

Conference Book



Conference
of the
African Studies
Association
in Germany (VAD)

11 – 14 June 2014
Bayreuth, Germany



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Welcoming by
Professor Stefan Leible,
president
of Bayreuth University

Dear Colleagues,
It is my pleasure to welcome the
participants of the
African Studies Association's
conference "Future Africa" at our
university taking this
opportunity to talk to you about
the special significance and
relevance of African Studies
in Bayreuth.

Our university's African focus is one of its most unique characteristics, making it a magnet of sorts. It draws people from all over the world to our university — not just scholars but also students and representatives from politics, the world of business, religious organizations and associations and citizens. The University of Bayreuth is still quite young — we will be celebrating our 40th anniversary next year — but its founders laid the first stone that has since become the foundation of all that we see here today by establishing "Africanology" as a key area of research and study. Now the interdisciplinary, interfaculty field of African Studies is recognized around the globe. Considering the profound importance of the African continent today — economically, politically, culturally — and above all the breakneck speed of development in Africa's extraordinarily diverse nations, we must admit that the University of Bayreuth is truly fortunate that the school's founders, representatives from the fields of science and politics, had the foresight to establish a centre for African Studies in Bayreuth.

There is virtually no other university anywhere else in Germany or in Europe, for that matter, that conducts research in the context of modern regional studies focusing on Africa with the breadth and depth that we do here. Our scholars combine expertise from myriad disciplines; they are masters of linguistics; they engender knowledge of cultural studies and reflect cultural practices in so many different African contexts. When it comes to expertise on languages, literatures and culture(s), Bayreuth's African Studies programme is among the best in the world of academia.

Yet perhaps even more important is the interdisciplinary nature of African Studies. Interdisciplinary studies are one of our university's foremost strategic pursuits. But far more meaningful is our commitment to live these ideals in research and education every day. Currently 33 disciplines from all six faculties of the University of Bayreuth are involved in African Studies. This encompasses professors, scientific staff members, young scientists and junior fellows who research and teach in the key fields of perception and communication, forming and changing transformation processes and internal and external perspectives on Africa. Alongside professorships, the Iwalewaha — our international centre for contemporary African cultures — and the Ecological Botanical Gardens play an essential role in our successful intra-university network, which links the different disciplines. Let me reiterate: In addition to the humanities and cultural and social sciences, Bayreuth's natural science, computer science, law and economics and engineering departments are all dedicated to researching a variety of topics in the field of African Studies. Moreover, our library boasts the second largest collection of books and media on Africa in Germany. Bayreuth's excellence in African research is the result of persistent effort and the unwavering dedication of our scholars. In addition to two special research areas and two

graduate colleges, the university also hosts a number of independent and collaborative projects, both current and future. We are especially proud of BIGSAS — our Bayreuth International Graduate School of African Studies, which has been funded by the German Research Foundation since 2007 as part of the Excellence Initiative — and is the only graduate school with a focus on the humanities in Bavaria that received top marks, qualifying it for a second phase of funding. The regional studies programme sponsored by the German Federal Ministry of Education and Research helped make the Bayreuth Academy of Advanced African Studies possible. Here as well, scholars are working together across multiple disciplines on a research project titled “Future Africa: Visions in Time”.

Of course, as a legal scholar, I would be remiss if I did not mention TGCL — the Tanzanian German Centre of Law — which is one of five centres of excellence established in Africa and funded by the German Academic Exchange Service (DAAD) and the German Foreign Office. All of these scientific institutions are unified under one roof — the Institute of African Studies.

But what would science, even excellent science, be without networks and partnerships that extend beyond the university’s walls? Here again, African Studies play an exemplary and inimitable role at the University of Bayreuth. We are one of 30 renowned European research centres participating in the AEGIS Network, the Africa–Europe Group for Interdisciplinary Studies, and we collaborate closely with partner universities such as Oxford, Cambridge, Bordeaux and Bologna. The University of Bayreuth has intercontinental cooperation partnerships with over 30 universities in 24 African countries.

BIGSAS has very close working relationships with our six African Partner Universities. But Bayreuth’s African Studies programme values local networks just as much

as it does international ones. We are also intensifying regional collaboration here in Bavaria. For instance, Bayreuth played a leading role in establishing the Bavarian Research Institute for African Studies this past February. We are confident that partnerships with the University of Würzburg, Ingolstadt University of Applied Sciences and the Neu–Ulm University of Applied Sciences will help increase the visibility of African Studies expertise while bringing about new interdisciplinary research projects. These scientists want to do more than simply conduct research under the BRIAS umbrella. Their express aim is also to participate and — above all — help shape politics and science policy as it relates to Africa.

As such, the conference “Future Africa” must be seen in the context of outstanding research, practically applied interdisciplinary scholarship and intense networking and exchange on everything associated with the African continent. I wish you all stimulating and inspiring debates with us at the University of Bayreuth. Thank you.

Future Africa

On behalf of the African Studies Association in Germany (VAD) we would like to welcome you to the VAD conference 2014 “Future Africa” at Bayreuth University. African studies are one of the research priorities of Bayreuth University. African Studies in Bayreuth are organized by the Institute of African Studies (IAS) which promotes Africa-related studies at our university. The IAS coordinates research and teaching activities of approx. 100 researchers on a cross-faculty and interdisciplinary basis, as well as training for young researchers in Africa-related disciplines. There are currently about 50 professors and about 50 other researchers at Bayreuth University who are engaged in research in Africa and who teach Africa-related courses.

The IAS likewise covers and organizes a number of institutions engaged in African Studies: Bayreuth International Graduate School of African Studies (BIGSAS), which currently hosts about 100 doctoral students in African studies, more than 50% of them from the African continent; the project for Digitization, Editing and Networking in the field of African Studies (DEVA); IWALEWA–House, home for contemporary African arts; the Tanzanian–German Centre for Eastern African Legal Studies (TGCL); SEEDS, a project on new ICT strategies for the enhancement of higher education management, which is a collaborative research project of Moi–University, Eldoret, Kenya, and Bayreuth University; and finally the newly founded Bayreuth Academy of Advanced African Studies with its theme “Future Africa – Visions in Time”. The Academy’s research starts from the assumption that perceptions and representations of “Future” in Africa and its Diasporas are highly innovative and dynamic, that they hence invite for stimulating comparisons, and that they have an increasingly global relevance. It attempts at demonstrating that research focusing on the “Global South” will contribute significantly to wider, systematic debates on “Future”.

We were inspired by the vivid discussions among Academy members and proposed the Academy’s main thematic topic “Future Africa” as motto for the conference of the African Studies Association in Bayreuth, hoping thereby for mutual enrichment of the debates on ‘Africa’s future’. Future Africa: The current images of Africa are ambivalent: there is still the concept of the “aboriginal”, ageless continent with no history and therefore no future. On the other hand, the image of Africa as a continent of wars, crises and catastrophes, according to which an apocalyptic future seems unavoidable, is likewise widespread.

These bleak prospects are recently attended by another image: that of the “young” continent or even the “young continent of

the future”, whose demographic and economic potentials still wait to be explored. Already during the era of decolonization, African politicians evoked the youth of their countries as the “future of the nation”. According to this image, Africa is a “treasure room” — not only with regard to globally sought resources like oil or rare minerals, but also for human resources; it is therefore an “emerging market”. Africa is also labelled the “laboratory of the future” because it is ethnically, socially and politically so heterogeneous; because the continent has found unexpected answers to the challenges of globalization; and because homogenizing tendencies of globalization did not become prevalent there.

The VAD Congress 2014 in Bayreuth will address these ambivalent images, their respective prevalence and outreach from the perspective of diverse academic disciplines; it will appraise the impact of such images on social developments. Under the guiding theme “Future Africa”, we will discuss development and change, projections and visions of the future about Africa as well as those that are powerful in concrete configurations within African countries or that were powerful in the sense of a ‘history of the future’. This also includes trend analysis and futurology, which are currently the fashion across the globe.

Visions of the future about Africa emerge both outside the continent and in Africa itself. African societies have in fact created diverse, independent conceptions of the future which are by no means only reactions to or appropriations of the exoticizing or pessimist projections from outside. On the contrary, there exist in Africa manifold hopes and conceptions of a better future; these are reflected in pro-democracy movements, aspirations for social advancement and education or in migrants’ departures. And also new or ‘neo-traditional’ political or cultural orders are supported by hopes for a better future. Such trends may not at all be conceived as mere counter-

movement against the social-political order of the state, imposed by colonialism. Lastly, hopes for a better future accompany the most rapidly advancing urbanization around the world.

The conference has received funding from various institutions: the directorate of Bayreuth University who was willing to host the conference and to give logistical support; Bayreuth International Graduate School of African Studies BIGSAS and Bayreuth Academy of Advanced African Studies both of which funded generously the costs of preparing and organizing the conference; the German Research Foundation DFG taking over the lion's share of travel and accommodation costs of more than 50 scholars from the African continent and the Global South; the Max Planck Institute for Social Anthropology in Halle, the Global South Centre of Cologne University, and the Heinrich Böll Foundation covered travel costs of some of our guests; the Foundation of Upper Franconia, Oberfrankenstiftung, funded most of the costs of the 'Cultural Programme'; the "Universitätsverein Bayreuth e.V." of Bayreuth University helped us to finance the costs for student assistants; the Institut für Auslandsbeziehungen sponsored parts of the travel costs for the Egyptian group Sandok el Donia; the mayor of the city of Bayreuth, Brigitte Merk-Erbe, will welcome the conference participants at the town hall on the eve of the conference; last but not least the African Studies Association in Germany VAD not only finances the Young Scholar's Award, but supported us also in many other ways, not the least with good advice how to organize such an event.

It was the members of the Association's steering committee who did the most difficult job in preparing the conference: the selection of panels. We were actually nearly overwhelmed by the number of panel proposals we received. Despite the good quality of most of them, we had to revoke quite a number; as we said: the most difficult job.

By the time of printing of this programme, we are awaiting funding by some more public and private institutions. We were happy to win our colleague Dr. Fatima Adamu as keynote speaker of the conference. Fatima teaches at the Department of Sociology, Usmanu Dan Fodiyo University, Sokoto since 1986. Her main fields of interest are gender issues at local, national and international levels, more specifically women and health, women and decision making; women and religion, women and the state.

Four round tables could be organized: Contesting the Modernity of Witchcraft in Africa; Movers and Shakers. Debating African Agriculture: Current Contestations and Future Challenges (sponsored by the Global South Studies Center of Cologne University); Digitale Afrikaarchive und —bibliotheken; and Speculative Voyages — An Africanist Intervention. Preceding the conference itself, though integral part of it, is the Young Scholars' meeting of the African Studies Association in Germany. The Young Scholars' meeting is completely organised by young scholars from our university, namely Lena Kroeker, Renzo Baas, Johanna Sarre, and Katharina Fink. Lena, Renzo, Johanna, and Katharina did a great job, and we are particularly grateful for that.

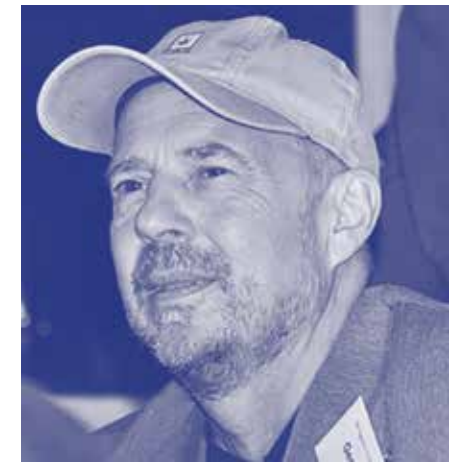
Thanks to a number of Bayreuth scholars interested in media studies and being artists themselves, a multifaceted Cultural Programme was established. We want to thank particularly our colleagues Christine Matzke, Henriette Gunkel, Ute Fendler, Astrid Thews, Markus Coester and Nadine Siegert for their dedication, creativity and — of course — all the work they employed to realize this programme.

Without the help of student assistants the conference would never have been set up. First and foremost we want to mention Martin Hammerschmitt who assisted us in many ways. There were

other student assistants, namely (Micol de Brabant, Christian Eichler, Stephanie Fiedler, Bianca Iwersen, Lara Kempe, Stephanie Kliemt, Adrian Knobloch, Jana Lehmann, Max Schmidt, Anisha Soff, Anja Spagl) who support us in all logistical regards. Thank you all!

Finally, we want to assure you that all Bayreuth Africanists will do their utmost to assist you and make the conference a fruitful and inspiring event.

Georg Klute, Doris Löhr &
Hanna Lena Reich



Georg Klute



Doris Löhr



Hanna Lena Reich

Young Scholars' Award 2014

The African Studies Association
in Germany awards
Rita Kesselring for her doctoral
thesis and Annika Lehmann
for her master thesis.
Congratulations!

Rita Kesselring is awarded for her dissertation „The formation of a victim's subject position in today's South Africa: Embodiment and juridification of apartheid era violence“ (University of Basel, 2013). The work questions the relationship between body, memory, structural violence, reparations and recognition in the post-apartheid era in South Africa.

The author examines the impact of the Truth and Reconciliation Commission in South Africa on the formation of a „subject position“ using the example of one of the largest support groups for victims of apartheid. This involves both discourses and processes of legalization of the victim-status and also about how these processes affect the subjective experience, articulation and coping with being the victim. The author refers in her work to various approaches from anthropology of law and of the body as well as discourse analysis, praxeology and psychoanalysis. The dissertation impresses by the competent access to theoretical concepts on the basis of a sensitive ethnographic approach to a difficult field.

Annika Lehmann receives an award for her master's thesis „Zwischen Zuschreibung und Selbstinszenierung: Konstruktionen von Geschlechteridealen und -hierarchien unter Studierenden der Universität Dar es Salaam“ („Between attribution and self-presentation: Constructions of gender ideals and hierarchies among students of the University of Dar es Salaam“) (Free University Berlin, 2013).

In this work she discusses the complex negotiations of gender roles in the university context taking as example the University of Dar es Salaam. She considers not only the purposeful production of „femininity“ and „masculinity“ among students, but also sensitive issues such as sexual harassment in everyday university life.

It becomes clear, that female students are trapped in a difficult balancing act. On the one hand they obtain social recognition rather by an attractive appearance, than by good grades, on the other hand if they are staged with poor grades and strikingly „female“, they risk increased sexual harassment.

Annika Lehmann's work stands out in its theoretical and methodological reflection, in which the author sets out both her contribution to current gender debates and reflects her role as a researcher.

Conference Programme

Time	Event	Venue
WEDNESDAY		
10:00	Opening (Kroeker/Baas/Sarre/Fink)	H 26 (GWI)
10:15	BRIGHT YOUNG THINGS Keynotes for starters — young scholars apply with topics dealing the question: Where and what vis 'Africa': innovative ideas for doing research in African Studies	H 26 (GWI)
12:00	The state of the art: Working in Academia — GEW-Talk	H26 (GWI)
13:30	Lunch	Mensa
14:30 and 16:30	Workshops • Digital: Academic writing & publishing • Mentoring & Supervision: How to do a PhD • The Need for Networking: Women in international academia • Ethics of doing research	S 104 S 132 S 135 S 136
18:30 — 19:30	Reception by Bayreuth's Mayor	Town Hall
20:00	Science Slam/Pecha Kucha, Forum Phoinix (tbc)	Glashaus
21:30	Party Forum Phoinix (tbc)	

WEDNESDAY

Time	Event	Venue
THURSDAY		
09:00 — 09:30	Conference Opening	H 24 & H 25
09:30 — 10:15	Keynote speech Dr. Fatima Adamu	H 24 & H 25
10:15 — 10:45	Young Scholars' Award	H 24 & H 25
10:45 — 11:15	Coffee Break	Foyer H24
11:15 — 13:15	Panel 4a: Visions and re-visions: The quest(ion) of the future in the works of Ngũgĩ wa Thiong'o and other Pioneer African Writers	S 120
	Panel 12: Policing in Africa: Past, Present and Future	S 85
	Panel 20: Rural Remigration and Consumption in Africa	S 85
	Panel 7a: Transmedial migration of images: imaginations of revolution and future in different media	S 86
	Panel 9: Travelling Africa	S 132
	Panel 30a: African Science Fiction: Future Visions and New Popular Media in Africa	H 35
	Panel 34: Visions of the Future in the History of Africa and the Atlantic	S 133
	Panel 46a: Media Technologies and Processes of Mediatization in Africa	H 27

THURSDAY

Time	Event	Venue
	Panel 42a: Conservation at the Cross-Roads: Between „New Commons“ and Mega- Conservation Areas	H 26
13:15 — 14:30	Lunch Break Talk: The Cost of Making Plays or Which future for Nigerian theatre? Guest: Nicholas Monu	Mensa H 27
14:30 — 16:30	Panel 4b: Visions and re-visions: The quest(ion) of the future in the works of Ngũgĩ wa Thiong’o and other Pioneer African Writers	S 120
	Panel 7b: Transmedial migration of images: imaginations of revolution and future in different media	S 86
	Panel 30b: African Science Fiction: Future Visions and New Popular Media in Africa	H 35
	Panel 46b: Media Technologies and Processes of Mediatization in Africa	H 27
	Panel 42b: Conservation at the Cross-Roads: Between „New Commons“ and Mega-Conservation Areas	H 26
	Panel 14a: Old Age and Community Dialogue in African Literatures and Cultures: Constructing the Future beyond Dichotomies	S 133
	Panel 24a: The creation of futures: models and ideals in planning African cities	S 91
	Panel 25a: Auf zu neuen Ufern? Der Indische Ozean als Inspiration in Literatur und Wissenschaft	S 85

THURSDAY

Time	Event	Venue
	Panel 38a: The Politics and History of the Sahel Countries	S 5
	Panel 45: The Digital Age in West Africa — Potential Roles of new ICTs for Political Participation	S 122
16:30 — 17:00	Coffee Break	GW I and GW II
17:00 — 18:30	Panel 14b: Old Age and Community Dialogue in African Literatures and Cultures: Constructing the Future beyond Dichotomies	S 133
	Panel 24b: The creation of futures: models and ideals in planning African cities	S 91
	Panel 25b: Auf zu neuen Ufern? Der Indische Ozean als Inspiration in Literatur und Wissenschaft	S 85
	Panel 38b: The Politics and History of the Sahel Countries	S 5
	Panel 47: Presentation & Reception: The Bayreuth Academy of Advanced African Studies and its current Project „Future Africa – Visions in Time“	S 120
	Round Table 3: Debating African Agriculture: Current Contestations and Future Challenges	Studentenwerk
18:30 — 19:00	Exhibition opening: Mahatat	Foyer 1. OG GW II
18:30	Dinner	Campus or Town/ Herzogkeller
19:00 — 20:00	Round Table 5: Sci-Fi	H 27
20:00	Film presentation “Speculative Voyages” — An Africanist Intervention	Audimax Theaterraum

THURSDAY

Time	Event	Venue
FRIDAY		
09:00 – 11:00	Panel 2a: India's involvement in Africa – India, Quo Vadis?	S 93
	Panel 15a: „Lands of the Future“ – Pastoralism, Land and Investment in Africa	S 135
	Panel 18a: Auf dem Weg: Zukunftsvorstellungen und – perspektiven von Kindern und Jugendlichen in Afrika	H 27
	Panel 27a: Navigating Futures: The Making of (In)Security in Practices of Anticipation and Responsibility in African Context	H 26
	Panel 29: Elusive futures: Time and uncertainty in the career practices of young African graduates	S 131
	Panel 36a: The Congo as an Imaginative Geography	S 91
	Panel 39a: The futures of African (middle) classes	S 23
	Panel 41a: The future after genocide – Dis/Orders and the remaking of society after periods of violence	S 133
	Panel 44a: South–South Cooperation in Gender Politics: Trans–Regionalization as an Alternative Option for Sub–Saharan Africa	S 125
11:00 – 11:30	Coffee Break	GW I und GW II
11:30 – 13:00	Panel 2b: India's involvement in Africa – India, Quo Vadis?	S 93
	Panel 15b: „Lands of the Future“ – Pastoralism, Land and Investment in Africa	S 135

FRIDAY

Time	Event	Venue
	Panel 18b: Auf dem Weg: Zukunftsvorstellungen und – perspektiven von Kindern und Jugendlichen in Afrika	H 27
	Panel 27b: Navigating Futures: The Making of (In)Security in Practices of Anticipation and Responsibility in African Context	H 26
	Panel 36b: The Congo as an Imaginative Geography	S 91
	Panel 39b: The futures of African (middle) classes	S 23
	Panel 41b: The future after genocide – Dis/Orders and the remaking of society after periods of violence	S 133
	Panel 44b: South–South Cooperation in Gender Politics: Trans–Regionalization as an Alternative Option for Sub–Saharan Africa	S 125
	Round Table 4: Afrika–Archive	S 90
13:00 – 14:30	Lunch Break	Mensa
13:30 – 14:30	Book Launches	H 27
14:30 – 16:30	Panel 6a: Contested Legitimacy and State Power in Africa: analyzing contemporary and emerging actors	S 125
	Panel 11a: African movements in globalisation and transnationalisation	S 23
	Panel 16a: The „Gospel of Prosperity“ and Social Change in Africa	S 91

FRIDAY

Time	Event	Venue
	Panel 19a: Uncertainty and Future	S 133
	Panel 21a: Visions of Theatre: Future in/of African Performing Arts	S 135
	Panel 31a: African capitalisms	H 27
	Panel 33a: 20 years after – Afrofuturism in Aural and Visual Cultures	S 94
	Panel 35a: Discourses on political participation and civil society. Entanglements in Portugese- and Spanish-using Africa	S 93
	Panel 40a: Asian traders in Africa: between political acceptance and popular rejection	H 26
	Panel 1a: Competing Development Paradigms and the Future of Good Governance in Africa	S 61
	Round Table 1: Contesting the Modernity of Witchcraft in Africa	Studentenwerk
16:30 — 17:00	Coffee Break	GW I und GW II
17:00 — 18:30	Panel 6b: Contested Legitimacy and State Power in Africa: analyzing contemporary and emerging actors	S 125
	Panel 11b: African movements in globalisation and transnationalisation	S 23
	Panel 16b: The „Gospel of Prosperity“ and Social Change in Africa	S 91
	Panel 19b: Uncertainty and Future	S 133

Time	Event	Venue
	Panel 21b: Visions of Theatre: Future in/of African Performing Arts	S 135
	Panel 31b: African capitalisms	H 27
	Panel 33b: 20 years after – Afrofuturism in Aural and Visual Cultures	S 94
	Panel 35b: Discourses on political participation and civil society. Entanglements in Portugese- and Spanish-using Africa	S 93
	Panel 40b: Asian traders in Africa: between political acceptance and popular rejection	H 26
	Panel 1b: Competing Development Paradigms and the Future of Good Governance in Africa	S 61
18:30 — 20:00	VAD Assembly	Studentenwerk
20:30 — open end	Concert Big Shots and Dinner	Zentrum

Time	Event	Venue
SATURDAY		
09:00 – 11:00	Panel 3: Wie entwickelt sich Afrika?	H 27
	Panel 32: Religious pathways to better futures	H 26
	Panel 17: The Politics of the Future in Africa in the Decolonization Period	S 121
	Panel 13: The future of elections, political participation and representative democracy in Africa	S 7
	Panel 23: Future Concept Africa – A Mix of European and African Views illustrated by the commitment of Art Patrons, Collectors and Artists during the 1960s and 1970s	S 91
	Panel 28: Global Ideas and Local Strategies for the Future: Perspectives on Higher Education and International Collaboration in Africa and beyond	S 120
	Panel 37: Migrant futures? Future Migrants?	S 90
	Panel 43: Beyond a rock and a hard place? African women designing future visions about sex attributions and gender roles	S 8
	Panel 8a: Transformations of Islamic Knowledge in Africa: Media, Agents and Institutions	S 125
11:00 – 11:30	Coffee Break	
11:30 – 13:00	Panel 8b: Transformations of Islamic Knowledge in Africa: Media, Agents and Institutions	S 125

Keynote

Abstract keynote:

Is Africa too Poor to Drive its Future?

Keynote by Dr Fatima Adamu



Dr Fatima Adamu teaches at the Department of Sociology, Usmanu Dan Fodiyo University, Sokoto since 1986. Her research interests comprise gender issues at local, national and international levels. She is specifically interested in topics such as women and health, women and decision-making, women and religion, women and the state, women's rights under Shariah legal system, and gender mainstreaming.

She has published widely on the topics mentioned above; here are some of her works: "Gender, Hisbah and enforcement of Morality on Shariah Implementing States of Zamafara and Kano in Nigeria", "Household Politics, Women And Shariah Courts In Sokoto, Northern Nigeria"; 'My Wife's Tongue Delivers More Punishing Blows Than Muhammed Ali's Fist': Bargaining Power In Nigerian Hausa Society. Chester College Press", "Politicisation Of Gender And The Election Of Muslim Women Into Political Leadership In Hausa Society, Northern Nigeria", "Women's Struggle and The Politics of Difference in Nigeria", Reflections on The Integration Of Men In Gender And Development (Gad) Practice In

Africa", "Internationalism Within Difference: Feminism and Muslim Women", "The Dynamics Of Gender And Poverty Under Shariah Legal Systems In Zamfara And Sokoto States Of Northern Nigeria"

Abstract keynote:
Is Africa too
Poor to Drive its Future?

(‘Africa gidanmu na gado’-
Africa the ancestral
home of mankind).

Citizens of Africa celebrated the end of colonialism with array of hopes and expectations, four decades later all the hopes have dissipated replaced by disillusionment and a high sense of helplessness. Despite the emergence of new hope in the last decade occasioned by globalization, the image and reality of the continent remains that of hunger, disease epidemics, maternal mortality, inter-ethnic and religious conflict, poverty, corruption, high youth unemployment, low economic growth, gender discrimination and military and civilian dictatorships. The question in the minds of many Africans is, is the continent too much blessed with resource that they cannot manage and therefore susceptible to colonialism drawing from European and now Chinese experience or is it so diverse and too poor to determine its future? Or is Africa the future of mankind? My speech will make an attempt to answer these questions drawing from the politics of inclusiveness and accountability in the management of the continent's demography (women and youth, rural and urban) and resources. Reference will be made to national and international politics.

Young Scholars Conference

WEDNESDAY

10.00	Words of welcome (R. Baas/K. Fink/L. Kroeker/J. Sarre)
10.15	Bright young things — Keynotes for starters Young scholars present answers to the question: Where and what is 'Africa'? — Innovative ideas for doing research in African Studies
12.00	GEW Talk: The state of the art: Working in academia (A. Groß)
13.30	Picnic
14.30 — 16.00	WORKSHOPS I 1. Academic writing & publishing 2. Mentoring & supervision: How to do a PhD 3. The need for networking: Women in international academia (BIGSAS) 4. (Research) Ethics
16.00 — 16.30	Break & side events (publishers & institutions present themselves)
16.30 — 18.00	WORKSHOPS II (possibility to attend another workshop)
18.30 — 19.30	Reception at City Hall by Mayor Brigitte Merk-Erbe
20.00	Science Slam 360° at Forum Phoinix Young scholars present their topics in 360 seconds
From 21.30	Smooth into VAD... Get together at Forum Phoinix

Workshop I Academic writing & publishing

One of the biggest challenges facing scholars from around the world are problems regarding publishing. What are the guidelines for publishing academic material? Where does one start? How does one go about getting one's work "out there"?

This workshop will deal with these and other questions by focusing on different methods and avenues when thinking about publishing academic work. Theoretical as well as practical topics will be discussed by a panel of experts in this field. Representatives from Cargo, BIGSASworks!, Afrika Spectrum and Mattering Press will give insights into the processes and criteria the publication of certain works involve. The workshop further intends to offer participants a platform in which to discuss and assess problems and successes the publication of their works has offered. Please feel free to participate in the conversations emerging from the workshop, hosted by Renzo Baas (Bayreuth International School of Advanced African Studies).

Invited speakers tbc

<http://journals.sub.uni-hamburg.de/giga/afsp/index>
http://www.bigsas.uni-bayreuth.de/en/junior_fellows/bigsas_works/index.html
<http://www.cargo-zeitschrift.de/>
<http://www.matteringpress.org/>

Workshop II Mentoring & supervision: How to do a PhD

Numerous M.A. and PhD-candidates work individually on their thesis often with little supervision whereas those enrolled in graduate programs enjoy some guaranteed guidance through the process. Several graduate programs already adopted mentoring & supervision codices and thereby stimulated discussions about supervision, mentoring and counselling as part of the program. But does one size fit all? Do these arrangements support the process or merely add meetings to already busy schedules of supervisors and supervised?

In this workshop we would like to discuss our experiences, challenges, advantages and suggestions for mentoring and supervision. Invited Guests are those who supervise, those who coordinate programs and those who are being supervised. The workshop aims at discussing best practices across disciplinary borders and to give (future) doctoral candidates some orientation on rights and duties.

The discussion / workshop will be facilitated by Lena Kroeker (Bayreuth University) in German language.

Invited speakers

Annika Clarner
(Graduiertenschule FAU Nürnberg/
Erlangen)

Dr. Thomas Gollan
(University of Bayreuth Graduate School)

Dr. Michael Mayer
(Internationales Promotions Programm
„Kulturbegegnungen — Cultural Encounters — Rencontres Culturelles”)

Dr. Christine Scherer
(Bayreuth International Graduate School of
African Studies)

Julia Menzel
(University of Bayreuth Graduate School /
Internationales Promotions Programm)

Workshop III ‘The Need for Networking’

The “Need for Networking” seems stronger than ever, particularly in the digital world — to stay in touch, cooperate in projects, find work, to push political agendas. And: networking emerges as one of the core soft skills which the academic world and the labor market require. In this workshop we want to explore and discuss different layers of meaning of ‘networking’. We hear from initiatives to connect female scholars from all over the world; about the implementation of digital devices to connect academic work and make it easier, as well as very local initiatives to bridge the at times yawning gap between theory and practice.

Feel warmly invited to take part in the workshop, which will be facilitated by Katharina Fink (Bayreuth Academy of Advanced African Studies).

Invited speakers

Representatives of International Office of Bayreuth University, BIGSisters-network, academic networks and interdisciplinary outreach initiatives with a special focus on global relations, particularly regarding Africa and Europe.

Workshop IV (Research) Ethics

Whether in academia or the fieldwork encounter — African studies are a profoundly social undertaking. Yet, there is a vast variety of approaches to this ‘human component’: While some universities expect M.A. research proposals to consider potential ethical challenges, others leave the choice to the individual researcher even at Post-Doc level.

Few scholars in African studies and even fewer who undertake fieldwork, however, have been spared the moral turmoil of ethical dilemmas: hierarchical fieldwork encounters, nagging questions how to acknowledge the contribution of their informants, scientific transparency vs. protection and anonymity of informants, (unintended) consequences of scientific publications, the sense and sensibility of ‘informed consent’, to just name a few.

The workshop will be a forum to exchange experiences, learn from each other and discuss the various approaches towards „ethical considerations” taken by researchers in African studies. Input comes from senior researchers who deal with “(research/social science) ethics” from various perspectives.

The workshop will be facilitated by Johanna Sarre (PhD candidate, BIGSAS/Bayreuth University).

Invited speakers

Prof. Dr Michael Schönhuth,
Universität Trier

Dr. Ulrike Krause
(Zentrum für Konfliktforschung, Philipps-Universität Marburg)
Prof. Peter Pels
(Leiden University, NL)

Pre-VAD workshop

»Theorizing social movements: Challenges and contradictions in a contested field of Southern struggles and Northern theories«

Time: 11 June 2014,

9:00–17:00,

Venue: Bayreuth University;
room: tba

The workshop aims at discussing what social movement theories can contribute to the study of protest, social movements, and civil societies in Africa. The attempt of the workshop is to ground empirical research on the African continent in theoretical debates of social movement theories. At the same time, it attempts to test existing social movement theories regarding their explanatory potentials for the African context.

Main questions to be discussed are:

- How far do existing theories and concepts from social movement studies which derived mainly from case studies in Europe and the United States apply for empirical phenomena in the Global South? How could or should they be reformulated?
- Which theoretical approaches and concepts from the research fields of anthropology, sociology, geography, and political science are promising for analysing social movements and civil societies in Africa?
- If theory is being developed from empirical cases: How far does the range of these theories extend?
- How do research on social movements and political activism relate to each other? What roles do researchers and subjects of research play? What does this mean for concepts, methodology, and social movement practice?

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VAD Conference

Round Table 1: Contesting the Modernity of Witchcraft in Africa

Organizers:

Dr. Magnus Echter and Leo Igwe
(Department of Religious
Studies, University of Bayreuth)

Time: Friday 13th of June,
14:30–16:30;

Venue: Studentenwerk

The resurgence of witchcraft beliefs and practices in contemporary Africa has revived interest and debate among scholars and policy makers on the place of occult practices and magical beliefs in African society. Modernization has not led to the weakening or disappearance of sorcery and mysticism as envisaged by social scientists and thinkers. Postcolonial Africa remains enchanted; the profane has not replaced the sacred. Witchcraft beliefs feature in health, politics, legal and educational sectors. Due to the visibility of witchcraft and magic in Africa and in African Diasporic communities, some anthropologists have concluded that witchcraft is part of African modernity. They argue that sorcery and magic are ways Africans localize and appropriate modern power and goods. Drawing on his research in Southern Cameroun, Peter Geschiere, makes an eloquent case for the modernity of witchcraft phenomenon in the region. He maintains that the representations of witchcraft are ways Africans respond to or try to gain control over modern changes. Scholars like Jean and John Comaroff, Peter Pels, or Birgit Meyer have advanced similar arguments in explaining modernity and its discontents in the region. Linking modernity to witchcraft in Africa is problematic. Both concepts point to opposing analytical trajectories. They reflect contradictory notions and persuasions. At this roundtable we ask: Is the idea of ‘The

Modernity of Witchcraft’ not a form of cultural oxymoron? Can one meaningfully talk about the modernity of witchcraft when the spread of modernity is expected to cause the diminution or disappearance of the ‘magic garden’? Is it tenable that the notion of modernity of witchcraft does not exoticize Africa as Peter Geschiere argues? What is missing or mistaken in the understanding and articulation of modernity in Africa that led to this intriguing conceptual and theoretical amalgam?

Discussants:

Prof. Norman Miller
(President of the African–Caribbean Institute, Dartmouth, USA)

Prof. Peter Pels
(Institute of Cultural Anthropology and Development Sociology, Leiden University, The Netherlands)

Prof. Adam Philip Ashforth
(Department of Afroamerican and African Studies, University of Michigan, USA)

Professor Emeritus Charles M. Good
(Department of Geography, Virginia Tech, USA)

Dr. Isak Niehaus
(School of Social Sciences, Brunel University, United Kingdom)

Round Table 3: Debating African Agriculture: Current Contestations and Future Challenges

Organisers:

Dr. Clemens Greiner
(Department of Cultural and Social Anthropology, University of Cologne) &
Peter Dannenberg
(Institute of Geography, University of Cologne)

Time: Thursday 12th of June,
17:00–18:30;

Venue: Studentenwerk

Agricultural dynamics in Sub-Saharan Africa is currently a highly controversial theme. Prevailing “afro-agro-pessimisms” (Oya) contrast with praise of the continent’s huge agricultural potential, notions of de-agrarianisation are countered by accounts of re-peasantisation, and at least since the food price crisis of 2007/08 agriculture has become the focus of development efforts once again, with mounting debates over what direction agriculture should take. In short, the “battle over visions of agrarian futures in Africa” (Peters) is in full swing. While in the past decade this debate has largely revolved around the fact that Africa has become the site of large-scale land-grabs, this round table will expand that focus to more general questions. Is African agriculture stagnating, and if so, why? Could there be a “green revolution”? Are the current dynamics of export orientation and commercialization contributing to or detracting from economic and social development in rural Africa and who are winners and losers? How do these dynamics impact upon livelihoods and food security?

What do urbanization and the increasing spatial decoupling of agricultural production and consumption mean for food security? And what has the proliferation of information and communication technology like mobile phones and internet got to offer? This round table brings together a number of eminent scholars in the field of agrarian change to discuss these trends and challenges. Following short presentations from each of the panel members and questions from the moderation team, the audience will be invited to debate key issues.

Discussants:

Prof. Daniel Tevera
(Department of Geography, University of the Western Cape, South Africa)

Prof. Ben Cousins
(Institute for Poverty, Land and Agrarian Studies, University of the Western Cape, South Africa)

Prof. Kojo Amanor
(Institute of African Studies, University of Ghana, Ghana)

Prof. Pauline Peters
(Harvard Kennedy School, Cambridge, USA)

Dr. Holger Kirscht
(International Institute of Tropical Agriculture, Cameroon)

Round Table 4: Digitale Afrikaarchive und –bibliotheken

Organisers:
Hauke Dorsch
(Universität Mainz),
Richard Kuba
(Universität Frankfurt am Main)
Time: Friday 13th of June,
11:30 – 13:00
Venue: S 121

In den letzten beiden Jahrzehnten wurden in großem Umfang Bestände afrikabezogener Archive, Bibliotheken und Museen digitalisiert und über Internet verfügbar gemacht, eine Entwicklung, die sich zukünftig noch dynamischer fortsetzen wird. Dadurch ergeben sich völlig neue Recherche- und Zugriffsmöglichkeiten für Forschung und Lehre. Gleichzeitig zeigen sich zunehmend akuter die Interessenkonflikte zwischen einerseits dem freien Zugang zu Sammlungen, Archiven, Publikation und Forschungsdaten (Open Source) und gravierenden ethischen (Informant_innenschutz) und rechtlichen (Copyright) Bedenken andererseits. Den Empfehlungen von DFG und Wissenschaftsrat folgend, befasst sich die VAD verstärkt mit diesen Fragen. Zunächst wurde die Gruppe „Forschungs- und Informationsinfrastrukturen im Bereich der Afrikawissenschaften“ (kurz: AG ArchBibAfrika) gegründet, um den Austausch zwischen Mitarbeiter_innen afrikabezogener Archive und Bibliotheken zu verstetigen. Als nächster Schritt soll nun eine Debatte mit den Nutzer_innen geführt werden: Wie wirken sich neuere Informationsinfrastrukturen auf Forschung und Lehre aus, welche Wünsche oder Anforderungen an afrikabezogene Sammlungen haben Wissenschaftler_innen und Studierende und wie ist mit den oben genannten ethischen Fragen umzugehen? Dieser

Roundtable wird Afrikawissenschaftler_innen aus Archiven, Bibliotheken, Museen und Universitäten zusammenbringen, um diese dringend nötige Debatte anzustoßen.

Round Table 5: “Speculative Voyages” – An Africanist Intervention

Organizer: Henriette Gunkel
(University of Bayreuth)
Time: Thursday 12th of June,
19:30–20:30, Venue:
Audimax, Theaterraum

Round Table with
Jean-Pierre Bekolo (Cameroun),
Daniel Kojo Schrade (Germany/US)
and Maha Maamoun (Egypt)

In the last decade we have witnessed an increase in science-fictional interventions on the African continent in film, literature, fashion, music, architecture and the arts. Interventions that seem to escape the postcolonial trajectory of setting up counter-archives/counter-memories (in order to either imagine a pre-colonial past or to re-write history) and instead take us into unknown, yet futuristic, technological spaces, on speculative voyages that present us with different politics and performances of time.

This Round Table will precede and contextualize the short film screening of a similar title. It moves the focus from identity and representation to technology, to the conjunction of experience and the digital. It asks the questions: Why now? What is the genealogy of these science-fictional interventions, what are its chronopolitical implications? And what is the relationship to the diasporic concept of Afrofuturism?

Cultural Programme

The Cost of Making
Plays or Which future for
Nigerian theatre?
Guest: Nicholas Monu

Thursday,
12th of June – 14:00

Moderators:
Christine Matzke (Bayreuth)
and Julius Heinicke (berlin)



Nicholas Monu
is a Nigerian dramatist, actor
and director.

Dialog:
„Futures of the Arts,
Literature
and Culture in Kenya“

Friday,
13th of June – 11:00

A talk with Tom Odhiambo
(Nairobi) and Johannes Hossfeld
(Goethe-Institut München),
Moderation:
Clarissa Vierke (Univ. Bayreuth)



Dr. Tom Odhiambo

Tom Odhiambo is a Nairobi-based literary scholar, journalist and one of the most reputed art and literary critics in present-day Kenya who regularly voices his critical comments not only in academic circles but also via various Kenyan (mass) media.

He was born and grew up in Kenya, but also spent a considerable part of his life in South Africa. After studying literature at Moi University in Eldoret (Kenya), he was later awarded a PhD at the University of Witwatersrand. Currently, he holds a position of senior lecturer at Department of Literature at the University of Nairobi. As a critic whose main aim is to see arts and

culture sectors grow, he has interviewed, critiqued and supported a large number of African artists and writers, but has also been involved in encouraging and helping budding writers — as for instance in the AMKA forum, a writing group for (nascent) women writers. In his academic writings, he has mostly been concerned with emerging literary trends, media, aspects of urban culture, popular culture as well as gender (masculinities as well as womanhood). Apart from literature, he has researched, written, published, conceptualised and contributed to exhibitions on a wide-range of topics, including communication, arts, culture, media but also on governance and developmental issues. state bodies as well as economic considerations.

As invitee of the Institute of African Studies, Tom Odhiambo will not only be guest of academic forums during his stay in Bayreuth but, as “Stadtschreiber” (town chronicler), he is also invited to comment on topics and issues emerging from and in the city life of Bayreuth. For instance, the local newspaper, Nordbayerischer Kurier, has asked him to write a weekly column. Furthermore, Sübkultur has offered him to read from his writings. At the university, he will attend the symposium “New Dynamics in Swahili Studies”, discussing emerging contact zones between Anglophone and Swahili Literature in Eastern Africa. At the VAD conference, he is requested to engage in a critical dialogue with the former director of the Goethe Institute in Nairobi, Johannes Hossfeld, on the renaissance of art and literature in Kenya.

Sources: (information provided by Tom Odhiambo and Johannes Hossfeld;
<http://www.goethe.de/ins/ke/nai/uun/nai50/zeug/en11251876.htm>;
https://profiles.uonbi.ac.ke/tom_odhiambo/publications)

Artist Talk: Simon Rittmeier – „Drexciya“

Friday,
 13th of June – 14:00



Simon Rittmeier

Simon Rittmeier – Born in Nuremberg in 1981, he grew up in Erlangen, Germany. After highschool he worked in Rwanda as a social worker. He then studied Visual Communication and Film at the University of Fine Arts, Hamburg and the Academy of Media Arts, Cologne. 2009 artist scholarship at Havanna, Ludwig Foundation of Cuba. He has directed documentary films and has worked on different projects as director of photography. „Drexciya“ is his diploma.

© Simon Rittmeier /
 Academy of Media Arts Cologne

FILM FACTS

Experimental shortfilm by Simon Rittmeier,
 Germany / Burkina Faso 2012, 28 Min.,
 Super 16mm



“Drexciya” was an underwater country populated by the unborn children of pregnant African women thrown off of slave ships that had adapted to breathe underwater in their mother’s wombs.

Cast: Alexander Beyer, Josiane Hien Yeri,
 Rodrigue Ouattara, Adama Venegda
 Narrated by: Nneka / Directed by: Simon Rittmeier

Supported by: Film und Medienstiftung
 NRW, Jugend für Europa, Aktion Mensch
 – Die Gesellschafter, Cal Murad

Produced by Academy of Media Arts,
 Cologne / Sahelis Productions © 2012

Performance: Stories of Cairo’s Drivers – Sandok el Donia

Friday,
 13th of June 19:00



Konzert: The Bigshots from Ghana

Friday,
 13th of June – 20:00



The Bigshots revive the Afro-Jazz feel and legacy in Ghanaian popular music to jazz ‘fusions’ creatively interspersed with indigenous melodies. They draw on an immense musical heritage of Highlife greats, Ghana’s and West Africa’s Soul, Funk, Highlife and Afrobeat music but manage

to re-blend this legacy, one the one hand by taking a new look at the musical finesse and intricacies of the traditional sources at hand, and on the other their learned way of elaborating on musical techniques and playfulness. The bands' creative and diverse approach has been boosted over the last years by performing with a number of high profile musicians in Ghana, which made the band's performance style stronger, such as C.K. Mann, Ebo Taylor, Pat Thomas, Jewel Ackah, Gyedu-Blay Ambolley, Lee Duodo, Kwabena Kwabena and more. They are one of the most promising new live bands in Ghana – at the verge of creating their own style in modern Ghana's contemporary popular music. The Bigshots were supported in 2013 with a grant by the Goethe Institute, Ghana.

A joint project of Goethe-Institut Ghana & Dr. Markus Coester (University of Bayreuth).

Afro-Futurist Sounds by DJs Ras I-Real & Tom Simmert

Friday,
13th of June – 22:00

From retro to contemporary, the two DJs explore the history of the future – From Kraftwerk to Clinton, from Drexciya to Sun Ra.

Artist talk with Nadine Siegert and Sam Hopkins

Friday,
June 13 – 2 p.m.

FILM FACTS

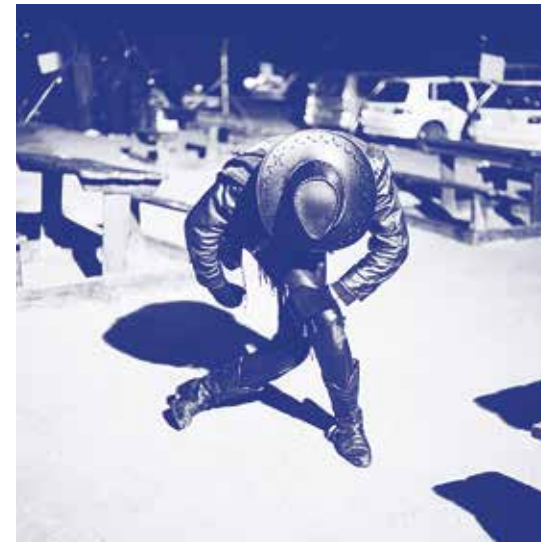
Visions of Renegades by Frank Marshall Heavy Metal in Botswana

Venue: Das Zentrum
Curator: Susanne Gerhard



Renegades is a landmark exhibition by Frank Marshall, representing a decisive outcropping of a Heavy Metal subculture in Sub-Saharan Africa. Marshall's portraits offer a tentative and considered vision of this subculture in Botswana; historically adverse in reaction to the occidental genre, making Marshall's subjects somewhat of an anomaly. In this way, Marshall aptly dubs his subjects renegades, tentatively situating himself as a mediator chronicling „visions“ of rebellious individuals who form part of an ulterior, emergent rootedness where traditional identities and political histories in Botswana are subverted. Heavy Metal audiences have traditionally been Caucasian, Patriarchal, and Eurocentric, making Marshall's portraits parodies of heavy metal lore envisaging the multiple polarities of the subculture's social strata. Renegades is thus a sociological case

study of an underground minority rebelling against the status quo, redrawing the borders of both Heavy Metal and orthodox culture in Botswana.



The exhibition has been shown at the Art Fair Johannesburg, at Berkis Gallery in San Francisco, at M.I.A. in Seattle and Iwalewaha Bayreuth.

A Retrospective on “Shaware3na”

A Documentary Exhibition
of an Art in Public Space Project
in Cairo in 2012

Venue: GW II



Performance: Stories of Cairo's Drivers – Sandok el Donia

„Sandok EL 3agab“/
The Wonder Box”

Come closer, come closer,
Come closer and see!
The Box of Wonders is here! Abo Rahab
will tell tales
Of Abu Zeid El Helaly,
His sword shining and shimmering
And of Antar the brave
Whose enemies don't last till evening!

These words will sound familiar to some, but among many they have become defined as an ailing heritage.

These opening lines are no longer known as the call that brings together the people; gathering and summoning children and youth, all eager to hear tales about adventurous heroes who turn dreams into a moving, breathing reality attracting all eyes. With this call, the eyes of the crowd would follow the heroes' adventures; they would listen — mesmerized — to the tales told in the story-teller's sweet voice: the real hero behind the heroes of his stories.

Apart from the desire to revive the past and indulging ourselves in memories, the project of „The Wonder Box“ is an attempt to bring art back to the streets and to a wider audience that has become estranged from theater and film venues. This has caused a separation between people and art so that the latter became a luxury after it was part of the audience's everyday life.

„The Wonder Box“ re-creates the relationship between the artist and this estranged wider audience which at one point used to wait fervently for the storyteller with his moving magic box. The people would be

awed with tales of folklore heroes and the various worlds which this box — filled with pictures, colors, music and joy — opens up for them.

„The Wonder Box“, the magic box of tales, has developed to take on new shapes that the storyteller would have never imagined. A new box showing different images is now in every house, and also in the hand of every citizen. However, these new boxes have lost the charm of gathering and watching and communal interaction, which are the essence behind the beauty and joy of this lost — yet still present — art form.

Nine artists from different backgrounds, among them designers, visual artists, musicians and storytellers, have come together to make a new box, portraying their visions and their personal relationship with this art. The street is their source of inspiration for the tales of their new heroes, so that the public transportation drivers become the new folk heroes. They will shape out of the drivers' everyday details tales that tell of our everyday life so the new box and its' magic is at once from the people and back to them. The stories of the drivers — the new heroes — will be re-imagined in the forms of pictures and illustrations accompanying the storyteller as he tells the tale in his strong voice and exciting performance and also re-created in the music which the musicians will play in the streets.

„The Wonder Box“ will travel all over the land, and we will be with it, to witness the magic of the image, the story, the music: to witness the magic of the street.

Oh look, oh see, Come see your life,
See all the wonders!
Oh dear, if you could see
You would see your life openly!
The world is a watch-box
But don't get taken away with its' joy
Since the world's beginning
It has been a world of twisted ways
So never cry a tear over one of its' twisted days!



“Speculative Voyages” — An Africanist Short Film Program

(Short)Film presentation
following the round table
Time: Thursday 12th of June,
20:00; Venue:
Audimax Theaterraum

1. “2026”

Director: Maha Maamoun; Year: 2010;
Running Time: 9 minutes; Language: Arabic;
English Subtitles; Producers: Tamer Eissa,
Doa Aly; Production: Young Arab Theatre Fund

Based on a text from the novel *The Revolution of 2053*, by Egyptian writer Mahmoud Osman, and referencing a scene from Chris Marker's *La Jetée* (1962), a time-traveller recounts his vision of the future of the Pyramids area, and by extension Egypt, in the year 2026 – a vision that strains to reach beyond, yet remains severely confined by the present's imaginal constraints.

2. “Homecoming”

Director: Jim Chuchu; Year: 2013; Running Time: 11 minutes 11 seconds; Language: English/Kiswahili; English Subtitles; Producers: Rebecca Chandler, Wanuri Kahiu, Idil Ibrahim, Steven Markovitz; Production: Awali Entertainment Ltd

Nothing is what it seems as Max — a nerdy voyeur — turns fiction into truth and the mundane into the unexpected in his quest to get the attention of Alina — the girl next door. The city of Nairobi is threatened with imminent extinction, and now is his chance to save her and verbalise his unspoken desire. However, a mysterious stran-

ger stands in the way of his happiness. Will Max overcome his fear and save the girl? Is Alina looking for a hero? A quirky, light-hearted look at obsession and the desire to be seen.

3. “The End of eating Everything”

Director: Wangechi Mutu; Year: 2013; Running Time: 8 minutes 10 seconds; Language: English; Courtesy of the Artist, Gladstone Gallery, and Victoria Miro Gallery. Commissioned by the Nasher Museum of Art at Duke University, Durham, North Carolina.

The End of eating Everything, marks the journey of a flying, planet-like creature navigating a bleak skyscape. This “sick planet” creature is lost in a polluted atmosphere, without grounding or roots, led by hunger towards its own destruction. The animation's audio, also created by Mutu, fuses industrial and organic sounds. “My dreams look very much like ‘The End of eating Everything.’ Coming out of the world of my collages ... this film is a slice of my own type of magic realism, as a real and tragic space caught in time,” Mutu said.

4. “Twaaga”

Director: Cedric Ido; Year: 2013; Running Time: 30 minutes; Language: French/Arabic; English Subtitles; Producer: Jérôme Bleitrach; Production: Arte, Bizibi, Centre National du Cinéma

Burkina Faso in 1987 is a country in the throes of revolution. Manu, an eight-year-old who loves comics, tags along with Albert, his big brother. When Albert decides to undergo a magic ritual to become invincible, Manu realizes there are real powers to rival those of his comic-book superheroes.

5. “ ‘Vabvakure’, People From Far Away”

Director: Gerald Machona; Year: 2013; Running Time: 9 minutes 19 seconds; Language: English; Courtesy of the Artist, Goodman Gallery. Commissioned by the Visual & Performing Arts of Africa, Rhodes University Fine art department, Grahamstown, South Africa.

Central to Machona’s science fictional film is the use of decommissioned Zimbabwean dollars as an aesthetic material that signifies the forced economic migration of Zimbabwean migrants into neighbouring SADC countries and abroad. ‘Vabvakure’ explores feelings of estrangement and alienation associated with the experience of ‘foreignness’, while playfully disrupting a narrative structure normally associated with the experience of victimisation by xenophobic violence, for example in South Africa in 2008, through an Afro-futuristic representations of an African immigrant.

lish; Producers: John Drummond, Sean Drummond, Rene Jellis, Shaun Lee, Michael Matthews, Daniel Mitchell, Jeannie van Wyk, Benitha Vlok; Production: Be Phat Motel Film Company

The 1960s, and the height of Cold War tension: When her husband and stepsons don’t return from a routine trip, a young housewife finds herself alone in their remote farmhouse. As it becomes clear that they are not coming back, and with strange occurrences in the sky, she sets off to find them. Unsure who, if anyone, to trust, she must navigate a series of strange encounters to find answers in a world that, with a undercurrent of future science beneath its surface, will reveal itself to be a marked alternative to the world we remember.

6. “Pumzi”

Director: Wanuri Kahiu; Year: 2010; Running Time: 21 minutes; Language: English Producers: Simon Hansen, Amira Quinlan, Hannah Slezacek, Steven Markovitz; Production: Inspired Minority Pictures

Pumzi, Kenya’s first science fiction film, imagines a dystopian future 35 years after water wars have torn the world apart. East African survivors of the ecological devastation remain locked away in contained communities, but a young woman in possession of a germinating seed struggles against the governing council to bring the plant to Earth’s ruined surface.

7. “Sweetheart”

Director: Michael Matthews; Year: 2010; Running time: 27minutes; Language: Eng-

Panels in numerical order

	Panel	Convenors	Time	Room
1	Competing Development Paradigms and the Future of good Governance in Africa	Dr. des. Jude Kagoro, The Institute for Intercultural and International Studies (InIIS), Bremen University Dr. Charity Musamba, National Democratic Institute in Zambia	Fri 14:30–16:30; Fri 17:00–18:30	S 61
2	India's involvement in Africa – India, Quo Vadis?	Prof. Dr. Ajay Dubey, African Studies Center, Jawaharlal Nehru University Dr. Sophia Thubauville, Frobenius-Institut, Frankfurt University	Fri 09:00–11:00; Fri 11:30–13:00	S 93
3	Wie entwickelt sich Afrika?	Prof. Dr. Hans-Heinrich Bass, Hochschule Bremen Prof. Dr. Robert Kappel, GIGA, Hamburg)	Sat 09:00–11:00	H 27
4	Visions and re-visions: The question of the future in the works of Ngũgĩ	Gilbert Ndi Shang, BIGSAS, Bayreuth Prof. Dr. Tirop Peter Simatei, BIGSAS, Bayreuth Dr. Samuel Ndogo, Kenya	Thu 11:15–13:15, Thu 14:30–16:30	S 120
6	Contested Legitimacy and State Power in Africa	Asebe Regassa, BIGSAS, Bayreuth Alzbeta Svablova, BIGSAS, Bayreuth	Fri 14:30–16:30; Fri 17:00–18:30	S 125
7	Transmedial migration of images: imaginations of revolution and future in different media	Prof. Dr. Ute Fendler, Dr. Ulf Vierke, Dr. des. Katharina Fink, Dr. des. Nadine Siegert, all Bayreuth Academy of Academy of African Studies, „Revolution 3.0“	Thu 11:15–13:15, Thu 14:30–16:30	S 86
8	Transformations of Islamic Knowledge in Africa: Media,	Dr. Britta Frede, Prof. Dr. Rüdiger Seesemann, both Bayreuth University	Sat 09:00–11:00; 11:30–13:00	H 125

	Panel	Convenors	Time	Room
9	Traveling Africa	Prof. Dr. Kurt Beck, Rami Wadelnour, both Bayreuth University	Thu 11:15–13:15	S 132
11	African movements in globalisation and transnationalisation	Dr. Bettina Engels, University of Bayreuth Dr. des. Melanie Müller, FU Berlin	Fri 14:30–16:30; Fri 17:00–18:30	S 23
12	Policing Africa: Past, Present and Future	Dr. Alice Hills, University of Durham Dr. Andreas Mehler, GIGA, Institute of African Affairs	Thu 11:15–13:15	S 85
13	The future of elections, political participation	Dr. des Alexander Stroh, GIGA, Hamburg	Sat 09:00–11:00	S 7
14	Old Age and Community Dialogue in African Literatures	Dr. Pepetual Mforbe Chiangong, Department of African literatures and Cultures, Humboldt University, Berlin	Thu 14:30–16:30; Thu 17:00–18:30	S133
15	Lands of the Future – Pastoralism, Land and Investment in Africa	Dr. Echi Christina Gabbert, Shauna LaTosky, both Max Planck Institute for Social Anthropology, Halle/Saale	Fri 09:00–11:00; Fri 11:30–13:00	S 135
16	The Gospel of Prosperity	Prof. Dr. Andreas Heuser, Basel University	Fri 14:30–16:30; Fri 17:00–18:30	S 91
17	The Politics of the Future in Africa in the Decolonization Period	Dr. Susann Baller, University of Basel Philmon Ghirmai, University of Heidelberg	Sat 09:00–11:00	S 121
18	Auf dem Weg: Zukunftsvorstellungen und –perspektiven von Kindern	Dr. des Tabea Häberlein, Dr. Jeannett Martin, Christian Ungruhe, all University of Bayreuth	Fri 09:00–11:00; Fri 11:30–13:00	H 27

	Panel	Convenors	Time	Room
19	Uncertainty and Future	Valerie Hänsch, BIGSAS Bayreuth Dr. des. Lena Kroeker, Bayreuth Academy of Advanced African Studies Carsten Mildner, Social Anthropology, University Bayreuth	Fri 14:30– 16:30; Fri 17:00–18:30	S 133
20	Rural Remigration and Consumption in Africa	Dr. Isaie Dougnon, Université de Bamako/ Universität Bayreuth Dr. des. Barbara Polak, Universität Bayreuth	Thu 11:15– 13:15	S 85
21	Visions of Theatre: Future in/of African Performing Arts	Dr. Julius Heinicke, Institute of Theatre Studies, Free University Berlin Dr. Christine Matzke, English Literature, University of Bayreuth	Fri 14:30– 16:30; Fri 17:00–18:30	S 135
23	Future Concept Africa — A Mix of European and African Views	Dipl. MA Katharina Greven, BIGSAS, Bayreuth University Dr. Yvette Mutumba, Weltkulturen Museum Frankfurt	Sat 09:00– 11:00	S 91
24	The creation of futures: models and ideals in planning African cities	Shahadat Hossain, Faculty of Spatial Planning, TU Dortmund Dipl.-Ing. Sophie Schramm, Department of Spatial and Infrastructure Planning, TU Darmstadt	Thu 14:30– 16:30; Thu 17:00–18:30	S 91
25	Auf zu neuen Ufern? Der Indische Ozean	Prof. Dr. Frank Schulze-Engler, Dr. Julia Verne, Frankfurt University	Thu 14:30– 16:30; Thu 17:00–18:30	S 85
27	Navigating Futures: The Making of (In)Security	Prof. Dr. Richard Rottenburg, Dr. James Thompson, MLU Halle	Fri 09:00– 11:00; Fri 11:30–13:00	H 26

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28	Global Ideas and Local Strategies for the Future: Perspectives on Higher Education	Dr. Akiiki Babyesiza, Dr. Christine Scherer, Emnet Tadesse Woldegeorgis, all BIGSAS, University of Bayreuth	Sat 09:00– 11:00	S 120
29	Elusive futures: Time and uncertainty in the career practices	Dr. des. Michelle Engeler, University Basel Dr. Noemi Steuer, University Basel	Fri 09:00– 11:00	S 131
30	African Science Fiction: Future Visions and New Popular Media	Dr. des. Claudia Böhme, Institute of African Studies, University of Leipzig, Dr. Irene Brunotti, Institute of African Studies, University of Leipzig,	Thu 11:15– 13:15, Thu 14:30– 16:30	H 35
31	Afrikanische Kapitalismen	Prof. Dr. Thomas Bierschenk, University Mainz	Fri 14:30– 16:30; Fri 17:00–18:30	H 27
32	Religious pathways to better futures	Dr. Katrin Langewiesche, Universität Mainz/Marseille Prof. Dr. Eva Spies, University Bayreuth	Sat 09:00– 11:00	H 26
33	20 years after — Afrofuturism in Aural and Visual Cultures	Dr. Hauke Dorsch, Johannes Gutenberg University Mainz Prof. Dr. Kerstin Pinther, Freie Universität Berlin	Fri 14:30– 16:30; Fri 17:00–18:30	S 94
34	Visions of the Future in the History of Africa and the Atlantic	Prof. Dr. Achim von Oppen Dr. Christine Whyte both Bayreuth Academy of Advanced African Studies	Thu 11:15– 13:15	S 133
35	Discourses on political participation	Prof. Dr. Axel Fleisch, University of Helsinki Dr. Ana Lúcia Sá	Fri 14:30– 16:30; Fri 17:00–18:30	S 93

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36	The Congo as an Imaginative Geography	Prof. Dr. Hubertus Büschel, Johnny van Hove, Centre for the Study of Cultures, University of Gießen	Fri 09:00– 11:00; Fri 11:30–13:00	S 91
37	Migrant futures? Future migrants?“	Dr. Clemens Greiner, Prof. Dr. Michaela Pelican, both Department of Cultural and Social Anthropology, University of Cologne	Sat 09:00– 11:00	S 90
38	History and Politics of the Sahel Coun- tries	Jun-Prof. Dr. Sebastian Elischer, Leuphana University Lüneburg, GIGA Hamburg Dr. Klaas van Walraven, African Studies Centre, Leiden	Thu 14:30– 16:30; Thu 17:00–18:30	S 5
39	The futures of the African (middle) classes	Dr. Tabea Scharrer, Max-Planck-Institut für ethnologische Forschung, Halle Dr. Florian Stoll, University Bayreuth	Fri 09:00– 11:00, Fri 11:30–13:00	S 23
40	Asian traders in Africa: impacts and future perspectives	Dr. Laurence Marfaing, Prof. Dr. Ute Rösenthaller, Institut für Ethnologie, Goethe-University Frankfurt, Antoine Socpa, University of Yaounde, Alena Thiel, GIGA Hamburg	Fri 14:30– 16:30; Fri 17:00–18:30	H 26
41	The future after genocide	Dr. Silke Oldenburg, Basel University Norman Schräpel, Universität Halle-Saale	Fri 09:00– 11:00; Fri 11: 30–13:00	S 133
42	Conservation at the Cross-Roads	Prof. Dr. Michael Bollig, Department of Cultural and Social Anthropology, University of Cologne, Prof. Dr. Michael Hauhs, Ecological Modeling, University of Bayreuth	Thu 11:15– 13:15, Thu 14:30– 16:30	H 26

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43	Beyond a rock and a hard place?	Antje Daniel, University of Bayreuth	Sat 09:00– 11:00	S 8
44	South-South Cooperation in Gender Politics	Dr. des. Rirhandu Mageza-Barthel, Prof. Dr. Uta Ruppert, University of Frankfurt	Fri 09:00– 11:00; Fri 11:30–13:00	S 125
45	The Digital Age in West Africa	Jella Fink Frankfurt, Prof. Dr. Hans Peter Hahn, both Frankfurt University	Thu 14:30– 16:30	S 122
46	Media Technologies	Dr. Tilo Grätz, Zentrum Moderner Orient / FU Berlin	Thu 11:15– 13:15, Thu 14:30– 16:30	H 27
47	Bayreuth Academy – Future Africa – Visions in Time	Prof. Dr. Susan Arndt, Prof. Dr. Achim von Oppen, both Bayreuth Academy of Advanced African Studies, University of Bayreuth	Thu 17:00– 18:30	S 120

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05	Adesoji, A.O.	Department of History, Obafemi Awolowo University, Ile-Ife, Nigeria	6
06	Adugna, Fekadu	Department of Social Anthropology, Addis Ababa University, Ethiopia	15
07	Agossavi, Simplicé	Université d'Abomey-Calavi (UAC), Cotonou, Benin	4
08	Ahmed, Azza Mustafa Babikir	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	24
09	Aikins, Joshua Kwesi	Bielefeld Graduate School in History and Sociology, University of Bielefeld, Germany	45
10	Aixela, Yolanda	IMF, Spanish Council for Scientific Research (CSIC), Barcelona, Spain	35
11	Akubor, Emmanuel Osewe	Department of History, Obafemi Awolowo University, Ile-Ife, Nigeria	16
12	Alimi, I.S.	Department of History, Obafemi Awolowo University, Ile-Ife, Nigeria	6
13	Altenburg, Tilman	German Development Institute, Bonn, Germany	3
14	Amanor, Kojo	Institute of African Studies, University of Ghana, Legon, Ghana	RT 3

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16	Ammann, Carole	Institute of Social Anthropology, University of Basel, Switzerland	29
17	Anderson, Reynaldo	Harris-Stowe State University, St. Louis, USA	33
18	Appelhans, Nadine	International Urban Studies, HafenCity University, Hamburg	24
19	Arndt, Susan	Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	47
20	Arthur, Justice Anquandah	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	16
21	Arukwe, Nnanna	Department of Sociology and Anthropology, University of Nigeria, Nsukka, Nigeria	9
22	Ashforth, Adam	Department of Afroamerican and African Studies, University of Michigan, USA	RT 1
23	Atanga, Lilian Lem	Department of African Studies, University of Dschang, Cameroun	14
24	Ayeko-Kümmeth, Jane	Department of Development Politics, University of Bayreuth, Germany	6
25	Ayong, Ahmed Khalid	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	8
26	Babyesiza, Akiiki	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	28
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29	Balemesa, Tom	Advocates Coalition for Development and Environment (ACODE), Kampala, Uganda	1
30	Baller, Susann	Department of History, University of Basel, Switzerland	17
31	Bangura, Joseph Bosco	Evangelical–Theological Faculty, Leuven, Belgium	16
32	Barr, Marleen S.	City University of New York, USA	30
33	Bass, Hans–Heinrich	International Economics, University of Applied Sciences, Bremen, Germany	3
34	Batard, Anouk	LaSSP–Research Center of Social Sciences dealing with Politics, Institute of Political Science, Toulouse, France	31
35	Beck, Kurt	Department of Anthropology, University of Bayreuth, Germany	9
36	Becker, Anja	Institute of Cultural & Social Anthropology University of Cologne, Germany	43
37	Becker, Laura De	Wits Arts Museum, Johannesburg, South Africa	41
38	Beers, Cees van	Management of Technical Innovations, University of Technology, Delft, Belgium	31
39	Behrends, Andrea	Institute for Social and Cultural Anthropology, Martin Luther University, Halle–Wittenberg, Germany	26
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42	Berman, Bruce	Queens University, Canada / Wolfs–on College, Cambridge University, UK)	34
43	Berr, Nanny	Police Program Africa, GIZ, Eschborn, Germany	12
44	Besigiroha, Linda	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	43
45	Biecker, Sarah	Institute for Intercultural and International Studies, University of Bremen, Germany	12
46	Bierschenk, Thomas	Department of Anthropology and African Studies, University of Mainz, Germany	31
47	Birzle, Maike	Centre for African Studies, University of Basel, Switzerland	29
48	Bisaso, Ronald	Makerere University, Kampala, Uganda / University of Tampere, Finland	28
49	Biswas, Aparajita	Centre for African Studies, University of Mumbai, India	2
50	Bochow, Astrid	Max Plank Institute Halle, Germany / Centre for Advanced Studies, Constance, Germany	39
51	Bodomo, Adams	Department of African Studies, University of Vienna, Austria	4
52	Boerngen, Sandra	Goethe Universität Frankfurt, Germany / Moi University, Eldoret, Kenya	25
53	Boger, Julia	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	43
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59	Bouilly, Emmanuelle	CESSP, Paris I University, Paris, France	43
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62	Brühwiler, Benjamin	Center for African Studies, University of Basel, Switzerland	31
63	Bruijn, Mirjam de	University Leiden, The Netherlands	45
64	Brunotti, Irene	Institute of African Studies, University of Leipzig, Germany	30
65	Buendía, Corina	Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	42
66	Büschel, Hubertus	International Graduate Centre for the Study of Culture, University of Gießen, Germany	36
67	Busse, Matthias	Institute of Development Research and Development Policy, Ruhr Universität Bochum, Germany	8
68	Calkins, Sandra	Martin Luther University, Halle-Wittenberg, Germany	26
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71	Chachage, Chambi	African Studies / History — Harvard University, USA	31
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73	Chiangong, Pepetual Mforbe	Department of African Studies, Humboldt University, Berlin, Germany	14
74	Cissokho, Sidy	University of Paris I: Panthéon-Sorbonne, Paris, France	9
75	Cobb, Dariel	School of Architecture and Planning, Massachusetts Institute of Technology, USA	33
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78	Currier, Ashley	Women's, Gender, and Sexuality Studies, University of Cincinnati, USA	11
79	Dafe, Florence	Deutsches Institut für Entwicklungspolitik (DIE) Bonn, Germany / Institute of Development Studies (IDS), University of Sussex, UK	3
80	Dahlmanns, Erika	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany,	41
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85	Degefu, Fiker Ashenafi	Institute of Anthropology, University of Heidelberg, Germany	44
86	Degenhart, Barbara	Chair of Development Geography, University of Bayreuth, Germany / Mekelle University, Ethiopia	15
87	Desplat, Patrick	Department of Cultural and Social Anthropology, University of Cologne, Germany	25, 37
88	Deutschmann, Anna	Department of Education, University of Vienna, Austria	11
89	Diakon, Birama	Ministère Artisanat et Tourisme, Bamako, Mali	40
90	Diallo, Aïssatou	Ecole des hautes études en sciences sociales (EHESS) Paris / Centre d'étude sur la Chine moderne et contemporaine (CECMC), Paris, France	44
91	Dickson, Jessica	University of Cape Town, South Africa	30
92	Dieckmann, Ute	Legal Assistance Centre, Windhoek, Namibia	42
93	Diepeveen, Stephanie	Moi University, Eldoret, Kenya	6
94	Dohrn, Kristina	Institute of Social and Cultural Anthropology, Freie Universität Berlin	32
95	Dorsch, Hauke	Department of Anthropology and African Studies, University of Mainz, Germany	33
96	Dougnon, Isaie	Université de Bamako, Mali / Humboldt-Fellow, University of Bayreuth, Germany	20, 29

