Literature, University of Dar es Salaam**

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As an academic discipline, folklore covers a wide range of genres such as jokes, slurs, folk-speech, superstition, rituals and folk-medicine. In practice, however, folklore studies in Africa have often concentrated on a few genres such as proverbs, riddles, songs and folktales. This paper takes as its central concern to look at the psychological power of omens to influence behaviour. The paper sets out to illustrate that power by using examples from Tanzania. Belief in omens (or signs and portents) is a pervasive feature of human life that cuts across cultural, racial and sexual barriers. In Africa, folklore provides the principal means of transmission and dissemination of omens. The universality of omens should have demonstrated the academic worth of studying this phenomenon. Surprisingly, however, this genre has generated little



interest among scholars. This paper proceeds from the assumption that since beliefs are to a large extent dispositions to behaviour, omens are potentially a powerful psychological spur in influencing attitudinal change. A clear understanding of their nature and functions could therefore pay handsome dividends, both theoretical and practical. The focus of the present paper is on gauging the psychological impact of omens by using as a case study omens collected from four high schools in Tanzania. It seeks to explain how beliefs in omens may significantly affect human relations as well as social economic prospects. It is hoped that this modest attempt may encourage scholars to make further inquiries into this question.

## **Global encounters: the case of Agbogho-mmonwu Mask and Barbie Doll**

**Chinyere Okafor, Department of Women's Studies, Wichita State University, Kansas**

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This is a discussion of American Barbie doll and Igbo (Nigeria) Agbogho-mmonwu mask as icons of popular culture that function in the construction and maintenance of feminine ideology. Focus is on the encounter between two ideas of femininity represented by Agbogho-mmonwu on one hand and Barbie on the other. Backed by global support and as part of the global network of femininity, Barbie is influencing the dynamics of beauty in the world. There are African-American, Asian, Hispanic, and other Barbies clothed in ethnic costumes and used to sell American standards to different races and nations. What is the impact of this packaging? This question is addressed through an assessment of Agbogho-mmonwu as the representative icon of beauty in Igbo nation of Nigeria, and the role of Barbie in the dynamics of change.

African mask is a composite art that consists of form, spirit, action, oral saga, and symbolic meaning, as well as audience-performer interaction/context. All these communicate meaning in themselves and in combination. Mask has character, communicates societal ideology, maintains norms, and performs aesthetic, legal and judicial functions in traditional African societies (Cole and Aniakor 1984, Horton 1966, Okafor 1997). Agbogho-mmonwu is the popular maiden spirit mask of Igbo (Nigeria) mask ensemble. It is comparable to the Barbie doll experience in American popular culture that also communicates societal ideas and notions. Barbie is very popular with girls, women, and men, and has gone beyond the depiction of beauty and femininity to exhibition of material wealth, gender, and sexuality (Rogers 2002). It is a friend and companion contrary to Agbogho-mmonwu that is a sacred and esoteric model.

Both icons are central in projecting the ideology of women and gender, because of their popularity and special places in women's experience within their original settings. The dynamics of political economic changes in the era of globalization have propelled Barbie to the centre stage. What is the effect of the globalization of Barbie on women of Agbogho-mmonwu's cultural space, America, and on the rest of the globe? This is the main question that is engaged in this discussion of Agbogho-mmonwu,s and Barbie's standards of femininity.

## **Reception, community and expression - competing perspectives on contemporary African arts**

**Mai Palmberg, The Nordic Africa Institute, Uppsala, Sweden**

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This paper discusses different perspectives on the role of arts in today's Africa, and their relevance for the study of African societies. The paper distinguishes between three modes of looking at arts in Africa: (1) A sociological gaze at the audience reached by contemporary African arts, (2) An anthropological gaze locating African arts in the received and/or transformed community traditions and practices, and (3) A cultural studies perspective on arts as the expression of the transformation and fluidity of identities in the crossroads of modernities and traditions. Arguments against the representational validity of modern artistic expressions are examined but in turn questioned.

## **The art of production and reproduction of narrative mythology in ritual**

**Alexis Tengan, Anthropology, Belgium**

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Compounding myth and ritual in narrative processes entails focused description on the secular and the sacred, the social and the spiritual, the physical and the metaphysical dimensions of cultural heritage, tradition and everyday happenings. During most religious services and ceremonies, such as rites of initiation, mythical narratives concerning social and cultural origins tend to feature prominently as composed texts that need to be pronounced in their entirety and in correct sequence. In most cases, however, they appear in bits and pieces throughout the whole ritual cycle and since rituals are often studied as performed communications between the natural and the supernatural worlds; such text, though predominant, are usually ignored as literature. In other words, they are described as part of religious communications - prayers, sacrifice, etc. and not as part of oral literature.

For some time now, I have been closely following and studying one of such mythical narratives, the bagr myth among the





Dagara of northern Ghana and southern Burkina Faso, which is also unique in its kind. This is so because its existence as myth depends on rites and religious services conducted as part of initiation ceremonies and the use of other kinds of oral narratives (riddles, proverbs stories, tales, descriptions of technical processes, etc.) which are put together to form sacred text. Various specialists compose bagr myths using their own creative skills and recite them during such ritual occasions. In my presentation I will briefly describe and analyse the mental processing and artistic techniques of putting together bagr mythical compositions reproduced and published as oral narratives during series of initiation ceremonies. The presentation will show how much African culture art is foregrounded in a common stage where artist and audience collude to produce a common narrative text of culture.

## **Zougrou culture and youth in Côte d'Ivoire: a historical perspective, 1946 -1993**

**Henri-Michel Yéré, Centre for African Studies, University of Basel**

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Zougrou, a popular musical movement born in the early 1990s at the University of Abidjan, provided a platform for Ivorian youth to express their frustrations and to many an extent their worldview. The connection between the failure of National Education to dish out its promises as THE passport for social success, and the destruction of the youth's expectations is what I set out to explore in this paper.

**Co-chair: Alexis Tengan**

## **PANEL 72 (A)**

**Thurs, 09:15-11:00; B101**

### **The sub-Saharan francophone novel by African women writers: interpreting unconventional styles and narrative forms**

convenor(s):

**Jeanne-Sarah de Larquier, Central Michigan University, MI, USA**

*Delar1j@cmich.edu*

#### **Panel abstract**

Participants in this panel will discuss various novels from sub-Saharan female writers. More specifically participants will take a close look at these writers' narrative strategies and the ways in which such narratives constitute a first and crucial means to resist all oppressive sources and re-imagine a voice their own.

#### **Panel summary**

Through an analysis of works by Francophone West African female writers Calixthe Beyala, Ken Bugul and Werewere Liking, Mariama Bâ, and Marie Ndiaye, this panel examines the various narrative strategies elaborated by women authors of Senegalese and Cameroonian origins to transcend identity politics and Manichaeism. The innovative narrative strategies of these authors enhance the development of a transcultural imagination as it relates to concepts of time, tradition, colonization, and postcolonialism. On a more personal level, their novels reinterpret the notion of African local tradition as it relates to women. Participants in this panel will argue that, by means of innovative literary forms and styles (incorporating underlying traditions, strategic use of storytelling, unprecedented autobiographical narratives), African women writers subvert fixed representations and cultural dichotomies. They develop a new therapeutic poetics against the alienating effects of such binary discourses in order, ultimately, to develop and acquire a radically new sense of self. Indeed, their works exemplify African women writers' and/or protagonists' struggles to rethink and re-imagine a voice of their own and to pursue an alternative narrative space, which might allow them to escape the limits of more traditional universalizing narratives.

### **Calixthe Beyala and Werewere Liking: two modes of transculturalism**

**Dr. Eloise A. Briere, State University of New York at Albany, N.Y., USA**

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Werewere Liking's novels undertake a fictional healing of the rift in the Cameroonian psyche, rooted in the encounter between the people of Cameroon and its colonizers. In today's postcolony, Liking's Bassa tradition lies like a dormant, unexpressed text within the Cameroonian unconscious. By giving voice to aspects of this text through the agency of female tale tellers, she enables Cameroonians to reconnect with the past, bridging the rift in the postcolony's national psyche. As she carves out a new place for women, she is modernizing the tradition of epic poetry transmitted by the mbon hilun (griot) on which Basa identity rested. The use of non-traditional forms such as the novel, and pan-African myths such as the Sundiata epic in combination with more recent heroic stories is clearly a modern version of the mbon



hilun's work, but now reaching far beyond the confines of Basa society. While Liking's work traverses both African and Western cultures through time, and the use of women's voices, Calixthe Beyala's characters traverse intercultural space, following a trajectory that most often leads from Cameroon to Paris, or at least from rural to urban. This paper will contrast and compare the approaches used by Liking and Beyala to express the transcultural imagination, as it relates to, African concepts of time, tradition, colonization and the postcolony.

## **From selfing the margin in *Le Baobab fou* to centering the self in *De l'Autre Côté du Regard*: Ken Bugul's balance of the extremes**

**Dr. Jeanne-Sarah de Larquier, Central Michigan University, MI, USA**

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*De l'Autre Côté du Regard*, Ken Bugul's latest autobiographical novel, is a history of her family centered around the loss/abandon of her mother. Many critics have analyzed Ken Bugul's striking first autobiography, *Le Baobab Fou*, and the success of this first work might be partly attributed to some of its controversial content, such as drugs, prostitution or homosexuality, still taboo in most African writings. However, I will suggest that *De l'Autre Côté du Regard* proves even more singular, as Bugul introduces us to a journey into the true intimacy of her family. Moving back from colonialism to the personal and familial space of childhood, Bugul hopes for inner peace and reconciliation with her roots. In this presentation, I will show how Bugul transcends identity politics and Manichaeism. I will analyze how, far from claiming to be a spokesperson for colonized and victimized Africa, Bugul reappropriates her own intimate experience of Africa, through a subtle play with styles and memories. I will also demonstrate that this novel proves a new approach to the intricacies of the self, through Bugul's powerful and innovative narrative, and reaffirms the relevance of autobiography as the preferred form of African female writers. Through the coexistence of these two allegedly antonymous elements, Africa and the individual self, I will ultimately show how Bugul finds a balance within the excruciating opposition between tradition and modernity, Western and African cultures, the French and the Wolof, the individual and the collective.

## **Reading underlying traditions in Cameroonian women's writing**

**Dr. Cheryl Toman, Case Western Reserve University, USA**

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A cursory reading of Thérèse Kuoh-Moukoury's *Rencontres essentielles*, Philomène Bassek's *La Tache de sang*, and Calixthe Beyala's *Tu t'appelleras Tanga* leaves the reader confused by the controversial subjects of the novels themselves. In Kuoh-Moukoury's novel, one considers the female protagonist, Flo, to be weak and perhaps too westernized at times. The pseudo-polygamous triangle that Flo creates in a plot to save her failing marriage may initially be interpreted as the desperate act of a depressed woman who is driven even further into madness by her low self-esteem and powerlessness. Similarly misinterpreted, the drug-induced abortion of the 11th child of a 55-year old mother without her initial consent is perceived as a conspiracy against the mother by her eldest daughter and her female physician friend and colleague. Finally, several events between Tanga and Anna-Claude in Beyala's novel have been considered homoerotic, symbolizing (according to some) a total rejection of men.

A closer reading of these novels coupled with anthropological studies from Cameroon reveal underlying traditions, which, if uncovered, render a completely different reading of these texts. This paper will analyze polygamous traditions among the Fali as applied to Kuoh-Moukoury's novel, the 'anlu' in Cameroon as it applies to Bassek's work, and finally the complex tradition of the 'mevungu' and how it is manifested in Beyala's work. The use of underlying traditions in Cameroonian women's literature represents a writing style or narrative strategy that is particularly evident among these authors and this style will be explained, compared and contrasted further in the paper.

## **Passivity as a female narrative performance in Calixthe Beyala's *Tu t'appelleras Tanga* and Marie NDiaye's *Rosie Carpe***

**Dr. Helen Williams-Ginsberg, Pacific Lutheran University, WA, USA**

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The primary female characters in *Tu t'appelleras Tanga*, by Calixthe Beyala and *Rosie Carpe*, by Marie NDiaye offer a new source of narrative identity for the female subject. The authors achieve this by re-interpreting the relationships between mothers and daughters in these two texts. In the past, the African mother has served as a conduit for culture, tradition and racial identity not only as a story-teller but also as a personal model for the daughter to follow as she develops her own sense of self. In Beyala and NDiaye, the mother no longer incorporates any sense of tradition or specific cultural history in the eyes of the daughter/narrator. The mother's presence in fact de-stabilizes the very notion of racial and social identity by her inability to take up a recognizable role as 'mother'. The 'je' who speaks in these novels has therefore no coherent historical or cultural background to rely upon; she speaks from a kind of negated space where she represents a different idea of the daughter. As a different daughter, she then creates or represents a different mother,



a kind of anti-mother in the traditional sense, one unable to 'parent' children. This inversion of the daughter's place in history, as creator of identity, as anti-mother, rather than the guarantor of the preservation of the positive identity as 'mother', comes across clearly in these two texts. The female narrators of Tu t'appelleras Tanga and Rosie Carpe symbolize a new female narrative presence; a daughter who is no longer expected to speak and act in the place of the mother, to carry on her identity as it were, but to pose a problem of interpretation to the reader. This new female narrator substitutes passivity for action. Her passivity concerns specifically her destiny as both woman and mother. However, this notion of passivity is actually a radical action. It's the passivity described in the Swedish Academy's citation of J.M. Coetzee for the Nobel Prize in 2003, "passivity is not merely the dark haze that devours personality. It is also the last resort open to human beings as they defy an oppressive order by rendering themselves inaccessible to its intentions." The inaccessibility of the female narrator in these texts is actually a revolt against the lack of options open to her in her society. What these female narrators convey so well is the impossibility of action due not only to the lack of a positive historical past (the role of the mother) but also to the absence of any positive present or future (the daughter's destiny)

## Senegalese Indigenous Wolof Taasu Genre as Narrative Device in Mariama Bâ's *Une si longue lettre*

Dr. Ada Uzoamaka Azodo, Indiana University Northwest, IN, USA

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A multiplicity of critical reception of Mariama Bâ's First Japanese Noma Prize for Africa Award-winning *Une si longue lettre* (1979) has largely noted the impossibility of classifying the genre of the work, due to the author's narrative strategy of double-, multiple-, or plural coding, mixing of genres, appropriating and abrogating of Western forms of knowing, communicating at different levels at once, in order to protest, resist, combat, and subvert fixed ideas about African identity, and denial of African epistemologies. From these postcolonial, feminist, and postmodernist standpoints, *Une si longue lettre* is variously a letter, diary, memoir, European autobiography, novel, and bildungsroman.... These attempts to measure African fiction with Western yardsticks fail to uncover the indigenous Wolof culture and traditions that remain dormant and ill deciphered. This study will demonstrate that *Une si longue lettre* is indeed a female articulation of relationships between individual and community from the Senegalese (Wolof) perspective. We shall employ a modern written form of the traditional oral taasu genre, an indigenous Wolof female autobiographical narrative form, to examine and question received and fixed notions of genre, gender, style, and discourse. The innovative narrative strategy of taasu (laudatory and satirical poetry) allows the taasukat (performer) to vaunt her self-identity, achievements, and represent self without inhibition or hindrance from neither family nor community. In the end, it is the ultimate form of matriarchal resistance against patriarchy, phallogocentrism and imposition of literary expressive forms on the ex-colonized.

## PANEL 73 (MEP)

Fri, 09:15-11:00; B111

### HIV/AIDS as a threat to human security in Africa?

convenor(s):

**Angelika Wolf, University of Bayreuth;**

**Hansjoerg Dilger, Freie Universitaet Berlin**

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#### Panel abstract

The AIDS epidemic in sub-Saharan Africa has been perceived as a threat to security. The panel aims to explore the relationship between HIV/AIDS and issues of human security from an interdisciplinary perspective and to illustrate this relationship by drawing on case studies.

#### Panel summary

The AIDS epidemic in sub-Saharan Africa has been perceived as a threat to security - globally as well as on national, local and individual levels: as HIV infection rates continue to rise the AIDS crisis weakens economies; leads to the depletion of the workforce; impoverishes families and communities; leads to shortages in food supplies; and finally creates a generation of orphans which lacks social as well as educational support and which even is predicted to turn into criminals roaming the streets of African towns.

This panel aims to explore the relationship between HIV/AIDS and issues of human security from an interdisciplinary perspective and to illustrate this relationship by drawing on case material from sub-Saharan Africa. On the one hand, we want to explore the empirical ground of the developments mentioned above: Have high infection rates among army members or among state employees endangered people's security? Has the rising number of orphans caused an increase in criminality rates? On the other hand, we intend to find out what strategies states, communities, families and individuals have developed in order to cope with different kinds of human insecurity: How have households come to deal with the illnesses and deaths of numerous people? How do communities and state organs respond to cases of deliberate

HIV-infections?

Contributions to the panel should bring into play the shift in the security discourse that has been relocated from its emphasis on social security based on national interest to human security as the security of the people.

## Opening

Dr. Hansjoerg Dilger

## Introduction: HIV/AIDS and the Question of Human Security

Angelika Wolf, PhD candidate, University of Bayreuth

## HIV/AIDS and human security: Nigeria as a case study

Mary E. Modupe Kolawole, Ph.D, Professor of Women's Studies, Obafemi Awolowo University, Ile-Ife, Nigeria

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The Commission on Human Right Report affirmed that, "People's security around the world is interlinked - as today's global flows...highlight." Poverty, ill health and conflict are underscored as the greatest challenges to human security in the new millennium. No nation/location is an island as global cooperation enhances interdependence and "externalities" such as AIDS can have ripple effects trans-nationally. The current depth and spread of the AIDS pandemic call for urgent concerted frameworks and methodologies. The paradigm shift from social to human security is timely especially in Sub-Saharan Africa. UNDP's 2004 Human Development Index shows a reversal in human development and AIDS as the greatest indicator, "a global crisis with impacts that will be felt for decades to come." It is a contemporary apocalypse, a scourge "more debilitating than war." It threatens current and future social stability and dignity.

In Nigeria as in many Sub-Saharan African nations, a more inclusive multivalent approach is desirable since the impact of biomedical, demographic approaches and mainstream models is limited. This paper revisits the interface between the complexity of dynamics including moral, socio-cultural attitude to sexuality, feminisation of poverty, political lethargy, knowledge gaps and the female face of AIDS

## Anomie, insecurity and social innovation: the mobilisation of societal resources due to AIDS in Southern African societies

Professor Reimer Gronemeyer, & Dr. Matthias Rompel, AIDS in Africa Working Group, Institute of Sociology, University Giessen

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The number of children that are orphaned by AIDS is increasing in the countries of sub-Saharan Africa. The figure of those African AIDS orphans (under the age of 15 years) is estimated to increase from the current number of 11 million to 20 million within the next seven years. By that time, 15 to 25 per cent of the children in a dozen African countries will be orphans. An increasing number of those children will be growing up beyond traditional extended family networks (as their capacity is exhausted). But apart from catastrophic scenarios, the phenomena of crisis also paves the way for social innovations, which are likely to be overlooked. Out of the AIDS crisis, completely new social forms are arising which differ fundamentally from the vernacular organisational mechanisms of southern African societies that were based on the authority of the elders and on kinship. Thus, in the middle of the crisis, with its cruel impacts on local communities, another reverse side to the catastrophe can be observed. This formation of structures which have been missing so far in civil society, the flourishing and mushrooming of local social initiatives on a grassroots level, opens up new doors to strengthen communities and individuals to cope with and to mitigate the impacts of AIDS.

## Inversely related: HIV & Security in Northern Uganda

Amy Finnegan, Fletcher School of Law and Diplomacy, Tufts University & Michael Westerhaus, Harvard Medical School/Medical Anthropology Department, Harvard University

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Eighteen years of war have excluded Northern Uganda from experiencing the exemplary reduction in HIV prevalence witnessed in the rest of the country. While HIV prevalence has plummeted to 4.1% overall in Uganda, official estimates demonstrate that the HIV rate in Northern Uganda has remained near 12%, if not higher, since 1998. The entanglement of HIV and insecurity in Northern Uganda exemplifies a bi-directional, inverse relationship between the level of security and the prevalence of HIV. Consequences of the war -displacement of 1.6 million people into Internally Displaced Peoples (IDP) camps, twenty-five thousand mostly child "night commuters" walking unaccompanied into the relative safety of



municipalities every night, rape of women by Ugandan soldiers, lack of economic livelihoods, a detrimental impact upon mental health, prostitution of young girls, and the employment of child soldiers by the Lord's Resistance Army (LRA) insurgency movement - have, indeed, created an insecure social climate ripe for the spread of HIV. Conversely, HIV continuously destabilizes society in Northern Uganda by contributing to deepened insecurity through the disruption of social networks and parental guidance, the collapse of economic infrastructure, and the straining of healthcare systems.

## **AIDS, insecurity and institutional contradictions**

**Dr. Roy Love, Faculty of Development and Society, Sheffield Hallam University**

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HIV/AIDS is a symptom of prior human insecurity (as much as it can be a subsequent cause), and in particular where behaviour is influenced by (genderised) alcohol or drug consumption, where misconceptions and stigma are prevalent and where disease may be historically and culturally linked with beliefs such as witchcraft. That is, the phrase 'threat to human security' implies a prior state of 'security' which it could be argued is often precarious at best, but an understanding of which, including its institutional contexts, is essential if the impact of HIV/AIDS is itself to be understood. This also has implications for policy based upon rational choice models of human behaviour.

## **Short presentation: Societal transformation matters!**

**Sabine Tröger, Prof. Dr. University Bonn, Germany**

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In the context of processes of globalisation - which comprise (partial) market integration, an integration into modern communication systems like mobile phones and radio/TV as well as processes of democratic transition - the power and communication structures within local communities in Southern Africa are changing radically. These processes of societal transformation articulate in the agency of local actors in the context of HIV/AIDS. Three focal-groups should be considered:

- Indigenous authorities in tendency have partially lost their legitimate power. In order to find a new legitimate basis they feel the need to adopt to "modern" messages (like e.g. the appeal to discuss the HIV/AIDS-problem openly). At the same time they feel still bound to indigenous rules of handling social matters - and find themselves in a dilemma.
- Youth has lost its social role of obedience and submission. Faced with new responsibilities and some autonomy within the communities the young generation in the communities must be considered not only as "highly vulnerable" - but as "decisive actors" within the context of HIV/AIDS.
- The political agenda towards democratic decentralisation has not yet been realized in the communities in a way that would accept "ownership" with respect to HIV/AIDS initiatives. This is due, on the one hand, to differing concepts of HIV/AIDS and "development" and, on the other hand, the lack of democratic transparency.

**Discussant: Prof. Dr. Fred Krüger, Institute of Geography, University of Erlangen-Nuernberg**

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## **PANEL 75 (RP)**

**Fri, 15:30-17:15; B102**

### **The Casamance in its regional context**

convenor(s):

**Dr. Paul Nugent, University Of Edinburgh**

*Paul.Nugent@ed.ac.uk*

#### **Panel abstract**

The Casamance occupies a particular place in the Senegalese imagery: that is, as an exotic or troubled region whose dynamics are somehow thought to be distinct from those of the 'real' Senegal. Much recent research has sought to place the Casamance in its national context, demonstrating how exoticism and violence are both related to its peculiar standing in relation to the rest of the country. By contrast, this panel aims to examine the Casamance in relation to the neighbouring states of the Gambia, Guinea-Bissau and Guinea from colonial times to the present.



### **Panel summary**

Since the 1990s, the Casamance conflict has brought about renewed interest in this part of Senegal, not just on the part of the Senegalese state - which has begun to invest money in alleviating the perceived isolation of the south - but also from also researchers in the field. While some myths continue to be perpetuated, the socio-economic roots of rebellion are now more clearly understood. However, the Casamance represents more than a semi-detached corner of Senegalese national territory. The peoples of the region have historically enjoyed close links with related peoples in neighbouring states: the Gambia, Guinea-Bissau and Guinea. The armed rebellion, but also the much everyday life as lived across the border, has been rooted in regional dynamics which remain to be fully explored. This panel aims to tease out some of these links in order to provide a more rounded picture of politics, religion and everyday life in the Casamance, and to provide them with a greater measure of historical depth.

## **Border Crossing in Early 20th Century Fuladu: Chiefs, migrants and the relationship between the British and the French colonial administrations**

**Alice Bellagamba, University of Bayreuth - University of Milano-Bicocca**

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Fuladu is one the largest political formation of the mid 19th century Upper Casamance and Gambia. The Anglo-French border delimiting present day Senegal from Gambia crossed the kingdom at the end of century. This paper examines the relationships between Upper Casamance and the River Gambia immediately after the establishment of the border and the partition of Fuladu in a British and French sphere of influence. Territorial demarcation did not mean in any case the rupture of social and economic ties. People from the Kolda region continued to trade in Gambian Fuladu, as they used to do in the previous decades. Border crossing moreover was welcomed by the British colonial administration eager to tap the flux of trade and seasonal migrants from the Upper Casamance in order to develop the groundnut industry. Gambian chiefs were called to encourage border crossing and to promptly communicate any disturbance provoked by the interference of the French administration within the country. A close examination of colonial documents and oral sources related to the early 20th century allow an understanding of the complex set of interactions generated over time by the establishment of the border between Senegal and the Gambia.