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98	Dugga, Victor	Federal University Lafia, Nigeria / University of Bayreuth, Germany	21
99	Durão, Susana	IFCH-UNICAMP, State University of Campinas, São Paulo, Brazil	12
100	Duyar-Kienast, Umut	Technische Universität Berlin, Germany	24
101	Dwyer, Maggie	Centre for African Studies, The University of Edinburgh, UK	38
102	Ebiede, Tarila Marclint	Centre for Research on Peace and Development, University of Leuven, Belgium	6
103	Echtler, Magnus	Department of Religious Studies, University of Bayreuth	RT 1
104	Eguavoen, Irit	Center for Development Research, University of Bonn, Germany	26
105	Elischer, Sebastian	Leuphana University Lüneburg, Germany / GIGA Institute of African Affairs, Hamburg, Germany	13, 38
106	Elkreem, Tamer Abd	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	1
107	Elliot, Alice	University of Leuven, Belgium	20
108	Enaholo, Patrick	Institute of Communication Studies, University of Leeds, UK	46
109	Engeler, Michelle	Center for African Studies, University of Basel, Switzerland	29
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112	Essien, Essien D.	Department of Religious and Cultural Studies, University of Uyo, Nigeria	16
113	Eyebiyi, Elieth	Université d'Abomey-Calavi, Cotonou, Benin	46
114	Faria, Inês	Centre for African and Brazilian Studies ISCSP, University of Lisbon, Portugal	19
115	Fay, Franziska	School of Oriental and African Studies (SOAS), University of London, UK	18
116	Fendler, Ute	Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	7
117	Fernández-Moreno, Nuria	UNED — National Open University, Madrid, Spain	35
118	Ferreira, Pedro	Institute of Social Sciences, University of Lisbon, Portugal	12
119	Fichtner, Sarah	LAM-Science Po Bordeaux, France	18
120	Fink, Jella	Goethe University, Frankfurt, Germany	45
121	Fink, Katharina	Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	7
122	Fleisch, Axel	Institute of African Studies, University of Helsinki, Finland	35
123	Flintan, Fiona	International Land Coalition (ILC), Rome, Italy	15
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126	Fricke, Christine	Department of Anthropology and African Studies, University of Mainz, Germany	19
127	Fubah, Mathias Alubafi	Forum Transregionale Studien, Berlin, Germany	23
128	Fubara, Blessing Onyinyechi	University of Humanistic Studies, Utrecht, The Netherlands	6
129	Gabarra, Larissa Oliveira e	University for International Integration for the Afro-Brazilian Lusofony. Ceará State, Brazil	36
130	Gabbert, Echi Christina	Max Planck Institute for Social Anthropology, Halle/Saale, Germany	15
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134	Gar, Yusuf Baba	Department of African Studies, Humboldt University of Berlin, Germany	14
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136	Gebresenbet, Fana	Institute for Peace and Security Studies, Addis Ababa University, Ethiopia	15
137	Gehrmann, Susanne	Institute for Asian and African Studies; Humboldt University of Berlin, Germany	36
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141	Gingembre, Mathilde	Institute of Development Studies, Brighton, UK	15
142	Gomia, Victor N.	Department of English and Foreign Languages, Delaware State University, Dover, Delaware, USA	14
143	Grätz, Tilo	Zentrum Moderner Orient / FU Berlin, Germany	46
144	Greiner, Clemens	Department of Cultural and Social Anthropology, University of Cologne, Germany	37, RT 3
145	Greven, Katharina	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	23
146	Gunkel, Henriette	Bayreuth Academy of Advanced African Studies	RT 5
147	Groof, Matthias De	University of Antwerp, Belgium	30
148	Haas, Ricarda de	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	30
149	Häberlein, Tabea	Department of Social Anthropology, University of Bayreuth, Germany	18
150	Habyarimana, Jean-Bosco	University of Gothenburg, Sweden	41
151	Hahn, Hans Peter	Goethe University, Frankfurt, Germany	45
152	Hamidu, Jamilla	Institut d'Études Politiques de Bordeaux, France	39
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155	Heer, Barbara	Institute for Social Anthropology, University of Basel, Switzerland	39
156	Heerbaart, Fabian	Oriental Studies, University of Cologne, Germany	7
157	Heilbrunn, John R.	The Colorado School of Mines	39
158	Heinicke, Julius	Institute of Theatre Studies, Free University Berlin, Germany	21
159	Heinze, Robert	Institute of History, University of Bern, Switzerland	31
160	Hennings, Anne	Chair of International Relations and Development, University of Münster, Germany	15
161	Heuser, Andreas	Centre for African Studies, University of Basel, Switzerland	16
162	Heyl, Charlotte	GIGA Institute of African Affairs, Hamburg, Germany	13
163	Hills, Alice	School of Government and International Affairs, University of Durham, UK	12
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166	Hofmann, Elisabeth	IATU/STC, Université Bordeaux Montaigne, France	44
167	Hölttä, Seppo	University of Tampere, Finland	28
168	Honke, Jana	School of Social and Political Science, University of Edinburgh, UK	6
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176	Kaboré, Koudbi	Université de Ouagadougou, Burkina Faso	32
177	Kagoro, Jude	Institute for Intercultural and International Studies, Bremen University, Germany	1
178	Kah, Henry Kam	University of Buea, Cameroon	40
179	Kappel, Robert	GIGA, Hamburg, Germany	3
180	Karimi, Kian-Harald	University of Gießen, Germany	36
181	Kasogué, Yada	Université de Bamako, Mali	20
182	Kastner, Kristin	Institute of Social Anthropology, LMU University of Munich, Germany	19
183	Keyune, George	Makerere University, Kampala, Uganda	23
184	Khammadine, Dida Badi Ag	Centre National de Recherches Préhistoriques, Anthropologiques et Historiques, Algeria	38
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188	Klute, Georg	Department of Anthropology, University of Bayreuth, Germany	47
189	Knodel, Kathrin	Goethe University Frankfurt, Germany	20
190	Knorrinda, Peter	Institute for Social Studies / Erasmus University Rotterdam, The Netherlands	31
191	Knotek, Karolina	University of Copenhagen, Denmark	43
192	Kroeker, Lena	Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	19
193	Kunstmann, Rouven	Doctoral Candidate St. Antony's College, University of Oxford, UK	17
194	Lampert, Ben	The Open University, Milton Keynes, UK	40
195	Langewiesche, Katrin	Department of Anthropology and African Studies, University of Mainz, Germany / University of Marseille	32
196	Lar, Jimam T.	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	12
197	LaTosky, Shauna	Max Planck Institute for Social Anthropology, Halle/Saale, Germany	15
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220	Mehler, Andreas	GIGA, Institute of African Affairs, Hamburg, Germany	12
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222	Meiu, George Paul	Department of Sociology and Anthropology, Concordia University, Montreal, Canada	37
223	Mildner, Carsten	Department of Social Anthropology, University of Bayreuth, Germany	19
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226	Misteli, Samuel	University of Luzern, Switzerland	17
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228	Moosa, J. M.	Centre for African Studies, Jawaharlal Nehru University, India / Moi University, Eldoret, Kenya	2
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233	Müller, Nina	PRIF/HSKF, Frankfurt, Germany	12
234	Müller-Mahn, Detlef	Department of Geography, University of Bonn, Germany / Bayreuth Academy of Advanced African Studies, Bayreuth, Germany	26
235	Mulugeta, Alemmaya	University of Addis Abeba, Ethiopia	5
236	Musamba, Charity	Women Participation Program, National Democratic Institute in Zambia	1
237	Musch, Tilman	Department of Social Anthropology, University of Bayreuth, Germany	38
238	Mutopo, Patience	Goethe University Frankfurt, Germany	37
239	Mutumba, Yvette	Weltkulturen Museum Frankfurt, Germany	23
240	Mwaura, Grace	University of Oxford, UK	29
241	Ndiaye, Alioune	Centre d'études et de recherche sur l'Inde, l'Asie du Sud et sa diaspora (CERIAS), Montral, Canada	2
242	Ndogo, Samuel	Moi University, Eldoret, Kenya	4
243	Ndzovu, Hassa	Moi University, Eldoret, Kenya / Berlin Graduate School Muslim Cultures and Societies, Germany	8
244	N'Guessan, Konstanze	University of Mainz, Germany	34
245	Nieber, Hanna	Berlin Graduate School Muslim Cultures and Societies, Germany / Zentrum Moderner Orient, Berlin, Germany	16, 16
246	Niehaus, Isak	Brunel University London, UK	RT 1

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247	Nkealah, Naomi	Department of Languages, University of Limpopo, Pretoria, South Africa	14
248	Ntamazeze, Janviere	University of Gothenburg, Sweden	41
249	Nwaka, Geoffrey I.	Abia State University, Uturu, Nigeria	24
250	Obikeze, D.D.	University of Nigeria, Nsukka, Nigeria	9
251	O'Kane, David	Max-Planck-Institut für ethnologische Forschung, Halle, Germany	39
252	Okwiri, Apiyo	European Centre for Development Policy Management, Maastricht, The Netherlands	28
253	Olayode, Kehinde	Obafemi Awolowo University, Ile-Ife, Nigeria	11
254	Oldenburg, Silke	University of Bayreuth, Germany	18, 41, 46
255	Omanga, Duncan	Bigsas, University of Bayreuth, Germany	46
256	Oppen, Achim von	Department of History & Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	34, 47
257	Osei, Anja	University of Konstanz, Germany	13
258	Othman, Aïsha	Al-Azhar University, Cairo, Egypt	46
259	Pandey, Vimal Nayan	Centre for African Studies, JNU, New Delhi, India	2
260	Park, Songi	MLU Halle-Wittenberg, Germany	26
261	Pauli, Julia	Hamburg University, Germany	39
262	Pelican, Michaela	Department of Cultural and Social Anthropology, University of Cologne, Germany	37
263	Pels, Peter	University of Leiden, The Netherlands	RT 1

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264	Peters, Pauline	Harvard Kennedy School, Cambridge, MA, USA	RT 3
265	Peters-Klaphake, Kathrin	Makerere Art Gallery, Kampala, Uganda	23
266	Philipps, Joschka	Centre for African Studies, University of Basel, Switzerland	6
267	Pinther, Kerstin	Free University Berlin, Germany	33
268	Plancke, Carine	École des Hautes Études en Sciences Sociales Paris, France	41
269	Polak, Barbara	Department of Social Anthropology, University of Bayreuth, Germany	20
270	Prasad, Tribhuwan	Department of African Studies, University of Delhi, India	2
271	Pratihari, Bijay Ketan	Jamia Millia Islamia, New Delhi, India	2
272	Procopio, Maddalena	London School of Economics, London, UK	1
273	Prothmann, Sebastian	Goethe University Frankfurt, Germany	18
274	Ramutsindela, Maano	University of Cape Town, South Africa	42
275	Regassa, Asebe	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	6
276	Reich, Hanna Lena	Department of Social Anthropology, University of Bayreuth, Germany	9
277	Reisen, Helmut	WWZ Basel, Switzerland	3
278	Remadji, Hoinathy	Centre de Recherches en Anthropologie et Sciences Humaines, N'Djaména, Chad	1
279	Richardson, Jared	Department of Art History, Northwestern University, Evanston, Illinois, USA	33

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280	Riedel, Felix	University of Mainz, Germany	30
281	Riedke, Eva	University of Mainz, Germany	26
282	Rieß, Johanna	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	46
283	Röschenthaler, Ute	Institute of Anthropology, Goethe-University Frankfurt, Germany	40
284	Rottenburg, Richard	MLU Halle, Germany	26
285	Ruppert, Uta	Goethe-University Frankfurt, Germany	44
286	Sá, Ana Lúcia	ISCTE-University Institute of Lisbon, Portugal	35
287	Sabbi, Matthew	University of Bayreuth, Germany	1
288	Salami, Gitti	Pacific Northwest College of Art, Portland, USA	5
289	Salomon, Noah	Institute of Advanced Studies, Princeton University / Carleton College, USA	8
290	Sambaiga, Richard Faustine	University of Dar es Salaam, Tanzania	29
291	Samwini, Nathan Iddrisu	Department of Religious Studies, Kwame Nkrumah University of Science and Technology, Kumasi, Ghana	16
292	Sändig, Jan	Eberhard Karls University Tübingen, Germany	6
293	Schaefer, Florian	Department of Development Studies, SOAS, University of London, UK	31
294	Scharrer, Tabea	Max-Planck-Institut für ethnologische Forschung, Halle, Germany	39
295	Scherer, Christine	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	28

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296	Schnitzler, Antina von	The New School for Social Research, New York, USA	26
297	Schramm, Sophie	Department of Spatial and Infrastructure Planning, TU Darmstadt, Germany	24
298	Schräpel, Norman	Max Planck Institute for Social Anthropology, Halle/Saale, Germany	41
299	Schritt, Jannik	Institute for Social and Cultural Anthropology, University of Göttingen, Germany	38
300	Schulze-Engler, Frank	Goethe University Frankfurt, Germany	25
301	Seebaway, Zakaria Muhammad	Department of Religious Studies, Kwame Nkrumah University of Science and Technology, Kumasi, Ghana	16
302	Seesemann, Rüdiger	Department of Islamic Studies, University of Bayreuth, Germany	8
303	Seidel, Katrin	Heinrich Böll Foundation, Berlin, Germany	44
304	Shang, Gilbert Ndi	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	4
305	Shehu, Miapyen Buhari	Department of Political Science and International Relations, Tabara State University, Jalingo, Nigeria	6
306	Shoaga, Olabisi	Sciences Po, Bordeaux, France	31
307	Shule, Vicensia	Department of Fine and Performing Arts, University of Dar es Salaam, Tanzania	7
308	Siegenthaler, Fiona	Institute of Social Anthropology, University of Basel, Switzerland	7
309	Siegert, Nadine	IWALEWA-Haus & Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	7

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310	Sieveking, Nadine	Centre for Area Studies, University Leipzig, Germany	43
311	Simatei, Peter	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany/Moi University, Kenya	4
312	Simmert, Tom	Goethe University Frankfurt, Germany	33
313	Simons, Claudia	Stiftung Wissenschaft und Politik, Berlin, Germany	12
314	Singh, Santosh Kumar	Centre for African Studies, Jawaharlal Nehru University, New Delhi, India	2
315	Sinha, Bobby Luthra	Centre for African Studies, University of Basel, Switzerland	2
316	Skupien, Stefan	Free University Berlin, Germany	45
317	Socpa, Antoine	Department of Anthropology, University of Yaounde, Cameroun	40
318	Spierenburg, Marja	Vrije Universiteit Amsterdam, The Netherlands	42
319	Spies, Eva	Department of Religious Studies, University of Bayreuth, Germany	32
320	Stasik, Michael	Department of Anthropology, University of Bayreuth, Germany	24, 31
321	Stefanie Bognitz	Max Planck Institute for Social Anthropology, Halle/Salle, Germany	41
322	Steinebach, Mathias	Police Program Africa, GIZ, Eschborn, Germany	12
323	Steinskog, Erik	Department of Arts and Cultural Studies University of Copenhagen, Denmark	33
324	Steuer, Noemi	Center of African Studies, University of Basel, Switzerland	29

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325	Stoll, Florian	Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	31, 39
326	Stroh, Alexander	GIGA, Hamburg, Germany	13
327	Sulemana, Hajj Mumuni	Study of Religions, University of Ghana, Legon, Ghana	16
328	Sunstrum, Pamela Phatsimo	Wits University, Johannesburg, South Africa	30
329	Šváblová, Alžběta	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	6, 45
330	Tadele, Tsion	Walden University, Minneapolis, USA	44
331	Tafere, Kelemework	Terra-tech ARD, Addis Ababa, Ethiopia	15
332	Tandia, Aboubakr	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	32
333	Tangem, Donatus Fai	Faculty of Arts, Letters and Social Sciences, University of Yaounde, Cameroun	14
334	Tzanu, Primus	Institute of Social and Cultural Anthropology, University of Freiburg, Germany	16, 45
335	Tchédré, Assibi	Institute of Gender Studies, Ruhr-Universität Bochum, Germany	14
336	Tchibozo, Romuald	Forum Transregionale Studien, Berlin, Germany	23
337	Tetty, Micheal Perry N.O.	University of Edinburgh, UK	16
338	Tevera, Dan	Department of Geography, University of the Western Cape, Bellville, South Africa	RT 3

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339	Thiel, Alena	GIGA Hamburg, Germany / University of Aberdeen, UK	40
340	Thiriot, Céline	Sciences Po, Bordeaux-CNRS, France	38
341	Thompson, Drew	Bard College, Annandale-on-Hudson, NY, USA	7
342	Thompson, James	MLU Halle, Germany	27
343	Thubauville, Sophia	Frobenius-Institut, Frankfurt University, Germany	2
344	Touré, Niandou	Université Paris Descartes, Paris, France	29
345	Treiber, Magnus	Department of Anthropology, University of Bayreuth, Germany	19
346	Tsiry, Andrianampiarivo	University of Bordeaux IV, France	39
347	Turner, Irina	Institute of African Studies, University of Bayreuth, Germany	13, 46
348	Ugur, Lauren	Faculty of Sociology, Darmstadt University of Technology, Germany	24
349	Ungruhe, Christian	Department of Anthropology, University of Bayreuth, Germany	18, 37
350	Uzar, Esther	Centre for African Studies, University of Basel, Switzerland	5
351	Vaidyanathan, Veda	Centre for African Studies, University of Mumbai, India	2
352	Valorie, Thomas	Department of English/Africana Studies, Pomona College, USA	33
353	Vázquez, Araceli González	Laboratoire d' Anthropologie Sociale, Collège de France, Paris, France	35
354	Veit, Alex	University of Bremen, Germany	11
355	Verne, Julia	Goethe University Frankfurt, Germany	25

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356	Verne, Markus	Department of Anthropology, University of Bayreuth, Germany	25
357	Viebach, Julia	University of Oxford, UK	41
358	Vierke, Clarissa	Institute of African Studies, University of Bayreuth, Germany	25
359	Vierke, Ulf	Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	7
360	Volk, Bianca	Institute of Anthropology, Georg August–University Göttingen, Germany	42
361	Vorhölter, Julia	Institute of Anthropology, Georg August–University Göttingen, Germany	18
362	Wadelnour, Rami	Department of Anthropology, University of Bayreuth, Germany	9
363	Walraven, Klaas van	African Studies Centre, Leiden, The Netherlands	38
364	Ware, Rudolph	University of Michigan, Ann Arbor, USA	8
365	Wario, Halkano Abdi	St. Paul's University, Limuru, Kenya	8
366	Wenz, Sabine	Police Program Africa, GIZ, Eschborn, Germany	12
367	Wenz, Sebastian	Department of Anthropology, University of Bayreuth, Germany	9
368	Whitley, Zoe	Curator, Contemporary British Art at Tate Britain, London, UK	33
369	Whyte, Christine	Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany	34

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370	Witt, Antonia	Institut für Interkulturelle und Internationale Studien, University of Bremen, Germany	1
371	Witte, Annika	Georg–August–University Göttingen, Germany	18, 19
372	Woldegeorgis, Emnet Tadesse	Bayreuth International Graduate School of African Studies, University of Bayreuth, Germany	28
373	Wolf, Christina	SOAS London, UK	3
374	Wright, Zachary	Northwestern University in Qatar, Doha, Qatar	8
375	Yuan, Ding	IMMRC, KU Leuven, Belgium	40
376	Zanker, Franziska	GIGA, Hamburg, Germany	12
377	Zewde, Bahru	University of Addis Ababa, Ethiopia	34
378	Zilberg, Jonathan	Center for African Studies, University of Illinois at Urbana–Champaign, USA	23

Panel Overview

Panel 4
Visions and re-visions:
The quest(ion) of
the future in the works
of Ngugi wa Thiong'o
and other Pioneer African
Writers

Convenors:

Gilbert Ndi Shang &
 Tirop Peter Simatei &
 Samuel Ndogo

Ngugi wa Thiong'o is one of Africa's most enduring literary voices; his career spanning from the eventful decades of decolonisation, the aftermath of independence to the present day. He is, thus, a truly trans-generational writer and a voice that cannot be ignored in postcolonial studies. This panel seeks to examine the centrality of the quest(ion) of the future in Ngugi wa Thiong'o's literary practices. Having witnessed several historical periods and moments of transformation in postcolonial Africa, Ngugi's imaginative oeuvre has perpetually been in contention with hegemonic visions and world orders. In his creative world, it is possible to trace the enduring trajectory and the persistence of an intensive quest for 'newness', cutting across theatre, novels, short stories and recently, his autobiographical writings that intersect variously with his fictional works. Emerging from all these works is his versatility due to his syncretic combination of aesthetic trends that range from socialist realism, magical realism, surrea-

lism, Rabelaisian grotesque, to modernist and post-modernist narrative practices. Additionally, the panel focuses on Ngugi's engagement with the politics of language as central in the definition of African literature and the future of African languages, a point he has emphatically theorized in *Decolonising the Mind* and continuously practises in writing some of his key works in his Gikuyu mother tongue. Currently, he edits the Muiiri online journal in Gikuyu. What these attempts reveal is the image of an author consistently contesting static (and perhaps state) status quo both through imaginative utopias and practical pursuit of alternative and innovative routes.

PANELISTS

1.

Simplice Agossavi

Ngugi wa Thiong'o:

Der Fluss dazwischen als
 Paradigma von Gedächtnis-
 brüchen und Zukunftsentwurf

Der 1984 in deutscher Erstausgabe erschienene Roman *Der Fluss dazwischen* von Ngugi wa Thiong'o setzt sich sinnbildlich mit dem Topos der Fremdbegegnung auseinander. Im Mittelpunkt der Roman-geschichte steht die Beschreibung des Lebens im mythischen und sagenhaften Hochland von Kameno zur Zeit der Kolonialeroberung, welche eine Bedrohung für den Gikuyu-Stamm darstellt. Der Hauptprotagonist und Symbolfigur Waiyaki wächst in der traditionellen Dorfgemeinschaft des Gikuyu-Stammes auf und wird von seinem Vater Chege als Würdeträger und Hoffnungsträger seines Volkes eingeweiht. Er besucht eine christliche Missionsschule, aber als er sich in ein unbeschnittenes Mädchen namens Nyambura aus dem christianisierten Nachbardorf verliebt, kommt es zum verhängnisvollen, unentrinnbaren Konflikt mit seinem Stamm. Waiyaki, der

sich nicht bekehren lässt, andererseits zum Besten seines Volkes das Wissen der Weißen in einer unabhängigen Gikuyu-Schule vermittelt, steht dazwischen: ein Opfer der Zerrissenheit. Asymmetrische Begegnung zwischen Europa und Afrika, das Aufeinanderprallen von Missionierung bzw. Christianisierung und afrikanischen Überlieferungen, von „Licht“ und „Finsternis“. An diesen Schnittstellen zwischen Vor- und Kolonialzeit bewegen sich die erzählte Zeit und die Erzählstränge. Mit dem vorliegenden Beitrag wollen wir versuchen, zunächst den Widerstreit zwischen afrikanischen Traditionen und Moderne, zwischen Heidentum und Christentum und schließlich den gesellschaftspolitischen Entwurf der Hauptfigur zu erörtern.

2.

Adams Bodomo

The Language Question in Defining
 African Literature:
 Contributions from Linguistics and
 Cognitive Science

This paper raises one of the most fundamental questions facing African literature, and indeed much of general African linguistic expressive discourse: shouldn't we be using African languages to produce African literary texts? This issue underlies what the Ivorian writer, Amadou Kourouma, terms as 'diplosie' (Kourouma 1991), the reality that the vast majority of African writers presumably think in one language and express themselves (speak, enchant, or write) in another. This problematic, crystallized in major debates between Ngugi wa Thiong'o (e.g. Ngugi 1986) and others, on the one hand, and Chinua Achebe (e.g. Achebe 1989) and others, on the other hand, has resulted in great challenges as to how we can define or even conceptualize the discipline of African literature. Is it literature written by Africans in African languages for Africans or is it literature written by anybody including non-Africans in non-African lan-

guages for non-Africans? Or is it somewhere in-between these two extremes? The paper discusses several positions on this major question in African literature before advancing a novel proposal based on insights and evidence from proto-type theory within Linguistics and the Cognitive Sciences (e.g. Rosch 1977, Wittgenstein 2001, and Taylor 2003). This proposal leads to a somewhat provocative conclusion about the gradation of African literatures, where African language literatures comprise the core, proto-typical category in a 21st Century African literature constellation, whereas foreign language and diasporic literatures such as Afro-European literatures, Afro-American literatures, and Afro-Chinese literatures are the hybrid and thus more recessive, peripheral types of African literature

3.

Geetha Ganga

Nuruddin Farah's Prognosis
 for Ailing Somalia as
 Reflected in his Writings

Forced to leave Somalia, a heavy price Nuruddin Farah had to pay for his satirical remarks against the Siyad Barre regime, (1969–91), in his second novel, *A Naked Needle*, he has since then consistently written and dreamt about Somalia throughout his nomadic existence. His eleven novels, one non-fictional study of the Somali diaspora, articles, essays, broadcasts and interviews bear testimony to this fact and are literary manifestations of the tragic turn of events in postcolonial Somalia. Being a critique of Somali society, a visionary, and an artist-intellectual, Farah lambasts and chastises the Somalis for relying on external intervention and assistance instead of finding Somali solutions to Somali problems. At the same time, he is critical of the stereotyping of Somalia and Somalis by the outside world which he has often challenged and con-

tested. In *Gifts* (1986), Taariq, the journalist and mouth piece of Farah, resents the internationalization of Somalia's poverty by the western media, and pushing it further into the dependency groove. In *Secrets* (1998), the octogenarian Nonno, the conscience of Somalia, chides, laments and portends the death and destruction of the country, owing to clan lineage and obsessions. An ominous atmosphere pervades over *Crossbones*, the third book of the *Past Imperfect Trilogy*, as Minnesota-based Somali youth get inducted into Al-shabaab. Farah has also debunked several piracy myths in *Crossbones* and attempts to provide the Somali version of the story as they have been rendered voiceless and deprived of a dialogue. The politicization of the veil has infuriated Farah, as women have to bear the brunt of the rigorous cultural codes imposed by the Islamists, and *Knots* (2009), is dedicated to the cause of women, as they have often been sidelined during peace talks. Like some of his African counterparts, Farah looks to the past to seek vital and relevant clues for a proper understanding of the chaotic present, enabling him to dream about a positive future for Somalia.

4.

Cajetan Nwabueze Iheka

Okara's *The Voice*
and its Environmental
Unconscious

In *Writing for an Endangered World: Literature, Culture, and Environment in the U.S. and Beyond*, Lawrence Buell coins the concept of the environmental unconscious. The concept, which Buell develops from Frederic Jameson's notion of the political unconscious refers to "habitually foreshortened environmental perception" (18). Byron Caminero-Santagmelo clarifies this further when he notes that "the term environmental unconscious refers to all those aspects of the physical environ-

ment that are suppressed in our awareness by inattention, ignorance, specialized training, conventions and the like" (214). I find Buell's concept relevant for an environmental reading of Gabriel Okara's *The Voice*. Critics of Okara's novel have remarked on its strength as a critique of post-independence corruption and the author's remarkable linguistic experimentation where English words are transposed to an Ijaw syntactic structure. What the existing scholarship on the novel leaves out is the repressed oil exploration and its attendant environmental pollution that lurks around it nevertheless. In revisiting this text, I hope to explore the shades of the environmental unconscious that the novel manifests and to show how it complicate and/or rewrite Buell's concept of the environmental unconscious. This reading is significant considering the new light it sheds on the writing of one pioneer of African writing, west of Africa.

5.

Gilbert Ndi Shang

On the Ethics and Aesthetics of
Deferred Hopes:
Representing the Ambiguities of
Political Transitions in
Wizard of the Crow and Ahmadou
Kourouma's *Waiting*
for the Vote of the Wild Beast

African novels make up prescient prisms through which social, cultural and political transformations on the continent can be apprehended. As such, novels by Africa's pioneer authors do not merely constitutes sites of reflection on the society, but poles of constructive imagination on the intricate link between the past and the present, the global and the local, the ephemeral and the enduring and how they come together to enhance/impede social change. In this paper, we examine artistic representations of "moments of change" and transition

in Ngugi's *Wizard of the Crow* and Kourouma's *Waiting for the Vote of the Wild Beast*. Through the analysis of diverse narrative techniques employed to capture and to interrogate socio-political reality, we examine how the two authors expose the 'disturbed movement' of historical "progression" wherein the putatively new era of democratic participation following the Cold War in Africa has led to a continuous re-production of pseudo-democracy in certain political contexts. Transitions therefore become instances where past practices are embedded and complexified in the present leading to partial fulfillment of collective dreams of a representative polity. However, despite the tendency towards historical determinism and cynicism in the two novels whereby any moment of change is fictionalized as a repetition of history, both authors, through different artistic forms and with different intensity, expound the necessity of hope as the lifeblood of any human community and the vital element of artistic creativity.

6.

Samuel Ndogo

Memory, History and Nationhood
in Childhood Memoir:
Ngũgĩ wa Thiong'o's *Dreams in a*
Time of War (2010)

This paper examines *Dreams in a Time of War* (2010) with specific focus on how Ngũgĩ wa Thiong'o (re)writes history, highlighting the effects of colonial violence on both individual and communal psyche. Narrated from the point of view of a child, the memoir is set in Kenya during the high noon of the liberation struggle from British colonialism. During this period—1940s and 50s—Africans organized an armed struggle popularly known as the Mau Mau. To quell this uprising, the British government declared a state of emergency in 1952. Echoing throughout this paper is the argument that adversarial situations like war may act as catalysts that fire up a

writer's imagination significantly. The paper further explores how the child protagonist's consciousness is influenced by the prevailing violence. In line with the theme of VAD 2014 Panel 4—"Visions and revisions: the quest(ion) of the future in the works of Ngũgĩ wa Thiong'o and other pioneer African writers"—this paper demonstrates how the traumatic colonial experiences have shaped Ngũgĩ's conception of history and future of the post-colonial Kenya nation-state. In doing so, the paper underscores the centrality of discourses of liberation (Fanon, 1969) and historiography as avenues of re-engineering self and national identities (Anderson, 2006).

7.

Peter Simatei

Diasporic Interventions in
Nationalist Fictions:
Moyez Vassanji's "Dialogue"
with Ngũgĩ wa Thiong'o

This article puts in dialogue Moyez Vassanji's *The In-Between World of Vikram Lall* with Ngũgĩ wa Thiong'o's *Weep Not, Child* in order to map the nature of Vassanji's intervention and contestation of nationalist projects of Ngũgĩ's fiction. I argue that Vassanji's intervention in *The In-Between World of Vikram Lall* is framed by the ambivalent and diasporic histories of Indians in imperial and postcolonial East Africa and leads to a conscious construction of ambivalent diasporic subjectivities as the basis of new/future forms of East African identities. I argue that such ambivalence reveals itself in the way Vassanji disavows dominant, nationalistic, even binaristic accounts of colonial relationships and creates, instead, a narrative that skirts the borderlines of both colonial and nationalist discourses, thus producing a kind of oppositional intertextuality to Ngũgĩ's nationalist writings. The consequence of this strategy though, is that while histories of the Indian people in East Africa are

uncovered as “scraps” of imperial history their narration tends, on the other hand, to silence those aspects of Asian experiences that align them to African anti-colonial resistance. I conclude by showing how Vassanji resolves this by recasting Indian histories in East Africa in diasporic terms even as he indicates their uncertain affiliations to, and identifications with nationalist narratives of resistance which are themselves already in competition.

Panel 12 **Policing in Africa:** **Past, Present and Future**

Convenors:
Alice Hills &
Andreas Mehler

The history of any form of ‘ordering’ within African societies can be interpreted from different perspectives. Pre-colonial and colonial legacies may be reflected in current practices where a ‘longue durée’ or slow adaptation of policing habits may be particularly striking, but further and more recent conditions may also play important roles. These conditions are influenced by both internal and external actors. For example the constellations of security actors within local ‘oligopolies of violence’ may confine the relative room for manoeuvre of state police. In terms of external actors, the particular environment of wholesale institutional reform after substantial peace agreements could determine the scope and autonomy of change within policing practices. Police reform is engineered in parallel to e.g. constitutional, territorial or judicial reforms, which can affect the way the police is reformed. What images of good practice in (or desired future of) policing drives police reform agendas in Africa? Furthermore is the view from above/national capitals congruent with a

view from below/towns at the periphery? This panel aims at establishing links between historical conditions, present reform debates and the popular imagination of good policing in Africa. Papers with both macro- and micro-perspectives should feel invited.

PANELISTS

1.

Mathias Steinebach & Sabine Wenz

**Benefits and Challenges
of Citizen-Oriented Policing.
The Case of Burundi**

Security Sector Reform (SSR) has become a popular tool often part of a greater peace-building agenda contributing to good governance and rule of law in post-conflict states. In order to be able to provide peace, security and justice, dysfunctional security institutions must undergo reform processes. However, reforming security institutions can be a challenging task, particularly in post-conflict states with multiple security organizations. In Burundi, five different security organizations were merged to form a single national police force, the Burundi National Police (BNP). As part of the integration process, many demobilized combatants were incorporated into the BNP. The Burundian Government now faces the challenge of integrating and downsizing the police structures that were created as an effort of peace-building. Furthermore there is an exigent need to improve the professionalism and citizen-orientation of the officers themselves in order to increase the public confidence in the police. By taking into account local practices and experiences and creating a collective responsibility for security, the gap between the police and the society can be bridged.

2.

Sarah Biecker

Present Policing in Uganda

Starting point of the intended paper is the question what constitutes policing in Uganda. In doing so the paper wants to shift the attention from questions of the sort of how the police maintains security or how it enforces order or justice to an analysis of everyday practices in which policing and its characteristics are enacted. That is how do people in Uganda imagine “good policing”, what do they say about the police in Uganda, and how do they behave towards the police? How do the police define “good policing”, what do the police say about people in their society, and how do they deal with them in their everyday practice at the stations and along the streets? The intended paper answers these questions and argues that the police and their clients always act in arenas of both negotiations and agreements. Policing implicates notions of power, violence, and authority as well as assistance, cooperation and understanding. These notions are not fixed, but the clients and the police negotiate about them. While the imaginations about “good policing” go into one direction, often practices by the police as well as their clients follow another direction. Both, the police and their public can influence practices of policing based on their demands, expectations, experiences, or formal and informal knowledge. Policing in Uganda is a highly complex endeavor. The intended paper takes a micro-perspective. It is based on long-term ethnographic fieldwork in Uganda and extensive participant observation with the police. The paper attempts to bridge methodological and theoretical approaches from political science, sociology and anthropology in order to draw a complex and detailed picture about the everyday policing in present Uganda. It explores environments with actors like police men of different ranks, community members, international experts, represen-

tatives of different local human rights organizations and state institutions.

3.

**Susana Durão &
Pedro Ferreira**

**Mozambique Cadets
Trained in Portugal: What path
for democracy?**

The paper intends to describe what we call a “democratic pedagogy” traced in the protocols of cooperation and its practices in the field of internal security, more specifically in the area of high rank police training. The protocols have been settled in a bilateral axis between Portugal and Mozambique, as well as other Lusophone African countries, after the proclamation of national independence and, moreover, in the period following the end of the civil wars and deepening of the processes of democratization. We will focus on the biographies, projects, career expectations, hopes for a democratic police and state and the difficulties expressed by civilians or cops of the police of the Republic of Mozambique trained in Portugal. We are specifically studying the paths of a group of African cadets during the so called policing sciences course, lasting five years, and lectured in the Instituto Superior de Ciências Policiais e Segurança Interna (ISCPSI) in Portugal. The creation of the official course in Portugal took place in 1979, with the claim to exercise a permanent contingent of officers, mostly without prior connection to the police, to practices associated with new visions of democratic criminal codes and constitution. In short term, those codes aimed to interrupt the idea of a dictatorial police (during for almost sixty decades) substituting it by an image of a democratic urban police. In long term, it was intended to create several generations of high-rank officers who could legitimately, gaining an academic status, present themselves

as an alternative to the ancient leaders all coming from the armed forces. Thereby, it was given the young officers the knowledge required to act as elements of change with a view to the new paradigm of modernity, which came to take shape years later by the so-called „proximity policing“. The exactly same project has been passed to the African cadets who are trained in Portugal. We are interested in analyzing the programme and the inter-subjective appropriations of “democratic pedagogy” by Mozambican cadets.

4.

Jimam T. Lar

Plural Policing in Nigeria: macro and micro historical trajectories and the way forward

Emerging from years of military rule in 1999 there was hope that Nigeria’s security sector would be reformed in order to respond to the expectations of democratic governance. After more than a decade the implementation of such reforms still remain elusive, rather Nigeria’s security challenges have continually become more intractable. One of the key security institutions that commentators agree requires such reform is the Nigeria Police Force. In this paper I argue that to understand the current and emerging issues around police reform there is a need to properly grasp macro and micro historical trajectories of plural policing in Nigeria. The macro level refers to the dynamic between the Nigerian state at the center and its constituent parts, at this level the paper focuses on the debates and discourses in academia and within Nigerian politics for and against the decentralization of the police, referring not just to current debates but also drawing on such debates from the last decade of British colonialism. The micro level refers to the plurality of actors engaged in everyday policing. I show

that this plurality is not merely a function of current practice but it is also traceable to a historical trajectory, also from the last decade of British colonialism. On the basis of this narrative the paper shows that even though having evolved on different trajectories the macro and micro processes both constitute key drivers of attempts to reform policing in Nigeria. In sum the paper traces historical trajectories of macro and micro debates and discourses on plural policing in Nigeria, and attempts to consider the way forward. The paper relies on an interdisciplinary research approach that is largely historical, but also ethnographic. This is part of a broader ongoing doctoral research: „Success or failure of a community-based policing approach“. A particular focus is put on GIZ’s contribution to Burundi’s police de proximité.

5.

Nina Müller

Nigeria’s Police Reform: prospects from below

Police Reform in Nigeria has been promoted at least since the end of military rule in 1999. According to the international norms and standards of security sector reform and in cooperation between the Nigerian government and international development agencies, a variety of local initiatives have been started. With ethnographic research, I explore the environment of these reform efforts on police reform in particular in some case studies in Lagos State. I will set out to compare different strategies of „delivering“ and „receiving“ security service on different levels: on one hand with a focus on British-funded so-called Model Police Stations and on the other hand, an ordinary police station with reference to the Code of Conduct launched in 2012 and locally different negotiations, by conducting interviews and participant observations in the field of police stations and the surrounding.

6.

Franziska Zanker &
Claudia Simons

Transforming the community? Police Reform in Burundi and Liberia

Is reform of one of the most contested institution — the security forces — a condition of long-lasting peace? Looking at police reform in two post-conflict countries with similar histories of policing (heavily centralised, brutal regime-focused security forces with informal policing actors in the peripheries) we seek to find out how police reform affects and transforms former hotspots communities. Arguing that successful institutional reform requires effective translation and local adaptation, we examine the conditions under which peace is promoted via the top-down transfer of institutions. How are these blueprint reforms adapted, translated, resisted or transformed? How do local power constellations change? How do the perceptions and understanding of security change for the local population? What effect can be seen from efforts to install a community-focused police force? Using empirical fieldwork data from focus group discussions and semi-structured interviews, we consider local actors involved and affected by reform processes, discerning how long-term peacefulness, inherently linked to security, is (re-)established in formerly violent spaces.

Panel 20

Rural Remigration and Consumption in Africa

Convenors:
Isaie Dougnon &
Barbara Polak

Within the vast field of migration research, the issue of remigration into rural areas attracts comparatively little attention, despite the fact that remigrants are quantitatively important and might even become more so in the future. Migration does not only lead from the countryside to somewhere else, however. A considerable portion of those who leave their villages return back home some day. Many rural migrants adopt specific consumption patterns when residing in a new environment, such as in a big city. After returning, many remigrants preserve their new preferences for specific food or dress or entertainment. This does not at all mean, however, that they automatically abandon older habits. The panel’s aim is to discuss conditions and contexts of change in consumption patterns through remigration. Consumption is not only about consumption patterns, it is also about visions of a good life. Why are some new preferences maintained while others are given up again or modified? What sorts of migratory experiences characterize later agency in remigration? How do people experience rural remigration itself? Is it always conceived of as a backward step? Are older life-styles re-appropriated only in case of lack of means? Do remigrants decide or switch between different life-styles, or combine them?

PANELISTS

1.

Mohamed A.G. Bakhit

Life Construction in Elbaraka:
Social Change in a
Multi-Ethnic Shantytown in
Khartoum, Sudan

This paper is about a community of impoverished rural migrants from ethnic/religious minorities living in a selfbuilt shantytown in Khartoum. The migrants are exposed to persistent pressure to assimilate with the dominant urban middle class. What exactly happens? And what are the alternatives? Do the migrants follow the footsteps of their neighbors from the middle class areas? Or do they resist, by preserving their original culture and homeland identity? Or do they find still another, newly constructed lifestyle and identity? And if so, how do they manage to invent and create such an alternative? The paper investigates the different lifestyles and the social structure of the social groups that exist in Elbaraka shantytown. Neither assimilating to the middle class nor keeping the traditions of the homeland villages seems to be the most characteristic aspect of the social change that takes place in the shantytown. Besides lifestyle and identity, issues of legality, physical planning, social services, and education also come into play in this processes of social change, enforced upon the migrants by the local urban government. While many features of life in the shantytown resemble either urban middle class or rural traditional lifestyles, the more important features are those that were newly invented in the context of the settlers' new local conditions. People tend to combine urban middle class, rural traditional, and newly invented elements, which makes them distinct from both their urban neighbors and their ancestors and relatives in their home areas.

2.

Alice Elliot

Mosques, Cigarettes and
Incommensurability:
Consuming the Outside in
Emigrant Rural Morocco

This paper focuses on acts of consumption and expenditure of returnee migrants in rural central Morocco. Drawing on research conducted in an area of Morocco where emigration to Southern Europe has acquired striking proportions, the paper focuses on the ways in which migrants juggle different orders of value and scales of evaluation upon their return (temporary or permanent) to their native villages. Tracing the peculiar qualities and properties that are accorded in emigrant Morocco to *l'— barra*, literally 'the outside', the local term used for the destination of migration trajectories, the paper shows how 'the outside' is conceived as a migrant's intrinsic quality, something expected to manifest itself in returnee migrants' consumption behaviours and styles. In particular, I trace how the local imagination of 'the outside' and what it is conceived to unfalteringly offer combines in complex ways with local gendered norms of propriety and behaviour, positioning peculiar strains on migrants' pattern, modality, and performance of consumption. Showing how both excess and failure in 'consuming the outside' back home are unforgivingly evaluated in gendered terms, I argue that returnees' acts of consumption and expenditure have the near-impossible task of actualising, simultaneously, incommensurable orders of value.

3.

Yada Kasogué

Migration de Retour et Changement de Style de Vie de la Fille Rurale: le Cas du Pays Dogon

Depuis plus de trois décennies, on assiste à une intensification de la migration féminine dans le pays dogon. Plusieurs stratégies ont été mises en œuvre pour dissuader les filles et les jeunes femmes de migrer. Les protagonistes de ces stratégies mettent l'accent sur les conséquences désastreuses de la migration des jeunes filles (grossesses non désirées, infanticides, mariage hasardeux). Pourquoi les filles partent-elles donc, en masse, malgré toutes ces mesures de restriction? Comment expliquent-elles leur refus de rester tout le temps au village? Les réponses à ces questions ne viendront pas de l'analyse de la migration dans les villages d'arrivée mais au contraire dans l'analyse du transfert par ces jeunes migrantes du style de vie urbain dans les villages dogons. Basée sur mes enquêtes ethnographiques réalisées au pays Dogon et à Bamako, je tenterai d'analyser comment les filles qui reviennent au village imposent leur propre conception des avantages culturels et économiques de la migration de retour. En effet, dans tous les villages où nous avons enquêté les migrantes revenues exhibent leur nouveau mode de vie et poussent les filles et femmes restées au village de les adopter à leur tour. Dans mon exposé, je décrirai certains éléments culturels que les migrantes de retour ont introduit dans les villages et comment cela a modifié plusieurs aspects de la vie féminine. Il s'agit entre autres des changements opérés au niveau culinaire, vestimentaire, relationnel voire physiques. La recherche du trousseau de mariage avait été longtemps considérée comme la motivation principale de la migration des filles rurales. Cependant, mes enquêtes montrent que les filles récusent cette affirmation pour dire que leur migration a pour objectif d'aller au-delà du trousseau de

mariage pour modifier en profondeur les conditions domestiques des femmes, bref les relations homme/femme au village. Cet aspect du problème de la migration féminine de retour est, selon nous, inédit dans les études sur les migrations des jeunes filles rurales au Mali.

4.

Kathrin Knodel

The 'Diaspo' of Burkina Faso —
Remigration to an
Unknown but Backward Place

The so-called Diaspo in Burkina Faso constitutes a quite particular group of migrants insofar as many of them spent most, if not all, their lifetime in Ivory Coast. Their remigration is often enough a first direct contact to their home country. Although holding a Burkinan citizenship, they are regarded as strangers in their own country. On the one hand, this is due to their long absence with hardly any contact to their families in the village, on the other hand because their lifestyle is strongly influenced by an Ivorian way and quite different from the Burkinan one. Mainly coming from rural areas and heading for the bigger cities in Burkina Faso, they are interestingly enough regarding these cities as backward places in comparison to where they are coming from. Because of their different lifestyle, they have a hard time adapting themselves to the new environment. They can name many characteristics that differentiate them from the other Burkinabè such as their way of speaking, of dressing, and their preferred entertainment. While they describe these characteristics as merely positive and advantageous, the local Burkinabè tend to call them arrogant. This paper tries to highlight what the Diaspo defines as good life and in which sense they experience their migration as step backwards. It further describes how they act out and defend their lifestyle under these

given conditions and how this is perceived by the local Burkinabè.

Panel 7 **Transmedial migration of** **images:** **imaginings of** **revolution and future in** **different media**

Convenors:
Ute Fendler &
Ulf Vierke &
Katharina Fink &
Nadine Siegert

Our panel investigates the migration of pictures and images across different media. Images, as the hypothesis of our research outline “Revolution 3.0” in the context of Bayreuth Academy of Advanced African Studies argues, have a certain agency within them; an agency and a revolutionary ‘moment’ which anticipates and stipulates radical change and revolution rather than to illustrate it. With this panel we critically want to discuss this hypothesis and investigate in particular what happens when pictures change their first medial setting — when they, as ‘iconic figuration’ migrate to other media forms, such as from press photo to blog production, from illustration to street art, from portraiture to performance. We want to discuss our hypothesis about the agency of images in dialogue with other researchers in similar and related fields. We are also interested in methodological questions around image analysis and interpretation as well as in theoretical perspectives from different fields.

We invite papers which deal with the fol-

lowing questions:

- How are pictures and images of revolutions used in different media contexts? Of particular interest are transmedial migrations of images: How are they used and re-used in different media, such as blogs, magazines and street art?
- What happens to content and form of the picture in this process?
- Do images lose their potential agency when they migrate from their original framework?
- Can images get (re)tired’ and create and respond to a need for fresh images?
- Is there something like a transmedial revolutionary aesthetics, irrelevant of media format?
- How do different frameworks interact with the picture/image? What happens with images and figurations if used in a commoditized context shaped by market economy, such as in advertisements or political propaganda?
- What is an ‘image’ if we consider it as constantly migrating from one shape to the other — such as photography, performance or even text? What does this have to say in relation to the concept of ‘ideas’?

1. **Pamela Chepngetich** **Capturing Despair, Circulating** **Hope: On the Migratory** **Path of Picturing Refugees** **in Kenya**

The migration of images across different media offers new contexts in which images acquire deeper interpretations and instrumentation. This paper focuses on how photographs produced by refugees through a project undertaken in collaboration between refugees and Kenyan NGOs migrated from different sets of platforms and media, thus prompting diverse readings at different times. Specifically, the paper narrows to vernacular photographs produced by re-

fugees ostensibly aimed to capture private experiences in Dadaab refugee camp. Later on a few were selected for an exhibition during the 2010 World Refugee Day in Nairobi, Kenya. After the exhibition, a few of the exhibited photographs were uploaded on the AFSC website and later transformed as part of a documentary to enhance circulation. These photographs changed form as they migrated from one medium to another, lending new meanings and themselves acting as testimony of not only the refugees’, but also the NGO’s achievements. This paper argues that at different stages of these complex circulations, there were ambiguous yet corresponding shifts in address, ideology and salience.

2. **Fabian Heerbaart** **“Imagining the Revolution —** **Revolutionized Imagination?”.** **Thoughts and Insights** **into the Case of Cairo, Egypt**

Images have a long tradition in Egypt. Young artists picked up this tradition — consciously or not — during the revolution and the protest waves that followed. From pharaonic metaphorical language to martyrs, Quran surah, “Banksy-esque” works and simple slogans — the spectrum offered a myriad of styles and symbols that have been used on the walls of Cairo. These Graffiti images accompanied and were instrumental in the protests. Not only did they motivate, attack or criticize — they were also a form of newspaper and documentation of the historical developments. Furthermore, these images from the walls are constantly photographed, uploaded, circulated and commented in the new media thus being visible for a broad and global audience and creating a fusion of new technology and what is considered as one of the oldest forms of human pictorial language. These images may contest structures of

power, therefore rendering the control of them a central concern. This could be observed during the revolution and after it but also under the Mubarak regime that was keen to control images and imagination in public spaces and the media discourses.

Based on field work observation in Cairo, the talk will present and discuss aspects of images in public spaces, the interrelation of new digital technology and the street and how concepts or constructs of the term “revolution” manifested in different forms. It will question in which ways images were used to construct (national) identities and to visibly “materialize” the revolution, and how the revolutionary events in turn influenced this production of (new) images and ideas.

3. **Vicensia Shule** **Reading through Images:** **The Adaptation and** **Transposition of Mdundiko** **Traditional Dance into** **a Kiswahili Video Film**

Kiswahili video film industry in Tanzania is flourishing. The industry has largely borrowed and retained much from the African theatre forms as part of its aesthetics. Such forms include dance, storytelling, recitation and poetry. Mdundiko is one of the traditional dances of the Zaramo people from Tanzania’s coastal area. Historically, this dance has been performed during the rite of passage celebrations. Hence its dancing patterns and lyrics reflected such intimacy. Since then Mdundiko has been adopted in various musical genres such as bongo flava and Hip Hop. In 2013 a Kiswahili video film known as Mdundiko was released. This paper is about the adaptation and transposition of mdundiko dance into a video film. It argues that once the image is transposed from one context or form to the other, the audience evalua-

te the latter based on the experience of the past. It is with such presumption the audience make judgement of the successes and failures of the adaptation of the images and whether to add new meaning or to retain the ‘original’.

4.

Fiona Siegenthaler

**Pictures and the Media:
Senses and Sensibilities Regarding,
The Spear’ by Brett Murray**

In May 2012, an image attracted the attention of the public and the media to an extent almost comparable to the xenophobic violence in South Africa four years before and the Marikana massacre some months later: The painting *The Spear* by Brett Murray that shows a representation of President Jacob Zuma with genitals exposed. An iconoclastic intervention by two exhibition visitors — documented on video and spread through internet — contributed essentially to the image actually attracting public interest. What followed was a heated debate not only on the ethics of visual representation and political criticism but also on diverging image cultures in South Africa, the charged history of racist imagery, political self-representation and its contested reception by artists and the populace. Newspapers of all genres engaged in this debate and contributed to a public discussion whether the image should be subject to censorship or not. Apart from the discursive debate, the image also triggered reactions of a more visual and physical nature: Cartoons commented satirically on the debate, paintings by Ayanda Mabulu suddenly appeared that represent Zuma and other iconic figures of South African politics in a similarly provocative way, and a protest march was organized in direction of the exhibiting gallery.

In this paper, I look more closely at three

aspects regarding the painting and the debate it sparked: Firstly, I consider the painting itself: What does it show, and what does it hide? What do its materiality and its striking visual affinity to printmaking say about its stylistic and iconographic references and purposes? How have the material and iconographic aspects of the image been underscored or ignored in the debate? Secondly, I look at how it was mediated within the public realm, reaching from press images to the footage of the vandalic intervention, the media images of the demonstration organized in protest of the image, to its reception in other visual genres such as cartoons. Thirdly, I undertake a kind of discourse analysis, summarizing the main strands of argumentation pro and contra the image and/or censorship, covering popular and anonymous statements at public events, in the media, on social media platforms as well as comments by the artist himself, experts, the cultural elite and politicians. This approach also includes reflection on the fact that my own research largely relies on these media sources since I was not on place when the discussion was at its peak.

Bringing these three strands together, this paper is an attempt at understanding the different modes in which paintings, media images, and cultural and social imagination relate to each other and thus actually reflect different senses and sensibilities in the social and cultural negotiation of images in South Africa.

5.

Drew Thompson

**Re-Inserting into the Frame:
The Photographic Practices
and Archives of Immigrant Settler
Communities in Colonial
Mozambique**

Photography’s production and exhibition were important venues in colonial Moz-

ambique for self-representation, political expression, and economic survival for photographers, their subjects, and the viewing audiences of photographs. Between 1940 and 1975, as the colonial Portuguese state encouraged private business investment and settler immigration, the number of immigrant-owned commercial photography studios in the colony of Mozambique grew from four to 35. Clients visited studios owned by Chinese, Indian, and Portuguese settlers, such as Foto Focus and Foto Lu Shih Tung, where they developed films, sat for portraits, and purchased the latest camera equipment to take pictures. The colonial bureaucracy also relied on these same studios to take and print images for the government-run press. Despite the fact that these studios played important roles in how people viewed themselves in relation to the colonial state, these historical institutions and actors have been largely erased from both Mozambican historiography and popular historical memory. Thus, this paper uses a range of documentary and oral sources, including the photographs printed by different studios, newspaper advertisements and articles on their services, and interviews with photographers that worked in these studios, in order to reconstruct the activities and exchanges, or what I call “encounters with the camera,” that these studios facilitated. By recreating this lost narrative through what the visual sometimes displays that the oral has either forgotten or concealed opens an analytical space for evaluating the politicized processes associated with the history of photography in Mozambique that presently governs the writing of histories of colonialism and liberation.

Panel 9 Travelling Africa

**Convenors:
Kurt Beck &
Rami Wadelnour**

Travelling in Africa is particular; especially when compared with travelling in North Atlantic regions. This is as true for historical times when portage, caravans and the absence of the wheel have shaped particular modes of travelling, as it is with regard to more recent modes of travelling after the advent of motorized transport (continuing importance of travelling on foot, demise of railways, shared instead of individual motorized travel, and ‘informal’ transport instead of bureaucratically regulated public transport).

Yet, politicians and international organizations envision a future of African travel on the Trans-African Highway Network, which is meant to connect all African capitals with each other and to be designed according to international (read: North Atlantic) standards of safety, efficiency and regulation.

We invite contributions that follow different approaches for understanding travelling in Africa, whether centered on actors or structures, experiences or orders, practices or institutions, temporalities or spatialities, rhythms or speeds. Accordingly, we welcome presentations from all disciplines between Anthropology and Zoology; including Archeology, Economics, Geography, History, Literature and Media Studies, Political Sciences, Religious Studies, Sociology, and others.

PANELISTS

1.

Kurt Beck

Technological Dramas on the Road

Roads seem to be about connectivity and inclusion. There is one school of thought, which highlights roads as channels for participation and the allocation of goods and services. Another school of thought highlights roads as “paths of authority”, channels of exploitation and domination. Whether exploitative or enabling, all agree on their inclusive nature. But roads are also about exclusion. This becomes obvious when a region emerges from “roadlessness” into a road regime by construction of a highway. A highway regime requires users to comply with exclusive technical norms, which become tangible in the form of driving licence, certificate of axle load, insurance policy for third party liability, certificate of roadworthiness, various road safety devices, speed trap readings etc. These technical norms and standards are not (yet?) of the self-enforcing nor of the sealed, take-it-or-leave-it kind which have become widespread in electronic devices, but they have to be actively enforced which renders them amenable to negotiation, dispute and all sorts of technological dramas on the road.

2.

Sidy Cissokho

The Local Drivers' Union Facing Urban Transport Reforms in Dakar (Senegal)

Since 1999, the city of Dakar has been trying to reform its public transport. The standards of these reforms are set by the World Bank as an example for other countries of the region. The implementation of

the reforms has particularly led to the privatization of the bus-stations and the renewal of part of the bus fleet. In this presentation, we would like to describe how the historic managers of the station (the local drivers' unions), adapt to these changes.

How do the reforms influence the daily practices of the members of the local drivers' unions in charge of the bus-station management? Through the example of two bus-stations influenced by the reforms (Petersen and Colobane) we will describe how the staff of the local drivers' unions react to the arrival of a range of new actors promoted by the reforms.

The ways in which the local drivers' union accommodates these changes oscillate between ignoring, resisting and confronting the reforms. The display of these attitudes depends of the resources kept by each local driver's union. These attitudes also influence the travelling practices at the departure. The reform questions directly the relation between the local drivers' union, the drivers and the passengers in the station.

3.

Nnanna Arukwe

The Future of Road Travel and Road Safety Law Enforcement in West Africa: A Perspective from Nigeria

Road travel in Africa, as elsewhere, is fundamental and will remain so for Africa's nearly one billion inhabitants for a long time into the foreseeable future. However, what forms road travel in Africa in the future takes will depend on the current developments taking place in the African road transport industry. Similarly, what forms road safety law enforcement takes in the future in Africa will depend on the current issues and developments in African road safety law enforcement. This paper there-

fore examines the dimensions of road travel in Africa and the probable issues that will arise with road travel in West Africa in the future given current trends. The paper, following a recently concluded study of the Federal Road Safety Commission in Nigeria, further discusses the probable course of road safety law enforcement in West Africa in the future.

4.

Hanna Lena Reich

Work or Pleasure? – Perspectives on Travelling in Tanzanian Long-Distance Busses

In Tanzania, long-distance busses are the most important means of transport. Hundreds of companies serve the country's many routes, carrying millions of travelers every single day. During each journey, passengers, drivers and their assistants, itinerant traders, preachers and healers, among others, form sorts of perforce travelling communities. Literally trapped in a moving social space, they inevitably have to interact with each other. The many forms of encounters in Tanzanian long-distance busses performed by various actors shape the environment and experience of travelling in the bus while the motives for the journey are quite different. Local passengers use it for business trips or family visits, tourists from abroad rather take the bus ride as an adventure itself, while bus drivers and conductors make a living out of it and consider the bus more as a working place and the ride as a duty to fulfill. This paper will examine the travel experiences of bus drivers in contrast to passengers in Tanzanian long-distance busses and discuss the differences of the concepts of travelling for pleasure and travelling as work.

5.

Rami Wadelnour

Unpacking Long Distance Lorry Travel on Sudan's Hinterlands

Arguably two observations can be made comparing African travel to its North Atlantic counterpart; first the overload and second the undifferentiated transport of passengers and load. This is particularly evident when looking at the long distance hinterland road regime where authorities have a low capacity for regulation.

Using a phenomenological approach, several scholars have addressed the mobility of travelers with their luggage as well as the impact of their interaction on travel experiences in North Atlantic regions. By conceptualizing travelling practices that are centered on the quantities, nature and shape of luggage (i.e. backpacking and flashpacking) and therefore symbolizing certain identities, they draw conclusions as to the travel attitudes and expectations of readiness and flexibility of travellers. Travelling in Africa adds to the complexity if this interaction between the passengers and the accompanied load. By examining travelling on lorries in the hinterlands of western Sudan this presentation aims to contribute to the understanding of the experience of travel and to conceptualize the relations between passengers, their luggage and other types of load.

6.

Sebastian Wenz

No Transport Business without Fitter: The Importance of Car Workshops in Africa

In spite of many recent investments in road construction in Sierra Leone, bad road conditions and overload of vehicles tend to wear out motor vehicles which require frequent repairs done by local workshops. Commercial transport and repair workshops therefore exist in a close relations-

hip. In this contribution it will be argued that entrepreneurs in commercial transport are facing several constraints that in turn directly impact the work done in the workshop. (1) Shortage of financial means for buying new spare parts as well as (2) the requirement to keep the vehicle on the road instead of non-operative waiting for spare parts from overseas puts (3) a premium on repair of parts instead of replacement. (4) Aesthetic aspects on the vehicle play a subordinated role. More important is the fulfilling of the vehicles' purpose. Without vehicle no business — this (5) applies especially for small entrepreneurs who are not able to compensate the loss of a vehicle.

This paper discusses the nexus between workshops and clients and presents the consequences for the workshop considering the conditions given above. The data were generated by a field research in Kenema, the capital of the Eastern Region in Sierra Leone.

Panel 30 **African Science Fiction:** **Future Visions and** **New Popular Media in** **Africa**

Convenors:
Claudia Böhme &
Irene Brunotti

One of the main characteristics of the science fiction genre is the relation and interaction of people and technology in an imagined time in the future. As new media and technologies have been related to the future and modernity in the West, colonial rulers used new media to display their technical supremacy, that is to say “modernity”, on an African stage. But this very dominance was read and negotiated

by Africans in arguing that new media and technologies were not new but just a variation of already existing media practices. One example is African TV – TV asilia in East Africa – a practice describing and combining techniques of clairvoyance with TV by African healers. These performances were embedded in features of the science fiction genre despite not being directly dependent on Western technological devices. Hence, the misleading dichotomies of “tradition”/“modernity” and past/future are blurred both in practices around new media but also in fictional texts. Another example is the emergence of Afrofuturism as an African literal aesthetic composed of a mixture of Afrocentricity, magical realism, utopia, dystopia, science fiction and historical fiction, a “modern” reading of the traumas and dreams of the African diaspora.

The liberalization of media markets in many African countries in the 1990s has led to an explosion of new media industries, markets and localized practices across diverse media such as film, music, mobile phones and the Internet. These new media have led to new spaces for the imagination and representation of future Africa and the revival of science fiction in African popular texts.

This Panel wants to look at and discuss African science fiction as a forum for negotiating the future; for instance, narratives, projections and visions of the future in the interaction between people and media.

PANELISTS

1.

Marleen S. Barr

**Lauren Beukes' Zoo City/
Connection: Reflections**

In order to become a rainbow nation, the new South Africa is seeking a common link between the many human tribes comprising

its citizenry. Zinzi Lelethu December, the protagonist of Lauren Beukes Zoo City, is an empathetic „finder of lost things“ (Beukes 13) who lives in a world of seemingly infinite connections and disconnections. She symbolizes South Africa's myriad disparities, represents the simultaneous lost and found which characterizes the country. South Africa's past opportunity to function as a nation which honors human rights is forever lost. Emanating from a horrific disconnected past and a post-Truth and Reconciliation

Committee present, South Africa must unite its various constituencies in order to chart its hoped for harmoniously connected trajectory. Via the science fictional aspects of Zoo City, Beukes comments upon her country's much needed cooperatively intertwined multicultural future. Zinzi—a black protagonist created by a white author—a repentant former murder who must forever be attached to something Other than her own species, addresses this National necessity. Readers respond to her in terms of truth and reconciliation. Knowing that she is a murderer, readers accept her as the novel's hero.

I begin this essay about connection by referencing theoretical physicist Karen Barad's Quantum Entanglements and Hauntological Relations of Inheritance: Discontinuities, SpaceTime Enfoldings, and Justice-to-Come. Barad emphasizes connection and separation: This paper is about joins and disjoins cutting together/apart—not separate consecutive activities, but a single event that is not one...Center stage: the relationship of continuity and discontinuity, not one of negative opposition, but of im/possibilities (Barad 244). Some of Barad's descriptors relate to my reading of Beukes novel. I will discuss how Beukes science fictional im/possibilities position apartheid as a single event presented via a fantastic approach to continuity and discontinuity. (It is worth noting that for all its crimes against humanity, apartheid South Africa was not a pariah nation for much of its life. It was only popular mass movements that

finally forced the hand of nation-states and corporations to oppose the regime.) By emphasizing connection, I will explain how Zoo City positions Zinzi as a symbol of the new South Africa.

2.

Matthias De Groof
African Cinema and SF:
The Case of
Jean-Pierre Bekolo

Futurism shaped the entire oeuvre of Cameroonian filmmaker Jean-Pierre Bekolo in its aesthetics, narrative elements and the thematics. Already in Quartier Mozart, Bekolo shows his predilection for the genre of science fiction when he writes that he tries to ‘structure the narrative in the realm of science fiction and fantasy’. In Aristotle's Plot, science fiction allows local viewers to project themselves into the future and “Heritage Cinema” forms a shortcut to the future. Bekolo rejects prevalent discourses that house Africa in the past and unites past and present in a projection which metaphorically stands for African cinema. Aristotle's Plot imagines a possible future which is fully put forward in Bekolo's video installation An African in Space (2007). The video installation imagines an unidentified spatial object welcoming people of the Diaspora in search of a space allowing their dreams to materialize. By imagining the return science-fictionally, Bekolo participates in the project of Afrofuturism that emerged mainly through music, film and literature in the United States of America and in the work of Sun Ra and George Clinton's mother-ship connection (1975) in particular. Bekolo draws on the Panafricanist re-appropriation the image of the slave ship, transforming it into a spaceship (cf. Last Angel of History by John Akomfrah, 1995). Les Saïgnantes then, is one of the first African SF films set in Yaounde in 2025. In this film, Bekolo imagines the future being a per-

petuation of a status quo, a continuation of a current declining situation, a future in which ‘progress itself becomes the main enemy’. The dystopia which Les Saignantes represents renders science-fiction into a vision of a menace and of calamity. The futuristic aspect in Les Saignantes is the anticipation of the “spectre of the now” which has been disavowed and which haunts the future. Moreover, Les Saignantes is structured like a ritual. The rituals is not represented, but at work and carried out. It becomes a ritual and not in the least because of its intended cleansing, healing and purificatory effects. In doing so, Les Saignantes applies Bekolo’s idea of cinema as REATUAL, which is a combination of “Real” and “Virtual” sounding like “Ritual”. The relation which a ritual holds to reality and fiction as well as to past and future mirrors cinema’s link between reality and fiction, negotiating between past, present and future. The paper discusses the futuristic perspective on Bekolo’s work. In addition, attention will be given to his refusal to mimic American iconography of the future and his work will be compared to other African SF filmmakers such as Neil Beloufa and Wanuri Kahiu.

3.

Ricarda de Haas

Spoken Word Goes Digital.
Aesthetics in Performance and
New Media in Harare
(Zimbabwe) and Johannesburg
(South Africa)

New urban forms of literature such as Spoken Word, Poetry Slam and Performance Poetry are gaining in importance in Southern Africa. Recognition and revolt are characteristics that may explain their immense success, although hip-hop is only one artistic tool among others that allows the younger generation to address their needs. (In Harare, spoken-word poets belong to the „born free“ generation,

authors who were born in the euphoria of independence, but who experienced political repression and economic crisis during adolescence and who, against this background, invariably see their texts as political expressions.) Recently designed forms of literature in connection with digital technologies are emerging, such as poetic blogs or video recordings of spoken-word performances on youtube. My presentation focuses both the live performances and their mediated counterparts by using Russell Kaschula’s concept of technauriture.

Use of technology is dependent on the individual performer and where they find themselves on the oral-literacy-techno continuum, as well as the extent to which they choose to allow orality and literacy to interact with modern technology. (Kaschula/Mostert 2011: 6) The question arises as to what extent these new forms have created new transmediatic genres. Thus the presentation debates the intersection of orality, the written word and digital technology. It will be based on empirical research of selected venues in Harare/Zimbabwe and in Johannesburg/ South Africa and will also focus on eminent poets such as Comrade Fatso, Outspoken Tha Humble Neophyte, Kgafela oa Magogodi and Phillipa Yaa de Villiers.

4.

Jessica Dickson

Imagining and Imaging
‘the Future’ from South Africa:
Cape Town Film
Studios as an ‘Ex-Centric’
Site of Co-Production

This paper considers science fiction (SF) as a method of theory-making, and with this in mind, what a view from South Africa can tell us. Science fiction, I argue, is a genre that utilizes an anthropological imagination to explore what it means to be human. As South African author Lauren Beukes exp-

lains, the genre uses “a distorting lens that makes reality clearer.” In the last few years, both literary and cinematic science fiction produced in South Africa and elsewhere on the African continent has drawn global attention. The film District 9 (2009), a relatively low-budget South African co-production that resonated with international audiences, was an important magnet for this new attention; its key themes of xenophobia, immigration, biomedicine, and corporate power, while firmly grounded to the South African context, spoke to global anxieties. The significance of District 9 and other SF stories set in the post-colony, Jean Comaroff (2009) suggests, is their ability to estrange in a double sense: first with “the critical dislocation” of the alien subject, and second, “following Homi Bhabha... an ex-centric location:” or a place that de-centers the hegemonic claim of the West to speak for the global.

I propose to add to this conversation about the greater significance of South African science fiction—and South Africa to science fiction—by looking more closely at sites of SF filmic production in South Africa. To this end, I give particular attention to Cape Town Film Studios, newly opened in 2010. As “the first custom-built Hollywood-style film studio complex of its kind in Africa” (CTFS brochure), since its opening, the studio has hosted projects like Dredd 3D (2012), Chronicle (2012), and Mad Max 4: Fury Road (2014), among others. Although these films’ narratives are not set in South Africa, their production is. I therefore explore what the leakages of the ‘ex-centric’ production site on such projects can reveal. By focusing on Cape Town Film Studios as a new location of international co-production in imagining and imaging a Euro-American future, I suggest two things: the first is in line with Jean and John Comaroff’s Theory from the South (2010)—that Euro-America can be seen looking south, ex-centrally, for new ways to imagine the future; the second, that there is something particular to contemporary South Africa, and the post-colony

in general, that can be seen re-orienting science fiction toward a kind of optimistic dystopia—one in which historically marginalized spaces and subjects are given center stage.

5.

Jessica Dickson

Zoo City as Elusive Metropolis:
Reading Johannesburg
in Lauren Beukes’ South African
Science Fiction

South African author, Lauren Beukes, turned heads when her book, Zoo City (2011), a fantastical mystery/crime-drama set in an alternate present-day Johannesburg, became the first novel from Africa to win the Arthur C. Clark award for science fiction. Both the locale of Beukes’ story and its privileging of a protagonist’s perspective from the margins of post-apartheid society, aligns Zoo City with other works of post-colonial science fiction. While the main characters’ circumstances allow for the narratives’ critical perspective of the new South Africa, Johannesburg as the quintessential post-apartheid city is as important a character in Zoo City as its protagonist. So much so that I argue Beukes’ novel, offering a fresh and interesting angle of attention to Johannesburg and the subjectivities of its inhabitants, warrants consideration within the growing canon of works on African urbanism. Indeed, Beukes’ techniques for writing Johannesburg speak to recent scholarship on African urban forms, and in turn, these works offer insightful ways to read Zoo City. Moreover, I explore how the genre of science fiction and its mechanisms of “cognitive estrangement” a la Darko Suvin, wield the ability to open up ‘gaps’ for theorization otherwise foreclosed by realism and that allow for new ways of thinking, writing, and theorizing the city. I further examine how the fantastical elements of Zoo City—namely that

of ‘Aposymbiosis’ and the story’s alternate timeline—do the kind critical work suggested by Mbembe and Nuttall (eds 2008) as bearing ‘new vocabularies’ of the metropolis. In particular I suggest that the technique of projecting its fantastical element into an alternative past, rather than toward an imagined future, enables a new kind of ‘presentist logic’ (Melly 2013) for reading Johannesburg.

6.

Felix Riedel

The Sakawa/ Cyberfraud–
Obsession in Ghana —
‘African Science’ without
Fiction and Future

In 2009 an obsession with cyberfraud seized Ghana’s mediascape. In films, in posters, newspapers and public rumours, new occult rituals combined with the power of new media technology granted access to windfalls from ill-advised businessmen and hobby-philanthropists all over the world. In the long run, those riches turned out to be cursed. All hopes of the new generation are shattered, when their assaults on gerontocracy and its appropriated ritual powers backfire. The promises of a union of African and Western science crashed and gave way to Christianity and conformism, the daily grind in their track. Distorted bourgeois ideologies embedded in the ideologemes hint at instable class-identification as well as at the conformist and non-conformist criticism of a crumbling traditional moral order and its impossible demands. In the films, obedience and innovation, dependence and autonomy, solidarity and the commodification of relations oppose each other in dramatic showdowns while they are hard to separate from each other in Ghanaian realities. In the absence of real access to the contained and ill-located Western and Asian industry and in the presence of its tantalizing allures, the splitting of ambiva-

lences and projection of suppressed wishes run amuck. Afro-pessimism and metaphorical critique are then hard to differ from propaganda and an ideology destined to turn either aggressive or auto-aggressive.

Panel 34 Visions of the Future in the History of Africa and the Atlantic

Convenors:
Christine Whyte &
Achim von Oppen

At least since the late 18th century, Africa has attracted a multitude of projections of ‘future’, under the banners of “civilisation”, “progress” and “development”. It is still underestimated to what extent significant versions of such visions, from very early, were produced in Africa itself. African ideas about a better future for Africa, however, and the actions that followed from them, developed and changed in intense dialogue with those of members of the African diasporas, in the Americas and in Europe. Education, religion and emerging Panafricanism were important media for these exchanges. Flows and counter-flows of people and knowledge across the Atlantic played a crucial role in shaping novel concepts of the time to come for Africa and the World, beyond the sufferings of the present.

The contributions to this panel address significant projections of a future Africa (or parts thereof), as advanced by Africans and African diasporas themselves, both at elite and at popular levels. The focus will be on the 20th century, on how visions and projects of the future were communicated and

negotiated within Africa itself, and on how they engaged with ideas about future (and past) outside Africa. Another important question is when and how these concepts changed in particular historical moments, such as decolonization or the crises of the post-colonial era.

PANELISTS

1.

John Lonsdale

Kenyatta, Leakey, and
Kikuyu Futures

Two of colonial Kenya’s leading intellectuals imagined different futures for ‘their people’, thanks to differences in race (white and black), in experiences of colonial rule (opportunity and oppression), in education (Cambridge and primary school), and ethnographic training (see Bruce Berman’s paper). Each learned their ethnography in elders’ tutorials. Leakey concluded that such a civilisation was bound to be eroded and assimilated into modern, individualised, society; Kenyatta, to the contrary, felt that, with appropriate ‘policies of recognition’ (to use a current term), future Kikuyu society could and should remain recognisably Kikuyu, not least in its social disciplines. Both opposed the ‘Mau Mau’ future, for different but related reasons.

Kenyatta: in 1920s (in his early 30s) was an enthusiastic, nominally Christian, moderniser in ‘the spirit of *ituika*’—the Kikuyu tradition of generational change. Ten years later he had become a programmatic conservative. In Facing Mount Kenya he wanting ethnic education, no trades unionism, selective westernisation—true to his people’s supposed history of propertied democracy in defence against monarchical [and imperial/missionary] tyranny]. He argued (with Malinowski’s help? see Berman) against his fellow *athomi* ‘readers’, Mukiri

and Gathigira, and the anti-circumcisionists, for whom Kikuyu could and must revolutionise their associational life. In the 1940s he felt able both to use (traditional) age-sets to finance education and to exploit (more contentiously) dynastic potential to win political authority. He was hostile to three other imagined futures: pan-ethnic trades unionism (unpropertied and irresponsible); the educated servants of British rule, and Mau Mau’s junior ‘hooliganism’. As president, he saw Kenya’s future as ‘a miniature United Nations’; feared detribalisation as a loss of self-discipline; and protected the Kikuyu future with an inter-ethnic coalition subject to big householders’ patrimonial control.