## **A Hundred Years of War and Peace Along the Gambia-Casamance Border: migration, conversion and community in Partitioned Kombo**

**Paul Nugent, University of Edinburgh**

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Kombo comprises the most westerly sector of the borderlands between Casamance and the Gambia. The border was forged in the context of Fode Sylla's religious wars against the non-Islamic polities in the region, followed by his armed struggle against the British. The conflict of the 1890s led to the slight of much of the population towards the north, only part of which returned to the border zone. One reason is that the defeat of Fode Sylla was followed by further despoliation at the hands of French-appointed chiefs. After a brief period of peace, the outbreak of the First World War brought a renewed exodus into the Gambia as whole communities sought to escape forced recruitment by the French. By this point, the Diolas who had fought against Sylla's conversion by the sword had begun to convert in significant numbers as they moved into the border space. The way of peaceful conversion represented by the likes of the Mauritanian marabout, Cheick Mahfoudz, is widely credited with the undoubted success. Mahfoudz also represented Muslim accommodation with the French. However, there were also more militant versions of Islam afoot and in 1917 jihad was launched against the French at Selety, replicating events within Guinea-Bissau. The war which broke out in the 1990s repeated many of the patterns of earlier conflicts, while the refugees gravitated to precisely the same towns as in the 1890s. This paper is concerned with teasing out these historical continuities and addressing issues surrounding memories of conflict.

## **"Just like 9/11." Interpretations of the Joola Shipwreck**

**Ferdinand De Jong, University of East Anglia**

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In September 2002 the ferry le Joola, connecting the Casamance region with the national capital Dakar, capsized off the Senegambian coast. Officially 1,865 people were killed, making this the biggest maritime disaster in human history. The tragedy became a major moral issue for all Senegalese. Why did the ferry capsize? How should this disaster be explained? Was it a divine punishment? Was it the logical consequence of the irresponsible behaviour deemed characteristic for the "homo senegalensis"? Most interpretations are both moral and political. One interpretation in particular, has emphasized the responsibility of the MFDC separatist movement. The process of interpretation has therefore been "politicised". A category of the Casamance population - the women of the sacred forests - has interpreted the shipwreck as a result of an affliction that haunts the region. These women try to determine the nature of this affliction





and establish the causes of the shipwreck. However, they also draw on the disaster to put pressure on the MFDC to end their separatist struggle. Their process of divination retraces the history of the separatist struggle. They "remember" the shipwreck to end twenty years of separatism and thereby inscribe the maritime disaster into their political history. In this paper I suggest that the interpretation of the shipwreck is a political process in which memories of the disaster are mobilised to empower a particular political subjectivity.

## **Borders of war: the sub-regional dimension of the Casamançais conflict**

**Vincent Foucher, Centre d'Etudes d'Afrique Noire, Bordeaux**

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The borders that separate Casamance, the southern region of Senegal where a separatist movement, the Mouvement des Forces Démocratiques de Casamance (MFDC), has been active for more than twenty-five years, from the Gambia and Guinea-Bissau are indeed borders of war : the separatist maquis have occupied precisely the space that lies between the tarmac roads of Casamance and its international borders. The 1998 mutiny in Guinea-Bissau, started off by accusations of arms trafficking in favour of the MFDC, and the subsequent Senegalese military intervention seem to testify the importance of transborder elements in the Casamance conflict.

Sub-regional dimensions of the Casamance conflict are often interpreted in terms of " ethnic solidarity " : the Diola ethnic group of Casamance, which forms the core of the MFDC, and related groups are spread over the sub-region, and their solidarity is regarded as an element in the development of the MFDC. Alternatively, it is geopolitics that is summoned as an explanation: the Bissau-Guinean and Gambian fears of a Senegalese hegemony, that accounts for a supposed sympathy of both The Gambia and Guinea-Bissau towards the MFDC.

Taking only recent changes in Guinea-Bissau, one comes to the conclusion that much complexity is lost using either of these two paradigms: over the past years, the authorities of Bissau, despite their persistent instability, have consistently tried to break away from the MFDC. The Gambia too has taken to repatriating Casamançais refugees and curbing MFDC networks. Thus, beyond the paranoia with which Senegal, The Gambia and Guinea-Bissau, citizens and states alike, often interpret their mutual relations, one has to see the changing stakes which the MFDC and the instability in Casamance represent for these countries. These changes (particularly the weakening of both the Gambia and Guinea-Bissau) have given Senegal a greater sub-regional edge, allowing it to increase pressure on the MFDC - a key element in its so far successful attempt to stifle the movement.

## **PANEL 77 (S)**

**Weds, 14:00-15:45; B111**

### **Globalization, educational issues and challenges in Africa**

convenor(s):

**Jared Odero, PhD candidate, Institute of International Education, Stockholm University**

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#### **Panel abstract**

Africa faces various educational challenges such as teachings in universal languages versus the local languages, educational reforms initiated by the global actors and by people at the grassroots level, and access to higher education. All these phenomena need to be observed and analyzed within the context of globalization processes.

#### **Panel summary**

This panel discusses different educational issues and challenges from the primary to higher education levels in Africa. Although globalization does not benefit all people on the globe, increasingly large numbers of people are affected by globalization processes. Such processes imply both convergence and divergence, which are observed in the field of education. Education reforms have been partly implemented with the goal of strengthening local identities and cultures. However, they have not been without outside influence. While institutions of higher education are eager to connect with the rest of the world through information and communications technology (ICT), local people's demands for education are diverse. At the primary and secondary levels of education, politicization of culture and religion has been observed. This phenomenon includes different demands for languages of instruction and for religious components at state-run schools, as well as the establishment of religion-oriented schools. Demands for languages of instruction involve several issues. For example, there have been continuous discussions about English as a universal language and local languages for identity. In Islamized Africa, the Arabic-Islamic school, with its religious and secular subjects, attracts increasing numbers of Muslim parents. The Arabic-Islamic school is, in a sense, a product of globalization processes. The papers on this panel illustrate the features/processes mentioned.

## **Globalization, ICT and Higher Education in South Africa**

**Jared Odero, Institute of International Education, Stockholm University**

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Information and communications technology (ICT) promotes the processes of globalization. For higher education in Africa, ICT is seen as a means for increasing access, providing cheaper services, linking institutions locally and abroad, and to participate in the global knowledge society. The challenges faced in implementing these needs are discussed with illustrations from South Africa.

## **The Unanticipated Rise of Private Higher Education in Senegal**

**Gunnar Guddal Michelsen, Stein Rokkan Centre for Social Studies, University of Bergen**

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Recently, we have been observing a marked rise of private higher education in Africa. The paper will aim to explain the background of the growth through the case of Senegal, describe the emerging roles this phenomenon plays and the forms it takes, and its consequences for knowledge production and identity formation.

## **Language Policy in Education: Uganda at the Crossroads**

**Kizza Mukasa Jackson, Institute of Languages, Makerere University**

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Uganda's lack of a coherent form of language policy development, which is a violation of The Asmara Declaration, has denied indigenous languages their due place in the era of globalisation. This paper discusses and analyses case studies of distinct minority languages, attitudes towards indigenous languages teaching, and challenges for the future.

## **Re-democratization process and higher education: the recent developments in Brazil and South Africa**

**Paula Cristina da Silva Barreto, Sociology Department / Color of Bahia Program, Federal University of Bahia**

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The paper will analyse in a comparative perspective the claims for democratization in the higher education in Brazil and South Africa, considering the role of the state in the implementation of inclusion politics, the impact of such politics for the development, and the appearance of alternative forms of identification.

## **'Old Boys, New Schools' - The Origins of Private Secondary and Higher Education in Iringa Region (Tanzania)**

**Tom Cadogan, Department of History, SOAS**

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This paper looks at the development of private secondary and higher education in Iringa - Tanzania. It analyses both the structural reasons for the widespread national growth of private secondary education since the late 1970s, and why beneficiaries of an earlier public secondary education, began their own education initiatives in the mid-1980s.

## PANEL 78 (A)

Sat, 14:30-16:15; G51

### Africa writing Europe

convenor(s):

**Maria Olausson, Växjö University, Sweden**

**Christina Angelfors, Växjö University**

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#### Panel abstract

This workshop discusses representations of Europe in African literature. Areas of special interest are: Gender and sexuality; Europe in the literature from the "diaspora; Europe as an Idea(l) in African literatures; The changing image of Europe in the history of African literatures; Inter-textuality in African literatures.

#### Panel summary

This workshop discusses representations of Europe in African literature written in English, French or Portuguese. A study of the idea of Europe in African literature necessarily raises questions concerning power relations in the juxtaposition of the terms "Africa" and "Europe." Areas of special interest are: Gender and sexuality; The representation of Europe in the literature from the "diaspora; Europe as an idea/ideal and a concept in African literatures; The changing image of Europe in the history of African literatures; Inter-textuality, adaptations and re-writing in African literatures.

1. Gender and sexuality: Literary representations of feminism and femininity in African texts are often positioned in relation to European definitions. A gendered idea of Europe can also be detected in the production of particular ideas of masculinity when dealing with encounters with Europe. Literary strategies and tropes can be also be studied from this perspective.
2. The representation of Europe in the literature from the "diaspora": Texts by African authors in Europe can be studied in the context of European immigration policies and integration discourses.
3. Europe as an idea/ideal and a concept in African literatures: Europe has been presented as both an ideal and role model as well as the impersonation of evil. The European domination in the production of the idea of Africa has also led to a particular conceptualization of Europe
4. The changing image of Europe in the history of African literatures
5. Inter-textuality, adaptations and re-writing in African literatures: The inter-literary exchange between Europe and Africa produce a re-writing of Europe.

### Re-Imagining the European Individual

**Dorothy Driver, University of Cape Town; University of Adelaide**

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Looking at a range of Southern African writing - including, for instance, Charlotte Maxeke's 1920s speeches, Drum magazine writing of the 1950s and 1960s, Tsitsi Dangarembga's 1980s novel *Nervous Conditions*, the South African Truth and Reconciliation Report (1998-2002) and some post-apartheid writing - my paper traces representations of "woman-as-individual" in order to discuss the genealogies and adopted modes of fictional characterisation and, more generally, current ways of thinking the individual in the face of definitions of an African "ubuntu".

### **Opera Wonyosi: strategies of a postcolonial response to a western operatic discourse**

**Wumi Raji, Department of English, University of The Gambia**

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The focus of this paper is on the different aspects of inter-textual engagement in Wole Soyinka's *Opera Wonyosi*, especially vis-à-vis John Gay's *The Beggar's Opera* and Bertolt Brecht's *Threepenny Opera*, the two earlier versions representing Nigerian playwright's source of inspiration as he responds to pervasive corruption in Nigeria, his homeland. My approach will be to place the play side by side the two preceding texts as I articulate the different dimensions of a playwright's engagement with Western canonical texts

## **Masculinity and the Production of Europe**

**Maria Olausson, Växjö University, Sweden**

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This paper is part of a larger study, which looks at issues of masculinity in images of Europe in a variety of texts. Europe here becomes the geographic centre in a process where gendered identities are seen to be challenged and reshaped. I will place these representations within a historical context where the interconnections of a racial and gendered discourse produced a particular European subject. In this paper I will look specifically at the novels by Abdulrazak Gurnah.

## **Shakespeare in Africa**

**Kirsten Holst Petersen, Roskilde University, Denmark**

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The paper will trace the ideological and political uses of Shakespeare in Africa and discuss issues of imitation, parody and performative creativity inherent in the genre of re-writing canonical texts, through a reading of Shakespeare adaptations from Julius Nyerere's Julius Cesar in KiSwahili 1969, Joe de Graft's Hamele 1965, Mambo (Macbeth) 1978 and Julius Cesar to Lindsey Collen's Getting Rid of It (Macbeth) and The Rape of Zita (The Rape of Lucretia) to Dev Virasawmy's Taufunn (The Tempest) 1991.

## **'Black Paris' ou la dichotomie entre l'Europe et l'Afrique déconstruite. L'exemple de Calixthe Beyala**

**Christina Angelfors, Université de Växjö, Suède**

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Cette communication portera sur l'œuvre de Calixthe Beyala, notamment ses romans parisiens. A l'aide d'une étude des stratégies discursives et des techniques narratives utilisées par la romancière, nous allons montrer que les schémas traditionnels représentant les différences entre l'Europe et l'Afrique sont ici déconstruits, qu'il s'agisse de l'opposition entre la modernité et la tradition ou celle entre l'individu et la collectivité. Il est surtout intéressant de voir comment les concepts de l'universalité et de l'hybridité marquent un discours identitaire culturel, alors qu'un discours féministe portant sur l'identité de genre opère avec la notion de féminité.

## **Emigration/immigration, figures féminines en situation sur "l'échiquier" littéraire de Fatou Diome**

**Véronique Bonnet, Université Paris XIII, France**

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Cette communication se propose, à partir de l'analyse des œuvres de l'écrivain sénégalais Fatou Diome, La Préférence nationale (Présence africaine 2001) et Le Ventre de l'Atlantique (2003) de sonder les perceptions de l'espace européen. Elle tentera de saisir les deux rives existentielles des narrateurs et plus spécifiquement des narratrices: pays et régions d'émigration et pays et régions d'immigration. Elle questionnera les modalités stylistiques, notamment l'usage de stéréotypes, qui permettent de restituer des situations existentielles tout à la fois figées, par des images, et mouvantes, dans leurs reflets et leurs évolutions d'un texte à l'autre. Plus largement, on se demandera quelle situation occupe l'écriture littéraire, et en particulier l'écriture littéraire féminine, sur "l'échiquier" des sciences humaines et sociales dans la construction d'une figure de la marginalité sociale, économique et politique.

## PANEL 79 (EH)

Sat, 14:30-16:15; 116

### Credit creating behaviour

convenor(s):

**Dr Torbjörn Engdahl, Research Fellow, Dept of Economic History, Uppsala University, Sweden**

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#### Panel abstract

To this panel we invite papers which analyse links between credit creation and economic practices in order to assess the interaction between the design of financial contracts and economic and social behaviour in historical and contemporary contexts.

#### Panel summary

In recent years, there has been an expanding literature on financial sector practices and reform, microfinance and informal savings and credit arrangements. The question how these financial arrangements affect the economic and social practices of those involved in contracting credit and savings is much less explored. On the one hand, we are interested in the perceptions of economic activities which lies behind the development of specific financial contracts. On the other hand, we are interested in cases in which economic behaviour and social appearance are adjusted to fit these perceptions. We hope to go beyond the duality in the debate on the causes for unequal distribution of credit explaining the outcome as either a difference in creditworthiness or discrimination, since both these explanations suggest that these inequalities in access to financial services are due to causes outside the financial system. Instead, we look for processes which classifies clients, their incomes and their assets endogenously while designing financial contracts and creating credit.

### What is an asset? Attempts to create bank assets and liabilities in East Africa c. 1945-1960

**Torbjörn Engdahl, Research Fellow, Dept of Economic History, Uppsala University, Sweden**

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This paper studies the condition for banks in East Africa to create local credit during late colonialism. While the British colonial authorities maintained restrictive monetary policies in the hands of the currency board, the banks were able to expand the money supply (including deposits held by the public) by a more generous credit policy. In the process of credit creation, the banks played an important role in developing assets which could be held by them as collateral for outstanding loans. However, the restrictions caused by the limited number of recognised assets tended to direct credit in to few sectors of the economy. This paper addresses the issue of how this development in the financial sector might have affect economic growth.

### Being a 'poor woman': behaving according to the norms of microfinance. Some evidence from contemporary Malawi.

**Johanna Värlander, PhD candidate, Dept of Economic History, Uppsala University, Sweden**

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This paper discusses perceptions of economic activities as formed within the micro financial discourse. This discourse creates stereotypes of economic behaviour based on ideal perceptions of poor and female borrowers. I argue that standardised contracts for credit are created in accordance with these perceptions and that potential borrowers, their incomes and assets are classified accordingly. As potential borrowers adjust to the expected economic behaviour in order to be recognised as borrowers, their interpretations of the formal and informal norms of creditworthiness materialise the discourse. Furthermore, I explore the possibility of standardised contracts leading to over-capitalisation in sectors of the economy represented in the discourse as suitable for micro business.

### 'How can you sell an old lady?' and 'When did a man ever give a woman a receipt for cooking food?': financial and personal obligation in colonized Uganda

**Holly E. Hanson, Associate Professor of History, Mount Holyoke College, USA**

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This paper considers the moral expectations implicit in systems of credit by examining legal cases which arose in colonized Uganda when the practice of foreclosure on land pledged in debt came into conflict with colonial protections

against eviction, and also with the pre-existing Ganda practices regarding the accumulation of obligation expressed in gifts of land. Evidence of cases appealed to the High Court, as well as other archival and oral sources, suggests that judges prioritized the rights of land occupants to subsistence over the rights of creditors to payment when debtors displayed the deference required in the Ganda practice of obligation. At the same time, Ganda patrons lost some of their control over their clients, as those clients re-framed their labor debts in financial terms. The personalization of financial obligation and the monetization of personal obligation which can be seen in the Buganda region of Uganda in the 1930s draws attentions to the unspoken moral assumptions inherent in systems of credit and debt.

## **Maria Theresa Dollar in Early 20th century Red Sea region: indispensable interface in multiple markets**

**Akinobu Kuroda, Professor, Institute of Oriental Culture, University of Tokyo**

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Why the Maria Theresa dollar, issued in Vienna, continued to be in circulation in the Red Sea region until World War II although Austrian sovereignty never reached the region and most regional powers struggled unsuccessfully to substitute their own currencies for the Maria Theresa dollar is still a riddle. This paper argues that the Maria Theresa dollar worked in interface both with international currencies such as Sterling pound and with local monies such as salt bar, cloth, iron, glass beads, cartridge and copper coins. Exporters of local products, such as coffee and hides, needed to secure a supply of the Maria Theresa dollar to enabled merchants to purchase these commodities. It also shows that grand circuits connecting local markets sustained the circulation of the Maria Theresa dollar. One of the circuits departed Aden and passed through western Ethiopia and Port Sudan, finally returning to Aden. Crossing borders set by administrations and differences in religion and language, these circuits facilitated various commodities to be transported in the opposite direction of the dollar. The acceptance of the Maria Theresa dollar did not depend on authority nor intrinsic value but on the invisible circuits interfacing multiple markets. The exchange rate between the Maria Theresa dollar and Sterling pound fluctuated according to demand/supply. In the case of Aden, the rate in busy season was twice as high as in the slack one. On the other hand, one dollar is too expensive for ordinary people to use in daily transactions. The exchange rate between the Maria Theresa dollar and local small monies also fluctuated day by day, and the rates were different region by region.

## **PANEL 80 (A)**

**Fri, 09:15-11:00; B101**

### **The ebb and flow of African diasporas**

convenor(s):

**Dr. Ranka Primorac, New York University in London**

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#### **Panel abstract**

The panel comprises contributions related to the ebb and flow of people, cultures and discourses into Africa and away from it. As such, it seeks to end a certain restrictiveness or narrowness of approach to Africa - as if Africa should be self-contained, so that white diasporas entered it and destabilised it, or black diasporas left it and weakened its internal creativity. The panel will discuss literary representations of an Africa that is cosmopolitan, and in which both incoming and outgoing diasporas help constitute societies dynamic, multi-faceted, and engaged with the tensions of a wider world.

#### **Panel summary**

The panel comprises contributions related to the ebb and flow of people, cultures and discourses into Africa and away from it. As such, it seeks to end a certain restrictiveness or narrowness of approach to Africa - as if Africa should be self-contained, so that white diasporas entered it and destabilised it, or black diasporas left it and weakened its internal creativity. The panel seeks to discuss an Africa that is cosmopolitan, in which both incoming and outgoing diasporas help constitute societies dynamic, multi-faceted, and engaged with the tensions of a wider world. Simultaneously, these diasporas assume their own hybrid identities, so that, e.g. the white settlers of what was Rhodesia depicted in their creative literature archetypes of a masculine heroism that was both 'white' (in its contradistinction to those who were 'black'), yet more 'knowing' of the African condition than indigenous Africans themselves. Ranka Primorac aims to discuss this in her contribution to the panel. Sheila Boniface and Georgie Horrell seek, in their contribution, to discuss the South African writers and artists away from the continent, and their sense of both repulsion from the Africa of today and continuing attraction to a sense of being African. Daria Tunca's paper addresses the fluctuating identities that come into being through the themes and styles of the creative work of migrant 'Nigerian' writers, whereas Ide Corley's contribution looks at a model of youthful diasporic identity in Ayi Kwei Armah's 1969 novel *Fragments*, and how it complicates the official model of Pan-African identity advanced by Kwame Nkrumah's government in Ghana after 1957.





## Letters Home

**Sheila Boniface Davies & Georgie Horrell, University of Cambridge**

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Throughout the history of South Africa; before, during and after Apartheid, writers have been captivated and repelled, stifled and invigorated by their bond with this land of extremes. For many, a life of exile was - and still is - a political, emotional and creative necessity. We argue that despite their distance from 'home', however, the lives and work of these writers remains inextricably caught up in the memory and life of a continent that stays in the blood, infecting and rendering them marked. This paper will represent and interrogate a project that had its initial expression in a conference held in Cambridge in March 2004 - The Letters Home Festival: South African Exiles and Émigrés Writing Abroad.

## Rhodesians never die? The Zimbabwean crisis and the revival of the Rhodesian discourse

**Ranka Primorac, New York University in London**

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The paper deals with the revival and strategic permutations of the Rhodesian discourse - the textual configuration that justified and supported colonial-settler presence in Southern Rhodesia, and bemoaned their sidelining and victimisation in independent Zimbabwe - in the 1990s and the 2000s, and especially under the impetus of the 'fast-track' land redistribution and the current crisis in Zimbabwe. The postcolonial transformations of colonial-era claims to do with African 'savagery', white settler entitlements based on sacrifice and hard work, and the shortcomings of the independence dispensation, will be discussed in conjunction with colonial-era writing and especially the postcolonial narratives by writers such as Alexandra Fuller, David Lemon, Derek Huggins and Catherine Buckle.

## Cross-cultural 'Nigerian' writers

**Daria Tunca, University of Liège, Belgium**

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Authors such as Ben Okri, Chris Abani, Chimamanda Ngozi Adichie and Karen King-Aribisala have all been called "Nigerian" at least once in the course of their careers. However, it may seem surprising that they should be fitted into the same category, since they have all either left Nigeria or immigrated to it, or else gone back and forth between their homeland and another territory. In this paper, I will argue that these writers' migratory movement is not only synonymous with one or several changes of location, but that it has also given rise to a sense of fluctuating identity in their creative work. I intend to approach this cultural hybridity from two complementary, yet different angles: through an analysis of the thematic concerns of their novels, and by examining the language used in their fiction.

## 'Cargo culture': youth, displacement and pan-Africanist fantasy in Ayi Kwei Armah's Fragments

**Íde Corley, Trinity College, Ireland**

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This paper will consider a model of youthful, diasporic identity in Ayi Kwei Armah's novel, *Fragments* (1969), one that complicates an official model of Pan-African identity advanced by Kwame Nkrumah's government in Ghana after 1957. Starting with his interest in African American music, the protagonist, Baako Onipo (whose name means 'everyone'), recuperates cultural memories of the Atlantic slave trade and, in doing so, he defies official attempts to figure Nkrumah as national hero and as the incarnation of a Pan-African father or progenitor. When Onipo describes Ghanaian vernacular culture as 'cargo culture,' he establishes a homology between Ghanaian and African-American identity through the figure of the slave's body and rejects a Pan-Africanist 'cult of authenticity' that appropriates 'African personality' for the state. By drawing on Leo Bersani's aesthetic theory of 'primary narcissism' in *The Freudian Body: Psychoanalysis and Art*, where 'literary language' is described as a kind of non-catastrophic violence that prevents figurative violence from stopping, or from 'tak[ing] place,' I will argue that the protagonist's traumatic recollections disavow cultural dislocations associated with the Atlantic slave trade. When the novel explores Onipo Baako's interest in African American music as displacement, it construes the postcolonial moment in Ghana as a moment of repeated displacement and rejects both bourgeois demands for 'progress' and cultural nationalist demands for 'authenticity.'

**Discussant: Prof. Elleke Boehmer, Royal Holloway, University of London**

**Chairperson: Tim Cribb, University of Cambridge**

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## PANEL 81 (SAP)

Fri, 09:15-11:00; 116

### Imagining African alternatives: beyond the tyranny of rights

convenor(s):

**Harri Englund, Department of Social Anthropology, University of Cambridge**

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#### Panel abstract

There is no shortage of alternatives to Africa's political, economic and social problems. What requires more critical analysis are the interests and voices that tend to be ignored by the Western media, aid agencies and indeed scholars themselves. This panel takes up the challenge by comparing one influential discourse with less well-known attempts by Africans to imagine alternatives. Human rights discourse, particularly in its association with liberal democracy, is challenged and modified by various alternative discourses, some of them ill-suited to the schemes of Africa's donors and creditors. The alternatives may modify the liberal emphasis on individual freedoms with claims to social and economic rights, or they may suggest different imaginaries altogether. This panel debates examples that highlight present and historical challenges to rights talk, drawn from the study of, for example, religious movements, popular culture, elite associations, women's organisations, and local appropriations of development and humanitarian aid. At the same time, attention is given to the ways in which these cases challenge assumptions in critical social and historical analysis. How are, for example, evangelicalism and conservative 'culture talk' to be understood in the context of considerable pressures, many of them donor-driven, towards liberalism? Is social science itself obliged to publicise only certain discourses and either ignore or dismiss others? Are the fundamental presuppositions of rights talk so much part of the social science vocabulary that alternative notions of the person, value, property, power, and so on, are virtually unthinkable? How to avoid in our studies the prescriptive tone that now risks making rights talk a new tyranny?

#### Panel summary

This panel explores how alternatives to Africa's political and economic problems are imagined in, for example, religious movements, popular culture, literature, and local appropriations of external aid. A central objective is to assess whether these alternatives challenge both human rights and academic paradigms that represent and explain Africa.

#### **Ezekiel Guti: Pentecostal prophet in neo-liberal Africa**

**David J Maxwell, Keele University**

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This paper analyses the preaching and writing of Archbishop Ezekiel Guti, leader of Zimbabwe Assemblies of God, Africa, ZAOGA. It demonstrates how his innovative and idiosyncratic response to African socialism, cultural nationalism, western human rights discourses and culture of dependency is central to the appeal of one of the continent's most vital and rapidly expanding religious movements.

### **The making of orphans: 'children', rights and subjectivity in Malawi**

**Eleanor Hutchinson, University College London**

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In the 1990s Malawi became host to organisations and agencies supporting orphans in accordance with the Convention on the Rights of the Child (1989). This paper looks at one orphanage and asks how the care that it provides fits in to the lives of the 'children' that it aims to support.

### **'Political doing': work, welfare and the South African elections of 2004**

**Isak Niehaus, University of Pretoria**

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In the South African national elections of 2004, the ruling ANC (African National Congress) increased its majority, particularly in poor and predominantly black rural voting districts. With reference to ethnographic research conducted in Bushbuckridge, a large rural municipality in Limpopo Province, this paper investigates reasons for this seemingly peculiar pattern of voting. It argues that voting for the ruling party constitutes a strategic attempt by desperately impoverished households to secure access to social welfare.



## Beyond the present: redemptive agency in Wole Soyinka

Mpalive Msiska, Birkbeck College

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The paper will examine Wole Soyinka's critique of contemporary Africa and his conception of the way beyond current political and social constraints to progress in Africa. It will focus primarily on two plays: *Camwood in the Leaves* and *The Strong Breed*. It will argue that fundamentally Soyinka regards the issue of imagining alternatives to the present as a problem of knowledge.

**Discussant & Chair:** Harri Englund, University of Cambridge

## PANEL 82d (HAS)

Sat, 09:30-13:30; B103

### The military and the social: themes in the history of colonial and post-colonial northeast Africa

convenor(s):

**Uoldelul Chelati Dirar, University of Bologna**

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#### Panel abstract

The military in its different expressions has played a crucial role in the history of Northeast Africa marking in a very peculiar way the development of the region. This Panel aim at investigating the various impact warfare, conflict and displacement on both colonial-and postcolonial time, from different perspectives such as military traditions, gender, urban settlements, construction of power, elites, and theatrical representations.

#### Panel summary

Little attention has been paid in contemporary research to the impact of the military on colonial Northeast Africa and its lasting consequences on post-colonial societies, particularly with regard to the former Italian colonies of Eritrea, Ethiopia and Somalia.

This is quite puzzling, particularly if one considers that for some of those territories -namely Eritrea - the recruitment into the colonial army reached such a conspicuous intake that it produced a serious imbalance in the local labour market. This, in turn, generated processes of regional migration, which are still under researched, in order to compensate for the sudden unavailability of local labour.

Colonial troops had a very important role in colonial strategies as they were considered instrumental to the expansion and strengthening not only of the military control of the territory, but also of the social and political grip over colonized peoples. Moreover, colonial troops played a relevant role in the nationalist movements sprouted during the troubled years following the collapse of the Italian colonial rule over the region.

From a broader perspective it is apparent that the military factor has continued to play a very central role in the social and political history of Northeast Africa. This panel is intended to be an opportunity to discuss current research on the impact of the military factor on the social and political history of Northeast Africa from an interdisciplinary perspective.

In order to accommodate such a rich variety of themes and perspectives the panel will be organised into two sessions, a first one focusing on the colonial period and a second one focusing on the post-colonial one.

## Session 1: The military and colonial society: warfare, elites and urban spaces

Warfare has been a major aspect of the history of colonial Northeast Africa. Within this context, a special role has been played by colonial soldiers (*ascari*), which were major actors in the process of negotiating urban spaces, political and economic visibility. To a certain extent colonial troops acted as early elites and, therefore, to reconstruct the experience of *ascari* is crucial to understand the history of colonial society and their post-colonial developments.

## **States, frontiers and corridors of conflict: the culture and practice of warfare in 19th-century Ethiopia and Eritrea**

**Richard Reid, University of Durham**

*R.J.Reid@durham.ac.uk*

This paper is concerned with the nature of conflict and violence from the particular perspectives of, firstly, forms and modes of war in selected areas of Eastern Africa, and secondly, the various contemporary interpretations of these apparent forms of violence, and the ways in which these interpretations might lead us to understand those modes of conflict in context. The sub-theme of the paper, moreover, is also to investigate how we can begin to understand more recent conflict in the region under study, and perhaps in Africa more widely, pursuing the notion that violence is thematic and cyclical, and that that of more recent times - especially in the Horn - represents 'unfinished business'.

## **The historiography on colonial troops in northeast Africa: problems of sources and problems of method**

**Uoldelul Chelati Dirar, University of Bologna**

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The historiography dealing with colonial troops in Northeast Africa has been quite limited in quantity and quality, which is striking considering the massive involvement of local populations in colonial warfare. This paper discusses some of the main stumbling blocks behind this unusual development which the author identifies as problems related both to sources (their availability, identification and classification) and to methodology (utilisation of sources, representation and memory of colonialism).

## **'Arrivano gli ascari': a visual record of the 5th battalion's campaign in Libya, February - July 1912**

**Massimo Zaccaria, University of Pavia**

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The 5th battalion was the first Eritrean unit to serve in the Turkish-Italian war of 1911-1912 during which it displayed excellent military skills. Nevertheless at the core of this very first Eritrean presence in Libya there were some considerations that were not exclusively military and that involved a wider debate on the Italian colonial rule. Making use of the impressive amount of photographs and other visual records that documented the battalion's activities during its mission to Libya, this paper will discuss the wider meanings that were conveyed to the Eritrean, Libyan and Italian societies through the iconography of the 5th battalion.

## **Wages, family and the Government: Eritrean ascari and the invasion of Ethiopia (1935-1941)**

**Alessandro Volterra, University of Rome 3**

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The Fascist campaign against Ethiopia of 1935 represents a watershed in the recruitment policy of Italian colonial authorities. The massive employment of colonial troops for that campaign modified substantially procedures related to recruitment, payment and organisation of military camps. This paper will discuss the impact of those developments on the labour market, on urban growth and on the degree of co-optation of ascari in the colonial system.

## **Military order and urban disorder: the ascari and the making of colonial urban economy and culture in Asmara (1890-1941)**

**Francesca Locatelli, School of Oriental and African Studies (London)**

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Throughout the Italian colonial period in Eritrea, being ascari (colonial soldiers) in the Italian army was the most stable occupation. This paper will explore the extent to which ascari employed for the Italian colonial campaigns (in Somalia, Libya and Ethiopia) and later resettled in Asmara contributed to the making of urban economy and culture from 1890 to 1941. Key questions would include the identification of which ascari, benefited from the development of capital accumulation and how their urban resettlement affected the development of social, ethnic and gender relations. Particular attention will be given to the growth of Asmara's sewa houses and the development of prostitution.

**Discussant: David Killingray**

*dmkillingray@hotmail.com*



## Session 2: The military, decolonisation and nationalism

The military has played an important role also in post-colonial Northeast Africa's societies marking deeply the development of nationalist elites and their political debate, the articulation of state power and nation building processes. This session will focus on all those dramatic transformations, which will be discussed from different methodological and disciplinary perspectives.

### **The last phase of the colonial rule in Eritrea (1942-1952): the transformation of the local armed forces between politics and identities changes**

**Federica Guazzini, University of Siena**

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This paper attempts to cast light on the way the British Military Administration (BMA) dealt with Eritrean soldiers between 1942 and 1952, de-legitimizing Italian-based identities and privileges and inaugurating the development of local armed forces. The discussion will focus on how, within a complex and rapidly evolving environment, the BMA affected the occupied society, by analysing the trajectories in which Eritrean soldiers were inscribed in their political and societal fabric. While literature has focused mainly on acts of resistance, and mostly shifta's activities, this paper draws on the recent "War and Society" literature and analyses the conditions under which Eritrean soldiers and policemen constructed and negotiated their new social and professional identities. Furthermore, the paper will focus on how Eritreans fared during the political struggle fought over the future of their homeland.

### **Concepts of violence and concepts of social responsibility: military and civil society in the context of the Eritrean War for Independence (1950 - 2000)**

**Hartmut Quehl, University of Hannover**

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This paper describes the interdependences and mutual influences of the military and the social sectors as part of a violent attempt to decolonise and to overthrow the existing political system in Eritrea. Starting with a short description of those colonial and indigenous military patterns which influenced the inception of the Eritrean war, it will trace continuities and ruptures which accompanied the course of the war during the three phases of ELF hegemony, ELF-EPLF competition, and EPLF hegemony until the end of the war, taking the social aspects of the "Eritrean revolution" as a parameter for the relationship between the military and the civil sectors within each front. Finally, it will investigate the post-independence period from 1991 to 1998 in order to pinpoint successes and failures in the re-shaping of a civil society in Eritrea, and connect these with the issues of demobilisation and re-mobilisation which led into the new war with Ethiopia of 1998-2000.

### **A modern army put to traditional use: the Ethiopian Army 1941-74**

**Günter Schroeder, Independent researcher**

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After his return from exile in 1941 Haile Selassie I resumed his previous attempts to create a modern Ethiopian army, which was rapidly to become the largest one in sub-Saharan Africa. However, though modern in organisation and equipment, it retained many features and attitudes of the traditional Ethiopian military forces. The new army created by the Emperor was meant to defend his personal rule and the internal feudal order of the Empire against internal challenges, safeguard the territorial integrity of the country against centrifugal tendencies and protect Ethiopia against possible external aggression. The internal tasks assigned to the modern Ethiopian army had precedence over the task to defend the country against external threats. As the political power in Ethiopia failed to solve the growing internal contradictions by political means and relied increasingly on military might to contain them, it was inevitable that the army became politicised and finally instrumental in toppling the old political order.

### **Performing the military: fighter culture in the Eritrean liberation struggle and beyond**

**Christine Matzke, Humboldt University, Berlin**

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This paper proposes to give an overview of the influence of the military on performance culture in Eritrea, focusing on the period of the liberation war and beyond. Shows mounted by both the ELF and the EPLF displayed a distinct change of theatrical aesthetics related to the fighters' experiences in the field. For one, the performance of social roles changed

dramatically which engendered unprecedented kinetic and sartorial codes also echoed in theatre arts; secondly, new elements were introduced into the shows which were stylized reflections of life in the military. Whereas on independence social codes noticeably returned to 'civilian' norms, military performance aesthetics have continued to be a mainstay of Eritrean performance culture, with a particular revival during the 1998-2000 Eritro-Ethiopian war.

## **Nationalism and wartime popular mobilization in Eritrea**

**Fouad Makki, Cornell University**

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The emergence of armed national liberation movements in Eritrea during the 1960s represented the consummation of a shift from a legalized public sphere in which nationalist politics had been contested, to a subterranean world of virtual illegality in which armed resistance acquired exclusive efficacy. Imperial repression acted as a decisive accelerator of this shift, but once forced into the confines of this political space, the militarization of nationalist politics had a dynamic of its own. In this paper, I want to examine how the form of resistance specific to an armed movement shaped the dynamics of nation formation, determining the parameters of what could and could not be thought. By re-examining wartime nationalist politics in this way, we can perhaps begin to see the partialities of the post-war order it ratified far more clearly than before.

**Discussant: Irma Taddia, University of Bologna**

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## **PANEL 83d (H)**

**Sat, 09:30-13:30; B104**

### **Trajectories of citizenship: Christian missions as agencies of empowerment in 20th C Africa**

convenor(s):

**Prof. Dr. Patrick Harries, University of Basel**

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#### **Panel abstract**

This panel proposes to discuss the ways in which Christian missions and churches have contributed to the shaping of individual as well as group identities in Africa, and the role that these identities have played in the definition of citizenship in both colonial and post-colonial African states.

#### **Panel summary**

Concepts, meanings and experiences of citizenship raise a diverse set of issues with regard to the identity of individuals and communities in African states and societies, notably in the light of social and economic integration (vs. disintegration) as well as political unification (vs. fragmentation). Christian missions, by dint of their work in the African settings, invariably triggered processes of reforming individual and collective identities. Such trends commonly resulted from direct, extensive contact - at the grassroots - between the missionaries and their target groups. The scope of the reform processes has broadened considerably with the growth and gradual indigenisation of mission churches. Consequently, it has occasionally been suggested that mission churches have more recently evolved into (mini-)states within the (post-colonial) state. This observation is an overtly political offshoot within the wider margins of the critical assumption we shall discuss: that Christian missions and their partners/successor churches constitute a vital non-governmental alternative to forming, or influencing the formation of, and monitoring communal structures; and that the latter have in turn become enmeshed with wider notions and articulations of citizenship.

The literature on Christian missions has for many years looked at the discourse on religion and religious movements from a political angle, trying to figure out on which side the (representatives of) missions stood - on the side of the colonial state or of nationalist movements, of imperialism or of African peoples and "subjects", of democracy or of totalitarian regimes, etc. Only more recently have studies moved on to see what churches have 'objectively' done, in spite of - and beyond - their political leanings. Emphases have thus been placed on their contributions to economic and social development, to the insertion of Africa into a globalised world, to the formation of societies based on modern African individuals, and to modernisation at large.



## Session 1

### **Christian elites and ideologies of citizenship. The case of the diocese of Beira, Mozambique, 1940-1974**

**Eric Morier-Genoud, State University of New York at Binghamton, USA & Observatoire des Religions en Suisse, University of Lausanne**

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There is no question that the Church (Protestant and Catholic) educated westernised African elites. The latter often had a role in nationalism and they came to power at independence in many countries. Thus it has been noted that Christianity had a role in shaping African nationalism – even if it had a role in colonialism as well. The question about Christian elites and African nationalism which has been less discussed, and which this presentation wishes to address, is the diversity of ideologies (of citizenship) which Christianity fostered. For one, there was a diversity of religious thoughts and teachings on the subject (Protestant vs. Catholic, social vs. evangelical Protestantism, Jesuit vs. Franciscan theology vs. liberation theology). For another, there were different articulations between African social groups and religious organisations, between African interests and religious thoughts. Taking the case of the diocese of Beira, I shall discuss the diversity of ideologies of citizenship which developed among Christian elites and I shall present their impact on colonial and anticolonial politics.

### **Conflicting subjectivities: Christian missions and the emergence of competing views over citizenship in Angola, 1940-1975**

**Didier Péclard, University of Basel & Institut d'études politiques, Paris**

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In Angola, the anti-colonial war was as much about putting an end to Portuguese colonial rule as it was about the opposition between conflicting views over the social, cultural, racial and ethnic contours of the Angolan nation. Lack of agreement about these contours led to the emergence in the 1960s of three nationalist movements which competed for the takeover of power in the country – and it has also played an important part in the extension of the anti-colonial war into the 27-year civil war which ravaged Angola from 1975 to 2002. At the core of these conflicting visions were questions of identity and citizenship, or what it meant to be Angolan, and who were the 'rightful Angolans' who should be entitled to take control of the country after independence.

Christian missions, which in the particular context of Portuguese rule represented the only avenue of social mobility for the vast majority of 'indígenas', played an important role in these processes. They contributed to the emergence of a moral economy which, although it primarily centred on the definition of the self in an effort to create 'new Christian subjects', also concerned the links between individuals, their community and the nation(-state). These values, once appropriated by local elites, shaped much of the politics of the competing nationalist movements as well as that of the postcolonial state. Drawing on the example of the Angolan Central Highlands (Huambo and Bié provinces), this paper looks at the way in which Catholic and Protestant missions thus contributed to conflicts over citizenship in Angola.

### **Catholic action: radical activism in Buganda revisited, 1920-1950**

**Carol Summers, History, University of Richmond, Richmond, VA, USA**

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By the 1940s, Ugandan Christians had transformed protestant Christianity in Buganda from a small mission-based institution to a central reality of Uganda's political world. The Church participated in crowning kings and Church membership was a criterion for participation in the leading group of regents and ministers. The Native Anglican Church (later the Church of Uganda) continued to be headed by British Bishops, but as a state church, supported by notable Baganda, coordinating a substantive network of schools, clinics, and churches throughout the Protectorate, it provided Baganda with opportunities for service, social climbing, recognition, and even power. Nor was the institutional strength of the Native Anglican Church all that protestant Christianity offered Baganda and other Ugandans: a dissident movement of the "saved" abalokole within the church, as well as the growth of the Greek Orthodox movement and the Malakites outside the church, also testified to the power of transformational faith and charismatic leadership among Ugandan Christians. Protestant Ugandans, members of government, and members of Uganda's elite, tend to dominate narratives of Uganda's politics in the 1930s through the 1950s.

This, however, may be more a function of ideology and source availability than reality. The single most prominent radical Bataka activist of the 1940s, after all, was Semakula Mulumba, a man who began his career as "Brother Francis." And beyond tracing individuals, a close examination of Catholic institutions, such as the Old Boys' Association of St. Mary's College Kisubi, and Catholic Action, provides hints of how elite sociability developed and worked even when markedly

removed from both the Government of Buganda and the Protectorate's administration, and where political activists acquired guides to such covert organizing methods as the "cell system" and networks of informers. In this paper, I will depart from conventional understandings of how Ugandans built ideas of citizenship, organization and democratic action through practice in protestant church politics. Instead, I will argue that significant aspects of Ugandan radical or "nationalist" politics can best be understood by examining how Catholic leaders and followers conceptualized power, lobbying and subversion from the 1920s into the 1950s. Bishop Joseph Kiwanuka's autocratic power, Catholic Action's subversive cells, the efforts of the Old Boys' Association to police its members and their social lives, and individual Catholics' bitter critiques of power and exclusion disrupt any straightforward narrative of political development toward democracy and progress. Instead, Catholics understood privilege and power as potentially stable, and worth acquiring. They bitterly resented abuses and exclusions. And they struggled with authorities for control over institutions as they sought to make the Church serve their needs. Catholics in Buganda were not simply members of an inchoate mass. This paper will draw on materials from Catholic archives in Rome and Rubaga, contextualized with materials of a larger research project on Buganda in the 1940s, to explore how their ideas, institutions and struggles provided a major basis for Ganda political mobilization.

## **Theological reflections on citizenship in the context of democratic transition: the role of church and faith in shaping political identities in post-apartheid South Africa**

**Katrin Kusmierz, University of Basel**

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In my paper I delineate theological reflections on citizenship and outline the role of churches in the shaping of political identities in the context of democratic transition (or more specific: consolidation) in Post-Apartheid South Africa. Recent publications by South African theologians dealing with the role of churches in democratisation processes will form the background of these explorations. In a rapidly changing political setting, theologians as well as churches were forced to re-think their involvement in the political and public sphere. In a specific way this applies to those churches that were engaged in the anti-apartheid struggle and share a history of strong political commitment. Furthermore the paper looks at potentials and limitations of church bodies as agents of civil society supporting processes of democratic consolidation and asks whether (and how) they open up possibilities of political participation for men and women. On a more individual level it attempts to describe how church membership and/or faith shape personal attitudes and values which again impact on personal and communal life and political ways of acting.

**Chair: Patrick Harries, University of Basel**

## **Session 2**

### **'New wine in old calabashes?' - the discomforts of convenient dichotomies**

**Ulrike Sill, University of Basel**

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The paper will re-examine one of the historic roots of what in contemporary Ghana is perceived as the image of the Presbyterian Church of Ghana and Presbyterian Congregations vis à vis the polities, which it/they form part of.

From a historic perspective in the case of the Basel Mission / Presbyterian Church and what is nowadays Ghana 'citizenship' was essentially related to the concept of an exemplary community, the Christian quarter or 'Salem'. For a long time the divide between 'traditional' state and society on the one hand and on the other hand the 'Salem', was taken as given and more often than not, (and especially in nationalist discourse), criticised for alienating 'Ghanaian' citizens from the polities of their origin. More recent research has re-examined that history and found that there existed not so much an absolute divide, but more a dialectic relationship. (Still it may appear ironic that contemporary Ghanaian politicians can occasionally be heard addressing the Presbyterian Church as an exemplary community and to ask its members to impart the values that inform Presbyterian life to state and society at large - not least the stereotypical Presbyterian discipline.)

The paper will contend that the dialectic relationship between the Basel / Presbyterian community and the surrounding polities can be traced to a self-perception of the German speaking Pietist community as 'ecclesiola' ('small church'). It can be regarded as a template for Pietists' critical and criticising relations to any given polity, as well as representing the Pietists' self perception as agents for (positive) change. In the revivalist missionary discourse of the Basel Mission the concept of the small, pious, exemplary and potentially critical community was extended to overseas.

The paper will ask, how from the perspective of the political, religious and social entities on the former Gold Coast, to which this image had been related, it has appeared to be potentially disruptive and/or to be offering alternative and potentially interesting options. In doing so it will focus on the conceptualisations of gender involved.

## Remembering mission: church history as a resource in Manya Krobo, Ghana

Veit Arlt, University of Basel

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Culture and 'tradition' are important resources for regional development in the Ghanaian set-up. At many places the church is part and parcel of this heritage. This is for example the case in the Manya Krobo State. Here, as has been the case elsewhere, the Evangelical Basel Mission Society had been called in on purpose by local entrepreneurs in order to facilitate structural change and to strengthen their own position.

While both church and traditional state project an image of a close and ideal partnership of mission and chieftaincy, they also have to deal with the cleavages that the radical policies of the mission created between culture and Christianity. This paper explores how the church and the chieftaincy have dealt with this ambiguity in past and present.

## Conflict and compromise: the Christian missions and new formations in colonial Nigeria

Dr. Chima J Korieh, Rowan University, Glassboro, New Jersey, USA

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Much of Africa's cultural life centers on the family and kinship networks. Christianity and Westernization led to the rejection of African traditional culture until the cultural revival of the later colonial period. The colonization of Africa changed the nature of African missions and African Christianity. Missionaries became more closely related to the various European powers and their identification with the colonizing mission often resulted in both alliance and opposition in the attempt to construct new African identities. This paper examines the ways both missionaries and colonial authorities professed both love for Africans and the inferiority of African cultures, the contested nature of this relationship, and the crisis of identity created by the contested terrains.

## Development or anti-development? Missions and local political participation in Steinkopf, South Africa

Robin Oakley, Department of Sociology and Social Anthropology, Dalhousie University, Nova Scotia, Canada

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Considerable resistance confronted the replacement of the Rhenish Mission in Steinkopf, South Africa by the Nederduitse Gereformeerde Sendingkerk in the 1920s in Steinkopf, one of seven former "colored" reserves in Namaqualand South Africa. Yet when the Nederduitse Gereformeerde Sendingkerk was replaced by the Verenigende Gereformeerde Kerk in Steinkopf in 1994, few people noticed. My submission focuses on the changes in notions of citizenship, entitlement and local participatory politics that were brought about by these three organizations across 20th century South Africa contending that the Rhenish mission was a considerably (and perhaps ironically) more progressive religious organisation than the two that followed it.

## 'In the fear of the Lord!' Christian women, authority, and citizenship in Cameroon

Guy Thomas, Mission 21 & University of Basel

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All too often have women in Cameroon constituted the vanguard of (attempted) shifts from traditional politico-religious institutions to Christianity or fusions between the two, notably in some highly centralised societies of the Grassfields in the 1920s, 30s, and 40s. Although such inclinations were repeatedly suppressed, for example through persecution, their initiators occasionally chose alternative - informal - means and venues, largely disclosed from the public eye, to pursue their aims of participating in the mediation of Christian precepts, values, and practices. Intended or unintended, the results of these individual or collective ventures eventually revealed themselves - gradually and principally from below - in a large-scale socio-religious transformation of community structures. Those most directly affected in addition to the women proper were the children they raised and who came to represent a generation on the threshold of a revolutionised status between subject and citizenship. Only later on, following concerted waves of nationalist propaganda and activism as well as their splintered offshoots, did citizenship provide a common reference for the peoples' adherence to what became the federal and later unitary state of Cameroon.