Leakey thought that kind of future was impossible—and in two slim Mau Mau books accused Kenyatta (anonymously) of subverting a patriarchal order by obscene inversions of ritual relations, to turn peaceable Kikuyu into murderous fanatics. The only future Leakey envisaged was that of assimilation into western patterns of society. His ethnography (untaught by Malinowski) was of a fragile, complex, rigidity (similar to Kenyatta’s rule-bound hierarchies), vulnerable to cultural erosion, unable to adapt—perhaps partly because of his inability to imagine a modern Kikuyu history. Leakey was completely silent between his palaeography and what his informant elders tell him about how life used (and ought) to be. How far Leakey’s later animus against Kenyatta was motivated by political opposition to his ethnographic enquiry is an interesting question. But it appears that his hostility to ‘Kenyatta’s Mau Mau’ was based on his assumption that Kikuyu civilisation could only fade out into modern market individualism—unless that transition was obstructed by evil-minded manipulation of outdated beliefs—but that did not prevent Leakey from advocating the official use of such rituals to ‘cleanse’ Kikuyu of their Mau Mau deviations.

Conclude: two relatively untrained ethnographers but Leakey, even less well trained than Kenyatta, sees all ethnic cultures as doomed to die if not revived by illegitimate means. Kenyatta, by contrast, and partly because he was personally involved in internal Kikuyu arguments about how to face modernity, as Leakey was not, saw principles of solidarity and order that could be modernised; there was no need to import destructively alien institutions. **Ethnographic assumptions and political arguments matter in framing visions of the future.**

2.

Bruce Berman

Anthropological Politics: Malinowski, Kenyatta, Leakey and Representing the Kikuyu

In the 1930's a vigorous argument took place in Britain over the interpretive authority of 'scientific anthropology' with regard to colonial policy between the imperial authorities and Bronislaw Malinowski and his students, with key roles played by the International African Institute and the Rockefeller Foundation.

Jomo Kenyatta arrived in Britain in 1929 to represent Kikuyu interests to the British authorities and discovered his acceptance as a representative of the Kikuyu depended on their belief in the authenticity of his representation of Kikuyu society. After failing to find 'kihooto'—the definitive argument that would make imperial officials listen—with either British liberal imperialists or Russian communists, he returned to Britain in 1934 and connected with Malinowski, joining his graduate program at the LSE as special student from 1935–38.

With training in 'scientific anthropology', especially Malinowski's functionalist conception of culture, Kenyatta wrote a thesis systematically depicting Kikuyu culture

and linking it to his project of 'muigwithania', a conservative modernization of what he called 'the house of custom'. At the same time, Malinowski increasingly focused on problems of culture change and acculturation in Africa, and from his contact with Kenyatta and correspondence with King Sobhuza of Swaziland, developed his conception of 'the third way' that would integrate traditional and Western cultures. Underlying both was a means to confront the colonial conventional wisdom that the African future could only involve a complete rejection of tradition.

Louis Leakey was also an active participant in Malinowski's seminars and the IAI and made vigorous claim to ethnographic authority on the Kikuyu. His relationship with Kenyatta became increasingly hostile due to both personal factors and their involvement in the sharp internal cleavages of Kikuyu politics. He began to write his own ethnography of the Kikuyu in 1937, partly in rivalry with Kenyatta and partly to repair his academic reputation after the ruin of his career as an archaeologist in Britain. His representation of the Kikuyu, as we shall see, had a sharply different vision of their future from his rival.

While Kenyatta successfully published his thesis as *Facing Mount Kenya*, it was largely ignored or dismissed in colonial intellectual and political circles, except as evidence of his use of tradition as an instrument of subversion. Leakey, meanwhile, could never publish his massive manuscript, but its existence established his authoritative position as the expert on the Kikuyu for the colonial authorities, with serious consequences for the understanding of Mau Mau and British policy during the Emergency.

3.

Konstanze N'Guessan

Celebrating the poster child of modernity and the vanguard nation: a social history of national day festivities in Côte d'Ivoire

In this paper I examine the imaginary of Côte d'Ivoire as a model, as 'poster child of the sub region' and as vanguard nation in the making of a modern, progressing nation in changing commemorative patterns on the occasion of independence day between 1960 and 2010. This imagery of the Ivorian nation as exemplary, as progressing, as outstanding in comparison with the neighbors has with the years turned into a core element of national pride and identity. Even in the critique of the 'Ivorian miracle' as 'Ivorian mirage' and in the face of the economic regression since the 1980s and the Ivorian civil war (2002–2011) the assumption that Côte d'Ivoire was (or should be) a model to others persisted. My social history of Ivorian national day festivities thus looks at national day festivities as models and mirrors of mnemonic communities at work – at once instable or open for contrasting ascriptions of meaning and truculent to change.

4.

Bahru Zewde

Apprehension and Hope: Contrasting perceptions of two generations of Ethiopian Intellectuals

The twentieth century produced two generations of Ethiopian intellectuals with a deep concern for the country's backwardness but with varying perceptions of how to overcome it. The intellectuals of the early twentieth century had the Ethiopian victory over the Italians at the Batt-

le of Adwa (1 March 1896) very much in the background of their deliberations. But, rather than feeling proud and complacent, as the case with the political elite, they were apprehensive that, unless Ethiopia modernized — and modernized fast — it might not be in a position to avert another colonialist assault. Sadly enough, their apprehension was borne out by the relatively more successful Fascist Italian invasion of 1935. The radical students of the 1960s and 1970s also argued for rapid change. But, rather than look towards the future with apprehension, they predicted a future of utopian bliss where social justice and equality would prevail. Their recipes for the country's political and socio-economic problems envisaged a future where the landless would acquire land and the socially marginalized would enjoy equality. The 1974 Revolution appeared to vindicate their prognosis, until it entered a period of totalitarian dictatorship and brutal repression.

Panel 46

Media Technologies and Processes of Mediatization in Africa

Convenor:
Tilo Grätz

As can be seen all around the world, media technologies are also currently revolutionising communication in sub-Saharan Africa. Their spread has enabled media actors to enhance their creativity, to develop networks of communication and information, as well as shape and adapt their lives accordingly. As a result, the region is currently witnessing accelerated processes of mediatization of social life. These emerging phenomena represent a transcendence of the previous narrowly

defined and generalized notions of mediatisation (and re-mediatisation) that focus exclusively on the immediate technical or phenomenological effects of media on modes of communication and representation. To the contrary, modern sub-Saharan African mediatisation acts according to the conceptualization advocated by Krotz: as a larger societal process resulting from the use of media technologies in daily life, including changing social relations, public culture and knowledge production. Nevertheless, this pandemic appropriation of modern media technologies are shaped according to local social and cultural mores, which result in unique, contextualized societal roles and a diversity of African mediascapes. Subsequently, we need to critically inspect the aforementioned conceptualization of mediatisation, but not to challenge its universal applicability. Rather, mediatisation must be viewed within the context of various local manifestations, meanings and effects, and through its connection with larger social and cultural conditions in Africa. We emphatically encourage contributions presenting case studies of such processes of mediatisation. These inputs may start from specialized fields like politics, election campaigns or court cases. However, they should subsequently discuss the larger implications of these observations according to the aforementioned understanding of mediatisation as a trigger of long-term social and cultural change in African societies. Finally, we will discuss the extent and appropriate application of these concepts to each context with special emphasis on sub-Saharan Africa.

PANELISTS

1.

Patrick Enaholo

The Mediatization of Social Networks: A Case Study of Nigeria

Research and commentary on contemporary economies have posited that informality is an embedded and pervasive cultural phenomenon among small-scale enterprises in many African societies (Hart, 2006; Meagher, 2010; Simone, 2001). Indeed, the informal sector in Africa in comparison with formal market structures is reputed to be the largest in the world (Schneider, 2002). To understand the dynamics of Africa's informal economy, research has continually turned towards the analyses of social networks in African contexts as a potential means of explaining the processes that take place in the informal sector and to investigate the factors that contribute to its role in economic development outside the framework of formal market systems. In making these inquiries, it is important to acknowledge that informality in contemporary Africa is a participation in wider processes of 'global economic restructuring' (Portes et al., 1989) which are linked to those meta-processes that have shaped, and continue to shape, modernity. Among these meta-processes (which include globalization and individualization), Krotz (2008) has identified mediatisation as an increasingly significant element in the advancement of modernisation. In Krotz's view, mediatisation refers to 'the historical developments that took and take place as a result of change in (communication) media and the consequences of those changes' (2008: 23). From this point of view, processes of mediatisation can offer some contribution to debates about the developmental role of social networks in African economies. Following this, my paper will explore how informal media producti-

on carried out in the city of Lagos (Nigeria), by means of the new media technologies, is contributing to the break down of non-economic forms of social networks based on ethnic or communal ties and the moulding of economic ones based on skills and merit. This shift from non-economic to economic loyalties, I will argue, reflects a significant change in commonly held social perceptions among people in Nigeria.

2.

Irina Turner

The future of South African politics: media images of post- comrade-generation leaders

In the run-up to the 2014 elections in South Africa, the media, especially TV, radio and the internet, as the transmitter of political messages and images of political celebrities, play a more important role than ever before in the history of the country. South African politics has become a highly mediatized venture relying heavily on visual impressions and myth creation outside apparent political contents. While on the one hand, trivia becomes more prevalent in media frames and seems to dispossess political content; this trivia is on the other hand subversively loaded with political meaning. The dichotomy is unified and embodied by political personalities; an important aspect of the tabloidization and mediatization of politics (Holly 2008). The paper proposes to conduct a comparative multimodal media discourse analysis of online data collected in the run-up to the 2014 elections on two upcoming political leaders in South Africa, namely Lindiwe Mazibuko (Parliamentary Leader of DA), and former ANC Youth League leader Julius Malema (Commander-in-Chief of the Economic Freedom Fighters political movement). Although politically situated on different ends of the scale, both young politicians belong to the generation of digital natives. Unlike the comrade-generation, Mazibuko and

Malema do not share the same resentments of former ANC leaders against the media (see Johnston 2005), but intuitively and/or strategically know how to use media mechanisms to their advantage; thus generating a great following among young South Africans (see Dlanga Nov 2014). In a broad understanding of discourse beyond verbal expression, the paper aims to analyse and compare Malema's and Mazibuko's interaction with and representation in the media by taking visual and contextual aspects into account. Dlanga, K. (14 November 2013). The youth vote will shape our future. Mail & Guardian Online. Retrieved from: <http://mg.co.za/article/2013-11-13-khaya-dlanga-why-anc-will-win-the-youth-vote> Holly, W. (2008). Tabloidisation of political communication in the public sphere. In: R. Wodak & V. Koller (Eds.). Handbook of Communication in the Public Sphere. (pp. 317–341). Berlin: Mouton de Gruyter. Johnston, A. (2005). The African National Congress, the print media and the development of mediated politics in South Africa. Critical Arts, 2005(1 and 2), 12–35

3.

Silke Oldenburg

Figurations of power and identity making in Rwanda's mediascape

"We, the new journalists, are victims of the past, but we are about to construct the future"
Mediatisation as a 'new social condition' (Hjarvard 2008: 105), is a concept which needs to be thoroughly contextualized (Krotz 2007: 39). As a 'metaprocess', it is integral to the organization of social reality, stimulates processes of identity-formation and belonging, (dis)connects people and places around the world and allows for local interpretations of the past and visions for an unfolding future. Rwanda's

media setting is a useful lens to zoom into processes of mediatisation: Its particularly sinister history as a ‘hate media’; the consequent censorship and tight restrictions in the years following the genocide of 1994, today’s Media laws mirroring legal standards of pluralism, accessibility and self-regulation recount the development of a unique and slowly recuperating media sector. Yet, the media realm is still regarded as highly controversial, epitomizing mistrust and ambitions at the same time. With help of the ‘World press freedom day’ 2013, my presentation investigates the effects of mediatisation on the relationship between governmental policies, their appropriation by media professionals and identity formation within the local population. To shed light on this nexus, I situate the recent developments of production of knowledge and local meaning making in their historic context and focus on the roles and routines of the above-mentioned ‘new journalists’ who shape and reconfigure the dichotomy between ‘press freedom and hate speech’ on a daily basis.

4.

Johanna Rieß

Internet Usage in Nairobi/ Kenya

Through technical improvements and cheaper access the Internet in Kenya is becoming more and more important. For many years mainly Internet cafés have been the most important source for Internet access. Nowadays there are more and more people who own a private Computer/Laptop or use their working place to access the Internet. But the most important change is the rapid spread of mobile use of the Internet in Kenya. The Kenyan Internet- and Mobile phone market is growing fast and it cannot be ignored that thus the Kenyan society is changing. On the streets of Nairobi you can find Internet cafés nearly

everywhere and you can pay nearly everywhere with MPesa.

Mobile phone shops, repair services for computer and mobile phones and private computer colleges are an integral part of the road infrastructure. Nearly every Kenyan has a mobile phone; for younger people it is very important to have a Facebook account. In my research I wanted to find out what people do with on the Internet and how this is changing the life of the users. I visited three different cybercafés in different areas in Nairobi. One cybercafé was in a big shopping mall, the second in the city centre and the third in the so-called slum area Mathare. The inequalities were obvious but it was also very surprising how widespread the Internet already was and how different the people used it. Another aspect of the presentation will be the function of Facebook before, during and after the Kenyan election in March 2013. During the post-election violence in 2007/2008 over 1100 people were killed. Everybody was watching the election 2013 with worries and tension. After the results were announced on the streets everything remained more or less peaceful but on Facebook there started an ethnic war with words.

5.

Aïsha Othman

Technology and the Verbal Arts: Zanzibari Qasida as a Case Study.

In the East African archipelago of Zanzibar, qasidas, ‘Islamic hymns’ are a centuries-old tradition ever more ubiquitous in the urban landscape. Social transformations and technological innovations have contributed to its recent rise. Qasida is a vital genre because it integrates new features and (media) contexts while at the same time keeping some core properties. It simultaneously creates and preserves tradition and there is no doubt about its ultimate prin-

ciples: to praise the Prophet and to party (have fun). Recordings, mobile phones, and music videos have provided the means of placing qasida as a religious genre alongside mainstream popular music. As Barber (2007) argues, rapid social change calls for literature and other expressive modes to shape the identities of individuals and collective imaginations. In the process of mutual impact between social change and innovative artistic expression, facilitated by technological developments, a multiplicity of voices emerges in an expanded public space. All the while being alert ‘to the fact that ordinary lives today are more often powered not by the givenness of things but by the possibilities that media (either directly or indirectly) suggest are available’ (Appadurai 1996: 55). If we combine the two approaches, it emerges that people not merely consume media but rather engage in an active relationship creating and deriving powerful visions. An attentiveness to this interplay as manifest in contemporary qasida thus illustrates the passion and ingenuity of urban Zanzibaris.

6.

Elieth Eyebiyi

Debates on corruption and Mediatisation in Benin (West Africa)

7.

Duncan Omanga

Mediatizing the Kenyan Baraza: Mobile Phones, Tweets and Tweeps @Chief Kariuki

Recent research in media and communication studies has consistently made mention of the dangers of technological determinism in mediatisation research (Hughes, 1994; Block, 2013; Janson, 2013, Hepp, 2013). The natural consequence of such caution in researching mediatisation research is the little attention given to the

concrete physical structures conditioning and, in some sense, causing mediatisation (Jensen, 2013). In this paper, I show how in Kenya a Chief’s baraza has been refashioned through the confluence of social media use and mobile telephony. The baraza, both a space and place traced to pre-colonial deliberative practices and later appropriated to serve the colonial and post-colonial state in Kenya—turning into a more formal public gathering essentially for the purpose of interaction between the ruled and the rulers—has, in the present case, become a site through which mediatisation thrives. As a rule, the Baraza is an official fortnightly meeting between the chief and members of his locale. Using data collected in Kenya in 2013 this paper reveals how Chief Francis Kariuki of Lanet Umoja location (Nakuru) on one hand, uses the social media platform Twitter to reconfigure his Baraza through time and space and on the other, how these performances are integrated and embedded into the everyday of members of Chief Kariuki’s location.

Panel 42

Conservation at the

Cross-Roads:

Between 'New Commons' and Mega-Conservation

Areas

Convenors:

Michael Bollig &
Michael Hauhs

PANELISTS

1.

John G. Galaty

The Faces of Conservation:
Conservancy Institutions
and their
Effects in Eastern Africa

Comparing diverse conservancies founded in the proximity of national parks and game reserves in Eastern Africa, the paper will assess the role of three elements of conservancy design -- privileged in social and economic theory-- in shaping conservation behavior: organizational structures, resource rights, and incentives. Which factors motivate conservation behavior, the embrace of conservation ethics, and the effectiveness of conservancy experiments: firstly, organizational membership, participation in governance and control over processes of monitoring and sanctioning (as Ostrom suggests); secondly, the nature of rights over land and other biodiversity (as property theorists propose); or thirdly the magnitude of material incentives paid for leaseholds, easements, returns on labor or generally for ecosystems services? The paper proposes that without effective institutions that shape the engagement of communities with conservation, the mission of conservation will be difficult to sustain in the context of growing populations, land scarcity, and increasing rural poverty.

2.

Maano Ramutsindel

The Nature of
Hegemony in Transfrontier
Conservation Areas

Though conservation ideas and practices have undergone changes over time, the structures of power on which they are founded have proved to be resilient. This is so because conservation areas are sites on which power relations are reproduced despite the rhetoric of 'new conservation'. The idiom of 'new conservation' has particular relevance to transfrontier conservation that is touted as a unique conservation strategy that supposedly pays equal attention to socio-economic and environmental imperatives. The theory of hegemony, especially the use of coercion and consent, could aid our understanding of power dynamics in these

areas. What form do coercion and consent take in transfrontier conservation areas? What structures of power are reproduced, and with what socio-political consequences? The paper draws on extensive research in southern Africa to demonstrate the nature of the hegemonic bloc transfrontier conservation areas; the scalar content of power relations; and the role of property regimes. The paper concludes that mega conservation areas amplify and consolidate power at and across scales with huge socio-political consequences.

3.

Marja Spierenburg

Institutional Choice, Land Rights
and Resettlement in
the Context of the Establishment
of the Great Limpopo
Transfrontier Area in Southern
Africa

The establishment of the Great Limpopo Transfrontier Conservation Area (TFCA) was one of the flagship projects of the Peace Parks Foundation, a South African NGO promoting transfrontier conservation areas. The park encompasses conservation areas in South Africa, Zimbabwe, and Mozambique. By arguing that residents living in or close to the TFCA were to participate in its management and benefit economically, TFCA proponents claimed social legitimacy for the project. The establishment of the Great Limpopo required negotiations among the three nation states, different government departments within these states, and various donors contributing funds. This presentation explores how these negotiations and interactions affected the institutional choices made with regards to the management of the Great Limpopo and how these shaped the control and benefits of local residents. This paper examines the differences among the different actors in terms of power and capacities, which are often ignored in the promotion of TFCAs.

By comparing the experiences of local residents in the South African part of the TFCA with those in Mozambique the cases show how international negotiations interact with national policies of decentralization to shape and sometimes even disable local government institutions.

4.

Ute Dieckmann

The challenge of "community":
Hailom's struggle
around Etosha National Park

The Etosha National Park is the flagship of Namibia's tourism. Most of the Hailom (one of the San groups in Namibia) whose ancestral land included huge parts of what is now the Etosha National Park were evicted in 1954 from Etosha and became part of the landless proletariat sustaining an uneconomic and heavily subsidised white-owned commercial agricultural sector. In 1997, Hailom demonstrated at the gates of the Etosha National Park to reclaim Hailom's ancestral land. With the assistance of anthropologists, NGOs and international donors, Hailom subsequently re-enacted Etosha as their "homeland" in order to gain socio-economic benefits from Namibia's prime tourist attraction. Yet, a precondition for this battle is to act as "one community", which seems to be the main stumbling block for the Hailom today. This paper will analyse the various developments in the last decade, shed light on the interdynamics between NGOs, Hailom interest groups, donors and government. It will thereby reflect on the challenge to get organised as "one Hailom People" in order to gain benefits from the Etosha National Park.

5.

Bianca Volk

The buffer zone and other tricks — the case of W National Park, Northern Benin

National park W, referred to as the first transfrontier biosphere reserve on the African continent, covers parts of Benin, Burkina Faso and Niger. In each of the three parts, the concept of biosphere reserve has been put into practice differently, depending on national legislations. In Benin, where the research project has been based, the park authority established a buffer zone of five kilometers around the national park. Land use in this rural part of the country historically had some characteristics of common-pool regimes (CPR); however, cash crop production (cotton), agricultural technologies (ox plough and tractors) and population increase led to scarcity of land and an ever decreasing readiness of local 'first comers' to allow strangers to use their land. In some way, the buffer zone regime, abolishing CPR practices altogether via the distribution of individual leasehold titles, followed an already noticeable trend. However, its rules and regulations are far from being locally accepted.

From an anthropological perspective, one explanation for this is that buffer zones do not meet their stated aims, but instead increase bureaucratic control over resources and people, most often changing local people's livelihoods for the worse (i.e. {Neumann 1997 #301}{Brockington 2002 #182}. Using material from long-term participant observation between 2008 and 2010, I will critically revisit this argument. I argue that park administration in this case did not succeed in changing local practices of relating to and using land and other resources. Instead of being a well-functioning, powerful administrative instrument right from the beginning, the buffer zone has, until now, been a regime 'on a shoestring'. However, the fact that

rules and regulations exist on paper while park surveillance personnel do not feel responsible for rule enforcement in the buffer zone has led to a proliferation of (informal) enforcement actors and their respective strategies. The way this buffer zone functions, then, does not depend solely on formal rules and regulations, but rather on the way its meaning is being created and debated in local political struggles. I describe when and how these struggles take place in order to provide one possible explanation why the buffer zone regime is being perceived as illegitimate by the majority of local actors.

6.

Corina Buendia &

Kupakwashe Mtata &

Christina Bogner &

Michael Hauhs

Nature inside and outside Matobo National Park (Zimbabwe)

Many national parks in Africa have been organised with respect to conservation of wild animals, after an early history as game reserve. Vegetation is protected in an indirect sense only. It is unclear whether and at which scale wild populations prior to human impacts could be modelled as stationary. Especially the herds of large herbivores can shift the competition between savannah and forests and hence the susceptibility to fire. Here, the contrast between vegetation in and surrounding national parks has been analysed by remotely sensed time series of NDVI (normalized difference vegetation index) and FAPAR (fraction of absorbed photosynthetically active radiation). In addition we use abiotic time series such as rainfall (or runoff) for characterisation of the park environment. The perception of 'nature' is understood as a modelling problem. Two basic modeling abstractions or paradigms

can be used when dealing with observations from national parks. In addition each of these paradigms can be employed in two different contexts; resulting in four model types. The two paradigms correspond to typical abstractions widely used by natural scientists (e.g. changes abstracted as causal as in physics) and software engineers (e.g. changes abstracted as reactive as in computer science). We seek to match stakeholders' perceptions of 'nature' protected by means of national parks as instances of these four basis model types. As a starting point we translate the model types into their (conjectured) corresponding 'cosmology' in the sense of Descola, 2011. When they characterise a stakeholder group of national parks this particular model will then be challenged by second, alternate modelling type. For example, causal models will be challenged by reactive ones and vice versa. The dichotomy between rational (Western) models and supernaturalistic (indigenous) world views may thus be translated into a neutral basis of modelling abstractions. The open question is how the various resulting 'models of nature' can be judged as relevant, i.e. performing within the interests of the respective stakeholder group or as 'true', i.e. passing an independent test. Here, we use complexity measures of time series as a starting point for the classification of relative model performance. First results of this project from Matobo, a national park of Zimbabwe are presented. In an iterative approach with field work (interviews), time series classification and theoretical modelling limits, a better understanding of conflicts about land use in and near national parks is sought.

7.

J. Terrence McCabe

It's Not The Price: Alternative Explanations for Success in Payment for Ecosystem Services Projects. A Case Study from Northern Tanzania

It is well known that the majority of Africa's wildlife lives outside of National Parks; and that in many cases the vitality of wildlife in National Parks depends on seasonal access to resources outside of Parks. In order to protect wildlife outside of Parks many attempts have been made to provide benefits to local communities for the protection of wildlife. The most famous of these attempts was the campfire project in Zimbabwe but variations of community based natural resource management (CB-NRM) projects can be found throughout Africa.

One type of CBNRM projects that has become increasingly popular is direct payment of ecosystem services (PES) where communities are paid directly to preserve some natural resource, for example. forests, rangelands or water. The basic argument is that if the price is right communities will agree to preserve or set aside these resources to benefit the environment including wildlife. An example of a successful PES project is the Simanjiro Conservation Easement located to the east of Tarangire National Park in northern Tanzania. In 2008, 23,000 acres of rangeland were set aside by the village of Terat to protect an area considered critical as a calving area for wildebeest and zebra that migrate outside of the park in the wet season. A consortium tour operators and lodge owned directly pay the village 5 million Tanzanian shillings each year to prohibit cultivation within the easement. In 2010 the neighboring village of Sukuro joined the Conservation easement.

Although this appears to be a classic case

of a successful PES project in this paper I argue that it is not the payments that have made this project successful, but the ability to protect rangelands for cattle as pressure to allocate land to both outsiders and young men increases. I argue that traditional institutions could not be used to protect this land and village leaders used the opportunity provided by the Conservation Easement to set aside this land within a new institutional framework. This case study adds a new dimension to the analysis of PES projects and brings into question the primacy of economic incentives to achieve the goals of PES projects. It also demonstrates the agency of local communities with respect to conservation projects, something that is under-represented in the literature on conservation and local people.

8.

Michael Bollig

The „New Commons“ of Conservation in Sub-Saharan Africa

In many parts of sub-Saharan Africa former forms of “fortress” conservation have been complemented by various forms of community based conservation in recent years (Roe, Nelson and Sandbrook 2009 for an overview of community based conservation in Africa). First thought of as a strategy to guarantee a degree of sustainable management in buffer zones around core conservation areas (national parks, game reserves), such community based forms of conservation became a fashionable and often donor driven form of conservation coupled with development since the 1990s. Habitually community based conservation was located in regions with communal pool resource management. Governments gazetting legal frameworks for community based conservation hoped to contribute to international quests (and pressures) for decentralization, participa-

tion and poverty alleviation. They provided blueprints – often drawn from global agreements, agendas and action plans – for “improved” forms of communal management and set new frameworks for the co-operation between local actors (organized in conservancies or trusts) and the private sector. While conservationists have lauded this approach as people driven and facilitating marginal rural populations to profit from e.g. tourism, social scientists have pointed to meager factual benefits, have criticized the intrusion of capital into rural economies to the disadvantage of locals and have analyzed new forms of governance and state control.

This contribution will compare experiences and data from Namibia, Botswana, Kenya and Tanzania. I intend to analyze the economic processes connected to these new forms of communal conservation, look at newly emerging institutions at the intersection of local community, state and international organizations and discuss new forms of environmental surveillance. The paper argues that a new form of homogenized common pool conservation emerges, with similar economic outcomes, forms of social organization and characteristic local level/state relations.

Thursday

Time Slot 14:30–16:30

Panel 4, Panel 7, Panel 30, Panel 46, Panel 42 to be continued

Panel 14 Old Age and Community Dialogue in African Literatures and Cultures: Constructing the Future beyond Dichotomies

Convenor:
Pepetual Mforbe Chiangong

Old people in Africa have often been labeled as custodians of culture. The cultural practices that they perform and exalt have partly enflamed contended discourses about Africa as an uncivilized and backward continent. However, within an African context old people are simultaneously venerated and despised, making them to occupy an ambiguous space. In strict traditional settings, respect for old people recurs in religious, political, cultural, legal, and financial domains. They hold important positions in the community evident in „Meetinghouse seats ... assigned primarily by age and the elderly ... in the positions of highest status Community leaders and political office holders tended to be old men. The elderly were honored during ceremonial occasions“ (Barrow & Smith, 1979, p.3). This assertion posits that old

people, particularly men, are supposedly privileged in matters concerning the welfare of the community to the extent that their decisions are often acclaimed. Despite honor and respect attributed to old age, ageism has also emerged as a distinct analytical concept employed to unveil another dimension of growing older. Considered as a social problem, ageism creates “Others” particularly as old people are often victims of attack, fraud, fear, insecurity and neglect. But this panel asks if, despite all the challenges that old people experience based on their age, all is lost. The panel calls for a comparative and interdisciplinary discourse in the investigation of old age especially as they are articulated in African literary and other cultural productions. It invites presenters to discuss how the lives of current and future generations are ensured and/or influenced by decisions made by old people and more specifically how gender relations are translated and visualized in such decisions and influences. Taking into consideration traditional customary practices and modernization, the panel seeks to explore whether the dichotomized discourse of generation conflict that comes up often in literary texts from the 1960s to the 1990s recurs in more contemporary African cultural productions. By revisiting the often quoted notion that old people are conservative, presenters shall explore the different areas under this category to demonstrate whether old people are beginning to engage in dialogue with younger members of community in a bid to erase pessimism and conflict from that community. With particular interest in development strategies, the panel also encourages papers that envisage a platform on which interaction and/or dialogue between old people and the rest of the community project a future Africa in terms of mutual understanding and /or perhaps contention.

PANELISTS

1.

Naomi Nkealah

Of Witches or Saints? Women and the Politics of Age in Reneilwe Malatji's Short Stories

How do old people respond to racist politics in a post-colonial South Africa? How do they negotiate family honour in the face of their children's marital infidelity and sexual malfunctions? How do they relate to younger women married to their sons? In what ways do they respond to the demands of cultural transformation in a modernizing South Africa? And more importantly, can we read agency in their perceptions and actions? These are some of the questions I asked myself after reading Reneilwe Malatji's short story collection, *Love Interrupted*. Set against a richly South African background that vacillates between rural and urban spaces, the stories in this collection add a significant dimension to the politics of age in literary texts in terms of the manner in which they position old people (mostly women) as agents in the drive towards modernization and cultural transformation. This is a remarkable shift in vision, for African literature has traditionally portrayed older women as custodians of the very same cultures that hold them bound to patriarchy. In Malatji's fiction, patriarchy dominates only to the extent that women allow it to. Granted, her work embodies traces of generational conflict which impact negatively on women as a group. On the whole, however, many of the stories depict older women (and men) who have embraced new ways of thinking about culture, gender relations, and racial discrimination. They portray characters whose advanced age makes them neither saints nor witches, but ordinary humans striving

to maintain their significance in a world that is fast seeing them as relics. In this paper, I will use selected stories from *Love Interrupted* to illustrate (1) the writer's construction of older people as significant players within the politics of race in contemporary South Africa; (2) existing dichotomies within female networks in traditional societies confronted with the onslaughts of modernization and how these dichotomies are redressed within the fictional worlds of the text; (3) and efforts by older women in engineering cultural, racial, and social transformation within their societies. This paper will take a multidisciplinary approach, drawing on theories around gender and feminism to argue a case of older women as significant actors in the developmental process of societies depicted in Malatji's fiction.

2.

Donatus Fai Tangem

Youth, Ageing persons and Intergenerational Interdependence: A Study of Selected Works by Bole Butake

The consistency of multigenerational dialogue in African literature is an affirmation of Africa's tenacity to cherished values. Considered as custodians of culture as well as defenders of African heritage, older persons in Africa act as repositories of collective memory and reservoir of wisdom needed to temper the perilous outcome of the youthful zeal with which contemporary African society is bound to cope. In advocating a society for all ages, Bole Butake elects to liaise generations through dialogue and actions that reinforce the inextricably bound fate of people belonging to varying epochs but share a common setting.

In his *Lake God*, *The Survivors* and *Family Saga*, Bole Butake capitalizes on the benefit of cross generational intersection as a factor that defines the uniqueness of Africa's

world view. As if to keep pace with the Madrid International plan of Action on Ageing, Butake represents ageing persons as mediators, mentors and socio-political and cultural advisers that the younger generation needs for self and social actualization. In other words, while *Lake God* dramatizes the catastrophe that results from Fon Joseph's youthful castigation of Shey Bon Nyo's wise advice, *The Survivors* profile intergenerational intercourse demonstrated through shared responsibility between Old One, Ngunjo and Mboysi. On its part, *Family Saga* projects the interconnection between the youthful Kamalo and the old man, Baakingoom, where the former depends entirely on the latter for the unravelling of the myth concealing complex identity and assumed brotherly relations that Kamalo shares with Kamala.

In all, the world views that Bole Butake represents in his plays is one that enhance cross generational fertilization for sustainable development of a society for all ages.

3.

Assibi Tchédre

Ageing in Togo: Women-Witches versus Men-Wise

Like the latest UN reports state, the world population is growing and ageing is actually a global concern. Even though the Togolese older population (60+) is not large in size, it is still a cause of social concern, especially in case of ageing women.

Traditional systems of social organization have always been significant in the daily lives of Togolese population. Thus, religious practices known in the West as Voodoo have a prominent place in everyday life in Togo. In the gendered system of the Togolese nation women have a crucial role and a fundamental place in the construction of family. Men are supposed to do all the heavy works, while women are called to assure the well-being of the family. Moreover women in Togo are considered

as the vector of transmission of social, cultural, and ethical values.

Even though women were politically very active against the colonial authorities, pushing their men to strike and encouraging popular uprising, conquered "autonomy" is kept under male's dominance and leadership. The latter, in turn, impose a rigorous gender hierarchy. Although women's organizations have been launched, they only serve to consolidate the political male hierarchy. Thus, women have to return back to their first, and traditional role in the family.

However, while the judgments of a woman in adulthood are sought of in traditional decisions (whose implementation are passed by men), the ageing woman benefits from less consideration as the ageing man: The latter is associated with wisdom whereas the first is believed to possess occult powers. The male grey hair is a sign of wisdom whereas the female one is a sign of witchcraft.

This paper examines the ageing disparities in the Ewe community of Togo and identifies the traditional gender bias which places older women at a disadvantage.

4.

Eleanor Annel Dasi

Re-asserting Cultural Perspectives: The Task of Old People in Bole Butake's *Lake God* and *The Survivors* and Sankie Maimo's Succession in Sarkov

African cultures have undergone transformations from the colonial period to the present, often to the detriment of its cultural evolution within the larger global community. As it were, colonial education subordinated African communalism and created in its place an anti-African spirit by assimilating western values. This did not only end up in a kind of cultural betrayal but also posed as a serious threat

to the dignity and identity of the people. Those who fall prey to this kind of cultural imperialism are the young people who are often so carried away by western fashion and modes that they tend to neglect and/or forget their cultural ways of life as they enter the race of “progress.” This situation has given rise to a conscious effort of literary writers at re-asserting and protecting their values while at the same time liberating themselves from the long-standing western effort at suppressing, controlling and dominating them particularly through neo-colonialism.

These writers focus on the need for Africans to rediscover who they are in relation to their cultural values. It is not just re-discovering themselves but using this re-discovery to reconstruct that part of them that has almost been taken away and which makes them unique as a people.

The old people who have not yet acquired western/colonial education and who still stand firm on the things that hold their communities together are the major medium through which these writers envisage an emergence of a new vision of Africa. They act as conscientising forces to the younger generation who are intent on obliterating their values and giving up their identities. It is at the backdrop of this that I seek in this paper to show how the old are represented as custodians of African cultural wisdom in Bole Butake’s Lake God, and The Survivors and Sankie Maimo’s Succession in Sarkov. In this role, the power of the myths of old re-emerge and are handed down to ensure social and political stability of the land. Hence it is believed that Africa can plan its future through its indigenous cultural traditions at least in the aspects that are compatible with the newly acquired western perspectives.

5.

Victor N. Gomia

**Alienating the Colonial Subject:
The Wrath of
Gerontocratic Construct in
Chinua Achebe’s “Dead
Men’s Path”**

One of the key areas of conflict in the African colonial context is gerontocracy, a system of governance in which the old (by virtue of their age) are those in power. In the African traditional setting the old are revered and often celebrated by the young. They wield tremendous power in politics and enormous influence in policy in the society. This system is antithetical to western governmental systems that highlight and take into consideration meritocracy; a system in which one is given a position of power and or influence because he or she meets certain set standards and requirements. The confluence of these two systems is at test in Chinua Achebe’s “Dead Men’s Path”, and the reader of this short story comes to grip with one of the contradictions inherent in being a colonial subject in a fast-changing colonial context. In this paper I elect to highlight the place of gerontocratic construct in the African setting and its impact in a colonial context.

6.

Mponge Claudine Esong

**Patriarchy and Gender relations in
Tsitsi Dangarembga’s
Nervous Conditions (1988)**

The interaction between the old and the young is glaring in Tsitsi Dangarembga’s Nervous Conditions. This is particularly evident in the relationship between Tambu, the protagonist, and her grandmother, Mbuya. Apart from preserving and constructing sites that serve as monuments of past events, Dangarembga’s character,

Mbuya, has chosen to tell stories that are linked to concrete historical facts like the impact of colonialism on indigenous cultures. It is worthy to mention that these stories are strongly connected to her North Rhodesian community where the novel is set and perhaps to present day Zimbabwe. Through a dialogue with her grandmother, Tambu is informed about her family, her country and of colonialism. She admits that “She [Mbuya] gave me history lessons as well. History that could not be found in textbooks...” (NC 1988:17). This paper will not only examine the role of orature as a relevant edifying document that contributes to the intellectual well-being of a community, but will also portray old people as a repository of history, wisdom, and memory. The paper will provide relevant insights into African traditional ways of educating children and perhaps contrast this with mainstream classical educational methods introduced by the Europeans at the time of colonialism and missionary exploits. In the course of examining the role of old people in Nervous Conditions, the paper will also explore patriarchy and gender relations. How patriarchy manifests itself in the novel will be investigated in connection with how a character like Mbuya, given her experience on the colonial and cultural past of her community, responds to gender relations and patriarchy. Psychoanalysis will therefore be an appropriate theoretical approach employed to examine the impact of the colonial process, which Mbuya had earlier narrated, on the psychology and social advancement of especially female characters in the novel.

8.

Yusuf Baba Gar

**Old Age Abuse as Case of Moral
Corrosion: Youths and
Inappropriate Comments to Old
People in Kanywood Video Films**

Most of the actors and actresses in early Kanywood video films are youths, excepting a few veterans whose experience in drama groups enable them to take up roles in the video film industry. However, with the presence of veterans in Kanywood video films, there were outbursts from the society regarding the video films. One of the outstanding outbursts concerns inappropriateness i. e. behavioural patterns considered not correct according to generally accepted moral or social norms of the society. The paper attempts to discuss the issue of old age and examine how the youths relate to old people in Kanywood video films. The paper will also relate to the general notion that contemporary youths are morally decadent because they manifest delinquent behaviours more than ever before. The paper further highlight the indecent treatment of old people in Kanywood video films by youths as portrayed in parents-children relationships. Such conflict situations often result in children abandoning their parents when they are old, thus leading to old age abuse and/or neglect. In such circumstances, moral decadence is perceived in the society as an insignia of the youths. The paper investigates whether there is any unresolved family or communal conflict which fosters youth inappropriate comment or behaviour towards old people. Ultimately, the paper suggests to the filmmakers, particularly the script writers to diversify their storylines to include themes relating to parents indulgent attitude, the community’s role in the care and concern for old people, thereby inculcating in the minds of viewers that old age is a natural trend in life that must not only be embraced, but should also be valued.

9.

Pepetual Mforbe Chiangong

Ageism as an Analytical
Paradigm in Ama Ata Aidoo's
Anowa (1970) and Ola Rotimi's
The Gods are not to Blame (1974)

Old people are characters in the diverse literary genres that are produced by a cross section of African writers. Despite a remarkable presence of old people as characters in creative writings, they barely emerge as engaging topics in critical discourse. This paper does not seek to assert that such neglect in literary analysis is a dimension of ageism, but rather hopes to argue that highlighting old people in critical analysis could offer a salient forum on how human relationships are handled by African writers. Referring to human relations, the paper will particularly focus on the interaction between older and younger generation with critical insights on how the younger generation perceives old people and how old people tend to judge not only themselves, but also the society around them. At this perceptive level, paradigms of ageism emerge which is defined as "[A]version, hatred, and prejudice toward the aged and their manifestations on the form of discrimination on the basis of age..." (Barrow 1983: 7). The plays entitled Anowa (1970) by Ama Ata Aidoo and Ola Rotimi's The Gods are not to Blame (1974) have been selected for this paper based initially on the time frames in which they are set and published. This presupposed temporality requests for an examination of the cultural, political, and social norms of an African society set in the past, in the present and in the future. The setting of Anowa for instance, together with the themes raised by the author put old characters in a slightly awkward, if not ambiguous position, while The Gods are not Blame raises questions about ageism but also asks for an assimilation of the role of old people in the society. Given

these circumstance the paper will employ both activity and engagement theories, to examine how the corporal and perhaps omnipotent "presence" of old characters in both plays contribute nevertheless to a better understanding of the societies and of course a comprehension of the temporal dimensions articulated in the plays.

10.

Lilian Lem Atanga

Gender, Discourse, Sexuality and
Ageing in Cameroon:
A Critical Discourse Analytical
Perspective

Sexuality is a taboo subject and any discourse around sexuality is suspicious. Many people cannot talk about their sexuality for fear of being branded, irrespective of whether they are heterosexuals or LGBTs. This article places sexuality at the centre of our analyses of discourse on ageing. It examines the perceptions men and women aged forty and demonstrate the importance of material, social and cultural resources in shaping and negotiating sexuality and ageing in later life. It indicates how sexuality, gender and age interact in influencing these, and argues that an understanding of sexuality and ageing among Cameroonian men and women may open up to an understanding of sexual behaviour of these people at later life. It also opens up to the understanding of cultural practices that underlie sexual behaviour among men and women in later life. How women and men construct and reconstruct themselves in relation to how they perceive their 'new' constructions of their sexualities and related issues that ensure. It therefore provides insights into the uneven possibilities of reworking and/or undoing cultural meanings and social practices that shape gendered experiences of ageing and later life. The theoretical framework that underlies this work is the critical discourse analysis framework which sees discourse as a social

practice. The data for the paper is collected through interviews and life stories.

Panel 24

The creation of futures: models and ideals in planning African cities

Convenors:

Sophie Schramm &
Shahadat Hossain

Visions, ideals and models of urban space and of technical infrastructures guide urban planning as a field where imagined futures of cities are explicated and negotiated. Following Jennifer Robinson's claim to see African cities as "ordinary cities" (2002: 533) that need to be treated as a subject of urban studies in their own right the study of the underlying planning visions, ideals and models in urban Africa is of major importance. The built environment and the infrastructures of African cities are shaped by circulating urban and technological ideals, engineering concepts and the corresponding planning principles, which they inscribe into their physical and institutional form and which they modify and "appropriate" according to local conditions. At the same time, the place-specific conditions of African cities and their dynamic development patterns shape the evolution of new circulating ideals and models. This panel invites papers that provide conceptual and empirical insights into the production and evolution of urban and technological visions, ideals and planning models in urban Africa. More specifically, the focus is on the manifold negotiations over the translation of these visions and models in African cities and thus their incorporation into the urban system, as well as their appropriation and refusal under the place specific conditions of urbanity in Africa. The aim is to discuss these processes

of translation of urban and infrastructural visions, ideals and planning models from multidisciplinary perspectives. In order to facilitate discussion based on a common ground, the panel addresses the following core questions:

How have circulating urban and technological visions, models and ideals shaped urban planning systems in Africa? Do urban realities in Africa potentially shape the emergence of new ideals and models? In which ways is the circulation of these visions, models and ideals interrelated with the processes of urbanization in Africa historically and today? What are the impacts of these models, ideals and visions on African urban forms and urban infrastructure systems?

PANELISTS

1.

Azza Mustafa Babikir Ahmed

Negotiating Change:
The Case of Planning Tuti Island,
Khartoum, Sudan

Tuti Island is located at the junction of the Blue Nile with the White Nile, at center of Greater Khartoum, the capital region of Sudan. The total population of the island is more than twelve thousand, and the majority is from some Mahas subdivisions, which migrated to the place before 600 years ago. The island is composed of residential areas which are not "officially" physically planned by the Ministry of Physical Planning and Public Utilities (MPPPU) Khartoum State. The residential areas are surrounded by farms and orchards. The MPPPU is now developing a Master Urban Plan for Khartoum state. Tuti Island is one of the main elements of Khartoum Master Plan. It proposed to transfer the island to a business district, and use the water front as a touristic site. Moreover, the island will be Khartoum roundabout, by connecting Khartoum's three districts through bridges

and ring roads. However the dwellers of the island have different views on how to plan their island. These views and visions take different directions according to the diverse interests. This paper will discuss how different actors and stakeholders negotiate the future of planning Tuti Island. Relying on empirical data the paper will draw a current portrait on how the different levels of negotiating urban planning on Tuti Island resulted in its recent physical and social form.

2.

Nadine Appelhans

Guiding Principles in Bahir Dar's Urban Development: Ruptures, Continuities and Parallels

The urban development of Bahir Dar in northern Ethiopia has been shaped by a number of rationales over time. Situated on the strategically important source of the Blue Nile, the main influences can be linked to five periods of political influence on national level in Ethiopia, which acted as sovereigns also over the local development.

The first phase is that of traditional land practice. The city's origins lie in a monastic settlement, trading post and fisher's village founded in the 16th century. The land administration was in the hand of the Ethiopian Orthodox Church and followed a hereditary system (Seltene 2000).

The second phase is that of the five year occupation of the Ethiopian territory by the Italians with colonial spatial policies. With the arrival of the occupiers in 1936 a military camp was installed and the first permanent buildings erected. The colonial interest that determined spatial use were rooted in the Italian textile industry, which was meant to be provided with cotton from the region (Consoziazione Turistica Italiana 1938: 383). With the reinstitution of Haile Selassie the third phase of modernist development for Bahir Dar commences. Disputes over the water resour-

ces in the region arose and in an attempt to enforce claims, the Emperor gave the order for a master plan to be devised, designing a city for more than 200.000 inhabitants. The grid was completed and set into realization in 1962 (Egli 1967; Tvedt 2004). It is followed by the fourth period of socialist doctrine, in which the urban development was virtually abandoned in favour of rural development (Gebeyaw 2003: 31). Hence only in the current EPRDF rule, Ethiopia set up its first official Urban Policy in 2005, strongly influenced by an international agenda. This outlines the fifth phase of urban development.

The aim of this proposal is to identify how these guiding principles shaped the current urbanization practice in the city. The research question is therefore formulated as: What is the relation of the five different guiding principles implemented in Bahir Dar's urban development today?

The paper proposes that the relation of the guiding principles is not one of succession, but rather one of ruptures, continuities and parallels that can still be traced in today's city, shaping a distinctly local urbanity. To reflect on this, sub-cases of neighbourhoods of Bahir Dar, built in the different development phases have been studied. The inner city area, the textile worker's settlement, an informalised village and the University campus, all have developed local specificities based on the visions under which they were constituted. They continue to shape the urban practice based on their design principles, as the paper will illustrate. The phenomenon of changing guiding principles is hence not a historical sequence, but rather that of an accumulation that is legible in today's urban fabric where the practices related to different visions and ideals exist simultaneously, while also facing adaptation.

To establish the influences still pertinent in the sub-cases, Ananya Roy's notion of "Urbanisation as an idiom" is applied as a viewpoint of analysis. (Roy 2009; Roy 2011)

3.

Umut Duyar-Kienast

From Good Urban Form to Good Urban Governance and Beyond: Urban Planning in South Africa

Urbanization processes in the Global South have been strongly influenced by western European and North American models and ideals. Originally a product of colonialism, this one-way transmission of western urban development models has continued into the post-colonial era, and this time voluntarily due to the globalization of modes of production and homogenizing societal and urban values. Metropolitan city regions emerging in the Global South are showcases for this transmission of „ideals“ and related urban formation. Current urban development in metropolitan areas is characterized by diverse and fragmented spatial structures expanding onto peripheries. Social inequalities manifest themselves in space, while metropolitan governments try to use their competitive advantages and position themselves in a global network. From the perspective of urban planning and governance, the concept of „good governance“ has been promoted in order to improve the results of urban management. At the same time, ideas of „good urban form“ have experienced a renaissance. The „compact city“ concept refers to resilience and sustainability. Policy discourses are put into practice by local governments as well as local and multilateral development agencies.

The area of interest of this paper lies between policy analysis and the evaluation of planning interventions in South Africa. The research proposal covers an investigation of urban development in the region from a historical and sociopolitical perspective in order to capture and analyze urban development policies, and to evaluate their potential for achieving spatial and social cohesion under the local circumstances.

The main question is: "What are the changing dynamics of urban transformation and planning in South Africa from late 19th century and early modern urban ideals implemented by apartheid regime up to today's global and homogenizing urban governance discourse?"

How far the paradigms of urban planning and governance applied in South Africa changed in the post-apartheid era? How the spatial products of apartheid regime are transformed, utilized and appropriated today? Are the new governance approaches products of globally homogenizing urbanization processes and imported urban ideals? How far do the new governance approaches address local challenges and potentials, such as spatial inequalities, impacts of HIV AIDS on human resources, as well as the contradictory ideals of economic growth in the region and sharpened inequalities in the country and the sustainability?

4.

Gerhard Kienast

'Just City' and 'Compact City' Concepts in South African Policy and Planning Documents

For more than twenty years, urban research and policy discourse in South Africa has been concerned with the imperative to reintegrate the highly uneven and fragmented urban form. Yet, from the first alternative visions for a post-apartheid city (Dewar / Uytendogaardt 1991), across the plethora of urban development related policy papers and legislation, which were adopted after 1994, to the rich, but increasingly disillusioned South African planning literature, urban integration has taken on a variety of meanings. The idea of integration by spatial planning was soon overshadowed by other connotations of integration, including integration as policy rationale, the coordination of sectoral investments and institutions

(Pieterse 2003). Urban spatial policy itself has been subject to much controversy, when the feasibility of a compact city ideal in a market economy was questioned and a more pragmatic approach of compaction-integration was adopted (Todes 2006). Notwithstanding the introduction of compulsory integrated development planning and spatial development frameworks (SDF), South African cities have experienced continued sprawl and spatial polarization. Research has found various explanations for the failure, incl. Unintended consequences of redistribution, governmental fragmentation and the immunity of private investment against public priorities (Pieterse 2009).

While SDF, due to legal lacunae, had little impact on land-use decision making, South African planning theory has gone beyond the technicalities of spatial planning. As planning scholars questioned the philosophical and ethical bases of planning in the face of deep social difference (Watson 2003) and discussed “hybrid intellectual formations” including non-Occidental rationalities (Harrison 2006) and the limitations of liberal morality (Winkler 2011), planning consultants continued to produce SDF in assembly line style. Against this backdrop, the paper explores the normative theoretical positions justifying current urban restructuring efforts and public infrastructure investment. As a stepping stone for research looking at the relation between SDF and selected categories of locational decision – making, it reviews existing literature and recent policy, legal and planning documents (including the 2011 National Development Plan, the current Spatial Planning and Land Use Management Bill, as well as Spatial Development Frameworks of several local municipalities). Analyzing the included spatial concepts, it will categorize the underlying impact hypotheses, relate them to earlier visions of the post-apartheid city and the main arguments brought up against them.

5.

Geoffrey I. Nwaka

The Future of the African City: Planning Dilemmas

Planning in Africa has not adapted fast enough to the extraordinary situation of rapid urban change taking place in the continent. The planning profession is in many respects still prisoner of received laws and codes tied to the colonial tradition, and established prior to the rapid urban expansion of the post-colonial period. Historically, cities in Europe and North America, on which the model of planning in Africa is often based, developed relatively slowly, over the centuries, allowing sufficient time for the policies and institutions for managing them to develop apace. The rate of population growth was slow; and industrialization and colonial expansion helped to provide the jobs and other resources needed to support a fairly orderly pattern of urbanization.

By contrast, Africa now has to contend with the challenge of ‘instant cities’, which have grown very rapidly, ahead of the development of the institutions, resources and capacity for managing and providing for them adequately. Many African cities, which were designed for much smaller populations envisaged in the colonial period, now have to cope with the massive influx of rural migrants, and the high rate of natural population increase within the cities. Analysts have thus observed in post colonial Africa a new process of urbanization unleashed by the masses of relatively low income migrants who have flocked into the cities since independence, and are seeking to solve their problems of accommodation and employment informally, and on their own terms...; the urban poor are dominant, and in most cases are transforming the city to meet their own needs, often in conflict with official laws and plans. Although some elite neighborhoods enjoy relatively high quality housing and residential environment, large parts of these cities

are taking on more of the characteristics of their rural hinterland — with large squatter settlements and informal sector activities, extensive urban agriculture, weak land use control, strong rural-urban ties, and so on, – a process sometimes referred to in the literature as ‘slumurbanization’. UN-Habitat estimates that sub-Saharan African cities have over 166 million slum dwellers, most of who work in the informal sector where they simply do not earn enough to afford decent shelter and service. The main policy challenge is how to plan and manage this rapid urban growth in a way that promotes employment, income and shelter for the poor, and at the same time ensures a reasonably orderly, healthy and socially acceptable environment.

Government officials and planner, who often aspire to international standards of modernity, face a difficult dilemma of how to uphold the rule of law, and contain the adverse health and environmental effects of slums and irregular settlements without disrupting the livelihoods of the poor. Unfortunately, many of these officials tend to blame the victims, and to see the urban poor, the informal sector and the slums in which they live as evidence of the failure of planning and of official policy, and therefore something to be removed though misguided policies of forced eviction and other forms of repression. But current research suggests that the path to urban peace and sustainability in Africa lies in building more inclusive and socially equitable cities “where everyone, regardless of their economic means, gender, age, ethnic origin or religion are enabled and empowered to participate productively in the social, economic and political opportunities that cities offer”. While the planner has the professional responsibility to look beyond the short term, the real challenge in the African situation is how to strike the right balance between the ideals of international standards and the reality of local conditions and requirements. This calls for rethinking and broadening the narrow technical approach to conventional town planning and urban

management by reviewing some of the unrealistic, arbitrary and discriminatory laws and codes in a way to accommodate the vast majority of excluded townspeople.

Drawing insights from the Habitat Agenda and order recent global initiatives, the paper concludes with some general reflections on the future of the African city, what form it will take, and how to bring about the changes needed to make these cities healthier, more orderly, equitable and harmonious, and better able to meet people’s needs.

6.

Michael Stasik

Productive Friction: Planners’ Visions, Dwellers’ Practices, and the Struggle over Urban Spatial Production in a Central Bus Station in Accra, Ghana

Ghana’s urban bus stations have a reputation to be deficient, dangerous and chaotic sites. Spurred by this perception and framed within an agenda for the modernization and (re)ordering of the country’s transport infrastructure, over the past decade Ghana’s administrations implemented numerous constructions of top-down planned and centrally-regulated ‘transport terminals’ in order to supplant the old-established, self-regulated, and, in the city planners’ conception, untoward stations. Designed for the resolute enforcement of laws and regulations, these newly built stations integrate globally circulating technologies of control, engendering spaces inaccessible for the ‘redundant populations’ of the old station communities (e.g. hawkers, itinerants, day labourers). While some station dwellers contest the new stations via non-use, others adopt creative practices for circumventing the imposed restrictions and for evading socio-spatial exclusion and

therewith connected economic deprivation.

Drawing on ethnographic research on a newly built transport terminal in Accra, this paper examines the reconfiguration of African urban forms by ways of a conjoined analysis of urban planners' visions and urban denizens' everyday practices. It looks at Ghana's new transport terminals as arenas for the negotiation of rights over the city, in which struggles over agency for urban spatial production materialize in processes of 'productive friction' (Tsing 2006) between vision and practice. Urban planners, backed up by policy-makers, civil engineers and international agencies, strive for reconfiguring the urban landscape according to their technological ideals and planning models. Quotidian users, in turn, strive for appropriating these reconfigured spaces and thereby partake in the formation of new urban infrastructures through everyday practice

7.

Lauren Ugur

Beyond Upgrading: Reassessing the Role of Infrastructure Provision in Developing Africa's Urban Future

This paper draws on recent doctoral research conducted on the implementation of integrated planning approaches for violence prevention in Cape Town, South Africa. The role of infrastructure provision in aiding the promotion of urban safety traditionally focuses on the necessity to upgrade inadequate urban environments employing design principles that hinder the propensity for crime to occur¹. Based on the outcomes of an in-depth case study into a large international cooperation programme employing prevention interventions across spatial, institutional and social spheres, this paper argues that within the fragile contexts where violence is most prevalent the role of infrastruc-

ture provision goes beyond that of physical usage and the creation of more amenable public spaces. Rather, it is purported that the provision of infrastructure simultaneously fulfils an important intangible role in contributing directly to the realisation of necessary community organisation and social change. As the case study that underpins this argument demonstrates, a lack of trust in government and a non-culture of participation persist at local level in South Africa. Alongside the absence of a participatory culture, the expectation of communities levied on the paternalistic state to provide is reinforced by the inherited mistrust in the ability of local governments to do so. Part of the apartheid legacy, this mistrust is entrenched by persistent segregation and the prevalence and continuing growth of severely under-resourced, poorly serviced and disconnected urban areas. Therefore, beyond fulfilling the obvious role of improving accessibility and inter-urban mobility, the provision of infrastructure in such a context is seen to provide an essential platform for the establishment of community trust through the realisation of tangible delivery. The achievement of short-term wins based on infrastructure delivery is credited within the programme investigated as being an essential catalyst from which the more complex institutional and social development objectives can be implemented, something, which is reliant on solid civil-state partnerships. This case study from South Africa provides but one example within the African context however, the more broadly applicable assertion being made is that the relationship between people and infrastructure in cities goes beyond the physical necessities of usage, access and mobility. In suggesting this, the recognition of the subtler role that infrastructure plays in acting as a platform from which effective social development and change may be realised is something that, in the opinion of this author, calls for determined recognition and thus more focused research attention.

Panel 25 Auf zu neuen Ufern? Der Indische Ozean als Inspiration in Literatur und Wissenschaft

Convenors:

Frank Schulze-Engler &
Julia Verne

In den letzten beiden Jahrzehnten ist der Indische Ozean als regionaler Bezugspunkt in der geistes- und sozialwissenschaftlichen Forschung immer prominenter geworden. Nachdem die Forschung zum Indischen Ozean dabei zunächst vor allem von Südasienswissenschaftlern ausging, so dass der Fokus oft auf der Rolle Indiens für den Indischen Ozean lag, rückt seit einigen Jahren nun Afrika immer mehr ins Zentrum des Interesses. Handelsverbindungen, den Indischen Ozean umspannende Familiennetze, religiöse Bewegungen und musikalische Einflüsse sind dabei nur einige der Themen, die von Afrika ausgehend über den Indischen Ozean verfolgt werden. Im Zentrum stehen dabei immer wieder historische Verbindungen, deren Aura entlang der ostafrikanischen Küste eine wichtige Rolle für Identitätskonstruktionen spielt. Diese historischen Verbindungen über den Indischen Ozean sind jedoch nicht nur Gegenstand wissenschaftlicher Forschung, sondern werden auch in der fiktionalen Literatur immer wieder aufgegriffen. Komplexe Familiengeschichten, die über den Indischen Ozean auseinander und zusammengeführt werden, Erinnerungen an einen prosperierenden Dhow Handel und sich über den Ozean erstreckende Sehnsüchte werden literarisch aufgearbeitet und leisten so ihren Beitrag zur Konstruktion des Indischen Ozeans. In beiden Feldern bedeutet die Hinwendung zum Indischen Ozean dabei eine Rückwendung zur Geschichte, in der jedoch immer

auch mögliche zukünftige Orientierungen Afrikas und seine Rolle im Indischen Ozean verhandelt werden. In dieses Panel möchten wir daher Beiträge einladen, die sich mit dem Indischen Ozean als Inspiration in Wissenschaft und Literatur auseinandersetzen. So erhoffen wir uns, gemeinsam Parallelen und Kontraste herausarbeiten zu können, die die Auseinandersetzung mit dem Indischen Ozean in der wissenschaftlichen und literarischen Praxis betreffen. Auf dieser Basis lässt sich dann die zukünftige Rolle des Indischen Ozeans für Afrika diskutieren.

PANELISTS

1.

Sandra Boerngen

Study the Indian Ocean — an Approach for the Visual Arts in South Africa?

Intensive research about oceans within the last decades resulted in a variety of approaches that conceptualize the sea as socio-cultural arenas and present the Atlantic and the Indian Ocean as cultural spaces. When I, coming from the field of the cultural studies, with a background of South African art history, came into contact with the interdisciplinary and trans-regional collaborative research project AFRASO at Goethe-University Frankfurt I realized that at present the Indian Ocean is presented as a socio-cultural space in African literature, migration, piracy or trade cultures; but how about the visual arts? Based on the assumption that not only historians and writers produce work commemorating those cultural interactions in past and present, but also visual artists maybe elaborate(d) aesthetic strategies, in which the personification of the sea plays an important role, the Getty Research Institute for example has devoted the academic year 2013/14 to the research of oceans. Recognizing that seas and oce-

ans were vital links connecting cultures it encourages research that explores the art–historical impact of maritime transport and strives to analyze how bodies of water have served, and continue to facilitate, a rich and complex interchange in the visual arts.

Within my paper I raise the question if the study of the Indian Ocean can be a fruitful concept for the visual arts. In my argumentation I am going to refer to the development of the Indian Ocean studies and its importance for the visual arts in general and South African visual arts in particular. I illustrate how an Indian Ocean approach can be applied to the visual arts by referring to imaginaries of the Indian Ocean in South African art. Furthermore, I exemplify how the Indian Ocean works as a space of memory in the work of South African artists. In doing so, I bring into focus neglected parts of the South African art field.

2.

Nathalie Carre

Travelling Knowledge : the Khabar, Literary Genre of Many Shores

Linking lands by water, the Indian ocean has always been a space of contacts — commercial as well as cultural. In my paper, I would like to focus on a specific literary genre which has spread through the Indian ocean, from the Arabic sphere where it originated as khabar to the Swahili coast and Madagascar where it transformed itself into habari and kabary. I will firstly look at the genre, focusing on how a form from a similar “matrix” travels around and develops some specific characteristics according to its environment : what similarities and differences are to be found nowadays between khabar, habari and kabary? What does that tell us about a common culture that may have been transformed — or erased — by the geopolitical evolutions of each country

(regarding to its links with the Indian ocean as a more global space) ? Lastly, and as the khabar is closely linked to the circulation/ transmission of informations, I will try to investigate its actual knowledge networks, between local and global.

3.

Patrick Desplat

The Indian Ocean from the Grassroots. Migration, Belonging and Cosmopolitanism in Contemporary Madagascar

The Indian Ocean from the Grassroots. Migration, Belonging and Cosmopolitanism in Contemporary Madagascar
Located at the edge of monsoonal winds, the island of Madagascar had been deeply shaped by traders, slaves and migrants across the Indian Ocean. Initially inhabited by migrants from Kalimantan and East Africa, the Malagasy were never isolated from other populations throughout these regions, with whom they shared vocabulary, religious beliefs, cultural customs, fishing and farming techniques. However, although the people of Madagascar lived at the crossroads of influences from Asia, the Middle East and East Africa, the island has been often neglected in histories of the Indian Ocean and Africa. Moreover, studies on the Indian Ocean are dominated by historical perspectives, while an anthropological infused analysis of the present is frequently lacking. But does it makes even sense to speak of an Indian Ocean as connected and coherent space in the light of more recent transformations (decolonization, national states and citizenships, or new modes of migration policies)? My contribution takes central assumptions of the conceptual framework of Indian Ocean studies as starting point to examine critically their applicability for contemporary developments and discourses in the Northwestern port city of Mahajanga. First, I would like to analyze the role of migration,

identity and belonging to the Indian Ocean in the urban setting where I obtained fieldwork between 2010 and 2014. Does former historical experience of being part of a translocal network have an impact on movements and migration today? Do the inhabitants of Mahajanga identify themselves with traces from the Indian Ocean, be it Africa or Asia? Against this backdrop I will, second, investigate Mahajanga as “gateway city”, as a place with a specific history of migration, flows and life styles. The third part will shed new light on questions of cosmopolitanism as central category in Indian Ocean studies. Although many sketches of the historical perspectives of the Indian Ocean are undeniable and beneficial for analysis in the present, I would argue that their conceptual severity seem rather imposing. An empirical based research of their content in their contemporary complexity with reference to its past is still missing.

4.

Paola Ivanov

Kosmopolitische Imaginarien: Über eine eigenartige Konfluenz von Politik, Wirtschaft und Wissenschaft in der Konstruktion der Swahili-Küste

Im Fokus der aktuellen wissenschaftlichen „Entdeckung“ der muslimischen Gesellschaften der Swahili-Küste steht vielfach der Begriff des Kosmopolitismus. Als — putatives — Hauptcharakteristikum der sozialen Konstitution der Swahili-Gemeinschaften, das in ihrer langen Austauschgeschichte innerhalb der Netzwerke des Indischen Ozeans begründet sei, scheint der lokale Kosmopolitismus eine zukunftsweisende Alternative zum problembeladenen euroamerikanischen Umgang mit sozialer und ethnischer Vielfalt zu bieten. Damit wird er in der Forschung als Beitrag zur Provinzialisierung universalistischer „westlicher“ Gesellschaftsentwürfe heran-

gezogen. Am Beispiel der Insel Sansibar (Unguja) analysiert das Paper, wie diese Attribution von Kosmopolitismus nicht nur im euroamerikanischen, von den aktuellen politökonomischen Globalisierungsverhältnissen geformten Wissenschaftsdiskurs wurzelt, sondern zugleich mit lokalen politischen Interessen, die auf eine Abhebung Sansibars vom tansanischen Festland hinzielen, wie auch mit der Bilderproduktion für die Tourismusindustrie, die die Insel als exotisches arabisch-afrikanisches „Cross-over“ vermarktet, interagiert. Befreit man die Analyse sozialer Prozesse von vorgefassten Interpretationsmodellen, so zeigt sich dennoch in Sansibar eine historisch spezifische „Kultur der Translokalisierung“, die durchaus erkenntnisgewinnend als Fallbeispiel für nicht-dichotomische Modi der Gesellschaftsbildung und für plurale Geschichtsverläufe betrachtet werden kann.

5.

Markus Verne

Der Klang transozeanischer Geschichte. Musikalische Beziehungen und musikhistorische Rekonstruktionen

Vor vermutlich ungefähr 1200 Jahren machten sich im Gebiet des heutigen Indonesien größere Menschengruppen in Auslegerbooten auf den Weg nach Westen und siedelten in Madagaskar. Kontakt zur Insel, wie auch zu anderen Regionen entlang der ostafrikanischen Küste, bestand dabei schon länger — wie lange genau, und wie weit dieser indonesische Einfluss auf Afrika reichte, weiß man bis heute nicht. Innerhalb der historischen Ethnologie und der Musikethnologie gab es allerdings über die letzten einhundert Jahre hinweg immer wieder Rekonstruktionen dieser historischen Beziehung die sich, obwohl sie zu sehr unerwarteten Ergebnissen kamen und nichts voneinander wussten, auf überraschende Weise gli-

chen. Der Vortrag möchte einige dieser musikhistorischen Rekonstruktionen vorstellen und danach fragen, was wir aus ihnen lernen können – sowohl über die südostasiatische Geschichte Afrikas, als auch über den Status ästhetischer Evidenz

6.

Clarissa Vierke

Kilicho baharini kalingoje
ufuoni. Der „Indische
Ozean“ und die „vorkoloniale
Swahili– Dichtung“:
ein paar Beobachtungen

In meinem Beitrag möchte ich der Fragen nachgehen, ob und wie sich vorkoloniale Swahili-Dichtung in unterschiedlichen Epochen auf den Indischen Ozean bezieht. Verstanden sich Swahili-Poeten als Teil des Kulturraums Indischer Ozean? Taucht dieser überhaupt als Referenzgröße in der Literatur auf und in welchen Kontexten? Wie ändert sich die Bezugnahme auf den Indischen Ozean im Laufe der Jahrhunderte: Spiegeln sich etwa historische Wendepunkte, wie etwa die Verlegung des osmanischen Sultanssitzes an die ostafrikanische Küste oder auch das Vordringen der Portugiesen, in den Dichtungen? In meiner Betrachtung der Dichtungen möchte ich vor allem auf fünf Punkte eingehen, die zum Großteil auch in der historischen Betrachtung des Indischen Ozeans eine wichtige Rolle spielen: 1. Bezüge, die über die materielle Kultur hergestellt werden; 2. Die Konstruktion und Hervorhebung von Netzwerken; 3. Die Darstellung des Meeres als scheidendes oder verbindendes Element; 4. Die Adaption von literarischen Motiven und Texten, die auch in anderen Küstenländern des Indischen Ozeans verbreitet sind; 5. Formale Merkmale der Versdichtung.

7.

Sandy Prita Meier

Trading the Gaze: The Mobility of Swahili Portrait Photography, 1870–1964

In established art historical studies of African modernity, the deployment of Western image – making technologies such as photography is often narrated as the “localization” of a “global” form. But I suggest the very interpretative framework of modernity cannot fully account for the ways coastal east Africans co-created ways of being that are today celebrated as an expression of a “local” modernity.” In order to move beyond the local – global model in the study of the cultural dimension of globalization, I consider how the instant popularity of portrait photography in Zanzibar, Lamu and Mombasa (all principal east African port cities) in the late nineteenth century was in fact the reification of a much older aesthetic practice that privileged the ability to mirror and master fragments of the “foreign.” This paper therefore does not focus so much on how “global” forms were “localized,” but rather questions what happens when Swahili practices of appropriation meet the appropriative systems of the North Atlantic world. What becomes clear is that Western and Swahili systems of signification did not exist in separate registers of meaning; nor was one culture “localized” by another. Rather Swahili and Western ideas and practices engulfed and enframed each other to create composite ways of seeing and being. Ultimately I want to suggest that in such de-territorial spaces as the Swahili port city, “being global” is a carefully crafted tactic of translation, where technologies of the self, such as photography, “make sense” to sustain a sense of distance and closeness to others simultaneously.

Panel 38

The Politics and History of the Sahel Countries

Convenors:

Sebastian Elischer &
Klaas van Walraven

In recent years a lot of social science research has been conducted on the Sahel and its bordering countries. More often than not these publications interpreted events in the Sahel through the lenses of conflict resolution research. Somewhat surprisingly the Republic of Niger has remained understudied although it suffers from the same structural adversities as the rest of the Sahel zone. As such the country might hold important insights to social scientists working on a variety of topics. The panel invites papers from a range of disciplinary backgrounds with a focus on historical and political developments affecting Niger. It is not confined to research on security issues but offers a broad spectrum. Papers can focus on any of the following:

- French colonialism and its effects on statehood and societal cohesion
- Niger's struggle for independence and its long-term consequences
- The proliferation of different regimes types between independence and today
- Religion as a source of peace or conflict
- The role of oil and its implications for societal relations
- The Tuareg and their inclusion/ exclusion in Nigerien society and in Nigerien politics
- Intercommunal relations at the national and/ or local level

The coup d'état that toppled President Hamani Diori (1974) is said to have heralded a totally new era in the history of Niger, bringing to the helm of the state the country's military, led by Lt-Col. Seyni Kountché. During military rule Niger developed a more self-assured posture vis-à-vis the former colonial ruler than was the case during the First Republic (1958–1974). One could argue that it was this new era that represented Niger's true entrance into the phase of decolonisation – just as happened in other African countries that, at the time, began to experience military rule. However, Niger's greater autonomy vis-à-vis France manifested itself more in the sphere of high politics than in economic respects. Moreover, it was rumoured in Niger that the French were behind Kountché's putsch as it was thought unlikely that the metropole knew nothing of his coup plans. If true, this would set the military interlude in Niger's post-colonial history in a different light. However, this paper, based on research of the private and public papers of Jacques Foccart, shows that the rumour of French involvement in Kountché's coup was false. Not only were the French completely taken by surprise by his putsch, but for a few days they entertained the idea – and took measures to start up an operation – to free ex-president Diori from detention, if not restore his rule.

PANELISTS

1.

Klaas van Walraven

Operation Somme:
The French Connection and Seyni
Kountché's Coup d'État
in Niger, April 1974

2.

Sebastian Elischer

Containing and Accommodating Salafism: Lessons from the Republic of Niger

Since the liberalization of Niger's political sphere in the early 1990s Salafism has seriously challenged the religious predominance of Sufi Islam. In stark contrast to its neighbouring countries, however, Niger did not experience large-scale Islamic conflict. The paper identifies the causes that led to the consolidation of peaceful Salafism in Niger. It argues that the institutional heritage of the autocratic period (1974 to 1991) – the Islamic Association of Niger – played a major role in containing the spread of political and jihadi Salafism. In addition the Nigerien government, the representatives of Sufi Islam and Nigerien civil society have engaged with the Salafi community in a manner, which was conducive to stability and peace. The Nigerien case thus holds important lessons for other African nations that are trying to come to terms with the diversity of the Islamic faith.

3.

Maggie Dwyer

The 2011 Burkina Faso Mutinies: Perpetuating or Ending the Cycle of Revolts Amongst the Rank and File?