The proposed paper shall take into account several biographical traces of women, both from the Grassfields and the adjacent Forest area to the south, to explore processes of orientation towards notions of citizenship combining three broad strands: missionary encounters and discourse (focussing on the Basel Mission), local contests for authority, and a growing national consciousness. The selected women are considered both in the light of their individual lives, ideas and achievements, and in the wider contours of their origins, including family and kinship backgrounds.

Chair: Dr Sonia Abun-Nasr, Basler Afrika Bibliographien

## PANEL 85 (H)

Thurs, 09:15-13:15; B111

### European Administration and local systems of power: leadership and Islamic orders in colonial Africa (1880-1960)

convenor(s):

**Prof. Giampaolo Calchi Novati, University of Pavia, Italy**

*cngp@unipv.it*

#### Panel abstract

The aim of the panel is to study various issues relating to the colonial administration of Africa and the relationship between this and the religious autochthonous elite and other local elite groups: in particular, the way in which African structures were integrated into the European administrations and the changing interaction between external and local powers.

#### Panel summary

The aim of the panel is to study various issues relating to the colonial administration of Africa and the relationship between this and the religious autochthonous elite and other local elite groups. The period under consideration embraces the entire duration of colonialism, from the Scramble to independence. The subject comes within the field of history. The relationship between the European administration and local elites changes according to the specific circumstances of each given case and the historical moment in time, in particular there is a notable change in the degree of collaboration and resistance.

Colonial/political domination meant economic exploitation, but historians and anthropologists have increasingly underlined the effects of administrative action as one of the main causes of social transformation in colonized countries. While the role played by local elites in transferring European systems of knowledge and power changes according to the periods, in general colonial powers made extensive use of indigenous authorities in local administration. Religious elites are of particular importance in analysing the history of institutional transplant and culture contact between Europe and Africa. They in fact acted as mediators of new values and practices; they also helped to preserve or reconfigure traditional collective representations.

A study of the way religious structures were integrated into the modern administration helps to identify the ambiguities between principles, forms and realities of colonial organisation. The mediation operated by Muslim Orders reveals, more than in the case of other indigenous institutions, the gap that existed in colonial action between official features and actual political practices.

Given the vast scope of the subject, additional papers other than the three below are welcome, based on other case studies (of countries) but also from other conceptual (and theoretical) points of view.

## Session 1

### British colonial policy and the incorporation of Muslim leaders in colonial administration in Ghana, Sierra Leone and the Gambia

**David E. Skinner, Professor of History, Santa Clara University, Santa Clara, California**

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The British Colonial Office had an ambivalent attitude toward Islam in West Africa and colonial policy changed dramatically during the late 19th and early 20th centuries. Also, there were substantially different conditions with respect to the organisation, extent and power of Muslim communities in the three territories. Muslim leaders responded to and adapted to the imposition of colonial administration in a variety of ways, and, in turn, British policy evolved to meet the challenge of Islam in a process of attempting to increase the efficiency of administration. The overall result of this process was the strengthening of Islamic institutions and Muslim leadership by the time of political independence.

### Germany's jihad in Eastern Africa during the First World War

**Michael Pesek, PhD student, Humboldt University in Berlin, Germany**

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During the First World War German officials made the attempt to assure the loyalty of the African soldiers, who were predominantly Muslims, by issuing a decree of a Holy War against the Allied forces. Although this step was owed to the



needs of war, it can be described as a logical consequence of Germany's colonial politics towards its Muslim intermediaries. The paper therefore, depicts also the prewar time.

### **Good Muslims, good citizens: African inhabitants of the four Communes of Senegal before and after the First World War**

**Francesca Bruschi, PhD student, University of Pavia, Italy**

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The citizenship laws passed in 1915-16 confirmed the coexistence of two legal systems in the Communes. Colonial government pursued a double strategy in the Senegalese urban areas, based on one hand on an instrumental extension of the administrative boundaries of the Communes; and on the other, on an attempt to improve the collaboration of the emergent charismatic religious leaders.

### **The role of Emirs, District and Village Heads in the Colonial Administration of Kano 1903-1960: A re-interpretation**

**Muhammadu Mustapha Gwadabe, Ahmadu Bello University, Zaria, Nigeria**

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Colonial conquest and colonization involved the use of armies, armaments, strategies, resources, administrators; enacting laws, supervising and executing them. This paper would demonstrate that the colonial conquest and administration of Kano (1903-1960) was made practicably possible by the support and cooperation of the Emirs, District and Village Heads amongst others.

## **Session 2**

### **Controlling Muslims in early colonial Eritrea: Holy families, Sufi orders, and Italian authorities**

**Dr Jonathan Miran, Western Washington University, Bellingham, Wash., USA**

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This paper focuses on Italian 'practice' towards Islam in Eritrea between 1885 and the 1900s. The Italian conquest of the territory that would become the colony of Eritrea required a swift and prompt strategy for establishing authority over Muslim societies inhabiting the region. Following the success of the Mahdist revolt in the Sudan, these societies were increasingly caught in between pro- and anti-Mahdist loyalties. The paper explores the ways by which Italian colonial officials responded to this challenge by developing a relationship with the anti-Mahdist Khatmiyya Sufi order to the detriment of the 'Ad Shaykh holy family who was believed to take an active pro-Mahdist stance. Italian officials developed a rhetoric that perceived the Khatmiyya as representing a more 'authentic,' 'genuine' and therefore 'legitimate' form of Islam. In contrast, officials denigrated and discredited the spiritual and political legitimacy of the 'Ad Shaykh and developed policies that undermined their authority.

### **The Relationship between Muslim Hierarchy and Italian Administration in the former 'Italian Somalia' during the Trusteeship Period (1950-1960)**

**Antonio Morone, PhD student, University of Pavia, Italy**

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The coming of colonialism brought a new element to bear in the complex network of relationships among the different strands of Somali Islam. The paper intends to analyse the links between European administration and policy on the one hand and Muslim confraternity and hierarchy on the other, during colonisation and decolonisation, particularly in the context of the Italian Trusteeship (1950-1960).

### **Power struggle in pre- and post-colonial Sudan and the consequences for Darfur: the role of external and internal actors**

**Dr Stefano Bellucci, University of Pavia, Italy**

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In XIX and XX centuries, sultans, trader-warlords, brotherhoods, and Anglo-Egyptian authorities have opposed each other



and, at the same time, made reciprocal use of each other in their quest to wield power in Darfur. Meanwhile, the internal and regional situation increasingly changed with the growing influence of European imperialism and the conflicting ideological viewpoints prevalent in the XX century. The history of Darfur has been one characterised by war, not only because of internal struggles but also as a result of external intervention.

## **Policies of accommodation: the ambiguous relationship between the Colonial Government and the kadhīs in Colonial Zanzibar, 1900-1964**

**Elke E. Stockreiter, PhD student, SOAS, University of London**

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The kadhīs' navigation between their roles of upholders of Islamic traditions and norms within their society on the one hand, and representatives of the colonial government - thereby enforcing rules contrary to their religion - on the other, informed the evolution of their ambiguous relationships with the colonial administration as well as their fellow Zanzibaris up to the revolution in 1964. Through the Islamic courts, which represent a(n informal) traditional as well as colonial institution, this paper will look into the differing as well as changing roles of the kadhīs as mediators and filters between the colonial government and the Zanzibari population.

**Chair and discussant: Prof. Giampaolo Calchi Novati, University of Pavia, Italy**

## **PANEL 87d (ES)**

**Fri, 09:15-13:15; G50**

### **Transnational networks and globalization in Africa. South-South networks: an alternative form of globalization?**

convenor(s):

**Detlef Müller-Mahn & Katrin Hansing, University of Bayreuth, Germany**

*MuellerMahn@uni-bayreuth.de; Katrin.Hansing@uni-bayreuth.de*

#### **Panel abstract**

The proposed panel will focus on transnational networks between Africa and other Southern nations and their role in current processes of globalization. In particular, it will examine whether these South-South ties can be characterised as forming part of an alternative form of globalization

#### **Panel summary**

Social, cultural, ethnic, economic and religious linkages across borders have a long history in Africa. Due to contemporary migration trends, new ties and networks have and continue to be established between communities in and outside of the Continent. However, to date most research on contemporary transnational African ties tends to still be mainly conducted along a traditional North-South axis. In comparison, research on networks between African countries and/or other Southern nations has been relatively neglected.

The aim of this panel is thus in part to draw theoretical attention to these South-South connections and moreover to do so from a comparative perspective. In practice this means that several thematically and regionally different case studies will be presented.

How did these networks develop, how do they manifest themselves and how are they structured? Moreover, how are they articulated, both locally and transnationally, and what have their influences/effects been on local communities/societies? More generally speaking, how can these South-South ties best be understood, particularly given the still more dominant North-South migratory trends and transnational network structures? Can one for instance speak of an alternative form of globalization, in the form of a conscious reaction to or critique of the dominant forces and discourses of globalization? Or perhaps of a 'second class/tier' form of globalization, whereby networks are established between migrants in the South who for one reason or another did not make it to the 'desired' North? These are some of the common, key questions the panel's participants will discuss from their different regional vantage points.

### **Transnational ties and networks between Southern hemispheric countries: the case of Cuban social assistance to Africa**

**Katrin Hansing, University of Bayreuth, Germany**

*Katrin.Hansing@uni-bayreuth.de*

The paper will look at South-South ties, through the case study of Cuba's social collaboration (in health care and education) with Africa. Apart from the official, state ties the social assistance programs have given rise to a wide range of





ongoing grassroots initiated ties and networks between Cubans and Africans. The paper will examine some of these ties as well as the agents behind them.

### **'Brokers' of globalization: transnational trade networks in East Africa**

**Detlef Mueller-Mahn, University of Bayreuth, Germany**

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The paper presents two cases of transnational trade networks and examines their role in linking the local and the global. The gemstone trade is a recent example of how networks manage to gain and control access to the world market. Trade relations between Zanzibar and Oman on the other hand have a long history based on social ties.

### **South by southeast: connecting Africa with the western Indian Ocean via Zanzibar**

**Zulfikar Hirji, Institute of Social and Cultural Anthropology (Oxford) & the Institute of Ismaili Studies, London**

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Long-term historical connections between people repeatedly manifest themselves in new guises, contemporary globalisation notwithstanding. This is apparent in the Zanzibar International Film Festival/Festival of the Dhow Countries, where Zanzibar's locals and non-locals use the idiom of the 'arts festival', arguably a North construct, to invoke Africa's connections with the Western Indian Ocean to position self and community firmly in the contemporary South.

### **South-south trade relations: the example of Oshikango, Namibia**

**Gregor Dobler, Institute of Social Anthropology, Basel University**

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The development of Chinese trade in Oshikango, the main border post between Namibia and Angola, is a good example for the growing importance of South-South trade relations in Africa. It cannot, however, be understood without taking into account "first tier" globalisation models for life adapted from northern concepts.

### **Processes of cultural translation as a postcolonial dynamic in Senegalese 'Hindu' dances**

**Gwenda Vander Steene, Department of Comparative Sciences of Culture, Ghent University, Belgium**

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The paper investigates how globalising forces contribute to processes of transnational dynamics such as cultural translation. Modernities develop in parallel, not as 'alternative' to 'dominant' discourses. Parallel modernities are situated in a 'third space', outside the dichotomies of the West and 'the rest'. 'Hindu' dance troupes imitate Bollywood dances and perform them at soirées indous. This phenomenon can be read as a result of transnational dynamics (of media: Bollywood films) between two 'subaltern' regions, namely Africa and India, resulting in cultural translation and imagination of the 'exotic other'.

## **PANEL 88 (SH)**

**Thurs, 09:15-11:00; B103**

### **Transafrican trends in Islam**

convenor(s):

**Achim von Oppen (PD Dr.), Centre for Modern Oriental Studies, Berlin, and Dept. of African Studies, Humboldt University of Berlin**

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#### **Panel abstract**

African muslims are actively transcending national and even continental boundaries to organize their faith and their lives. The panel will examine various instances of such transafrican movements and exchanges that, in the course of the last decades, have come to depend less on the personal networks of Islamic scholars but are increasingly organized by traders, migrants and western-trained intellectuals.

#### **Panel summary**

Colonial policies on religion were based on assumptions of a specificity of 'African Islam'. Assisted by anthropological and historical research, colonial administrations were keen on keeping the African Muslims apart from the ideologies prevailing in the Arab world. After political Independence, it seemed as if the new values of secularism were irreversibly inscribed in

African societies and were never to be contested again as it was happening in Asia. Recent research is pointing out, however, that Africa is far from being bypassed by 'Islamic revisionalism' and processes of globalization. To the contrary, African Muslims are actively transcending national and even continental boundaries in order to organise their religious, social, economic and political lives. They are connected as much with Europe and the Middle East as with South and Southeast Asia. Today, their transafrican movements and exchanges are no longer depending on the personal networks of ulama (Islamic scholars), but are organized in many cases by traders and workers as well as by intellectuals and politicians trained in a western way. The panel's papers will focus on these new trends. They will deal with the entanglement of faith and translocal practice in reconstructions of Islam as well as in the 'invention of everyday life'.

## **The Sudanese Mahdiyya: from hyper-Salafism to consistent Maqasidism**

**Hassan Ahmed Ibrahim (Prof.), Dept. of History, International Islamic University, Kuala Lumpur**

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The paper analyses the underlying factors and far-reaching consequences of the drastic ideological and political transformation of the Sudanese Mahdiyya since the turn of the 20th century. This demonstrates that Islam could be properly understood as an inclusive and accommodative religion.

## **The rise of the African Muslim Agency, an Islamic, Kuwaiti and transafrican NGO**

**Abdallah Chanfi Ahmed (Dr.), Centre for Modern Oriental Studies, Berlin**

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Founded in 1981 by a group of Kuwaitis, the African Muslim Agency is probably the only Arab NGO for development and Islamization whose activities are exclusively devoted to Sub-Saharan Africa. The paper will try to draw up the evolution of this NGO, its main activities and the present state of the latter after September 11, 2001.

## **Kenyan Muslim political activism in the 1990s and the rise of the Swahili Diaspora**

**Mohamed Bakari (Prof.), Department of English Language and Literature, Fatih University, Istanbul**

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The 1990s were a period of intense political activism in Kenya. The Moi regime found itself beleaguered. Together with other opposition forces, Muslim activists mounted a direct challenge. Their political activism led to repression which in turn led many to leave. The result has been communities of Muslim exiles in Canada, Britain and the US.

## **Islam in support of commercial relations. The Senegalese - from peanut production to migration to Germany (1920-2000)**

**Laurence Marfaing (Dr. ), Centre for Modern Oriental Studies, Berlin**

*Laurence.Marfaing@rz.hu-berlin.de*

Based on a case study of Senegalese in Germany, the paper shows how the Senegalese (mostly Mourids) have been driven by economic necessity to extend their local and later regional (West-African) mobility into transafrican commercial networks, and how religion has been a catalyst in the process.

# **PANEL 89d (SR)**

**Thurs, 09:15-13:15; G52**

## **Dynamics of social change and intangible cultures - a paradoxical dialogue**

convenor(s):

**Danielle de Lame, Musée royal de l'Afrique centrale, Tervuren**

*danielle.de.lame@africamuseum.be*

### **Panel abstract**

An anthropology of social change and social dynamics encompassing cultures as tools for progress, has succeeded to the quest for a "Vanishing Africa", that also led to "Urgent Anthropological Research" grounded in fears that cultures were in danger to be lost. Those fears were born, indeed, from a disconnection between society and culture, and between significant objects and festivals and the local societies who give meanings to their production at a point in space and time. Contrasting with the idea of an "immaterial culture" conceived by International Agencies according to standards foreign to



the societies living through those cultures, we want to stress the local strategies communities develop in order to further their continuity in a changing world.

#### **Panel summary**

The lightness and versatility of a heritage make it meaningful for its beneficiaries. Those qualities endow societies with the means of adaptation to new circumstances without dismantling their own ways. The new currents of anthropology rejoin, to an extent, the historians, as they put forward the capacities of assimilation that societies display to appropriate what the world, and the times, bring to them, without altering them to the extent of loosing the threads of the "long term of history".

As opposed to those currents, some institutions have insisted in the past, and do so again in a more pervasive way, on the danger of seeing "intangible" cultural heritage disappear. This panel aims at opening a debate, setting aesthetic views of social process in contrast with the point of view of the people themselves. Some cultures have been deeply altered by their very publicization. Others have used their own ways of interpreting social life through war and exile. Some "chose" for their very survival at the expense of their own material culture. History and traditions are instrumentalized in various contexts, and by various agencies.

The introduction will take a look at praxic definition of culture, and, taking into consideration the history of the notion of endangered cultures, will contrast them with concepts developed recently by social anthropologists.

The panel illustrates various aspects of discrepancies existing between, on the one hand, official, and sometimes arbitrary selections of historical or "cultural" items by official institutions that are also potential donors and, on the other, the local social, economic, and political priorities and dynamics.

#### **General introduction**

**Danielle de Lame, Musée royal de l'Afrique centrale, Tervuren**

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#### **Who keeps Sunjata's heritage? Intangible heritage in Mali and Guinea**

**Jan Jansen, African Studies Center, Leiden University**

*JANSENJ@FSW.leidenuniv.nl*

The past decade showed interesting efforts, both in Guinea and Mali, to appropriate the Mande Sunjata epic and to incorporate it in a nation's history. These efforts seem to have gone unnoticed by both the two involved parties, and in particular by the academic researchers. This presentation aims to give a few examples of how Sunjata's heritage is appropriated, and it will emphasise the strategies and media used by those active in this process.

#### **L'orpaillage artisanal dans la Vallée du Sankarani (Mali). Pour une acception sociale et humaniste du concept de 'patrimoine culturel'**

**Cristiana Panella, Musée royal de l'Afrique centrale, Tervuren**

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L'orpaillage artisanal (tamisage des sédiments alluviaux et exploitation des mines) est pratiqué depuis des siècles dans la région du Sankaran. Négligé au cours de la période coloniale et de la première république de Modibo Keita, il s'est inséré, au début des années 80, dans le processus de monétarisation de l'économie. Dans ce contexte, les femmes se sont, davantage que dans le passé, engagées dans le tamisage des sédiments pour assurer des dépenses autrefois à la charge du chef de famille. Il en résulte une fragmentation des revenus familiaux et un ajustement des rapports de genre à cette nouvelle répartition des tâches. L'affaiblissement de l'autorité du chef de famille se reflète dans l'éthique sociale de la mine où s'expriment aussi les valeurs wasolonka: la subordination à l'aîné, l'accomplissement des tâches demandées, l'esprit de partage. L'or, autrefois géré par le chef de famille, était destiné au stockage et n'était employé que dans des occasions extraordinaires dont, selon les normes non-ostentatoires des sociétés du Sankaran, des gestes d'entre-aide anonymes (payement des impôts ou de provisions alimentaires). Les récentes dynamiques d'accumulation remanient l'organisation du travail dans les mines et remettent en question l'éthique familiale de l'or, sacrifiant l'ancienne vision du monde sous-jacente au système de valeurs wasolonka aux nécessités de l'économie de marché et déterminant, auprès des orpailleurs les plus âgés, une impression de dégradation de l'éthique personnelle et de la cohésion sociale. L'orpaillage constitue une activité économique centrale et les changements qui s'y produisent retentissent sur la transmission et la représentation des valeurs familiales. L'intégration des actes de production dans l'élaboration du concept de 'patrimoine culturel' vient à l'appui d'une acception du 'patrimoine' comme l'ensemble des stratégies de survie que les sociétés humaines élaborent selon leur esthétique du quotidien, reflet de leur créativité au niveau des valeurs.

## Dogons en danger ou Dogons en devenir?

Annie Dupuis, laboratoire CNRS, Musée d'Histoire Naturelle, Paris

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Les Dogon sont souvent donnés comme représentatifs de la noble culture primitive ayant su conserver la pureté de ses rites. Protégée par sa propre capacité de résistance, elle ne devrait donc pas à priori entrer dans la liste des cultures en danger. Cette image, due à la construction de ce modèle par la publication de l'ouvrage Dieu d'eau de Griaule, est cependant vivement contestée. Ce récit a créé un véritable mythe dans la communauté ethnologique française naissante et dans le grand public. Toute une génération d'ethnologues, a été formée à cette recherche de l'authenticité et de la non-contamination, et cette école compte encore des adeptes.

Parmi les travaux se démarquant aujourd'hui de cette vision, deux orientations se distinguent : celle de chercheurs qui n'ont pas été marqués (par) ou se sont libérés (de) cette influence comme J. Bouju, E. Jolly, R. Bedaux, P. Richards..., et celle des chercheurs qui ont effectué une démarche réflexive et une approche critique, plus ou moins radicale, de cette appréhension de la société dogon, comme F. Michel-Jones, J. Clifford, A. Doquet ou G. Ciarcia, les premiers s'inscrivant dans une filiation moins visible, celle de D. Paulme, de D. Lifchitz et de M. Leiris.

L'école de pensée griaulienne ne peut ignorer ces travaux. Si certains de ses représentants inconditionnels comme G. Calame-Griaule les refusent ou les combattent, d'autres comme M. Piaux ou N. Wanono, ont récemment nuancé plus ou moins nettement cette vision figée par laquelle ils ont été, avec l'ensemble de l'école française, si profondément influencés. Il convient cependant d'évoquer d'autres paroles ; celle des Dogons eux-mêmes ainsi que des pouvoirs maliens concernant cette question, mais également de s'interroger sur la notion de " société traditionnelle ". C'est à partir de la confrontation de ces regards, discours et représentations qu'une proposition sera faite sur ce que l'on peut entendre par " culture en danger " concernant cette population.

## Dynamiques Yoruba et protection internationale: quelle culture?

Hélène Joubert, Musée du Quai Branly, Département Afrique, Paris

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La re-création perpétuelle constituant l'un des constituants d'une culture vivante, le souci d'une permanence artificiellement maintenue ne devient-il pas ambigu ? Derrière la matérialité de productions rétrospectivement " éphémères " à l'échelle de l'histoire locale qui constituent les trésors du passé et ont aujourd'hui rejoint les musées, se cache l'immatériel, la transmission de la connaissance, des savoir-faire, de la maîtrise technique mais aussi ces choses du passé érigées en tradition : la tyrannie des modèles, transgressés et magnifiés par la force de l'imagination. Depuis la fin du XIX<sup>e</sup> siècle les yoruba ont montré un intérêt très particulier dans la conservation de leur propre culture. Au cours du XX<sup>e</sup> siècle, les ateliers de sculpteurs, art majeur du pays yoruba, ont maintenu, parfois sous l'impulsion étrangère, une créativité issue d'une " tradition " de réaffirmation identitaire liée à la conscience d'une renaissance des cultures africaines et au désir de retour aux sources. Dans quelle mesure cependant les arts yoruba, dont la variété et la productivité à l'époque pré-coloniale sont perceptibles à travers les corpus constitués au cours du XX<sup>e</sup> siècle, rejoignent-ils une vision historique ?

Entre auto-célébration, répétition, repli sur soi, folklorisation, rejet, redéfinition et sélection, cette relation s'est établie sous la pression d'une volonté de rationalisation et s'est nourrie d'une dimension affective. A travers un rappel des jalons qui ont marqué le domaine des études yoruba conduites de l'intérieur et de l'extérieur, certaines " traditions " seront interrogées, en particulier celle de l'industrie textile et de la teinture.

## Making sense of exile: versatility and the 'behavioural aesthetics' of Sudanese Acholi refugees in Uganda

Tania Kaiser, School of Oriental and African Studies, Department of Development Studies, London

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This contribution sets out to explore three main areas in relation to the social experience and response of a population of Sudanese Acholi refugees in Uganda. Firstly, and with respect to the question of how a sense of history and commitment to sets of cultural practices 'matter' to peoples encountering changes and external shocks, I propose to explore the innovative and creative ways in which Acholi refugees have contrived to preserve and transform social relations, institutions and practices in the context of conflict and exile. Secondly, the paper will examine the generation of what I call a modified 'behavioural aesthetic' on the part of the refugee population, one which encompasses and enters into dialogue with both material and non-material cultural forms. Finally and relatedly, I seek to demonstrate some of the ways that an understanding of such social processes - which stress continuities of causality and experience - is critical for any attempt to understand the specific ways in which displaced people (who are often characterized as passive and marginal in a range of ways) exert their agency by actively managing their predicaments with explicit reference to the past, as well as to the future.



## PANEL 90 (E)

Fri, 15:30-17:15; B104

### Gender and development in the 21st century Africa: mainstream or backwater?

convenor(s):

**Dr. Nici Nelson, African Studies Association UK, Goldsmiths College, University of London**

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#### Panel summary

For the past 30 years feminist theorists and practitioners of development have struggled to bring feminist analysis to bear on development debates and policies. Nowhere has this been more vigorously pursued than on the African continent

Over this period gender and development analysis and practice has evolved while struggling to be recognised in the arena of international development. In the early 1970s the Women in Development (WID) movement advocated critical consideration of women in development. Its approach was conceptually flawed: positing an essentialized 'universal woman', failing to address structural constraints on women and assuming that women must be brought into development processes.

By the 1980s a more nuanced Women and Development (WAD) approach acknowledged women to be important actors in development. Thus the emphasis was on improving women's skills, access to resources, agency, recognition and rewards without addressing seriously links between patriarchy, modes of production and women's subordination. By the late 1980's, proponents of a Gender and Development approach (GAD) started to use gender, and relationships between men and women as a way of understanding dynamics of socio-economic change. They rejected universalizing meta discourses, and deconstructed key social institutions (e.g. household and family). By 2000 these approaches were increasingly acknowledged in most major agencies and NGOs, as GAD experts were hired. It seemed the time to call for 'mainstreaming gender into all development activities'

Now is the time to take stock. This panel addresses important questions. Does institutionalising 'gender' in agencies transform 'a gendered approach' from a political project to one of poverty reduction? Do 'feminism' and the language of transformation disappear when feminist critiques become co-opted and depoliticised? Have the various women/gender and development approaches contributed anything to the lives of African women? What have been the successes, failures and challenges of these struggles to challenge gender blindness and gender inequality in African development? Is 'mainstreaming gender' co-optation or success?

### Putting gender into mobility and transport studies in sub-Saharan Africa: review and prospect

**Dr. Gina Porter, Anthropology, Durham University**

[r.e.porter@durham.ac.uk](mailto:r.e.porter@durham.ac.uk)

This paper reviews the adoption of gender perspectives in Africa's transport sector, utilising case study material from Ghana. While some positive trends are identified, it emphasises the tendency for lip service to prevail over real action: much remains to be done before adequate integration of gender analysis can be achieved.

### Gender myths and feminist fables: a useful lens for thinking about gender in Africa?

**Dr Andrea Cornwall, IDS, University of Sussex**

[a.cornwall@ids.ac.uk](mailto:a.cornwall@ids.ac.uk)

African women have been the subject of some of the most powerful narratives to come out of Gender and Development debates. Represented on the one hand as the subjugated victims of male oppression and of the failures of governments, colonial or contemporary, to recognise their needs or rights, and on the other as feisty heroines whose success in juggling work and children, and whose own-account enterprises and ability to surmount the most overwhelming barriers to wellbeing lends them legendary status. Both do an injustice to African women, and work to shore up myths of development that fail to speak to the realities of African women's lives, in all their diversity.

This paper examines some of the foundational gender myths used in Gender and Development debates on Africa and explores their implications



## Feminism, gender and women's peace activism

Dr. Judy el Bushra, International Social Development Consultant

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One of the more unexpected consequences of the recent proliferation of armed conflicts in Africa has been its impact on development thinking. Development agencies and theorists have been obliged to acknowledge the unstable and inherently transient nature of the conditions in which development occurs (or fails to occur). For some, this has raised some basic questions about what constitutes development. With regard to gender and development, attempts to link armed conflict with gender identity and gender relations have brought to the fore issues about men and about violence which gender specialists have in the past tended to deprioritise.

Much of the debate about men, women, violence and war can be related to earlier and wider struggles within feminism about the nature of patriarchy, and in particular those between essentialist and social relations positions. Are men inherently territorial and protective, and women inherently nurturing and peaceable? Or are their roles in war explainable entirely in relation to the social and cultural context? Do we have to choose between these positions, or can we accept both as containing elements of truth?

The paper examines these questions in relation to women's peace-building activism, where women's response to violence is widely believed to be a major mobilising factor, both in local peace-making initiatives and in cross-cultural and international solidarity movements. To what extent are women's peace activities based on their universal nature as women, and to what extent on particular local configurations of social relations? The issues raised have relevance not only for feminist understandings and strategies but also for the elusive concept of 'sustainable peace'.

## PANEL 91 (ES)

Fri, 15:30-17:15; G51

### Africa and the Aid program: saviour or sacrifice

convenor(s):

**Christopher Nelson, Universidade Católica de Moçambique & University of Technology, Sydney**

*Christopher.Nelson@uts.edu.au*

#### Panel abstract

For a long time, the West has been obsessed with the quest to find the answer to economic growth in sub-Saharan Africa. It continues to pour enormous amounts of money into the "aid" chest, and still sustainable growth rates elude most African nations. Have these funds been entirely wasted? Or, is the West taking the right approach by spending its way to growth in the region?

#### Panel summary

There is an emerging debate in theoretical circles about the merits of 'aid' funding and its effectiveness as a poverty reduction strategy. Increasingly, observers are asking whether an alternative strategy needs to be adopted. In fact, many are arguing that institutional support is ineffective and should be replaced by efforts to open agricultural markets in the developed world. Others argue that the 'aid' program should not simply be measured against institutional data, and its important structural role has been overlooked. Sub-Saharan Africa has been the recipient of vast sums of 'aid' money over the past thirty years and still fails to meet the needs of its growing population. Why has the region not met the expectations of the West? Is economic growth a valid measure of the success of the 'aid' program in Africa? Is the 'aid' process a useful tool for poverty reduction, or is it merely an 'industry' dominated by powerful Western organisations with little concern for the interests of the poor? The panel will consider the implications of the 'aid' program in Africa and seek to answer some of the important questions about its role in recent years. The current debate is integral to the issues being discussed concerning 'globalisation' and 'open' agricultural markets. It is also fundamental to the big issue about how growth affects the environment and what 'sustainable development' really means. Should we be allowing Africa to find its own way in the 'globalised' world or is there a need to provide continued support? Is the quest for growth in the developing world a valid one, and if so how should it be undertaken?



## **Why moving from Assistance to Development ? The understanding of the International Aid among the people of Timbuctu Region, Mali**

**Isaie Dougnon, University of Bamako (Mali)**

*isaiedougnon@yahoo.fr*

This contribution explains why the peasants celebrated at the time of 'assistance' (1973-1984) and disqualifies the era of Development (1986-2003) which required from them financial and material input. The paper also discusses the socio-political context which paved the way for (mis)conceptions of 'aid' among the rural people of Timbuctu.

## **Civil society and the political economy of foreign aid**

**Kristof Titeca, Research Fellow, Conflict Research Group, Ghent University**

*Kristof.Titeca@ugent.be*

This paper will analyse whether foreign aid has been integrated into the political economy of African society, or even reinforced the tendencies which they were supposed to counter. This will be discussed through an analysis of the promotion of the civil society through foreign aid, and the contemporary role of civil society in Africa: is it an independent actor engendering economic development and political liberalisation; or can it be part of patronage-networks, leading to a further informalisation and privatisation of development?

## **Democratic governance and the role of the State in former African Colonies**

**Alicia Campos, Universidad Autónoma de Madrid**

*alicia.campos@uam.es*

This paper looks at the programs that donors have on reform of justice, as part of the 'democratic governance' discourses. It includes an overview of interviews with donors and justice sector representatives, to know about the "organizational landscape", their perspectives, the interrelations among them etc. The point of departure is a comparison made for the Spanish- Portuguese Conference on African Studies (Jan. 2004) between the "extroversion" of the postcolonial state in Equatorial Guinea and Mozambique. This concept of Bayart, and another similar proposed by F. Cooper (gate keeper state), to analyse how international connections of African states is working nowadays, is the context of the governance discourse. The comparison with Equatorial Guinea is used, where aid is less and less relevant for the country, and a dependence on oil production has emerged.

## **Development cooperation in Africa: when the 'let us pretend' prevails over the 'let us do it'**

**Joao Milando, Senior Associate Researcher, Instituto de Ciências Sociais da Universidade de Lisboa**

*jmilando@ics.ul.pt*

Institutionalized development is dominated by the idea that the main adversities of this process, in Africa, are dysfunctions of local organizational and institutional structures. Supposedly, these dysfunctions prevent the 'aid' given to African societies from achieving its 'development' objectives. However, this perspective is being challenged by certain organizational theories (of Sociology), sustaining that current societies are mostly shaped and change in an isomorphic way, in terms of organizational and institutional rationalities, and that the most important factors in this rationalization operate in a context more and more global. This communication (i) identifies some of the factors that are in the base of these isomorphic tendencies, in the case of African societies that 'benefit' from 'aid', and (ii) suggests that the adversities of the 'development' are consequences of the operation of the 'Development Cooperation' complex itself.

## **A new approach to development planning: systems thinking and human welfare in African aid**

**Christopher Nelson, University of Technology Sydney**

*Christopher.Nelson@uts.edu.au*

This paper looks at how development planning has been utilised in the delivery of aid funds and how different approaches can have different outcomes in relation to human welfare. In particular, it looks at how new epistemologies might be applied to the development program and how planning feedback can lead to more successful outcomes. The paper will utilise key assessments of aid projects in Mozambique and present how they have gone about the planning process. It will then consider new frameworks for the planning process and seek to critically evaluate how preparation has been fundamental to development outcomes in the past.

## PANEL 92 (AS)

Sat, 14:30-16:15; B102

### West African photography: Art? Archives? Anthropology?

convenor(s):

**David Zeitlyn, University of Kent**

**David Reason, University of Kent**

*D.Zeitlyn@kent.ac.uk, D.A.Reason@kent.ac.uk*

#### Panel abstract

The theme of this panel is to discuss ways in which approaches to African photographs differ and mutually inform. One of the key contrasts is between those taken by African studio photographers - as represented by the photographs in an exhibition organised by the convenors (to take place at the National Portrait Gallery in June as part of Africa 2005) and those taken by expatriate Europeans.

#### Panel summary

The theme of this panel is to discuss ways in which approaches to African photographs differ and mutually inform. One of the key contrasts is between those taken by African studio photographers - as represented by the photographs in an exhibition organised by the convenors - and those taken by expatriate Europeans. Much of the work of studio photographers such as Keita and Sidibe has been distributed as 'art' losing all trace of its original context or meaning. How much difference does it make (and to whom) when we know not only the names of the people in the photograph but something of the reasons behind the commissioning of the piece? How can the work of rural photographers be archived so as to enable it to be studied by future generations of scholars in Africa and elsewhere? Is digitisation a solution or part of the problem, deepening the digital divide? The initiatives of the West African Museums Project provide a pertinent example for this debate. To explore these issues we have invited participants from a range of different backgrounds to contribute to the panel.

### Introducing two Cameroonian photographers: Finlak and Chila

**David Zeitlyn, University of Kent**

*D.Zeitlyn@kent.ac.uk*

Background to the photographic practice of Samuel Finlak and Joseph Chila; location and history of their work and their collaboration with DZ; their participation in the National Portrait Gallery residency and exhibition.

### 'Portrait' photographs and social technologies of representation and recognition

**David Reason, University of Kent**

*D.A.Reason@kent.ac.uk*

Cameroonian studio photographers' photographs of persons (which may not have been produced by photographing in a studio) may be occasioned by different needs. Whether the motivation is to fulfil the bureaucratic requirements for a passport photograph or marriage certificate, to (com)memorate a friendship or a family, or to copy for whatever purpose an existing photograph, however, the personal and social value of the photograph can seem to depend on an uncanny power of the photograph to allow us (we who have become viewers) to see the people pictured there. According to some views of photographic imaging, it is as if the photograph offers 'perceptual contact' with those it 'shows', and this not only buttresses the role of the 'indexical iconicity' of the photograph in furnishing us a warrant of likeness, but also goes some way to explaining commonplaces such as the uniquely poignant fascination invoked by photographs of people for whom we mourn. As compelling as this account is, it neglects the role of 'recognition' and 'recognisability' in making photographs into useful image-objects, and consequently fails to register the interpretative vulnerability and ontological precariousness of the photographic image when treated apart from actual occasions of use, when the photograph more often than not appears as something constructed and construed as a 'prop' for social activity. These considerations sketch the terms in which I will explore the notion of a 'cultural biography' in relation to the photographic images in the exhibition of the work of two Cameroonian photographers at the National Portrait Gallery.

## Roundtable discussion:

Christopher Pinney Professor of Anthropology and Visual Culture  
Arkadiusz Bentkowski Royal Anthropological Institute Photographic Library  
Dr Elizabeth Edwards  
Dr Chris Geary  
Dr Julia Borossa  
Dr Andrew Wilson  
Roger Hargreaves National Portrait Gallery

## PANEL 93d (RG)

Sat, 11:45-13:30, 14:30-16:15; BGLT

### Africana librarians in partnership

convenor(s):

**Barbara Spina (previously Turfan), SOAS;**  
**Titia van der Werf, Afrika-Studiecentrum, Leiden, Netherlands**

*bs24@soas.ac.uk, Vanderwerf@fsw.leidenuniv.nl*

#### Panel abstract

This panel will address the theme of cooperation between libraries in Europe and Africa for the purpose of supporting and developing African studies. The nature and operation of selected cooperative projects will be discussed and the possibilities for establishing a Europe-wide forum for future activity considered. [46 words]

#### Panel summary

The ultimate aim of any cooperative project among Africana librarians is to support and develop the study of Africa. To this end, two principal methods are employed:

1. facilitating access to research and documentation
2. ensuring the preservation of materials

For both of these the utilization of modern, in addition to traditional, techniques and technology is invaluable.

At present, individual libraries in universities and centres of African studies around Europe are initiating individual links and cooperative projects with one another or with African partners. But there is no overview of the full range of exciting and innovative work currently in progress or planned - either at the trans-European or at the country level. As the study of Africa increasingly takes on an international dimension - with scholars in different countries, European and Africa, working together on specific themes or receiving funding from supra-national donors, librarians need also to work together in a more structured way so as to offer enhanced support at the broadest level. The possibilities for setting up a Europe-wide forum for cooperative activity will be addressed during panel discussions.

Case studies of selected international cooperative projects to be discussed at this panel of librarians include principally work involving electronic preservation and retrieval of primary and secondary resources. Details of methodologies and technique will be described along with insights into how the, mainly personal, links came into being and have evolved. In addition, SCOLMA (Standing Conference on Library Materials on Africa) will be flagging up its new, online directory of Europe-wide libraries and information centres with Africana collections.

### Librarians and academics: a view from both sides of the desk

**Terry Barringer, African Research and Documentation (ed), Africa Bibliography (comp), Institute of Commonwealth Studies, University of London (research officer)**

*TABarringe@aol.com*

A personal and anecdotal reflection on the changing ecology of African studies over the last 25 years. This paper will consider, inter alia, the impact of the internet, the role of specialist libraries and the decline of the specialist librarian.

### Afrika-Studiecentrum (Leiden) African studies community portal for research and higher education

**Titia van der Werf, Afrika-Studiecentrum, Leiden, Netherlands**

## SCOLMA e-directory of European Libraries and information centres with African collections

**Ms. Sheila Allcock, Librarian, St. Cross College, Oxford university (formerly Librarian & Information Services Manager, International Development Centre, Oxford University) & Mr Tom French, Library Researcher, contracted to SCOLMA, (formerly Head of Modern British Collections, British Library, London)**

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The editors of the forthcoming 6th edition of the 'SCOLMA Directory of Libraries & Special Collections on Africa in the UK and Europe' present their work to date on what will be a hybrid web/print publication. The majority of data is being collected electronically, and the web database will be systematically updated

### Panel discussion on future forum for cooperative library activities

**Chair: Barbara Spina (previously Turfan)**

**Discussant: Prof. John McIlwaine, Professor Emeritus of the Bibliography of Asia and Africa, School of Library, Archive & Information Studies, University College London**

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## WORKSHOP 94t (RHS)

**Weds, 14:00-18:00, Thurs, 09:15-11:00; B104**

**Manufacturing descent: genealogy and race in the political making of Eastern Africa, 1800-2000**

**Cedric Barnes and James R Brennan, School of Oriental and African Studies**

*cb62@soas.ac.uk, jb2@soas.ac.uk*

### Panel abstract

This workshop will investigate how the historical manipulation of genealogy and race form a definable regional matrix of political legitimacy for the region of Eastern Africa that includes modern-day Ethiopia, Sudan, Somalia, Rwanda, Uganda, Kenya, & Tanzania. Papers will address the broad contours of this regional political tradition from a historical and ethnographical perspective.

### Panel summary

Papers will investigate three aspects of this topic. First, papers will broadly address how genealogical reckoning serves as a critical legitimating device for political authority, and how this feature persevered long before, during, and after the bureaucratic moment of colonial rule. The overlapping building blocks of these reckonings - e.g., descent from the prophet Muhammad and other Islamic lineages, the 'zionist' Solomonic myth in Ethiopia, and more locality-specific lineages of prestige - constitute a hegemonic political vocabulary as well as a shifting arena of political debate. Second, papers will examine how traditional and Western notions of race have often (but not always) flattened specific genealogical reckonings and endangered the prestige and utility of local lineages, yet have also strengthened the broad principle of shared descent as the linchpin of regional political legitimacy. Indeed throughout much of this region, it was claims to political legitimacy through racial descent that enabled nationalist movements to take control of colonial bureaucracies in the 1950s. Finally, papers will address how globalisation has reconfigured relationships between locality and genealogy, as well as continent and race, and as a result poses a new set of challenges to the region's tradition of political authority. How resilient has genealogical and racial thought been towards the reconstitution of post-colonial political legitimacy, given the region's disappointments with bureaucratic authority and history of severe conflict? One tentative answer is that lineage reckoning has been most critical in those areas that have suffered a complete collapse of bureaucratic authority such as Somalia, while more stable countries such as Tanzania have managed to maintain political legitimacy through alternately manipulating bureaucratic and racial claims to power.

# Session 1: Genealogy, Race, & National Identities in East Africa

## The light and shadow of descent: genealogical and racial thought among Tanganyika's African intelligentsia, 1920-1975

James R Brennan, School of Oriental and African Studies

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The language of political legitimacy in 19th-century Tanzania was largely one of lineal descent. This language structured debates about political offices and medicine-making while also adapting to the period's rapid economic changes. German and particularly British colonial rule worked to redefine legitimacy in Tanzania by bifurcating political authority into manageable 'tribal' units grounded on (frequently ersatz) genealogies on the one hand, and a parallel bureaucratic structure grounded on educational achievement on the other. From the 1920s to the 1940s, African intellectuals instructed in Western education worked to create a new political language of race that enabled them to claim both bureaucratic and genealogical authority while also making sense of local colonial inequalities and global political geographies. Yet racial thought massively expanded the 'lineage' and effectively flattened genealogical depth, and therefore strained to compete with local chiefly lineages for popular support during the nationalist period of the 1950s. The most ambitious and successful nationalist intellectuals attempted to solve this problem by creating a new racial genealogy based on a semi-mythic set of religious and military figures from the past, while balancing this with the unconditional nationalist embrace of a genealogically indifferent bureaucratic modernity.

## 'Invaders who have stolen the country': the Hamitic hypothesis, race and the Rwandan genocide

Nigel Eltringham, University of Sussex

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From 1895 onwards, German, followed by Belgian, colonial authorities cast 'the Tutsi' in Rwanda as 'Hamitic', as martial pastoralists who had subjugated 'the Bantu Hutu' and whose physiognomy 'implied' a North East African provenance. In the process, colonial discourse (and practice) not only strengthened the authority of the Tutsi élite and monarchy, but effaced differential power and wealth among those who held 'Tutsi' status (conferred according to a variety of logics) under 'race'. The census of 1933 (in which ethno-racial identity was conferred by diverse means, but glossed as biologically determined) crystallised identities in the form of ID cards and reified the discourse of 'Bantu' and 'Hamite' which was, in turn, absorbed into an emerging élite Tutsi historiography. With moves towards independence, 'race as superiority' was co-opted and transformed into 'race as foreign interloper' by a newly emergent class of educated Hutu who took power in 1959. With the invasion of the Rwandan Patriotic Front in October 1990 (composed mainly of the descendents of Tutsi who had fled Rwanda in the 1950s and 1960s), the representation of 'the Tutsi' as 'foreign Hamites' was reactivated discursively in genocidal propaganda and performatively in massacres that culminated in the 1994 genocide. While the 'Hamitic myth' has now been erased from official discourse in Rwanda, resonances remain. Unable to get the Tutsi to fulfil a flawed definition of 'ethnic group', the International Criminal Tribunal for Rwanda introduced 'race'. Rather than emphasise its ideational nature as perpetrator construct, the Tribunal defined race as 'hereditary physical traits often identified with a geographical region'. Scholars have also noted that comparison between the Rwandan genocide and the Holocaust may introduce notions of 'Semitic victimhood'. Finally, as elsewhere in Africa, DNA technologies have been hailed as a means of providing 'evidence' of a North East African provenance, thereby providing a post facto basis for colonial imaginings and dehistoricising the instrumental use of the discourse.

## Evolving nationalisms in Tanzania: secular and Islamist identities in conflict

John Campbell, SOAS

The paper explores the competing relations between ethnic, religious and racial identities in contemporary Tanzania. During the first four decades of one-party rule the state pursued policies aimed at constructing a secular national identity capable of uniting diverse social groups under the banner of African socialism. However, economic retrenchment in the 1980s followed by political liberalisation in the 1990s this contributed directly to a series of social conflicts leading many Tanzanians to redefine the structures of common difference and to a fracturing of national identity. This paper seeks to address the reasons for the upsurge in conflict and cultural fragmentation by looking in particular at the growing importance of Islamist thought and organisation.

## **Bacwezi and Kitara: Genealogy and political legitimacy in Uganda, from 1860 to the present day**

**Shane Doyle, University of Leeds**

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The founding myths of a number of Great Lakes kingdoms claim inheritance from an ancient empire of Kitara, ruled by a dynasty known as the Bacwezi. These claims are treated by historians today with a great deal of scepticism. Kitara, if it ever existed, seems unlikely to have been a centrally controlled, homogeneous empire. The Bacwezi were most probably a collection of local deities, redesignated as a dynasty by incoming monarchs, seeking to add to their legitimacy. But there can be no denying the power of images of Kitara and the Bacwezi in the politics of the region. This paper would examine two of the ways by which political leaders have appropriated the legacy of Uganda's ancient past. Most obviously, Uganda's kings from the late 19th century to the present day, have sought to claim the title of true heir of Kitara, in order to secure the favour of foreign power-brokers. More interestingly, the ideological legacy of the Kitara empire has in some cases limited the ethnic exclusiveness of 'traditional' kingship in the region. The kingdom of Bunyoro, in western Uganda, has encouraged immigration from other parts of East Africa for at least fifty years, on the grounds that Kitara had also been an expanding, multi-ethnic empire, and that the current Babito dynasty has bridged the divide between Bantu- and Luo-speakers in the region.

**Discussant: Chege Githiora, SOAS**

## **Session 2: Genealogy and authority in Somalia & Sudan**

### **Genealogy as theory, genealogy as tool: descent in Somalia and elsewhere**

**Virginia Luling**

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Genealogy is both a tool for organising people on the day to day political level, and an intellectual scheme for understanding human history. In the Somali context what counts is not the genealogies of ruling families so much as those of groups, and the overarching genealogy which links the entire people. However in fact there are not one but two systems; the segmentary system of the pastoral clans, and the quite different one of the Benadiri coastal communities, while in some areas these overlap.. Both systems are in turn hooked onto Islamic genealogies and through them into a cosmic scheme. Both the intellectual aspect ( ideas about descent) and the political one have altered in the modern world. The vicissitudes of the Somali clan system in the 20th century have been much debated; I look briefly at this, and examine how at the present day outside agencies (Western military and political representatives, NGOs, immigration authorities) try to understand and deal with the the concept of 'clans' while Somalis in their turn adapt to and attempt to make use of these (mis)understandings.

### **Shaykh Abdullahi Qutbi and the D.I.Y. genealogy: Genealogy, Rhetoric and the Acquisition of Discursive Authority (in Southern Somalia)**

**Scott Reese, University of Northern Arizona**

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In recent years there has been a great deal of research focused on the role of Muslim religious practitioners as what we could refer to as "brokers of social discourse" and the mediators of social crises. However, one question that is frequently ignored in the literature is exactly how does an individual, or group, lay claim to such authority? What are the tools typically used by religious practitioners (or their followers) to publicly assert their right to provide social guidance?

Scholars in late 19th and early 20th century East Africa often called on a variety of tools to substantiate their claims to religious authority. Some relied heavily on reputations for "learnedness" in the formal Islamic sciences; others looked to what might be termed "transcendence" (one's ability to attain mystical union with God) as the bases for their authority. At the same time, however, descent almost always played a role in establishing one's discursive credibility. Some were fortunate enough to hail from prominent lineages renowned for their scholarship, many however, could not. As a result, these "genealogically" challenged individuals frequently turned to what could describe as more 'creative' means to construct lines of descent in order to shore up their own discursive authority.