In Burkina Faso in 2011, mass military mutinies followed widespread civilian protests, causing many to speculate that the end of President Blaise Compaoré's quarter century rule was near. While Compaoré weathered the storm, the same cannot be said for several high ranking military personnel and large numbers of rank and file soldiers who were dismissed

following the incidents. A detailed look at the mutinies will show that while the soldiers did not have ambitions for political power, their actions demonstrated severe tensions within the military. Using interviews with military personnel and civilians, this presentation will highlight the internal military problems that contributed to the mutinies in 2011. It will also put the events into a historic context and show that the latest revolts were part of a series of mutinies, which have been occurring since the late 1990s. However, the government's response during 2011 was unprecedented. Whereas military mutinies in West Africa generally involve specific military grievances, they regularly occur alongside civilian demonstrations. This was the case in 2011 in Burkina Faso. This overlap between civilian and military demands is part of a long history of a complex relationship between the two sectors. The unique relationship can be seen in the way that popular culture has recreated the events through mediums such as a play, movie, and music video. While the civilian demonstrators and the mutineers never united during the 2011 crisis, both represented widespread dissatisfaction with the current state of affairs in Burkina Faso. This frustration may be reignited if President Compaoré seeks a 5th term in 2015.

4.

Céline Thiriot

Mali's Third Republic: What Went Wrong?

Mali was considered to be a consolidated democracy since its democratic transition in 1991–1992. The transition process was really inclusive for large sectors of Malian civil and political society (CTSP, National Conference...), and the third Republic seemed to fill of the criteria of a democratic consolidation. Observers were underlying the original modalities of this new regime, with some interesting innovations in

the political participation and control of incumbents' activities. But on the 22nd of March 2012, the military mutiny becoming a coup d'Etat, just few weeks before the presidential elections put an end to these experiments. This coup was welcomed by almost every sector of Malian society, thus leading us to reinvestigate our previous assessments of Malian democracy. The purpose of this paper is to show that aside the failure of the formal institutional political sphere (political parties, formal political participation through elections and representation) to include all citizens (and significantly, the northerners), there was an indisputable democratic empowerment of the civil society's organizations, and above all, those from the religious sector. This leads to a reassessment of the analysis usually proposed for post transition regimes and electoral processes.

5.

Jannik Schmitt

Establishing an Oil Zone in Niger: Contesting Territoriality, Ownership and Resource Control

This paper explores the formation of a "technological zone" of oil (Barry 2006) in Niger. Taking the moment in time of Niger becoming an oil producing state in 2011 as a unique opportunity to study processes in the making, it will be shown that the formation of an oil zone is highly contested within political processes of realizing rights, aims and claims. The three different forms of technological zones according to Barry, the metrological zone associated with the standardization of measurement forms, the infrastructural zone associated with the standardization of connections forms and the zone of qualification associated with the standardization of practices and know-how all become object of dispute within political competition and power struggles. The paper argues that the formation of an oil zone in Niger is linked to neocolonial

fears of dispossession that become manifest in different notions of territoriality, ownership and resource control. The construction of the oil refinery in Zinder led to a wide controversy within Niger about "whom belongs the oil", "who earns its fruits" and "who has to pay for its negative effects". The planned construction of the oil pipeline via Chad–Cameroon raised the question "who has the means to control its exported quantity" and the change in the route of transport and the allocation of transport rights finally led to a complete restructuring of the whole techno-socio arrangements in Niger related to oil.

6.

Tilman Musch

Tubu. On the Margins of States in the Centre of a Region

Tubu are spread over parts of eastern Niger, western Chad and southern Libya. Compared to other people inhabiting the northern Sahel and southern Sahara, they seem not to be very well known by a "global audience". Nevertheless, despite a still kept up image of „marginal roaming nomads“, Tubu play and played a major role in the region. The most prominent example is their implication in the Chadian war, a more recent one their importance in securing and stabilizing parts of the Libyan Fezzan, and already during colonial times, the French rulers of AOF and AEF tried to stay in close contact with whom they considered to be a key to the Kaouar and the Tibesti. Not least, the significance of Tubu is due to their border-crossing live interconnecting thus administratively distinct spaces. The central theme of the present contribution is the historical and present relevance of Tubu in the borderlands of Niger, Chad and Libya.

7.

Hoinathy Remadji

Security Apparatus and Spatial/ temporal mobility in the Chadian Oil Zones

The implementation of oil complexes most of the time goes with the deployment of security and safety technologies to secure oil installations and ensure peaceful oil exploitation. Following Ferguson, this deployment aims at creating a kind of enclave. In Chad the oil zones are populated and the deployment was to be done within villages, fields and bushes. So there are very regular interactions of the local people with this security apparatus. The security apparatus is a mix of national security forces and private safety companies. Oil companies' need for "total security" inferred a continuous reinforcement of security measures in order to avoid any threat? Seen as here it is not a kind of isolated enclave but a mix of oil installations and villages, this interweaving necessitates some readjustments in the way people move and deploy their activities in their usual living context. The paper intends to analyze the deployment of the security technologies in the oil zones and the way people cope with it in their everyday life as one the oil's implications for societal relations.

8.

Dida Badi Ag Khammadine

Contemporary Socio- Political Dynamics in Northern Mali

Launched by France on 11 January 2013, Operation Serval has contributed to the creation of a new political dynamic in Northern Mali, one in which the Ouagadougou accords of 18 June 2013 repre-

sent an important turning point. At stake in this dynamic is the ability to play a role in the „inclusive dialogue on the administrative and institutional organization of the Azawad“ called for by the accord. This new dynamic also offers a way of thinking about the strategies adopted by different forces on the ground. The text aims to give a reading of the current socio-political dynamics in the North Mali, after the foreign intervention in this country and its placing under the international supervision, on behalf of the war on terror.

Panel 47

Presentation and Reception: The Bayreuth Academy of Advanced African Studies and its current Project „Future Africa – Visions in Time“

Convenors:
Susan Arndt &
Achim von Oppen

At this session, the Bayreuth Academy of Advanced African Studies will briefly introduce both its conceptual design and its current research theme, which is at the heart of this year's Conference of the African Studies Association in Germany (VAD). The Bayreuth Academy, funded by BMBF, pursues a future for African and Area studies under two main concerns: to emphasize entanglements between spaces of Africa, its diasporas, and beyond, thus challenging regional, cultural and temporal divisions, and to promote transdisciplinary dialogue between systematic and regionally focused research, and their different approaches and reflexivities. Currently,

these concerns inspire the Bayreuth Academy's first 4-year project "Future Africa. Visions in Time". African and African-diasporic concepts of the time to come (and its past) as well as of temporality as such are explored in their intersections with global and other areas' narratives. This is done through researches and debates along a wide range of strands and categories, such as history and hope, nature and conservation, class and mobility, literature and technology, revolution and imagination. The introduction will be followed by a reception that offers time for engaging with staff and guests of the Bayreuth Academy of Advanced African Studies (see www.bayreuth-academy.uni-bayreuth.de).

Friday

Time Slot 9:00–11:00

Panel 2

India's involvement in Africa – India, Quo Vadis?

Convenors:
Ajay Dubey &
Sophia Thubauville

India's involvement in Africa has a long history. Early trade relations date back to Ethiopia's Aksumite Period (ca. 100–940 n. Chr.) and left many cultural trails. By the late nineteenth century the relations assumed another shape when large numbers of Indians settled in African countries. The first of these settlers arrived as indentured labourers and later many Indians followed as free transit passengers who wanted to escape the population pressure in their own country and were seeking new opportunities as traders. India shared the same colonial power with many African countries and therefore especially in the 19th century the relations changed to be of a more idealistic nature. It attained independence first and then supported African independence struggles. Later on it helped in the development of an independent African press and education systems. Today the commitment of India to Africa seems to play a minor role as economic interests come to the fore. While Indian trade and businessmen always was very important concerning the relationship between India and the continent, especially in the last decade a race for resources and land is going on at the African continent, in which India plays a prominent part.

The panel invites papers which discuss

THURSDAY 14:30 – 16:30

FRIDAY 9:00 – 11:00

current as well as historic relations between India and Africa that can touch various topics like:

- Historic and current trade relations
- Cultural relations
- Indian Diasporas in Africa
- African Diasporas in India
- Temporary migrations between the two regions
- Cooperation in development aid and capacity building

Generally, the current involvement of India in Africa should be questioned and a trend in India's Africa politics discussed.

PANELISTS

1.

Prajakta A. Bagwe

Indian engagement in Africa through the Framework of BRICS: Issues and Challenges

The India– Africa relationship is distinctive and has evolved over a period of time. Since the first decade of 21st century, Indo–African relations have entered a new era. Flourishing trade and investment relationship has complemented close political relationships. India engages Africa as a partner under the broader framework of 'South–South Cooperation'. Indo–Africa trade and investments have increase several fold over the last decade.

However, Indo–African relations in 21st century cannot be seen in isolation. There are two prominent reasons for this. First is the rise of emerging powers on international arena and their growing involvement in Africa. Among these, Brazil, Russia, India, China and South Africa (BRICS) constitute an influential group. It focuses more on cooperation among middle level and does not necessarily associate with Africa under broader theme of 'South–South Cooperation' as Russia does not belong to

Global South. Another fact is India's engagement in Africa through BRICS is by and large confined to South Africa, which is often referred as a 'middle power' in Africa. With these observations, India's commitment to the theme of 'South–South Cooperation' and its relations with Africa require fresh analysis and explanations. The question arises whether India's association with BRICS affects India's approach towards Africa in long run.

On this backdrop, the paper would examine the contradictions and convergence of framework of South–South Cooperation and BRICS. It would explore and analyse whether BRICS cooperation leads Indo–African relations to South–South framework or not?

2.

Alioune Ndiaye

India's African engagement: From a new perception to a new policy

India's African policy has taken a realistic turn in the recent decades, with New Delhi's ambition to emerge as one of the main powers in a multi–polar world. The need for a strong economy, which is the main prerequisite for this new status that India is seeking, has led New Delhi to change its perception of Africa. It should not just be a continent where India endeavors to exert its political and diplomatic influence, but one where it should build, project and protect its economic power. As a result the new India's African policy is a combination of these objectives and can be laid out in four ambitions. A political one which consists of engaging the African countries both bilaterally and multilaterally through the African Union and the Regional Economic Communities, in order to build political influence which can help India in a number of topics such as UN reform, Climate Change, WTO talks etc. An energy ambition, which would allow India to access resour-

ces in Africa for its energy security strategy. An economic ambition through the increase of trade relations and the Indian investments in Africa to take advantage of Africa's potential. Finally a geostrategic ambition, whereby India seeks to integrate the African coasts of the Indian Ocean in its global strategy of gaining control of this eponymous sea in order to protect its foreign trade and counter the presence of China.

This paper undertakes to discuss these four ambitions which shape the core of India's African policy by showing how they fit into India's ambition to emerge as a global power.

3.

Bijay Ketan Pratihari

India – Africa Relations in the 21st Century

India and Africa enjoy a long standing historical relationship. Contacts and trade between India's western part and Africa's eastern part has been going on for centuries. The new rush to Africa is not just for its economic resources but also for its growing political importance. India claims its advantage from its old and shared relationship with African countries. This relationship is multi dimensional and grew by accommodating the sensitivities and interests of each other. The key to understand India's Africa policy is to understand its engagements with African countries in the post–cold war period and vis–à–vis traditional powers and new Asian competitors. Historically speaking, in the pre–colonial period Indian traders were present in the eastern coast of Africa. The common subjugation of India and Africa to colonial rule gave common experiences and legacies. It also led to massive movement of Indian indentured workers to various African territories to replace slave workers. Resistance and fight against colonial and racial domination brought them together. In this re-

gard Gandhiji's contribution is immense. After India's independence decolonization and anti–racialism became the key rallying point for India and Africa.

During 1960s India restructured its policies towards Africa. It started new policies under ITEC, South–South cooperation and collective self–reliance. Through these policies India again regained its lost ground in Africa. In this process, India realized that Africa is diverse. It is a continent and can not be treated like one country. In the 1980s it became selective engagements with African states and issues. In the post–cold war period, there was a growing perception that Africa was being neglected and marginalized both politically and economically. There is a feeling that they are now of little strategic importance to the big powers in the post cold war period.

During the cold war period India's foreign policy was more inward looking due to the regional and domestic pressure. In the post cold war period due to the economic liberalization in the 1990s, India gives more emphasis to trade and economic relationship with new countries especially African countries. This is mainly due to the oil and other strategic minerals required for the rapid economic growth of India. Both India and Africa witnessed economic reforms under globalisation during 1990s. The globalisation process also changed the relationship among nations. The rapid economic growth of India threw new challenges to Indo–African relations. India needs a huge amount of oil, gas and other minerals for the sustained economic growth. In the last decade the race for Africa minerals and land put India–Africa relationship in a different perspective.

4.

Philipp Gieg

Same same but different?
India–Africa relations and Chinese involvement in

the continent

India can refer to a strong record of supporting the African struggle for decolonisation and independence and making African voices heard on the international stage. As a result, New Delhi can build on goodwill in Africa that only few countries can match.

However, India's involvement in Africa today is often viewed in economic terms only, mainly focusing on resources. In fact, the narrative of an emerging power just looking for oil is nowadays used for India's involvement in Africa as much as for Beijing's foray into the continent. Especially Western media tends to lump together India's and China's engagement in Africa.

Although both countries' reinforced involvement in the continent is the most important development of Africa's international relations since the end of the Cold War, this approach poses the danger of overlooking or at least playing down important nuances and possible differences between the Indian and the Chinese way of dealing with Africa today. As a matter of fact, officials in New Delhi try to dissociate their policy vis-à-vis Africa from Beijing's "game plan". But to what extent do India's and China's involvement in Africa actually differ? Is it possible to identify significant distinctions?

In order to answer these questions, the paper lays out an analytical framework for comparing Indian and Chinese involvement in Africa and subsequently examines especially historical, political and economic relations between the two emerging powers and Africa: Can both China and India refer to a similar track record regarding their Africa policy pre-1990 and do they invoke the same normative principles? Do the two countries choose similar politico-diplomatic approaches today or is there a specific Indian Africa strategy as opposed to Beijing's policy? Are economic relations fundamentally alike or do they differ deci-

sively, for example regarding trade flows, investment or state involvement? Finally, is there a distinct geographical scope of both countries' engagement in Africa?

By contrasting India-Africa with China-Africa relations, the paper seeks to contribute to a more nuanced understanding of New Delhi's involvement in Africa. The goal is to go beyond conventional, sometimes simplistic assumptions and to carve out differences and similarities by analysing the two major Asian players on the continent.

In the end, some crucial questions for further discussion remain: What are the implications for Africa? Which approach is more sustainable? Will one of the countries have to adjust its Africa policy in order to react to challenges posed by the other?

5.

Vimal Nayan Pandey

India-South Africa in African Ground: Regional Aspiration and Global Ambition

In post-Cold War era, Africa has become a central issue in great power politics. Africa's emerging market, natural resources and the post-9/11 security scenario are the important drivers of great power competition. Being a part of the continent, South Africa regards Africa as a key economic and political arena for the advancement of its own politically driven commercial interests. Moreover, South Africa's 'African Agenda' has supported the idea of 'peace for development' emphasizing to build strong continental and regional institutions based on negotiated norms and rules. However, India has also recognized the importance of engaging with Africa's regional architecture. The India-Africa summit of 2008 gave impetus to that end and a work plan has been developed with the AU. Further, safeguarding the Western Indian Ocean region is a vital national security issue for India, not only because of

the Ocean's centrality to global trade and prosperity, but also because India wants to play a larger role in the region in order to be in a better position to regulate and manage its security.

Considering the drivers of India and South Africa's foreign policies in Africa; and their bilateral relationship, it is clear that number of areas of potential competition, especially in accessing unsaturated markets and natural resources. Pursuit of these 'hard' interests is linked to the desire to build up 'soft power' and influence within the continent. Considerably there are a number of areas of potential synergy and agreement. In order to professed good relations, policy-makers in both countries believe that there is more scope for deepening the substance of political and economic relations. To prepare for a future that has moved away from old moorings and growth patterns, needs the development of a more nuanced grammar for co-operation and collaboration. However, study suggests that their engagement in Africa is nothing but 'a step to take a long jump' on global stage. This article is intended to highlight the nature of India and South Africa's engagement in Africa and what are the interests involved in their engagement? Besides, the paper would examine if the engagement benefited Africa, especially in terms of value addition to their peace and stability.

6.

Bobby Luthra Sinha

The Indian-South African bilateral sphere and the politics of memory, over-development and under-privilege

The bilateral ties between India and South Africa have traversed through a myriad of interesting connotations. Iterating from uncomfortable, colonial socio-economic relations to silent, embittered Apartheid dilemmas, the bilateral public sphere between the two countries now stands tran-

sitioned into a boisterous neo-liberal globalised diplomacy. This paper wishes to understand how do the privileged stakeholders in the forefront of this globalised, prosperous common public sphere become affected by the counter politics of those who witness, imagine and calibrate the global from within the local on the one hand. And on the other hand, how do people as common actors insert their quotidian articulations and discourses from within an intimate political sphere onto the privileged bilateral public sphere between India and South Africa? In other words how does the politics of memory, over-development and under-privilege in the intimate political sphere counter-hegemonize the discourse of prosperity and neo-liberal diplomacy in the global public sphere? Can a careful analysis of the two intricately related processes impart a critical look at 'where are we going'? Can a juxtapositioning of the dominant discourse with the counter-discourse help in searching for that qualitative pause, for that ameliorative public voice that lies submerged in the seemingly homogenous bilateral global space between India and South Africa? How does one give meaning to their shared, entangled contextual memories, evolving debates within their multi-ethnic societies and derive joint insights for a broader perspective on general welfare? Looking at the emerging bilateral economic and political aspirations of India and South Africa as vibrantly connected, even though not fully responsive of their local contexts, suffice it is to posit that there is no single rather multiple globalities around which the two countries need to charter a path of contextual diplomacy over and above their growing need of supermarket diplomacy.

7.

Osondu Adaora

Contemporary India's relations with Nigeria:

where solidarity lies

Close interaction between India and African countries dated before the advent of their independence. Particularly in the British colonial Africa such as Nigeria, the Second World War marked a period of comradeship and sharing of experience of the war between Indian soldiers and Nigerian soldiers serving the same colonial master. It is also well known that Indians and Nigerians established contact with the migration of Indian workforce and indentured labourers that were part of the British colonial ventures to Nigeria. India also established its diplomatic mission in Nigeria two years prior to Nigeria's independence. Later on after Nigeria's independence, India and Nigeria's political relation received boost in such forums as Non-aligned Movement and Commonwealth. More importantly in the spirit of South-South Solidarity established at the Bandung Conference of 1955 in Indonesia, India's close co-operation with Nigeria were evident both in the military and socio-cultural fields. While economic relation was visible, the impacts of Indian businesses were not significant except for 'known' Indian firm such as Chellarams that established its presence in Nigeria as early as 1923. However, with India's economic reform and current positive economic growth, new impetus is being witnessed in India's economic relations with Nigeria. While many are aware of India's role in pushing forward non-alignment movement and its third world solidarity gospel in relations with African countries, Nigeria inclusive, many are unaware of the strides being made today by Indian companies in Nigeria especially in the extractive and manufacturing sector. It is against this backdrop that this paper seeks to examine the 'new emerging spots' in contemporary India's relations with Nigeria. The paper is to ascertain among others where India's solidarity with Nigeria now lies (economic or political terrain) and the emerging prospect of India-Nigeria rela-

tions.

8.

Aparajita Biswas

India-Africa Trade and Investment Relations: Shift away from a North-South focus

In recent years, the quantum of India's trade and investment in Africa has increased significantly, and it has emerged as a major trading partner of many African countries. While European countries remain Africa's significant trading partners, their share in exports to Africa has fallen steadily. Simultaneously, India's importance has risen considerably in recent years as an importer of African goods, thanks mainly to its efforts to advance its relationship with African countries through the Focus Africa Programme. The Government of India launched this programme under its EXIM Policy 2002-07, the main objective being to increase interaction between the two regions by identifying the potential areas of bilateral trade and investment. Through this programme, the Government of India provides financial assistance to various trade promotion organizations, export promotion councils and apex chambers of commerce. It is also investing significantly in Africa's infrastructure sector and oil industry.

India's engagement with African countries differs fundamentally from that of Western countries, particularly with regard to the aims, objectives and political discourse, as well as the instruments and modalities of engagement. This policy is based on a mutually beneficial basis, mainly on the agenda of South-South cooperation.

9.

Tribhuwan Prasad

India-Africa trade in 21st century: south-south co-operation

or new pecking order

India-Africa have a traditional and long standing ties. India Africa trade relations is found date back in 1st century. India's trade relations with Africa was with the empires of Nile basin and east African states, wherein we found many cultural and historical evidences. In 19th and 20th century. The trade has taken different shape. In recent years and during the globalization era the volume of trade with African countries has increased. Some regards this as a sign of India's emergence as a global power, others call it a form of colonism, while some have attempted to see it in terms of a 21st century's south-south collaboration. Some analysis only looks at the drivers within Indian and global economic and political context, while some focus on the effects that india's growing interest in Africa has on African actors. The common features of this trade and investment is that they are primarily extraction of African resources to feed Indian booming domestic demands. This is not to suggest that these are exploitative but that strong checks and regulations are needed to prevent them from becoming so.

The objective of my paper is to examine the nature and perspective of India Africa trade and investment and secondly to evaluate, to understand the India-Africa trade as south-south co-operation or north south trade relations. (new pecking order).

10.

Veda Vaidyanathan

The Evolving Resource Diplomacy Strategy of India in Africa: Towards A Sustainable Future?

The resource diplomacy strategy of the Indian government and multinationals in Africa has evolved over time. With the African continent meeting a significant portion of India's energy demand, economic and

energy interests naturally take the forefront in its bilateral relations with various nations.

This paper will study the hydrocarbon resource strategies of the Government of India and the private sector engaged in the exploration and production of oil and natural gas, refining of crude oil, and marketing of petroleum products in various African countries.

It will provide a timeline of their involvement in the continent after which it will conduct a spatial analysis and map out the nations in which these corporations are most active. It will then proceed to evaluate their strategies in the continent and question if they are sustainable in the long run. In addition to mapping the Indian 'corporate policy' in Africa, the paper will also contextualise it within the nation's larger energy diplomacy with the continent.

11.

Santosh Kumar Singh

Is India a new Imperialist in Africa? Analysing land grab of India in Ethiopia and Madagascar

In contemporary period, the relation between India and Africa has increased many folds. India has not only organised India-Africa submits and conclaves but also the investments in different sectors. On the other hand African countries have provided space to the Indian government and companies to make investment in different sectors. Moreover, the South-South co-operation has made a positive image of solidarity between developing countries through the exchange of resources, technology, and knowledge.

The recent global financial crisis and its associated food crisis that sent another 200 million people into malnutrition. Worst hit has been Africa, where food security is already non-existent for many people.

In such situation Indian government and corporations has provided Indian ways to produce agriculture food. In some regions the Indian government and corporations has grabbed land for the agriculture and industrial production. Interestingly, according to recent reports India is ranks third (amount of land grabbed) from other countries. India has acquired around 3.2 million hectare from East Africa, mainly Ethiopia and Madagascar.

This paper will analyse and evaluate the recent takeover of peoples' land by the Indian Government and private sector in Ethiopia and Madagascar is performing role for development partner or new imperial power. It will also evaluate the impact of the Indian Government and private sector on agriculture and food production in these two countries.

12.

J. M. Moosa

Lusophone Africa, a New Destination for India's Energy Security: Challenges and Prospects

India's relations with Lusophone countries in particular with Angola and Mozambique have traditionally been cordial. They have remained low key with only peripheral engagement. This persisted even after India's renewed focus and engagement with Africa with an emphasis on the economic aspects. While India has not been able to make significant inroads into investing in the energy sector in Angola, it is the third major destinations for Angolan oil. In the case of Mozambique, the recent gas discoveries and presence large coal deposits have become the main drivers of engagement. Indian players both from the public as well as private sector have become active in the mining and extractive sector. However there is a need to analyse the other factors that impact these engagements such as the instability

and endemic conflict in these countries and more importantly active engagement and competition from other countries. These relationships especially with Mozambique are poised at a crucial juncture. If the right enabling environment is created, they have substantial potential help in India quest for energy security. The paper intends to study the India's engagement in this context by focusing on Angola and Mozambique and analysing the current challenges and future prospects.

Panel 15

„Lands of the Future“ – Pastoralism, Land and Investment in Africa

Convenors:

Echi Christina Gabbert & Shauna LaTosky

In the past decade global economic trends have increasingly become investment reality in pastoralists' territories in Africa. Changing land use patterns and disturbances to the environment and livelihoods of pastoralists are obvious e.g., in North East Africa which is home to one of the largest concentrations of (nomadic, transhumant and agro-) pastoralists in the world. National and global newcomers on any territory, e.g., investors and migrant workers for new enterprises carry their own missions and interests to regionally defined pastoralists' territories, while initially more than often lacking the knowledge about their counterpart's cultures, economies and ways of communication. Pastoral and agro-pastoral communities who live in emerging areas of investment, and who engage in subsistence economies are, and will continue to be significantly affected by large-scale and other commercial investments, both domestic and foreign, resettlement schemes, and the increasing chan-

ges within their territories.

The relation of local populations to national and international investors poses a special challenge, as the politics, economies and fates of people who have never met are merged through global economy rather than through human encounter. Investors often have never visited the territories their companies invest or work in, yet their presence can have a significant impact on people's lives. Questions arise: Can these "virtual neighbours" develop understanding, knowledge and respect for each other? What efforts are made to face each other in spite of spatial distance? How do firm policies enable or encourage managers and migrant workers on farms to build a relationship with local communities? And how can investment in agriculture become feasible regarding land tenure systems that will be effected by changing land use?

Governments, politicians and communities, NGOs and human rights organizations, activists, investors and investment brokers as well as scholars from different disciplines represent divergent voices about what investment within pastoral territories implies. These voices more often seem irreconcilable but they show that if investments are not being undertaken in a manner that integrates local knowledge and expertise as well as safeguards the social, environmental, and food need of local populations, the results rather than matching expectations of new prosperity can lead to emerging conflicts and impoverishment. Contributions to the panel will present different positions on investment in pastoral areas and discuss visions and recommendations to address emergent conflicts of changing land uses. The panel is open for contributions from scholars and practitioners from all disciplines (especially anthropology, economics and law) with theoretical and empirical focus.

1.

Jabier Ruiz Mirazo

Global overview of land

acquisitions in rangelands

Over the past five years, commercial pressures on land have increased tremendously. The Land Matrix project of ILC, GIGA German Institute of Global and Area Studies, Centre for Development and Environment at the University of Bern, CIRAD and Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) has documented deals and expressions of interest amounting to over 200 million ha. globally since 2000, or eight times the size of the United Kingdom. These are acquisitions of over 200 ha. that involve a conversion of land use from community use or provision of ecosystem services to commercial production. In many cases, such land is made available by governments to investors on the assumption that such land is unused or underutilized. Rangelands are particularly vulnerable to such perceptions. The emerging data in the Land Matrix suggests that 20% of the recorded deals are in ecosystems defined as shrub and grassland. Moreover, the data demonstrates as well that investors target productive land with good access to water, high soil fertility, etc. In rangeland ecosystems, in which mosaics of water points or more productive areas may enable the use of a much wider area by herders, losing access to key points in the landscape may result in the whole landscape becoming unusable to herders. Increased demand for land has greatly accelerated the longer-term trend of conversion and fragmentation of rangeland ecosystems, and magnifies challenges to the viability and resilience of pastoral production, land management and livelihoods. In response to this, the Rangelands Observatory was set up earlier this year to provide a mechanism for paying particular attention to rangelands in monitoring of commercial investment in rangelands and to provide a platform for advocating for change. This paper/presentation will present the most recent data from the Land Matrix and that collected by those organizations and individuals contributing to the

Rangelands Observatory. It will provide an overview of the current trends and situation at a global level.

2.

Kelemework Tafere Reda

Land Administration, Land Investment and Conflict in Afar Regional State, Ethiopia

Land is one of the key resources in pastoral areas. Pastoralism which is both a mode of production and a cultural way of life dictates communal ownership of land on which individually owned livestock reign. This report is based on a qualitative study conducted in Zone 1 (Assayta and Dubti) and Zone 2 (Awash Fentale, Amibara, and Gewane) areas of the present Afar regional state, Ethiopia. The findings reveal that there has been a major shift in land administration and land use patterns in Afar propelled by investments which resulted in shrinkage and degradation of land resource. As land is a contentious resource in the lowlands, competition often led to conflicts between various stakeholders including pastoralists, sedentary cultivators, investors and the government at large. Huge tracts of pastoral land have been lost to commercial agriculture and state-run large scale development projects especially along major rivers such as the Awash river. This has, to a large extent, undermined the Afar people's long standing clan-based customary practices of land administration and natural resource management. It has also affected the livelihood pattern of the people as the loss of dry season grazing land clearly meant reduced mobility of pastoralists and a significant depletion of herd size. The government's recent settlement and villagization policies have dictated a new form of land use system based on sedentary agriculture putting additional limits to traditional pastoralism which, according to informants, has existed there since time immemorial. In the formal land use and administration policy, proclamation and regulations (which were ratified in 2008, 2009 and 2011 respectively), the regional government clearly recognized the customary rights of pastoralists to land; al-

though, on the ground, more work is being done to encourage pastoralists to lead an 'undisturbed life.'

3.

Fana Gebresenbet

Social Engineering in Ethiopia's Peripheral Lowlands: De- and Re-skilling of Pastoral Populations

Ethiopia's lowlands are undergoing massive land use, social, economic, cultural and political changes. Huge tracts of (agro-) pastoral range and shifting agriculture lands are now converted into commercial large scale agricultural lands. While 'empty' land in the southwestern lowlands is transferred to private (foreign and national) investors, in South Omo the state-owned enterprise, the Ethiopian Sugar Corporation, is the principal investor. This paper examines the villagization schemes being implemented (linked with large scale agricultural investments) and the associated de- and re-skilling processes unraveling as pastoralists are convinced to take up ranching and irrigated farming. In so doing, the paper will show the local impacts of the global land rush. Field research was conducted in South Omo and Gambella, and the study followed an interpretivist approach and adopted qualitative research methods.

The investment, ensuing commodification of land, and labor influx would significantly alter life in these lowlands. Villagization, in addition to increasing access to social infrastructure, will put the hitherto difficult to control population under the control of the State. This will (mainly) be done by the tentacles of the state, the Kebele and police station, in each village (with less than 500 households). Furthermore, the villagized pastoralists will also be standardized, and rendered legible to the political elite. The later also intends to de-skill the pastoralist, to later re-skill him in ranching and irrigated farming techniques, through the distribution of farming tools and inputs, impro-

ved livestock breeds, building of watering points and intensive training by agricultural experts.

Extrapolating from the little success of the agricultural extension programs implemented in the highlands over the past two decades, the paper concludes that it is unlikely for the re-skilling to go as planned; rendering the de-skilled individuals remain unskilled laborers in the commercial farms. Thus, rather than empowering the pastoralists the plan might impoverish them. Notwithstanding contrasting approach, this might bring a repeat of what happened about half a century ago to Karrayu pastoralists of Awash Valley, Ethiopia.

4.

Anne Hennings

Large-Scale Land Investments and the Future of Pastoralism Consequences of Increasing Pressure on Pastures, Marginalization and Displacement in North East Africa — The Commons and the (Agro-) Pastoral Lifestyle at the Crossroads

The recent global land rush with its new spatial dimensions particularly challenges pastoral and agro-pastoral communities in North East Africa. In contrast to the myth of vast idle land, which is eagerly leased to investors, these stretches of (semi-) arid land are in most cases utilized by pastoralists. Hence the Commons are not only substantial for the livelihood of its inhabitants but also for a peaceful co-existence, especially in times of climate change and increasing resource pressure. In this regard the question arises, to which extend non-sustainable agro-investments challenge the future of the African Commons, their benefits and importance for regional stability?

This paper refers to results of my recent research on implications of large-scale farmland investments on agro-pastoralists in Southern Ethiopia. Based on the theory of political ecology I scrutinize the impact of power to gain a deeper understanding of the asymmetrical relations between governments, investors and pastoral communities in terms of land investments. In this regard marginalization generally needs to be distinguished in two distinct ways. On the one hand pastoralists are generally confronted with structural marginalization by political institutions which is perpetuated by investors. On the contrary, the exclusion of pastoral communities from participation, information and representation is increasingly instrumentalized by politicians and investors alike to enhance economic benefits and political influence.

Key findings reveal the comprehensive impact of large-scale land investments and displacement on (agro-) pastoral communities and the Commons. Based on two determining dimensions, the grade of mobilization and marginalization, I developed four potential mid-term scenarios: The first called appreciation and protection of the pastoral lifestyle illustrates the best case scenario with the lowest conflict potential. The second scenario displacement into the periphery goes along with increasing environmental damage and leads to resource conflicts though the majority is able to maintain the pastoral lifestyle. Thirdly, sharing of economic prosperity enables pastoral communities to participate in decision making processes and develop diverse adaption strategies. While transhumance is limited to few households a sedentary lifestyle is prevalent. Finally, the worst case scenario settlements with reserve character implies the end of both pastoralism and the Commons and shows the highest conflict potential. Considering these scenarios the untapped potential of a consensus based co-existence of pastoralism and eco-friendly as well as culturally and socio-economically

sensitive agro-investments becomes obvious, which might save the Commons and ensure regional stability.

5.

Alemmaya Mulugeta Abebem

The Pastoralists in the Awash Valley and their choices of interaction with land investors

International discourse on land investments in Africa focuses mainly on the role of the state and foreign investors paying little attention to the agency of local people. The bulk of the literature lacks a historical and ethnographic account of responses of specific economic groups such as pastoralists which otherwise could help for a better understanding of variations and similarities across societies. Foreign land investment in pastoralist areas of Ethiopia by no means is new. Areas in the Upper and Middle Awash valley were subjected to extensive enclosure as early as 1950's long before the current panic over global food and fuel security began. They were given to concessions for international agricultural companies for the production of cotton and sugar. A series of researches showed land expropriation and its link with conflict as clashes were ubiquitous. But the analyses of conflict in such contexts often were discussed within the framework of state building and weak institutions. This paper tries to fill the gap in current discourse first by looking at historical accounts of foreign land investment that goes beyond 2008 and by drawing on processes and the dynamics of social interactions through different times. Secondly It argues that although the state still remains an important actor in setting the context and rules for investors to operate, the agency of the local people in shaping the modus operandi of land acquisition and operation is critical. In other words, the state legitimizes the process of land acquisitions, but it is the private investors and the local people who jointly develop those

novel strategies of interactions (compared to earlier periods) that make land investment possible on the ground. As a result, new forms of conflict transformation are forged at local level. These novel strategies are at the core of conflict transformation and compel us to shift our analysis from a state/ investor focused to one that also encompasses agency of local actors in investment related conflicts.

6.

Barbara Degenhart

“Whose land in the future? — a geographical analysis of the oxymoron of land and investment policies in Ethiopia”

Ethiopia, in former times predominantly known for famine, is still one of the poorest countries in the world. The Ethiopian economy is dominated by agriculture. Around 80 per cent of the population is employed in the agricultural sector characterized by on the one hand ultra-modern industrialized agriculture mainly for export and on the other hand traditional agricultural systems for self-sufficiency (Krause 2008: 71; ÖFSE 2009: 4). Especially in the last years there has been a change in the agricultural system. To increase and guarantee national food security investment policies have brought into being (c.f. FDRE 2010). As a result particularly exports as well as the number of foreign investors have enormously increased.

In Ethiopia, the access to land is mainly administrated by the government. In the last years the government intensified the disposal of agrarian land to promote foreign direct investments (FDI). 2.9 million hectares of 15.4 million hectares of agrarian land is handled by foreign investors (FIAN 2011: 20). They export the produced commodities mainly into their homelands, supplying their citizens (FIAN 2011: 11). On the other hand Ethiopia is one of the largest receivers of food aid in the world. In 2010, around

13 million citizens depended on foreign food aid (FIAN 2011: 9). The two phenomena create an oxymoron in a country mainly characterized by undernourishment and poverty. This shows the necessity to analyze local spheres of actions and commodity chains of the consumed products. The lack of land reform and weak institution as well as the dependence on rain-fed agriculture and less development of water resources as well as continuous land degradation leads to massive vulnerability of the local population. This is reinforced by the augmentation of land investments of foreigners and dominating local authorities.

The overall aim is to illustrate the development, situation and influences of land and investments policies in Ethiopia. Thereby, the functions and impacts of these policies to the further developments should highlight the oxymoron of foreign investments on the one hand and the already existing famine on the other hand in the country.

7.

Mathilde Gingembre

Consulting “the local community”: inequalities, exclusions and local conflicts in the context of large-scale land deals. A case study from Madagascar

Drawing on a case-study from Madagascar, this paper explores the complex dynamics generated by local consultation processes in the context of large-scale land deals. The analysis is based on the ethnographic study of Lalifuel agribusiness project as it strives to negotiate its land access with villagers in a pastoral area of Madagascar. Corporate projects are shown to represent differentiated risks and opportunities to local people according to their position (in local politics, in the cattle farming system etc) and status (economic, gender, generation). While highlighting the strong exclusionary dy-

namics at work in local consultation processes, this paper scrutinises the various ways through which those few who are given a voice engage with the official spaces of consultation. It insists on the different rationales behind these engagements (negotiate compensations, prevent land appropriation by the investor, gain land control on locally disputed land, weaken local enemies etc) and at how these initiatives can awaken conflicts between local groups. The purpose of this paper is to highlight the dynamics of exclusion, social differentiation and local disputes that may develop within local consultation schemes and how these may undermine the objective of local land rights protection officially followed through local consultations.

8.

John Galaty

The role of conservation foundations in acquiring land in Eastern Africa

Although investing in lands deemed available, unoccupied and undervalued for reasons of speculation needs no particular further justification, many acquisitions of land in Eastern Africa are carried out explicitly for the pursuit of large-scale commercial agriculture or the protection of lands for wildlife conservation and tourism. This paper will examine cases where land is acquired by both local and international entrepreneurs under the triple rationale of protecting wildlife, pursuing a productive economic venture, and assessing in the development of the local community. Such convincing aims, which coincide with international policy on development assistance, overwhelm protestations that such investments are made at the expense of the land security of resident populations. And yet these land deals resemble Nigeria scams, in that they offer such enormous payoffs that worrying about the relatively small payments asked in return seems almost petty (in this case

the cost to communities), but in fact the deal itself is not really about realizing the impressive outcomes but acquiring the land itself. Cases will be examined where goals of conserving wildlife and creating productive enterprises out of a protected area and tourism are coupled with acquiring rights in lands held by pastoral communities, with special reference to the role of conservation foundations such as The Nature Conservancy in acquiring land and the establishment of conservancies at the perimeters of major protected areas in Eastern Africa.

9.

Jeremy Lind

Into the unknown: 'big' investment, conflict and peacebuilding in northern Kenya

The pastoral areas of the Horn of Africa are some of the most dynamic economically on the continent. The region supports a burgeoning livestock export trade that is valued at \$1 billion per annum. Small towns across the drylands continue to grow into larger centres with a growing assortment of basic services and diversified economic activity. Substantial investment in land, resources, and infrastructure heralds further potential transformation of pastoral areas. Already, a host of foreign and domestic investments is knitting pastoral areas more tightly into wider systems of trade, commerce and resource extraction, the largest being the \$29 billion Lamu Port South Sudan Ethiopia Transport Corridor project (or LAPSET). Linking South Sudan and Ethiopia with northern Kenya, it provides opportunities to extend livestock commercialisation as well as spur related enterprises in animal care and processing. Vast reservoirs of energy in the Horn's rangelands are also the focus of other significant new investment. Examples include the Lake Turkana Wind Power Project in northern Kenya. It will be the largest wind farm in sub-Saharan Africa when it is completed in 2016 and provide 300MW of power to Kenya's

national grid. Other investments have been made in hydrocarbons (in northern Kenya and Uganda), photovoltaics (in Kenya and Ethiopia) and dams (in Ethiopia). While governments in the region trumpet these investments as signs of development progress that will benefit local populations and national economies, critics have cautioned these investments might have grave consequences for pastoral populations. This paper examines how conflict, local governance and peacebuilding arrangements in pastoral areas of northern Kenya are affected by new, large-scale investments. Politics around the devolution of powers and funds to new 'county' political-administrative units have animated recent violence, and have complicated local peacebuilding efforts in the region. Recent statements by county authorities in northern Kenya reflect their determination to control the benefits expected to accrue from recent oil discoveries in this region, rather than having Nairobi dictate terms. While violence is not uncommon in northern Kenya, the politics are qualitatively different as the region transforms from a peripheral pastoral and agro-pastoral landscape into a patchwork of commercial agricultural enterprises, oil and mineral exploration fields, and a node for regional commerce and trade. While large development projects will usually entail a greater presence of the state at the rural margins it is unclear what this might mean for local governance and political institutions and specifically relations that support peacebuilding. The paper assesses how new large scale investments are changing relations, conflict dynamics and violence in northern Kenya as well as what local institutions exist to manage these. In doing so it seeks to identify what measures can be taken, at policy and practical levels, to promote conflict sensitive approaches to large investments in pastoral areas more widely in the Horn. Author NN

10.

Immo Eulenberger

Oil, water and blood: Are Kenya's new resources a curse in disguise?

Kenya's Turkana region is the poorest of the country. After almost a century of development, aid, and extreme population growth, the only sustainable and reliable way of production in this harsh area is still nomadic pastoralism. The pastoralists, the Kenyan state and the international development industry have developed a fairly stable working relationship but the recent (2012/2013) discovery of vast deposits of oil —the first in Kenya, a country thriving so far on its efforts to cope with its lack of mineral resources— and water —which could reportedly cover the water consumption of the entire country for 70 years— in Turkana has already produced tensions that threaten to become violent. In a region where much of the male population is in possession —and well trained in the use— of automatic weapons, this cannot be taken lightly. Land rights, so far no issue in this vast semi-desert, have emerged as a volatile issue. In addition, the way in which the opportunities arising from the new mineral wealth become object of contestation suggest that the scenario of resource curse known from other African contexts might replicate itself here.

11.

Fekadu Aduugna

Department of Social
Anthropology, Addis Ababa
University, Ethiopia
Unknown faces with
unfamiliar crops: the tragedy of
bio-fuel investment in Ethiopia

In the last decade very large tracts of land have been acquired for large-scale agricultural investments in Ethiopia. Many giant transnational investors have acquired land mostly owned by agro-pastoralists. Several of these investments have focused on large scale plantations to produce feedstock for bio-fuel development from castor and jatropha crops. Besides the large scale farms, some of the investors used out-grower schemes in which farmers were 'encouraged' to commit a portion of the land they use for cereal crops and grazing to grow the bio-fuel crops.

Investments on crops for bio-fuel developments are very much laden with the political economy of bio-fuel. The whole official narratives evolve around the contribution of the investment to solve one of the most critical problems of the country, i.e., fuel. This on the other hand means there is little space for consultation, negotiation and to protest the process of the land acquisition. Investment on crops for bio-fuel also has another important dimension that it is not only the investors but also the crops are not familiar, as well as these crops are not edible.

This paper critically examines large-scale agricultural investment in Ethiopia by taking the cases of two large-scale investments on bio-fuel in Ethiopia situated in Eastern and Western Hararghe, Oromia national Regional; State of Ethiopia. The paper analyses the different players in the sector and connections between the set of actors, as well as the political economy of land acquisition, land use changes, governance, conflicts and forms of resistances.

12.

Gilbert Fokou

Cross-Border Mobility, Land Use
Dynamics and Conflicts over
Pastoral Resources in West Africa
(North Côte d'Ivoire)

Cross-border mobility, land use dynamics and conflicts over pastoral resources in West Africa (North Côte d'Ivoire)

The West African Sahel is characterized by an increasingly southward mobility of pastoralists to sub-humid forests of the coastal countries for dry season grazing. Because of the competition over land and to avoid conflicts in the more densely populated Sudan-Sahelian zone, many Fulani pastoralists are descending further south until the fringes of the humid-tropical zone. Each year, several thousand of transhumant livestock from Mali, Burkina Faso and Niger spend up to six months in North Côte d'Ivoire, Ghana, Togo, and Benin for dry season grazing. This mobility is facilitated by sub-regional agreements (ECO-WAS) encouraging free mobility of people and wealth. Cross-border pastoral mobility in this new area of pastoral expansion is increasingly putting more pressure on natural resources that are also affected by environmental change. Ecology studies in West Africa have demonstrated great variations in grazing capacities in time and space, with fluctuations in rangeland productivity from year to year. Policy reforms also play a key role in changing resource use dynamics. In Côte d'Ivoire in particular, the socio-political crisis of the last decade (2002-2011), led to the collapse of state authority in the north of the country controlled by the rebellion of Forces Nouvelles (FN) leading to change in land use system. The rebellion contributed to accelerate social transformations and modified types of interactions between various resources users (farmers versus pastoralists). This involves gradual change in the tutoring system and entrenchment of intermediaries or cattle tra-

ders as transhumant hosts, monetization of grazing rights, reinforcement of the role of traditional hunters (dozo) in monitoring and sanctioning in pastoral affairs. These transformations were combined with many changes in land use systems that occurred since 1990s such as expansion of commercial gardening and cashew orchards, leading to a decline in pasture area. It is then critically important to question the way various factors such as environmental dynamics, sociopolitical crises, institutional changes and new economic trends have contributed to reshape land use systems in the agro-pastoral areas, and have affected livelihood strategies of smallholders.

Based on case studies in North Côte d'Ivoire, this contribution aims to show that beside external trends (e.g. international investors, mobile pastoralists), internal trends (change in livelihood activities) are also of paramount importance in land use dynamics in sub-humid areas of West Africa. Relying on examples from the conversion of pastoral lands to cashew production for international market in North Côte d'Ivoire, this contribution will bring empirical findings on the impact of micro-investments of smallholders on interactions between various groups of resource users. This contribution hypothesizes that even when investments are conducted by local people, they could lead to unsecured livelihoods, tensions and conflicts, especially in a context of fragile institutions. It appears that a robust institutional framework could contribute to secure pastoral resources for future generations despite social, economic and environmental changes caused by various types of investments on pastoral land.

Panel 18

Auf dem Weg: Zukunftsvorstellungen und -perspektiven von Kindern und Jugendlichen in Afrika

Convenors:

Jeannett Martin &
Tabea Häberlein &
Christian Ungruhe

„Unsere Kinder sind die Zukunft“ heißt es vielerorts. Dies gilt umso mehr für Afrika, den jüngsten Kontinent, wo rund 65% der Bevölkerung jünger als 35 Jahre sind und damit, zumindest aus Sicht der Afrikanischen Union, Kinder und Jugendliche. Thema dieses Panels sind Kinder und Jugendliche in ihren sozialen Verbindungen, ihren Zukunftsvorstellungen und -hoffnungen und ihrem Handeln in Bezug auf die Gestaltung von Zukunft. Kindheit und Jugend werden dabei nicht als distinkte Kategorien verstanden, sondern als miteinander verwobene, sozial geprägte Lebensphasen. Diese können sowohl von einem Zustand der *waithood* (Honwana 2012) geprägt sein, als auch den Wunsch nach einem eigenständigen Erleben moderner Jugend ausdrücken. Wir freuen uns über Beiträge zu bereits untersuchten Themenfeldern wie der eng mit Zukunftsvorstellungen verknüpften Mobilität junger Menschen in Afrika, urbanen Jugendkulturen oder gesellschaftlichen Jugendbewegungen. Um die theoretischen Debatten weiter zu führen sind insbesondere auch Beiträge zu thematischen Feldern und sozialen Räumen erwünscht, die in der auf Afrika bezogenen Kindheits- und Jugendforschung – trotz ihrer empirischen Relevanz – bislang wenig thematisiert wurden, wie z.B. Jugendliche

und ihre Zukunftsperspektiven im ruralen Kontext, Zukunftsvorstellungen und zukunftsorientiertes Handeln junger Frauen und Mädchen, Schulen und Universitäten als Foren der Verhandlung von Zukunft oder jugendliche Gegenentwürfe zur Teilhabe an einer westlich geprägten Moderne. Erwünscht sind Beiträge aus unterschiedlichen Disziplinen, die das Ringen von Jugendlichen und Kindern um soziales Erwachsenwerden, Zugehörigkeit und gesellschaftliche Teilhabe erörtern.

PANELISTS

1.

Franziska Fay

**Anfechtung des Gewöhnlichen:
Perspektiven von Kindern und
Jugendlichen auf Kinderschutz-
maßnahmen in Bildungssituationen
in Sansibar, Tansania**

Auf Sansibar wird unter der Leitung von Save the Children und der Regierung Sansibars das erste offizielle integrative Kinderschutzsystem Afrikas implementiert. Dies resultiert daraus, dass Tansania im Jahr 2009 als erstes afrikanisches Land eine landesweite Studie zum Thema Gewalt gegen Kinder durchführte und diese als Teil des „alltäglichen“ Lebens auf den Inseln des Archipels identifiziert. Ein auf fünf Jahre angesetzter National Plan of Action to Prevent and Respond to Violence against Children (2011–2015), aufbauend auf der UN Kinderrechtskonvention (UNCRC) und dem Millennium Development Goal (MDG) 2 (universelle Grundbildung), wurde angesetzt, um dieser Situation entgegenzuwirken. Unterschiedliche Sichtweisen auf Kinder beeinflussen die Wahl der Bestrafungsform ebenso wie die Frage danach, was als Misshandlung angesehen wird: Gewalt gegen Kinder vereint die kontrastierenden Umstände von Wohlbefinden und sozialem Leid, da

sie zugleich lokal 'normalisiert' und global „inakzeptabel“ ist. Entwicklungsvorstellungen beinhalten zumeist ein „auf dem Weg sein“ in Richtungen, die selten von Seiten der als entwicklungsbedürftig Betrachteten mitbestimmt werden, fast nie hingegen von Kindern oder Jugendlichen. Viele Sansibaris empfinden den partizipativen und die Handlungsfähigkeit von Kindern fokussierenden Ansatz als „korruptes westliches Konzept“ (Save the Children 2011), das Kinder zu „schlechtem Benehmen“ führe und der traditionellen Rolle des Kindes in der sansibarischen Gesellschaft stark widerspreche. Die Implementierung von neuen Verhaltensstandards im Hinblick auf Kindererziehung kommt damit einem internationalen Streben nach der Schaffung einer neuen (westlichen) Modernität gleich, welche sich auf ein universelles und moralisches Verständnis von „idealer Kindheit“ und gewisse soziale Normen bezüglich Kindererziehung gründet, die mit lokalen Ideen über ebendiese Prozesse oft kollidieren.

Die Perspektiven von Kindern auf die angesetzten Schutzmaßnahmen, die zur angestrebten Verbesserung ihres Wohls beitragen sollen, bleiben weitgehend außer Acht gelassen, obwohl sie die Auswirkungen auf ihre Rolle und Position in der Gesellschaft sowie Veränderungen in ihren alltäglichen Realitäten als direkte sogenannte „Begünstigte“ sicher detailliert beschreiben könnten. Ebenso wenig beachtet wurden bislang die Vorstellungen von jungen Erwachsenen, die an der Zanzibar University einen im Zuge des Aufbaus des Kinderschutzsystems eingerichteten Studiengang in Child Protection belegen – Motive und Zukunftsvorstellungen für den Umgang mit Kindern der eigenen Generation sowie der externe Eingriff in diesen Bereich bleibt unhinterfragt, obwohl gerade hier, durch die Ausbildung von zukünftigen Mitarbeitern des lokalen Kinderschutznetzwerks, Zukunft verhandelt wird und etwaige Gegenentwürfe bezüglich der Teilhabe an westlich geprägten Modernen explizit zur Debatte stehen. Ob Kinder sich auf dem

Weg befinden, den Erwachsene für sie als wichtig und gut beschließen und ob eine international forcierte partizipative Rolle von Kindern in der Gesellschaft Sansibars tatsächlich ihre gesellschaftliche Teilhabe erhöht oder gar ihre Zugehörigkeit zur Gesellschaft vermindert, kann nur von ihnen selbst beantwortet werden. Fragen wie Was sind die Ansichten von Kindern auf derzeitige Kinderschutzmaßnahmen in formalen und non-formalen Bildungssituationen? Was bedeutet „Kind-sein“ in Sansibar? Wie stehen diese den offiziell unterstützten universellen Ideen über „Kindheit“ und „Gewalt“ gegenüber? leiten meine Promotionsforschung (Sozialanthropologie) im Sansibar Archipel. Ich beabsichtige eine Stärkung der Relevanz der Perspektiven von Kindern und Jugendlichen auf Entwicklungsvorgänge, die sie selbst betreffen, sowie eine Berücksichtigung dieser Perspektiven als primäre Quellen für politische Entscheidungsprozesse.

2.

Sarah Fichtner

**»Pour devenir quelqu'un demain« –
Bedeutungen des Schulbesuchs
und schulische Erziehung
für die Zukunft im ruralen Benin**

Immer mehr Kinder, auch in den entlegentesten Gegenden Afrikas, gehen zur Schule. In Benin hat sich die Bruttoeinschulungsrate im Grundschulbereich in den letzten zwanzig Jahren von 60,4% auf 119,7% fast verdoppelt. Vertreter internationaler Entwicklungsinstitutionen und policy maker sprechen davon, dass Eltern nun endlich verstanden hätten, was für einen individuellen, familiären und gesellschaftlichen Nutzen die Schulbildung ihrer Kinder einbringe. Doch worin liegt dieser „Nutzen“ für Eltern und Kinder? Was erhoffen sie sich, was erwarten sie von der Schule? Und was für einen Weg in die Zukunft weist die Schule ihren Schülern? Basierend auf einer 11-monatigen Feldforschung an einer

staatlichen Grundschule in einem Dorf im Nordosten Benins werde ich diesen Fragen im ersten Teil meines Vortrags nachgehen. „Pour devenir quelqu'un demain“ – um morgen jemand zu werden – war die gängigste Antwort, die ich von den Schülerinnen und Schülern bekam, wenn ich sie nach der Motivation ihres Schulbesuchs fragte. Nicht nur das Erlernen der französischen Sprache, der Amtssprache Benins, sowie die Fähigkeiten zu Lesen, Schreiben und zu Rechnen, würden sie für die Zukunft wappnen, sondern auch – und dies betonten insbesondere ihre Eltern – die in der Schule unterrichteten Umgangsformen. Die Vermittlung, Aushandlung und Aneignung dieser Umgangsformen im Klassenzimmer und die Produktion und Reproduktion einer sozialen Differenz zwischen „Schulkindern“ und „Bauerneltern“ werde ich im zweiten Teil meines Vortrags behandeln. Dabei werde ich neben meinen eigenen Feldforschungsdaten rezente Arbeiten der ethnographischen Internatschulforschung in Afrika einbeziehen und insbesondere das Konzept von „Schule als Ort komplexer Liminalität“ (Göpfert/Noll 2013) diskutieren.

3.

Wolfram Laube

**What makes Kofi run? Changing
cultural models of future
and success in rural northern
Ghana**

In psychological anthropology cultural models are understood as socially shared cognitive patterns that, far from being deterministic, have the potential to structure individual behavior, perception of reality, and decision making. Based on long-term qualitative research and a quantitative student survey in northern Ghana, this paper tries to portray how cultural models of social success have changed over time and influence the way in which young people dream and try to develop their own futu-

res. Cultural models of success that evolved around agricultural, livelihoods and social cohesion in extended families and lineages seem to be in the decline and even local popular culture and proponents of traditional belief systems advocate for formal education and professional careers as means for the youth to get ahead. That does not mean that local models of successes that emphasize solidarity and reciprocity as yardsticks for social status are necessarily dissolving. They do not simply give way to individualist and materialist ideals, but interesting new models mixing local norms of solidarity, developmental discourses, and dreams about (also potentially material) individual success are created. While individual young people try to fit into this changing cultural models, they are confronted with a partially defunct educational system and material deficiencies that call in question their ability to live up to the expectations that society and themselves seem to set for them, demanding new for new interpretations of future.

4.

Sabrina Maurus

Zwischen Schule und Rindern. Zukunftsvorstellungen von Schülerinnen und Schülern in Südäthiopien

Mit dem nationalen und internationalen Anspruch, dass alle Menschen formale Bildung erhalten sollen, steigt auch die Zahl der Schulen in Südäthiopien. Schulbildung wird für immer mehr Menschen erreichbar und gewinnt somit an Bedeutung im Leben von Kindern und Jugendlichen. In Südäthiopien variiert die Zahl der Schülerinnen und Schüler derzeit sehr stark zwischen den verschiedenen ethnischen Gruppen. Während in manchen ethnischen Gruppen bisher kein Mitglied einen Schulabschluss erworben hat, erhält in anderen die Mehrheit der Kinder und Jugendlichen eine Schulbildung und verfügt somit über Schulabgän-

ger/innen und Studierende. Das in Schulen vermittelte Wissen unterscheidet sich stark von den Kenntnissen, die Kinder und Jugendliche in den als Hirtennomaden lebenden Gesellschaften Südäthiopiens erwerben. Im Rahmen der Familienökonomie erlernen Kinder und Jugendliche durch Mitarbeit die notwendigen Fähigkeiten, z.B. der Rinder- und Ziegenhaltung und des Wanderfeldbaus. Durch diese Art der Wissensvermittlung werden Kinder und Jugendliche, u.a. in die Sozialorganisation und in religiöse Praktiken ihrer ethnischen Gruppe eingeweiht. Die Weitergabe dieses Wissens ist in staatlichen Lehrplänen nicht enthalten. Im Gegenteil, in Schulen herrschen regionale Lehrpläne, die versuchen, Hirtennomaden zu „modernen“ Bürgern zu erziehen und trotz Verankerung in der äthiopischen Verfassung partikuläre ethnische Interessen kaum berücksichtigen.

Mein Vortrag untersucht, wie sich Kinder und Jugendliche in diesem Spannungsfeld aus agropastoralen Normen und Werten einerseits und nationalen Ideen von Modernität andererseits ihre Zukunft vorstellen und welche Perspektiven sich ihnen bieten. Ich gehe dabei folgenden Fragen nach: Welche Wünsche hegen die Schülerinnen und Schüler für ihre Zukunft? Wie stellen sie sich ihr berufliches und familiäres Leben vor? Welche Schritte unternehmen sie, um dies zu erreichen? An welchen Rahmenbedingungen scheitern sie gegebenenfalls? Auf der Grundlage einer ethnographischen Feldforschung liefert meine Untersuchung einen Beitrag zu Zukunftsvorstellungen von Schülerinnen und Schülern in Afrika, die überwiegend als erste Generation von Hirtennomaden staatliche Schulen besuchen. Dabei erörtere ich, wie sie ihr Erwachsenwerden und ihre Zugehörigkeit innerhalb konträrer Weltanschauungen ausloten, mit welchen Zukunftsvorstellungen sie sich konfrontiert sehen, wie sie diese diskutieren und schließlich zu verwirklichen suchen. 5.) Silke Oldenburg: „Die Zukunft ist absurd“ – Jugendliche in Goma, DR Kongo zwischen Apathie und Aufbruch

Bald mehr als 20 Jahre prägen Krieg und bewaffneter Konflikt Goma, die Provinzhauptstadt Nordkivus im Osten der Demokratischen Republik Kongo. Die Erfahrung von und mit physischer Unsicherheit und allgemeiner Ungewissheit bildet somit die ‚erste Wertsicht‘ von Jugendlichen und durchzieht ihre Lebenswelten.

Ausgehend von einer sozialen Definition von Jugend beleuchte ich in meiner Präsentation verschiedene Arten des Umgangs mit Zukunft sowie den dahinter stehenden Vorstellungen und Erfahrungen von Jugendlichen, die ich als Kommentare auf einen schnelllebigen und raschen Dynamiken unterliegenden Kontext verstehe.

Goma als ‚urbaner Dschungel‘ stellt komplexe Herausforderungen an die kognitiven Fähigkeiten der Jugendlichen, die Goma mehr als einen Raum der Möglichkeiten, denn als einen Raum des Scheiterns sehen. So bilden Praktiken des Suchens, Strebens und Strauchelns den Schwerpunkt meines Beitrags, der für ein Wahrnehmen von Jugendlichen als Analysten argumentiert.

Der Nexus von Krieg, Alltag und Moderne, und hiermit verbundene Vorstellungen von Zukunft, wird in diesem Beitrag anhand biographischer Beispiele junger Student*innen dargelegt. Formelle Bildung als „passport to modernity“ (Richards 1996: 138) spiegelt Facetten von sozialer Mobilität, klientelistischer Politiken, geschlechterspezifischer Rivalitäten und ethnischer Zugehörigkeit wider und verdeutlicht exemplarisch diverse Gelegenheiten, die sich durch Bildung ergeben können ohne die Fallhöhe zu vernachlässigen, die die Diskrepanz enttäuschter Erwartungen und Zukunftsvorstellungen beschreibt.

Die Universität als Aushandlungsbühne von Jung-Sein und Erwachsen-Werden sowie geschlechterspezifische Perspektiven auf Bildung an sich werden im Vortrag ebenso berücksichtigt wie eine diachrone Kontextualisierung jugendlicher sozialer Praktiken, die Vergangenheit und Zukunft miteinander verknüpft.

5.

Sebastian Prothmann

»Passage la rekk – On n va pas
s’asseoir ensemble toute notre vie«
(Nur eine Lebenspassage –
Wir werden nicht den Rest unseres
Lebens zusammensitzen);

“Taktisches Warten”: Jugendliche
Ökonomien zwischen List,
Glück und Engagement in Pikine,
Senegal.

Basierend auf elf Monaten ethnographischer Feldarbeit in Pikine (2011–2013), einer Stadt in der Region von Dakar, beschäftigt sich dieser Beitrag mit jugendlichen Temporalitäten und „Waithood“ (HONWANA 2012).

Toog (Sitzen), rey temps bi (Zeit töten) sowie xaar (Warten) sind charakteristische Ausdrücke, mit der sich die aktuelle Zwangslage jugendlicher Senegalesen trefflich beschreiben lässt. Im Gegensatz zu der von Außenstehenden angenommenen scheinbar maskulinen Trägheit und Langeweile des auf der Straße „Herumlungerns“ dieser Jugendlichen, zielt der Vortrag daraufhin ab, dieses Phänomen als „taktisches Warten“ zu analysieren. In einer gesellschaftlichen Atmosphäre, in der junge Männer es eilig haben (yakkamti), etwas im Leben zu erreichen und Verantwortung zu übernehmen (social adulthood), dabei aber von einer Vielzahl von Faktoren gehindert werden, wird „taktisches Warten“ zu einer wichtigen gesellschaftlichen und energiesparenden Praxis unter Gleichgesinnten. Ich erörtere „taktisches Warten“ als eine geduldige Art auf eine sinnhafte Zukunft zu warten, sowie als Aushandeln von Möglichkeiten in einer Ökonomie des Glückes und der List. Dies geschieht mit Hilfe von ausgefeiltem urbanen Wissen (nandité), welches vielfältige Strategien zwischen gewiefter List und dem geschicktem Ergreifen von Gelegenheiten und Opportunitäten

beinhaltet.

6.

Julia Vorhölter

„Youth at the Crossroads“ — Aushandlungsprozesse und Zukunftsvorstellungen von Jugendlichen in Norduganda nach dem Krieg

Der 20-jährige Krieg (1986–2006) in Nord-Uganda hat zu massiven Umbrüchen im kulturellen und gesellschaftlichen Leben der Acholi-Bevölkerung geführt. Aktuell findet ein breiter Diskurs darüber statt, wie die zukünftige Nachkriegsgesellschaft aussehen und wie „traditionelle Lebenskonzepte“ und „Acholi Kultur“ mit den veränderten „modernen“ Lebensanforderungen in Einklang gebracht werden könnten. Mein Vortrag analysiert unterschiedliche Wahrnehmungen und Interpretationen von kulturellem Wandel in Nord-Uganda und die daraus resultierenden unterschiedlichen Zukunftsvorstellungen, die sich unter anderem in Generationen- und Geschlechterkonflikten manifestieren. Im Vordergrund steht die Perspektive von städtischen Jugendlichen, die während der Kriegsjahre geboren und aufgewachsen sind: Wie positionieren sie sich in Diskursen über die Zukunft? Welche Visionen haben sie für ihr eigenes Leben und für ihre Gesellschaft? Wie verorten sie sich im Spannungsfeld zwischen Retrationalisierung und Modernisierung? In meinem Vortrag zeige ich, dass Jugendliche eine signifikante Rolle beim Wieder- und Neuaufbau ihrer Gesellschaft zugewiesen wird, die ihnen einerseits neue Handlungsmöglichkeiten eröffnet und sie andererseits vor komplexe Herausforderungen stellt, die u.a. aus den hohen Erwartungen resultieren, die an sie hinsichtlich ihrer Rolle als Hoffnungsträger für eine bessere, friedlichere Zukunft gestellt werden. Viele meiner jugendlichen GesprächspartnerInnen in Nord-Uganda

fühlten sich hin und hergerissen zwischen konkurrierenden Zukunftsentwürfen, die von Mitgliedern der älteren Generation, von westlichen Hilfsorganisationen und durch die Medien an sie herangetragen wurden und die sie in eine komplexe „in-between“ Position zwischen Vergangenheit und Zukunft, Krieg und Frieden, Tradition und Moderne, Uganda und dem Westen rückte.

Mein Vortrag analysiert, welche kreative Strategien Jugendliche in Nord-Uganda entwickeln, um mit dieser, von ihnen als ambivalent und unsicher wahrgenommenen Situation umzugehen. Ich zeige, wie sie aktuelle Prozesse und Diskurse über die Zukunft kommentieren und sich diese zunutze machen, indem sie, je nach Kontext und Gesprächskonstellation, verschiedene Positionen einnehmen und zwischen unterschiedlichen Diskursen und Styles „switchen“.

7.

Annika Witte

Auf dem Weg zum Erdölstaat: Zukunftsperspektiven von Jugendlichen in Uganda

Seit der Entdeckung von kommerziell nutzbaren Erdöl-Reserven in Uganda befindet sich das Land auf dem Weg in einen Erdölstaat. Die Entdeckung eröffnete auch neue Zukunftsperspektiven für ugandische Jugendliche. Wie aber stellen sich Kinder und Jugendliche eine Zukunft mit Erdöl vor und wie beeinflussen sie aktuelle Transformationsprozesse? Derzeit wird in Uganda die Bedeutung des Erdöls für das Land, die Bürger und ihre Zukunft ausgehandelt. Viele verschiedene Akteure sind an diesen Auseinandersetzungen beteiligt, darunter auch die Jugendlichen. Mit ihren Erwartungen schreiben sie dem Öl Bedeutungen zu. In ihren Aussagen spiegeln sie den nationalen und lokalen Diskurs zum Thema wider und formen ihn teils auch selber mit. Hoffnungen und Erwartungen haben jedoch auch immer

konkrete Auswirkungen auf die Gegenwart. So zieht es Jugendliche auf der Suche nach einem Job oder einer Einnahmequelle in die Öl-Regionen Ugandas. Basierend auf einer ethnologischen Feldforschung zur sozialen Bedeutung der Erdöl-Industrie in Uganda von 2012 bis 2013 befasst sich dieser Beitrag mit den Erwartungen und Hoffnungen, die Kinder und Jugendliche an eine Zukunft mit Erdöl knüpfen. Er stellt eine erste partielle Analyse der Forschungsergebnisse dar. Es werden Aufsätze, welche Schulkinder in einem Aufsatzwettbewerb zu den Vor- und Nachteilen der Erdöl-Industrie schrieben, analysiert. Sie werden ergänzt durch Wortmeldungen von Jugendlichen auf Konferenzen und Gespräche mit jungen Gelegenheitsarbeitern der Erdöl-Industrie. Der Blick auf die Zukunft, der in diesen Aussagen zum Ausdruck kommt, wird im Kontext der aktuellen Entwicklungen betrachtet.

Panel 27

Navigating Futures: The Making of (In)Security in Practices of Anticipation and Responsibility in African Context

Convenors:

Richard Rottenburg &
James Thompson

The problem when talking about the “future” involves not only its inherent uncertainty, but also what we mean by it. The meaning of the term itself is dependent upon the context in which it is being used, e.g. whether it is meant to be a highly speculative thought experiment, meant as a goal or state we establish toward which we ultimately strive, a physical state-of-affairs

causally linked to and arising out of a specific past and present, a state-of-being or perhaps identity to which we are fatefully and inevitably being pulled toward (whether positive or negative), or even as that which we simply cannot know. Thus, any discussion about the “future” needs not only take into consideration its various dimensions — political, economic, ecological, legal, and cultural — but also needs to thematise the complex practices, instruments, and aims within which the debate itself is taking place. Once uncertainty as an epistemological condition becomes processed and translated into the making of future social realities it becomes a matter of insecurity, probability and risk. In this panel, we propose to investigate the knowledge practices of prediction and responsibility already employed or being developed within African contexts, which aim to produce security or at least minimize insecurity in those regions. With the notion of human security we take up a topic, which is currently a central problem and fiercely debated issue within the context of global development. While the panel cannot hope to do justice to all of the fields mentioned above, it intends to show by way of example both the relevance of this approach as well as how this form of analysis can be carried out in various areas of intentional, collective and organized future production. Understood in terms of the freedom from fear and freedom from want, human security directly addresses the uncertainties encountered in human life. However, while intimately linked to the human condition, we contend that these uncertainties do not represent or do not remain unreflected givens or realities, but rather are constituted in the process of conducting individual and collective actions aiming toward higher levels of certainty. Thus, we intend to examine knowledge practices, which constitute human security as a critical and controversial public good. In social theory, it is generally held to be the case that the pressing fundamental human experience

of uncertainty and the attempt to overcome it by means of prognostic knowledge and technologies is a key moment in the development of the modern age resulting in the struggle for greater certainty and thus security in term of probability. At the same time, uncertainty and insecurity represent one of the basic conditions of human life and interaction, and thus should also be understood as expressions of the inherent indeterminacy of human practices. This indeterminacy is a condition, without which creative action and intended social change would not be possible.

By examining the role of the knowledge practices of prediction and responsibility under conditions of extreme uncertainty, above all we want to focus on the local adaptation of globally circulating concepts, technologies of knowing and governing, as well as expertise, which produce ‘securities’ within concrete and situated negotiation processes. Here, the category of “translation” plays an essential role as an analytic instrument. By “translation” we mean the processes of transfer involving material infrastructures, technologies (including their inscribed meanings) in other systems of reference, where they interact and can connect with other, already existing elements, in order to create something new. As such, we hope to offer insights as to how such knowledge practices involving anticipation and responsibility are constituted, how they integrate different actors (at local, regional, national, and international levels), and are mutually influenced by governing and negotiating technologies.

We invite contributions examining specific cases of intentional organized future making in African contexts in the areas of health, economy, law and governance, and religion.

PANELISTS

1.

James Thompson

Anticipatory Knowledge and the Generation of (In)Security

The aim of my paper is to investigate knowledge practices concerning issues of so-called ‘future security’. This involves the practices, processes, and techniques by means of which the relevant institutions generate predictability and cultivate responsibility in the attempt to protect against poverty, hardship, and fear within the selected globalized African contexts (Sudan, South Sudan, Uganda, and Rwanda). Of particular interest here is the interwoven and interpenetrating dimensions of (in)security encompassing such formerly distinct areas as economy, health, environment, as well as rights and law. This praxeological approach attempts to combine the more general theoretical considerations at work in the international security discourse with the situations found in specific contexts. As such, I will be looking at cases involving the translation of concrete insecurities into generalized threats, which, in turn, can be translated into political interventions via technologies of governance. Here, the role that normative orders as well as the various decision making –, legitimation –, and control processes play in the production of security, above all with regards to the undesirable forms of securitization, will be analyzed.

2.

Keith Breckenridge

Biometrics, Governance and Predictability

Biometric systems providing a new infrastructure of citizenship are proliferating on the African continent, some driven by cash

transfer systems and others by civil registration requirements. The two systems coalesce in the evolution of databases designed to assess credit worthiness. In South Africa credit scoring is well established, drawing on the banks’ robust information systems and a national population register that is biometrically authenticated. These systems are also sweepingly exclusionary (in the wake of a decade of reckless lending), blacklisting more than half of the working population, and generating serious political resistance from the African National Congress and the South African Communist Party. Against the protests of the banks and some economists, a credit history amnesty is on the verge of being promulgated. The practical details of this amnesty are profoundly intriguing. Meanwhile in countries across the continent South African companies are developing algorithms and data sources that will allow banks to score credit-worthy borrowers. This paper will explore the technopolitics of this movement against the history of the politics of uncertainty on the African continent and around the world.

3.

Antina von Schnitzler

Rethinking Modernist Futures: Translation and Technologies of Care in South Africa

This paper explores how older imaginaries and socio-technical modalities of social provisioning have been transformed in a global context defined, on the one hand, by the effects of widespread neoliberal reforms, and, on the other, by the global rise of “economic and social rights” (ESR) and attendant globally circulating norms in relation to basic needs, such as “minimum core.” Drawing on research in South Africa, the paper focuses in particular on how this paradoxical set of transformations is locally mediated in historically specific terms, in the process re-shaping the modernist

futures of the liberation struggle and related older security paradigms of social citizenship in South Africa. The paper situates these larger conceptual questions ethnographically by examining a precedent-setting legal case in which Soweto residents mobilized human rights and associated norms to claim the right to water in court. I focus in particular on the legal epistemologies and associated forms of translation mobilized to make claims for “human dignity” and “basic needs.” Examining the forms of knowledge and evidentiary practices on which the legal case was built, the debates and protests that surrounded it, and the residents’ informal articulations of their discontents, I use the case as a lens to explore how modernist futures and the political imagination are re-fashioned with the rise of such novel technologies of care.

4.

Detlef Müller-Mahn

Changing climates, future natures and the manufacturing of risksapes in Africa

Navigating futures and the making of (in)security may be understood in terms of negotiating change under conditions of uncertainty, or in other words, as the translation of uncertainty into risk. This paper explores a specific area of risk production by addressing ongoing debates, knowledge practices and technologies in the context of climate change. Whenever climate change is negotiated or publicly discussed, the knowledge practices of prediction and responsibility that are at the core of this panel become particularly evident.

In that sense, navigating futures refers here to visions of future nature(s) in African societies, and how ‘nature’ can be controlled or managed under conditions of global climatic change. The key question to be addressed is by which spatial

practices the translation of uncertainty into risk is brought about in the context of climate change, i.e., how uncertainty is presented in terms of risk, so that it can become an object of risk governance.

The paper will concentrate on the following arguments:

First, the problem of climate change is framed as a challenge to conventional understandings of 'nature'. The paper will scrutinize ideas of nature as a source of uncertainty and an object of control, especially against the backdrop of Western scientific concepts that view 'nature' as separated from culture. It will confront these concepts with local views from case studies in Eastern Africa.

Secondly, the paper explores different practices of spatialization in the context of climate change. Spatial representations, models and maps are seen as technical tools that are frequently employed in climate change debates and interventions that aim at adaptation or prevention. These spatial practices are described here as techniques of ordering, calculation, and risk governance, and they are interpreted as attempts to exert control over uncertainty.

Thirdly, the concept of Risksapes is introduced as an approach to visualize imagined territories of risks and opportunities. The concept is employed to identify similarities and differences of risk imaginations of different actors, and as an approach to study interferences and contradictions of the imagined territories. By comparing the concepts of Human Security and Risksapes, the question will be raised how the shaping and reshaping of landscapes of risk in Africa can be made accessible.

5.

Irit Eguavoen

Translators of an uncertain future. Public education on climate change and human (in)security in West Africa

Reducing knowledge uncertainties about climatic futures and providing useful recommendations for adaptation and human security in the West African region are central to the political and academic mandate of the BMBF-funded West African Science Service Center for Climate Change and Adapted Land Use (WASCAL). It has been ratified by seven West African countries and became a research institute with international legal status in 2013. The paper will discuss the establishment of climate expertise in West Africa. It has a focus on the WASCAL master program "Climate Change and Education" at the University of The Gambia in Banjul where students learn how to publicly communicate climate variability and human security. Coming from a social science background, the graduates are expected to turn into experts for the competent and creative translation of climate projections, technological approaches, risk & uncertainty of anticipated global change, as well as of potential adaptation options. The paper uses an organizational ethnography approach applying participant observation, teaching experience, and interviews with master students and university staff, as well as the analysis of the curricular in order to learn about the establishment of knowledge and communication practices on climate change. How do students and staff understand uncertainties and human (in)security related to global change? How do students navigate through various disciplinary narratives and tend to translate the technologies and concepts to offer public guidance for future action?

6.

Sandra Calkins

Handling Uncertainties of Ill Health in Sudan: Establishing Urgency and Mobilizing Care

The uncertainty of disturbed health is a troubling and fear-inspiring experience in rural north-eastern Sudan, where health facilities are often lacking, inoperative, or underfunded. This paper explores how Rashaida from the Lower Atbara area process nagging uncertainties of ill health. It inquires how they determine that something is a sickness, how they know it needs biomedical treatment, and how they represent this knowledge to potential caregivers. Or, conversely, until when ill health is ignored as unpleasant but minor thorn in the flesh, an ailment that poor people have to put up with. This paper discusses situations in which there is an urgency about doing but uncertainty regarding the proper course of action. How is acting possible against a lack of knowledge about one's condition, the severity of ill health, and the dread of deadly outcomes? I detail the cumbersome negotiations through which "serious sickness" is established as a state of affairs; it entails urgency, provides clear normative references for acting, and enables bracketing doubts about the status of knowledge. What I want to pull at is with which sense of anticipation Rashaida engage in everyday dealings, how they project their situation into the future, and how they develop orientations for concerted actions and attribute responsibility for care in view of the unpredictable outcomes of disturbed health.

7.

Andrea Behrends

The list. Anticipatory knowledge and diverging definitions and practices of "security" in the Chad–Sudan borderlands

During the Darfur War, in 2007, interna-

tional humanitarian and military intervention had reached unforeseen levels along the wider Chad–Sudan borderlands. During this time, the aid and security machinery provided large-scale measures for the roughly 200,000 people hosted in twelve UNHCR refugee camps and for the high numbers of aid personnel based in Chad. Simultaneously, so-called "pockets" of internally displaced people were out of reach for these measures due to living in what the aid world defined as "insecure" spaces right along the international frontier. In this reflexive account I will tell the story of a list, stating the names and numbers of displaced people in need of aid that has been put together by a number of key individuals within the "insecure" spaces, attempting to be included into the aid process in a moment of dire insecurity and need. The analysis of this event includes looking at the diverse practices to define "secure" and "insecure" spaces and, at the same time, the translation of knowledge on different sides and experiences of the war. In view of the panel's intentions, this paper touches upon the issues of law, health and governance in relation to humanitarian and military interventions.

8.

Eva Riedke

Retaining the King's cure: exploring local struggles for political legitimacy in the context of the HIV/AIDS epidemic in KwaZulu–Natal, South Africa

This paper, based on ethnographic research conducted in and around Durban, KwaZulu–Natal, examines two interrelated case studies that have each been framed locally as strategies to counter the HIV/AIDS epidemic. Firstly, this includes a focus on the reintroduction of virginity testing rituals, drawing on in-depth research conducted in one particular tradi-

tional authority on the fringes of the city. Secondly, at a more provincial level, the paper draws on King Goodwill Zwelithini's support of the Tara Clamp, a Malaysian manufactured male circumcision device which had fared poorly in clinical trials and but was nevertheless rapidly disseminated in the province to advance so-called 'home circumcision'. The paper seeks to highlight how both practices are intended to ensure a better future, how 'securities' are hereby produced on the basis of particular knowledge practices around HIV/AIDS and how these practices are nevertheless also deeply entangled with local processes of political legitimating and negotiations of power and authority. Both case studies exemplify how notions of 'culture' and 'tradition' are made use of, and redefined, forming part of an active negotiation of power relations within the wider governance structures. Re-traditionalisation forms part of ongoing debates over morality and is frequently framed as a 'cure' for the challenges represented by the HIV/AIDS epidemic. Amongst other actors in the field, traditional leaders hereby seek to secure what can be termed 'legitimacy rooted in tradition', but are at the same time also increasingly confronted with the demand for tangible forms of 'delivery'. Intimately linked in the context of HIV/AIDS, these two trends illustrate the making of 'security', but to a large degree also the undeniable production of 'insecurity'.

9.

Songji Park

Wicked insecurity and designing African futures

In the field of global governance the design of African futures is often imagined as a remarkably definite timeline: 2015, post-2015, 2020, or even 2050, until the most pressing needs in the domain of health, poverty reduction, growth, or food

security will be addressed. Past experiences of missed objectives like for HIV treatment scheduled for 2003 or the more immediate MDG goals for 2015, by contrast, point toward a more fundamental tension between the proliferation of increasingly sophisticated technologies to measure progress, on the one hand, and the growing complexity of problems, which the use of these technologies makes visible, on the other.

In my paper I will address the tensions between imagined African futures and the designs of these futures by elaborating on the production and management of wicked problems. Following Rittel and Webber's original formulation (1973), all problems in global governance can be understood to be wicked problems and perhaps even super-wicked problems. These types of problems are theoretically ill defined and usual problem-solving mechanisms do not work. The information necessary to define and resolve such problems cannot be anticipated, as the field is in principle indeterminate.

In my discussion of exemplary future designs in global public health, I suggest that the present of global governance is better understood as an assemblage of irreducible wicked problems. I argue that such an understanding promises a more adequate description of the proliferation of practices of planning, knowing, and anticipating under conditions of fundamental uncertainty. Understanding problems of global governance as wicked problems, which cannot be tamed but one has to live with, has furthermore important theoretical and practical implications for the analysis of political and scientific expertise in these contexts. This paper aims to include a variety of disciplinary perspectives in political theory, Science and Technology Studies, and anthropology to elaborate an analytical and practically relevant vocabulary that captures the ways wicked insecurities shape the politics and the science of global governance.

Panel 29 Elusive futures: Time and uncertainty in the career practices of young African graduates

Convenors:

Noemi Steuer &
Michelle Engeler

In recent years, research on youth in Africa and elsewhere has focused attention on the relationship between youth and time, especially the future. Current debates tend to describe young people as only passing time (Jeffrey 2010) or as the "waithood generation" (Honwana 2012). In other words, the youth is depicted more generally as being trapped in temporal disorientations. However, in spite of a sense of being stuck (Sommers 2012), young people constantly open social spaces/new contexts of action (Macamo 2008) and, therefore, seek to seize and hold on to a future that may be elusive. Moreover, the youth draws up aspirational life-projects which not only influence actions in the present, but also serve as orientation in the realm of the unforeseeable (Crapanzano 2004). Up to the 1980s in most African countries a university diploma could guarantee a life of prosperity and social recognition. Nowadays, however, young graduates cannot take their future for granted. Neoliberal reforms, social change and political transformations have disrupted the ways in which previous generations gained entry into, and secured a position among the elite. Aspirations for steady employment as a reward for long-term studies, marriage and social recognition have become more difficult to fulfill. It seems, therefore, that the time dimension plays an important role in any attempt at accounting for the way in which the youth perceives its own condition and takes decisions concerning its professional

and social life.

The aim of this panel is precisely to stimulate discussion on the theoretical, conceptual and methodological resources that can be brought to bear on the study of the career choices and life projects which students and young graduates from different African universities make on their way to an income and social adulthood amidst political transformation and economic change. Papers based on in-depth case studies or offering theoretical reflections should address one of the following issues:

- How do students/young graduates, both male and female, perceive their present situation, often characterized by economic and political uncertainties, and by which practices do they try to shape and plan their future, if at all?
- What kind of knowledge, resources and networks do they tap into and to which norms and institutions do they relate in order to secure future options?
- What role does their social status and educational background (e.g. middle class, elite, intellectuals...) play while navigating the often networked city life?
- Do young students/graduates perceive their professional trajectories as risky and how are these perceptions informed by societal discourses?

How can their conceptions and practices of the future and, more generally, of time be related to discourses on risk, trust and hope?

PANELISTS

1.

Carole Ammann

"Some Call me Future President".
Young Guinean Graduates
between High Hopes and
Disillusion

Mamy's dreams are clear: in the future he

wants to play a decisive role in his country. At the same time he is struggling to make a living working as a tutor at the Julius Nyerere University in Kankan. His situation is typical for many young graduates in Guinea's second largest city that hosts both a public university with five departments and, since recently, a private one. In regard to their imagined future life trajectories graduates perform a balancing act between hopes and disillusion evoked by daily realities.

During his campaign for the presidential elections in 2010, Alpha Condé proclaimed to appease the situation in Guinea after tumultuous years and — once in office — to change its political, social and economic landscape for the better. Understandably, people in the Upper Guinea Region, who had overwhelmingly voted for Condé during the elections, had high expectations towards their leader who was installed as president on December 21st 2010. They demanded better living conditions, namely a decrease in food prices, political stability and security, improved infrastructure, sanitation, etc. Especially Kankan's young graduates longed for foreign investment that would create work opportunities. Besides, the president had announced that youth — alongside with women — should play a prominent role in the future development of the country.

From a social anthropological perspective this paper analyses how Guinean graduates imagine their future in times of political transformation. Further it asks how they try to make a living amidst present precariousness. Finally it analyses what kind of difference there is between male and female former students in the shaping of their futures.

Since the investiture of Alpha Condé three years have passed by, but not many things have changed in the daily lives of young graduates in Kankan; they still struggle to make a living after finishing their Bachelor degrees. Young graduates dream of a secure job in the private sector, best in one

of the mining or communication companies. Sure enough they would also welcome employment in the state's administration — not out of prestige or due to the salary, but because of the offered social security. As there are almost no possibilities to work neither in the public nor in the private sector, young graduates have to simultaneously apply different livelihood strategies which often do not satisfy their career expectation: they accept precarious temporal employment as tutors at universities, gain work experience during unpaid internships, teach at secondary schools, engage in associations or NGOs, affiliate to political parties, sell items in boutiques or drive motorbike taxis. Some female graduates also get married, have children and do not enter the labour market for the time being. Therefore, the general feeling of young graduates reflects the overall atmosphere in Guinea during the first three years of Condé's regime — between high hopes and disillusion.

2.

Maike Birzle

“En tout cas, je suis optimiste” — Hope as a Method of Realizing a Brighter Future?

This paper's point of departure refers to the unemployment rate among young Burkinabe university graduates; although remarkably high, the diplomas are regarded as multipliers of opportunities on the job market. Nevertheless, given their uncertain situation, university graduates face major difficulties in planning their life, especially because they don't have the (financial) means to found a family and meet the demands of their relatives.

Based on extensive fieldwork in urban Burkina Faso, the analysis will show that most young people vehemently hope that their unfavorable situation will change any time soon. Hence, the aim of this paper is to have a closer look at “hope” as dri-

ving force of young graduates' strategies to manage life course uncertainties. Thereby, the recurring character of the term's use evokes the question of which concepts are behind: Is it simply an unconsidered discursive tool? Is the future presented as mere utopia and hence the word hope is just a signifier for the absence of agency towards the planning of one's own future? Or can hope be considered as a method of orienting towards a brighter future while navigating the current uncertain situation? Finally, this paper will elaborate definitions and implications of hope in the Burkinabe context in order to find out about future imaginations and intended life projects of young diploma holders in Burkina Faso.

3.

Isaie Dougnon

Readjusting Age and Career in the Decades of Structural Adjustment: The Case of Young Graduates in Mali

In Mali as in many other African countries, one the devastating aftermaths of World Bank and IMF's structural adjustment legislation was the firing of civil servants and the recruitment restriction. We know that the socioeconomic impacts of structural adjustment have been the subject of heated debate among economists and political scientists in Africa and in Latin America. Social scientists made an emphasis on the impact of structural adjustment on urban household transformations, brain drain from Africa to Europe, union movements and rural poverty and migration. Hardly any emphasis has been made on the impact of public sector oriented education crisis on the lifecycle of young graduates and their feeling of lifelessness of more or less long unemployment time and narrow space, nor on their sociopolitical commitment to challenge older generation's conception over generation taking over.

Based on my ethnographic and archival re-

searches conducted in Bamako, the capital city of Mali (January–March 2010 and January —June 2013), I will try to analyze the crucial career issues focused by young graduates' movement, created in 1987, known as, Association des Initiateurs et Demandeurs d'Emploi (ADIDE); “Association of job initiators and seekers”, I would like particularly to discuss the following questions: (1) how the age as an official category has been contested by ADIDE's young graduates (2) how this movement has challenged state's artificial system of correlation between the obtained degree and particular job, (3) and how they, through their political commitment, established their own age criteria in civil service exams and new types of work terms contract for young graduates.

4.

Susann Ludwig

Working on Futures — Life-Course Strategies and Self-Conception of University Graduates in Bamako, Mali

This paper focuses on life-course strategies deployed by university graduates in Mali with specific regard to their imagined futures and professional goals. Having managed to successfully graduate at the University of Bamako, most young academics are confronted with difficulties accessing jobs they qualified for.

Being strongly affected by unemployment, the imagined ‘ideal’ pathway to their professional goals seems to be blocked. Hence, graduates exploit new opportunities which arise as they navigate the present. Succeeding in a profession which was initially considered as an alternative might impact their future goals.

Consequently, the main questions this paper aims to answer are: Which career strategies are employed by university graduates and how do these relate to their life goals? How do life goals change?

And how do these changes influence the self-conceptions of individuals? Based on seven months of ethnographic fieldwork in Bamako, this paper will investigate the interplay of graduates' decision-making processes characterized by a constant evaluation and re-evaluation of personal opportunities, practices and their self-conceptions. Obviously, a university degree no longer guarantees a secure job. But it does nevertheless, as this paper argues, appear to create certainty in a way that it provides opportunities and confidence for young academics.

5.
Grace Mwaura
Investigating Student Environmentalism as an Opportunity
Space for Contemporary Youth in Kenya

As government, economies and society constrain and transform, it is becoming undeniably difficult for Kenyan youth to attain their desired 'good life'. Nevertheless, this 'waiting youth' generation is actively deconstructing its own narratives by innovating alternative pathways towards their future. We investigate new spaces within which alternative youth futures are being negotiated despite the prevailing economic constraints, political conjunctures and social change in contemporary Kenya. The aim of this paper is to explain how global environmental narratives influence national and personal environmental attitudes, and create opportunities for young people to develop new subjectivities. Based on a 2012 empirical research, the paper discusses the motivations, contexts, and the politics of student environmental groups in Kenyan public universities. The study investigated how Kenyan public universities provide opportunity spaces for their students to negotiate alternative futures in relation to environmental change, jobless economies, and political transfor-

mations. We argue that the students' environmental concerns were part of a complex web of personal and state instabilities; these motivated them to de-politicize their environmental activism, and their negotiation for better livelihoods, good governance and their social relationships within and outside the university. The main findings indicate that student environmentalism — a depoliticized space through which students create social change by engaging in environmental activities — has been instrumental in enabling university students to gain 'certified experiences', professionally socialize into environmental networks, engage in national and international environmental (anti)politics, and consequentially access desired life trajectories. We further observed that, despite their choice of de-politicized environmental clubs, Kenyan students, to achieve social adulthood markers, they continuously grapple with everyday constraints of traditional political and economic systems, social exclusion, gender and cultural disparities among others. We conclude that new governance models, institutional motivators, and a new education perspective are needed to sustain the opportunity spaces emerging from globalization.

6.
Richard Faustine Sambaiga
Career Expectations
and Lived Experiences of Young Graduates in Tanzania

It is espoused that the ongoing social and political transformations in African countries have dramatically altered the contexts that structure career choices among young university graduates in the continent (Al-Samarrai and Bennell 2006; Johnson-Hanks 2006). A clear shift from career certainties to career uncertainties for young graduates is a reality in African countries like Tanzania (Mukyanuzi 2003; Mwasalwiba et al. 2012). In that respect,

this paper examines what it means for an individual young person to graduate in a context rife with career uncertainties. Drawing on life histories of ten young graduates of the University of Dar es Salaam in Tanzania, the paper explores different ways through which young people meaningfully engage with their uncertain future(s). Theoretical inspirations for this paper comes from Johnson-Hanks' (2002) critical theorization of life courses where such moments as graduating are viewed as vital conjunctures. Furthermore, I follow Emirbayer and Mische's (1998) theorization of human agency in order to pay attention on temporal orientations in the everyday practices of young graduates. This way of approaching youth allows for analyzing young people as agents who actively and creatively strive for desired social adulthood even in the midst of uncertainties.

7.
Niandou Touré
Social Representations of Professional Achievement and the Construction of Academic Trajectories: The Case of Malian Students in Moroccan Higher Education

For Malian students, access to Moroccan higher education is subject to two main selection criteria, each specific to either private or public schools. While State sponsored students selected on academic excellence attend public institutions, private schools admission is more dependent on the economic capital of students' parents. The State and the parents, as major actors of those two forms of student mobility, produce social representations in regard to the value of the degrees and therefore the career choices. These representations are built on the different prioritizations elaborated by the aforementioned actors. The first representation draws its classification upon the country's fundamental needs,

which makes it clear that physicians, teachers and agronomists are valuable; and the second one gives priority to the flourishing sectors such as computer science, business law or electronics. During their studies, Malian students make career plans, which are very influenced by the representations produced in their social environment. Some of them reformulate their educational plans when they discover the gap between the social representations of some professions and the reality of job market. The current presentation aims to reconstitute the results from our fifty semi-directive interviews conducted in Morocco (Rabat, Casablanca, Fes), in 2012 and 2013. The analysis brought us to create a typology of three categories of students' academic itineraries: the 'normal trajectories', the "corrected trajectories" and "failed attempts of trajectory correction".

Panel 36
The Congo as an Imaginative Geography
Convenors:
Johnny van Hove & Hubertus Büschel

The Congo, or the vast territory along the Congo River in West Central Africa, has been one of the most notorious and embattled African spaces in the imaginations and political debates in American and European societies over the last two centuries. Its prominence has derived from the fact that the Congo stood for a range of extremes, mostly mobilized all at the same time. For instance, representations of brutal European exploitations have coexisted with stories of Western human rights organizations heroically fighting back; narratives of the Congo's rich natural resources have accompanied apocalyptic depictions of ongoing economic

collapse; images of efficient past colonial administration have went hand in hand with a bleak picture of Congo's postcolonial present and future. The Congo has oftentimes been staged in North American and European narratives — spoken in Joseph Conrad's famous and problematic metaphor — as a "Heart of Darkness", or as a space imagined in, and negotiated through, a discursive repertoire of polarizing, interest-led, and long-lasting tropes and logical operations that have served to order knowledge about "us" and "them", whoever and whenever those "we" and "they" have been. This panel will discuss the entanglement of past, present, and future representational dimensions of the "imaginative geography" of the Congo, as Edward Said would have it. It will do so by examining the cultural, material, and political functions of Congo representations in colonial and postcolonial North American and European societies. A special focus should lie on the constructions of "own" spaces and identities via the Congo.

PANELISTS

1.

Sarah De Mul

Africanist Discourse and Its Transnational Malleability: Conrad's Contemporaries in the Low Countries

That Conrad shared many of his ideas on the Congo Free State with reformer Roger Casement is well-known, as "Outpost of Progress" (1897), *Heart of Darkness* (1899), and his and Ford Madox Ford's *The Inheritors* (1901), in their critique of ruthless exploitation, visibly emerged from the same intellectual environment. Pursuing this connection, this paper examines the idea of Congo reform in fictional works by two of Conrad's contemporaries in the Low Countries: Cyriel Buysse's *De zwarte kost* (1898), and Henri van Booven's *Tropen-*

wee (1904). Like *Heart of Darkness*, both are structured around a white man's journey through Léopold II's Congo Free State, and both resonate powerfully with Conrad's dystopian portraits of white colonial degeneration. Connecting Conrad's writings to the transnational networks of the Congo Reform movement, this essay also locates Buysse's and van Booven's scathing account of Belgian colonialism within the political climate of the Low Countries at the fin de siècle.

2.

Kian-Harald Karimi

The Congo is Within Us. Inner Landscapes with Poetical Expressions and Political Effects in Albert Sánchez Piñol's , *Pandora al Congo*

The Congo, with its vast tropical forests and gloomy landscapes, became the symbol of African topography due to the immense adventure and travel literature that enjoyed increasing popularity since the last third of the 19th century, helping to form the structures of European imagination in the epoch of colonialism. European modernity, in which solid administrations and more or less established borders of nation states defined the norms of individual behavior, left no place for the type of chivalrous adventures poeticized in the medieval epics and novels of the early modern age. This exciting spirit could only find expression on a continent where the European hero takes up his perceived right to suppress chaos by establishing his own order. These are the historical and poetical conditions addressed through the use of strong metafictional elements in the novel *Pandora al Congo* (2005) by contemporary Catalan author Albert Sánchez Piñol. Beginning as a draft of a shabby colonial popular novel enjoyed by the youth of the emergent colonial empires, this postmodern pastiche covers a colonial perception of reality, distorting

the skeptical view of the enlightened and critical observer. Anything that resists European common sense seems possible in the Congo, where civilized people defend mankind at a bloody border between culture and barbarism. Thus, the murderer, Garvey, who is presumed to be a reliable eye-witness, succeeds in freeing himself from any wrongdoing and is even celebrated as a Savior of mankind. Ultimately, he opens Pandora's Box to unleash the demons of prejudice and superstition. On the eve of the First World War, even the vision of a living subterranean people who are about to make an assault on humanity appears conceivable. By weaving tropical landscapes with the magic of a fascinating and gruesome world, the novel puts Western views of Africa and the Congo on trial; one which has until now by no means lost its validity.

3.

Susanne Gehrmann

Congo Tropes in Paul Pickering's *The Leopard's Wife* (2010): Recycling or Recasting?

In 2010, the popular, yet respected British writer Paul Pickering publishes *The Leopard's Wife*, a novel set in the contemporary Democratic Republic of the Congo, and which is being adapted to film at this very moment. Unlike many colonial writers, but just as well as Joseph Conrad, Pickering had travelled to the Congo — during the war in its Eastern provinces — before writing. The novel forefronts a heroic, yet ambiguous, White Western male and a highly sexualized Black Congolese woman amongst a crowd of mostly cruel and corrupt African males. But is there something more to this contemporary novel than the sheer recycling of colonial stereotypes linked to the imaginary geography of the Congo, to its being perpetually re-inscribed as a place of horror and of dangerous desires? The impossible love story between Stanley (!)

and Lola (!) resonates with and yet contradicts the tropes of Kurtz's horror and his allegorical African mistress, which we find equally in the couple of Evans and Mosila in Arnaldo Cipolla's less well-known novel *L'Airone* from 1920, to quote but one further example of the impressing body of Western literature which deals with the Congo ever since the infamous days of King Leopold's regime and Mobutu Sese Seko's follow-up. In the light of postcolonial theories of rewriting, I propose to read Pickering's text carefully, with attention to its rhetorical devices and intertextual continuities as well as ruptures. The question that underlies this reading is, whether there is any chance or possibility for European literature to become postcolonial by subverting its own colonial heritage with regards to Africa in general and the Congo in particular. If so — or if largely not so — what does it mean for the future perception of the Congo, given that the imaginative, literary Congo and Western politics with regards to the DRC may dangerously overlap?

4.

Johnny Van Hove

Congoism — The Congo in 19th Century African American Discourse

My paper discusses the epistemic function of the Congo in 19th century black American discourse. I suggest that the topoi and tropes produced in this discourse hardly aimed for accuracy about the peoples and geographies coined Congo, but, instead, were produced by black Americans to order knowledge about themselves and their communities and struggles. Building on two exemplary African American historical text from the 19th century — R.B. Lewis's 1844 *Light and Truth* and George Washington Williams's 1885 *History of the Negro Race in America From 1619 to 1880* — I show how the Congo

was an extremely interest-led and contingent signifier. This will be illustrated by the metaphorical shift from loathsome “coast” (in times of slavery, when Lewis wrote his history) to desirable “valley” (in imperial times, when Washington circulated his text). I show how Congoism was highly reflective of the extremely polarizing circumstances that shaped (African) American communities. In the antebellum period, the Congo quintessentially stood for the thing that was loathed (and feared) most by free African Americans: slavery. In postbellum America, the Congo signified the opposite of how black intellectuals came to see themselves, i.e. as “savages” who had to be civilized. Although the form of the Congo changed, its function remained stable, namely highlighting what “we”, African American intellectuals that is, went beyond. My paper shows that the Congo ultimately constituted a discourse of rejection of “others”, both along the axes of gender and race as well as class and ethnicity through which it became an important tool to imagine themselves to be free, not enslaved; civilized, not savage and backwards; beautiful and desirable, not ugly and repulsive; historical, not timeless. I label this amalgam of truth producing imaginations and discursive strategies “Congoism”.

5.

Maarten Couttenier

The Congo Museum in
Tervuren — the Royal Shrine of
Colonialism

Since the start, the colonial project of Leopold II was considered controversial. The Association internationale africaine (1876) and the Comité d’Etudes du Haut Congo (1878, later the Association Internationale du Congo) were often portrayed as scientific and humanitarian missions to abolish slavery. But they also had political and economic interests and therefor were dis-

puted by other European colonial powers in Africa. This dual representation of Congo also characterized the Congo Free State period (1885–1908) and the Belgian Congo era (1885–1960). Colonial propaganda pointed out the positive accomplishments of colonialism, often using the ‘before–after’ discourse, while critics published horrifying accounts of hunger, torture, sickness and death. This paper will address the role of world exhibitions and museums in the official Congo Free State and Belgian colonial propaganda. While publications and press were also used, exhibits played an important role in the representation of Congo. Starting with the World Expo’s in Antwerp (1885/1894) and Tervuren in 1897, I will move on to the creation of the first permanent ‘Congo Museum’ in Tervuren 1898–1909 (called ‘Belgian Congo Museum’ after 1908) and the inauguration of a new museum building in 1910, that still houses the current museum. During the colonial period, the Tervuren museum became one of the most influential propaganda media, portraying the politics of colonialism and economic exploitation as ‘art’, ‘science’, ‘economic resources’ and ‘progress’. The paper will also briefly discuss the post-colonial period and the recent renovation plans. The new reference exhibition will change the initial storyline, created in 1910, and will be based on more recent research in Africa and Europe.

6.

Hubertus Büschel

Belgian’s Dynastic Homeland in
Germany’s Cobourg —
Constructing Museum Spaces
Through Economic Investment
from the Congo

This paper will provide a micro-historical case study of how the Congo was imagined as a cultural, social, and political geography in Leopold II’s home land (the territory of Saxe-Cobourg and Gotha) and its capital,

the small city of Cobourg in Upper Franconia. The king, whose father was a born Cobourg, visited his relatives several times and brought archival material, anthropological and natural objects to the city. He did so, for instance, in the time of the so-called “Congo Commission” and when he sold the Congo to the Belgian state in 1908. Leopold presented his material in local museums and founded the Niederfüllbacher Stiftung, in which he invested large sums of money earned in the Congo. Many of the Cobourgian Congo objects echoed the colonial crimes and the atrocities in Leopold’s “Congo Free State”. In the 1920s, one could see mummified hands and heads of Congolese alongside stuffed African animals and artistic objects (like masks). One of the collections, titled ‘natural history’ (which was owned by the dukes of Cobourg), was an exemplary “present” of Leopold to the city. Constituting one of the largest collections about the Congo, the exhibition has been one of the most depressive horror cabinets of colonial crimes ever shown to the public. Only in the mid 1970s, large parts were redrawn and put into the archives. My paper will use historical photographs, archival material, and reports about these collections in order to show how the Congo could become a space of moral deficiency in the remote city of Cobourg, potentially more so than it was the case in other cities around the world. In Cobourg, which eventually became one of the centers of Hitler’s movement in the 1920s, the Congo stood for the “dark heart” of the “savage world”, a presentation that was instrumentalized for racist propaganda long after 1945.

7.

Larissa Oliveira e Gabarra

The fate of
the Congo in Brazil

The idea of a Congo as an imaginary geographic space sheds light into the variety of meanings that the term acquires in African territories as well as in the Americas; in remote times or in present. Be it for the Democratic Republic of the Congo and the Republic of the Congo shed by the great Congo River; be it in the north of Angola, where the maniCongo succession caused and is still the cause of political alliances among local chiefs in the colonial or pre-colonial times; be it when one thinks on the ceremonies of enthronement of Congo kings and queens in the cities of Minas Gerais, in Brazil; the term “Congo” can be understood as one that supports the construction of identity. Therefore, to understand the geographic spaces imagined through the term “Congo” goes beyond thinking about the name of Nations and its territorial limits. The study of the variables of this term is not attached to the circumstances of the present, but goes back to the recent past, and also to the distant past. In the case of the image of the Congo constructed over-seas, in the Americas, it is of relevance to consider the main role of the antique Congo Kingdom in the trading of slaves and in the negotiation with the European potentialities, mainly Portugal, but also with the Vaticano. The construction of myths around the maniCongo and of how in the Americas — specifically in Brazil — the Congo kingdom multiplied and gained a variety of forms, reaffirms the importance to consider the Congo as an imagined geographic space. This work seeks to present the issues referring to this Congo king in Brazil and the diversity of destinies that nowadays are still present in a variety of popular manifestations. To mention a few: the Maracatu in the Pernambuco State; Congado in Minas Gerais State and in Marambai in

Pará State. Thus, the homage to the king Congo as a tradition from the slavery time is embedded of different historical contexts, reaffirming the term Congo as one that is related to social unity. In this sense, it is understood that there are identities, constructed through a number of shipments of slaves from the ports of the Congo-Angola region, which were regrouped around the image of a Congo kingdom. The kingdom of Congo in Brazil, therefore, represents a territory imagined that define an idea of nation (in the ethnic sense), constructed through the relations established in a given historical situation. Each of these popular manifestations has a relation with a king Congo and still maintains the tradition of enthroning him. This has different meanings that tackle the idea of belonging to groups of people socially defined as afro-descendants. In this way, this place of belonging is located in the social imaginary a geographic space named as Congo, in which the Congo king exerts influence on the ones that practice the popular manifestations. This is expressed in the daily life of the participants, through political and cultural positions adopted, that differentiate them from other social groups.

Panel 39 **The futures of the African** **(middle) classes**

Convenors:
David O'Kane &
Florian Stoll &
Tabea Scharrer

In recent years, a new social category has emerged in Africa, becoming a major focal point of theoretical interest and debate — the new African Middle Class. Increased economic growth, enhanced political democratization and the social change asso-

ciated with both are widely seen as driving the emergence of a larger “middle class” or “middle layer” in African societies. Some accounts assume that the formula for successful economic development and stable political democratization in Africa has finally been discovered, and that the new African middle classes are essentially the same as their counterparts in the developed world. In our view, the reality is more complex. We agree that a new social actor is emerging in many (though not all) African countries, and that the concept of a “middle class” or “middle stratum” is appropriate for understanding that actor. We do not agree, however, that these concepts can be used exactly in the same way as in the societies where they were developed. Therefore, we propose that for a fuller understanding of this new social category, the “African middle class”, more research is needed.

The idea of African middle classes as carriers of economic progress and as a democratizing force is strongly connected with their visions of future. These images of the middle classes as drivers of development contain strong, imaginative, visions of the African future. Therefore, another main focus of this panel are the future visions and future concepts related to and held by African middle classes: these may be, for example, development strategies, political initiatives, or cultural and economic arrangements.

This Panel addresses all who work on African middle classes, regardless of how those classes or layers are defined. Presentations can be held in English as well as in German. In addition to papers from anthropology and sociology, we also welcome papers from other disciplines. These may include economic studies of the middle classes, literary studies that shed light on the conceptions of the future shared by the African middle classes, or papers that deal with issues such as gender or new media (as these relate to the middle classes), or any other relevant perspectives on this new African social phenomenon.

We invite papers that deal with the following questions and themes:

- Who are the middle classes in Africa, and how do they live? We invite case studies and synoptic surveys which can contribute to a “mapping” of the African middle classes, identifying their locations, levels of affluence education etc.
- Following this, we seek conceptual papers that consider what “middle class” or middle stratum really means in specifically African contexts.
- What is the relationship between class and other key concepts, such as gender, ethnicity and religion? In relation to this question, we seek papers on the relationship between actually existing middle class networks and other groups and entities
- What sort of future are Africa's middle classes or middle layers aspiring to?
- What is the real significance of the African middle class for the continent's future political and economic development?

PANELISTS

1.

Barbara Heer

Differing Milieus, Differing Future Visions. An Ethnographic Inquiry into the Complexities of Neighbourhood Milieus in Southern African Cities

In cities, urban dwellers live, work, pray, shop, walk and drive next to people whose everyday practices, values, meanings are different from what they are used to in their own everyday life. Within the shared lifeworld of the city, different milieus are co-present and meet, interact with each other, overlay each other and are put in relation toward each other (Dürr 2004: 137). African cities are marked by an increasing inequality and differentiation of lifestyles, but there is a lack of empirical and concep-

tual work on social differentiation which goes beyond uni-dimensional perspectives (Neubert 2005). This research project studies everyday life, space and difference in four neighbourhoods, namely an elite neighbourhood and an adjacent poor area in Maputo, as well as a township next to a formerly „White“ affluent suburb in Johannesburg. The data has been collected over a period of 14 months of ethnographic fieldwork, using methods like ethnographic interviewing, observation and participation. Working with a conceptual model of milieu based on phenomenology (Grathoff 1989, Förster 1997, Bauer 2007), micro-milieus in each neighbourhood are empirically described along dimensions which have been developed based on the data and research question (cf. Stoll 2012). The everyday life of the members of the milieus highly differs for example with regards to economic situation and access to education and other urban infrastructure, but also with regards to the relation to home space, security, and typical aspirations for the future of their neighbourhood and the city. These differences between urban dwellers are never just given, but they have their specific history of production, association, discursive and material realities. They should therefore be approached from a contextualising, historicising perspective which takes into account social categories like „race“ as they were shaped through the social engineering of differences by past colonial regimes. The fine grained analysis shows that also within the apparently homogeneously „poor“ and „wealthy“ neighbourhoods, „middle“ milieus exist. This points toward the value of understanding African (middle) classes as relational. In Alexandra township, long-term residents who descend from an African middle class (Bonner/Nieftagodien 2008) can be described as such a „middle“ milieu in comparison to the recent arrivals who often live in shacks. But their more powerful position within the township stems less from a higher income, but rather from-

higher social and symbolic capital as well as higher urban competencies and better access to housing. They are able to make their voices heard by the City administration and the urban renewal project which is currently being implemented. Because their claim for land reconstitution currently inhibits construction, they are perceived by the City administration as blockers rather than drivers of development. In this paper, I will first map some of the different milieus along the dimensions which had been developed, focusing also on the future visions for the neighbourhood. Second, I will critically relate the analysis to the current debate on African middle classes and ask what the micro-level analysis of neighbourhood milieus can contribute.

2.

Andrianampiarivo Tsiry

Moderate prosperity in Itasy: An adaptation of the middle class concept in Malagasy rural area

We discuss and test the relevance of the adaptation of the controversial sociological concept of “middle class” in African rural areas. For this, we propose the “moderate prosperity” concept and apply it to the Malagasy Itasy region. We argue that in Madagascar as in agriculture-based countries, focus on the rural areas, for a middle class mapping, appears essential given the importance of agriculture and the rural sector in the economy. Such framework aims to emphasize the rural dynamics and the understanding of ongoing socioeconomic changes and development processes of these countries. Adopting a case study, we use data with detailed modules on 510 households from the ROR, particularly the Observatory of Itasy in 2008. We first identify the moderate prosperity households in the top three quintiles of the annual gross income per capita distribution. Then, we complement this stratificationist income-based approach

by a multidimensional classification of the identified households taking simultaneously their head's education level, their income structure and the form of their rice land ownership. We describe five different moderate prosperity clusters that reflect the agro-economic conditions of the four sites composing the Itasy region: (i) the large vulnerable moderate prosperity of non-agricultural and livestock farmers with formal land title but with non-educated household's head, (ii) the traditional moderate prosperity of non-educated rice farmers with large holdings, (iii) the emerging moderate prosperity of polyculture farmers with a higher education level and traditional land ownership, (iv) the upper moderate prosperity group of skilled non-agricultural workers composed mostly of schoolmasters and administrative and (v) the low moderate prosperity of smallholders in independents and non-farm activities with a higher education level but without any land secure tenure.

3.

Julia Pauli

Class Switching: Implications of rural-urban mobility for emerging middle classes in Namibia

Prior to current debates on emerging middle classes, elites were the focus of much anthropological research on stratification and class formation in Africa. An elite is defined as a small group of people with more access to power and resources than the majority of the population. Metaphorically, elites are ‘on top’ of the stratum. Contrary to this, members of the middle class are characterized by their intermediate position between the upper and the lower classes. These definitions work reasonably well when people, families and households stay in one locale. As the literature on African elites and middle classes indicates this is seldom the case. Rather, in many African

countries people are very mobile, going back and forth between rural and urban areas independent of their socioeconomic background. Based on ethnographic work in Namibia I trace these movements and how they affect class membership and shifts between classes. While a so-called weekend farmer is part of the rural elite during the weekend, celebrating his daughter's wedding with grandeur and money in his home village, he turns into a middle-class telecommunication manager in the urban areas of Namibia (i.e. Windhoek) during the regular week days. Such entanglements within different social and spatial spheres have both theoretical and methodological implications for the study of African middle classes. Methodologically, middle class studies need multi-sited, network based research approaches to grasp the movements in and out of urban middle class livelihoods. Theoretically, the emergence of middle class identities and life styles has to be linked to the existing literature on elites and their rural-urban connections.

4.

Jamilla Hamidu

Linking Elites and Middle Class to Political Stability in Ghana

The concept “Middle Class” conventionally invoked to refer to a social class that are drivers of social change both in economic and in Political terms in the west and in developing world. Ghana, like many African countries has had its share bit of political instabilities particularly in the aftermath of independence, in the 1960's, 1970s and 1980s. But since the return to democratic rule in 1992, it has steadily established itself as the beacon of democracy with multi party elections every four years and serves as an example for other African countries to emulate. This paper will explore if the current political stability in Ghana since the return to

constitutional rule in 1992 had been a result of the role its elites and middle class play within Ghanaian Politics. It traces the Ghanaian middle class from independence, post-independence era of military rule to date and the role the middle class played especially in the 1990s and 2000s to ensure the political stability prevails. Drawing on a field work carried out in Ghana in 2012 with a varied sample from different social backgrounds to gauge out who these middle class are? What classify them as middle class? To borrow Bourdieu's social classification typology: is it their economic, political, education and cultural capitals that make them middle class? And what economic or political role do they play within the Ghanaian political sphere?

5

Frédéric Le Marcis

Middle class experience of Assisted Reproductive Technology in South Africa: toward a post-racial society?

Assisted Reproductive Technology (ART) in South Africa is mainly limited to the private health sector. Only three centres do offer this service within the public health institution although with budgetary constraints. The access is indeed restricted to those who can be referred to as „middle class“, i.e. relatively affluent couples able to fund their care (because they have a medical aid or can pay for themselves), but too poor to access the many private clinics.

This situation reveals the reproduction of inequalities that are rooted in the policies of apartheid. It allows as well for the examination of the development of medical consumption practices, which are characterizing an emerging segment of the South African population with middle-income. Moreover these practices are distributed across racial boundaries. From the description and analysis of the experience

rience of couples met within ART consultation in the public sector, we will show how the use of ART represent a biosocial experience inviting to consider the advent of a post-racial society.

6.

Astrid Bochow

Global charity and the making of an African elite: Elite's celebration of life in 21st century Botswana

My contribution will discuss the establishment of an African elite with a cosmopolitan orientation that arises at the specific situation of national wealth, a national disaster in form of the HIV/AIDS pandemic and astonishingly peaceful process of nation building that fostered a national identity cross cutting ethnic differences, using the example of reproduction among Botswana's educate elites. Botswana is one of the few middle income countries with an exceptionally high HIV prevalence rate of thirty per cent in the adult population. Using a historical perspective I will show how first diamonds and since the 2000s international donor money of global charity related to HIV/AIDS has fostered an educational elite since independence. Discussing single person's perspectives on family planning I will further illuminate the vision for the future that are informed by ethnic and medical perspectives on reproduction and are born out of a situation that is marked by social disruption, death and discontinuity. The aim of this paper is thus twofold: I will first make a structural argument on the composition of a national elite supported by international donor money and second discuss how ethnic and global identities feed into the formation of a national identity of these elite groups.

7.

Dominique Darbon

Are civil servants in Africa the missing component of the so called rising middle class?

There exists a general feeling that middle classes are a positive asset for both the development of entrepreneurship and the settle down of democracy and political stability. However when discussed in the social sciences literature, those connections are not so clear. While a number of researches have shown that middle classes were strong supporters of democracy and factors of political stability, others support the idea that middle classes work in close association with authoritarian regimes and can generate political instability. The rise of a so-called middle class in Africa generates new debates on those linkages. In a large part of the literature, it is believed that those new social groups are active in creating political stability in Africa and development.

The paper will contest this type of analysis. It will first show that the concept of middle class in Africa is highly inappropriate. It will try to demonstrate that in those particular national environments where it may make sense, it has to be used with extreme care. It will furthermore try to show that so called middle classes in Africa have no collective mobilization capacity whatsoever, fail any sense of commonness and lack any common purpose. It will finally try to expose however that some kind of connection exists between the making of a political order and the rise of new African social dynamics. To understand such relations as the actually work, long term historical sociology and microsociology will be associated.

8.

Ayanda Manqoyi

Black Middle Class. Relationships through the displays of material things and performance of speech acts

Since the early 2000s, an image of middle class black South Africans as unsatisfiable consumers of luxury material goods who display those in public spaces has gained prominence, and been debated, in the media. It has been purveyed primarily by market researchers seeking to define such a category while others have described such conspicuous displays of material goods as distasteful and crass. Relating such behaviour to a history of race and consumption, some studies have suggested that an over-the-top use and display of material goods should be understood as an expression of individual identity and agency since liberation. Yet none of these arguments rest on micro-level data or analysis. The objective of this research essay is to critique the predominant image by demonstrating, through ethnographic research, the extent to which it misrecognises and thus misrepresents what underpins the behaviour that is said to reveal that image. It draws on qualitative research from participant observations, informal conversations and semi-structured interviews at various public events in East London and surrounding areas. Data in the form of field notes, interviews, a journal and a diary have been transcribed and grouped to uncover trends. Those data have been analysed using interpretive method to suggest that the lived experiences of middle class black South Africans are based on their creative use and understanding of social and societal processes, including displays of material things in particular convivial places; and that that occurs in their efforts to form social capital and to create opportunities to secure networks that are productively based and that enable and reinforce interpersonal relationships.

9.

John R. Heilbrunn

In the past decade, observers and students of Africa have commented on the emergence of the middle class. Prior to these changes in research, class formation had been relegated to gerontocracy and its domination of African societies. Some exceptions had been evident in the concepts of a managerial bourgeoisie and the notion of a small group of elite actors who controlled Africa's economies. However, a growing body of evidence has emerged to contest arguments that Africa's middle class is small and inconsequential. Data have informed a whole range of studies starting with the African Development Bank's recent paper, work by the management consulting firm McKinsey and associates, and analyses of the informal sector in countries such as Benin, Burkina Faso, and Senegal. A growing middle class presents numerous implications for the consolidation of representative government and economic growth across the continent.

This paper builds on these analyses to consider the emerging middle class in Benin, a small francophone African state on Nigeria's western border. It notes that much of the literature argues that Benin's middle class is small (approximately 10% of the overall population) and vulnerable. The paper finds fault with these arguments and their observations about stagnation and decline. It considers subtle changes that influenced outcomes in Benin and numerous others African countries. Among these changes is population growth that has been one consequence of improvements in health care. The paper suggests that as population grows, so do economic activity and political awareness. Second, decades of investments in education have increased human capital stocks. Certain norms emerge among a healthier population that are consistent with the middle class as a group that has an iden-

tity and sees itself as an actor capable of achieving specific policy outcomes. Third, African economies have benefitted from globalism and international growth. The extent of growth has created a regional identity that is evident in the hotels and halls of business in cities that include Abuja, Cotonou, Accra, and Abidjan. Finally, clear indications of wealth in African states contradict the official statistics that suggest extreme poverty on the continent. The paper thus considers these variables and how they account for change in Benin and the emergence of its middle class.

Panel 41 **The future after** **genocide – Dis/Orders** **and the remaking of** **society after periods of** **violence**

Convenors:
Norman Schräpel &
Silke Oldenburg

After having been subjected to a civil war (1990–1994) and genocide, the current political realm of Rwanda needed to cope with a number of immediate challenges in order to design a 'new' vision of the country's development. The product of this is a hyper-modernist vision that rationalizes and orders society after an extreme period of disorder. Most of the current scholarly work on Rwanda concentrates on the close aftermath of the 1994 genocide — a period often coined as transitional justice. However, this panel aims at sketching out the societal, political and economic shifts that happen after the transitional period comes to an end. We invite papers from different scholarly disciplines that concentrate on the ways the future is constructed

and how new forms of dis/orders emerge by providing case studies from Rwanda but also from similar contexts in Africa. Rwanda's recent history is largely directed towards a new, modernistic, future. It is a moment where the rhetoric of optimism and modernity is a regular companion to many governmental and non-governmental endeavours. To put it even more boldly: it seems as if many parts of Rwandan society are concerned with rewriting their history by letting go of the past and thus 'create a new and brighter future' for themselves. Impact-driven development projects across different fields (e.g. economic growth, improving access to health and education, protection of the environment, questions of land distribution) become a major concern and seem to produce a new rationalization of society after a period of violence. To address these issues some of the following questions will be relevant to the panel:

- What kind of futures do these new orders re-construct?
- How do processes of modernization incorporate the past?
- In which ways is society reconfigured through visions of a 'new' future?

As the Rwandan genocide will be in its twentieth year of remembrance in 2014, the panel will particularly trace the political and economical transformations that have been underway since 1994 in Rwanda. However we explicitly also invite papers from other contexts in Africa that deal with similar historical experience and that can be juxtaposed with the case of Rwanda.

1. **Stefanie Bognitz** **The Legal Laboratory in** **Rwanda: Experimentalisation** **and Adaptation**

For more than a decade the Rwandan state has been experimenting with legal institutional designs. Some of these experimentalisations were radically innovate, while others were explicitly crafted on the basis of customary legal formats. Consequently, recreations of hybrid judicial norms alongside administrative reforms characterize continuous experimentalisations and adaptations in the Rwandan legal laboratory.

The paper starts out with the premise that processes of juridification or legal reform have to be studied along their genealogies in order to analyse their inducement for modern remakings. Along these lines, I will discuss how local dispute resolution forums in Rwanda are (re-)created. Everyday forms of dispute resolution and affiliated customary norms come under scrutiny and the whole organization of local dispute resolution fell within the realms of the law, so that the avenues for dispute resolution shifted. In retrospective, the disintegration of society after the caesura of 1994 undermined trust and integrity as basic notions in customary dispute resolution so that litigation rates in courts of law accelerated. In the meantime, the Courts of Genocide (Gacaca) were already labeled as great success of re-inventing what is perceived as Rwandan legal designs for present challenges. Future anticipations of local forums for dispute resolution were embedded in the national project of decentralization as envisioned by the government. Given this vision, transformation of local dispute resolution forums through law aimed at linking up the highest level of government with the lowest level of governance.

The idea of tackling affairs in the same realm where they are matters of concern, but within the framework of a new legal

institutional design is analytically captured by the notion of experimentalisation. This allows elaborating on acceptance, adaptation and fragility of legal institutions in post-conflict contexts where order is measured according to stability and peace. The paper concludes with a glance on local configurations as preliminary realities of experimentalisation in judiciary and political forms for legal empowerment and knowledge, the evocation of participation in rendering decisions and some significations of local authority and voluntary engagement.

2. **Erika Dahlmanns** **Ideology and Practice** **of Societal Recreation in the** **State Driven Rwandan** **Development Program Itorero** **ry 'Igihugu**

Introduced in Rwanda in 2007, country-wide implemented since 2012, the state driven development and mobilization program Itorero ry 'Igihugu reappropriates a military tradition of the pre-colonial Tutsi-Elite in the Rwandan kingdom (in line with modern requirements and globally recognized norms of political practice) involving the entire population and institutions in order to counter the impact of the experienced collective violence and to ensure the success of the national development plan „Vision 2020“ and create a new societal future for Rwanda.

Drawing on results of my research in Rwanda (2009–2011) I throw a light on the reasons for the creation of this culturally rooted program (understood and legitimized as an endogenous instrument for democratization, peace-building and development), its reinterpretation and reappropriation of the military Itorero-tradition as well as the hereon based definition of a national „guiding“ culture (Leitkultur) and new image of man (Menschenbild).

Taking a look at the organizational structures, educational practices and collective performances of Itorero ry 'Igihugu provides insights into the imagination and practices of societal recreation, in which the immaterial cultural heritage plays both a central and critical role.

3.

Laura De Becker

Imagining the future of the post-genocidal Rwandan nation through its national museums and genocide memorials

In 1994, an estimated one million Tutsi and moderate Hutu were killed in the small Central-African country of Rwanda. After the end of the genocide, the newly created Government of National Unity embarked on a program of reconciliation for the country. One of its strategies was the abolishment of ethnic identity, causing ethnicity to be officially non-existent in the country today. At the same time, much emphasis was placed on commemoration — leading to the establishment of a large number of genocide memorials located throughout the country — and justice, in the form of local Truth and Reconciliation Commissions.

In my research paper, I will discuss how the post-genocidal Rwandan nation is imagined in its national museums and genocide memorials. The meta-narratives displayed through their exhibitions are highly significant, as they portray a reinterpretation of Rwandan history that is very much geared towards the development of a united 'Banyarwanda' identity. As ethnicity is now 'officially' removed from Rwanda's social landscape, a move towards the development of a national identity is strongly emphasized in the National Museum of Rwanda and the Kigali Genocide Memorial.

However, the so-called 'bone memorials,' commemorating the Tutsi genocide

of 1994, sit uneasily within this reconciliatory narrative. I will discuss how notions of victimhood are still contested in Rwanda today and how they tend to counter goals for reconciliation in post-genocidal Rwanda. To some extent, grievance and mourning remain Tutsi prerogatives, and the unwillingness to commemorate and recognize Hutu suffering in Rwanda's official memorials, has caused these genocide memorials to remain highly contested sites of memory.

4.

Claudia Gebauer

Shaping the Rwandan landscape

Human interventions in the landscape of Rwanda have been happening way before an international debate surrounding the topic of climate change was to head to political agenda. Noticing that Rwanda's terraces looked almost [sic!] like the central European cultural landscape, already early visitors described efforts of the local population to make increased use of the hilly terrain (VON GÖTZEN 1895: 172). During and after colonialism, achievements along lines of food security and poverty reduction were preconditioned by extensive use of the possibilities the Rwandan landscape would offer, thus pushing toward a "securitization" of the landscape through anti-erosion measures and other infrastructural programs. After 1994 the country launched its vision of a knowledge-based society while still heavily relying on the countryside's agricultural production (contribution to the GDP in 2010: 32% (GOR 2011: 126). Under the auspices of international climate change considerations intervention is being demanded anew. The alleged climatic changes are being held responsible for increased drought in the Eastern parts of the country, landslides and inundations in the Northwest, as well as increased risk of erosion all over Rwanda. A way of adap-

ting to a changing climate is being promoted through the establishment of terraces, anti-erosion ditches etc. which essentially is a continuation of earlier programs, albeit with a new rhetoric. With my contribution to the VAD panel on the future after genocide I would like to discuss the underlying notions of these essentially continued interventions and ask whether these are — in the Rwandan case — merely relabeling older versions of the domestication of nature by humankind.

5.

Jean-Bosco Habyarimana

Understanding the Handling of Electoral Violence in Africa: The Case of the 2013 Presidential Elections in Kenya

Over the last decade, much academic work has been published about the links between elections and violence. For some scholars, electoral violence is one of the new forms of political violence that are likely to persist in the coming years in Africa (see Straus, 2012). The starting point for this paper is that there are still important gaps in our knowledge about how to prevent and transform electoral violence in Africa. These knowledge gaps are reinforced by the divergences that dominate both academic and policy debates on the link between elections and violence. On the one hand, elections are often portrayed as a form of conflict prevention, with scholars arguing for the benefits of electoral competition as a means of managing the tensions inherent in all societies (see Przeworski 1991). However, a growing body of work underscores the risks of conducting elections in conflict-prone countries (Snyder 2000). The contradictions among scholars contribute to a large amount of confusion. International policy discourse has embraced a view of democratic elections as being an ideal and straightforward form of conflict transformation, a picture that became

dominant in the 1990s and persists until today. Empirical realities, however, present a mixed picture. Given the popularity of electoral processes as a means of improving good governance in Africa, we need to gain some clarity about the optimal conditions for its conduct. The paper will introduce some first results from an in-depth case study of the 2013 presidential elections in Kenya. This is to understand under which conditions electoral violence was avoided in the Kenya 2013 presidential elections, only five years after heavy periods of violence in 2008. The paper will investigate what factors played out, which actors intervened, and what approaches were used? It will present an account of the handling of the elections in Kenya and the approaches/responses undertaken, while at the same time engaging more theoretically with the question of how to prevent electoral violence. In addition, the paper will give recommendations of how to reduce the gaps about electoral violence in Africa through a detailed empirical study.

6.

Markus V. Hoehne

'Putting Genocide to Work': Seeking a political future through uncovering Somaliland's troubled past

Somaliland (located in the northwest of 'collapsed' Somalia) existed since 1991 as de facto state, exhibiting all basic features of a state, but without formal recognition. The main political goal of the country's politicians and most of the inhabitants is to finally secure this recognition. Recognition is expected to bring about development through bi- and multilateral cooperation. Somaliland has been born out of civil war that in its final phase had reached genocidal dimensions when particularly one clan-family, the Isaaq, whose members dominate in northwestern Somalia, were

singled out for mass killing by the old Somali regime. On the one hand, this history of violence provides a foundational ‘myth’ for Somaliland as a polity, at least for the Isaaq who control the state. On the other hand, since members of other clans in the region had been siding with the old Somali regime against the Isaaq, and because in 1991 people in the northwest agreed to let ‘bygones be bygones’ for the sake of peace, no official and systematic investigation into Somaliland’s past violence ever took place. This changed in 2012, when a Peruvian NGO specialised in forensic anthropology entered the scene. The NGO reached an agreement with various ministries in Somaliland and a local office for the investigation of war crimes (which had been largely ineffective for political reasons). In fall 2012 it began opening the first mass graves and is supposed to continue its work over five years. The official aims are to identify the remnants, as far as possible, and reconnect the dead with the living to bring about ‘closure’ and ‘healing’. But there are also voices that stress that these ‘facts’ produced through forensic anthropology will finally establish the true dimension of the genocide in northwestern Somalia in the late 1980s. This again may help to bring those responsible to justice and support Somaliland’s claim for international recognition. For some, it seems, genocide (and forensic anthropologists proving it) finally can do the trick which bottom-up peace-building and democratization (for which Somaliland gained respect in the last few years but no recognition) failed to do.

7.

Janviere Ntamazeze

Trust and Economic Development: Accumulating savings and credit associations in Rwanda

Trust is a critical challenge that has faced Rwandans for many years due to the ethnic conflict, which disrupted people’s lives starting in 1959s between Hutu and Tutsi. Especially, after the Genocide of 1994, trust among people cannot be taken for granted. However, where trust is occurred, it changes everything; it promotes social order and stability through social exchanges and interactions. Moreover, trust reduces transactions cost and hence, it leads to development through people’s initiatives in solidarity, reciprocity and cooperation. Accumulating savings and credit associations (Ascas) are mutual aid associations where trust is viewed as a prerequisite for Ascas’ sustainability. Recently, research considers Ascas as a pro poor community development. This paper discusses the relationship between trust and development, and generates knowledge about Ascas, as well as its presence and involvement in the economic development of Rwanda aftermath of Genocide in 1994. Participation and persistence of Ascas in development, is examined on the basis of the qualitative interviews. In addition, the connection between trust and development is framed according to the social and economic theories. In Ascas, trust is based on individual reputation and past experience. This research found that Ascas have facilitated in building trust among their members as well as their development.

8.

Carine Plancke

Dancing the ‘New Rwanda’: Remaking Identity, Reconnecting Present and Past

Out of the need to prevent a repetition of the 1994 genocide, the current Rwandan government is strongly concerned with the construction of a ‘New Rwanda’, characterized by national unity. In this regard, issues of ethnicity are sidestepped and presented as a result of colonial fixations, which, mistakenly, have been adopted by the post-independence regimes, and the pre-colonial period is idealized as a model of pacific coexistence. In this presentation, I explore how the current revitalisation of traditional dance performances is highly operational in making this unified, de-ethnicized identity and in rearticulating present and past, marking a rupture with the immediate pre-genocide period in order to connect with the more distant past. I focus on the troupe Inganzo Ngari, which was created in 2006 and is currently considered the best dance troupe in Kigali. The composition of the dance troupe, the reconfiguration of the dance repertoire and the transformations in the dances themselves are examined. This shows the troupe’s willingness to integrate the ‘popular’ dances from all the country’s regions next to the royal dances while strapping both from their ‘ethnic’ entrenchment and sociocultural background in order to become pure signs of a unified Rwandan identity. It further reveals a dynamic of systematically allying the new and the old, as a way to reconnect present and past: For instance, uneducated Twa singers are associated with student dancers, traditional costumes with western dresses, classic pieces enlivened by scenes representing the pre-colonial Rwanda with entirely new creations.

9.

Julia Viebach

Remaking Worlds as Ejo Hazana: Commemorating Mass Atrocity and Genocide for a better Future

The annual commemoration of the genocide is a crucial pillar of the Rwandan politics of memory. The current literature on Rwanda has critically scrutinised the commemoration practices in Rwanda. One of the main arguments is that the Rwandan government instrumentalises the commemoration of the genocide for the purpose of nation-building and legitimisation of power. The paper aims to add to this debate from a critical perspective. The paper will show — in contrast to the dominant view — that the annual commemoration of the genocide remakes lost worlds. The paper will apply theoretical thoughts of Elaine Scarry, Judith Butler and Victor Turner. Against this theoretical backdrop, it will argue that survivors come into existence as human subjects through performative speech acts and the specific commemoration rituals. For the survivors of the Rwandan genocide the annual commemoration of the genocide is a crucial step for „ejo hazana“, a better future. The paper draws on extensive field research in Rwanda, in particularly with survivors of the Rwandan genocide of 1994. Specific attention is paid to their experiences of commemorating the genocide and the meaning-making of ritualised memory.

Panel 44

South–South Coopera–

tion in Gender Politics:

Trans–Regionalization as

an Alternative Option for

Sub–Saharan Africa?

Convenors:
Uta Ruppert &
Rirhandu Mageza–Barthel

For decades, gender politics in Sub–Saharan Africa has been informed and influenced by the discourses of transnational women’s movements of which African women’s movements form a part. A second system of reference has been the gender politics of international institutions to which African women’s networks have likewise contributed a lot. Especially more recent approaches to (re–) negotiate gender relations in Sub–Saharan African countries represent efforts of translating as well as appropriating inter– and transnational norms and treaties. Nonetheless, these inter– and transnational aspects of gender politics still mirror conventional North–South relations, with Northern money and ideas dominating the discourse.

At the same time that their contributions to these known forms of transnationalization have taken place, African women and their organisations have continuously contested the frames of so–called global sisterhood. Furthermore, they have intensified different forms of regional and trans–regional South–South cooperation. This panel seeks to explore the promise of South–South cooperation in gender politics for Sub–Saharan Africa. It also deliberates on the limitations of North–South relations, asks if different types of collaboration exist and which of these different forms of cooperation have asserted them–

selves. Especially on the level of civil society a host of questions are of interest, such as: whether and how the potential of existing South–South mechanisms have been exploited, how fora become pertinent and which topics in gender politics are negotiated. The panel is not limited to, but also includes, analyses on whether new forms of cooperation, new gender norms and visions of gender relations become relevant.

PANELISTS

1.

Elisabeth Hofmann

A Feminist Movement in Africa?
Francophone Perspectives of
Language Barriers amidst
International Influences, Colonial
Heritage and Panafrican Hopes

There are many actors fighting for women’s rights in Africa, but do they form a « movement » which can be qualified as « feminist »? This paper focuses on the francophone civil society engaged in defending women’s rights in sub–Saharan Africa. The interaction of Francophone and Anglophone African actors will be analysed, highlighting the respective interactions with the international scene, the weight of colonial heritage and the place panafrican aspirations take.

The focus will be on the implication of the francophone Africans in the last two forums of AWID (Association for Women in Development) in South Africa in 2008 and in Turkey in 2012. AWID being the leading international organisation on gender and development, its forum is always a unique occasion for encounters, revealing tendencies, tensions, normes, topics and questions of feminist / women’s rights movements on a global level.

The quantitative and qualitative analysis of the francophone African participation in the two last forums highlights their posi–

tion in the international arena, as well as their dividing points and hierarchies. The articulation with the analysis of Anglophone African participation, deepens our comprehension of the « pan–african feminist movement » and questions the transnationalisation of claims and mobilisations. Further points of interest are the access to resources, existing power struggles, the space occupied by the diaspora and the existence of still significant linguistic barriers.

2.

Peace A. Medie

From Global to Local: International
Organizations and the Enforcement
of Gender–Based Violence Laws

International organizations such as the United Nations have prioritized law reform in the campaign to end gender–based violence. This has resulted in the passage of progressive anti–gender–based violence laws in many states that are recovering from conflict. With Liberia and Sierra Leone as case studies, this paper analyzes the role of international organizations in law enforcement at the national level. It analyzes the relationship between international organizations and local women’s nongovernmental organizations and the influence that these two sets of actors have on police enforcement of anti–gender based violence laws. The paper argues that although the attention from international organizations has positively impacted governments’ response to gender–based violence, it has contributed to police prioritization of issues that are high on the international agenda and their neglect of critical forms of violence that are low on this agenda. It argues for an international — local relationship that prioritizes the experiences and needs of women on the ground.

3.

Katrin Seidel

Linking Feminist Thought and
Action — The Experience of the
Engendering Leadership Project
across Kenya, Nigeria and South
Africa

While women’s movements in Kenya and Nigeria focused on quotas to be enshrined in legislation or implemented in action, the experience of South Africa and other countries in Sub–Sahara Africa illustrated that reaching the “critical mass” of women represented in national legislatures and governments had not necessarily enhanced political and institutional responsiveness to gender issues. Theoretical and empirical reflections on efforts of feminist political actors to foster gender responsive governance in African democracies informed the framework for the Engendering Leadership Project — a four year dialogue project facilitated by the Heinrich Boell Stiftung — that has linked feminist debates in Kenya, Nigeria and South Africa. The project’s exploratory journey started off with the observation that in order for women to successfully challenge patriarchal institutional cultures and advance women’s practical and strategic needs, they have to be gender conscious, entering political arenas with a feminist agenda set in cooperation with the larger movement and remain accountable to a constituency of women. The project provided the platform for academics, politicians and practitioners to reflect on the experiences of women in those three inter–related political processes of access, agenda setting and accountability, in order to rethink or enhance country specific strategies for advancing gender equality. Those conversations echoed deeply in the campaigns during the run up to the 2013 Kenyan general elections. The “triple AAA” framework as it was dubbed even found its way into the Kenya Women’s National Charter – not without controver–

sies. It remained a challenge throughout the project to constructively link the very different debates taking place in each of the participating countries and reconcile the individual interpretations of the projects framework. The paper reflects on the experience of members of the reference groups that guided the project in each of the three countries by asking in how far the Engendering Leadership Project as a platform for a South–South dialogue has influenced the gender discourse in Kenya, Nigeria and South Africa through new thinking, concepts and language.

4.

Gavaza Maluleke

South to South Cooperation in the African Women in Europe Platform: Limitations and Opportunities

In this contribution, the focus is to reveal and analyze the linkages, relationships and disconnections among and between communities of women marginalized and privileged along local and global dimensions. Following Chandra Mohanty Talpade (2003: 243) in her argument on feminist solidarity where she stress that we should not only focus on mutuality, co-implication and the recognition of common interests as the basis for relationships among diverse communities but also requires the framing of agency and resistance to be across the borders of nation and culture. In doing so, it becomes clear that the local and global exist simultaneously and constitute each other in ways that requires us to engage and make visible power, subversions and complicity within which inequalities can be critiqued. To illustrate this thesis, I draw on the case of the ‘African Women in Europe’ (AWE), an online platform for African women living in Europe centred on the idea of empowerment and support. Data for analysis is taken from the discussion forums of the AWE plat-

form and analysed using critical discourse analysis. In the analysis, I examine how the members of the platform create and envision solidarity across differences. Findings from this analysis suggest that solidarity within this space is premised on the members’ shared experience of being ‘here’ and ‘there’ which can be understood as their transnational relations and can therefore be recognized as a common interest in this platform. However in the process of recognizing this common interest, the women articulate experiences of marginalization and privilege in the host countries that manifests itself in various ways in their relations to women in their countries of origin. Although these manifestations show great promise in highlighting the emergence of different forms of South–South cooperation as alternatives for women in the South, they are still plagued with some of the same power inequalities embedded in North–South relations.

5.

Aïssatou Diallo

The Role and Place of Women in Senegalese Civil Society. A case study of Senegalese women traders traveling to Guangzhou to supply in goods and their involvement within the China–Africa relations as members of groups, movements and networks

In Senegal, women traders play an important role. The pioneers started in the 1980s, before the liberalization of trade policies. They were traveling to Casablanca, the Mecca, Europe and the United States with merchandises to be sold during their journey and then buy goods to be sold in the Senegalese market once they return back. When Senegal decided to liberalize its economy, the number of women traders increased and they diversified they sources

of supply. In the 1990s, cities of Bangkok, Jakarta, Istanbul and Dubai, became the sources of supply. In the 2000s, Guangzhou in China and Bombay became the new trajectories.

All along the years and their professional careers, they managed to organize in women associations, networks, movements etc. to strengthen their positions within the social and public sphere. While being affiliated to big associations such as the Union of Senegalese traders and industrials (UNACOIS) which gathers the biggest number of traders, they integrated social, religious and financial associations to extend their sphere of influence and actions. Those women groups, movements etc., were able to achieve, among others:

- Women social and economic justice
- Health Protection of women traders at the West African corridors such as Di-aobe which connects Senegal to Guinea and Mali
- The strengthening of African women researchers’ positions within the continent
- Women involvement in decisions and policy making at the national, sub regional, regional and international level
- The access to credits for trade and insurances in case of damages during the containers’ shipping
- And the formalization of women businesses and capacity building

It is in this context that China renewed its relations with African countries. In 2000, the country took the initiative to implement the Forum on China–Africa cooperation (FOCAC). Since then, the FOCAC takes place every three years which involves Heads of States of African countries and their Chinese counterpart. After each forum, a three-year Action plan is agreed which frames the different fields of cooperation between China and African countries.

In the last Action plan released after the FOCAC V held in Beijing in July 2012, the gender aspect was briefly enounced at the article 6.5.7: “The two sides expressed satisfaction with the achievements in

the China–Africa women exchanges in recent years. The two sides will continue to enhance exchanges and strengthen cooperation and promote the common development of women on both sides through dialogue between women leaders, paired exchanges in various sectors, study of women-related issues, practical skills training and other forms of exchange.”

As those women traders are members of women associations, and by the way, belong to the Senegalese civil society, this study raises the question of the role and place of women movements in the China–Africa relations? Do they attend to the FOCAC? How are they involved within the process? How do they use the existing structures such as the joint China–Africa chambers of commerce and trade, or the China–Africa Business Council to address the issues they face in doing business with Chinese traders or improve their presence in Guangzhou? And how do they interact with women groups from other regions of the continent to strengthen their position?

6.

Gedion Gamora

The Role of Gender Politics in South–South Cooperation: A Comparative Analysis of China and Africa Relations

African countries have made commitments to address gender equality based on international, regional and sub-regional as well as national frameworks that have been developed to promote women’s equal access to and full participation in power structure and decision making. At international level significant commitments to women’s participation in decision making have been made. The political, economic and social rights of women have been recognized and find expression in the Convention on the Elimination of All Forms of Discrimination

Against Women (CEDAW) adopted by the United Nations General Assembly in 1979 and calls for a commitment to affirmative actions. The Beijing Platform for Action (1995) adopted by the United Nations calls for governments to take measures to ensure women's equal access to and full participation in power structures and decision making. The outcome document of the twenty-third special session of the General Assembly (2000) reiterated the need to increase the representation of women. The Copenhagen World Summit for Social Development and the MDGs (MDG -3) promote gender equality and empowerment of women as one of measurable goals. In 2006, the 50th Session of the Commission on the Status of Women adopted agreed conclusions on the equal participation of women and men in decision-making processes.

At continental level: Art 4(1) of the Constitutive Act of the African Union, the Dakar Platform for Action (1994) and the African Plan of Action to accelerate the Implementation of the Dakar; the protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (2003); the African Union's Solemn Declaration on Gender Equality in Africa (2004) and the African Charter on Democracy, Elections and Governance (2007) are landmark commitments for African states related to women's political participation and gender balance and equality in governance structure and process. At sub regional level, the governments of the Southern Africa Development Community (SADC) adopted a protocol on Gender Equality and also raised the target for the representation of women in all political and decision making structures from 30 percent to 50 percent. The Economic Community of West African States (ECOWAS) has put a gender policy in place to guide its member states in accelerating delivery. However, the effective participation of women in political decision making and governance structures and processes is though improving it is still far behind

men in Africa. This study provides an analysis of the role of gender politics in South-South cooperation taking the comparative analysis of China and Africa relations.

To this end, the method of data collection relies on both primary and secondary sources. As far as the primary data is concerned, purposive sampling technique used in this study for the reason that the researchers have to choose resourceful respondents from different government offices, China embassy, Chinese Commercial Councilor in Addis Ababa among others are selected for an in-depth face to face personal interviews. Thus, structured and unstructured questionnaires for interviews are employed. The research also used secondary sources through assessing relevant literatures like books, articles in journals, magazines, newspapers, conference proceedings as well as electronic media like radio, television and internet sources.

7.

Fiker Ashenafi Degefu

Contested Streets, Contested Livelihood

Diplomatic relation between Ethiopia and China is dated back to 1970's, however; the recent bilateral engagement between the two countries in the area of technical cooperation has shown a remarkable progress since 2000 after the formation of China Ethiopia Forum. While the Ethiopian Development and Transformation policy highlighted the necessity of external investment particularly in the area of infrastructure, the Chinese government also sought for raw materials, networking and possible market options in Africa. Both consider that such cooperation contributes to reducing poverty in the country. Needless to say that this increased engagement draws the attention of those working in the areas of global development and politics. The huge literature on South to South cooperation focused on implications of such coopera-

tion for international relations such as dynamics of power at higher levels. However gaps are still to be filled in terms of its implication for poorest groups in the informal sectors to whom the very cooperation meant to serve. This paper intends to fill this gap by giving an overview of such technical cooperation in particular in areas of road construction by drawing on experiences from poor, informal economic groups. Chinese construction companies are the most dominant and their presence is very visible in Ethiopia. In 2009, Chinese contractors built about 70% of all roads in the country. These roads are taken as medium of expression of growth, order and aesthetics for the development state that necessitated revision of directives on their use. The formation of special police force to deter vendors from working on sidewalks is just one example. The new roads as they are built on different vision and images, redefined the relation between state and society in meaningful way. Particular interest to this paper was vendors and hawkers in urban cities and how they experience changes associated with new rules on function and access of sidewalks: who has the right over the new roads and sidewalks and how this is enforced. The role of the state is crucial as most new rules are being enforced by the state. Sidewalks and roads have also become arenas that brought state and society in direct confrontation on everyday basis that involves often violence. Great repercussion is to women who are increasingly discouraged to work on sidewalks that often involve confronting the police every day. Of course such women are not without agency, are often in search of alternative livelihoods that could improve or deter their situation depending on factors such as availability of other jobs.