A case in point was Shaykh Abdullahi ibn Mu'allim Yusuf al-Qutbi. Belonging to what could be described as the "B-list" of the Qadiriyya leadership, al-Qutbi was best known as an anti-Salahiyya polemicist. A dearth of distinguished teachers in his intellectual genealogy and descent from a small rural lineage meant that--in the towns of the coast at least--his background carried little weight on its own. However, today he is among the most frequently cited Somali Sufi authors especially with regard to his anti-Salahiyya rhetoric. But how did an 'alim of such limited prospects attain unassailable





discursive authority? This paper will explore al-Qutbi's use of local genealogical texts, didactic poetry as well as moral and legal reasoning to construct a personal genealogy that linked him not only to the local scholarly community but to the founders of the faith and by extension the far wider world of the umma. At the end of the day, as we shall see, al-Qutbi was able to construct a family tree that at least in his mind-- provided him with the legitimacy needed to establish his own religious authority and a prominent place among the scholars of the Somali coast.

## ***U dhashay and Ku dhashay* - genealogical and territorial discourse in Somali history, 1920 - 1950**

**Cedric Barnes, School of Oriental and African Studies**

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For a decade now - following the collapse of the unified state of Somalia - authors have been re-examining the component parts of the Somali nation. A younger generation of scholars has taken issue with their elders and the widely held view that the Somali nation, despite other short-comings, was one of the less complicated African national identities. The youthful revisionists have uncovered the ethnic and even 'racial' complexity of the Somali state, and questioned the dominant discourses, many of which were the result of the dynamism of Somali nationalism. Recent additions to the 'deconstructionist' literature have dichotomised representations of Somalis and Somalia into two paradigms, 'lineage narratives' or *u dhashay* and 'territorial narratives' or *ku dhashay*. The sociological usefulness of these paradigms notwithstanding, they do at least underline the approaches to Somali studies, dominated by one discourse that privileges the pastoral lineage of the Somali nation, and those who increasingly see the Somali world bounded by territorial narratives. The lineage narrative is conventionally seen as older and the territorial narrative as a new departure and most evident in the aftermath of the civil war. The reality is, of course, that multiple narratives and paradigms always contributed to the Somali national narrative, and this is demonstrable at the birth of Somali nationalism and no doubt, much earlier. This paper will take the example of the Ogaden region of Ethiopia, and demonstrate how lineage and territorial narratives have history that is much deeper than the contemporary crisis of the Somali state.

## **Shaping a national identity, disempowering the authority of genealogy: processes of social changes and the rise of nationalism in the Sudan**

**Elena Vezzadini, Centre for Middle Eastern and Islamic Studies, University of Bergen**

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After the establishment of the Anglo-Egyptian Condominium, deep social changes affected the Sudan, and created a situation of 'social instability.' On the one hand, people with little or no tribal affiliation could accumulate wealth and fill positions in the lower and middle ranks of administration. On the other hand, in the urban centres, economic changes accelerated the process of 'de-tribalization' of a part of society.

This 'de-nationalized' class was the first to propose the idea of a nation socially, geographically and tribally united, and was the protagonist of the 1924 revolution. In the nationalist ideology, this class found a common vocabulary to fight not only against colonial oppression, but also against the social hierarchies crystallized by colonial political choices. Nationalism represented therefore an attempt to impose a new set of values, like patriotism and education, rather than descent and genealogy, as the criteria of social standing.

**Discussant: Roland Marchal, CERA - Paris**

## **Session 3: Discourses of descent in Ethiopia**

### **'Our ancestors the Gauls': the projection of the French national myth onto the Oromo of Ethiopia**

**Eloi Ficquet, Ecole des Hautes Etudes en Sciences Sociales, Paris**

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Martial de Salviac, a Capuchin missionary in Harar, asserted in 1900 the 'Gallic' (Celtic) origins of the 'Galla' (Oromo). Even founded on wrong premises, this hypothesis was conceived in a context of debates on national origins, which were generated by European nationalisms and were projected onto peoples targeted by colonialist/missionary civilizing projects. In the French case, the national mythology was based on a 'war of the races' scheme setting Gallic natives against Frank or Roman conquerors. The 'Gallic hypothesis' have been taken up, seriously or ironically, by European and Ethiopian (Oromo and non-Oromo) scholars who have discussed the issue of Galla/Oromo origins. Its lasting reveals that the debates on racial descent of the Oromo have been structured by competing views on integration of this people in the

Ethiopian nation building process. The case of the Kabyle of Algeria will provide a point of comparison, since they were subject of the same type of assumptions in the missionary and colonial works.

## **Re-imagining Empire: Genealogy and the Monarch of Yohannes IV, 1870-89**

**Isabella Orlowska, SOAS**

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Since thirteenth century Ethiopian state drew upon indigenous ideology that legitimises the rule of the line of kings ostensibly descendent from Solomon and Sheba. Understood in the broader context than simply dynastic legitimacy, but ultimately based on genealogy, the Solomonic ideology played a role of a national and political charter filled with cultural significance for the monarchy and its people. Textual analysis of imperial ceremonies with their performative aspect will be used here to provide insights into the importance of the Neo-Solomonic ideology for the project of revival of the Ethiopian monarchy in the nineteenth century. The paper will point out to conscious attempts to manipulate the body of symbols that constituted the ideology of the Solomonic state in order to justify a new interpretation of the imperial legitimacy based on genealogy.

## **Genealogies and gene-ideologies: the legitimacy of the Beta Israel (Falasha)**

**Steve Kaplan, Hebrew University**

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This paper exams the shifting discourses regarding the 'Jewishness' and 'Ethiopianess' of the Beta Israel (Falasha). It considers the changes which have taken place from traditions of Solomonic descent to those of Danite descent and from lineage-based to genetics-based arguments. It relates these changes to the migration of the Beta Israel from Ethiopia to Israel and to changing concepts of what represents "proof" of identity. It concludes with reflections regarding the relationship between constructionist approaches to genealogy and the Beta Israel's ongoing evolution as a people and struggle for recognition in their new surroundings.

**Discussant: Alessandro Triulzi, University of Naples**

## **PANEL 95 (AS)**

**Sat, 14:30-16:15; G50**

### **Space, architecture and identity formation**

**Bjørn B. Erring, Norwegian University of Science and Technology, Trondheim, Norway**

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#### **Panel abstract**

Conceptualizations and organizations of space and architecture are always open to negotiations and strongly related to feelings of belonging and cultural identity. The panel will discuss the importance and impact of organization of space and architecture on African identity formation in an increasingly globalized world, with special attention to processes of urbanization and migration from rural to urban areas.

#### **Panel summary**

The organization of space and architectural forms may be seen as the active and interactive context within which social relations and social structures are produced and transformed. The conceptualization of housing structures, space and architectural form is in this context never neutral, neither is it permanently fixed or static. The conceptualization and organization of space and architecture is a product of enacted practices, available resources and power relations - thereby reflecting shifting values and social differences. In this perspective it is strongly related to feelings of belonging and to maintenance of identity, social and cultural.

In Africa much of existing historic and monumental constructions date back to the colonial era, now inhabited by the Africans themselves. At the same time there exist also examples of a genuine African traditional architecture and housing tradition.

In search of an African identity in an increasingly globalized world in the postcolonial era, forms of housing architecture and organization of space are to be seen as highly important manifestations of value orientations and conceptualizations of social and cultural structures and patterns. In this perspective studies of housing and architectural forms, both historic and modern, in the fast growing cities of Africa, will be of importance for the understanding of both identity formation and modernization processes.



## **Space, architecture and identity formation: a study of Luo identity formation in architectural space**

**Dorothy Abonyo, Lecturer, University of Nairobi, Kenya**

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The creation of the built environment has not only been determined by physical and natural resources, there is often an underlying cultural value attached to creation of traditional spaces (Oliver, 1987). As culture varies from one place to the next, one community to the next; so will the cultural meaning and use of space also be different. A community's identity will thus be formed in the way they build and more interestingly, the way they use and give meaning to their created spaces.

The Luo, Kenya's third largest ethnic group, have both functional and cultural meanings to layout of spaces. The layout of the Luo hut and even of the homestead may at first sight have some semblance of spaces in other African communities. However, on further investigation one finds that the meanings attached to these spaces and the way they are used are specific to the Luo. It is the use and meaning of space that makes it be identified as Luo space.

From the 'grave to the cradle' a Luo uses space in a manner that identifies him as a Luo. From the level of the hut, through the homestead to the village, a Luo gives meaning and uses space like no other community does. This, and more are what this paper intends to investigate to illustrate how 'some' communities' identity can be formed in the way they create, use and give meaning to architectural space.

## **Azogo's silver rings: space, architecture and cultural identity in a nineteenth century central Nigerian community**

**Richard M. Shain, Philadelphia University, Pennsylvania, USA**

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Cultural identities in Africa and elsewhere always have a spatial dimension. Just as cultural identities are mutable, so is the spatial logic informing them. This paper examines the relationship between the spatial transformation of the small Etulo kingdom in Nigeria's Benue Valley and the evolution of their cultural identity. As the Etulo made circular enclosures the central architectural motif of their reconstructed polity, they ritualized their cultural identity, infusing it with sacred overtones and secrecy. Circular enclosures became both defensible space against the incursions of their neighbors and a symbol of "Etuloness". This reorganization of Etulo society equally entailed a transformation of social space. Previously, the Etulo had lived in lineage enclaves. Now lineages were dispersed through a constellation of stockaded wards. In addition to the military advantages of this arrangement, it also fostered a pan-Etulo identity at the expense of overly parochial lineage ties. In contemporary Etulo culture, their spatial distinctiveness has become the bulwark of their ethnic exclusiveness and has influenced community plans for future development. They now make no distinction between physical boundaries and ethnic ones. Even as their domestic architecture changes--zinc roofs replace straw ceilings and rectangular cinder block houses are the norm instead of mud brick circular structures--the theme of enclosures and fortified wards continues to dominate and organize Etulo self-definition.

## **The importance of finding the right plot**

**Swenja Poll, Ludwig Maximilian University, Munich, Germany**

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On the basis of observations made in a peri-urban village in Botswana the importance of spatial factors for constructing and expressing identity will be outlined. Due to a new system of land administration, and an increasing land-shortage, traditional patterns of settlement clustering patrilinear relatives can hardly be realized any longer. Nevertheless, some take considerable (and sometimes illegal) efforts to find a residential plot in the vicinity of these relatives. Others are looking for big plots in a wealthy neighbourhood, or try to escape witchcraft by moving. All these actions are not neutral. They are statements of belonging and actions deeply transforming social relationships.

## **'They have travelled'. Migrants and their belonging to the emptied modernized parts of the compound house in Kasenaland (NE-Ghana)**

**Ann Cassiman, Africa Research Centre, Katholieke Universiteit Leuven, Belgium**

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A compound house in Kasenaland (NE-Ghana) originates at the converging of different paths of moving people, ancestors, goods, and flows of life. A house is a body in motion, which is continuously remoulded by daily movements of its inhabitants for whom it is a nexus of belonging. Mythological discourse explains the contrasting movements of wandering or roaming (exemplified in the figure of the hunter) and sitting/dwelling (in the figure of the host). Where both movements meet -dwelling and roaming-, the house bulges out of the land as a pleat in the earth.

Today the movement of roaming is of topical interest since many young men and women move towards the South for seasonal labour and other reasons. Many higher educated sons and daughter leave parts of the house emptied, often built in expensive materials and with modernized designs, as witnesses of their being part of a larger modern world.

This paper discusses the migrational movements in the light of mythological discourse and its socio-cultural implications for dwelling and belonging in an alienated appendix of the paternal compound house.

## **PANEL 96 (SE)**

**Sat, 14:30-16:15; Menzies**

### **The role of private enterprises in socio-cultural change processes**

convenor(s):

**Sigrid Damman, Dept of Social Anthropology, Norwegian University of Science and Technology (NTNU), Trondheim, Norway**

**Knut Stenberg, Programme for Development Cooperation/Dept. of Geography, Norwegian University of Science and Technology (NTNU)**

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#### **Panel abstract**

With the structural adjustment policies affecting most African countries, private enterprises are becoming more important, as nodes in the political economy, and as arenas for social discourse. The panel will discuss the role private companies play in the articulation between local and global systems, with an emphasis on socio-cultural construction processes associated with the daily management and organization of African firms.

#### **Panel summary**

Since the 1980s, economic crisis has been met with structural adjustment in most African countries. Long-established state interventionism is gradually giving way to liberalisation and encouragement of private sector growth, and some countries now attract substantial foreign investments. In this context, private enterprises are becoming more important, both as nodes in the political economy, and as arenas for social discourse. Within the setting of modern work relations, concepts such as tradition and modernity, globalisation and locality, rationality and morality are negotiated in various ways. Through these efforts, one may even argue that distinctive forms of capitalism are being made. Still, we know relatively little about the inner life of private enterprises in Africa, and the role they play in the wider articulation between local and global systems. This will be the overarching topic of the present panel. What do we know about current management and organization practices within African firms? How are they connected with other aspects of society? What experiences and identities are generated as they unfold? What is the role and responsibilities perceived for private enterprises when it comes to African development? What socio-cultural challenges and opportunities do they face? The panel invites papers addressing any one of these questions, their interrelations, and/or various theoretical and methodological ways of handling them. Our aim is to inspire future research on private enterprises in Africa, by mapping and achieving some sort of cross-fertilization between perspectives already being applied within this field.

### **Historical trajectories and perceptions of African micro-entrepreneurs in Witwatersrand**

**Antonio Pezzano, Ph. D. in History of Africa, Università degli Studi di Siena, Italy**

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In the new democratic South Africa, the government aimed at the development of the private sector, in particular of the Small Medium and Micro-Enterprises (SMME), to address the economic imbalances inherited from the apartheid regime and to create employment and growth for the African population. So it is essential to explore and analyze the characteristics of the African entrepreneurs, reconstructing their historical background, their investment strategies and the relationships with their communities. The paper focuses on a group of African entrepreneurs operating in the reachest



region of South Africa, the Witwatersrand, who have been intercepted, though marginally, by governmental policies and development programmes for SMME. Through their life histories, it examines the perspective of the entrepreneurs about change in their status and businesses in the transition from apartheid to democratic regime, as well as the relationships with their economic and social setting at different level of interest (resources, community, society, global influences).

## **Formal sector employment in Angola as a social strategy**

**Cristina Udelsmann Rodrigues, Centre d'Économie du Développement - Université Montesquieu - Bordeaux IV**

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A research on wage work and family strategies, carried out in four firms in Luanda, led to the conclusion that formal enterprise work represents a rare but most desired type of activity. Beyond the (generally low) salaries, the attraction formal employment exerts is based fundamentally in complementary economic benefits employees have access to and in the increased social status they acquire.

## **'People are frightened of calling direct!' ICTs in Tanzanian micro and small enterprises**

**Thomas Molony, Centre of African Studies, University of Edinburgh**

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What happens to private enterprises when ICT coverage improves? Does it facilitate the flow of information that, in theory, should reduce uncertainty and transaction costs and increase information flow? And what are the effects of this on direct, personal contact, one of the most pervasive features of African MSE economies?

## **Human resource management practices in Eritrea: challenges and prospects**

**Fitsum Ghebregiorgis, University of Asmara, Eritrea & Luchien Karsten, University of Groningen, The Netherlands**

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The paper provides substantial and current information on human resource management knowledge and practices in Eritrea from a viewpoint of general and human resource managers. Furthermore, a sample of 252 employees were included thereby contributing to the generalisability of the findings. The paper focuses on contextual factors to provide theoretical insights. The paper argues that some contextual variables impose certain challenges. However, evidences also reveal the prospect that the concept and knowledge are in place with some local influence. It also informs multinational companies that transferring managerial expertise to Africa may not be necessarily required.

## **From the Belgian Congo to modern Rwanda: business and extremism**

**James Waters, University of Westminster**

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This paper examines links between business and human vulnerability in the African Great Lakes region, using concepts from institutional theory, macroeconomics, and analyses of totalitarianism. Interaction between business and society is examined: socially, ideologically, and financially. A socio-economic model is presented, and the stability of current society is measured.

## **Economic liberalisation and entrepreneurship in Southern Tanzania 1986-2002**

**Matteo Rizzo, SOAS, Development Studies Department.**

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This paper explores the strategies of accumulation of two African entrepreneurs in South-Eastern Tanzania in the context of structural adjustment and economic liberalisation from 1986 onwards. The paper is part of wider research on the life histories of entrepreneurs in Southern Tanzania from the 1920-1930s until today. The paper will make sense of the constraints and openings that economic liberalisation brought to the various economic activities undertaken by these two entrepreneurs (including amongst others retail trade, agriculture, and the renting out of agricultural machines). This will be achieved by briefly outlining the pillars of their strategies of accumulation in the late colonial period and early post-colonial period, to then contrast them with their strategies of accumulation in the period of economic liberalisation. The sources for this paper are partly oral (interviews with the entrepreneurs, their family members and their employees) and partly written (archival documents the business diaries of the entrepreneurs).



## PANEL 97a (G)

Thurs, 11:30-13:15; B104

### Nationalism/local politics

convenor(s):

#### Post-graduate research student panels

Research student panels (97A, 97B, 98, 99A, 99B) have been organised for Aegis and non-Aegis post-graduate students through the Interlink Programme coordinated by Prof. Alessandro Triulzi (Università L'Orientale, Naples). The students involved are undertaking archival or field research, or are in the process of writing up dissertations, or have just completed their dissertations. Aegis is encouraging student exchanges through European Union mobility programmes (such as Erasmus/Socrates), joint training in Summer Schools where research students discuss their work with senior researchers (the last one was held in Cortona, Italy, in September 2004), and student-gearled seminars and conferences. Papers have been grouped under broad themes and discussion will be chaired by research students themselves in the hope of encouraging broad student participation in the European Conference of African Studies.

This is one of the student panels organised for post-graduate research students through the Interlink Programme supported by Aegis African Studies Centres. Panel 97A explores the weight of local politics and community struggles in both colonial and post colonial times in Uganda, Tanzania, Nigeria, and in South Africa under apartheid.

#### Local politics in Eastern Uganda, 1945-62: Teso and Bukedi Districts

Stuart Mc Connell, SOAS, London, UK

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The overwhelming weight of literature on African nationalism pertains to national level politicking, leaving numerous local political arenas unexplored. This paper sets out to examine local politics within two districts in what was colonial Uganda's eastern province in the years before independence.

Nationalism is inextricable from the issue of political identity, most commonly articulated as the railing of African liberation against colonial control. There is little doubt that colonialism was in essence a force worth challenging, and it is not the intention of this paper to challenge that sentiment. What is commonly neglected however, are matters of internal division, especially at the local level, between African elites in competition with each other, and between those elites and the mass of people whom they claimed to represent.

By charting the political history of two districts in eastern Uganda this paper exposes how district elites were internally divided, broadly speaking, between those who benefited and those who lost out under colonial rule. The lot of the general populace, on whose backs the costs of colonial development were carried, was never necessarily the primary issue for those elites. Lacking cohesion and leadership, grassroots discontent was unable to express itself in any way beyond sporadic acts of ineffective resistance. The only occasions during which such latent disaffection became a political force, were those when one section of a local elite, in pursuit of their own interests, sought to pin their own grievances alongside those of the people in general.

Besides begging the question of what Ugandan independence actually meant for the people of Bukedi and Teso districts, this phenomenon also concurs with a pattern in the interaction of socio-political forces in general. The seeming obscurity of 15 years of political history in two districts within a country in East Africa in the immediate post-War years does not seem as undistinguished when the cogs and wheels at work are remarkably similar to those of any number of more commonly known historical dramas, in Africa and elsewhere.

#### Muslim revivalism in Tanzania

Søren Gillsaa, CAS, Copenhagen, Denmark

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In the context of Ujamaa's collapse and a still more liberal political environment Tanzania has witnessed increasing disruptive tendencies between Christians and Muslims. In Tanzania today society has been 'brought back in', this as the state withdraws and civil society institutions thrive. Among the latter we find numerous religious institutions, mainly Christian and Muslim, which are growing with a speed that drastically challenges the habitual and otherwise relatively stable and state-controlled power-structures in religio-political relations. Over the last 20 years has become evermore striking the extent to which politics are interpreted from a religious perspective, and vice versa. Thus, it is apparent that the importance of Christian and Muslim identities is increasing at the expense of the otherwise celebrated Tanzanian nationhood.

The paper analyses the background, contents and implications of present contestations between Muslims and others in Tanzania. It is based on fieldwork carried out in Dar es Salaam from August to December 2002, where particular





emphasis was placed on capturing present socio-political developments among Tanzanian Muslims through qualitative interviews with different Muslim leadership. An identification of the central areas through which Muslims argue an asserted deprivation is made, and the paper discusses the broader societal background through which religion-politics relations develop presently in Tanzania. Emphasis is placed on the interrelations between democratisation and the growing civil institutional pluralism within the religious field. Also, attention is drawn to the increasing local-global links within both politics and religious institutionalisations.

## **On the road to the State's perdition? Local power under neo-liberal reform: authority and sovereignty in the oil-producing communities of Nigeria's Niger delta**

**Ruben Eberlein, IAS, University of Leipzig, Germany**

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The proposed paper deals with the relationship between two recent phenomena in Nigeria: the drive for economic liberalisation, reduced state intervention and integration into 'global governance' on one side, and the salience and acceleration of local, often violent, struggles over political power, social rights and economic positions - so called community conflicts -, with focus on the Niger Delta, on the other. On a theoretical level, the explanatory force of approaches practicing a "methodological nationalism" and state-centrism is called into question considering the empirical evidence of fractured authority, splitted sovereignty and subnational loyalties in the Delta. Hence, the paper wants to contribute to a yet-to-draw topography of politics beyond the state including new metaphors and models for social domination and counter-hegemonic action.

In the Niger Delta, 'marginal zones of globalisation' confront the powerhouses of global capitalism in the form of Multinational Oil Companies (MNOCs) in close spatial proximity. The first part of the presentation will discuss if oil-producing communities can adequately be described to be under the tutelage of 'private indirect governance' in which MNOCs fill the position of a private sovereign which organises social and security interventions indirectly. In a second part the essence of neo-liberal reform in Nigeria is analysed from a historical perspective. In conclusion, the transformation of local power structures will be related to economic policies on national and international level as well as "global governance" as discourse and practice.

## **Community struggles or struggling for community: civic activism in Greater Cape Town's Coloured Townships, 1980-1986**

**Luke Staniland, University of Edinburgh, UK**

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This paper looks at the experience of Cape Town's coloured communities during the struggle against apartheid in South Africa. It focuses upon the way in which the civic associations, which played a central role in the struggle throughout South Africa, operated in the specific situations of Cape Town's coloured communities. It pays special attention to the way anti-apartheid activists sought to use the civic associations and grievances against local conditions, such as rents and rates, to mobilise populations with a history of political apathy into the broader anti-apartheid movement. It charts the rise and fall of these organisations, and the strategies they used to draw people into the anti-apartheid struggle. It then concludes by considering the reasons why these organisations and their strategies encountered limited success; finding that the diversity of Cape Town's coloured populations placed severe limitations upon the viability of a strategy based upon mobilising people through their common interests as members of coherent communities. It then locates these findings within broader understandings of the anti-apartheid struggle throughout South Africa.

## **PANEL 97b (G)**

**Thurs, 15:30-17:15; 116**

### **Politics and society**

convenor(s):

### **Post-graduate research student panels**

Research student panels (97A, 97B, 98, 99A, 99B) have been organised for Aegis and non-Aegis post-graduate students through the Interlink Programme coordinated by Prof. Alessandro Triulzi (Università L'Orientale, Naples). The students involved are undertaking archival or field research, or are in the process of writing up dissertations, or have just completed their dissertations. Aegis is encouraging student exchanges through European Union mobility programmes (such as Erasmus/Socrates), joint training in Summer Schools where research students discuss their work with senior researchers (the last one was held in Cortona, Italy, in September 2004), and student-gearred seminars and conferences. Papers have been grouped under broad themes and discussion will be chaired by research students themselves in the hope of

encouraging broad student participation in the European Conference of African Studies.

This is one of the student panels organised for post-graduate students through the Interlink Programme supported by Aegis African Studies Centres. Panel 97B explores the complex interactions between politics and society in present-day Nigeria, Congo Democratic Republic and Tanzania.

## **Sustaining democracy in Nigeria: defining the role of and challenges to new political parties**

**Sulaiman Yusuf Balarabe Kura, Intern. Devel. Dept., School of Public Policy, Univ. Birmingham**

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Political parties are central to democracy and are the nerve centre of democracy in old and new, large and small democracies alike. Nigeria, like some states in Africa, Asia and Latin America, has recently returned to democratic system of government after several decades of military maladministration and dictatorship. Sustaining and consolidating this hard earned democracy must be the goal of all relevant democratic stakeholders, if the country must remain an active member of the international community and achieve sustainable economic growth and development. However, this is a huge task that requires the efficient and effective discharge of basic responsibility by the political institutions upon which the structures of the state depends. Political parties as part of these institutions, and as catalysts of democratisation, thus have the onerous task of networking, and integrating all other political institutions of the state. To do this, their role must be clearly and constitutionally defined. This paper examines the theoretical and pragmatic role expected of the new political parties in Nigeria for sustainable democracy with a view to identifying the challenges that may stand in their way, given the contextual nature (historical antecedents and socio-political and economic travails) of the country. The paper concludes with relevant recommendations that should be considered if political parties are to make the desired positive impact for sustainable democracy in Nigeria.

## **Mayi-Mayi: A rebel movement in Kivu (Democratic Republic Of Congo)**

**Luca Jourdan, Univ. Piemonte Orientale**

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This paper addresses the history and the ethnography of Mayi-Mayi, a rebel movement in the Kivu region of the Democratic Republic of Congo. Between October 1996 and May 1997, Mayi-Mayi appeared on the stage of the AFDL war, which put an end to Mobutu's regime. The movement is still very active in the rural zones of Northern and Southern Kivu. Actually the term Mayi-Mayi refers to a cluster of groups scarcely co-ordinated among themselves, ones that are often striven by internal conflicts. At the same time some common characteristics allow constructing a general view of the entire phenomena. First of all the rebels make a constant resort to war rituals, centred on the belief in the power of mayi (that means water in Congolese Swahili), a special treated water supposed to save rebels themselves from the bullets of their opponents. Second, the movement articulates a set of common grievances based on nationalist ideals in order to oppose Mayi-Mayi to Uganda and Rwanda military intervention in Kivu. As I will show, meaningful links can be sorted out between the present Mayi-Mayi rebellion and the resistance movements, which characterised the whole area in colonial and postcolonial times. Mayi-Mayi speaks to a symbolic continuity with the beliefs and rites related to the invulnerability of warriors widely documented also in other African context. I believe that these symbols and practices supply to the scarcity of modern weapon. At the mean time Mayi-Mayi ritual discourse constitutes a efficacious strategy of mobilisation, which favour the enrolment of new recruits, in a context where the youth easily joins local militias to escape their social marginality in the local and national political arena. Mayi-Mayi references to the ancient rebellions and to the fight for independence validate the political discourse of the rebels, and reinforce their war rites.

## **Gethsemane as argument from material culture: political ecclesiology of a Nigerian charismatic assembly, 1989-1995**

**Ogueri Innocent Aguwuom, Fac. Theology and Study of Religion, Katholieke Universiteit Leuven**

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The deployment of visual media, as part of their articulation of a visual culture, in the contemporary imagination of Nigerian Pentecostals and Charismatics is an integral aspect of their avid negotiation of the public space. Pentecostal-Charismatic Christianity in Nigeria gradually progressed from usage of private homes, open school halls, public squares and civic centres; to smaller hall-like and warehouse structures; and finally to the constructions of gigantic chapels with all trappings of modern architectural complexities. The interesting thing is that it has managed to retain all these aspects and all these come together to make for the present day salience of Pentecostalism in Nigeria. In this paper we intend to argue that the particularly newer structures are contrived as eloquent statements as well as bold steps in the struggles of Pentecostal-Charismatic Christianity to dominate the public sphere, especially the religious public. We shall do this by presenting the instance of the Gethsemane chapel of a Catholic Pentecostal-Charismatic assembly in Azumini in Eastern Nigeria - the Family of Jesus Crucified Ministry. By demonstrating that Gethsemane was an argument in the political



ecclesiology of the ministry, we hope to arrive at the meaning of these christian structures for the people and for the charismatic architects; and also show how strong an argument, albeit argument from material culture, these structure can constitute among mostly oral peoples.

## Returning Zinj: the politics of human origins in Tanzania

Amy Staniforth, CWAS, University of Birmingham, UK

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Popular perceptions of Africa in the West often oscillate between portrayals of political violence and evocations of a dangerous and exotic nature. In contrast to deserts and disease, and conflict that is rarely contextualised in the media African wildlife has been appropriated as a global heritage we can all both protect and enjoy. From the National Geographic to wildlife documentaries and tourist brochures, unpeopled Africa has become a timeless and universally owned Garden of Eden.

In a collapsing of temporal and geographical distance the discovery of early hominid remains in the Twentieth Century has completed this Garden of Eden metaphor that denies the existence of contemporary East Africa. I explore how Tanzania in particular-as host to the fossil site Olduvai Gorge in the much visited Ngorongoro Crater Area, and bordering the Serengeti-has managed its status as both one of the poorest nations in the world and as "world custodian". *Zinjanthropus boisei*, discovered by the Leakeys in 1959, was the 1.7 million year old fossil to catapult the search for origins to world headlines. At the same time the Tanganyikan African National Union was challenging the British colonial government for immediate independence through elections and eloquent petitions to the UN.

Exploring the complex relationships between colonial science, new African nationhood, and a western construction of 'global heritage' can help us to restructure popular understandings of African politics and environments as complex systems in constant interaction with the rest of the world.

## PANEL 98 (G)

Fri, 15:30-17:15; B103

### Social and economic history in colonial era

convenor(s):

#### Post-graduate research student panels

Research student panels (97A, 97B, 98, 99A, 99B) have been organised for Aegis and non-Aegis post-graduate students through the Interlink Programme coordinated by Prof. Alessandro Triulzi (Università L'Orientale, Naples) . The students involved are undertaking archival or field research, or are in the process of writing up dissertations, or have just completed their dissertations. Aegis is encouraging student exchanges through European Union mobility programmes (such as Erasmus/Socrates), joint training in Summer Schools where research students discuss their work with senior researchers (the last one was held in Cortona, Italy, in September 2004), and student-gearred seminars and conferences. Papers have been grouped under broad themes and discussion will be chaired by research students themselves in the hope of encouraging broad student participation in the European Conference of African Studies.

This is one the student panels organised for post-graduate students through the Interlink Programme supported by Aegis African Studies Centres. Panel 98 explores issues of social and economic history through the East African groundnut scheme in colonial Tanganyika, the ambiguities of Portuguese settler colonialism, transnational flows of goods and persons between Mozambique and South Africa, and long-distance trade in 19th century Tanzania.

### Passengers to Africa: White settlement in Portuguese colonies (1933-1974)

Cláudia Castelo, Inst. de Ciências Sociais, Univ. Lisboa

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After Brazil's loss and a period of hesitation, Portugal turned itself to Africa. Since the last quarter of the nineteenth century, Africa appears in portuguese identity discourses. Some authors stressed the idea of a special relation between the Portuguese and the natives of Africa, different from the one adopted by the North Europeans. At the same time, some politicians and ideologists proposed white settlement projects that had no success. The military occupation was only concluded in the second decade of the twentieth century. Therefore, only then it was possible to make a civil occupation and to start sending free portuguese settlers to Africa. But despite all the rhetoric around the empire, Africa was not attractive. The portuguese migration boom to Angola and Mozambique occurs only after the Second Word War, when the anticolonial movement was on the move, and is far less important that the portuguese migration to foreign countries, like Brazil and France. The white settlement projects elaborated by the Estado Novo regime in the 1950s and all the official

investment in the colonies development after the beginning of the colonial wars came too late, in comparison with other colonial realities.

This paper aims to analyse Angola and Mozambique white settler societies, in social and cultural perspective, stressing the relations between colonists and African populations, by one hand; and colonists and Colonial Administration, by another hand. Finally, it also seeks to explore the ambiguities and contradictions of the Estado Novo's regime (1933-1974) towards portuguese immigration to African colonies.

## **Transnational networks and internal divisions in central Mozambique: an historical perspective from the Colonial period**

**Corrado Tornimbeni, King's College, London; Univ. Bologna**

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Drawing from some elements of the current debate on transnationalism in Southern Africa, this paper aims at providing a case-study and an historical perspective to the picture of Mozambique as a highly divided country still today in terms of its geo-political structures and infrastructures. In the context of a crucial central area of the country, this paper will investigate to what extent both current internal political and physical constraints and international networks developed or consolidated in the colonial past. In central Mozambique the patterns of Africans' circulation and colonial controls in the 1940s and 1950s indicate that the international frontier was probably more permeable than the internal borders, if considered in relation to the independent movement of people and to the way transnational links developed. However, this international frontier effectively gained in value over time if considered for its impact on the migrants' labour relations with the colonial power, and still today the extent to which the presence of an international border has become enmeshed in the social life and in the historical developments since the colonial times must not be underestimated. Furthermore, the analysis of people's labour relations with the colonial state, coupled with an examination of their physical circulation on the territory following consolidated routs in search of the best social and economic opportunities, will show how this period of Portuguese colonialism helped to consolidate structural divisions at the very local level between the urban and the rural contexts, between the villages and the 'inland areas'.

## **Urban development and the long-distance trade: the case of Tabora, Tanzania, 1840 ca.-1912**

**Karin Pallaver, Univ. of Cagliari**

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The paper, which draws on my forthcoming Ph.D. thesis, is based on archival research in missionary and colonial archives in Europe and in Tanzania. The subject of the thesis is the analysis of the economic, political and social changes that occurred in the Tabora area, in Tanzania, after the development of the long-distance trade with the coast. One of these changes was the growth of urban settlements that were absent before. My research focuses on the historical development of the town of Tabora, from its foundation by Arab traders in 1840 ca., until 1912, when it became a proper colonial town with the direct intervention of the German colonial administration. Tabora had from its origins a dual nature, being a foreign outgrowth, an entrepôt established by coastal traders, but at the same time maintaining its domestic origins. Its growth was the result of the interaction of a double initiative: one of external Arab origin and one of internal Nyamwezi origin. The purpose of my research is to analyse large processes, such as the long-distance trade system, the interregional African trade network and the political events in Unyamwezi and to assess the significance of Tabora in them.

The paper will focus particularly on the political events in the Tabora area, i.e. the relationship between the local authorities and the coastal traders residing and trading in Tabora. From this point of view, we can assert that Nyamwezi authorities and traders played an active role in the development of long-distance trade and organized themselves to compete with coastal traders.

## **PANEL 99a (G)**

**Fri, 09:15-11:00; B103**

### **Issues in development - humanitarian aid, health care and epidemics**

convenor(s):

#### **Post-graduate research student panels**

Research student panels (97A, 97B, 98, 99A, 99B) have been organised for Aegis and non-Aegis post-graduate students through the Interlink Programme coordinated by Prof. Alessandro Triulzi (Università L'Orientale, Naples). The students involved are undertaking archival or field research, or are in the process of writing up dissertations, or have just completed their dissertations. Aegis is encouraging student exchanges through European Union mobility programmes (such as



Erasmus/Socrates), joint training in Summer Schools where research students discuss their work with senior researchers (the last one was held in Cortona, Italy, in September 2004), and student-gear seminars and conferences. Papers have been grouped under broad themes and discussion will be chaired by research students themselves in the hope of encouraging broad student participation in the European Conference of African Studies.

This is one the student panels organised for post-graduate students through the Interlink Programme supported by Aegis African Studies Centres. Panel 99A explores current issues in development and aid policies, from relief in complex emergencies following violent conflict, to local perceptions of malaria in Côte d'Ivoire, from health care challenge in independent Eritrea, to regional approaches to the Aids threat in South Africa.

## **Humanitarian aid: an effective instrument for development in complex emergencies?**

**Jennifer Shaw, Univ. Leuven**

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The proposed paper is situated within the debate over the role of exogenous humanitarian aid operations in countries facing protracted conflict. Complex emergencies, characterized by humanitarian needs generated by violent conflict, as well as natural disasters, often lead to the slow deterioration of socio-political institutions, resulting in a state's loss of legitimacy and/or the capacity to coordinate social welfare programs for its citizens. One consequence of the state's limited capacity and/or contested structures is that aid agencies work with an array of international and local-level actors to deliver assistance. In the past, humanitarian aid has tried to avoid the issue of contested state sovereignty through project-based, rather than policy-based programming, which is what Joanna Macrae considers the key distinction between relief and development. Pressure has grown in recent years, however, for exogenous aid actors to adopt more 'developmental' approaches in the midst of ongoing conflict. This paper questions how international aid agencies determine the legitimacy of local implementing partners. What degree of consensus exists among the diverse actors providing relief, including NGOs and (I)GOs, regarding legitimate authorities? Developmental relief can be viewed against the backdrop of the international community's interest in global governance, with increasing emphasis on human security rather than unconditional state sovereignty. Yet if humanitarian aid is to explicitly serve development objectives, which rules and norms are to guide these actions?

## **"Palu" (French paludisme, i.e. malaria) - A metaphor for urban vulnerability in Abidjan (Côte d'Ivoire, West Africa)**

**Stefanie Granado, ISA, Basel**

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This study examines the lived experience of palu (for French paludisme, i.e. malaria), its meanings and related practices among adults in the rapidly growing dynamic city of Abidjan (Côte d'Ivoire, West Africa). As social science studies have shown elsewhere, local people develop their own views of and responses to febrile illnesses; these views partly correspond to biomedical definitions of, and treatment for, mild or severe forms of malaria. In this study, members of the local population appropriated the term palu, which is a well-known short form of the French paludisme that is also used by health professionals. Although palu was incorporated into the local disease system and health-related practices, its notion was transformed into something distinct from the biomedically defined malaria. This creative reinterpretation and remodeling gives palu a new meaning. In this urban context palu becomes a metaphor for vulnerability. It is used to express the daily risks of urban life for which they have little means to cope. Palu as structurally embedded vulnerability is an embodied experience. By applying the label palu and thus referring to a physical illness, this experience of vulnerability is turned into something that can be treated by plenty of remedies. As a result, commoditization of pharmaceuticals is taking place. Possible public health consequences of this commoditization include over-use or mistreatment of drugs. These abuses can only be tackled through increasing access to high quality treatment in combination with a better regulation and control of the flow of pharmaceuticals.

## **The choice of a health care provider: the Central and Northern Highlands of Eritrea**

**Gebre Michael K. Habtom, Univ. Tilburg, Netherlands; Univ. Asmara, Eritrea**

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A cross-sectional study was conducted in three zones and five sub-zones of Eritrea. Questionnaire was administered in 3 urban and 7 villages of Eritrea. A total of 5000 people were included in the study. The data was collected in a six-month period from July to December 2003. Binary and multinomial regression models were used in the analysis. In this study we address two questions: (a) what socio-economic and facility characteristics differentiate individuals who select treatment option on government, mission, or private health care providers versus those in the reference group who chose traditional medical practitioners including self-treatment option? And (b) what socio-economic characteristics differentiate individuals who select traditional medication over modern treatment option?



The purpose of the study was to assess the factors that affect patients' choice of health care service providers and to analyse the effect of each factor, and to examine the policy implications for future health care provision in Eritrea.

Our findings reveals that education, perceived quality, distance, user fees, severity of illness, socio-economic status and place of residence are statistically significant in the choice of health service providers and have also an effect on the decision to seek modern health services. Our findings further shows that illness recognition is much lower for poor and less educated individuals. When an illness is recognized by the individual or household, a typical observation is that health care is less likely to be sought when the individual or household is poor and lives far from the facilities, and then only in case of a serious illness.

## **A regional response to the HIV/AIDS epidemic in Southern Africa?**

**Jennifer Gibson, Centre for International Studies, Cambridge University**

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SADC states currently account for only 3 percent of the world's population, yet the region accounts for more than 38 percent of HIV infections worldwide. With more than 3000 people a day dying from complications associated with the epidemic and that number expected to increase over the coming years, all levels of society - household, community, state and regional - are feeling the impact of these deaths. Occurring against a backdrop of renewed calls for pan-Africanism, increasingly porous borders and the massive restructuring of Southern Africa's primary regional organisation, SADC, there can be no doubt that the epidemic poses a serious threat to the region's future development. This paper examines SADC's role in combating the epidemic - its actions to date, successes/failures, the impact of restructuring on these activities, and future options.

## **PANEL 99b (G)**

**Fri, 11:30-13:15; B103**

### **Issues in development - new social actors and themes in Eastern Africa**

convenor(s):

#### **Post-graduate research student panels**

Research student panels (97A, 97B, 98, 99A, 99B) have been organised for Aegis and non-Aegis post-graduate students through the Interlink Programme coordinated by Prof. Alessandro Triulzi (Università L'Orientale, Naples) . The students involved are undertaking archival or field research, or are in the process of writing up dissertations, or have just completed their dissertations. Aegis is encouraging student exchanges through European Union mobility programmes (such as Erasmus/Socrates), joint training in Summer Schools where research students discuss their work with senior researchers (the last one was held in Cortona, Italy, in September 2004), and student-gear seminars and conferences. Papers have been grouped under broad themes and discussion will be chaired by research students themselves in the hope of encouraging broad student participation in the European Conference of African Studies.

This is one the student panels organised for post-graduate students through the Interlink Programme supported by Aegis African Studies Centres. Panel 99B explores the role of new social actors and developments in Eastern Africa, from decentralisation efforts to reduce poverty in Uganda, to the emergence of new technologies to include/exclude women in its current development policies, from the rise of small NGOs and institutional isomorphism in Tanzania, to the changing urban youth culture and language in shaping the social identity of kiswahili-speaking youth in the country.

### **The impact of decentralisation on poverty in Uganda**

**Susan Steiner, IAA, Hamburg; Univ. Leipzig, Germany**

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It appears to be widely accepted that decentralisation can play a significant role in poverty reduction efforts. Proponents of decentralisation claim that public services with a poverty reduction focus can be planned and adopted in a better and more effective way at the local than at the central level. The informational advantage of local governments is assumed to lead to efficiency gains in the provision of public goods and services. At the same time, increased participation of the population in political decision-making processes is expected to bring about higher accountability of the government. Based on these assumptions, decentralisation has come to be an overarching political and economic objective in developing countries and an essential component of poverty reduction strategies.

In this light, it is surprising that the relationship between decentralisation and poverty reduction in developing countries has not been sufficiently analysed, neither theoretically nor empirically. Most of the few existing studies even doubt the above arguments. Nonetheless, responsibilities are being transferred to lower levels of government in a considerable and still increasing number of countries. The enthusiasm of politicians and donors seems to run far ahead of the academic evidence of a positive relationship between decentralisation and poverty reduction. The research to be presented thus





intends to contribute to closing this gap of theoretic and empirical analysis. It will focus on the case of Uganda because this country combines a political commitment to decentralisation with far-reaching efforts to reduce poverty and a relatively good availability of adequate data.

## Women and the ICT policy process in Uganda

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This paper looks at the emergence of new technologies with particular focus on the inclusion/exclusion of women in the policy process. Particular reference is made to the Uganda ICT policy development process. A look at the policy reveals that the policy merely makes a mention of gender consideration but does not actually address issues of concern to women. Of the fourteen policy objectives pointed out in the Uganda ICT policy, only one refers to gender and not specifically women. No reference is made to the unique concerns of women in the background to the policy. Key strategies for enhancing the use of ICTs like literacy improvement and human resource development do not make a mention on the disparities existing between the different genders. This could mean a danger of ignoring women when it comes to actual implementation of the policy.

## Development, institutional isomorphism and small non-governmental organisations in Tanzania

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The activity of development and development co-operation has been one of the important ways of maintaining and transforming relationships between Europe and Africa since the colonial times. Recently, in the realm of development the aim of supporting civil society has become increasingly important. Also in Tanzania there have been a significant number of programmes and projects supporting civil society. This exercise has raised at least two questions: the question of the multiple ways the concept of civil society is understood in international development and the question whether these conceptualisations - be them neo-liberal, neo-gramscian or associational - are applicable in Tanzanian context. With the increase of the international development funding for non-governmental organisations (NGOs) a novel institutional field of NGOs has emerged in Tanzania resulting, for example, in a new legislation considering NGOs. Taken Terje Tvedt's (1998) systemic interpretation of the international NGO-development system one would assume that the mushrooming of NGOs are emerging because of and for the system constructed by the flows of funding and different "buzzwords", and, that the phenomenon of institutional isomorphism (DiMaggio & Powell 1993) would be taking place in the emerging Tanzanian NGOs in their efforts to be included in the system. This paper looks into the emergence of small NGOs in Tanzania. It is based on a fieldwork conducted in 2000-2001 in Morogoro, Tanzania. In the paper I firstly discuss the diverse trajectories by which the NGOs are founded. Secondly, I analyse how they build they identities as "NGOs" vis-à-vis the other actors in society as well the international donor community. The analysis questions the hypothesis of institutional isomorphism and rather argues for a kind of institutional multimorphism taking place in the small and emerging NGOs.

## "Utajju! (it is up to you). Bongo Flava in the house!" The music of a new generation, youth culture and globalization in Tanzania

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Dar es Salaam's nickname is "Bongo". Primarily focusing on *Bongo Flavour* (or *Flava*) music, my paper will seek to explore the relationship between urban youth culture and the "vernacularization" of global culture in Tanzania, and examine the changes of Kiswahili slang, music, cultural performance and social identity over the past few years. I will also take into consideration the role played by EastAfricanTV and EastAfricanRadio programs "City Slang", "City Sounds" and "Planet Bongo" within East Africa.

*Bongo Flavour* artists appropriate the signs and symbols of hip hop and R&B music from the US: clothes, gestures, English (or "swanglish") words; even the way they pronounce the letter "r" reflects the American accent. The display of musical skills, essential in local jazz and taarab bands, does not feature just as in American videoclips. But at the same time the youths seem to reshape and "africanize" these foreign influences, adapting the lyrics to their own local needs and tastes. Their songs debate over fundamental issues such as romance, infidelity, changes of gender relations (see *Mume Bwege* by Bushoke; *Jamila* by the Ugandan Chameleon), the need of money in order to marry or "enjoy" life (see *Mimi wewe* by Mr.Blue, or *Mikasi* by Mangwair. Mitungi...planti...mikasi: namely alcohol, marijuana and sex), AIDS (*Starehe* by Ferouz; *Ishi*) and social marginalisation implied by ghetto culture. Combining local and global cultures in significant ways, *Bongo Flavour* music provides youths from marginal backgrounds with a venue for expanding their autonomy. It also carries undertones of generational, gender and class aspirations.