8.

Maddalena Procopio

Towards Closer Integration of Civil Society into FOCAC

A central theme of FOCAC 2009 was the strengthening of civil society links between China and Africa, to parallel the governmental and business connections already made. The Sharm el-Sheikh Declaration, by stating that China and African countries pledge to work to "broaden exchanges and deepen people-to-people and cultural cooperation", demonstrated that Beijing is aware of the importance of the civil society dimension to the China-Africa engagement, and realises that a truly 'win-win' relationship must be people-centred. Nonetheless, as of now, policy-making, research, and civil society initiatives are relatively separate areas of the China-Africa relationship. The need of a balance — and interconnectivity — in the relationship between the state and civil society in Sino-African relations is becoming an increasingly pressing reality. The vocalty of African civil society actors, vis-à-vis a more controlled Chinese voice, is deemed fundamental in shaping future relations. A single case study is conducted through a state-society approach, with the aim to unpack Kenyan priorities in sectors ranging from economic to social, and to assess the role of agency in the negotiation and implementation phases of Kenya-China cooperation initiatives. After opening the FOCAC black box and mapping what share of it applies to Kenya-China cooperation, the paper aims at understanding to what extent Kenyan priorities are negotiated domestically and implemented in collaboration with Chinese actors. Particular emphasis is put on the participation of civil society groups so to assess whether the FOCAC 2009 pledges to strengthen people's participation to Sino-African discourses are used as an instrument to soften criticism or rather open up to participatory engagements.

Time Slot 11:30–13:00

**Panel 2b, 15b, 18b, 27b,
36b, 39b, 41b, 44b to be
continued**

Time Slot 14:30 – 16:30

**Panel 6:
Contested Legitimacy and
State Power in Africa:
analyzing contemporary
and emerging actors**

Convenors:

Asebe Regassa &
Alzbeta Svabova

The legitimacy of the state in Africa has always been contested from various sides. Nowadays, we can observe situations where a number of actors put in question the “conventional” presumption of the state as the main actor shaping discourse and policy at the national level. The importance of these new/emerging actors has been growing and the tendency is likely to become even more important in the future, with Africa being a “forerunner” for other parts of the world.

The state power is constrained and contested by different actors, who offer alternative discourses and policies. As a result, policies are not only a translation of the state discourse into practice but are influenced in this process by the interactions with other prominent glocal and transnational actors. These actors can be internal as well as external (glocal, trans- and international), ranging from individuals (celebrities in the charity sector, political

or other leaders), and internal actors (the so-called “civil society”, local and grassroots actors) to groups and movements that are less easy to be classified (mobile groups of fighters, terrorist groups). Bringing together scholars with different academic backgrounds, the panel aims at providing insight into this type of actors. How do they influence the legitimacy of the state to build a coherent discourse? What are the consequences of such interactions on reshaping contemporary and future state–society relations in Africa? This panel will focus on three sectors where this phenomenon is particularly relevant: development, security and resource governance. To this end, contributions from different disciplines dealing with theoretical as well as empirical aspects of these dynamics with focus on the contemporary and future of Africa are welcome.

PANELISTS

1.

**Dr. A.O. Adesoji &
I.S. Alimi**

**Between Confrontation and
Mediation: The State,
Boko Haram Insurgents and the
Newspaper Press in Nigeria**

The legitimacy of the Nigerian State has been challenged at different times since the attainment of independence by actors either clamouring for self-determination or propagating exclusive religious belief or agenda. Curiously the State rather than engaging these groups in dialogue or debate has usually chosen to confront them. Even where the impression of a dialogue was given as it was at Aburi, it would appear that the State either used it to buy time, saw it as a solution to a looming crisis or simply engaged in it just for the sake of it. The consequences of the State approach in its dealings with non-state actors are

tremendous in both human and material terms.

Like a leopard that would not change its spotted skin, the State approach in its dealing with the Boko Haram insurgents has brought out this known paradox. But unlike in the past perhaps with the exception of the civil war propaganda mounted by Biafra, the State has been matched in arms, tactics and strategy, and propaganda by the insurgents, resulting in the contest for legitimacy as well as attention.

But between the State and Boko Haram insurgents is the Newspaper press which in its bid to inform and educate, report on the State–Boko Haram confrontation including the propaganda and actual developments on both sides. As an important actor in the process, the press has provided information within the limit of what it could gather. What remains to be seen is the extent to which the press has succeeded in constructing, deconstructing or reconstructing the discourse on the confrontation and the effect of its mediation on the State and the insurgents as well as the ability or otherwise of the state to contain the insurgents. Pertinent also was the implication of this confrontational engagement and the press mediation on socio-political and economic development

of Nigeria and her security, and on future relationship between the state and non-state actors in the future. These and related issues are interrogated in this paper.

2.

**Jane Ayeko–Kümmeth
Beyond Constitutionalism:
Hegemony and
Political Orders in Uganda**

Governance in Africa has been widely debated in the field of political science, with scholars such as Hyden, Oluwo and Ogenodo (2000) arguing that the hegemony of state power coupled with resource re-dis-

tribution is used as a measure to hold on to power by means of patrimonial legitimacy and that, such practices undermine formal political institutions. As an African state, Uganda falls within this trap moreover with an additional attribute of conflict and political instability as prime characteristics of her governance. Such arguments fail to conceptualise power and the interface between the formal and informal politics that characterizes contemporary politics on the continent. Current studies have mainly concentrated on evaluating performance of government programmes such as decentralisation, privatisation etc. This gap in knowledge does not only paint a negative picture of the country but do not contextually authentic in that these arguments have not adequately explored the issue of actor interaction and the manner in which political actors exploit the gap between the formal and informal institutions to their benefit. My paper addresses the issue of ‘Constitutionalism and Political orders in Uganda with special attention to actors and institutions. Specifically, I will be looking at actor/ institutional interaction—actor interests/preferences in regards to political decision making in local governance in order to explain the pattern of governance in Uganda. I will discuss the notion of institutions and juxtapose it, against power and authority within the concept of governance, in order to reveal the misconception about governance in Uganda. I argue that whereas patrimonial legitimacy often presents itself in the governance arena, in the context of Uganda, there is more than meets the eye—the patterns of governance are not static—they are constantly changing but more so within each reigning government, the model takes different shapes depending on how actors best define their interests. In other words, the pattern of governance is a reflection of the interests of actors in the public realm—not necessarily political.

Miapyen Buhari Shehu

The Tough Tract to State Construction and Group Claims in Nigeria

The political, economic and social space expressed today as Nigeria was conceived by the British Colonial adventurers from the hitherto, existing independent kinship and ethnic communities that pervaded those eras. The dynamics of its evolution to modern statehood reveals spectacular trends, which are freight with intrigues and maneuvers. Eventually, a state was constructed in 1960 in the image of Capitalist socio-economic formation and launched on the orbit of International Finance Capital connected to metropolitan Patrons with indigenous Power Elites (clients) drawn from varying socio-cultural backgrounds, enjoying substantial support from social forces that were basically, ethnic, religious and regional in character. The paper seeks to examine and analyze the interplay of socio-economic interconnection between the Power Elites, Transnational Organized Groups and domestic social groups in Nigeria. The paper would attempt to streamline the historical trajectory of the interplay of these contending social forces and the insecurity or otherwise which they generate by their actions. Consequently, the paper shall recommend the deliberate deconstruction of religious and ethnic societies as the mainstay of socio-economic engagements in Nigeria. Instead, the conscious conscription of non-elites and genuine active civil society with grass-root reaches should be erected, to participate in perfecting the state construction/reconstruction and democratization process in the country.

Stephanie Diepeveen

Digital Networks, Devolution and Development: The Influence of Civil Society Networks on Devolved Government Structures on Coastal Kenya

The general elections in Kenya in March 2013 introduced a devolved system of government to the country, the result of a long struggle to restructure the State and address longstanding issues of inequality and marginalisation (Berman et al, 2009; Cottrell and Ghai, 2009; Diepeveen, 2010). The devolved system divides responsibilities between national and county governments, with county governments responsible for much public service delivery, including transport, health services and education. Fifteen per cent of national revenue is allocated to county governments to support administrative and development costs. In the coastal region of Kenya the shift to devolved government presents a particularly crucial moment. The political history of the coast stands in contrast to the rest of Kenya, noting in particular its unique experience with the slave trade and its status as a protectorate during British colonial rule. Since independence, there has developed an acute sense of marginalisation among people of the coast, tied to land injustices, and access to political power and national resources (Kresse, 2009; Willis, 1993).

The first few months of activity following the March 2013 elections suggest that expectations for devolution to address historical marginalisation might have been unrealistic, as the progress and activity of the county governments has been limited. In September 2013, county assemblies across Kenya went on strike until their salaries would be reviewed, halting legislative processes, particularly crucial given that at their election, county governments lacked appropriate legislation to structure their

activities. Budgeting remains an additional challenge for counties, with Mombasa county's budget including a projected 86% deficit (Commission on Revenue Allocation, 2013). Finally, recent surveys by NGOs in the region indicate widespread ignorance of the structure and responsibilities of county governments. Recent fears about insecurity in the coast, tied to activities by the Mombasa Republican Council and religious tensions, further complicate the situation, suggesting particular challenges for the devolved governments in improving development and security in the region. In the context of these emerging and persistent challenges, civil society networks have emerged as key players negotiating the form and nature of county governments on the ground in the coast. Since 2000, civil society organisations in coastal Kenya have been expanding and diversifying, with a growing number of international NGOs setting up regional offices, and Kenyan-based NGOs establishing village level groups and centres across the region. These changes have been possible through the infrastructure provided by the rapidly expanding information and communication technologies (ICT) sector, enabling civil society to communicate across the region and country despite poor transport infrastructure and across distance (Hellström & Tröften, 2010; Ndung'u & Waema, 2011). These changes have given way to regional and issue-based networks between varied and diverse NGOs located across remote and urban areas, with ICT facilitating immediate and widespread sharing of information. This suggests a fundamental shift in the potential role of civil society in coastal politics, suggesting an opportunity for civil society to present a cohesive and organised network, with a more powerful voice shaping relations between the state and citizens.

Devolution and new civil society networks thus present the potential for dramatic changes to how the state provides for social and economic development. However, much remains unknown, both about the

actual form and nature of civil society networks in the coastal region, and about how devolution is taking shape on the ground. With this in mind, this paper investigates how and why civil society networks are influencing the legitimacy, form and Stephanie Diepeveen 15 November 2013 efficacy of devolved government in delivering social and economic development, as mandated by the 2010 constitution. Drawing on eight months of qualitative fieldwork in Mombasa, Kenya conducted between August 2013 and May 2014, this paper provides an in-depth study of the role of new digital networks of civil society organisations on the formation and delivery of devolved government in coastal Kenya. Findings are informed by key informant interviews with civil society organisations, county and national government offices, and community groups, as well as observations of the forums through which civil society engages with the state and communities. Through this approach, this paper provides insight into continuity and change in the delivery of economic and social development by the state in Mombasa, and how new civil society networks are implicated in the negotiation of new devolved government structures and functionality.

Blessing Onyinyechi Fubara

Legitimizing Traditional Leaders within Contemporary African States through Local Perceptions

How are traditional leaders in local peace-building processes perceived in the Ngwa Community, Nigeria? And how are these perceptions framed in the dynamics of power in peace-building processes within Nigeria? Research on traditional leadership has in the last two decades advanced with differing views. On the one hand, the compatibility of traditional leadership within contemporary African states has

been stressed, as regards to democratic principles. On the other hand, the impact of traditional leadership in social cohesion has been argued as a significant determinant of the extent to which the local environment becomes sustainably peaceful. Despite the recent interest for indigenous practices in peace-building processes, the way the role of traditional leaders in local peace-building is negotiated within contemporary African states receives little empirical attention. Particularly, it is apparent that the opinions and perceptions of local constituents are often neglected. This paper discusses constituents' perceptions and the role such perceptions play in the legitimization of traditional leaders in local peace efforts. The empirical data is from my PhD fieldwork primarily generated from interviews with the Ngwa community members, traditional leaders, official authorities, and other local actors.

6.

Jana Honke

Companies With or Against the State? Mining Companies, the State and Popular Contention

Often overlooked, multinational companies and related schemes of global governance have become crucial governors in Africa. They do so in cooperation but also against the state, and often there are elements of both. Companies rely on the government for its symbolic capital and legal security and accept arrangements of outsourcing infrastructure or provision of social peace to them (through delegation or indirect discharge). At the same time, they work against the state when blaming inefficiencies and barriers to growth (tax issues, royalties) on African governments. Establishing themselves as authorities qua expert knowledge and representatives of market efficiencies, they carve out their own sphere of authority by delegitimizing government interference in the market. In

local arenas of extraction as well, companies blame violence and insufficient redistribution of mineral rents and social service provision on state police and the government. The paper explores multinational companies as new authorities maneuvering between legitimizing and undermining government authority. It looks at the strength of social groups contesting company and/or state in order to make sense of different dynamics. For doing so it draws on research on contentious politics related to industrial mining in Tanzania, South Africa and the Democratic Republic of the Congo.

7.

Tarila Marclint Ebiede

From Militants to Stakeholders: A Critical Analysis of the Agency of Former Rebel Leaders in Niger Delta Region of Nigeria

Research in the social sciences has just begun to study the post-conflict trajectory of rebels. The focus has been on the reintegration of former combatants in post-conflict societies with emphasis placed on collecting quantitative data to explain the reintegration trajectory of former rebels. While the literature is loaded with empirical evidence that explains the factors that determine the post conflict trajectory of former combatants, there is no differentiation between the trajectory of foot soldiers and rebel leaders. This article sets out to explain the post-conflict trajectory of former rebel leaders as actors in post-conflict societies. Using the Niger Delta region of Nigeria as a case study, this research will argue that the post-conflict roles and actions of former rebel leaders are dependent on three factors. First, the paper considers the role and position of the rebel leader within the political space of the country during the insurgency. This is followed by the nature of the process that led to the peace agreement. Finally, the paper considers the post-conflict security structure of the state

within the post-conflict region. The paper will focus on the programmes that are implemented by the state to maintain peace in the post-conflict environment. It argues that the engagement of former rebel leaders in these processes define their roles as stakeholders in the post-conflict Niger Delta. Finally, the paper argues that these processes and resultant roles have significant impact on stability and sustainable peace building in the Niger Delta region of Nigeria.

8.

Joschka Philipps

Who's Throwing the Stones? Organized Urban Youth and Informal Politics in Conakry and Kampala

The question surrounding political power, agency and legitimacy in African contexts remains an equally intriguing and difficult one in African Studies. In my paper, I analyze it from a particular empirical and theoretical perspective.

Empirically, I describe the networks between urban youth collectives, political parties and state institutions in Conakry, Guinea and Kampala, Uganda. Urban youth gangs in Conakry and so-called youth brigades in Kampala voice and disseminate political criticism, organize and mobilize youths for rallies and demonstrations, or, in the case of Kampala, act as paramilitary organizations for political parties and governments. Both categories of urban youth have emerged on the contemporary political scene with an enormous demographic weight and often with surprisingly institutionalized social formations.

Theoretically, the main question will be how to interpret these networks without the classic and oftentimes debilitating reference to state-centrist paradigms such as the politics of the belly (Bayart 1993) and Africa works (Chabal & Daloz 1999). To acknowledge the struggles between the

diversity of political categories in African contexts (without omitting their collaboration), I harness and critically review new or relatively neglected theoretical models such as James Scott's (1990) Hidden Transcripts, Joel Migdal's State-in-Society approach (2001), and Mats Utas' (2012) interpretations of Bigmanity.

9.

Jan Sändig

'Does Anybody Know What They Are Fighting For?' — A Framing Analysis of the Boko Haram Insurgency in Nigeria

In northern Nigeria — like in other parts of the country and many other African countries — there is substantial discontent among the population about the poor socio-economic conditions, widespread insecurity, and rampant corruption of the political leadership. While this entails a strong potential for social protest, the region's main protest movement, which is Boko Haram, has failed to become a powerful challenger to the Nigerian government. To explain the surprising weakness of Boko Haram, especially with regard to its low numbers of followers, the paper takes a combined perspective of civil war and social movement studies with a particular focus on framing (i.e. strategic communication to mobilize people for collective action). The paper finds that Boko Haram's propaganda does not resonate with the vast majority of Muslims in Nigeria because the insurgents have failed to convincingly explain their vision and goals, and many perceive their propaganda and action as inconsistent. Two major structural conditions that account for the failed mobilization of the wider Muslim public are identified in the paper: The structure of Boko Haram before and since the onset of the insurgency, and Nigeria's harsh and effective counter-insurgency campaign. The paper contributes to the panel

by problematizing the conditions under which protest movements that espouse alternative discourses, which a priori have a huge potential for public support, succeed or fail to gain popular support; and, hence, whether or not these protest movements become powerful challengers to government.

Panel 11 African movements in globalisation and transnationalisation

Convenors:
Bettina Engels &
Melanie Müller

Social and political movements —labour unions or peasant movements, protests for democratic change and justice or religious and ethno-nationalist movements, and plenty of others — are central actors who create and design the future in Africa. Their activities are substantially affected by current globalisation processes. Analysing this impact, the idea of a ‘global civil society’ falls short as also in transnational networks struggles over the prerogative of interpretation take place. African social movements claim self-representation in global processes such as the world social forums or international negotiations (e.g. in environmental politics). They mobilise on the local and national level against the effects of current global crisis (financial crisis, food crisis, energy crisis, etc.). They build networks not only between North and South but also between actors in different states and regions within the Global South, increasingly overcoming continental and language barriers. Against this background, the panel focuses on questions such as: How do processes of globalisation and transnationalisation impact on social and political

movements in Africa? How are these movements and organisations involved in global forums (international and transnational networks, world social forums, and others)? What role do they play in transnational activist networks? How do external partners impact on these movements and organisations (e.g. regarding the influence of external funding)? How are ‘global’ norms mediated locally through social and political movements in Africa (such as human rights, gender norms, and others)?

PANELISTS

1.
Kehinde Olayode
Interrogating the Transnational
Context of Democratic
Movements in Africa

Popular struggle for democracy, accountability and social justice has been a continuing phenomenon in Africa through independence to post-independent years. This struggle, however, became a mass movement after the collapse of communism. The movement stirred up civil society into democratic struggle and transformed the political landscape of Africa. This new wave of democratization was so intense and had far reaching consequences that it was variously referred to as Africa’s ‘second independence’ or ‘Africa’s third wave of democratisation’ (Akinrinade, 1998; Ihonvbere, 1993).

At one point, it was fashionable to attribute the origins of the pressures for democratisation to the truly momentous events that took place in Eastern Europe at the end of the 1980s. The argument was that the collapse of Communism and the dismantling of the Soviet Empire heralded ‘the universal victory’ of Western liberal democracy and Africa like other regions had no alternative than to adopt the Western model. Grugel (1999) in her studies of the trans-

national context of democratisation demonstrates the impact of the transnationalisation of international relations on the democratisation process. She argues that ‘many democratisations in Latin America, sub-Saharan Africa and Central and Eastern Europe were initiated as a result of international pressures or the activities of actors from outside the states concerned’. Explaining this ‘third wave’ requires answers to some questions: Why did these events occur in the 1990s after more than three decades of authoritarian rule in the continent? Which social classes were mobilised in the course of democratisation struggle and through which organisations? Under what social conditions have political protests led to democratic transition? How does one explain the origins of the new pressures for re-democratisation, especially in the wake of global developments that accompanied the end of the Cold War? Could external factors alone, (particularly the forces unleashed after the collapse of communism in Eastern Europe) be credited with stirring up the ‘new’ democratic wave that swept through Africa in the 1990s?

This paper argues that democratisation struggle in Africa is not just a response to changes in Eastern Europe or an imposition by donors or international pressures. The international order resulted from the changes in Eastern Europe had given a new momentum for democratisation, assisting and complementing the internal forces already struggling for democratic change. In almost all the countries that have witnessed a sort of democratic change, there were internal forces, already struggling for democracy and human rights. The local pro-democracy movements seized the opportunity provided by the new global disposition towards democratisation.

2.
Antje Daniel &
Anna Deutschmann
Social movements in Kenya:
Activism under conditions
of transnational structural
constraints abstract

Processes of globalisation and transnationalisation have an impact on social and political movements in African countries. Especially modes and meaning of organisational structures seem to converge due to the external impact of ‘globalised’ norms and concepts, such as good governance and democratisation. Neo-institutionalism deals with processes of assimilation of organisations. Its concepts explain the process as institutional isomorphism which results from world-wide institutional models spread out from the West. Scholars of the Neo-institutionalism focus on striking institutional similarities in the world by considering rules, roles and meanings within organisations. At the same time they also consider different ways of how institutions are adopted or decoupled by individuals.

Institutional isomorphism also occurs in social movement organisations that are important for African civil societies. In Kenya the civil society is shaped by non-governmental organisations (NGOs) which are also the core of the movement structure and important for mobilising adherences and resources. Like other organisations, NGOs worldwide show similar structures and rules of functions but they are interpreted and used differently. We would like to focus on two levels: on the one hand the level of assimilated organisational structures of SMOs/NGOs, on the other hand an acteur-centred perspective. Thus, we would like to ask: how does the organisational structure of NGOs influence social movements’ activities, and how do different individual purposes of the SMO/NGO members shape social

movements' activism? Do they contradict institutional isomorphism? And what challenges do the members face in a setting between global institutional contradictions and local individual adoptions? Institutional isomorphism, as well as the trajectories and behaviour of the SMO/NGO members will be described and analyzed in the proposed paper. In order to explain the relation between organisations and movements it is important to consider the possible contradictions between individual behaviour of activists, organisational missions and social movement claims, as well as their specific historical and political context. We use empirical data to analyse the meaning and modality of student's and women's movements in Kenya. The movements transformed themselves over certain periods of time and due to their specific political, social, cultural and historical settings: The example of women's movements in Kenya shows how activists negotiate social movement claims in a contradicting field in between donor guidelines which frame NGOs structure or visions and individual objectives. The chance of success decides about the strategy of action and to what extent issues are seized up. In the case of student movements the students evolved from a de facto opposition to the one party system in the 1980s to organisations on the university level in present times. They are influenced by and connected to national politics. Personal motivations as well as organisational structures shape the mode, structure and influence of student politics.

3.

Melanie Müller

Adopting the climate justice frame to local political struggles in South Africa – The effects of the international climate change conference in Durban in 2011

International conferences can be regarded as areas of transnationalisation. This counts especially for the conferences of the United Nations Framework Convention on Climate Change (UNFCCC) with comparatively open participation structures. There are currently more than 1.400 civil society organizations registered with the UNFCCC, and 20,000–30,000 people from all over the world have been participating in recent Conferences of the Parties (COP). For international Non-Governmental-Organisations (NGOs) and donors such as foundations, these conferences provide an opportunity to support local grass-root organizations and social movements in the host country in their struggle for climate justice on a local level. The paper will investigate the effects of the climate change conference in Durban/South Africa in 2011 and look at the impact of the conference on the framing of climate change in the South African environmental movement. Drawing on interviews with social movement actors during the conference in 2011 and interviews that were conducted in September 2012 and in March 2014, the paper will show how local actors in South Africa are adopting the international climate justice frame to their local political struggles and thus create new sub-frames in the field of climate change.

4.

Ashley Currier

The Specter of Foreign Interference: Obstacles to Cross-Movement Solidarity for Gay Rights in Malawi

Defenders of lesbian, gay, bisexual, and transgender (LGBT) persons in Malawi experienced setbacks when the politicization of homosexuality intensified after the 2010 prosecution of Tiwonge Chimbalanga and Steven Monjeza for violating the anti-homosexuality law. Defenders in-

cluded not only LGBT movement organizations, but also HIV/AIDS, human rights, and women's rights movement organizations, which were some of the more vocal members of Malawian civil society. President Bingu wa Mutharika's regime used the gay rights issue to discredit activist organizations that championed LGBT rights and criticized Mutharika's authoritarian actions and corruption. Drawing on more than 50 interviews I conducted with activists in 2012, I probe how Mutharika and other politicians used HIV/AIDS, human rights, LGBT, and women's rights movement organizations' ties to Northern donors to suggest that they were under the influence of Western ideas. Under the strain of political homophobia, some activists became hesitant to display their solidarity for LGBT rights. In my presentation, I explain how African movement organizations can experience constraints based on their perceived ties to Western donors and sources.

5.

Bettina Engels

Mobilization against the high cost of living in Burkina Faso

In the course of the recent food price crisis, large numbers of people took to the streets against price increases of 50 per cent or more for food staples. More than 20 cities worldwide witnessed riots, demonstrations, and other protests, most of them in Africa. Strikingly, protest took place in some cities and states but not in others though prices rose similarly. The paper analyses the case of Burkina Faso where urban struggles against the high cost of living were particularly intense. Building on approaches from the study of social movements and contentious politics, it is argued that high prices are likely to trigger protests where collective actors exist which have a minimum of resources at their disposal, and are able to frame the price is-

sue in a way suitable for mobilization. Which rights are claimed, and how they are claimed, depend on political-institutional structures and actor figurations. The political-institutional setting is central for how and at whom claims can be addressed; the setting of the social movement scene is decisive for which framing succeeds to mobilize protest against high prices. The paper is based on document analysis, and on 35 interviews conducted in 2011/2012 with protesters and government institutions.

6.

Alex Veit

Local to global, riot to reform: Social movements and the global sovereign debt regime

The paper traces the impact of social movements in Africa and elsewhere on the global sovereign debt regime since the mid-1970s. "IMF riots" (Walton and Seddon) and popular protests in the context of sovereign debt crises have occurred on a near-regular basis in the global South and, more recently, the European periphery. Protesters sought to influence the political course of national governments, and protested against international neoliberal policy prescriptions (also known as "structural adjustment programs" or "austerity"). Around the turn of the millennium, transnational protests addressed the issue.

While these protests often seemed futile at first glance, the global sovereign debt regime has indeed undergone important alterations. From individual countries' "better" deals with creditors, to debt cancellations in the framework of "poverty reductions strategy", international policy towards factually bankrupt countries has been changed, adapted and reformed constantly. The paper argues that these changes are at least indirectly related to popular protests on local, national and

transnational levels. To trace the impact of popular protests on the global debt regime, in the paper several mechanisms of change are identified. The research is based on a close reading of secondary literature from international political economy and social movement studies, and preliminary insights on the case studies Zambia and Tanzania

Panel 16 **The “Gospel of Prosperity” and Social Change in Africa**

Convenor:
 Andreas Heuser

The African religious topography has been drastically reshaped by the exponential growth of the Pentecostal movement specifically within the last three decades. In African as well as in global perspective the Pentecostal movement has evolved as arguably one of the most dynamic contemporary religious movements. Without going into details of typology, from an organisational aspect, Pentecostal Christianity comprises of a broad spectrum of institutionalised churches, single ministries, or mega-churches, many of them entertaining transnational networks. Many of them, for example, exert a huge impact on African migrant communities in Europe. One of their characteristic theological features is the advancement of a so-called prosperity doctrine. The “gospel of prosperity” overtly proclaims a characteristic linkage of Christian faith and material wealth. Pronounced by the “word-of-faith”-movement in North America earlier on, this promise of miraculous wealth by the grace of God transgressed social boundaries and cultural milieus and became one of the hallmarks of the African Pentecostal movement basically from the 1980s.

Since then the prosperity message virtually is sweeping over the African religious landscape in general with promises of material and inner-worldly wealth. In other words, the doctrine of prosperity entails a framing theology in African Christianity. According to recent statistics, in most sub-Saharan African countries, more than half of the Christian population believe in the prosperity gospel — that God will grant wealth and good health to people who have enough faith. However, this kind of prosperity teachings has not only induced what observers call the Pentecostalization of African Christianity in general, including African mainline churches. Yet, the African inroads made by the so-called gospel of prosperity transgress well religious boundaries. As of recent, prosperity teachings seem to set foot in certain streams of African Islam as well as in neo-traditional African religions.

If the doctrine of prosperity may then be termed a framing theology in African Christianity and also developing an inter-religious attraction, we may ask: how does prosperity doctrine influence social change; how does it direct public discourses on the development of nations? What are the social aspirations of prosperity teachers and religious bodies? Does the doctrine of prosperity help overcome social misery, poverty and fight corruption, if at all? Given the prominence of the Pentecostal movement in foremost urban areas, one may further ask whether this gospel of prosperity remains specifically attractive to socially upward-mobile, urban milieus; what are its effects in impoverished urban communities, or on rural-urban migrant communities? Is the social profile of prosperity teachings gendered? Those questions are not yet sufficiently outlined in empirical research. The panel therefore welcomes contributions to highlight the social discourse of prosperity teachings and analyze the social praxis of any a religious actor in Africa and the African “diaspora”.

PANELISTS

1.
Emmanuel Osewe Akubor
 Heaven for Sale: Historicizing the Impact of the Prosperity Doctrine on Development in Nigeria

The African continent since the 1980’s has witnessed what could best be described an attempted coup d’etat. It seems that historic churches and religions are being replaced with a more vigorous movement, whose aim is to achieve quick solutions to problems of poverty, unemployment, barrenness and a host of other societal problems. The effect is that from the early 1980’s till date, there has been a tremendous increase in the number and size of these movements. However, instead of reducing societal problems (some of which are economic), there is an increase, with associated vices like embezzlement, ritual killing, kidnapping, armed robbery and the likes. In some cases, the radical teaching of this new group has lead to high level of religious intolerance and crises. This paper (using historical analysis) is therefore an attempt at examining the relationship between the growth of these movements and the emergence of these societal problems vis-à-vis its impact on socioeconomic development in Nigeria.

2.
James Nathaniel Amanze
 The Pentecostal-Charismatic Ethic and the Emergency of Capitalism in Africa

Pentecostal-Charismatic Christianity in Africa is growing in leaps and bounds unprecedented in the history of Christianity in the continent. Its geographic and demographic expansion is attributed to the mo-

3.
Justice Anquandah Arthur
 The Impact of Economic Gospel: The Case of Mensa Otabil’s International Central Gospel Church

vement’s un-relented attack on poverty as the work of the devil and on its insistence that a born again Christian has the moral duty to liberate himself/herself from this state of sin by working hard in order to earn a decent living that can lift up his/her economic status to the highest level possible. This teaching has given rise to what is known today as “prosperity gospel” or better still “theology of prosperity”. Lovemore Togarasei has argued convincingly that the Protestant-Charismatic ethic of hard work, thriftiness, self-discipline, self-control and orderly living has generated a new economic system among charismatic Christians in Zimbabwe and Botswana unheard of before. Consequently, the capitalist system that it has generated has become a centre of attraction to many people who flock into the new charismatic churches in the two countries in their thousands in order to have a share of this fat cake. Taking a cue from Togarasei’s study in Zimbabwe and Botswana, this paper intends to investigate whether the Protestant-Charismatic ethic, has indeed generated a capitalist system in Africa which is sustainable and beneficial to all African people. This will be done by examining the economic systems of some selected African countries and see whether their Growth Domestic Product (GDP) can be attributed to the life style and work-ethic of the born again Christians as a result of the teachings of the “theology of prosperity”.

The International Central Gospel Church is arguably the largest charismatic church in Ghana, with over a hundred branches nationwide and satellite churches across

Europe and the Americas. The founder, Mensa Anamuah Otabil is a renowned prosperity gospel preacher with the stress on 'raising leaders and influencing society.' Mensa Otabil's weekly TV programme 'Living Word' emphasising both the material and spiritual benefits of faith is broadcast live across Ghana. Whereas many prosperity preachers in the country talk superficially about how God meets the needs of His children, Otabil's brand stress on prosperity through labour. His is a combination of prosperity preaching and liberation theology.

The Central Church of the ICGC, Christ's Temple is situated in Abossey-Okai, one of the most impoverished suburbs of Accra. On the one hand, there is a 10,000-member church of generally middle class members and on the other hand, there is a community of extremely poor people just across the road. Using the theory of religious markets, I intend to explore how the church responds to those in need and how the prosperity gospel has impacted the lives of the people who live in the immediate environs.

4.

Joseph Bosco Bangura

'Good News to the Poor!'

The Limitations of the Prosperity Gospel among Charismatic Christians in Sierra Leone

In Sierra Leone, the Charismatic Movement is gradually becoming the most inviting face of the complex fabric of African Christianity. Charismatics have carved out a nexus for church and pastoral ministry that resonates with the cultural, religious and social sensibilities of a specific segment of the population of Sierra Leone, who are mainly the young urban élite. However, Charismatic church leaders see themselves as ministers commissioned by God to preach good news to the poor.

The irony in all of this is that, the target of this Charismatic preaching is not directed to the poor who need to get out of poverty, but to the affluent and upwardly mobile urban élite. One wonders whether this integration of prosperity theologies into Charismatic church praxis has any bearing to social change in Sierra Leone.

This paper, after arguing that the prosperity gospel must not be seen as a product of the North American Word of Faith movement, but one that is firmly rooted in the African understanding of prosperity, discusses the limitations that prosperity theologies have in Sierra Leone. By targeting the highly successful echelons of Sierra Leone's population, this paper shows that those prosperity theologies are not suitable among poor rural and urban slum communities. This limitation is challenging the ability of the movement to respond to the social ills and poverty that characterizes the context in which they carry out their church and pastoral ministry.

5.

Essien Daniel Essien

Ethical Audit of Prosperity Gospel: Psychological manipulation for Capitalism or Social Ministry for Christianity

Emerging manifestations in contemporary studies regarding Pentecostal spirituality in Africa reveals two dramatic findings for scholarship. First, success in the Christian world is defined by prosperity gospel replete with economic message that wealth is a sign of God's blessing and a compensation for prayer and the "sowing of seed". Second, the notion of an abundant God and the propensity to claim innocence of any motive other than fulfilling God's will for human beings. This lends credence to the fact that in contemporary societies, prosperity gospel phenomenon remains a challenge to Christianity and society because its teachings are garbed with capitalistic

economic atmosphere that combines the demand for personal wealth, individualization and the self-culture, but lacks the aptitude to address the practical social needs of the people in the community. However, the rise and operation of the various forms of prosperity theology represent an intriguing adaptation of Christian belief and practice which provide an opportunity to illustrate profound connections between worship, theology, economics, and the everyday life of today's Christian. Drawing upon an extensive contemporary research on prosperity doctrine and based on focus group discussion, and ethnographic interviews, this paper examines prosperity teachings and claims in relation to societal social transformations and identifies ethical issues that relate to this new Christian doctrine. Findings however reveal that though prosperity preachers use the Bible to support their claim and behaviour, prosperity gospel does not surmount social misery, poverty and corruption, rather, it entrenches the ills as exemplified in excessive incomes, lavish and flamboyant lifestyles of church leaders at the expense of impoverished church members.

6.

Bernhard Martin

Rural Pentecostals as Vanguard of Social Change in Northern Togo?

Pentecostal churches are also spreading in rural Africa and convincing by their promise of miraculous wealth by the grace of God. Researchers regard rural pentecostals as the vanguard in the process of social change who are pursuing more individualistic livelihood strategies and breaking with „traditional“ marital and family models. The thesis of the special progressiveness of rural pentecostals will be examined in this contribution. This region experienced in the 1990s a rapid social change with shifts in power relations inside local socie-

ties from the older to the younger men, the generalization of free choice of spouse instead of the reciprocal exchange of women and individualistic, market-oriented livelihood strategies. This change was encouraged by the lucrative cotton cropping and the desire of the young men to maximize their income and realize their consumption wishes.

Based on own qualitative and quantitative research first it will be shown the spread of pentecostal churches in northern Togo. In a second step the livelihood strategies and marital practices of the pentecostals will be compared with those of other young farmers.

7.

Hanna Nieber

Communal Prosperity Through Poverty in Zanzibar

Representatives of Christians (Catholics and Pentecostals) and Muslims in Zanzibar argue for God-given prosperity while encouraging a simple lifestyle and maintaining a discourse of one's poverty. Within Catholic Christianity (which is given priority here) rightful wealth through submission to God's will plays a big role. The Catholics in Zanzibar run nunneries, build a seminar for priest education, have highly valued dispensaries and schools and are experienced in securing aid money. This, however, does not correspond exactly with the Catholic population who individually do not receive much of the communal acquisitions. Especially in front of donors this is advantageous as it enables to portray a poor population. The rhetoric employed by the clergy points to a Gospel of communal prosperity through poverty — although not everybody is subject to this poverty in the same way.

God-given prosperity plays a big role for Muslims too. If Allah wishes, he can make you rich, he will provide everything you need if you submit to him alone. From a

believer's perspective, however, it is good to remain poor because others will not be jealous and you will remain in the rightful relation to Allah without being distracted by money. Islamic healing practitioners claim that it is possible to provide medicine for prosperity by using the Qur'an. However, this is a risky undertaking because prosperity comes with other people's jealousy which in turn may harm the prosperity that the treatment brought. Similar to the Christians' situation, prosperity can be achieved if communal discourse of one's own poverty and simple lifestyle is maintained.

Due to the perception of one's own legitimate prosperity, the other's advantages are seen as not legitimate and unjust. How do these two discourses of these two groups relate? What kind of repercussions does the discourse of one's own poverty in relation to the other's "unjustly-received" prosperity find in the social arena of Zanzibar? Or does the manner of this discourse and the enactments of a legitimate, God-given prosperity point to a transgression of religious boundaries in Zanzibar while their separation is discursively amplified? Setting a focus on the discourse, its negotiation and the practices of prosperity as they are formed within these two religious groups enables reflection on their interactive differentiations. This paper, based on ethnographic fieldwork, argues that the claims to legitimate prosperity in juxtaposition to a discourse on poverty provide space for interpreting the increasingly problematic social relations between Muslims and Christians in Zanzibar.

8.
Nathan Iddrisu Samwini
Religion and Prosperity in Africa:
Prosperity Teachings,
Islam and Africa Indigenous
Religions in Perspective

It seems that Pentecostal prosperity teaching is built on indigenous worldviews. The same applies to Islamic teachings of good life. The good life in African worldview is a life of good health, safety from any form of harm, plenty children, success among peers, numerous livestock, and abundant food. For the indigenous African good health for him or any member of the family added to the availability of children and food is good life. On the other hand where there is ill health, frequent deaths, especially of children and women, lack of food or infertility or impotency or low income for the family life is not good. The good life must be the availability of all of the above. The absence of one from the African's life makes him feel that life is not good for him and family. This worldview is easily carried over into the new found faith which the African may profess later in his life. For an African Muslim life is good if he has good health, his wife (ves) and children have good health and everything is successful. This paper looks at how this indigenous worldview has influenced Pentecostal teachings and African Muslims. Given the popularity of contemporary Pentecostal discourses on prosperity specific attention is given to the question whether they have influenced and altered some of the themes in Islamic perceptions of wealth creation and how such wealth is created in view of faith and practice of religious injunctions and general social good.

9.
Zakaria Muhammad Seebaway
Rhetoric and Praxis on
Prosperity Among Ghanaian
Muslims: The Role of
Contemporary Sufi and Salafi
Scholars

The paper provides evidence that the Qur'an is replete with narratives and directives vindicating prosperity and affluence along with others denigrating extravag-

ance and reckless materialism. It further examines hadith literature which supports hard work and its outcome of affluence along with contrary views which tend to condemn extremism in either direction. It is then shown that different Muslim groups have adopted one or the other attitude towards prosperity and this is noticeable among the members of the Tijaniyya Sufi Brotherhood and their Ultra Orthodox Ahlul Sunnah wal Jama'ah or Salafi counterparts in Ghana. With the use of questionnaires and interviews of a cross section of Muslims in Accra, Kumasi and Tamale, the paper tries to establish the reliability of believing that members of one or the other of these two groups are prone to either poverty or affluence and further seeks to account for such a perception. The paper further examines the themes and interpretations current among preachers and leading Imams of the two groups. Thus Friday Prayer sermons, radio and Television discussion and interviews of members of each group inform the data collection strategy. Also relevant to this aspect of the paper is the Waazi – public lecturers of notable scholars among the two groups. The research seeks to establish that there is no clear cut difference between the membership of Salafi and Sufi groups in Ghana in terms of prosperity and affluence and some of the wealthiest Ghanaian Muslims along with some of the poorest can be found in each of the groups. But ironically, the Tijaniyya Ulama seem to enjoy more affluence because of their roles as healers and Mallams which gives them exclusive association with the politicians. Contrarily, the links the Salafis have with patrons and sponsors in the Arab world where most of their scholars studied do provide them with the window of opportunity to experience affluence and prosperity. Each group however is open to certain challenges and needs caution which come in the form of recommendations at the end of the paper.

10.

Haji Mumuni Sulemana
The Sufi Mallam and Economic
Empowerment in
the Ghanaian Community

The paper assesses the role of the Sufi Mallam in the economic empowerment of Ghanaians. Ghanaian Sufi clerics have played various roles in the social, economic and political lives in most West African states. Tombs of celebrated Ghanaian Sufis became centres of veneration for spiritual and economic empowerment. Sufis are of the conviction that, the Qur'an and Sunnah was given to man in order to direct his activities in his daily life. The understanding is that some people with the aid of Allah are able to perceive the hidden realities and comprehend their relationships to the manifested world and the revealed word of God. Allah has given them power and illuminated their hearts, so they can be aware of future or distant occurrences that cannot be apprehended by ordinary human power. Such people are the 'Friends of God' (Awliya-u-Allah). Once you have discovered the secret mechanism, it will aid you in implanting in one's self the truth of divine matters that are situated beyond the letter of the Qur'an. The Sufi then achieves purity, goodness, spiritual wealth, strength and immunity from evil. With these qualities the Sufi Mallam can then intervene in changing the plight of ordinary people.

11.
Primus Tazanu
In View of Transformed Lives,
'Making it' and Breakthrough:
Pentecostal Representations,
the Quest for Success
and Liberation from Bondage

It has become routine for the renowned Nigerian televangelist, Prophet TB Joshua, to appeal to viewers 'all over the world' to

reflect on their unfulfilling and unsatisfactory life. In fact, his website states that he has a mission of changing lives, nations and the world. His twenty-four hour Emmanuel TV channel reveals his prophecies, miraculous work, ability to cast out demons, the effectiveness of his anointed water and religious stickers at curing people or repelling bad luck. The channel also devotes some time to show the prophet's philanthropic work. These were recurrent themes when I conducted fieldwork on the popularisation of Pentecostal religious representations in the Cameroonian towns of Loum and Buea in 2012 and 2013. This paper intends to reveal what these representations mean to viewers of Emmanuel TV who talk of breakthrough from any unknown demonic forces that could be hindering their success. They also want to 'make it in Jesus' name'—reference to their expectations of upward social and economic mobility that are in one way or the other inspired by TB Joshua's teaching and practices.

12.

Micheal Perry N.O. Tettey

**Social Transformation
Through Pentecostal/Charismatic
Imagination:
The Case of Ghana**

The flourishing phenomenon of Pentecostalism in Africa has spurred scholars, researchers and practitioners to assess both the fluidity and impactful nature of Pentecostal/Charismatic churches in social change. In this paper, using the Ghanaian experience of both the classical and neo-Pentecostals, I posit on the following: first, the prosperity gospel proclaimed by the Pentecostal/Charismatic churches in Africa has resonance and strongly imbedded in their religio-cultural orientation rather than an imported doctrine from other 'religious latitudes'. Second, the methodological framework

in reviewing the impact of the prosperity gospel must embrace both an insider and outsider perspectives and experiences for a holistic analysis. Third, the responses and consequences of the prosperity message on the religio-socio political and economic standpoint of the followers and non-followers suggest, Pentecostal/Charismatic Christianity in Africa, as 'existential religion'. And finally, I argue that Pentecostal/Charismatic Christianity in Africa has become the bulwark of the Christian faith in the twenty-first century against the incursion of other non-Christian faiths, and have engendered vitality in the search for social survival.

Panel 19

Uncertainty and Future

Convenors:
Lena Kroeker,
Valerie Hänsch &
Carsten Mildner

In the past few years „Uncertainty“ grew into a vivid debate. With regard to Africa various aspects were already discussed such as floods (cf. Macamo 2012), famine (cf. Spittler 1983), diseases such as AIDS (cf. Whyte 1997, Jenkins et al 2005), resettlements and displacements (cf. Scudder 1993, Colsen 2003), war (cf. Vigh 2006), rapid societal changes or the consequences of climate change besides many more. Notwithstanding, whatever the nature of an uncertain situation may be, ways to confront such situations are culturally embedded and societies established ways to deal with unusual times. Depending on material and immaterial resources at hand people are able to make decisions and attempts on how to gain control over uncertain situations. However, the future and how it can be understood, has been rarely conceptualized in

relation to uncertainty. Notwithstanding, ways of dealing with such situations are always oriented towards the future. Some causes may for instance appear periodically and preparations for future events are already included, others must be considered single events. In order to achieve a more stable situation unusual or new ways of life and changing visions about the future will be provoked, established and probed. It is, however, never sure whether envisioned and provisionally tested ways of life may work out in the end and lead to a viable existence or desired outcomes. Some innovations may, however, not prove successful and cause unintended consequences and thereby produce new uncertainties.

This panel focuses on ways and visions which individuals or groups establish in times of uncertainty. The following questions shall be pivotal:

- (1) What kind of temporalities are involved in shaping the future: Are ways and visions directed and/or related to the past, present, near or far futures? How is the future perceived, discussed and experienced in the present in such situations?
- (2) Which formal, informal and individual strategies to control uncertain situations in Africa are prevalent? How do people juggle chances, options and possibilities?
- (3) In what do people invest (i.e. financially, emotionally, socially, religiously) to make the future worth living in?
- (4) In what timeframe do these ways and visions unfold and to what aim?
- (5) In how far is the future providing relief? In how far is future in itself a cause of uncertainty?

PANELISTS

1.

Sandra Calkins

**Handling Uncertainties
of Ill Health in Sudan:**

Establishing Urgency and Mobilizing Care

The uncertainty of disturbed health is a troubling and fear-inspiring experience in rural north-eastern Sudan, where health facilities are often lacking, inoperative, or underfunded. This paper explores how Rashaida from the Lower Atbara area process nagging uncertainties of ill health. It inquires how they determine that something is a sickness, how they know it needs biomedical treatment, and how they represent this knowledge to potential caregivers. Or, conversely, until when ill health is ignored as unpleasant but minor thorn in the flesh, an ailment that poor people have to put up with. This paper discusses situations in which there is an urgency about doing but uncertainty regarding the proper course of action. How is acting possible against a lack of knowledge about one's condition, the severity of ill health, and the dread of deadly outcomes? I detail the cumbersome negotiations through which "serious sickness" is established as a state of affairs; it entails urgency, provides clear normative references for acting, and enables bracketing doubts about the status of knowledge. What I want to pull at is with which sense of anticipation Rashaida engage in everyday dealings, how they project their situation into the future, and how they develop orientations for concerted actions and attribute responsibility for care in view of the unpredictable outcomes of disturbed health.

2.

Giulia Cavallo & Inês Faria

**Religion and Biomedicine as
Management Tools of
Uncertainty for Childlessness and
Infertility Healing in Maputo,
Mozambique**

In Maputo illness is perceived as a condition that “closes the paths” (fecha os caminhos), hampering personal and family success. Success in this context means options, and mainly the possibility to participate in a kind of modernity, perceived as a set of opportunities (better education, better health service, and better economy, less infant mortality, less uncertainty). Spiritual healing (especially by Pentecostals and Independent African Churches) is, first, the possibility of opening individual paths. In this sense, mechanisms of ‘modernity’ are sought after during healing practices, as “modernity” is perceived as a process of affirmation and liberation that seems to alleviate a widespread sense of disorder and uncertainty.

In Maputo motherhood is still a fundamental step for women to get status and authority among her in-laws and community at large, as descendents are social capital and a way to get continuity. Thus, infertility, that affects a large number of couples in the region, represents a main “closed path” that has to be solved not only by biomedical treatments but also by religious rituals since it usually involves spiritual disorder (as spirit possession and witchcraft).

In the management of this double sided illness/healing situations, the biomedical and religious universes merge throughout the patients’ therapeutic itineraries.

Although biomedicine is perceived as a provider of certainties, it can also perform as catalyzer of uncertainties. On the one hand, by resorting to biomedical treatments, couples can understand what prevents them from bearing a child in material terms. On the other hand, by entering into a treatment process, that doesn’t give them a certain chance of conceiving with medical help, couples enter into another dimension of uncertainty as assisted reproduction can fail at any time, increasing a sense of failure. The same process can occur during spiritual healing provided by religious specialists.

We intend to explore how these two uni-

verses (religious/biomedical) coexist and influence each other, how biotechnologies and spiritual responses can alleviate uncertainty or maybe widen it, pushing people to complex trajectories of treatment-seeking.

3.

Christine Fricke

Spectacular Futures and the Desire for Uncertainty

Crude oil is finite, that’s a fact. Yet, the certainty of the end of oil creates a two-fold uncertainty for the future, concerning the moment when oil will be depleted and what a future without oil will look like. In the petro-state of Gabon, which has been built on this resource ever since independence and which so heavily relies on the oil revenue for its survival, a future without oil seems unimaginable. Not only do Gabon’s economic security and political stability depend on oil, the whole idea of the Gabonese nation has been fuelled by the teleological idea of unlimited progress and wealth. Despite the fact that Gabon has reached peak oil in 1997, the anticipated end of oil is regularly postponed for another twenty years, thus pushing the frontier of economic uncertainty into a future farther away; a future that contrary to the present future starting tomorrow or the confidently planned future of next year is in itself unimaginable. To counteract insecurity and uncertainty, political elites further engage in the projection of a spectacular future by presenting virtual models of urban utopia and grandiose architecture, thereby spanning the national narrative of oil-financed progress from the past onwards into the very remote future.

These attempts to spread visions of certainty and continuity are, however, highly contested. In the context of an authoritarian state it is precisely the alleged determinacy of the future that people reject. As the larger part of the population does not

profit from the oil wealth, but suffers from poverty and repression, the uncertainty of the future offers the only source of hope for societal change and better living conditions. It is in the imagination of alternative futures that people therefore invest in multiple ways: From individual futures, like saving money to leave the country or nostalgic dreaming of a return to autarkic life in the forest, to threatening visions of underdevelopment used as criticism by civil society groups, oppositional attempts to re-enact past liberalisation efforts of the 1990s to bring about a democratic future or angry revolutionary futures inspired by the Arab Spring, all the way to apocalyptic futures promising higher justice and equity as promoted by religious groups. Ultimately, as the last thing people wish for is continuity, the uncertainty and openness that the end of oil creates comes to be regarded as final relief and as the point of departure into a better future.

Based on extensive fieldwork in Gabon over the last four years the paper explores the visions and practices of different groups and individuals to provoke, negotiate and interpret the (un)certainty of the future. In doing so, the paper will deal with the temporalities and timeframes of different future visions and the meaning of uncertainty in an authoritarian context.

4.

Leo Igwe

Witchcraft Accusations and Coping with Uncertainties in Northern Ghana

How Africans cope with uncertainties is critical to the continent’s future and development. Poverty and unemployment, wars and conflicts, diseases, accidents and deaths, limited access to justice and human rights protection, lack of medical facilities and social amenities, dysfunctional state institutions and inadequate infrastructure plague African continent. They

have created and compounded the state of insecurity and anxiety in the region. This situation leaves many people with limited options as to how to manage their lives and make sense of their experiences. In response to situations of uncertainty, many Africans invoke witchcraft and the occult. They engage in accusations of sorcery or malevolent magic targeting women, children elderly persons and people living with disability. People deploy spiritual and immaterial powers in various forms and fronts as mechanisms for defense or protection from external aggressions. They attribute their predicament to invisible forces, to spiritual assaults from “enemies within”.

People blame the witches for their problems and misfortune. One of the places where such accusations of occult aggression are rampant is in the north of Ghana. Drawing from my research findings, this presentation uses the concept of outsourcing in explaining the phenomenon of witchcraft allegations and how people manage uncertainties in the region.

5.

Kristin Kastner

Sweet Europe, Rest of Mind and Money – Nigerian Migrants’ Visions about the Future between Morocco and Spain

The journey of Nigerian migrants who try to enter Europe through land may last up to several years due to heightened border surveillance. During this liminal phase in Morocco, the daily hardship marked by clandestinity, mistrust and different forms of violence is downplayed; instead, more emphasis is laid on the creation of alternative, glamorous life-worlds through styling and conspicuous consumption. Moreover, ideas about life in Europe become the more colorful the longer one is stuck in Morocco and can only be realized by the Grace of God.

Once in Europe, these visions become more rooted, although imaginative elements remain constitutive in one's daily life. Especially women try to turn their initial motivations for their journey into reality: providing a good education for their kids, both for those back home in Nigeria and for younger ones born on the road; supporting their parents, especially their mothers, and younger siblings in Nigeria; and getting married to a white man in order to gain prestige and to distance themselves from their fellow countrymen and from a rather conflictive Nigerian community.

The evening of one's life is envisioned to be spent in Nigeria, as a respected person and in a big house constructed by the profits of a successful life in Europe.

In this paper I will argue that ideas about the future as intimately connected to present and past experiences but also to an imaginative repertoire enable Nigerian migrants to remain human beings and thus, to continue their journey.

6.

Dr. Magnus Treiber

Why Coping is not Enough! Promoting Anthropological Theory of Praxis in Migration Studies

Anthropology's creative potential actually lies in its own methodological restrictions. Participant observation cannot be done beyond a certain empirical reality. Anthropological theory may certainly refer to more general theoretical concepts and should be open for comparative analysis and interdisciplinary debate. However, anthropology should cautiously reflect if the conceptual vocabulary used actually helps to understand its empirical data, gained in ethnographic fieldwork. After all, anthropology does not simply apply theory, it constitutes theory from its empirical data. Though 'uncertainty' may

well describe a general condition of human life in our era, it should be an interpretative starting point and not a final statement that frames social praxis a priori. In studies on urban life in Africa as well as in migration studies it has become popular to speak of 'coping' or even 'coping strategy' to tackle daily life, but these terms seem unable to integrate the teleological dimension of social praxis — particularly in the field of migration, where praxis aims at a better life in a future elsewhere. Based on my own field work among Eritrean and Ethiopian migrants — notably in Khartoum and Addis Ababa — my presentation aims at contributing to a necessary debate on adequate concepts that promote rather than thwart anthropology's innovativeness.

7.

Annika Witte

Bright Prospects or Looming Future? The Significance of Oil for Ugandans

In 2006 commercially viable quantities of crude oil have been found in the western parts of Uganda. A bright future seemed near: many Ugandans in the oil region envisioned themselves to get rich with oil dollars and to never have to work again. But instead of getting certain wealth, new uncertainties evolved.

In the beginning information on oil was scarce leaving room for high expectations. However, the pace of developments has been slow and even seven years after the first big discovery, there is no oil yet. Various actors from the state, private sector and civil society have started involving themselves in the discussion on how the oil will affect the country and who will ultimately benefit from it. The Parliamentarians sat down to debate three oil bills regulating the sector and the use of the revenues. Civil society activists have, with considerable sponsorship from donor agencies, jumped on the oil wagon and provided information to the people, especially in the oil regions. The concept of the "resource curse" is often made reference to. Rather than taking the concept at face value though, this paper views it as a category used by the actors to create meaning and shore up support. Some actors promise a blossoming of the economy and the country at large while others see the oil looming as a shadow over the people of Uganda. While these discussions of the future are going on, new uncertainties arise for the people in the oil regions. They face the difficulty of living under the threat of future resettlements or possible environmental catastrophes.

The paper analyzes the way visions of the future are created and negotiated in dialogues, conferences and media reports. It is based on first hand observations from such

public debates and on interviews with the different actors. The ethnographic fieldwork was conducted in Uganda from 2012 to 2013. This paper presents a first partial analysis of the research findings.

8.

Grace Mwaura

If Africa's future is uncertain, so is its youthhood: A question of gendered hopes and fears among Kenyan young elites

Africa's future image is that of a booming continent with technological innovations, growing economies, and good governance models. Her growing youthful population is however viewed in two conflicting narratives: to some, African youth are a lost generation, hopeless, and a risky society in need of intervention while on the other hand; African youth are praised as the continent's future economic and political power, hence, in need of empowerment and participation in decision making. It is, therefore, uncertain if and how this population will deliver a future for Africa.

How do young Africans identify with and act in relation to the future of Africa? Do their future aspirations match their achievements? Are their present predicaments an indicator of their preferred, predictable or probable futures? We examined these questions by studying hopes and fears for the future among young elites in Kenya. We sought to understand how everyday practices and experiences influence one's response to prevailing uncertainties. Following empirical research conducted with six Kenyan public universities, we analysed the contexts and strategies within which young elites envision the future: their personal beliefs, societal expectations and the structural opportunities (the university, national politics, and environmentalism).

The study found out that the negative impacts of globalization have left Kenyan

young elites — always seen as the privileged in society — as fixers of society: they are daily negotiating a ‘good life’ in a society constrained of resources and opportunities. Despite the disparity between male and female uncertainties, there is a convergence on common narratives of power, social relationships and quality of human life. There is a mismatch between the socio-economic and political contexts of their aspired futures and how they themselves actively create alternative livelihoods. The paper concludes that, for young people, the priorities for a future, belonging and contributing to society, are uncertain in-the-moment experiences.

Panel 21 **Visions of Theatre:** **Future in/of African** **Performing Arts**

Convenors:
Christine Matzke &
Julius Heinicke

This panel seeks contributions concerned with future trends in African theatre — and the future of African theatre on the whole. While applied theatre forms have become a mainstay in many parts of the African continent, drama as a literary genre seems to be in relative decline, with much of the new writing emerging, and being staged, in diasporic contexts. Other performance forms, however, are on the rise and experience a particular popularity with the younger generation. These include Spoken Word, modern dance theatre, film and web-based performances, but also new (scripted) forms of applied theatre largely produced by local theatre practitioners. New challenges are also emerging with regard to performance space. While community artists and applied theatre workers

have always been highly flexible in this respect, theatre makers with access to purpose-built theatres are increasingly leaving these in search for new, innovative spaces. Yet, new theatre and opera houses are still being built, the most prominent example arguably being Schlingensief's Opera Village Project in Burkina Faso.

The following thematic areas may be addressed:

- Which new theatrical forms are emerging and which visions of the future do they hold, thematically and aesthetically?
- New and future methods, themes and aesthetics in applied theatre practice
- Is drama really a genre of the past on the African continent or is a new generation of playwrights emerging? Which themes are currently being addressed, and which visions of the future can be found in African and African diasporic dramatic texts?
- Theatre buildings and stages: have purpose-built theatre and opera houses become obsolete? Will they be put to new usage and/or accessed by new users in the future? Which new visions of theatrical space are developing, or is there a return to older, more ‘traditional’ concepts which can more easily accommodate a theatre of the future?

PANELISTS

1.

Victor Dugga

**No Theatre? No Problem:
New Strategies of
Performing Artists in Africa**

Contemporary theatre practice in Africa draws from the resources of several traditions and combines these with changing realities in society. Primary among the shifts taking place in recent years is the disappearance of theatre / performing troupes and paucity of theatre buildings on

the continent. The influence of Information Communication Technology has also altered the relational dynamics at an interpersonal level as well as for social interactions. These have affected way in which emerging theatre practitioners package their art and the way in which audiences access their products. This presentation looks at the inroads of African theatre continues to make into unconventional spaces like standup comedy, social media like YouTube, Screen savers and others on personal handheld devices and public events organization. The implication of the choices of new modes of dissemination of performances on the art, the actors, audiences and the future is considered.

2.

Ananda Breed

**Re-visioning Memory and
Performance in Rwanda**

This paper will address how performances of memory and nation building have shifted between local practices that rebuild communities through the arts to transnational performances that stage a new Rwanda. Particular to the performance of memory is the shift between memories in relation to the past and visions for the future. The 19th commemoration of the genocide in 2013 marked the first year that the colour grey served as the official mourning colour from the previous colour of purple, which was believed to have been Western and catholic based. The colour grey is linked to the traditional use of ash upon the heads of mourners in Rwanda. April 2014 marks the 20th commemoration of the genocide with the use of the arts to demonstrate additional changes to both official and unofficial practices of remembrance and re-visioning.

3.

Laurence Leky

Staging the Future: An intercultural encounter of Ugandan and German theatre makers

In 2009, theatre artists from Germany travelled to Kampala to meet and collaborate with Ugandan colleagues at the National Theatre and to ask: who are we, who are you and what is our common vision of the future? Together they developed and staged „MATATU TO GERMANY“. Laurence Leky is a German actor who holds a Diploma in Performing Arts and an MA in Conflict Resolution. As initiator of the project he will talk about this encounter of artists from different countries who, independent of any donor agenda, met to simply see what happens ...

4.

Julius Heinicke

**Visions of the Applied:
New trends and techniques of
Theatre in Education and
its aesthetics in southern Africa**

In the last few years Applied Theatre in southern Africa has departed from typical international ‘development’ strategies, first and foremost in projects realized by local organizations. In these cases, theatre practitioners have developed new forms and methods that engage issues of concern to local children and teens and combine aesthetic strategies and techniques from different theatrical traditions. Although recent studies analyse the social impetus of this kind of theatre, most do not focus on aesthetic questions. However, in my paper I will argue that aesthetics play an especially important role in the success and the impact of Applied Theatre. With this orientation in mind I focus on theatre projects in South Africa and Zimbabwe. All of them work in the

broad field of Theatre in Education but use different techniques which interweave aesthetic and socio-political levels.

Panel 31 **African capitalisms**

Convenor:
Thomas Bierschenk

For some time the concept of capitalism has experienced a remarkable renaissance as well in public debate as in the social sciences. With respect to Africa, however, the term of capitalism is mostly used in the sense of a non-relationship or of an external, usually negatively connoted, force. As usual, investors and businessmen are well ahead of academics in this respect: for them the „African lions“ constitute one of the last frontiers of capitalism. In contrast, in African Studies, capitalist actors such as entrepreneurs or institutions such as banks and stock markets are under-researched, and the question of indigenous African capitalisms seems to have been settled, in the negative sense, since the end of the Kenya debate.

However, the concept of capitalism cannot be reduced to economic actors and economic institutions alone. Capitalisms are also cultural forms which, as we know since Max Weber, correspond to a certain „spirit“. Religious orientations (such as in Pentecostalism or in Islam) have been studied from this perspective. One might also ask whether the new spirit of network capitalism à la Boltanski, based on mobility, disponibility, creativity, pluri-competence and virtuosity in the use of new media corresponds perhaps particularly well with local cultural practices in Africa.

The panel will thus try to explore the historical and social conditions of capitalism in Africa in the 21st Century will be performed. Historical as well as contemporary perspectives, empirical as well as and

conceptual ones, from all fields of African studies are solicited. Contributions which connect economic to cultural developments are particularly welcome. Other possible keywords are: the movement of African goods (such as cotton) and people in global capitalism; rentier capitalism; African middle classes; capitalist consumer culture without capitalist production relations; neoliberalism; etc. The panel sees itself primarily as an exploratory exercise which aims to find out whether the concept of capitalism can be a structuring perspective in today's African Studies.

PANELISTS

1.

Anouk Batard

Nollywood as a 'Reinvention' of the Global Capitalism

Since an essential feature of the general history of capitalism has been “its unlimited flexibility, its capacity for change and adaptation” (Braudel), this paper scrutinizes the Nigerian movie industry as a “reinvention” or a “paradoxical invention of economic modernity” (Bayart). Here considered as one of the new modes of accumulation of wealth which have emerged spontaneously in the early 1990s in most African countries, Nollywood has continuously been shaped by both internal (local, regional, national) and external (international and global) dynamics. It could actually be described as an unintended baby from the Structural Adjustment Programmes of International Monetary Fund who has grown up in an environment made of a weak State and a large dynamic “informal” economy. This paper highlights Braudel's assertion that change does not come smoothly. Indeed, the original system of straight-to-VHS (and then straight-to-Video CDs) has been dominated by the “marketers” who have been acting as both the financiers and the distributors. Then the marketers

have been accused of taking over the role of producer on the one hand, and of being part of the rising piracy on the other hand. Some producers — directors (then tagged “independent producers”) have failed in attempting to set up alternative markets. The government intervened through the National Film and Video Censors Board with a ‘new distribution framework’ which has faced a high level of resistance and is still yet to be implemented while a new market made of cinema theaters is expanding. Exploring such “tests” or conflicts (L.Boltanski & E. Chiapello) involving the different agents (the practionners — marketers, producers, directors, cast & crew members —, the State and corporate organisations — TV channels, banks) leads us to explore “weapons of the weak” and the ‘nature of exploitation’ (James C. Scott). Therefore, this paper looks at the labor (re) organisation, the textures of labor and the strategies of the different agents involved in the process of making and distributing a peculiar cultural product — Nigerian movies. It is based on in-depth semi-structured interviews and observations while on shooting sets and during formal and casual meetings.

2.

Benjamin Brühwiler **From “Mali Kauli” to Micro-Credits: Financing Wholesale Trade at the Kariakoo Market in Dar es Salaam since 1975**

The Kariakoo neighborhood in central Dar es Salaam is the largest market area in Tanzania. Planned as a residential neighborhood for African workers in early colonial times, Kariakoo has become a busy commercial area with over 3,000 shops, thousands of street peddlers, and hundreds of market stall vendors. The main market — a massive three-floor concrete building, which was built at the height of the soci-

alist era in Tanzania — forms the geographical, architectural, and symbolical heart of the neighborhood. When the market building was inaugurated in 1975, the underground floor housed the only wholesale market for agricultural produce in the entire city of Dar es Salaam.

Based on oral history interviews with long-standing traders, this paper focuses on how market and credit relations at the Kariakoo wholesale produce market have changed since 1975. In the first two decades after the opening of the market, wholesale traders did not have access to formal credit. They relied on the so-called mali kauli-system, which allowed them to buy and sell relatively large amounts of goods without needing a lot of cash at their disposal. The traders received the goods their suppliers brought to Kariakoo from rural areas without paying for them right away. Once they had sold the goods to retailers, they paid the suppliers the agreed-upon price. Constitutive of the mali kauli-system was a powerful discourse of business ethics. It stressed honesty and trust and it provided a framework of expectations that shaped people's business behavior.

With the end of the socialist era and the liberalization of the economy in the mid-1980s, the importance of the mali kauli-system slowly declined and it was eventually replaced by cashbased transactions. The widespread availability of microcredits accelerated the change to cash transactions. Wholesale traders' personal and trust-based relations with traders from upcountry were being replaced by impersonal and cash-based market transactions. Analyzing oral history interviews with Kariakoo traders, I argue in this paper that the widespread use of formal credit worked in two different directions. On the one hand, it undermined long-standing cultural notions of trust and honesty, and the acknowledgment that a trader's fate was inextricably linked with those of others. On the other hand, it encouraged the formation of new subjectivities marked by a sense individualism and

self-reflection as traders were induced to take stock of themselves.

The research presented in this paper is part of a dissertation project that looks at entrepreneurship, credit, and debt in Dar es Salaam from 1910 to 2013. My dissertation aims to contribute to the scarce literature on business history in Africa. It argues that changing relations of credit and debt shaped specific kinds of entrepreneurial subjectivities in urban Tanzania.

3.

Chambi Chachage

Haven of Investors: The Post-socialist State and the Consolidation of a Postnational Capitalist Class in Dar es Salaam City

In his 1998 defense of ‘the Arusha Declaration on Socialism and Self-Reliance of 1967’, its chief architect, the first President of Tanzania, Julius K. Nyerere, lamented: “There are some of my friends who we did not allow to get rich; now they are getting rich and they say ‘See, we are getting rich now, so you were wrong’. But what kind of answer is that?” Seven years earlier the leaders of Tanzania’s ruling political party, Chama Cha Mapinduzi (CCM), that is, ‘The Party of the Revolution’ or ‘Revolutionary Party’, issued a resolution, which, as a contrast, is often referred to as the Zanzibar Declaration of 1991. The latter, in effect, rendered basic tenets of the former Declaration as espoused in its Leadership Code, that restricted state and party officials from accumulating capital, redundant thus opening wide the gates for the involvement of politicians and public servants in business and financial investments.

Since then there has been a strong, growing partnership between foreign investors, business elites and political leaders. This research paper aims to trace this emergence and consolidation of what it conceptualizes as a Postnational Capitalist

Class (PCC), slightly in contrast to a National Capitalist Class (NCC) and a Transnational Capitalist Class (TCC), in what is arguably regarded as postsocialist Tanzania. The emergence of this nascent class predates the period — roughly early 1990s — that generally marks the beginning of post-Ujamaa in the country. Ujamaa was an African brand of socialism that Nyerere attempted to institutionalize particularly after issuing the Arusha Declaration in 1967. The paper historicizes this ongoing consolidation of the PCC within the longer history of class formation and capitalist accumulation in Tanzania. There is a strong connection between the PCC and corporate capitalism as driven by Foreign Direct Investments (FDIs), such as multinationals, and Financial Institutions (FIs), such as banks, hence the paper also historicizes their consolidation.

4.

Robert Heinze

„Informal“ Passenger Transport and the Capitalist Regulation of Urban Space

Analyses of the so-called “Informal”, be it the thusly named sector, the economy or even just the nominalized singular, until today resonate between apocalyptic scenarios of a thoroughly failed capitalism, failing anew every day, and euphoric celebratory descriptions of anarchic self-organization. Instead of seeing these phenomena as either failure(s) or results of subaltern agency, they should be analysed as everyday capitalism at work. The paper undertakes this task, taking the historical development of passenger transport in African cities as an example.

The emergence of the “informal” sector is often correlated with the economic, political and social ruptures of the early 1970s which prepared the ground for the global triumph of neoliberal economic policy. However, a closer look at public transport in

African cities shows that colonial systems had never even come close to satisfying a growing demand. The first big wave of urbanisation after the First World War confronted cities with the problem of a growing proletariat’s mobility; however, the desire to control indigenous populations and the segregated structure of most colonial cities prevented the development of really effective solutions. For colonial administrations, the mobility of African urban dwellers was not a question of the majority’s access to public life, but of effectively managing the productivity of an industrial workforce. Thus, the first passenger transport enterprise in Léopoldville was established as what today would be called a public-private partnership, with ownership shared between the state and the biggest local industries to shorten the workers’ tiring commute. Before these efforts — sometimes under the form of a private monopoly — began, colonial states had stifled African micro-enterprises through security and tax legislation. The demand for alternatives to the monopolists’ insufficient supply grew significantly during the second wave of urbanisation in the 1940s; since then, the urban crisis has only exacerbated. “Informal” transport — at first illegalised, then gradually accepted by African governments — has accompanied this crisis since the 1950s.

But how “informal” are the countless minibuses, motorbikes or collective taxis actually. The systems that seem so chaotic at first glance are in fact regulated along capitalist (or “market”) criteria: class, ownership and work relations determine their structure, and have important repercussions on how these “informal” systems service urban populations. The market — in its most basic form of supply and demand — determines not only the supply of buses, but also the serviced routes, the size and state of buses, the organisation of the enterprises controlling them and the working conditions of drivers and conductors — even of the multiplicity of “informal” jobs that are connected to passenger

transport. Since 1973, when Kenyatta as the first African head of state accepted “informal” transport as an important part of urban life, states continually try to regulate these systems.

Taking several examples, among them Kinshasa, Lusaka and Nairobi, the paper traces the history of these systems and asks whether the notion of the “informal” is useful to analyse them. As an alternative, it proposes to use the theoretical toolbox of regulation theory to determine the agents, their positions and connections relative to each other and the wider society and the structure of the seemingly “informal” transport market.

5.

Bernhard Martin

The Regulation Theory and the African farmers. A Transfer Attempt by the Example of Cotton Cropping in Northern Togo

The French regulation theory was developed in the 1970s as a tool for critical analysis of capitalist economic systems, and examines the relationship of the regime of accumulation and the mode of regulation. Its application was limited to industrial economies in Europe and North America. An attempt to transfer it to African countries has not been done so, however, it would be worthwhile if the regulation theory is modified. Existing analysis focused on nation-state modes of regulation. With respect to African farmers it must be assumed of several levels of regulation.

Using the example of cotton farmers in northern Togo such a regulation theoretical analysis is to be attempted. It can be identified three levels of regulation: that of the Togolese national state, who can be characterized as a rental state, that of the world market and that of the globally operating actors and that of the local so-

cieties. They are forming the framework for the agricultural decisions of any individual farmer. This opens up options for linking the regulation theory and value chain approaches, widely discussed in development policy. Their onesided focus on the influence of companies from industrial countries to African farmers can be corrected by carving out the importance of national actors and local social conditions. In that sense, the regulation theory can serve as a heuristic tool for a more structured analysis of the framing conditions under which African farmers take their growing and marketing strategies.

6.

Georg Materna

Social Work and Money as a Gift in Senegalese Tourism. Local Traders and the Tourism Industry in Conflict about Market Exchange and Price

The tourism industry and the Senegalese state consider street vendors und clandestine guides as one serious problem for further tourism development. They undercut prices, stalk tourists, pester against them in case they do not buy, cheat them, insult them etc.

I propose understanding the conflict between tourism industry and local traders as a one about market exchange and price. Those traders who started the souvenir business (and keep playing an important role until today) were mainly descendants of endogamous groups of craftsmen and musicians (ñeeño). The ñeeño produced the material culture (e. g. masks, statues, leather bags) in which tourists were interested, but had — in contrast to the majority of the Wolof population (the géér), which functioned as patrons of the ñeeño and adhered to an ideal of reservation and silent dignity — at the same time an ethos which allowed offensively approaching other people in order to ask for money,

goods and gifts.

Many souvenir traders do not merely see the interaction with tourists as a possibility of vending, but (similar to what happened between ñeeño and géér) as a starting point for social relations which extend standard concepts of market exchange; where it is confined to money-giving and commodity-receiving. Since, in a lot of cases, the social relationships to tourists render more money than the actual work as a trader, I write of “social work”; through “social work” traders can acquire capital, ask for help in urgent cases, be invited to Europe etc. Furthermore, relations and interactions between tourists and traders are marked by various asymmetries. In the past, asymmetries also characterised the relationship between ñeeño and géér, but they had to be legitimised by gift giving. Today’s behaviour of souvenir traders seems to reflect this historical pattern. Tourists are hailed as long as they give; however, in case they refuse, they quickly become racists, colonialists or baadoolo (person of low social standing). The price of a souvenir, the money given, becomes a gift which seems to legitimise existing asymmetries and to confirm the social position of the tourist.

Next to the ethnographical case, I would like to discuss “social work” and “money as a gift” as tendencies of a current capitalism in which asymmetries between locally separated but economically and medially always closer interwoven people become every day practice. Is not there a similarity between the behaviour of souvenir traders and modern marketing strategies which promise consumers to belong to an imagined community of peers and ask a price surcharge for global brands of jeans and laptops?

7.

Florian Schaefer

Ethiopia’s New Agrarian Capitalists — Tracing Indigenous Accumulation in the Coffee and Cut Flower Sectors

The paper seeks to explore the accumulation, investment and marketing strategies of agrarian capitalists in two of Ethiopia’s most important agricultural sectors. Using new primary empirical data shows that indigenous capitalists are alive and well, and traces their relationships to markets, the state and each other. Building on contemporary understandings of the agrarian question, the paper is motivated by the severe dearth of careful, theoretically informed, empirical studies that deal directly with the realities of contemporary African capitalism and the divergent forms it takes. With economic dynamism increasing across the continent, understanding the dynamics and the actors in Africa’s new and old capitalisms is ever more important to both intellectual and policy work.

Ethiopia presents a strong case study for discussions of African capitalisms due to its strong, if skewed, growth record in recent years, and the fact that it largely escaped colonial domination, which leads to very different initial conditions to many ex-colonial countries. The paper looks in detail at agrarian capitalists engaged in large-scale private coffee plantations and the cut flower sector. Both were chosen for their novelty and dynamism, allowing the study of tendencies and trends as they emerge. The sectors are fruitfully contrasted with one another as cut flowers in Ethiopia are dominated by foreign capital, whereas FDI is banned from the coffee sector there. This is used to analyse the divergent dynamics of indigenous agrarian capital in these very different settings. Not only do we see different types of companies emerging but we also see very different types of capitalists in both sectors. The paper relates this

to the possible pathways of accumulation in each sectors and the barriers to entry to each of them.

Lastly the paper analyses the relation of indigenous capitalists in both sectors to the state at various levels. I find that accumulation paths, investment strategies and state-capital relations are complex, often counter-intuitive, fluid and highly contingent. The paper concludes that an understanding of concrete capitalisms in contemporary Africa is vital to the formulation of industrial and development policy, but depends critically on marrying a sophisticated understanding of history and political economy with careful, theoretically-informed empirical study.

8.

Olabisi Shoaga

Online Shopping and Consumer Activism on the Internet: The Role of Nigeria’s Emerging Middle Class

The expansion of internet access in Nigeria over the past five years has led to the introduction of online retailing. For Nigeria’s emerging middle class, online shopping is a convenient way of making purchases while saving time. In a country known for poor protection of consumer rights this new category of consumers has, notwithstanding, certain expectations regarding their rights when it comes to online shopping. However, these are not always met. The problem is compounded by the lack of regulatory framework applicable to online retailing. This paper argues that online shopping has been accompanied by the engagement of online consumer activism. In the absence of e-commerce specific legislation, it examines the potential impacts and implications of consumer activism on the internet for online retailers.

Vernacular Neoliberalism, or how the Invisible Fingers of the Informal Market Regulate Public Transport in Ghana

Public transport in Ghana is a private enterprise. Promoted indirectly through the incapacity of the Ghanaian (and, already beforehand, of the colonial) state to adequately provide for a public transport sector, it is above all small-scale entrepreneurs who cater for the conveyance of people and goods. The urban bus station serves as the nerve centre of transportation conducts. It is in here that the complex systems of urban services and of long-distance routes are organized and kept running. This happens by ways of a great plenty of only loosely bound and radically market-driven processes of informal entrepreneurial actions. The economic and organizational efficiency of these 'invisible fingers' of a largely self-regulating transport market are founded in a dynamic correlation between, on the one hand, competition, commodification and diversification, and, on the other hand, extreme adaptability, strategic cooperation and (most literally) mobility. Manifest in the therein-constituted collective practices and institutions of the station workers is a form of entrepreneurship that can be conceived of as both the source and the product of a 'vernacular neoliberal spirit'. Drawing on a combination of historical and ethnographic research, this paper seizes on the case of a central bus station in Accra in order to examine the development of a market imperative as a main structuring force of social organization. Following on Ahiwa Ong's (2006) notion of neoliberalism as a variable spectrum of market-oriented practices and ideas, it attempts to explore the extent to which the concept of 'vernacular neoliberalism' can be utilized for the analysis of a form of

African entrepreneurship whose self-regulating economy proved resilient — and thriving — in times of economic anomie as well as in periods of severe economic interventionism.

Economic and Cultural Aspects of Local Capitalisms: Milieus, Practices and Life Styles in the Middle-Classes of Nairobi and Mombasa

This paper wants to test the notion of capitalism on local phenomena in the two biggest Kenyan cities. Classical authors like Marx or Weber developed their theories in the European context. They accepted at least implicit specific European structures like strong nation states as complementary elements of capitalist development which leads to homogenization processes on the territory of a state. This form of state and other elements have not been given in the African context and local surroundings can differ strongly. Thus the paper will combine the analysis of social milieus with urban sociology, especially with the heuristic method of the „distinctiveness of cities“ (Berking 2012/ Löw 2012) to examine the situation in the two cities of Nairobi and Mombasa. Furthermore even ideas from the New Economic Sociology will be integrated which analyzes the cultural „embeddedness“ (Granovetter) of economic actions.

The specific economic and social contexts of Nairobi and Mombasa will be combined with the consideration of regional and global influences as a starting point for the analysis of milieu borders, specific practices, strategies, orientations and lifestyles in both cities. Certain forms of action or strategies like a higher orientation towards profit making, stronger or weaker forms of planning the future are — so the hypothesis — connected with different

local forms of capitalist development. Results from own field work suggest that it's not just the economic fields and the milieus which differ in both cities. In a very overexaggerated view one might assume there is something like a different „spirit of capitalism“ in the sense of Max Weber in both cities. In Nairobi many milieus seem to have a strong orientation towards profit making, social mobility and strategic planning. In contrast in Mombasa many milieus — especially those which had been living there for generations — seem to act more opportunity bound, show less entrepreneurial interests and show even less ambitions for social rise.

Nairobi is the most important economic and political center for East Africa, what is even reflected by the economic practices and the milieus in the middle-classes. Besides groups which are strongly orientated towards social rise and connected saving activities there is even an urban milieu of Young Professionals (Spronk 2012) which is more focussed on consume like Yuppie-/Hipster milieus in other cities — which does not exist in Mombasa. Mombasa is an old port city which still has strong connections to the Middle East and to Asia which have a huge influence on many inhabitants of the city. Furthermore Mombasa is not just Kenya's only relevant access point to the sea but it has become over the last decades one of the most important places worldwide for (sex) tourism. Its social milieus mirror the contradictory division of the city. According to locals there are groups which have been established for generations who live mainly in the city center and work either in specific trader businesses or show rather low orientation towards social rise. At the same time groups from upcountry Kenya including Nairobi often move to Mombasa to work at the harbour or in tourism. Many local inhabitants feel pushed aside by better qualified migrants. Other locals define their identity against the immoral life at the beaches on the shore of Mombasa. The forementioned aspects might illustrate the partially contradictory „spirit“ of Mombasa

very well which differs much from Nairobi's situation. from Nairobi's situation.

Frugal Innovation and African Capitalism: A Happy Marriage?

Innovation is a major force of economic growth and development in capitalist societies, as has been recognized by Joseph Schumpeter and has been acknowledged and investigated by (Neo-)Schumpeterian Economics (NSE) ever since. In this paper we explore a relatively new phenomenon in product innovation and related developments, aimed at value-sensitive design and marketing strategies that bring more sophisticated products within the reach of the roughly four billion consumers at the Bottom or Base of the Pyramid (BoP) and rising middle class consumers in emerging economies around the world. This so-called frugal innovation is not only about 'stripping down' existing products and services. It asks for a new business philosophy as well that forces organizations to take a fresh look at their business models and innovate in order to come up with quality products at dramatically lower prices. Value sensitive design is a key issue here: not only in terms of cost effectiveness, but also in terms of consumer preferences, and norms on labour, environmental and safety standards. Cheap labour does therefore not suffice for this type of innovation as it is more about re-designing products and processes, finding newer cost-effective means of reaching consumers. In addition, frugal innovation relates to what has been conceptualized as 'polycentric innovation' and designates the global integration of specialized research and development capabilities across multiple regions to create novel solutions that no single region or company could

have completely developed on its own. This has pushed companies to collaborate with external partners in developing their innovations, particularly local (technological) entrepreneurs and has opened up more possibilities for cross-national alliances that contribute to creating competitive advantage in foreign markets.

The paper will critically explore to what extent ‘frugal innovation’ as a new global phenomenon is relevant for our understanding of capitalist development in Africa, and how and to what extent NSE could further help us to frame this analysis, given also the different historical and social conditions that prevail in Africa. We thereby also draw on the ‘varieties of capitalism’ literature, initiated by Peter Hall and David Soskice.

Panel 33 **„20 years after —** **Afrofuturism in Aural** **and Visual Cultures“**

Convenors:
Kerstin Pinther & Hauke Dorsch

PANELISTS

1.

Reynaldo Anderson
Sun Ra Reads Marx:
The Digital Turn and the Betrayal
of Black Cultural Politics
at the End of History

Afrofuturism, a concept originating in the North American African diaspora is slowly being embraced by Africa, its larger diaspora, and non-African adherents. It is now a transnational, diasporic, and cultural worldview that interrogates the past, pre-

sent and future in the humanities, sciences, religion, and challenges Eurocentric motifs of identity, time and space. Furthermore, contemporary afrofuturism is maturing in the area of metaphysical components such as cosmogony (origin of the universe), cosmology (structure of the universe), speculative philosophy (underlying pattern of history) and philosophy of science (the impact of theoretical and applied science on society, culture and individuals) (Szwed, 1998, Anderson & Jennings, 2014). The work of musician/philosopher Sun Ra is foundational to afrofuturism. However, when the work of Sun Ra is systematically developed it emerges as a locus of critical inquiry in the areas of alienation, racism, urbanization, industrialization, technology, exploitation, bourgeoisie ideology and Western civilization. However, afrofuturism lacks a critical standpoint in relation to contemporary and future forces of production and social reality (Bould, 2007). This paper positions the work of Sun Ra as a critical theorist rearticulating the works of Karl Marx and applied to explain the contemporary phenomena of knowledge production, digital labor, and capital accumulation. Although, the works of Marx provide valuable insight in the area of capitalist circulation, development, ideology, and consumption, there is a technological shift that has influenced contemporary urban society in what is referred to as a “Digital Turn” in culture reflected in the influence of data base logic, networked software, deep remixability, technological interface, cultural analytics and neurosciences (Negroponte, 1995, Pisters, 2012). Correspondingly, the Digital Turn permeates aspects of all societies where modern structures, economic and cultural are influenced by software (Manovich, 2013). However, the position of the Digital Turn and technocratic triumphalism tends to conveniently overlook how race, class, and gender “shape the ways computer technology gets used and by whom (Hines, Nelson, Tu, 2001 p. 1). Therefore, it is concluded that an afrofuturist framework extending the

work of Karl Marx can provide an important groundwork for articulating not only a radical black subjectivity but can cross culturally connect with alternative forms of critical theory and praxis.

2.

Dariel Cobb
Ashes to Ashes. The Second
Life of Kiluanji Kia Henda’s
Afrofuturistic Critique

African artists born to a post-independence continent, curiously placed between frozen (or violently dynamic) notions of future and past, are empowered as image-makers to realign, reshape, and rename the world. Not unlike Dadaist bricolage, Afrofuturists seize upon this chronological purgatory as a site for uncanny cultural remixes. Science (or speculative) fiction narratives offer a compelling populist opening to rewritten cultural autobiographies. Angolan artist Kiluanji Kia Henda (born 1979, Luanda) harnesses Afrofuturist memes to present a vision of futures past, working through an unlikely combination of satire and utopianism, irony and hope. Spaceship Icarus 13—an architectural model, a story, and a series of eight photographs —“documents” the creation of Africa’s first space base and humanity’s first mission to the sun. Henda’s spaceship is a reappropriated item of totalitarian kitsch, a 1970s era Soviet-designed memorial complex for Agostinho Neto, Angola’s Marxist-leaning first president. 1 Within this vessel, fueled by twin icons of American consumerism and Angolan devastation—Budweiser and diamonds, Henda sends Neto’s ashes up to burn. The violence of this second destruction, from ashes to ashes, is both piercing and poignant. It encapsulates Henda’s artistic critique of Angola’s long civil war, its lost human potential, and its current political and economic climate. Yet the delicious humor of Spaceship Icarus 13, a glorious and impossible fantasy that recalls

the hubris of the mythical Greek Icarus (who tried to fly to the sun) and riffs on the Apollo 13 mission (which was barely survivable), softens the work into a readily palpable product easily consumed by foreign audiences. Thus the renewed life of the monument which becomes Spaceship AFROFUTURISM IN AURAL AND VISUAL CULTURES DARIEL COBB (The term „totalitarian kitsch“ originates with author Milan Kundera in The Unbearable Lightness of Being, but is used here is an aesthetic rather than socio-political context.) Icarus 13 has itself a second life as a representative of the larger Afrofuturist movement. This paper will trace the critical reception of Spaceship Icarus 13 as it has made its way around the globe, discuss Henda’s role in presenting a diasporic Afrofuturism returned to the continent, and explore its potential vis à vis Angolan culture. If the narratives that build nations are based upon the control and containment of time, then the chronotopia of Afrofuturist art breaks that to pieces, thus presenting a path towards cultural reinvention. Alongside the iconic value of Spaceship Icarus 13, Henda’s larger project may be in fact Afroneris—oneris rather than futurist, encouraging Angolans to dream again future and past.

3.

Cristina De Middel
The Afronauts

4.

Jared Richardson
I Sing the Mammy Electric:
David Huffman, Erykah Badu and
the Figuration of Black Female
Cyborgs

My essay explores speculative visions of black women’s cyborg corporeality through a study of two images: the album cover for Erykah Badu’s New Amerykah,

Part Two: Return of the Ankh (2010) and David Huffman's painting Trauma Eve in Flight (2001).

Huffman, a San Francisco-based artist, offers a figurative painting of a rogue, hi-tech mammy caricature named "Trauma Eve," who zooms through outer space. As for Badu's EP-sleeve, it features the soul singer as a cyborg who occupies a fantastic world of exotic foliage and fluid temporality. Both representations play with non-dialectical being. While Huffman's mammy-bot and Badu's portrait make ideal bedfellows for Donna Haraway's influential conception of the cyborg, the former pair's capacity for memory and sentience ruptures our understanding of artificial intelligence and corporeality. By way of this rift created by Huffman's character and Badu's portrait, I observe how these constructions of a new black femininity remain marked by their earthly, historical conditions. I argue that the galactic environment of both Huffman's painting and Badu's portrait signifies corporeal and cartographic otherness, a two-fold detail that welcomes the use of Katherine McKittrick's work on spatial politics as a frame. Huffman and Badu's respective images figure the black female body as revolutionary, an element that futurist Filippo Marinetti bizarrely articulated in his 1909 manifesto. In a way, to borrow the words of literary scholar Darieck Scott, these representations of black women fold "a past as future anterior under and over a future as past posterior." The theoretical foundation of my essay primarily stands on feminist inquiries set forth by Haraway and McKittrick. Even though Haraway's seminal essay "A Cyborg Manifesto" (1985) provides an appropriate scope for investigating such imagery, her thesis avoids the exploration of race. As a consequence, I compensate for her occlusion of intersectional identity by appropriating McKittrick's ideas on race and its relation to spatial politics.

5.

Tom Simmert

Notions of future – electronic music in South Africa and its diaspora

Electronic music was associated with the topos of future from its very beginning. Made by machines, it was evoking all kinds of visions, from the darkest dystopias to the most colorful utopias. Today, remains of these visions can be found in various electronic music genres from different areas of the world. Drawing on a field research in Johannesburg in summer 2011/2012, my paper deals with notions of future in South African house music. As a part of electronic music's heritage, these notions can be found primarily in its sounds. The paper outlines traces of sonic fiction in contemporary South African house music, as it is produced in the Greater Johannesburg Metropolitan Area. Furthermore, it introduces the musician Alan Abrahams. Born in Capetown and living in Berlin today, Abraham makes music that provides various sonic and textual references to personal, social and political notions of future. By means of some examples of Abraham's music, the paper investigates these notions' potential role as a reminder of unfulfilled notions from the past, especially regarding the South African post-apartheid state.

6.

Erik Steinskog

The Egyptian Unconscious Sun Ra, Michael Jackson, and History

In the 1980 film *A Joyful Noise*, Sun Ra says: "History is only his story, you haven't heard my story yet." Sun Ra's story is intimately related to what he named "AstroBlack Mythology." And it is in many ways a strange history. The two more or less

stable points, however, are ancient Egypt and outer space, localized, respectively, in the distant past and the future. The Egyptian dimension is part of Sun Ra's revision of history and figures related to slavery in the USA. In a strong opposition to the parallel between the slaves and the enslaved Hebrews in Egypt — found, for example, in the Spiritual "Go down, Moses" — Sun Ra claims the Pharaohs as ancestors, and, of course, the Pharaohs were African. Here Sun Ra is in line with George G. M. James's book *Stolen Legacy: The Greeks were not the authors of Greek Philosophy*, but the people of North Africa, commonly called the Egyptians (from 1954). This is a history more seldom told, a story different than the one dominating the writing of the history of Europe, and also different than the history told related to music. This paper takes the construction of the image of Egypt within African American music as point of departure, with examples ranging from Sun Ra, by way of Earth, Wind and Fire, to Michael Jackson. The question is how imagining Egypt, construing a glorious, ancient Egypt that simultaneously is unquestionably black, becomes part of an Afrofuturist strand within African American music.

7.

Valorie Thomas

"Neon Slaves, Electric Savages" or, How Does A Wired Thing Understand? Mapping Black Women's Agency via Afrofuturism

This paper argues that Black women's agency is reimagined via AfroFuturism in Erykah Badu's „Window Seat“ video and Janelle Monáe's portrayal of Cindy Mayweather/the Archandroid in her „Metropolis“ video suite.

Erykah Badu's controversial video for the 2010 single „Window Seat“ was widely

dismissed in mainstream U.S. media as a publicity stunt, a cheap shot featuring the hiphop singer's public nudity. But Western pop culture, particularly as it remains obsessed with Black women's bodies, remains an important staging ground on which Badu and others, including Janelle Monáe, recontextualize Black women's presence by evoking Afrofuturist epistemologies. In „Window Seat“ Badu walks through Dealey Plaza while removing her clothes and is then shot by an unseen assassin. Dealey Plaza is where U.S. President John F. Kennedy was assassinated in 1963, a killing that was also famously recorded on film. Badu's video was filmed "guerilla" or outlaw style, meaning Badu did not have a permit to use the site, did not have a closed set, and the performance was shot by a single handheld camera in one take after which Badu says she and the camera person "ran like hell" back to their car. The city of Dallas threatened to arrest Badu but she finally charged her with disorderly conduct and ordered a \$500 fine. Badu released a link to the video on Twitter, and later released a remix that ran the video in reverse.

I argue that Badu's piece asserts an Afrofuturist commentary on narratives of virtue, race, gender, class, and both sound and visual media as technologies of social control. Badu's performance critiques media representations of Black women as hypersexualized 'video vixens,' by alluding to the spectral presence of Saartje Baartman in the West, and to dominant beliefs and policies that equate Black bodies with terror and violence. Because the song lyrics focus on love and vulnerability, the soundtrack signifies on the visual narrative; each parodies the other. This dissonance is informed by Afrofuturist tropes of post-apocalypse, urban dystopia, alien identity, the politics of memory, mobility, flight, past-presence and future-presence, diasporic displacement and what it would mean to have a metaphorical window seat on the Black futurist Mothership. At the heart of the experiment Badu confronts

dehumanizing narratives about Black women's bodies and about violence toward Black women's bodies that reach at least as far back as the holds of slave ships and specifically to the 19th century travesty of Saartje Baartman being displayed, probed, dissected and stored in formaldehyde as "The Venus Hottentot" in the name of Western science. Badu's performance and the controversy surrounding it underscore the frequency with which Black women are represented as embodiments of moral chaos, pathological excess, irrationality, disorder, inability to communicate and sullen affect: Badu uses the virtual reality of the screen to expose the positioning of Black bodies as the opposite of virtue.

The video problematizes media constructions of Black women's bodies as inherently immoral/amoral, excessive (requiring containment) and expendable, and raises questions about framing Black bodies as sites of violence that must be violently repressed. Because Badu juxtaposes her own vulnerability with the question of surveillance and surveilled killing, and of how we produce and police spaces both private and public, the video questions systemic violence that targets Black people, women, queer and poor people in public space. This violence has since become further normalized in the context of postracialism, Tea Party politics and the War on Terror; in retrospect this video is a critical "window seat" on the killing of Trayvon Martin and other unarmed Black and Brown people, as well as on the Prison Industrial Complex, the War on Drugs, U.S. immigration policy, the current assault on women's bodies and reproductive rights, and the rights of the poor to health, homes and education. Badu nonetheless affirms the possibility of using contemporary media technologies and performance tactics to create spaces of public dissent.

Badu's "Window Seat" production intersects with Janelle Monaé's portrayal of Cindy Mayweather/the Archandroid through Afrofuturist aesthetics and episte-

mologies. Monaé's videos problematize questions of humanity and embodiment through lenses of race, class and gender, while contemplating the interface of technology and the human. Monaé conceives Mayweather as an android, part machine and part human, whose hybrid consciousness puts her at odds with her owners. Mayweather's story is fundamentally a neo-slave narrative, tracking her story on the run as she question the status of the human as a constructed category, affirms her subjectivity, builds community, walks the existential "tightrope" as one of her song titles asserts, and narrates a transgressive utopian desire for liberation in a corporate futurescape.

History and cultural inheritance directly influence Monaé's awareness in constructing Mayweather's persona. Monaé's visual narratives repeatedly contemplate the relationship between enslavement, the systematic dehumanization of Black people during the Middle Passage, and the accompanying reconstruction of Black bodies as technology. She is similarly interested in race and gender as spectacular performances and technologies of control. Monaé also deliberately generates intertextual dialogues, layering her material with Signifyin(g) allusions to monumental spaces, canonical narratives, iconic cultural figures and well known artists and artistic productions. The "Metropolis" video is a direct homage to and conversation with Fritz Lang's 1927 film, "Metropolis." Monaé's "Metropolis" is composed of a video trilogy that starts with "The Chase Suite." Like Badu, Monaé identifies with being in a fugitive Black female body on the move, on the run, in danger of incarceration or annihilation/dissection. Monaé says that the black and white costuming she wears honors the uniforms worn by her parents and other working class people, a means of reclaiming the narrative of virtue and human value. Her costuming is at the same time a rejection of hip-hop's misogynistic representations of Black women as hypersexual beasts of burden whose job is

supporting misanthropic masculinity and White Capitalist patriarchal norms. The black/white pattern and emphasis on spirals and curves also signifies on precarity, double consciousness, racial polarities, hybridity and queering the space of the color line. Monaé is particularly adept at examining spaces of interstitial methodology and subjectivity, so that the camera often breaks cinematic rules, focuses on peripheries, glances, silent communications, coded gestures, shifting identities and cracks in seemingly invulnerable facades of power. While she performs being objectified and alienated within the Mayweather narrative as situated in dominant structures of oppression, Monaé also engages DuBoisian double-consciousness in the active and deliberate self-construction of her identity as embodied memory, dislocated mobile subject, and trans-temporal, trans-spatial diasporic citizen.

8.

Zoe Whitley

Curating Afrofuturism's Others

„Artists seek, like Sun Ra, another mode of recognition in the most alien identity they can imagine. The momentum they acquire in moving from the inhuman to the superhuman finally carries them beyond the human altogether.“

– Paul Gilroy, *Between Camps: Race, Identity and Nationalism at the end of the Colour Line*

Can one be an Afrofuturist without being of African descent? What delineates Afrofuturism from other futurisms? Where might the liminal spaces in creative expression open up and personal experiences overlap? Presenting a cross-section of contemporary art practice drawn from African American visual artists – Laylah Ali, Ellen Gallagher, Saya Woolfalk, and Derrick Adams among others, I wish to bring their works into dialogue with artists beyond the African Diaspora such as Lili Reynaud De-

war, Mehreen Murtaza and Larissa Sansour whose work speaks to shared concerns and reveals the truly expansive nature of Afrofuturism as an expressive genre.

Panel 35

Discourses on political participation and civil society. Entanglements in Portuguese- and Spanish-using Africa.

Convenors:

Axel Fleisch &
Ana Lúcia Sá

The panel "Discourses on political participation and civil society in Africa" aims, on the one hand, to revisit the discourses on the incapacities of promoting a civil society in Africa and, on the other hand, to analyse the means of collective affirmation and of political and social changes that emerge from African societies today. This apparent dissonance — the Call for Panels refers in this regard to the "bleak prospects [...] recently attended by another image: that of the [...] "young continent of the future" — is very obvious in parts of Africa that share the experience of Iberian colonialism. Our geographic frame of reference is that of Africa-Iberia entanglements. While it is important not to underestimate the diversity within Portuguese- and Spanish-using Africa (Chabal 2002: xvii on Lusophone Africa; the point is quite obviously true also with regard to the comparatively small, yet diverse, Spanish colonial sphere in Africa, ranging from the Spanish Protectorate in Morocco to Equatorial Guinea), the group of these countries still represents specific challenges to an often Anglo-Saxon dominated discussion of civil society concerns in Africa.

A number of properties characterize the African countries that experienced a Portuguese or Spanish colonial past. Some of these shared characteristics are, arguably, due to the specific character of the two Iberian regimes in the mid-20th century. Among these is the fact that the decolonization only took place very late. Also to be mentioned is the presence of migrants moving from Europe to some of the lusohispanic parts of Africa at a time when elsewhere in Africa the imperial-colonial policies were gradually dismantled. The long-lasting connection between the European metropole and the African colonies led to an intriguing pattern of migration in both directions, also from Africa to Europe since (at least) the 1970s in great numbers. Given that several of the African countries under concern are rather resource-rich, we currently experience an increase of Europe-to-Africa migration again, enhanced by the economic downturn in Europe. In addition to this, we see how relations within African countries are entwined.

In their introduction to a volume on this topic, John and Jean Comaroff (1999) provide an insightful overview of the many problems surrounding the notion of civil society in the African context. Since that publication, at least two important phenomena have become increasingly significant: changing global economic constellations, and the rise of an electronic public sphere and social network(ing) services.

These factors create the backdrop for the theme that is at the heart of our proposed discussion panel. We focus on discourses around political participation and social recognition in Africa. These are often perceived as directed from Europe to Africa: Human rights discourses, calls for democratization, transparency, and many other notions tightly linked to the idea of a 'civil society' are experienced as carrying a Western bias — perhaps justifiably so in view of the fact that they are grounded in teleological ideas of development as promoted by the former European colonizers.

It is therefore unsurprising that the contributions discussing Africa (almost exclusively with regard to former British colonial contexts) in Glasius et al. (eds.) 2004 appear under a shared heading asking: Africa – civil society as neo-colonialism?

The panel invites papers discussing the visions of the future and the possibilities of social and political change proposed by African actors living in the continent and abroad. The contributions should reflect on democracy and political participation beyond the analysis of the state and taking into account other platforms of civil society: academics, social movements, civil society associations, and/or migrants living abroad who exert an influence on the debates and practices in their countries of origin, particularly on socio-political changes. Contributions that place emphasis on historical layering, including the colonial period and the time since – rather than discussing these notions and discourses from a purely synchronic angle — will be particularly welcome.

1.

Yolanda Aixela

“Actions speak louder than words”. Spanish colonial practice in Africa: Equatorial Guinea and Morocco (from 1920 until independence)

This paper analyses Spanish colonial practices in Africa, specifically in Equatorial Guinea and Morocco from the decade of the 1920s until their independence, through aspects which were the cause or effect of the ideology upon which the colonization was based. We review the scientific discourses of Africanism and Arabism, the administration of the colonies, indigenous policy and the rights of the population, and the development of the educational system and basic services, factors which varied in the two countries. The review of policies enables us to reconstruct the way in

which over the decades different Spanish authorities perceived the colonized peoples (although substantial changes occurred towards the end of the colonial period). It also allows us to understand the ideology, structure and actions of the colonial regime, the image in Spain of the Moroccan and Guinean political dynamic, and the nature of the resistance which emerged in the context of the colonized peoples.

The final aim is to describe Spanish colonial practices in Equatorial Guinea and Morocco in order to analyze whether the implementation of their policies was influenced by the two means of constructing otherness which were widespread in the Europe of the end of the nineteenth century: that of the African “savage”, in need of civilization and culture, and that of the Moslem infidel to be defeated and neutralized by islamophobic orientalism. As we will see, these parameters are not uniform throughout all Spanish colonization.

2.

Nuria Fernández-Moreno

Spanish colonization at the beginning of the 20th century in Bioko Island (Equatorial Guinea)

The aim of this paper is to analyse the impact of colonial rule in fashioning local governments in Africa. I will also try to show how the politics of evangelization, as a key tool for Spanish colonisation, has been a major factor in the building of ethnic identities during the first half of the 20th century in Bioko island of Equatorial Guinea. Both courses have been crucial in setting the political and social scenario of the area at the time.

At the end of the 19th century Bubi monarchy was the recognised anticolonial authority for the Bubi people but, by the turn of the century, matters changed: Bubi political leadership declined with the new crowned king because of his submissive

attitude towards the colonial government. and it was the Bubi people who claimed resistance against colonial rule, especially, to catholic missionary work.

What these strategies might have been, what expectancies the missionary and colonial project had about the Bubi and how, in the meantime, ethnic identities were built and operated are some of the topics we can search throughout the colonial discourses and will discuss in this contribution.

3.

Axel Fleisch

Civil rights and silent gays in Lusophone Africa.

Over the past years, some African countries made headlines because they considered legislation strongly opposing rights of the Lesbian, Gay, Bisexual and Transgender (LGBT) community. Not so in for instance Angola, Mozambique or Cape Verde: It is striking that the former Portuguese colonies in Africa show a higher relative degree of tolerance. In Mozambique there has been some discussion about whether to follow the path of the hegemonic neighbour South Africa. In Cape Verde, same-sex sexual activity was decriminalized in 2004. In December 2012, being gay in Angola was described as ‘not an issue’ in This is Africa.

My contribution reflects on some possible reasons for this. LGBT activists are rather less vocal in these countries compared to some of the countries where political oppression is the order of the day. These relatively silent communities appear, though, to manage to maintain vibrant liminal spaces, but there must also be mechanisms how these are not sensed as threatening by a mainstream civil society. LGBT rights are a typical subject spurring activism of civil rights groups because they address a minority issue and they concern contested moral values. Gay rights advocacy is situ-

ated at the intersection of civil society and politics, and is therefore well-suited for an investigation of civil societies' opportunity for participation in different national contexts.

Also for that reason, LGBT issues have to some extent lent themselves to being "hijacked" as a measurement of governments' human rights stance (thinking of the strong rhetoric between the UK and Uganda, for instance). It has been suggested that the fierce anti-gay statements in some of these cases are in fact more about demarcating African governments' autonomy in international negotiations rather than ultimately being a point of moral contention. The interesting fact that the African countries that were former Portuguese colonies differ in this respect begs the question of whether their shared colonial legacy plays into this.

4.

Araceli González Vázquez

Beyond history and borders: Language, ethnicity and civil society in Northern Morocco

In northern Morocco, most people who speak the vernacular Moroccan Arabic, usually speak in the Jbalan geolect or in the urban geolects of the main cities of the area, i.e. Tangiers, Tetouan, Chefchaouen, Nador and Al-Hoceima. Tarifit is the main Berber geolect, and it is spoken in the central and eastern villages and towns of the Rif mountains. Nevertheless, two other Berber geolects must be taken on account: Ghomara and Senhaja de Sraïr Berber. Located to the west of the Tarifit-speaking Rif, both are Berber variants that are similarly neglected in the discourses of the state, in the claims of Amazigh activists, and in the academic literature on Berberophone areas. As we will argue in this paper, these actors usually recognise just three main Berber variants: Tarifit,

Tamazight and Tashelhit.

Since the early 1960s, Morocco has witnessed an increasing activity of civil society groups promoting Amazigh culture, identity and ethnicity. In the past two decades, we have also witnessed a revival of the concept of « civil society » within Moroccan politics. It signifies the need for national forms of civil commitment, but it underscores the relevance of supra-national or transnational commitment. As it refers to language policies, many Moroccan citizens, both those living in Morocco and abroad, no longer passively wait for the Moroccan state to take the initiative in the recognition of Berber rights. This is particularly evident in the many associations within the Amazigh movement based in different countries in Europe, such as the ones integrated by Riffians and based in Spain. We must remind here that the Rif was part of the Spanish Protectorate on Morocco (1912–1956), and that most of the Moroccan population established in many areas of Spain is of Riffian origin.

In 2011, the Moroccan State recognised Berber (Tamazight) as a national language. In 2001, it created the IRCAM (Institut Royal de la Culture Amazighe, Royal Institute of the Amazigh Culture), whose main purpose is the standardization of the Berber language, referred to as Tamazight. The Moroccan state understands that standardization is essential to normalization, and that normalization ought to be a gradual process.

In this article, I will examine civil society's claims concerning the three Berber variants existing in northern Morocco: Tarifit, Ghomara and Senhaja de Sraïr. I will particularly focus on the case of Amazigh associations based in two Spanish autonomous communities, Catalonia and the Basque Country, European spaces where local languages have achieved a wide recognition. In our view, there is a long-lasting connection between the Spanish colonial management of minority languages within the Rif, Spanish current management of local languages, and Amazigh civil society groups that

reclaim a normalization of Berber or the recognition of diversity within Berber. Our main working hypothesis is that migrants living abroad, particularly Riffians living in Catalonia or the Basque Country, exert a clear influence on the debates on minority language management in Morocco.

Also, I will examine discourses on the standardization process. I will evaluate to what extent the creation of a standardised language is due to the state's need of national unity, and to what extent it does reflect a true commitment with cultural diversity or minority language rights.

5.

Catalina Iliescu Gheorghiu & Rita Bosaho

Equatoguinean migration in Alicante: resisting the confinements for oblivion of the past.

The aim of this paper is to show that there is a connection between the motives of the Equatoguinean migration to Spain and the reasons for their silence regarding the socio-political situation in Equatorial Guinea, despite the fact that, nowadays, a great part of this community possesses a dual (Spanish-Guinean) nationality.

For this purpose, several discourses concerning exile and produced by Equatoguineans residing in Alicante will be analysed. Members of this community are still highly invisible despite belonging to a former Spanish colony. As it shall become clear, their biographic narration bears the transnational pressure exerted by the dictatorial regime existing in their country of origin. Portions of silence, discourse markers pervading fright to talk about the causes of their flight or reluctance to return are patent in their stories. On the other hand, this is likely to produce repercussions on themselves or their relatives in Equatorial Guinea.

Starting from this premise, we will first

contextualise our case study which is intended to settle some post-colonial landmarks of Spanish presence in Equatorial Guinea as an essential factor for the subsequent choice of a diaspora destination. Next we will analyse narrations provided by several members of the Equatoguinean community in Alicante, a prominent area on the migrant distribution map. These narrations have been obtained by means of extensive semi-structured interviews. As we shall see, the Equatoguineans' testimonies reveal concrete aspects such as their lack of militancy in movements or associations fighting for a change in Guinea, or several identity particularities related to language, customs or religious practices. These are able to highlight individual and collective motivations for migration, i.e. those socio-cultural community practices allowing Equatoguineans to reproduce their "guineaty" fearlessly, as well as their hermetic position towards certain issues, owed perhaps to a transnational pressure exerted by the regime.

6.

Jordi Moreras

Controlling the ritual. Some similarities between the colonization of Northern Morocco and the formation of a Spanish Islam

In the literature on Islam in Europe, more and more studies suggest the relevance of linking the experience of colonial administration periods with the initiatives of the European states to institutionalize the contemporary Muslim presence. The comparison between the political practices and legal administrative allows us to observe the current neocolonial reminiscences of these historical legacies. Different authors suggest that behind concepts such as „integration“, „institutionalization“ or „accommodation“ of the affairs of the Muslim populations in Europe, implicitly

moves a willingness to continue to exercise the principle of domination of these populations, alluding to its inherent displacement (in terms of Abdelmalek Sayad). Thijl Sunier (2009) applies the term “domestication” to refer to initiatives domination and control of the public symbols of Islam in Europe: “it’s a process of governance, containment and pacification based on national identity politics. (...) Since domestication involves a good deal of monitoring and control of religion, it also implies an intervention in the very content of Islamic practices and convictions”. Following Sunier, we will use the term domestication to those attempts by the Spanish state to control the ritual dimension between Muslim communities in Spain, as a way to prevent that this collective experience becomes a collective mechanism of social mobilization.

During the time of the Protectorate in Northern Morocco, the Spanish government played a clear role in the management and promotion of religious affairs, appearing as guarantor of certain collective rituals (for example, the construction of mosques and the pilgrimage to Mecca). Since 1992, the Spanish state has developed a framework for recognition of Islam, which has been adapted to the new realities of a Muslim presence. Some issues related to Islamic religious rituals have been recognized, but others have been the subject of controversy. In this paper we comparatively analyse the responses made by the Spanish administration in both contexts, examining the relevance of the control of Islamic ritual expressions, and its effect on the Muslim populations in Spain

7. Gustau Nerín Abad

From the hope generation
to the lost generation. The failure
on the elites training for
independence in Equatorial Guinea.

The Guinean literary scholars have often referred to the term “lost generation” when talking about those Guinean writers who, due to political circumstances, had been forced to accomplish their literary career in exile. But the concept “lost generation” is also used to designate the group of professionals that were trained during the last years of the Colony and were never to exert according to the expectations of the Equatoguinean elite.

In the 60s, the improvement of the colonial education system, the reduction of racial barriers and the extension of services to the Guinean population enabled a significant improvement of the education of the indigenous youth (which came to consider themselves as “the hope generation”). Nevertheless, only a few tens of Guineans got into college, and most of them failed to obtain their degrees before the independence.

As soon as the dictator Francisco Macias came to power, the members of the “hope generation” were persecuted by the new regime and, mostly, had to practise their professional, artistic and political task in exile, for what finally they have been called the “lost generation”. This article analyzes to what extent the elitist view of the society and the educational system of this group contributed to their failure.

8. Ana Lúcia Sá

The construction of the colonial
subject and the
colonial space in the Gulf of
Guinea: entanglements between
past, present and future

The paper analyses the construction of territorialities and of the colonial subject in Equatorial Guinea (specifically in the islands of Bioko — former Fernando Poo — and Annobón), covering an extended period, from the effective colonization of the territory by Spain in the twentieth century until today.

The paper deepens and contextualizes the concepts that served the construction of a general image of darkness of the African spaces and peoples, at the same time that examines the impact of colonial discursive constructions on the nowadays revision of history and on the endurance of the colonial spaces and subjects in the country. Therefore, the impact of colonial practices and discourses about the spaces and the peoples in the current shaping of the collective social memory and on the current discourses of collective affirmation for social and political changes in the postcolony are observed.

Diverse types of documents are used to analyse how different languages coexist in the same context and build distinctively the human and spatial colonial and post-colonial realities. Among the documents are reports (by governors of the colony and technical staff), correspondence between colonial agents, texts produced by missionaries, essays by Equatoguinean social scientists, as well as oral texts, namely proverbs and songs.

Whenever it is appropriate, these realities are compared to documents and performances of the upholders of the Portuguese colonization of São Tomé and Príncipe, in order to establish a comparative vision of both Iberian imperial sets.

Panel 40: Asian traders in Africa: between political acceptance and popular rejection

Convenors:
Antoine Socpa &
Ute Röschenhaler &
Laurence Marfaing &
Alena Thiel

The positive response of African governments to the growing engagement of Asian countries on the continent has wide-ranging implications for its development and its future. So far it spurs economic growth and embraces a cultural project of transformation of economic and social relations with far-reaching consequences on the local level where different business cultures meet and new trading regimes emerge.

The panel is interested in exploring these dynamics of Asian trade from the local African perspective since the past couple of decades. African leaders are often eager to please and give favours (low taxes and customs duties, etc.) to Asian businessmen and investors. Yet, especially the Chinese presence is perceived to be highly ambivalent. Chinese traders are not always welcome, and local merchants and African business people envisage their future endangered and entire local industries disappearing, in spite of or specifically because the imported Asian goods are cheap and in high demand.

This panel invites to explore some of the critical issues that emerge from this situation such as the moral economy of Asian capitalism in Africa; the relations of competition between Asian and local African traders; the working conditions especially in Chinese enterprises and businesses in Africa; local perceptions of these traders

and their products; Chinese prostitution in African countries; the approaches of African and Asian (and possibly also other non-local businessmen) to trade and enterprise from a comparative perspective.

PANELISTS

1.

Birama Diakon

La Chine Dans la Médiasphère Malienne

Les recherches sur la présence chinoise en Afrique ont surtout porté sur les investissements chinois en Afrique, le commerce entre les deux espaces et la concurrence sur le sol africain entre les entreprises chinoises et celles des États-Unis et de l'Union européenne. Pourtant, un domaine très important, celui des médias reste presque inexploré alors qu'on assiste de plus en plus en Afrique à une guerre médiatique ouverte entre les agences de presse chinoises et européennes. En effet, la présence chinoise en Afrique est de plus en plus critiquée par la presse occidentale qui donne à la Chine l'image d'un pays peu soucieux des droits de l'homme et avide de ressources naturelles du continent qu'elle exploite sans se soucier de l'environnement. Face à ces critiques qui portent atteinte à l'image de la Chine en Afrique et dans le monde, l'État chinois a déployé depuis 2005 une stratégie pour inverser cette image négative que la presse occidentale distille sur elle en Afrique. La matrice de cette stratégie est le renforcement de la coopération entre les médias sino-africains. Quelques recherches globales ont été menées sur la thématique, mais des études empiriques de cas restent à faire. En Afrique occidentale, en ma connaissance, seule une étude de cas a été effectuée sur le Ghana. Dans un article publié en 2012 dans la revue *Communication, Politics & Culture*

(Vol. 45, pp. 174–196), Iginio Gagliardone, Nicole Stremlau, Daniel Nkrumah note que la coopération médiatique du Ghana avec la Chine présente à la fois les signes de continuité et de discontinuité. Les principes de cette coopération originellement annoncés par Chou En-lai en 1964 (principes de souveraineté et du bénéfice mutuel), sont restés les mêmes, mais la nouvelle coopération médiatique diffère selon les auteurs de l'ancienne par ses buts, sa dimension et sa qualité et elle s'opère dans l'ère post-guerre froide avec un plus grand degré d'ouverture (Fackson Banda, *Rhodes Journalism Review* 29, septembre 2009 53).

Ces auteurs ont d'abord travaillé à l'élaboration d'une structure théorique ou méthodologique pour observer le rôle de la Chine dans le secteur médiatique africain pour l'appliquer par la suite au Ghana. Leur structure d'analyse comporte trois figures à travers lesquelles le rôle médiatique de la Chine a été illustré au Ghana : le prototype, le partenaire et le persuadeur. Ces figures seront examinées par la suite. Elles serviront d'entrée pour l'étude de cas du Mali qui a à peu près avec le Ghana un même parcours historique.

Dans le présent article, je tenterai de comprendre à travers la perspective culturaliste critique comment Maliens et Chinois coopèrent et interagissent dans le domaine des médias. Dans cette perspective, le Mali n'est pas un simple réceptacle d'aide et la Chine un intervenant neutre. Les coopérants sont des agents. Qu'est-ce, que Chinois et Maliens font-ils ensemble dans le secteur des médias ?

Pour répondre à cette interrogation, des enquêtes semi-directives seront menées à la fois auprès des journalistes maliens et leurs collègues Chinois résidant au Mali. Elles seront menées aussi auprès des autorités politiques maliennes et auprès des membres de quelques grandes organisations de la société civile malienne opérant

dans le domaine des médias.

2.

Henry Kam Kah

“China Town” – Culture, Business and Livelihoods in Cameroon

This paper examines the emergence of a “China Town” in Cameroon as a strategy by Chinese firms and the state to placate national governments, penetrate the market, promote Chinese culture, weaken local initiative, impact livelihoods and integrate indigenous economies into the culture of exploitative economic relations. China-Africa relations are now intensely socio-cultural and geared towards enhancing the capacity of Chinese business interest. It is also motivated by the need for new opportunities and ways of sustaining the development of China within the global community. In the ‘China Town’ is found Chinese restaurants, costumes, doctors, retailers, wholesalers and different cultural artefacts on display. These are used in Cameroon for a closed engagement with Cameroonians. The valorisation of Chinese culture and business at first sight seems totally detrimental to the cultural values of Cameroonians but the reality is the appropriation of these activities for other beneficial ends. Through a content analysis of available literature, observation and interviews we will investigate the emergence of a “China Town” in Cameroon, the socio-cultural and economic interest of China and various ways through which Cameroonians have used appropriated Chinese culture and business for their own benefit.

3.

Laurence Marfaing

Présence Chinoise et Mobilité sous Régionale — le Cas de l'Hinterland Sénégalais

L'activité des commerçants Chinois à Dakar a changé nombre d'habitudes au niveau des modes de vie, de la consommation ou encore au niveau des opportunités de travail pour beaucoup de jeunes sans travail et sans aucun doute candidats potentiels à la migration. Une autre dimension, peu considérée est celle de l'adéquation entre routes migratoires et commerce des marchandises Chinoises — c'est ce volet lié à la présence chinoise et aux importations de marchandises en provenance de Chine que je propose de présenter ici. Une grande partie des marchandises Chinoises qui pénètrent en Afrique de l'Ouest, par les ports de Dakar, Banjul ou Nouakchott, importées tant par les commerçants Chinois qu'Africains sont vendues dans les marchés urbains et circulent dans l'espace sous régional. La circulation de ces marchandises dans cet espace est uniquement le fait de commerçants, vendeurs et re-vendeurs Africains. Le faible prix de ces produits et la flexibilité des Chinois pour vendre à toutes sortes d'acheteurs des quantités variées facilitent les transactions, offrent de nouvelles possibilités d'entrée dans l'activité commerciale à nombre de jeunes Africains devenus ainsi commerçants locaux, frontaliers ou trans-nationaux dans un espace où les possibilités d'émigrer deviennent de plus en plus rares. Indirectement la présence chinoise et des marchandises Chinoises favorisent ainsi une recrudescence de la mobilité sous-régionale. Cette mobilité, tant géographique que sociale, est le résultat d'une adaptation constante, elle montre la capacité des jeunes à développer des comportements novateurs dans des contextes d'adversité environnementales, économiques ou politiques ou à capter des opportunités déclenchées par l'installation dans l'espace social de nouveaux acteurs.

4.

Giles Mohan & Ben Lampert

Putting (the Middle)Class into Sino-African Encounters: Evidence from West Africa

Reflecting the widespread framing of China's renewed engagement with Africa as a form of imperialism, the growing presence of Chinese migrants on the continent is often seen as dominating and exploitative. This analysis is based on forms of ethnic essentialism and methodological nationalism that pit 'the Chinese' against 'Africans'. Moreover, such claims of exploitation have generally been based on little evidence. Our extensive ethnographic data from a two-year project on Chinese migrants in Ghana and Nigeria suggest that this emphasis has considerable justification; as elsewhere in Africa, serious concerns have emerged about Chinese competition in the informal retail sector and the treatment of local labour in Chinese enterprises. However, we also found that these narratives of Sino-African tension and conflict are more contradictory than is generally recognised. It is here that a focus on transnational middle classes and their relationship to other (less mobile) classes is key. We found convivial and cooperative inter-ethnic alliances, which have facilitated important opportunities for some African actors to benefit from the Chinese presence. But these alliances are often class-based and relate to capitalist enterprise and the realisation of surplus value. This means that cross-cultural conviviality can reflect material interests as much as any 'multicultural' ideal and that out of these business alliances, African working classes generally remain poorly paid and forced into precarious employment situations. It points to the need for a more complete analysis of the intersections of class, gender, race and other axes of social difference in attempting to understand the implications of Chinese migrants in African economies.

5.

Antoine Socpa

Competition between Chinese and African Entrepreneurs in Cameroon

This paper explores the contours of the Chinese presence in the industrial economy of African countries in general and in the retail sector in particular. The example considered here is that of Cameroon, a former German, British and French colony gained independence in 1960, with a population of 22 million and located in the heart of Central Africa.

Since at least the late 1980s, there has been a gradual installation of industrial and especially traders in the Cameroonian economic space. Today, the growing scale of the phenomenon is such that it is no exaggeration to speak of a „chinoisisation“ of the economy of Cameroon. Indeed, before the slow burst now become invasive, it is the local Cameroonian traders who traveled to Asian countries (including China and United Arab Emirates) to buy products they sold in their stores in major urban centers such as Douala and Yaounde. But today, there is almost exactly the opposite, since the economic entrepreneurs themselves come to sell and install the products from factories in Asia.

It should be noted that this system sometimes – final – Chinese economic entrepreneurs is such that it looks like an attack to exclude slowly and force the Cameroonian economic entrepreneurs. Indeed, in almost all sectors of business, the presence of traders is remarkable, from trade to large single retail trade. This economic aggression effect of upsetting local merchants and exclude areas that previously had their monopoly.

This discussion aims to examine the causes and implications of such a situation on the relationship between Chinese entrepreneurs and the public administration, including

with regard to the relation to taxation and taxes; describe the representations and responses Cameroonian traders in this situation and the impact of new products on the Chinese consumption of local products and manufactures of Western origin. The text also explores the strategies used by Chinese entrepreneurs to overcome in their own economic space.

6.

Alena Thiel

From Street Vendor to Transnational Entrepreneur: Urban Ghanaian Youth's New "Chinese Dream"

Chinese traders in Ghana's capital Accra open up new economic opportunities for previously excluded social actors. Indiscriminately selling even smallest amounts of cheap Chinese commodities besides offering other income generating options outside the usual 'networks of accumulation' (Meagher 2006) these Chinese shop owners thus have over the course of last decade allowed many a youth to not only make a living but also slowly accumulate capital. Thanks to liberalized import procedures, the opening of the exchange rate system and not least, technological advances in transport, travel and communication, the barriers to make the journey to China on one's own have been drastically reduced since the first Ghanaian traders discovered the Asian sourcing destinations in the early 1980s. However, structural factors cannot sufficiently explain the attraction of China as a new "El Dorado" in the minds of many urban Ghanaian youth. While the thoroughly studied factor of the "economy of reputation" widely associated with mobility and migration (Trapido 2011, Darkwah 2003) doubtlessly plays a role, I argue that another influence emanates from the Chinese presence in Accra: the realization that with little capital and high turn-over one can build a better future for oneself.

Among a group that previously did not possess many future prospects, this shift in mentality and refreshing optimism provide a strong counter-narrative to the widespread anti-Chinese rumors circulating in the Ghanaian marketplace.

7.

Ding Yuan

New „Mudele“ in Kinshasa: The Nascent Appearance of Chinese Traders in DRC

The local market of the Belgian Congo was dominated with those stores opened by Portuguese traders during the colonial period. After the independence movement in Congo, the Indians and Lebanese traders took the place of the retail and wholesale business from their former European employers. Today, they play an important role in the business community in DRC. Chinese individual traders were arrived in DRC around 1980s following the appearance of medical assistance team sent by the Chinese government into DRC. But most of them have had to leave DRC before they got success because of the civil war in 1998. The nascent appearance of Chinese traders in DRC was appearing until 2008.

The original meaning of the Lingala word „Mudele“ is „white“ and „white people“ with a metaphor of „rich“ and „the one who should furnish money to you“. With the media rendering of the economic development of China, especially the huge figures of overseas investment to Africa from the Chinese government, those new arrived Chinese also had be recognized as „Mudele“ by local people even though they are not very „white“ by their physical appearance.

This study focuses on those new „Mudele“, both wholesalers and retailers, coming from China since 2008. By analyzing their original home province based network in China, this case study will show how they

created their business network in Congo to develop their business. Also will discuss how they created their own space with the interaction including cooperation and competition with the local Congolese traders and other Asian traders from India or Lebanon by using their spirit of hard working and wisdom in a business environment full of extortion, fraud and theft.

Panel 1a Competing Development Paradigms and the Future of Good Governance

Convenors:
Jude Kagoro &
Charity Musamba

Presently, Africa is interfaced with competing paradigms in regard to shaping its future development and governance prospects. Following the end of the Cold War, the “Neoliberal” state paradigm—the prioritising of freedom(s), human rights, democracy, liberalization of economies and the active participation of society—seemed to have become a dominant approach until the turn of the 20th Century. This notwithstanding, a host of Africanist scholars (Mkandawire 2001; Mels 2012), commentators and some states appear to be rooting for a “Developmental” state model—putting emphasis on increased role of the state, prioritizing development rather than democracy and rights. This proposed panel is interested in engaging with such debates.

Thus, focusing on the conference’s main theme—Future Africa—this panel calls for papers that will attempt to provide theoretical and empirical insights on the trajectories of political and socio-economic development paradigms and the fu-

ture of governance in postcolonial Africa. Additionally, it is envisaged that more light shall be shed on the modes through which states, societies and individual actors in Africa have appropriated or negotiated and/or modified the competing paradigms. What will hopefully emerge are insights that can enhance our understanding of actors/agencies and the multifaceted responses to socio-economic development approaches and the notion of good governance in the African context.

PANELISTS

1.

Tom Balemasa

Is it a treasure or a curse?
Oil Exploration and
Land Acquisition Paradox in
Uganda

The last few decades have been characterized by exacerbated growth in land deals in the global South, predominantly in the extractive industries. In Uganda and elsewhere in sub-Saharan Africa, the on-going land rush has been described as a new scramble for Africa. The rush has been fuelled by global forces including the global food crisis, the bio-fuel boom, and the manifestation of China as a new Workshop of the World whose craving for mineral ores, crude oil and other industrial raw materials appears voracious. Why land and oil in Uganda? Land is fixed and fundamental for livelihoods and food security whereas the discovery of 3.5 billion barrels of quantifiable reserves of oil has raised expectations for a significant change of the economy. Evidence suggests oil discovery leads to a significant adverse shift in the economies of underdeveloped countries like Uganda. Land acquisition at oil exploration stage, has increased poverty, misery and livelihood insecurity to some land resource dependent communities.

To appreciate the contradiction, the author will review literature on oil exploration and land acquisition including the policy and legal framework, carry out interviews with affected community members, local government officials and selected civil society organisation representatives from affected districts. The paper will discuss how the development state has compromised and interdependently handled the two natural resources. Uganda can achieve better development state strategies with the two natural resources.

2.

Tamer Abd Elkreem

The Danger of Narrowly Defined
Development: Case of
Dam Construction in Nubian
Homeland, Sudan

Arguing for or against the developmental state should be enlightened by a careful scrutiny of not only the absence of development but also the consequences of its devastating presence. This paper argues that the mounted up legacy of ruling elite-serving authoritative development of postcolonial Sudan has raised locals’ critical consciousness and suspicion against state developmental discourse. Because of this legacy, the state is perceived, by Sudanese “citizens”, as an alien entity that takes without giving, talks without listening and acts without being responsible of what it does. This hostility and distrust has provoked resistance against un-acknowledged state intervention. Resistance has escalated to civil wars, self-determination, separation and reached a point where the very questions about existence of the state, belongingness and whose state are being raised. The paper is informed by the ethnographic case and theoretical insights of my ongoing PhD project about state intervention and local reaction in the highly contested Kajbar dam in northern Sudan. I will discuss how the paradigm of develop-

mental state, dangerously, overlooks this legacy by downplaying importance of political and social freedoms.

3.

Matthew Sabbi

Twilight Actors of Public
Administration Reforms in Ghana:
An Institutional Perspective

Contemporary development approaches prioritize institutional building in developing countries as a model for achieving good governance structures that inform greater participation of the citizenry. In Ghana as elsewhere in Africa, institutional reforms have become an important component especially in the context of the public services aimed at improving their governance and service delivery. In this regard, reforms in the local government structure have assumed much importance geared towards greater involvement of local actors in the formulation of policy and implementation. In the implementation process, a particular group of actors who shape and negotiate the reform processes has largely been obscured; their roles have not been properly explained and our understanding on how these actors negotiate and shape reforms in the local government system remains sketchy and limited. These actors are elected and appointed assembly members. This paper systemizes the role that these periphery actors play and the extent to which they shape the content of public administration reforms in Ghana. Based on empirical data from two local government structures in Ghana, the paper shows how these twilight actors, acting mainly from the backstage of local administrative structures, exert pressure but also lobby technical persons who implement administrative reforms and programmes in their local settings. In the exercise of their mandate as representative of their respective electoral areas, they tend to be influenced by their per-

sonal and political interests such that they sometimes hold their assembly to ransom. The effects of this reform-interest nexus on the local government structure are discussed in detail to wit how the very idea of reform of the local government system remains largely, complex, mythical and increasingly problematic.

4.

Antonia Witt

Whose new world?
Or none at all?: International
intervention and
political crisis in Madagascar

Over the past decade, the African continent has witnessed a renewed wave of coups d'état and contested elections that increasingly question or put in danger the achievements of democratic change. However, in parallel to this, one can also observe the emergence of an increasingly dense net of international policy arrangements to govern such situations. The African Union (AU), Regional Economic Communities such as ECOWAS or SADC have over the past decade been given mandates to address and ultimately prevent crises around the acquisition of political power. Since then, they have increasingly developed both knowledge and government techniques that have been applied in a series of interventions by now. This has been actively supported by a range of other international players such as the EU, the UN or the International Organization of la Francophonie. Today, good governance and the promotion and defence of democracy are the backbone of the political mandates of all these organizations.

Against this background, this paper considers coups d'état and the political crises they engender as ruptures to a perceived 'normality'. They open up spaces for negotiation that bring to the fore essentially

contested and political questions of how to re-establish a legitimate political order. This provokes competition as to whose and what kind of order is ultimately sought to be (re)installed. They require filling the promises of democracy and good governance with meaning.

Almost five years of international mediation intervention that followed the coup d'état

in Madagascar in March 2009 help to highlight this assessment in two ways: Firstly, behind the shared anti-coup narrative, there has been contestation both within but also between the numerous international interveners that all claimed their rights to legitimately support Madagascar's post-coup transition. Secondly, over the course of five years, public debates, civil society organizations, the army, and a variety of intellectuals have at several instances suggested a counter-discourse as well as concrete practices of resistance that challenged the legitimacy of the international mediation. In particular, the mediation's focus on an elite-driven transition ending with the holding of Presidential elections has not remained without alternative from a Malagasy point of view. The time, context, costs, and representativeness of transitional elections has been similarly put in question as the mediation's neglect towards questions of socio-economic justice, access to resources, and ecological sustainability.

5.

Maddalena Procopio

The Kenyan Way: State-Society
Dynamics within
Kenya-China Cooperation

While China's state-centric pragmatism does not allow for significant challenges to its state apparatus, namely from civil society actors, in the past few years China has increasingly acknowledged the importance of enhancing relations beyond

state-to-state level when it comes to its engagement with African countries. However, within this China-led development scenario, it is not clear to what extent Africans are contributing to raising priority concerns. Through a cross-sectoral study of the Kenyan context, this paper aims at showing how there is increasing need to open the many black boxes that characterize China-Africa discourses so to avoid the forced application of known concepts to potentially new domestic and international dynamics. A single case study is conducted through a state-society approach, with the aim to unpack Kenyan priorities in sectors ranging from economic to social, and to assess the role of agency in the negotiation and implementation phases of Kenya-China cooperation initiatives. The study of dynamics occurring in the infrastructure, healthcare and education realms, helps identify a varied number of actors, their relation to one another and their ability to exercise agency. It shows that not only socio-political and economic rights and freedoms have become entrenched in contemporary Kenya, but also that Kenyans are finding ways for these to co-exist, without being in contrast, with the economic development China is helping to unfold. Should Kenyan agency at different levels manage to emerge with more strength in the coming years, we may witness a further step in the evolution of governmental and societal relationships in the country, one characterised by a more confident and aware "Kenyan way" of carrying out international relations within a more diversified international context.

Local and international civil society initiatives to enforce oil resources' governance in Chad

[Hoinathy Remadji, Centre de Recherches en Anthropologie et Sciences Humaines, N'Djaména-Tchad]

SATURDAY

Time Slot 9:00 – 11:00

Panel 3: Wie entwickelt sich Afrika?

Convenors:

Hans-Heinrich Bass &
Robert Kappel

Wissenschaftler haben über lange Zeit die Auffassung vertreten, dass Afrika trotz hoher Wachstumsraten des Bruttoinlandsprodukts, der Produktion und des Außenhandels keine umfassende Entwicklung gelinge. Seit einigen Jahren jedoch mehrten sich die Hinweise darauf, dass auch in einigen afrikanischen Ländern eine komplexere Wirtschaftsstruktur entsteht. Viele Autoren sprechen bereits von einem afrikanischen Take-Off. So schreibt die Weltbank im Jahr 2010: „Africa could be on the brink of an economic take-off, much like China was 30 years ago, and India 20 years ago“. Weshalb dies der Fall sein soll, wird in den wissenschaftlichen Arbeiten kontrovers beurteilt. Einige Autoren unterstützen die Take-Off-Argumentation, andere widersprechen ihr. Dabei sollte deutlich werden, dass Afrika keineswegs eine Einheit ist, und dass es in den jeweiligen Ländern sehr unterschiedliche Prozesse gibt.

Wir wollen in diesem Panel die Frage diskutieren, inwieweit Afrika in den letzten Jahren Fortschritte erzielt hat und wo die Schwächen liegen, um so zu einer realistischeren Einschätzung Afrikas kommen zu können:

- Wie leistungsfähig sind die afrikanischen Ökonomien? Wovon hängt der gegenwärtige Wachstumsprozess ab?
- Wie ist die These zu bewerten, Afrikas Wachstum hänge vor allem am

Rohstoffexport. Wie sind hingegen die internen Dynamiken zu beurteilen (Entwicklung von Klein- und Mittelunternehmen, Landwirtschaft) ?

- Wodurch hat Afrika es so schwer, sich zu industrialisieren?
- Nach der Großen Rezession: welche Chancen eröffnen sich für eine veränderte Einbindung in die Weltmärkte für Waren, Dienstleistungen und Kapital?
- Welche Optionen gibt es für die Nutzung der internationalen Finanzmärkte?
- Wie haben sich die Institutionen (Märkte, Eigentumsrechte, Rechtsunsicherheit, Korruption usw.) entwickelt?
- Wie sieht es mit der Humankapitalentwicklung aus (Gesundheit, Bildung) und der physischen Infrastruktur aus (Straßen, Häfen, Flughäfen, Elektrizität, Wasser) ?
- Wie agieren Rohstofforientierte Ökonomie – Vergleich Angola, Südafrika, Nigeria und Botswana u.a.
- Wie ist die Entwicklung der fragilen Staaten einzuordnen?

Welche Wirkungen hat die Einbindung in internationale Wertschöpfungsketten, in welchen Sektoren gibt es diese, wie sieht die Einbindung aus, welcher Transfer von Wissen und Technologie findet statt?

PANELISTS

1.

Tilman Altenburg Driving Forces and Constraints for Africa's Industrial Transformation

Africa is experiencing a period of sustained economic growth. Since the late 1990s, average per capita income has significantly increased, driven partly by a commodity price and foreign investment boom, partly by better macroeconomic governance. 'Africa pessimism' has given way to a widely held belief that large parts of Africa will experience a sustained ta-

ke-off similar to some of Asia's emerging economies. There is, however, little indication of structural change towards productivity-driven economies. Growth has mainly been driven by the exploitation and export of natural resources. Related to this, it has so far not triggered sufficient job creation, and most employment expansion happens in informal low productivity activities. Against this background, the paper explores driving forces and constraints for an industrial transformation characterized by diversification, higher value added, and absorption of productive labour. It discusses where and how the region might tap into global value chains and how the growing domestic and regional markets might be used to advance structural transformation in an inclusive way. In doing so, it also addresses major impediments in the economic (small markets, Dutch disease, latecomer situation) and political (neopatrimonial politics) spheres. Overall, the paper calls for an ambitious industrial policy that needs to go along with more effective checks and balances in economic governance.

2.

Matthias Busse Temporary Acceleration or Permanent Growth Take-Off? An Analysis of the Drivers of Economic Growth in Sub-Saharan Africa

By using an augmented Solow growth model, different econometric techniques and a panel data analysis for the period 1970 to 2010, the paper intends to identify the main reasons for the growth acceleration in many African countries over the last 15 years. The analysis includes a large variety of different explanatory variables, such as investment, education, institutions, conflicts, population growth, trade, foreign direct investment, terms-of-trade, aid, inflation, etc. Special emphasis will be put on

the economic significance, that is, how important changes in the different variables have been for the growth process, in particular for the years since the mid-1990s.

3.

Florence Dafe Walking a Tightrope. Progress in Balancing Multiple Central Bank Objectives in Sub-Saharan Africa

When it comes to finance in Africa, much of the discussion in academic and policy circles has focused on the challenges African central banks face in safeguarding price and financial stability while facilitating financial deepening. However, in many African countries, price stability, financial stability and financial depth have been enhanced over the past decade, and changes in central bank policy have often been conducive to such better outcomes. This paper sheds light on some selected cases of recent progress by central banks in Africa in striking a balance between their multiple, and at times conflicting, objectives. Taking the cases of Kenya, Nigeria and Uganda as examples, the paper explores the extent to which and the ways in which central banks have made progress over the past decade in striking a balance between the objectives of price stability, financial stability and financial deepening. The paper also identifies drivers of progress and challenges to sustaining it, building on both evidence from qualitative case study research and some econometric evidence from a larger set of developing countries. By describing progress recently made by selected African central banks in balancing multiple objectives, the paper seeks to contribute to the ongoing debates on the risks and opportunities arising when central banks juggle multiple objectives and on progress in economic governance in Africa.

4.

Helmut Reisen & Christina Wolf China's Comparative Impact on Hard and Soft Infrastructure in Sub- Saharan African Countries

This paper explores empirical evidence on China's comparative impact on hard (Doing Business indicators) and soft infrastructure (governance indicators) in Sub-Saharan African countries. Africa is differentiated into China-heavy and other countries, according to FDI (Heritage tracker) and other flow and trade indicators. Earlier evidence did not find quantitative evidence of China negatively impacting governance and business indicators, contradicting many assertions. We will explore whether China by its new modes of cooperation (e.g. resource-for-infrastructure loans) creates a new institution in itself that compels resource rich African countries to re-invest at least part of their resource rents for purposes of wider national development (thereby overcoming negative incentive structures occurring from the presence of high amounts of natural resource rents). As such these resource-for-infrastructure projects could well provide a positive development impetus.

Panel 32

Religious pathways to better futures

Convenors:

Katrin Langewiesche &
Eva Spies

Religious groups in Africa are not only an important source of imaginations of the future they are also remarkably active in their efforts to realize them. Thereby different religious groups articulate quite different visions on the future of their society, of Africa, the world or of mankind and follow different ways to pursue their goals: Some groups might opt for public prayers, some for violence, some see in education the best way to realize their visions, some form political parties, and still others search for support in transnational networks or establish faith-based-organizations and try to link their future imaginaries to those of the donors in the world of development. To approach the expected future and to change society in their spirit, most religious groups act publicly and enter national and transnational spheres where other actors, ideas and interest are already present. Thus, looking at differing religious visions on the future and at the ways they are translated into practice, raises questions about the forms of public religion and interest articulation in a national and transnational setting as well as questions about religious diversity within a society.

The panel invites speakers to present empirical studies of religious groups and the futures they propose/expect, and to address especially the ways these groups follow to attain their goals. Considering the issues of change, of the plurality of visions and ways and of national/transnational public religions, we would like to discuss questions such as: How do “religious futures” look like and what are the

religious concepts of man, society and the world that allow for “religious engineering”? To what extent do shared religious visions of the future provide a basis for forming a religious group in the first place (e.g. in migration or development contexts)? What are the contexts in which religious concepts of the future flourish? Is there a connection between the kind of future that is imagined and the instruments chosen for its realization? When do groups for example focus on local, when on transnational activities?

Do religious visions of the future change as actors make them public, struggle with the challenges of their implementation and encounter other visions within a pluralistic context? How do activities of different religious groups connect or conflict with each other, as well as with political activities or with those of national / international development organizations? What are the consequences of national and transnational competition or cooperation between several (religious and non-religious) versions of the future and ways of implementation? How do groups deal with the plurality of universalisms in the world and how wide is the scope for multiple futures in a given society?

PANELISTS

1.

Kristina Dohrn

**Educating the Future Generation:
Imaginations and Practices
of Hizmet Teachers in Urban
Tanzania**

The Gülen Movement, an Islamic movement inspired by the ideas and ideals of the Turkish preacher Fethullah Gülen (*1941), is increasingly shaping educational landscapes in diverse African countries. In the schools of the movement, religion is not explicitly addressed. However, the motivation for founding, funding and supporting

them through one's own work is motivated by the ideas of Fethullah Gülen. His vision of creating a new generation through education, the so called ‘golden generation’ (altın nesil), which is envisioned to combine scientific knowledge and moral values leading society towards its own betterment, motivates his adherents to establish and support educational institutions around the world. One of the African countries in which the Gülen Movement is most active today is Tanzania. The Feza Schools in Dar es Salaam are characterized by a substantial number of Turkish teachers who come to Tanzania in order to realize the educational vision of Fethullah Gülen and consider their work as hizmet, meaning service for an Islamic cause. Fethullah Gülen distinguishes between education and teaching and stresses the importance for teachers of not simply imparting knowledge but to be also responsible for building the characters of the students by teaching them moral values. In the Feza School, this moral formation of the students is interestingly framed in universal terms and takes place in different ways and settings. Besides a class called ‘social ethics’ as well as meetings in smaller groups, the teachers are expected to transmit moral values through their own exemplary conduct (temsil). As a space where they reflect their own behavior in relation to the ideas of Fethullah Gülen, the hizmet teachers regularly meet in so called sohbet (conversation) groups in which they read and discuss the ideas of Fethullah Gülen and connect them to their ‘mission’ of educating the future generation in their school. How do the teachers imagine the ethical education of the students in the Feza Girls School? How are the ideas of Fethullah Gülen, in particular the education of the ‘next generation’, discussed among them? How are they translated into the everyday life of the school and the interaction with the students? Based on ethnographic fieldwork, this paper opens perspectives on the imaginations and practices of hizmet teachers in the Feza Girls School in Dar es Salaam; it looks at the

ways in which the movement's vision of a new generation, that is envisioned to open the path into a brighter future, is materializing in the everyday life of teachers and students in classrooms and beyond.

2.

Koudbi Kaboré

**La Coopération Interreligieuse.
La Vision d'un Futur de
l'Église Catholique dans le
Sahel Burkinabè**

Je comprends l'avenir religieux comme le désir de groupes religieux de trouver une entente, un terrain commun qui favorise le vivre ensemble, et pour cela définissent des stratégies pour mettre en œuvre des actions concrètes. La tolérance, la possibilité donnée à l'autre minoritaire d'exercer librement son culte en sont des expressions.

Je veux montrer dans cet exposé que les groupes religieux ne se rassemblent pas seulement pour prier, échanger sur des différences ou sur des points communs entre différentes croyances religieuses. Ils sont de plus en plus actifs au plan de développer des actions concrètes visant à valoriser la diversité. Pour illustrer mon point de vue, je prendrai l'exemple de l'Union fraternelle des croyants (UFC), une coopération interreligieuse islamochrétienne pour expliquer la vision d'un futur que véhicule l'église catholique au Sahel.