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Professor Kurt <b>Beck</b>	25d	Ms Íde <b>Corley</b>	80
Dr Elisabeth <b>Bekers</b>	64	Dr Marie-Christine <b>Cormier-Salem</b>	48
Dr Alice <b>Bellagamba</b>	75	Dr Andrea <b>Cornwall</b>	90
Dr Stefano <b>Bellucci</b>	85	Ms Elsbeth <b>Court</b>	04t
Mr Laurent <b>Berger</b>	37d	Mr Tim <b>Cribb</b>	80
Dr David <b>Berliner</b>	48	Ms Sigrid <b>Damman</b>	96
Professor Thomas <b>Bierschenk</b>	14d	Dr John <b>Daniel</b>	56
Ms Naluwembe <b>Binaisa</b>	40t	Professor Doria <b>Daniels</b>	68d
Dr Alice <b>Bloch</b>	40t	Dr Dominique <b>Darbon</b>	08
Professor Maurice <b>Bloch</b>	37d	Professor Appolon <b>Davidson</b>	56
Dr Morten <b>Boas</b>	49d	Ms Sheila Boniface <b>Davies</b>	80
Ms Astrid <b>Bochow</b>	15t	Professor Filip <b>De Boeck</b>	17d
Ms Gertrud <b>Boden</b>	15t	Dr Mirjam <b>de Bruijn</b>	26d, 27
Professor Elleke <b>Boehmer</b>	80	Dr Nuno Carlos <b>De Fragoso Vidal</b>	44
Ms Barbara <b>Bompani</b>	44	Dr A.A <b>de Jong</b>	42
Dr Véronique <b>Bonnet</b>	78	Dr Ferdinand <b>de Jong</b>	55d, 75
Professor Michael <b>Bourdillon</b>	15t	Dr Danielle <b>de Lame</b>	89d

Dr Jeanne-Sarah <b>de Larquier</b>	72
Dr William <b>De Maria</b>	08
Ms Marleen <b>de Witte</b>	17d
Ms Liza <b>Debevec</b>	68d
Dr Christine <b>Deslaurier</b>	12
Ms Alexandra Magnólia <b>Dias</b>	45
Mr Modibo <b>Diawara</b>	66d
Dr Hansjoerg <b>Dilger</b>	73
Dr Roy <b>Dilley</b>	03d
Dr Gregor <b>Dobler</b>	87d
Dr Michel <b>Doortmont</b>	70
Dr Sara Rich <b>Dorman</b>	44
Ms Caroline <b>Dossogne</b>	01t
Dr Shane <b>Doyle</b>	94t
Professor Dorothy <b>Driver</b>	78
Dr Kevin C. <b>Dunn</b>	49d
Dr Annie <b>Dupuis</b>	89d
Mr Ruben <b>Eberlein</b>	97a
Professor Andreas <b>Eckert</b>	14d
Professor Elizabeth <b>Edwards</b>	32d, 92
Dr Nigel <b>Eltringham</b>	94t
Nikolas <b>Emmanuel</b>	49d
Dr Ron <b>Emoff</b>	37d
Dr Torbjörn <b>Engdahl</b>	79
Dr Ulf <b>Engel</b>	49d
Dr Harri <b>Englund</b>	81
Professor Bjørn <b>Erring</b>	95
Dr Sebastiana A. <b>Etzo</b>	65
Dr Sandra <b>Evers</b>	37d
Dr Eva <b>Evers Rosander</b>	68d
Jonas <b>Ewald</b>	42
Professor Johannes <b>Fabian</b>	69d
Ms Miatta <b>Fahnbulleh</b>	51
Dr Muyiwa <b>Falaiye</b>	03d
Ms Marie-Louise <b>Fendin</b>	21
Dr James <b>Ferguson</b>	17d
Dr Eloi <b>Ficquet</b>	94t
Professor Irina <b>Filatova</b>	56
Ms Amy <b>Finnegan</b>	73
Mr Salvador Cadete <b>Forquilha</b>	09d
Dr Till <b>Förster</b>	33d
Dr Vincent <b>Foucher</b>	12, 75
Dr Laurent <b>Fourchard</b>	27
Dr Pieter <b>Fourie</b>	67
Dr Stan <b>Frankland</b>	69d
Dr Luke <b>Freeman</b>	37d
Mr Tom <b>French</b>	93d
Professor Jędrzej George <b>Frynas</b>	54
Dr Carmela <b>Garritano</b>	66d
Dr Wenzel <b>Geissler</b>	15t, 17d
Ms Amber <b>Gemmeke</b>	03d
Professor Peter <b>Geschiere</b>	17d

Dr Jan-Bart <b>Gewald</b>	25d
Mr Fitsum <b>Ghebregiorgis</b>	96
Ms Marie <b>Gibert</b>	45
Ms Jennifer <b>Gibson</b>	99a
Mr Soren <b>Gilsaa</b>	97a
Dr Chege <b>Githoria</b>	94t
Ms Alessandra <b>Giuffrida</b>	27
Dr Odile <b>Goerg</b>	32d
Mr Euclides <b>Gonçalves</b>	14d
Dr Charles <b>Gore</b>	04t
Dr Wangui wa <b>Goro</b>	06
Ms Sarah <b>Gould</b>	37d
Dr Olivier <b>Graefe</b>	41d
Ms Stefanie <b>Granado</b>	99a
Tilo <b>Grätz</b>	17d
Ms Knut <b>Graw</b>	03d
Professor Ralph <b>Grillo</b>	40t
Professor Reimer <b>Gronemeyer</b>	73
Dr Federica <b>Guazzini</b>	82d
Mr William Mervin <b>Gumede</b>	08
Professor Liz <b>Gunner</b>	55d
Muhamadu Mustapha <b>Gwadabe</b>	85
Mr Helon <b>Habila</b>	06
Mr Gebre Michael K. <b>Habtom</b>	99a
Dr Sten <b>Hagberg</b>	36d
Dr Tobias <b>Hagmann</b>	36d
Dr Katrin <b>Hansing</b>	87d
Dr Holly E. <b>Hanson</b>	79
Dr Patrick <b>Harries</b>	83d
Dr Kenneth W. <b>Harrow</b>	66d
Ms Carolyn <b>Hart</b>	71
Dr E.J.A. <b>Harts-Broekhuis</b>	42
Dr Päivi <b>Hasu</b>	18
Dr Philip <b>Havik</b>	25d
Professor Franz Wilhelm <b>Heimer</b>	01t
Ms Ineke <b>Hendrickx</b>	62d
Dr Dag <b>Henrichsen</b>	33d
Ms Anne <b>Herro</b>	41d, 46d
Pierrette <b>Herzberger-Fofana</b>	64
Ms Lyndsay <b>Hilker</b>	40t
Dr Martin <b>Hill</b>	45
Dr Zulfikar <b>Hirji</b>	87d
Mr Markus <b>Hoehne</b>	36d
Ms Daniela <b>Hrzan</b>	64
Ms Eleanor <b>Hutchinson</b>	81
Ms Nancy <b>Hynes</b>	04t
Professor Hassan Ahmed <b>Ibrahim</b>	88
Dr Victor Adefemi <b>Isumonah</b>	01t
Dr Paola <b>Ivanov</b>	26d
Dr Lyubov <b>Ivanova</b>	40t
Mr Kizza Mukasa <b>Jackson</b>	77
Mr Jean-Pierre <b>Jacob</b>	53

Dr Dominique <b>Jacquin- Berdal</b>	45	Professor Todd <b>Lester</b>	66d
Dr Jan <b>Jansen</b>	03d, 89d	Dr Tobe <b>Levin</b>	64
Dr Marloes <b>Janson</b>	68d	Dr Desiree <b>Lewis</b>	62d
Mr Jacob <b>Jari</b>	04t	Ms Hannah <b>Lewis</b>	40t
Ms Georgia Barbara <b>Jettinger</b>	40t	Dr Olga <b>Linares</b>	48
Douglas H. <b>Johnson</b>	05	Ms Anna <b>Lindley</b>	40t
Mr Ben <b>Jones</b>	18	Ms Patricia Kevine <b>Litho</b>	99b
Ms Hélène <b>Joubert</b>	89d	Mr Babacar <b>Lô</b>	46d
Dr Luca <b>Jourdan</b>	97b	Dr Francesca <b>Locatelli</b>	82d
Ms Katarina <b>Jungar</b>	62d	Dr Roman <b>Loimeier</b>	02d
Dr Tania <b>Kaiser</b>	89d	Professor Elsabe <b>Loots</b>	67
Dr Amin <b>Kamete</b>	42	Dr Carlos Manuel <b>Lopes</b>	25d
Professor Steve <b>Kaplan</b>	94t	Dr Ilda <b>Lourenço-Lindell</b>	42
Dr Sidney L. <b>Kasfir</b>	33d	Roy <b>Love</b>	73
Dr Ahmet <b>Kavas</b>	21	Dr Eva <b>Ludi</b>	41d
Dr Andrew <b>Kaye</b>	66d	Dr Virginia <b>Luling</b>	94t
Dr Eva <b>Keller</b>	37d	Dr Christian <b>Lund</b>	53
Mr Alexander <b>Kibandama</b>	36d	Dr Sabine <b>Luning</b>	25d
David <b>Killingray</b>	82d	Ms Katherine <b>Luongo</b>	70
Dr Bill H. <b>Kinsey</b>	41d	Moira <b>Luraschi</b>	65
Mr Gabriel <b>Klaeger</b>	25d	Ms Gill <b>Lusk</b>	45
Ms Nauja <b>Kleist</b>	40t	Dr Ghislaine <b>Lydon</b>	27
Dr Georg <b>Klute</b>	25d	Ms Gabrielle <b>Lynch</b>	60
Ms Lucy <b>Koechlin</b>	08	Professor John <b>Mack</b>	04t
Professor Mary E. Modupe <b>Kolawole</b>	62d	Mr Charles <b>Magala</b>	58
Ms Tina <b>Kontinen</b>	99b	Mr Fouad <b>Makki</b>	82d
Dr Chima J. <b>Korieh</b>	42, 83d	Dr Julien <b>Mallet</b>	37d
Dr Khalid <b>Koser</b>	40t	Dr Bona <b>Malwal</b>	05
Ms Malika <b>Kraamer</b>	31	Dr Everisto <b>Mapedza</b>	36d
Ms Kristine <b>Krause</b>	40t	Ms Juliana <b>Marçano Santil</b>	09d
Dr Kai <b>Kresse</b>	03d	Dr Roland <b>Marchal</b>	45
Dr Norma <b>Kriger</b>	44	Dr Trevor <b>Marchand</b>	03d
Professor Fred <b>Krüger</b>	73	Dr Laurence <b>Marfaing</b>	88
Mr Sulaiman Y.B. <b>Kura</b>	97b	Ms Mira <b>Mariano</b>	58
Professor Akinobu <b>Kuroda</b>	79	Ms Elisete <b>Marques da Silva</b>	01t
Ms Katrin <b>Kusmierz</b>	83d	Dr Jeannett <b>Martin</b>	15t
Mr Atta <b>Kwami</b>	04t	Dr Christine <b>Matzke</b>	82d
Ms Helene Maria <b>Kyed</b>	36d	Dr David <b>Maxwell</b>	06, 81
Dr George <b>Kyeyune</b>	04t	Professor James <b>Mayall</b>	45
Kiprop <b>Lagat</b>	04t	Dr Cédric <b>Mayrargue</b>	18
Dr Andrea M. <b>Lang</b>	36d	Dr Valentina <b>Mazzucato</b>	40t
Dr Kirsten <b>Langeveld</b>	34d, 68d	Mr Stuart <b>McConnell</b>	97a
Dr Pier <b>Larson</b>	37d	Professor John <b>McIlwaine</b>	93d
Ms Johanna <b>Latvala</b>	43d	Ms Liz <b>McMahon</b>	26d
Professor Robin <b>Law</b>	50	Lamia <b>Meddeb</b>	33d
Dr Pierre-Yves <b>Le Meur</b>	53	Dr Andreas <b>Mehler</b>	24
Dr Baz <b>Lecocq</b>	25d	Dr Rosa Maria Amélia João <b>Melo</b>	09d
Dr Mathilde <b>Leduc</b>	32d, 69d	Dr Maria Paula <b>Meneses</b>	09d
Dr Samuel <b>Lelievre</b>	66d	Mr Mathieu <b>Mérino</b>	08
Dr André <b>Leliveld</b>	46d	Dr Daniela <b>Merolla</b>	34d
Dr Carola <b>Lentz</b>	14d	Dr Christine <b>Messiant</b>	09d
Professor Michel <b>Lesourd</b>	09d	Mr Lalli <b>Metsola</b>	44

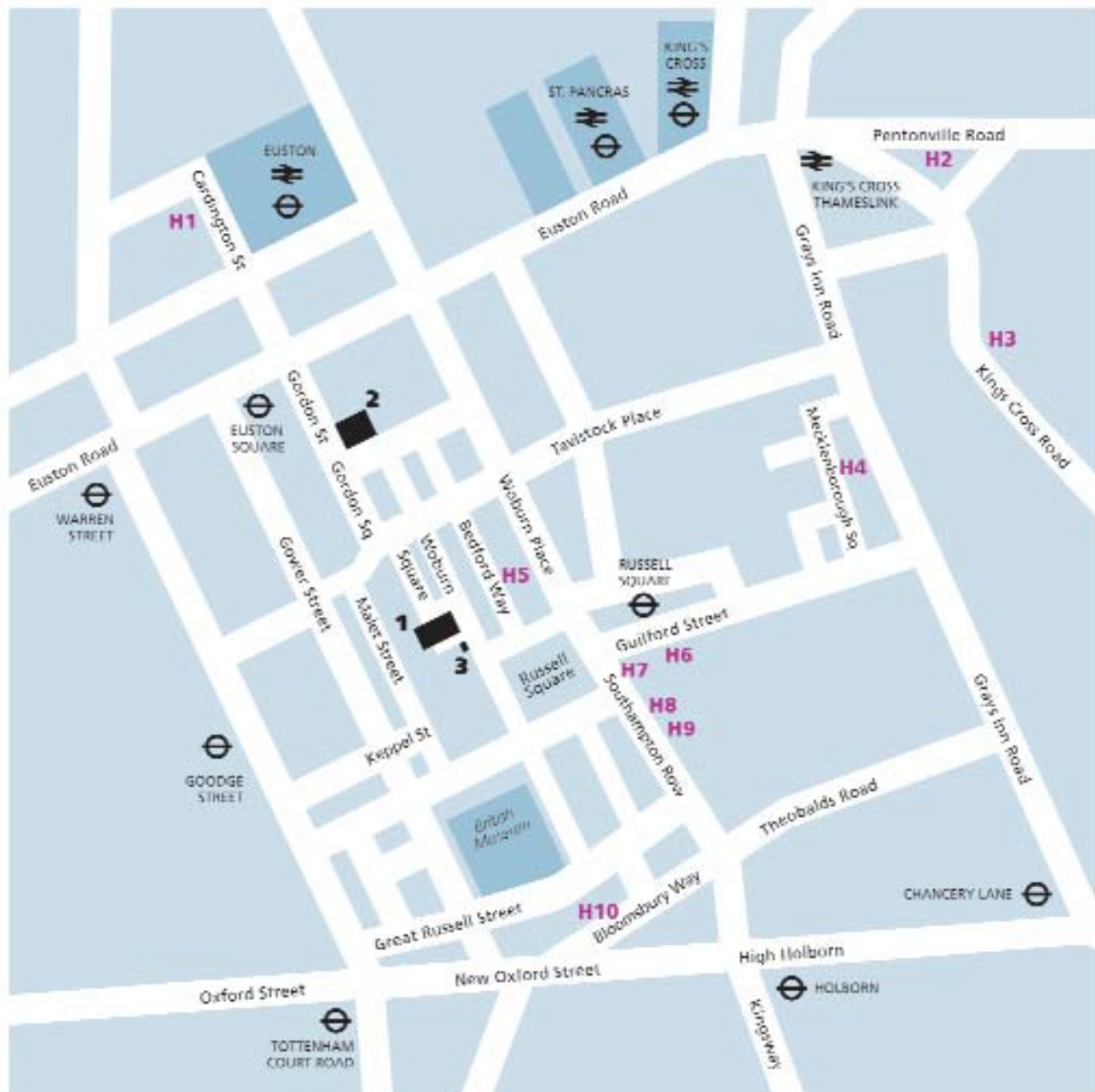
Professor Birgit <b>Meyer</b>	17d, 55d	Ms Karin <b>Pallaver</b>	98
Ms Chiseche <b>Mibenge</b>	12	Ms Mai <b>Palmberg</b>	71
Dr Gunnar Guddal <b>Michelsen</b>	10, 77	Dr Manuela <b>Palmeirim</b>	34d
Ms Giorgio <b>Miescher</b>	33d	Dr Cristiana <b>Panella</b>	89d
Dr Joao <b>Milando</b>	91	Ms Gaynor <b>Paradza</b>	46d
Dr Jonathan <b>Miran</b>	85	Dr Victoria <b>Pasley</b>	66d
Mr Thomas <b>Molony</b>	96	Mr Didier <b>Péclard</b>	83d
Dr Roch <b>Mongbo</b>	14d	Dr Philip <b>Peek</b>	04t
Dr Marissa <b>Moorman</b>	09d	Mr Nicolas <b>Péjout</b>	10
Mr Eric <b>Morier-Genoud</b>	83d	Dr Peter <b>Pels</b>	17d
Dr Antonio <b>Morone</b>	85	Dr Cecilia <b>Pennacini</b>	32d
Dr Christopher <b>Morton</b>	32d	Dr Charmaine <b>Pereira</b>	62d
Dr Eileen <b>Moyer</b>	43d	Marc-Antoine <b>Pérouse de Montclos</b>	02d
Last <b>Moyo</b>	07	Dr Michael <b>Pesek</b>	70, 85
Ms Khanyisela <b>Moyo</b>	07	Dr Nelson <b>Pestana</b>	09d
Mr Dumisani <b>Moyo</b>	07	Dr Kirsten Holst <b>Petersen</b>	78
Dr Mpalive <b>Msiska</b>	06, 81	Dr Antonio <b>Pezzano</b>	96
Dr Tanja R. <b>Müller</b>	14d	Professor John <b>Picton</b>	31
Dr Detlef <b>Müller-Mahn</b>	87d	Ms Marie-Emmanuelle <b>Pommerolle</b>	65
Dr Jude <b>Murison</b>	24	Ms Monica <b>Popescu</b>	56
Dr Augusto <b>Nascimento</b>	09d	Dr Gina <b>Porter</b>	90
Dr Birthe Lindeskov <b>Nautrup</b>	68d	Dr Debby <b>Potts</b>	41d
Dr Basile <b>Ndijo</b>	17d	Dr Ranka <b>Primorac</b>	80
Dr Nkosi <b>Ndlela</b>	07	Ms Ruth <b>Prince</b>	15t
Ms Christopher <b>Nelson</b>	91	Mr Gerard <b>Prinsen</b>	58
Dr Nici <b>Nelson</b>	90	Professor Peter <b>Probst</b>	33d, 55d
Ms Maria <b>Neto</b>	09d	Dr Hartmut <b>Quehl</b>	82d
Professor Anitra C E <b>Nettleton</b>	04t	Dr Wumi <b>Raji</b>	78
Professor Dieter <b>Neubert</b>	01t	Ms Émilie <b>Raquin Ngasho</b>	01t
Ms Helene <b>Neveu Kringelbach</b>	55d	Dr William <b>Rea</b>	04t
Ms Leah <b>Niederstadt</b>	31	Mr David <b>Reason</b>	92
Professor Isak <b>Niehaus</b>	81	Dr Scott <b>Reese</b>	94t
Dr Margaret <b>Niger-Thomas</b>	17d	Dr Richard <b>Reid</b>	50, 82d
Dr Hamza Mustafa <b>Njozi</b>	71	Dr Ria <b>Reis</b>	15t
Mr Michele <b>Nori</b>	46d	Ms Marleen <b>Renders</b>	02d
Professor Giampaolo Calchi <b>Novati</b>	85	Dr Gabriel Mithá <b>Ribeiro</b>	01t
Ms Carine <b>Nsoudou</b>	01t	Dr Bruno <b>Riccio</b>	40t
Dr Paul <b>Nugent</b>	75	Dr Polly <b>Richards</b>	31
Mr Edwin <b>Nuijten</b>	48	Dr Paul <b>Richards</b>	48
Dr Knut <b>Nustad</b>	01t	Ms Mette <b>Ringsted</b>	15t
Dr Kathryn <b>Nwajiaku</b>	65	Dr Matteo <b>Rizzo</b>	96
Mr Erick Otieno <b>Nyambedha</b>	15t	Professor Cristina <b>Rodrigues</b>	96
Dr Robin <b>Oakley</b>	83d	Ms Aurelie <b>Roger</b>	69d
Mr Jared <b>Odero</b>	77	Ms Kate <b>Rogers</b>	60
Mr Theophilus Otselu <b>Ogbhemhe</b>	01t	Dr Janet <b>Roitman</b>	17d
Dr Elina <b>Oinas</b>	62d	Dr Matthias <b>Rompel</b>	73
Dr Chinyere <b>Okafor</b>	71	Dr Claudia <b>Roth</b>	15t
Dr Maria <b>Olaussen</b>	78	Dr Donald <b>Rothchild</b>	49d
Dr Sue <b>Onslow</b>	56	Dr Kemi <b>Rotimi</b>	12
Professor Jochen <b>Oppenheimer</b>	09d	Professor Mike <b>Rowlands</b>	55d
Isabella <b>Orlowska</b>	94t	Mr Arnaud <b>Royer</b>	24
Professor René <b>Otayek</b>	02d	Professor Yolanda <b>Sadie</b>	67



Ms Meg <b>Samuelson</b>	42	Dr Alexis <b>Tengan</b>	71
Dr Clara <b>Saraiva</b>	40t	Mr Mussie <b>Tesfagiorgis</b>	41d
Dr Ramon <b>Sarró</b>	48	Mr Ole <b>Therkildsen</b>	36d
Dr Christopher <b>Saunders</b>	56	Dr Guy <b>Thomas</b>	83d
Ms Polly <b>Savage</b>	04t	Professor Robert <b>Thornton</b>	01t, 03d
Ms Christine <b>Scherer</b>	33d	Mr Kristof <b>Titeca</b>	91
Dr Enid <b>Schildkrout</b>	69d	Dr Cheryl <b>Toman</b>	72
Professor Mineke <b>Schipper</b>	34d	Dr Corrado <b>Tornimbeni</b>	98
Mr Jurg <b>Schneider</b>	32d	Professor Sabine <b>Tröger</b>	73
Professor Maxi <b>Schoeman</b>	67	Ms Daria <b>Tunca</b>	80
Dr Katharina <b>Schramm</b>	55d	Ms Janine <b>Ubink</b>	53
Mr Günter <b>Schröder</b>	82d	Dr Chika <b>Unigwe</b>	34d
Dr Ulrike <b>Schultz</b>	68d	Mr Mats <b>Utas</b>	24
Professor Rüdiger <b>Seesemann</b>	02d	Dr Walter <b>van Beek</b>	27
Dr Gerhard <b>Seibert</b>	09d, 91	Dr Dmitri <b>van den Bersselaar</b>	70
Professor John <b>Sender</b>	46d, 51	Professor Sjaak <b>van der Geest</b>	15t
Mr Ibra <b>Sene</b>	40t	Ms Anke <b>van der Kwaak</b>	68d
Dr Richard <b>Shain</b>	95	Ms Titia <b>van der Werf</b>	93d
Dr Jill <b>Shankleman</b>	05	Dr Rijk <b>van Dijk</b>	26d, 55d
Professor Lesley <b>Sharp</b>	37d	Dr Els <b>van Dongen</b>	15t
Ms Jennifer <b>Shaw</b>	99a	Ms Anouka <b>van Eerdewijk</b>	43d
Ms Iris <b>Shiripinda</b>	43d	Dr Ineke <b>van Kessel</b>	26d
Dr Vladimir <b>Shubin</b>	56	Mr Rinus <b>van Klinken</b>	58
Dr Margrethe <b>Silberschmidt</b>	43d	Dr José <b>van Santen</b>	68d
Ms Ulrike <b>Sill</b>	83d	Dr Klaas <b>van Walraven</b>	25d
Dr Raisa <b>Simola</b>	26d	Ms Gwenda <b>Vander Steene</b>	87d
Dr David <b>Skinner</b>	85	Ms Johanna <b>Värlander</b>	79
Ms Eefje <b>Smet</b>	15t	Dr Ellie <b>Vasta</b>	40t
Dr Benjamin <b>Soares</b>	02d, 40t	Dr Sarah <b>Vaughan</b>	44
Professor Boaventura <b>Sousa Santos</b>	09d	Ms Elena <b>Vezzadini</b>	94t
Dr Moussa <b>Sow</b>	66d	Ms Heini <b>Vihemaki</b>	41d
Dr Lieve <b>Spaas</b>	69d, 66d	Dr Susan <b>Vogel</b>	Film
Dr Marja <b>Spierenburg</b>	26d	Alessandro <b>Volterra</b>	82d
Barbara <b>Spina (previously Turfan)</b>	93d	Dr Achim <b>von Oppen</b>	88
Mr Richard <b>Spoor</b>	54	Mr Christian <b>von Soest</b>	08
Ms Rachel <b>Spronk</b>	43d	Mr Jelmer <b>Vos</b>	50
Ms Amy <b>Staniforth</b>	97b	Ms Halina <b>Ward</b>	54
Mr Luke <b>Staniland</b>	97a	Professor Andrew <b>Warren</b>	41d
Dr Marijke <b>Steegstra</b>	17d, 26d	Ms James <b>Waters</b>	96
Ms Susan <b>Steiner</b>	99b	Dr Harry <b>Wels</b>	26d
Mr Knut <b>Stenberg</b>	96	Mr Michael <b>Westerhaus</b>	73
Ms Elke E. <b>Stockreiter</b>	68d, 85	Professor Susan R. <b>Whyte</b>	15t
Dr Koen <b>Stroeken</b>	15t	Ms Wendy <b>Willems</b>	07
Mr Jason <b>Sumich</b>	14d	Dr Karin <b>Willemse</b>	68d
Dr Carol <b>Summers</b>	83d	Dr Helen <b>Williams-Ginsberg</b>	72
Ms Maria <b>Suriano</b>	99b	Mr Frank <b>Wittmann</b>	32d
Professor Irma <b>Taddia</b>	82d	Ms Angelika <b>Wolf</b>	73, 46d
Mr Austin <b>Tam-George</b>	55d	Mr Henri-Michel <b>Yéré</b>	71, 98
Dr Ian <b>Taylor</b>	49d	Dr Massimo <b>Zaccaria</b>	82d
Ms Victoria <b>Taylor</b>	41d	Dr Abebe <b>Zegeye</b>	06
Professor Abdulkader <b>Tayob</b>	02d	Dr David <b>Zeitlyn</b>	92
Dr Marina <b>Temudo</b>	48	Dr Wolfgang <b>Zeller</b>	36d







#### key to venues

- 1 SOAS, Thornhaugh Street
- 2 Birkbeck, Gordon Square
- 3 Institute of Commonwealth Studies, Russell Square

#### key to accomodation

- H1 **Thistle Euston**, Carington Street
- H2 **Dinwiddy House**, Pentonville Road
- H3 **Holiday Inn London-Kings Cross / Bloomsbury**, 1 Kings Cross Rd
- H4 **Goodenough Club**, Mecklenburgh Square
- H5 **Royal National Hotel**, 38-51 Bedford Way
- H6 **President Hotel**, Russell Square
- H7 **Imperial Hotel**, Russell Square
- H8 **Bonnington Hotel**, 92 Southampton Row
- H9 **Thistle Bloomsbury Park**, 126 Southampton Row
- H10 **Thistle Bloomsbury**, Bloomsbury Way

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