A suivre ses activités à partir de 2000, on se rend compte qu'elle œuvre à implanter cette entente religieuse dans les autres localités du Burkina et dans les pays de l'Afrique de l'Ouest. Or, une organisation qui veut promouvoir une telle vision ne peut s'enfermer dans des logiques locales. Elle doit s'ouvrir, être attentive aux possibilités offertes par les organisations internationales et mouler son discours dans des articulations globales qui lui permettent de participer à l'élaboration et à

la mise en œuvre de politiques publiques. L'insertion de l'organisation dans les réseaux ou groupes internationaux commande donc la réalisation d'outil de mise en œuvre de toute une politique, l'invention de stratégies innovantes de communication ainsi que la mobilisation plus accrue de ressources.

Je voudrais ici explorer la question de savoir quels sont les moyens par lesquels l'église catholique entend réaliser ce but. J'illustrerai cette nouvelle ambition de l'église par des exemples concrets qu'elle met en œuvre depuis 2007. Je ne passerai pas sous silence les difficultés auxquelles elle bute en dépit de l'appui institutionnel qu'elle bénéficie aujourd'hui de la part de l'État.

3.

Bernhard Martin

Religious Pathways to New Social Norms. Conversion to Islam and Catholicism and Changing Heritage Norms Among the Sereer Ndut of Western Senegal

Islamic and Christian values and family patterns often differ from those of African local societies.

Therefore, you encounter either of rejection or they can act as counter-models to the „traditional“ norms and structures. In this way they can promote social change. Religious propaganda of marabouts or missionary especially appeals to those members of society who feel disadvantaged by the existing norms and structures. By the conversion to Islam and Christian churches these persons try to revolt and to improve their position within society.

At the same religious Propaganda is an ideological impetus to ideological change. Existing norms become questioned by regarding the distribution of their advantages

And disadvantages. The alternative mo-

dels propagated by marabouts or missionary can promote these re – evaluating process, making alternatives in the first place thinkable. Using the example of the transformation of heritage norms among the Sereer Ndut of western Senegal, this contribution wants to investigate these processes of ideological change initiated by the religious propaganda of marabouts or missionary. Here, the contribution is using the New Institutional Anthropology (Ensminger) and the bargaining power theory (Knight). The „traditional“ matrilineal succession was rejected by both the marabouts and the catholic missionary, which promoted their replacement by the patrilineal succession. The conversion of many young men and women to Islam and Christianity led to a growing dissatisfaction among the sons with the inheritance of land and cattle by the uterine nephew of their fathers. However, the contribution will also show that religious and ideological change alone is not sufficient to establish new norms. Rather, resistances inside society must be overcome and the existing power relations are altered. Among the Sereer Ndut, the transformation of heritage norms became possible only when the national law reform enabled the sons to pursue their hereditary claims before state courts.

4.

Aboubakr Tandia

Coping with the Meta-rituals of the Future among the Sufi in Senegal: Worshipers, Workers, and Watchdogs or the Jihadists of Modernity

The Study of Islam in Senegal has been extensively conducted on all Muslim communities though the Sufi groups feature out in relation to the Islamist and reformist groupings. Among the Sufi brotherhoods the Muridiyya and the Tijaniyya have received far more attention for several reasons per-

taining to their historical and spatial reach as well as their demographic and subsequent influence within the social, economic and political spheres. There have been also important comparative accounts of such variegated levels and forms of influence from such faith communities. However, except a few studies of how these two groups have been evolving, changing or accommodating to both national and global orders (i.e. studies of migration, cross-border trade, informal economy, religious transnationalism, urbanization, etc.), there is hardly accounts of how such dynamics pose new challenges and question to both research and politics of wider social and political change. Paradoxically such studies have themselves contributed to unveiling the transitional processes in which religious groups, notably the Muslim Sufi brotherhoods, have been engaging in more renewed and unnamed ways with regard to state order, democratization and globalization. The constant and perhaps exaggerated tribute to a “Muslim Library” that bridges precolonial and postcolonial eras has confined Islamic studies and even religious studies about Senegal to the thematic triangle of the influence and role of religious groups in electoral politics, peasant and migratory economies. Against this background this paper postulates the possibility and potential of looking beyond the paradigm of saints/disciples as king-makers, wealth creators and transnational movements. By cross-fertilizing a literature review and empirical investigations, this paper proposes a historical survey of how the Sufi brotherhoods in Senegal remain influent beyond the status they have been traditionally given in the “Muslim Library”. It proposes to cope with the ways in which the religious imaginations and practices of the “Future” actually account for changes within and between religious groups and spheres as well as in the trendy way they relate to Senegalese society and politics. In other words, the Sufi groups seem to be negotiating and contributing at the same time to the (de)construction

of modernity through at least three “meta-rituals” (sets of doctrines and consequent practices or coordinated activities) with which they name and develop a pedagogy and practice of the Future. Through ideologies and activities of religious (preaching, group-worship) and social work (e.g. farming, trade, travel) and a “theology of democratic leadership”, the Sufi orders engage themselves with historically rooted and politically challenging trends of modernity negotiation and construction. One important finding is that the ambivalent character of such engagement and its goals (jihad) and object or outcome (modernity) reveals different and sometimes competing perceptions of the priorities and hierarchies of challenges within the orders and within society as well as of the strategies needed to address them. Not that less “modernist”, this ambivalence reflects the extent to which the Future is conceived as a spiritual/transcendental or a material/existential reality.

Panel 17

The Politics of the Future in Africa in the Decolonization Period

Convenors:

Susann Baller &
Philmon Ghirmai

Historians are usually reluctant to do research about the future. Yet, it can be worth to think about how people imagined and conceptualized their future in the past. This panel focuses on the decolonization period. The two decades after the Second World War have often been described as an era of hope and expectation. Undeniably, this was a time of dramatic change for Africa and Africans. Historians, such as Frederick Cooper, have warned, however, not to write history backwards. The

decolonization period was also a period of different options — and constraints — for the future. National independence was only one among others. And when independence was achieved, this did not mean a complete break with the colonial past. Many have rather asked when did decolonization start and when did it end. This panel wants to explore further, how Africans conceptualized the future during this period. Papers are welcome which consider different countries, actors and arenas in Africa that provide insights into the imaginations, representations and negotiations of the continent's political, economic, social and/or cultural future in the late 1940s to 1960s. Papers may analyze how Africans planned and discussed about the future in political parties or international organizations and meetings, what kind of economic developments they expected, and how they imagined their future lives. Moreover, papers may also demonstrate which role future played in political and/or public debates, how it was symbolized and how people tried to build it in the present. Specific topics which may get raised are Pan-Africanism, youth and/or concepts of modernization and development during decolonization. Papers should also consider how far African future was a politicized concept and how different social and/or political actors imagined Africa's future in different and sometimes conflicting ways.

PANELISTS

1.

Susann Baller

Making Political Claims for the Future: Diplomatic Travels of African Political Leaders and the Communauté française

In late 1958, the Communauté française was created. The former member states of AOF and AEF (except Guinea) and

Madagascar opted to become affiliated to the Communauté, and were granted broad autonomy. The Communauté was directed by the Conseil exécutif, which was composed of the President of the French Republic (who also chaired the Conseil), and the chiefs of the governments of the different member states as well as the ministers responsible for common affairs. The Communauté imploded when all its African member states became independent in 1960. Based on archival documents and newspaper cuttings, this paper considers the role of diplomatic travels conducted by African political leaders during the time of the Communauté, and analyses how the future of its member states were projected, represented and negotiated during these travels. The number of travels of African politicians in the late 1950s increased significantly. The Conseil exécutif met regularly in different member states. Moreover, travelling became an important means in order to present one's own country, to create and strengthen new diplomatic relations and to make political claims for the future. At the same time, plans for the future were still quite open. Some political leaders, such as Léopold Sédar Senghor, aimed at creating strong African federations within the Communauté, whereas others, such as Félix Houphouët-Boigny, favoured national autonomy. Furthermore, ideals of national independence, but also Pan-Africanism were debated.

2.

Ndiouga Benga

De l'économie de traite à l'économie du développement: Mamadou Dia and the Future Progress in Africa

Considered as one of modern Senegal's builders, Mamadou Dia (1910 – 2009), teacher, traveled in the deep country, during the interwar period and revealed the economic situation of the colony, in parti-

cular peasants poverty, in Casamance and Serer countryside. In the early 1950s, he advocated their regrouping into cooperatives, as producers and consumers beyond the traditional principle of class struggle and ending the colonial pact. Very distant to the Negritude born of the French colonial humanism and the culturalist debate between Cheikh Anta Diop and Leopold Sedar Senghor, Mamadou Dia had as goal „la vérité pratique“. His promising vision failed, following the famous „coup“ of December 17, 1962. My proposal is to discuss, in the 1950s, Dia's thought on the economy of Africa and his attempt to implement an economic development plan in Senegal, breaking with France and in a future African federation which is the actor of future policy and economic liberation. Mamadou Dia maintains an intellectual and moral place in his country and in the rest of Africa.

3.

Philmon Ghirmai

Negotiating the Future: International Conferences in Africa in the 1950s

Since the 1940s African networks had been rising rapidly. Before the founding of the “Organization of African Unity” in 1963 other regional alliances and international organizations were already in existence and many conferences had been held. Decolonization was a transformation process which was not solely negotiated within colonial boundaries or in bilateral talks with colonial powers. African independencies were carried from a huge transnational network. In my presentation I will highlight alternative arenas in which Africans themselves negotiated independencies of African colonies. Focusing on conferences which were held in Ghana and Egypt — two important junctions of the networks — in the late 1950s, I analyze debates on different concepts for the period after decolonization which were

not limited to nation-state based ideas. Conferences like the “All-African People's Conference” (1958) were an important stimulus for the actual independence movements: They gave the opportunity to build networks and to exchange and discuss ideas and concepts of a common postcolonial order. I will outline how colonized Africans tried to position their own ideas for and imaginations of the postcolonial period in debates on decolonization which were by then dominated by Westerners. Concepts of international organizations, such as the United Nations or the European Economic Community, about the future of independent African countries were received by Africans and answered with alternative drafts.

4.

Rouven Kunstmann

Contested Futures in Nigerian Politics in the 1950s

Political groups in Southern Nigeria had conflicting concepts of the future of the emerging self-governing state. This paper is based on the conceptualisation of multiple futures. They help to explain how the ‘vicious combat’¹ between the National Council of Nigeria and the Cameroons and the Action Group created futures to gain support for their political programmes. The focus on the criticism of the MacPhersons—and the Lyttelton-Constitution encourages the debate on the politicisation and the contestation of futures. Was the process of intensifying regionalisation during Nigerian decolonisation also a process of creating stronger references to particular futures? If the public debate on modernisation was shaped by such models of future, in what way does future become a historical category determined by the political actors of a certain time period? In particular, speeches, pamphlets and propaganda help to analyse what Nigerian politicians at the time envisioned

for the country and how future gained context and content in the struggle for decolonisation.

5.

Samuel Misteli

Decolonizing Development”?

The UN Economic Commission for Africa and Visions of “Africanized” Development Knowledge

In 1958, the United Nations established a Regional Commission for Africa in Addis Ababa. Because the Organization of African Unity was not founded until five years later, the UN Economic Commission for Africa (UNECA) became the first potentially continent-wide international organization in Africa. The establishing of the UNECA at a time when the process of decolonization was about to move into full swing stirred expectations among African elites that the event would mark the accession of the African continent into the increasingly global system of international organization. The fact that, technically, the UNECA was a regional UN body whose mandate consisted of creating and providing expertise on “development” did little to diminish the hopes that the Commission would serve as a vehicle for decolonization. In fact, the UNECA’s self-portrayal too was that of an “African” organization. The commission identified as its prime task “africanizing” “development” thinking —i.e. creating new ideas on “development” that would reconcile the universalisms of conventional development economics with African realities. The paper explores visions of the future that surrounded the founding of the UNECA, and puts the attempt at creating “africanized” knowledge on “development” at the center. It asks about the importance of knowledge on “development” in shaping economic and political notions of a future Africa. By looking into the early

history of the UNECA the paper examines the ways in which knowledge on “development” helped create and framed visions of a postcolonial African continent —and how in turn emerging visions of a future Africa had an effect on the creation of development knowledge in postcolonial international organization in Africa.

Panel 13

The future of elections, political participation and representative democracy in Africa

Convenor:
Alexander Stroh

Elections are more numerous than ever in Africa. The third wave of democratization fostered the organization of multiparty elections for presidents and members of parliament. Meanwhile, municipal elections have been widely introduced. They are meant as the central arena of political participation in representative democracies. However, in many African countries they are not perceived as a bottom-up-processes driven by citizens and, worse, often perceived as a dangerous period. The panel should focus on the first part of concerns and less on electoral violence issues. Thus, how did electoral participation develop over the last 20 years, how can we explain these developments, and what can we dare to say about future trends? Despite the finding that the pure existence and repetitive use of elections increases the application of democratic standards (Lindberg 2006), not all of these elections have led to democratization or even the consolidation of high democratic standards. Not only have Lindberg’s findings been challenged (Bogaards 2013), also has electoral participation been more

and more debated in terms of the effective quantity and quality of electoral participation. Electoral processes are often flawed by contested electoral rolls (Saine, N’Diaye, and Hounnikpo 2011), deficits of electoral management bodies (Gazibo 2006) or the lack of programmatic positions (Bleck and Walle 2012). Money, patronage or ethnic linkages are often highlighted as the major incentives for electoral participation. If this is true, what are the consequences for democracy in Africa? The panelists draw attention to various aspects and consequences of electoral participation. In particular, they highlight each the behavior of one key actor in the electoral process of various African countries, ranging from the voters to the elected, the rulers and the judicial arbiters.

PANELISTS

1.

Charlotte Heyl

Constitutional Courts in Sub-Saharan Africa: Impartial Referees in Electoral Disputes?

Electoral processes in Sub-Saharan Africa are prone to electoral irregularities. Reoccurring and unsanctioned irregularities shake the confidence of voters and candidates in the electoral process and can thus jeopardize the voters’ willingness to participate in elections as well as the elections’ competitiveness and legitimacy. However, impartial electoral contestation adjudication can serve as an “institutional safety-valve” (Mozaffar / Schedler 2002: 12) that compensates short-comings at earlier stages of the electoral process. In Francophone Africa constitutional courts are the electoral judges of presidential and legislative elections. Which role do these constitutional courts play in reality in electoral processes? How do they contribute to the democratic quality of elections? An ana-

lysis of how constitutional courts in eight African electoral democracies adjudicated on 39 national elections informs the answer to the questions, whether variances in the formal rules of judicial independence and the overall system of electoral institutions lead to different performances in electoral disputes. Findings from extensive field research in Madagascar and Senegal will furthermore trace the relation between the courts’ independence and the democratic quality of elections.

2.

Obert Hodzi

Commodification of Elections: The Future of Elections in Zimbabwe

The winner takes all mentality that has come to dominate most African countries and in particular Zimbabwe’s political classes’ mentality has contributed to struggles for control of the state, which judged on the provision of basic services such as clean water, electricity, health and education is far short of being a state. During the past election everything of value to the country, its much-celebrated human capital, mineral resources and juridical sovereignty has been the trophy that all political parties aspired for. Their manifestos gave credence to the idea that they could only do well to the country if elected into power. In other words, the ballot paper became the currency through which the citizenry could purchase a somewhat level of political elites’ good will. This paper will argue that elections in Zimbabwe have become a transaction currency through which citizens seek to amass as much as they can from political parties and donors while political elites seek to gain political power, with little or no regard on good governance, accountability or democratic consolidation. It therefore assesses the future of democracy in Zimbabwe in light of the commodification of elections.

3.

Anja OseiElite Networks and
Democracy in Ghana

This paper takes as its starting point Higley and Burton's (2006) assumption that no liberal democracy has ever evolved without a 'consensually united elite' which is structurally integrated and shares some general values. The fact that such elite settlements are extremely rare limits the prospects for the worldwide spread of liberal democracy (ibid.: 4). Ghana, however, could represent one of these rare cases. Based on a survey among Ghanaian Members of Parliament in 2013 the paper looks at the social composition of elites and their patterns of interaction (horizontal integration) as well as the relationship between elites and the wider population (vertical integration). Using the method of Social Network Analysis (SNA), the paper will also present empirical insights into the structure of elite networks in Ghana. The final section of the paper will discuss what these findings imply for the sustainability of democracy in the country and how elite theory can contribute to our understanding of political processes in Africa more generally.

4.

Irina TurnerDeliberate Disenfranchisement
After the Long Walk to Freedom?
Free-Borns' Online Attitudes
towards South Africa's National
Elections

2014 will be a decisive year in South African history, since the upcoming national election might mark the end of the honeymoon period in post-apartheid South Africa. While previous legislative periods have been dominated by the „better life for all“ slogan and carrying the myth of a more just and more equal South Africa embodied by

Nelson Mandela, in 2014, the dominant feeling is disillusionment about prevalent overt corruption up to the highest ranks in politics as well as the sticky progress or even regressive tendencies in poverty alleviation and equitable employment. The generation born in freedom, i.e., during or after 1994, is for the first time entitled to vote and utilise their chance to design the future shape of contemporary South Africa. However, disillusionment seems to have seeped down even to the youngest voters many of whom openly choose not to vote. Instead of honouring and valuing Mandela's Long Walk to Freedom by casting a vote, this generation seems to deliberately take a shortcut to nonage and disenfranchisement through not voting at all. This comes at a time, when post-apartheid South Africa has as many alternative parties to the ANC as never before and the commencement of a genuine multi-party democracy seems to be a distinct possibility. Is this really only the ugly face of the prevalent materialism that suffocates any interest in politics? Or is it rather a lack of faith in democracy and the power of the voter as such? The paper proposes to conduct a qualitative Critical Discourse Analysis supported by selected interviews of public online debates amongst first-time voters. Does the born-free generation talk about politics on social media? Are they planning to vote and why (not)? What value does this generation see in democracy and where do they see South Africa situated in that regard? It is beyond the scope and objective of the paper to produce a representative survey. It aims, however, to reflect a snap-and-screenshot of the mood and sentiments expressed online by the „born-free“ generation in the run-up to the 2014 elections in South Africa.

Panel 23Future Concept Africa –
A Mix of European
and African
Views illustrated by the
commitment of
Art Patrons, Collectors
and Artists
during the 1960s and
1970s

Convenors:

Yvette Mutumba &
Katharina Greven

During the period of independence in Africa, art patrons, collectors and artists – often combined in one person – had a considerable impact on the local art scene. They formulated and promoted a specific vision of Africa, which was defined by the idea that contemporary art production on the continent was an important reflection of current and future socio-political and cultural developments. This vision was determined by a European notion of what “Africa” and “Africanness” was or rather was supposed to be and what it would hold for the future. Their concept of Africa was strongly related to a particular idea of authenticity – meaning that in their view, aspects of traditional African cultures and concepts were to be safeguarded as the basis for any future developments. Western influences were at least challenged, if not dismissed. This, however, led to a questionable, in some cases unrealistic, imagination of the African continent. Many of the art patrons and collectors had, at least in the beginning, a strong influence on the artists they supported. On the one hand this led to the fact that the artists'

views and artistic practice was shaped by their European supporters. On the other hand, this had the positive effect, that those artists were encouraged to develop their individual artistic skills. The encounter and exchange with the art patrons and collectors surely also had a part in the artists' re-thinking of important questions of that time such as re-defining a (national) identity, relating to cultural traditions and developing visions for the future. Finally, the commitment of European art patrons and collectors was seminal to put contemporary art from Africa on the map of the international art scene. In addition, they helped local artists to get a better idea of global and local artistic developments. In spite of individual traits, the visions of the art patrons and collectors therefore reveal certain similarities: they were forward-looking and contributed to paving the way for what today can be denoted as a "golden Age" of contemporary Art from Africa and the Diaspora. This fact was made possible through a strong mutual exchange of ideas and publications, especially between the art patrons. The outlined phenomenon still is insufficiently explored. Various major sources that would enable an in-depth research on this topic are based in Africa and in Europe: Collections, archives and estates, which contain art works, artefacts, images, photos and documents collected and written by important art patrons and collectors such as Susanne Wenger, Ulli Beier, Frank McEwen or Gunther Péus (Susanne Wenger Archive, Austria; Frank McEwen's collection in London, Ulli Beiers estate in Bayreuth, Gunther Péus' collection in Hamburg). The aims of the panel are manifold and the various topics to be discussed may be indicated by some core issues:

- What is currently available of estates and other sources (publications etc.) of the most important art patrons and collectors, preferably those, who combined the functions of patrons, collectors and artists?

- In what way did art patrons, collectors and artists influence the local and the European contemporary art scene?
- Did their activities continue to have effects on a future view about Africa?
- Did they have a common future view on Africa?
- What vision of Africa was promoted and how?
- How did art patrons deal with the heterogeneity of the African art scenes?
- How did art patrons respond to the idea of "African art"?
- Were art patrons involved (directly or indirectly) in the development of new artistic trends?
- What are the developments and changes, projections and visions of the future about Africa (in the art scene)?

PANELISTS

1.

Franziska Bolz

Collector's Drama? –The Making of Tourist and Contemporary in Tanzania

At least since the end of Post-Independence euphoria Tanzania is widely known as one the biggest receivers of foreign aid. Its artistic expressions and traditions are less perceived. Dar es Salaam's art scene also refigured itself between Independence respectively the union of Tanganyika and Zanzibar in 1964 and the switch from Ujamaa socialism to market economy in 1985. President Julius Nyerere, together with local and international actors like UNESCO and artist/politician Sam Ntiro, promoted arts and culture as a means to revive „Tanzanian culture“. But at the same time, Expats mainly from Europe and USA just bought a lot of art and handicraft which simply appealed to them –as a souvenir, a „piece of Africa“ or „original art“. Numerous aid organizations and NGOs supported artists to promote self-help; art lovers like

Sister Jean, founder of the famous „House of Art“, fostered the arts for its own sake. The contribution aims to explore this period as the making of Tanzanian Art –both „Tourist“ and „Contemporary“ –by using the examples of E.S. Tingatinga and George Lilanga. Both created distinct styles in painting and collaborated with either NGO workers or connoisseurs and collectors. Besides creativity and skills diverse contacts and a sort of „business mind“ of each protagonist made their styles popular in very different art spheres. How its very history and culture as well as the Western perception shaped Tingatinga's and Lilanga's Art up to now is to be examined, drawing from local archival sources, fieldwork and literature.

2.

Mathias Alubafi Fubah

The Impact of Tourism on the Arts of the Western Grassfields, Cameroon

The role of tourism in influencing segments of the traditional art of the western Grassfields has not been fully examined. This paper examines the impact of tourism on the traditional art of the region. The activities of art patrons, collectors and artists have been identified as one of the major reasons for the declining state of traditional art, but in assessing the role played by these social actors, anthropologist and art historians have most often looked at modern art and craft institutions and workshops. The tourist has been overlooked as a potential source of new ideas that have impacted, and still, are impacting on the traditional art of the Grassfields.

3.

George Keyune

Modern Art in Uganda – the Challenges of Patronage

Modern art in Uganda was stimulated by foreign intervention and this has had a lot to do with the way it has evolved and developed. In 1937, Trowell founded the Makerere School of Fine Art which has over the years parented over ten art colleges in the region. She encouraged her students to seek inspiration from local resources while sheltering them students from Western influence. In 1958, she succeeded by Prof. Cecil Todd a more who exposed his students to Western Art History, Color Theory, Anatomy and Observation Drawing. In contrast to the spectacular mask forms and masquerades of the Congo and west Africa East Africa was weak in figurative art. Figurative art was, naively judged to be the serious art of Africa. The paucity of figurative art in East Africa was an opportunity for Trowell's successors to give an art course that paid very little attention to the ornamental art, basketry, music and drama that abounded in East Africa. What emerged was art whose serious consideration of technique and knowledge of western art history was evident. Social life at the time of build up to independence and the post-independence euphoria provided the subject matter. The market for art which was dominated by expatriate community and tourists ironically desired the work of the neo-traditional naive artists such as Sam Ntiro who remained a faithful disciple of Margaret Trowell, his mentor. Yet another artist with similar attributes was Francis Nnaggenda. Nnaggenda was himself trained in Germany in the early 60s where he became exposed to African Art in the German museums. The work of both Nnaggenda and Ntiro was inconsistent with familiar academic art common in the 60s. Art collectors searched for neo-traditional (naïve) art that

at was at least remotely connected to African rural life. This complicates the story of how neo-colonial art in Uganda was determined since it lacked plastic art. The challenges of working in un-encouraging economically deprived conditions of the 70s forced artists to become intimately connected with their local environment. The near absence of imported materials and the dwindling of the western market gave opportunities for artists to interrogate locally available and cheap materials. Affordable art such as Batik art was produced on a large scale which made it accessible to the domestic market in spite of the economic strain. Art, in this case, became increasingly less dependent on the Western market and this too contributed to its provincial status. The combined effect of the return of artists from exile, the political stability that followed the end of civil war in 1985, the liberalization of the economy, restoration of monarchies, the increasing opportunities of Ugandan artists to travel around the world art as well as the frequent visits by foreign artists to Uganda, created a new art scene which allowed for a wide range of processes and options. While the local art market has grown in strength albeit on the 'cheaper' varieties of art, Western market bounced back with a renewed vigor. Western market has not relented on its preference for art that is flavored by local resources. The ubiquitous presence of the bark cloth, rural subjects etc. in visual representations is a reference to local life, (which is not unexpected), but the manner in which it is presented seem to be aimed at giving what the Western market desire—a pristine African locale. Today, art production, consumption and display has stretched much beyond the traditional gallery space to include Kampala streets and other public spaces. Art has embraced fashion, jewelry and furniture much of which is determined by the local taste.

4.

Melanie Klein

Modes of Creation: Art Teaching in South Africa and Uganda between Theory and Practice

The question about what 'African' art should look like and how it should be created was of prominent importance within the contact zone of educational institutions. European art teachers in South Africa and Uganda established provisional art educational venues for Black students first, within the curricula of mission schools and then, as workshops and schools in their own right. They transferred modernistic concepts from Europe—like the concepts of authenticity and originality—into the African context yet were also confronted with restricted material conditions as well as divergent expectations of their students. A closer look at selected case studies reveals ambivalent and polyphonic theoretical approaches of educators and different visual translations of students. Here, the teachers' attitudes seem to oscillate between the search for an 'authentic' African idiom in art and the claim to partake in global archives and in the making of an art history that is imagined as universally applicable. Students, however, follow diverse paths. Some delve into the imitation and interpretation of European models, others continue their studies abroad and become part of a modern art world. After all, art educational institutions perceived as transcultural contact zones exemplify a genesis of modern art from Africa that was formed by differing and mutually influencing perspectives rather than permanent homogeneous schemes.

5.

Kathrin Peters–Klaphake

Collections of Ugandan Art in German Hands

The beginnings of the fine art school at Makerere university date back to the late 1930s when the British Slade-trained artist and teacher Margaret Trowell took on the first art students. By the 1960s, the decade of independence, the school had become a tertiary institution with a good reputation far beyond Uganda. In 1969 the school built a gallery for exhibitions and to create space for the growing art collection. The German anthropologist Johanna Agthe holding a leading position in the Museum of Cultures of the World in Frankfurt was among the first in Germany to seriously research and collect contemporary African art with a focus on the East African region. She brought a large retrospective of the Ugandan–Kenyan artist Jak Katerikawe back to Kampala to be shown at Makerere art gallery. For several decades a small group of German private collectors residing in Kampala have purchased artworks from the gallery collection, including numerous works from the 1960s and 1970s, and directly from Ugandan artists. They were art lovers but with no professional background in arts. Joanna Agthe was able to secure one of these collections, the Schneider–Collection, at the Museum of World Cultures after Jochen Schneider died unexpectedly. Another collector, the Swiss Klaus Roehler, was a close friend and patron of Francis Nnaggenda, his widow has a fairly large collection of his works in her house in Kampala. Klaus Betz, an artist himself, who still lives in Kampala, holds a small but well selected collection of art works mainly from the 1960s to 1990s which he recently tried to sell. The paper aims to explore the impact and approach of this "German connection"; who collected what kind of art and what were the motives? In how far did the collectors, who were also friends with many artists, shape and influence their work? How were the

work actually acquired? Did they know anything about Johanna Agthe's work? Do these collections shed a new light on the collection in the gallery? How do the artists remember the collectors?

6.

Romuald Tchibozo

Collectors and Contemporary Art from Africa: Gunther Péus Case in Germany

One of the main aims of this panel is to reveal certain questions or/and reception aspects about the presence of contemporary Art from Africa in Europe artistic scene regarding the collectors or Art Patrons interest for Africans' artistic production. For this, it will be useful to show how the collectors and Artists' commitment since forty years contributed to improve the view of Africa. What will be the perspective of this view? I propose to study a specific case of the famous German collector Gunther Péus, who collected during more than thirty years throughout the length and the breath of Africa, Arts work and now presented this collection in the different exhibitions in Germany. It will be also interesting to extend briefly this study to the new collectors as Hans Bogatzke and that can allow appreciating Africa view perspective.

7.

Jonathan Zilberg

Shona Sculpture: A National 'Authentic' Tradition and A White Man's Burden

In the case of Zimbabwean art history, as it concerns the historiography of Shona sculpture, no other figure nor patron stands out as more critical, more all powerful than Frank McEwen, the first director of the National Gallery of Zimbabwe from

its inauguration as the Rhodes National Gallery in 1957 through his resignation in 1973 at the start of the war for independence in earnest. Though McEwen himself vigorously denied he had formulated and promoted a particular vision of two successive, first minor and then major developments in local modern African art centered in his Workshop School at the National Gallery, the evidence is indisputable that he very carefully crafted a form of ethnographic surrealism drawing directly from his experience with the surrealists in Paris before World War II, namely Michel Leiris, Triztan Tzara and Rolan Penrose amongst others. It is demonstrably the case that it was his vision of what African art should be, of what was “African”, authentic, and what was not, that set the parameters of the Shona movement, taken up as it was by the artists, the dealers, the state and the international diplomatic community after independence, notwithstanding a good number of African art historians and subsequent promoters for whom the myth made then, and still does, convenient sense fitting as it did and still does so perfectly into notion of authenticity based on the “one-tribe one-style” mythology. In this romantic and wholly unrealistic view, nowhere more forcefully and theatrically promoted than by McEwen, Neo-German African Expressionism and then Shona Sculpture were authentic expressions of ancient beliefs, a cultural struggle of the inner African spirit seeking liberations in a dark modern age of Philistinism. Here there was no Western influence, only Tradition. After independence, the myth naturally became an anthem of the nation’s freedom and McEwen was duly eliminated from the equation, that inconvenient fact of the major motivating and organizational force of a European that needed to be erased by the state in order to fully indigenize what he had initiated. In this, Shona sculpture and modern Zimbabwean art history, has been twice imagined as having no links to Europe: First in the Directors own denial

that the artists had ever seen modern European art when in fact they had a consistent and deep, even tutored, exposure; and second, in the movement by the state to diminish and even erase his primal role despite the obvious fact that of-course the artists must be central in this history. The terms “questionable” and “unrealistic” are important, in fact key, as if we use them as anchors to interrogate the authenticity and value of the creation of the discourse of Shona sculpture, we can unpack how a national movement emerged with a powerful political agenda coinciding with the emerging hegemonic force erasing the nation’s diversity, ethnic, racial, religious and otherwise. Art in the end is nothing but political. And there we see in this case the seminal role a European cultural radical played in inventing a national tribal tradition by shearing it from its European roots including the primal roots in the Christian mission experience and ethnic diversity. Through showmanship, connection, exhibition, text and film, he paved the way for a golden post-independence age in which the sheer weight of the movement’s success would ultimately call into question the origin, motivation and intent, the authenticity and value both aesthetic in the rampant production of increasingly formulaic work that today demands a global presence. This history exists scattered in archives in Africa and abroad. Indeed, the scale and time depth of these archives is somewhat extraordinary considering how they are still by and large unexplored by modern African art historians. We are then in at the birth of the historiographical study of the role of patrons and institutions in the story of modern African art. From the Museum of Modern Art to The Hague, from the Tate to the Smithsonian, from the British Museum to Rhodes House and back to the National Gallery of Zimbabwe, the archives speak memory. This memory requires a radical re-evaluation of what we have taken as art historical facts in history, no instance being more iconic than the notion of Shona sculpture as the revival of an ancient tribal

art with no connection whatsoever to modern art. We are in then at the birth of the Golden Age of archival research on the historiography of the new national traditions and the role that patron-saints, mystical mediums like McEwen played.

Panel 28 Global Ideas and Local Strategies for the Future: Perspectives on Higher Education and International Collaboration in Africa and beyond

Convenors:
Akiiki Babyesiza &
Christine Scherer &
Emnet Tadesse Woldegeorgis

Higher education in Africa is a rapidly growing and changing field which is engaging numerous actors on all levels — from students and academic staff to the institutional management and policy makers — and in local, national and global contexts. As a field of research, higher education in Africa is itself gaining momentum as national and international higher education concepts are undergoing immense change. The debates in and on higher education in Africa range from changes in governance & management (e.g. Bisaso 2010, Saint 2009) to funding (e.g. Wagenge Ouma 2011, 2012) to the role of globalisation and local responses (e.g. Teferra & Greijn 2010). Higher education institutions in Africa are increasingly regulated by global ideas of excellence; efficiency and comparability facilitated by international and multilateral organisations that serve as transmitters of global higher education re-

form trends. While globalisation of higher education is understood as the disintegration of boundaries between national systems of higher education, commercial knowledge transfer and market governance, the concept of internationalization describes the strategies of higher education institutions that transgress boundaries, e.g. staff and student mobility, scientific cooperations and international knowledge transfer (Teichler 2003, Teferra & Knight 2008, Landau 2012).

The panel examines recent developments in higher education in Africa within the context of globalisation and internationalisation. It welcomes papers that offer theoretical perspectives on institutional and national strategies to cope with global reform trends as well as papers that offer ideas and visions for the future, specifically on international collaboration and knowledge transfer in teaching, research and governance between African higher education institutions and with higher education institutions in other parts of the world. Papers should address the question how innovative ideas are used to position African higher education institutions for the future.

PANELISTS

1.
Essete Bekele & Apiyo Okwiri
AfricaEurope Partnership Joint
Initiatives in Higher
Education: Perspectives From
Three Joint Programs

Higher education globally has undergone several changes over the last few years with internationalization being considered as one of the major developments, which include in Africa, the World Bank’s African Centre of Excellence (ACE) and African Development Bank’s support to the Pan African University (PAU). Accordingly, as higher education in Africa endeavours

to meet the demands and challenges of access to higher education and a need to function in the international environment, the concept of internationalisation has grown in complexity, with some opponents describing it as a neocolonial and imperialist. It is therefore no doubt that internationalisation as a dynamic process has risks and benefits that vary depending of the context and cultural background Africa's aspirations to engage more in the highly changing globalised system have seen many countries recognise the importance of higher education in development thus have put in place various reforms and policies targeting higher education. However, higher education institutions in Africa as implementing agencies of these policies are confronted with problems related to lack of capacity, availability of funds, and experience. As a result joint partnerships are perceived as a mechanism to alleviate these problems Subsequently, the role of international donors or organisations is seen as crucial in facilitating these joint partnerships, while at continental level the roles played by the African Union (AU) and Association of African Universities (AAU) is applauded as vital for encouraging higher education in Africa to share experiences with their counterparts in Europe and a specific reference on the proposed African Quality Rating Mechanism (AQRM). However, arising is the question of sustainability, who decides what, and long term impact of joint international programs, which has further implications on the long term impact of programs. The African Union Commission (AUC) has embarked on Harmonization of African Higher Education strategy so as to promote information exchange, attainment of comparability of qualifications, and harmonization of procedures and policies, in order to aid mobility of Africans across African countries. This paper provides an overview of existing initiatives in the framework of Africa Europe partnerships. African and European universities collaborate on a range of

aspects both at institutional and national and continental levels. Particular reference will be given to joint programs, (Access to Success, Quality Connect, and Tuning Africa), developed within this framework by the AU and EU (European Union) through the involvement of Association of African Universities and European Universities Association (EUA). It considers some of the challenges and opportunities for internationalisation, as well as their implications for the African Union Higher Education Harmonization Strategy through these initiatives.

Considering the cultural, capacity and other differences between the two higher education systems, there are noticeable challenges that are normally reported in such kind of collaboration. A focus is given to the main actors, policy documents, and final report analysis of the projects. Interview is conducted with selected the key participants from the African/European side of the partnership.

The two authors have each participated in two of the three joint programs forming the basis of this paper.

Their experience inform the discussion on which added to the work experience gained through EU' traineeship, general partnership between Africa and Europe and Erasmus Mundus supported master's program. In conclusion, this paper aims to explore the necessary synergy that should link all these initiatives to achieve Africa's higher education direct contribution to the continent's development. More particularly implications for other types of collaborations in the higher education area are highlighted.

Key words: Higher education, Harmonization, Internationalisation Links for the projects: <http://www.eua.be/euawork-andpolicyarea/internationalisationof-heandresearch/accesstosuccess.aspx>, <http://www.qaconnectafrica.eu/> and <http://www.tuningafrica.org/>

2. Ronald Bisaso & Seppo Hölttä

International collaboration as a lever of change in higher education governance in sub-Saharan Africa

Changes in higher education leadership and governance in sub-Saharan Africa have been epitomized by public sector reforms sanctioned by the World Bank since the beginning of the 1990s. Recently, emerging forces redefining higher education have entailed country-specific development cooperation instruments for instance; HEI-ICI for Finland, NORHED for Norway; APPEAR for Austria, and NICHE for the Netherlands. The overriding emphasis of the instruments is on the role of higher education institutions in socio-economic transformation of developing countries. However, despite its pivotal role in this process, higher education (HE) governance in sub-Saharan Africa has been castigated as inefficient and ineffective (Bisaso, 2010; Saint, 2004; Teferra & Altbach, 2003). Moreover, development of sustainable academic and professional knowledge bases in the form of non-degree, masters and doctoral programmes in HE governance has been less evident (CHET, 2006; Curtright, 2010; Sawyerr, 2004). The paper takes a multi-level stakeholder analysis using the open system and institutional theories to illustrate how leadership and governance programmes have been initiated and institutionalized through international collaboration. Using documents, interview data and analysis of participant evaluations, the findings show the complementary roles of stakeholders and the relevance of doctoral studies and research in international collaborations. It is concluded that capacity building to reposition higher education institutions in sub-Saharan Africa should integrate scientific research outputs with professional career pathways of doctoral

students. Key words: international collaboration, leadership, governance, development cooperation

3. Emnet Tadesse Woldegiorgis Emerging Trends in Higher Education Cooperation in Africa: Perspectives from Africa-China Cooperation

Panel 37 Migrant futures? Future migrants?

Convenors:
Clemens Greiner

Africa has long come to stand exemplary for human mobility, both in historical and contemporary perspective. This mobility has been viewed in many different ways, as a response to ecological constraints, as threat to political stability, as loss of talents and manpower, or — most recently — as road to economic and social betterment. In this panel we wish to engage with a variety of migration forms (e.g. rural-urban, interregional, international) and to go beyond popular tropes of migration as a virtue or vice, success or failure; and to explore the complex interrelations of mobility, social change, and perspectives on the future of migrants in Africa and beyond. We welcome papers that are interested in two different yet related sets of questions:

The first set of questions – migrant futures? – engages with a range of topics that relate to the question how African migrants and migrants in Africa envision their futures. Do migrants see their future in areas of origin, or are they aspiring to

stay in urban and/or overseas destinations? In particular, we seek to learn more about the ways in which visions of one's future change in the context of people's life courses, e.g. in relation to age, family responsibilities and personal experiences. How do such visions and realities differ from previous generations? Changing perspectives on the role of death and the 'appropriate' place of burial may offer interesting insights as well as decisions to invest in specific places (e.g. rural homes and enterprises or urban homes).

The second set of questions – future migrants? – engages with the question how opportunities and routes, visions and experiences of migration have changed in the past years, and how this impacts on future migrants. Is migration necessarily seen as desirable? How have aspirations and visions changed with the emergence of new destinations, economic niches, and policy frameworks? Do aspirations to migrate change with the life cycle, with changing political, economic or ecological circumstances, and if so, how? What futures do would-be migrants envision for themselves, for their home areas? How do governments envisage the role of migrants, and which policies have they put into place? How have moral discourses changed in relation to individual experiences and social impacts of migration (e.g. with regard to conspicuous consumption, community development, or deportation)?

We welcome contributions from all disciplinary backgrounds that provide empirically informed studies on the ways actual and aspirational migrants respond to changing political, economic, translocal and moral frameworks and how they negotiate ever new opportunities and expectations.

PANELISTS

1.

Patrick Desplat

Dreaming of Migration, Dreaming of Returning. Desire, Belonging and Fears of Alienation among Youth in Madagascar

The dream of transnational migration for achieving a better life haunts many people around the globe. The dream as such, however, doesn't lead necessarily towards its translation into action and many people stay 'immobile'. While large parts of social sciences are occupied by constant mobilities, movements and flows, research on sedentary practices are largely missing. But are these 'immobile' people who represent the large majority of the global population just constrained by visa policies, borders, surveillance and other practices of exclusion? Do they want to migrate but can't as suggested by recent works on 'involuntary immobility'? Or do they simply don't want to migrate, dropping or continuing the dream without fulfilling it? And if yes, for what reason? Drawing from fieldwork in Madagascar, I would like to ascertain the role of migration for images of the future by young, educated, middle class Malagasy in the Western port city of Mahajanga. Despite being an island with a high level of poverty, the Malagasy are not known for being enthusiastic transnational migrants and emigration rates are relatively modest. Still most young people in Madagascar dream of leaving the island, even for a short time in particular to receive better education or getting a job to set up their own family, being more secure and less uncertain about their future in Madagascar. But dreaming doesn't necessarily imply planning. Imaginations of the future do not necessarily lead towards intentional practices. Instead of navigating, many young people rather drift in an often restrictive 'future migration' space of bureaucracy, corrupti-

on, papers, knowledge, resources, family, returnees, or scholarships. Migration is perceived as just one of many potential alternatives to achieve a better life, a life which should definitely take place in Madagascar and not abroad. The value of family, ancestors, land and the belonging to Madagascar are main aspects of the bigger dream of return and the implicit fear of becoming a stranger to its own land, losing their identity as Malagasy.

2.

Anna Hüncke

In Search of Security: Interactions between Migrants, State Actors and Civil Society in the South African Border Town of Musina

In this article, I explore the quest for stability and security of the largely mobile people in Musina, the South African border town to Zimbabwe. The focus is on migrants', institutional actors' and locals' interactions in a space where future is uncertain and where temporary stability and security are regularly challenged or destroyed and thus have to be rebuilt. Musina is a place in motion, where migrants are on the move traveling from and towards the border or to and from the urban centers or within the border town. It is a place of change where new policies must be dealt with, jobs are lost and found, new relationships are formed, and moral frameworks become adapted. On the first glance actors in this setting of volatility are driven by distrust. However, on the second glance there also exist forms of trust. I will analyze situations where police officials, members of humanitarian organizations or residents of Musina change their respective view on migration related issues to the negative or to the positive. A focus will be on how these actors' (moral) perceptions on individual migrants change from distrusting them to trusting them or

vice versa and how the very migrants react towards their ascription. I argue that the apparently instable, insecure, imbalanced, unpredictable setting in the border town of Musina is a breeding ground for new forms of security.

3.

George Paul Meiu

On Mobility, Morality, and the Money of Mombasa: Contesting Wealth and Negotiating Respectability in Samburu District, Northern Kenya

Throughout the past two decades, in the Samburu District of northern Kenya, people observed and contested the emergence of a new kind of wealth: luxurious houses and large hotels, cattle farms and foreign cars, bars, shops and motorbikes, all acquired overnight by Samburu men in intimate relationships with foreign women. Since in the 1980s, numerous young men facing the challenges of a declining pastoral economy, land privatization, and economic liberalization drew on colonial stereotypes of the "primitive," "exotic" Samburu warrior (moran) to envision alternative livelihoods in tourism. They began migrating seasonally to the coastal resorts of Mombasa to dance for tourists and sell souvenirs. For many, intimacies with foreign women—sex, relationships, or marriages—became a way to produce wealth quickly. While these ethno-erotic economies, or sets exchanges based on the commodification of ethnic sexuality, offered new ways of imagining futures, for many Samburu, these futures became the object of fierce moral contestation. "Money of Mombasa doesn't last," they would say, invoking its presumed origins in the dubious pursuits of transactional sex and witchcraft. This paper examines the attempts of young men to transform

this money in more durable forms of social value became a salient object of everyday practices of gossip. I argue that gossip constituted an intersubjective space in which people negotiated the meanings of new circuits of money and intimacy, while seeking to craft a collective future.

4.
Patience Mutopo
 Going Back to the Original
 Margins: Revisiting
 the Remigration of White
 Zimbabwean Farmers
 after the Fast Track Land Reform
 in Zimbabwe

Land Reform processes in the last decade in Zimbabwe that culminated into the massive redistribution of white commercial farms into small holdings occupied by black farmers have been studied from different angles by different scholars. In this article through ethnographic techniques in South Eastern Zimbabwe, I investigate the changing notion of whiteness, land use patterns and emigration from Zimbabwe by the white farmers to either the United Kingdom, South Africa or Mozambique among other countries as a way of finding alternative land and re-engaging in agriculture. In as much as the white population migrated to other parts of the world after the land losses, the year 2009 marked a central water shed in the country due to the power sharing arrangement which enabled the hopes of the white farmers being resuscitated as a new government formed by the Movement for Democratic Change, (MDC) and Zimbabwe National African Union, ZANU PF) emerged as a conduit for coming back to the familiar Zimbabwean territory and reinvesting in land the farmers had lost. The changes in the governance structures saw some white commercial farmers who had been dispossessed of their farms and migrating back

to Zimbabwe and taking control of farming activities on the new fast track farms in different social arrangements that have been described as “smart partnerships for farming” or “agri business initiatives” that are meant to revamp the agricultural sector. There has been a silent change of land policy in terms of land ownership that has been influenced largely by social network formations in the former white commercial farms that are now predominantly black. The remigration of white farmers back to Zimbabwe, exemplify how notions of belonging ought to be understood within the social, economic and political spaces that people create in order to share the scarce resource, land.

5.
Christian Ungruhe
 South-South Migrationas the
 Future of African
 Football Mobilities?

Since the 1990s football has become a promising migration strategy among young male Africans in making it to Europe. However, while the number of African footballers in professional European football has risen significantly in the course of the years, thousands of young talents struggle and seem to fail on the way. Although this has contributed to the widespread notion of the misery of African football talents in the media and academia, rather little is known about the players’ actual experiences in the process of migration and their responses to restricted opportunities in Europe. In recent years, south-south migration in football seems to become an alternative strategy for African players and new destinations in Asia and within Africa have emerged. Professional and semi-professional leagues in various southern countries seem to offer young footballers economic and sportive prospects. However, academic studies are still rare in this field, in particular those with an ethnographic approach

that may shed light on actual processes and agency in the realm of migration and its embeddedness in local social structures. In order to contribute to a debate of African football-related migration practices as well as to the field of south-south migration in general, this paper deals with the following questions: How do African football players develop strategies to make it to countries in the south and what kind of pathways do they take? Does football-related migration within the global south serve as a kind of steppingstone strategy in order to make it to Europe or does it function as a permanent alternative to rather chocked pathways to Europe? Finally, is football-related south-south migration a rather new phenomenon or does it build on established practices and pathways of migration within the global south? By approaching these questions this paper aims at discussing whether the global south serves as the future of African football mobilities and how the field of football migration fits into current debates in the wider setting of south-south migration.

Panel 43
Beyond a rock and a
hard place? African
women designing future
visions about sex
attributions and gender
roles

Convenors:
 Antje Daniel &
 Julia Boger

Transnational persisting images of African women are controversial and depict women both as victims of their environment (such as polygyny, clitoridectomy, religi-

ous dogma or the global economic system), and as powerful agents of change. For instance, the 1970s development nexus postulated that development without the empowerment of women is impossible, while at the same time designing an image of African women as “poor, powerless and pregnant” (Win, 2004) and in need of assistance to access “modernity” and gender justice. Women’s empowerment became the buzzword for many development projects. Almost simultaneously women from the global South opposed the allegedly exclusive white feminism that dominated the UN World Conferences on Women, conceiving it as upper-class and ethnocentric. In search for international norms and a shared global sisterhood, Western feminism partly overshadowed local realities of Southern women. African female scholars thus reacted by developing their own pan-African concepts of feminism such as womanism, motherism, or Islamic feminism or they relied on a vivid history of autonomous and local feminism. African women condemn feminism as western, imperialist and not suitable to local realities. Alternative African concepts of feminism however, are nearly unknown. Beside, local churches, media, politicians or community leaders influence gender roles and sex attributions. In this contradicting field African women oppose, adopt, appropriate and reinterpret images, gender roles and sex attributions. In this context collective women’s movements and/or individual leaders become brokers between different local, national and transnational images of women, sex attributions and gender roles. Looking at these contradictions in our panel we ask how women’s activists develop their future visions of gender roles and sex attributions in society? How do women’s movements or individuals legitimate their own future visions in relation to their communities, societies and state’s norms, laws or discourses? Do they change the widely shared stereotyped image of African women and how? Against this

backdrop the panel focuses on the relation between endogenous and exogenous dynamics and images and future visions of women, gender roles and sex attributions.

PANELISTS

1.

Anja Becker

Women as Agents of Change in a Transforming Pastoral Pokot Society (East Pokot, Kenya)

This paper focusses on women as agents of change in a transforming pastoral Pokot society. It explores ways of female resilience to social, economic and ecological change and how these changes are accompanied by a reorganization of social and normative relationships between men and women. Sedentarization in East Pokot is spreading. Customary household structures with a male head of the homestead who distributes tasks to his co-wives and children are more and more diminishing. In sedentarized settlements, women as main wage earners are common place. They seek employment as household assistants, fetch water and firewood for money or start small business like brewing or local shops. Men often struggle to adapt to these new surroundings; many are unemployed. As a consequence, divorce rates are high, domestic violence is increasing and birth rates are decreasing. Even in still pastoral settings, household transformations are taking place. More and more women have small brewing businesses. Herewith earned money belongs to the women and has to be used to provide for the needs of them and their children. Many co-wives do not cohabit in one homestead. Rather the customary homestead is divided into geographically scattered independent household units consisting of a mother and her children, which are regularly visited by the homes-

tead head. In pastoral and sedentarized settings, more girls (and boys) are schooling, and FGM is regressing. This paper focusses on (1) the ongoing changes women are facing; (2) the economic, political, symbolic and social agencies of women; (3) the impact of these transformations on everyday relationships between men and women; (4) the normative notions of right and wrong female behavior.

2.

Linda Besigiroha

Future Visions of Gender in Contemporary Ugandan Media: Challenging the Status Quo through Televised Comedy

Among other influences, gender roles and sex attributions have been shaped by the media. Conversely, the media have themselves become sites on which accepted norms are increasingly being challenged. The temperature of current societal impulses can also be measured by observing how they are taken up in the media (cf. Hansen, Cottle, Negrine & Newbold, 1998: 92). This paper looks at how gender stays the same or is (re)constructed over time, linking Uganda's micro level of entertainment to cultural shifts at the country's macro level by doing a close reading of a comedy sketch called "Anne's Moment". The sketch is part of a daily current affairs/debating programme in Uganda called Minibuzz which is aired on the regional television station, Nation Television (NTV). As a new form of popular culture and entertainment in Uganda, comedy has made it from the stand-up circuits and theatre shows to the television screen, attesting to its increasing popularity. Post-colonial approaches to gender frequently hold colonialism responsible for imposing "genderful patriarchies" on Africa's "genderless patriarchies" (Mengara 2001). However, evidence shows that gender roles in these so-called genderless societies maintained

hierarchical power structures in which women, as a group, generally did not have much leverage in decision-making and power structures (Ampofo and Boateng 2011). That being said, a look at the story of feminism in Africa sheds light on the complexities underlying gender discussions within an African cultural context. Rejecting what many African feminists saw as an attempt by Western feminists to "speak for them" —disregarding that the condition of womanhood in many African countries stretched beyond gender to economics, neo-colonialism and cultural imperialism — women in Africa defined their own distinct feminisms (Arndt 2002). Efforts towards women's empowerment have moved through various stages to the point where some claim that women have arrived at their goal amidst discussions of a post-feminist condition. Feminism and women's activism are certainly not dead but the tones of self-realisation have changed — from victimhood through to negotiation and now to times that may even be described as post-hegemonic (cf. Lash 2007). Scenes of power negotiation in culture are then understood as characterised by repetition and rearticulation or (re)productions within the individual themselves and marginalised groups; and not contained within structured "Althusserian" totalities as described by the previous discourse. It seems more sensible then to discuss the doing of gender so to say, as opposed to talking gender as Katharina Fink puts it The negotiation of space within existing gender roles is best described as a re-working, as a liminal activity. Women and girls do re-define their chores, influenced by change and uncertainty surrounding them, yet they seem to manage it by 'doing' gender, not 'talking' gender. This challenges the alleged 'necessity' of a theoretical tag for practices, a translation, and demands the deconstruction of presumptions on the 'how -tos' of activism as well as directing the analysts' gaze to the category of experience (2011: 129). The fluid and largely unconstrained nature of comedy as

an entertainment format offers an ideal text-context-audience base from which to observe the post-hegemonic of gender as it is being done in Uganda. What future visions of gender roles in Uganda can be read from a text like "Anne's Moment"? Where does it challenge the status quo, where does it fall in line with the dominant ideology and why?

3.

Julia Boger

"Glass Ceilings" in Female Returning Migrant's Careers? The Experiences of Cameroonian and Ghanaian Women Who Returned After Completing Their Studies Abroad

Among the sending regions, Sub-Saharan African countries have the highest rates of female emigrants among the sending regions (Docquier et al. 2009). However, to date, research on migration has not yet taken full account of this aspect within international migration and little is known about these female migrant's professional careers. Do they face the often cited "glass-ceiling" (cf. Wirth 2001)? This term has been coined in European countries in the 1970s and it is used synonymously for careers which have been blocked due to gender discrimination. In general, male dominance is made responsible for this glass ceiling. This paper seeks to find out, if this glass ceiling can be found in the professional careers of Cameroonian and Ghanaian female migrants who returned and who reintegrated into the local labour markets. The empirical data stems from qualitative interviews which were conducted with 14 highly qualified female graduates from STEM-fields (science, technology, engineering and maths). First, the analysis clearly reveals that these women are professionally doing very well in both countries regarding income and job security. Secondly, the com-

parison shows that disparities concern the marital status of the women. Those, who were married or in a serious relation at the time of their educational migration mostly seemed to have received strong support by their fathers and by their husbands. The price these women have to pay is that they seem to continuously have to “balance” (Wurster 1996) between the picture of an ideal (traditional) woman (cf. Behrends 2002) and between being a successful career-woman. They often mentioned to lack time for professionally networking or continuing their practical education. In contrast, young single women reported to have more time for networking and furthering their skills, but they expressed their fear not being able to establish serious relationships and thus feel as falling out of society. The comparison seems to lead to the conclusion that western feminist approaches that often point out men as obstacles in women’s careers are not necessarily functioning in the context of return migration of highly skilled women. It rather seems that guardians of the glass ceiling are not the individual men, but also the women’s culturally framed self-perception.

4.

Fulera Issaka-Toure

Enacting Agency in the Global South: The Example of Muslims in Accra

Human agency has largely been defined as subversion of existing norms in dominant Western feminists’ writings concerning gender norms. However, other writers have given different perspectives on the definition of agency and the symbolic meaning attached to it by its enactors, usually women are varied and diverse. This notion of agency seems to critique the definition of agency in Western writings as reductionist and a continuum of the imperialist

agendas of Western societies and cultures. The latter perspective gives multiple meanings and forms of agency and it is from this perspective that I would like to present this particular paper on different ways of enacting agency from the perspective of Muslims of Accra in marital conflicts. This paper introduces another dimension of enacting agency because it involves both men and women in intimate partner relationships through the ways that they negotiate traditional gender norms since traditional gender norms have been challenged by contemporary realities and this has resulted into marital conflicts. The empirical data collected from both husbands and wives of the Accra Muslim communities involved in marital disputes suggests that agency does not exclusively mean subversion of existing norms but there are diverse ways of bringing about agency dictated by their context and particularities.

5.

Karolina Knotek

Gender Activism in Tanzanian context – Women Activists Negotiating Development Practices and Discourse

In my presentation I would like to reflect upon Swahili ways of talking about gender, women empowerment and women rights in rural areas of Southern Tanzania. My aim is to exemplify the way in which concepts like “women empowerment”, “gender equality”, “gender roles”, “gender based violence” etc. are introduced to local communities in Swahili language by Tanzanian activists working for international and local organizations. First, I would like to compare different approaches to gender activism and their impacts on community life, for instance: – differences between endogenous and exogenous dynamics of building awareness on gender based social problems, – differences in methodology and

knowledge accumulation in international NGOs and local ones. Second, I would focus on the strategies used by local development workers to deal with heterogeneous visions of gender roles and sex attributions. Tanzanian women and men activists mingle with various development agendas, political programs, western feminism, African concepts, different visions within local communities and with their personal imaginations on gender roles as well. In connection to that, the aim of my presentation is to answer several questions. What kind of dilemmas the activists face during their work? Why the local postulate a need for a new approach? How gender issues are introduced in alternative ways by local activists and organizations?

6.

Nadine Sieveking

La Voix du Cœur: Artistic Articulations of Women’s Position in Society and the Future of Gender Relations in West Africa

Artistic visions of Africa’s past and future have been part and parcel of post-colonial social and political movements on the continent. Contemporary artists in Africa assume the position of brokers between local, national and globalised visions of society and a desirable future. This is also the case for the ‘Pan-African choreographic movement’ (Mensah 2005) that has been on the rise since the turn of the century. This artistic current has gained remarkable attention and recognition within international art scenes, especially because of its social and political criticism. At the same time, the movement has provoked controversial reactions among local publics, not only because of its dependency from foreign donors but also because of its intellectualism and detachment from popular cultural practices and discourses. In this

respect, the local reception of contemporary art bears many similarities with the reception of feminism and women’s rights movements among African populations. This paper asks how female artists articulate their vision of women’s position in society and the future of gender relations in the domain of contemporary choreography in West Africa. Since a couple of years these topics have become salient as leading themes of individual pieces, focal points of festivals, but also as a challenge to be met on the organisational level of companies or training programmes. With its rise on the international art market the scene of African choreographers has become male dominated and it seems difficult for women to occupy space at the front stage or to organise themselves collectively. The focus of the paper is therefore on individual female artists who have taken up this challenge and raised their voice to defend their position.

Panel 45

The Digital Age in West Africa – Potential Roles of new ICTs for Political Participation

Convenors:

Hans Peter Hahn &
Jella Fink

Having a substantial economic and social impact on society, the political sphere is the third area, where fundamental changes accompany Africa’s path to future. For a proper understanding, the particular framework conditions of these fields need to be considered. Speaking of West Africa, the population has reacted highly positive on the introduction of new ICT and particularly on the availability of mobile

phones, integrating them into their daily life. The rise in mobile phone usage and its growing accessibility opens new options for the democratization process. Mobile Phones are already used for various economic and social purposes, and with the Arab Spring new paradigms of ICT use in the political context have come to the public awareness. First changes worth discussing have already started to take place. Crowd-Sourcing as a way to receive information and give own input play a central role here. The public sphere is also manifest in matters of political participation, when it comes to forward opinions on community-projects and receive answers by the responsible governmental agency. The central question is: Does West Africa get ahead of the rest of the world in terms of public participation via new ICT? It seems West Africa has never been seen in a positive light as now enabled by new media. The options seem boundless and offer unthought-of perspectives for future debates on development and democratization, driven by the state, non-governmental actors or the civil society.

PANELISTS

1.

Joshua Kwesi Aikins

“...some of the most Critical Feedback on the Constitution Review Came via SMS”: The Potentials and Pitfalls of Digital Tools for Political Participation in Ghana

Using experience and empirical examples from three research projects that utilised digital communication tools for participatory debates on policy and constitutional reform in Ghana, the opportunities and challenges of these approaches are analysed. Their methodological, ethical and

technical implications are explored using the case studies of a digital questionnaire deployed in the context of research on chieftaincy, the virtual voter assistance project www.ghanavotecompass.com and the tool-chain and methodology developed for analysis of the over 83 000 submissions gathered by the Constitution Review Commission (CRC). The case of digital questionnaires in research on popular perceptions of indigenous authorities in Gbawe, Ho and Juaben (Ash.) illustrates the mode effects of digital questionnaires vs. paper questionnaires, where the former invited more candid and critical responses regardless of the level of e-literacy. It explores the reasons respondents gave for their preference. The case of the Ghana vote compass project showcases the opportunities to gather data about Ghanaian respondents' policy preferences with a level of detail and nuance unattainable by any other political polling methodology, while at the same time potentially empowering Ghanaians to reflect on their policy choices and potential discrepancy between their declared partisan choice and their actual policy preferences. The methodology and tool chain deployed for the analysis of the Constitution Review Commission allows for insights into the qualitative analysis of a huge dataset as well as the challenges posed by enabling the analysis of data from a variety of sources (oral testimony, letters, emails, tweets, SMS). All three projects had to grapple with the potentials and limitations of inviting active participation of citizens and a crowd-sourcing of their ideas for political reform processes. The cases span the gamut from policy and constitutional design (in the case of the Constitution Review Commission) to voter education and empowerment (Vote Compass) to voicing opinions on indigenous authorities. The findings are used to argue for both the great potential of digital inquiry in a variety of Ghanaian research contexts and a nuanced analysis of costs and benefits, the risks of introducing biases as well as the opportunities

and challenges awarded by unprecedented depth and detail of qualitative data that the use of such tools allows to collect, systematise and analyse. The case studies offer important insights into the feasibility of methodological and technical approaches and solutions that make such tools for data gathering and analysis affordable, deployable and operable in contexts marked by tight budgets and time frames as well as recurrent technical and connectivity problems. What is more, they shine a light on the potential for two way communication in the fields of policy and even constitutional reform as well as assessment of delicate subjects such as the roles of and issues surrounding indigenous authority. They allow an assessment of both the risk of new dependency on soft- and hardware vendors and the encompassing empowerment that careful and informed usage of such tools can generate. The cases illustrate the necessity and the possibility to move beyond meta-narratives extolling the supposedly linear progress associated with the escalating use of digital tools, and to carefully weight the potentials and pitfalls associated with their use. The importance of a careful, context-aware reflection of tools is highlighted by illustrating their methodological implications as well as the consequences of methodological and research ethical choices between proprietary tools and open source solutions. Such analysis provides a basis for the reflexive expansion of the nascent field of Digital African Studies.

2.

Jella Fink

Forms of Political Participation via New Technologies in West Africa

The establishment of mobile communication and innovative digital media in West Africa does not only impact social and economic spheres, but strongly influences the

future of politics. Contemporary dynamics form new communication channels and opportunities of exchange of opinions on various levels exceeding existing concepts of the local and the global. The notion of a civil society should be discussed more intensive for the African context as well the meaning of new technologies in regard of political usages. Referring to the concept of “The Age of Post globalization” by Mirjam de Bruijn, central aspects of availability, access and the digital media culture in West Africa will be described. New media channels, which are frequently used for exchange or information gathering are SMS, calls, beeping, as well as Internet channels: blogs, chats, forums, social media, apps. New information- and communication technologies (new ICTs) play a role in politics and political participation on different levels. Actors are consumers, citizens or economic beneficiaries, or most likely a combination of these roles. My presentation explores the relationship of service providers and the states and questions it in terms of transparency and legitimacy. It is concerned with the central actors, who support or hinder political participation on a direct or indirect channel. The paper aims to analyze, which groups are interested in political participation via New Media, and which consequences in terms of democratization can be found for the West African context.

3.

Alžběta Šváblová

Early Warning in Liberia: What, How and for Whom

In Liberia, the system of early warning based on text messages was introduced shortly before the presidential elections in 2011 to monitor possible outbreaks of violence. The system was inspired by Kenyan project “Ushahidi”. The crowd sourced information from throughout the

country was accessible at an internet platform and mainly used by the UN team for security purposes. Since then, the platform has been maintained and further developed by non-governmental actors. The paper focuses on the use of the ICTs (mobile phones and internet) in Liberian context for the purposes of the early warning. It examines the functioning of the system itself, its place in the post-conflict political landscape and its interconnectedness with the policy level, concentrating mainly on the problematic aspect of the accessibility, and beneficiaries of the system. More specifically, the paper analyzes the implications of the Liberian early warning system on political participation in the country, where political exclusion and marginalization of large segments of population led to a protracted civil war.

4.

Primus Tazanu

Media Technologies and
the Mediatization
of Religious Life in Urban
Cameroon

Just as in most urban areas in Africa, Pentecostal religious forms of expressions increasingly find their way through the media in urban Cameroon. In particular, Pentecostals have an agenda of sanctifying the country's urban space and media technologies have been seen as natural blessings in this direction. This could be in the form of songs in the radio, texts or photos of renowned evangelists in mobile phones, TV messages and images or even internet phrases that request readers to type 'amen' or click 'like' if they want to receive a miracle or healing. These examples reveal how the media are vehicles for religious representations, discourses and practices which in turn have had significance on the way people perceive events and life in Cameroon. My presentation looks at how media technologies

are used as popular forms of representing Pentecostal religious ideas and practices which are either embedded in the way Cameroonians 'see' the world or have the desire to influence the way people should see the world. Empirical data is drawn from ten months of ethnographic fieldwork in Cameroon and ongoing online observations on the use of the internet technology to foster Pentecostal perceptions.

Panel 8
Transformations of
Islamic Knowledge in
Africa: Media, Agents,
and Institutions

Convenors:
Britta Frede &
Rüdiger Seesemann

This multidisciplinary panel is concerned with theories and practices of Islamic knowledge in Africa, focusing on the agents, institutions, and media involved in the changing Muslim landscape of Africa and the diaspora. Since the early days of Islam, knowledge has been one of the core concepts of Muslim cultures. Theories and practices revolving around knowledge have had a dynamic history and underwent manifold transformations. How do we know? What kind of knowledge is useful, in which way should it be organized, archived, and transmitted? How can knowledge be attained, who is allowed or able to attain it? Such questions have been widely debated and elicited new answers at various historical junctures. The early nineteenth century brought significant changes, as larger groups of people got access to Islamic knowledge through the mediation of teachers and Sufi leaders. The ensuing popularization of Islamic knowledge trig-

gered profound changes in the social order of Muslim societies in Africa and beyond. The introduction of the printing press and steamships, followed by other technological innovations in the twentieth century, created new opportunities and challenges that further transformed Islamic knowledge cultures. The colonial state emerged as a new actor on the scene; social hierarchies were reconfigured. As a consequence, educational, religious, and political institutions opened up to formerly marginalized groups, allowing its members to acquire Islamic knowledge and thus procure religious and/or social authority. In the post-colonial era, the transformation of Islamic knowledge practices gained even more momentum through the further facilitation of travel and the spread of radio, television, audio- and videocassettes, CDs and DVDs, and finally the Internet. The agents involved in the popularization of knowledge include Sufis and traditionalists, Salafis and Islamists, social (emancipatory) and political activists, who all pursue their own, distinctive agendas and run a wide range of educational institutions.

We invite papers that deal with the agents, institutions, and/or the media involved in the transformation of Islamic knowledge. We intend to explore questions pertaining to the different epistemologies propagated by the respective groups, and we welcome submissions that highlight the social and political dimensions of Islamic knowledge practices. The historical and regional focus of the papers is deliberately left open and may include African Muslim diaspora communities in Europe, USA, or the Middle East. Contributions from Sociology, Anthropology, African History, Religious Studies, Islamic Studies, or other disciplines are welcome.

PANELISTS

1.

Ahmed Khalid Ayong

Modibbo Yahya
Bakari (1905–1982) and the
Transmission of a Muslim
Scholarly Tradition
in Northern Cameroon

The subject of this paper extensively deals with the broad and vigorous tradition of Islamic scholarship in northern Cameroon with Modibbo Yahya Bakari as an outstanding figure in the field of Islamic knowledge. Modibbo Yahya Bakari was a Muslim scholar, who openly professed Sufism, namely the Tijaniyya Brotherhood. He was a muqaddam (deputy), whose intellectual vitality and spiritual authority made him and his descendants to be revered as holy men given the strong pro-Sufi sentiment within the Muslim society. His family background renowned for its clerical tradition as well as its ties with the ruling family in Maroua facilitated an established transmission of leadership. In addition to the massive amount of knowledge accumulated throughout his life, Modibbo Yahya Bakari earned recognition from his peers, students, followers and administrative authorities of his time. The serious decline in the impact of the jauleru (scholarly circles) in the process of modernization of the way and methods of acquiring Islamic knowledge primarily laid in the loss of such prominent Muslims scholars of his caliber. This paper aims to highlight the remarkable contribution of Modibbo Bakari to the oral transmission of Islamic knowledge and Sufism in northern Cameroon. It demonstrates how and why traditional Islamic scholarship in the city of Maroua had flourished under Modibbo Bakari's leadership, an accomplished, honored and highly celebrated scholar of his time.

2.

Clothilde Hugon

The “Daraas modernes”
in Senegal:
An Invention of a New
Islamic Institution?

Since 2002 Qur’anic schools, known as daaras in Senegal, have undergone a global process of reform towards Arabic and religious education. This presentation will focus on the “modernization” of daaras in Senegal. With the creation of the Daaras Inspection in 2008 and the financial support of the Islamic Bank of Development (IDB), the government launched a new Islamic institution called “daara moderne” in order to fulfill the education goals of Education for All (EFA) in 2015. The paper will review the government policies and analyze the discourses of a variety of actors (sëriñ daaras, Ministry of Education, Islamic associations, Inspectors, etc.) on the creation of this new Islamic institution launched by the state. Even though this policy is still in progress, the paper will evaluate the evolution of this public policy since the emergence of this concept under President Wade and analyze all different tools, techniques introduced in this institution of Islamic education (new curricula, teachers’ training, teachers’ recruitment, pedagogical innovation, etc.). After this analytical perspective on policy, the paper will focus on the question of how this institution has been created: is it an innovation, or rather a transformation of an old institution? What are the purposes in the long term of this creation? What effects does this new institution have at the local level? How is it perceived by the sëriñ daaras (Qur’an teachers) from “traditional” Qur’an schools? This presentation is based on fieldwork conducted in the region of Dakar (Guediawaye, Parcelles Assainies, Pikine), Louga, and Diourbel, drawing mainly on observations at the Daaras Inspections and interviews conducted with different actors (administration, experts, Qur’an teachers, Islamic organizations) involved in different

levels in this policy process.

3.

Jasmin Mahazi

“Vave is Like the Quran”:
The Agricultural Ritual of Muslim
Farmers at the
Northern Swahili Coast

Vave is an agricultural ritual, which was until very recently annually conducted by Bajuni farmers who are a Muslim community living at the northern Swahili coast. Not only the ritual itself, but most specifically the verbal texts, which are recited at the ritual, appear to be a vessel to safeguard agricultural knowledge. Besides being a medium for agricultural knowledge, this ritual is intrinsically regarded as a medium for Islamic knowledge. Some local Muslims who profited from a more institutionalised higher Islamic education outside the local context, however, disapprove of particular aspects of the Vave ritual, citing them as irreconcilable with the fundamental aspects of Islam. The agricultural knowledge is imparted through a ritual, which has over time faded more and more into the background for the sake of a more universal and institutionalised Islamic knowledge system. This paper will address the relationship between these two different Islamic knowledge systems, whereas more focus will be put on the Vave ritual as a local mode for agricultural as well as Islamic knowledge. By presenting several different bodies of empirical data collected in the field, I would like to show how the Bajuni Vave-conducting community understands and perceives knowledge, and how it deals with the changing contexts and circumstances.

4.

Hassan Ndzovu

Preaching Economy, Religious
Authority and Intellectual
Influence in the Production of
Muslim Women
Mediated Sermons in
Kenya

In Kenya, today, there is a wide usage of electronic media —cassettes, compact discs, radio, video and television by Muslims. More recently, the Muslim community in the country has realized the potential of radio broadcasting to spread various messages. The acquisition of airtime reveals the emergence of new forms of identity on the basis of religious association. However, for a long time both the mosque and mediated sermons have been dominated by male clerical authority in conveying religious messages. But recently, this trend has gradually been changing as there is a group of Muslim women preachers emerging to deliver sermons through media tools of CD/DVD and sometimes in radio broadcasting programmes. Muslim women like Mariamu Kamau, Ukht Imma, Abila Naida, Fatuma Mwamba are among the pool of preachers whom their sermons are in circulation among sections of Kenyan Muslims. This development is a clear manifestation of women’s involvement in the diffusion and production of Islamic knowledge. Though their role in the transformation of religious landscape among Kenyan Muslims cannot be overstated, generally, there is no doubt that mediated sermons occupy a significant place in the present dynamics of Islam in Kenya. The effect of the mediated sermons of the women preachers has created an alternative platform where women are able to present themselves in the Muslim public sphere as they engage in a myriad of issues through their sermons. There is no doubt that the mediated sermons have enabled the women preachers to engage with the public in a way not possible in the

mosque. Traditionally, in Kenya, Muslim women are not allowed to stand before a mixed congregation in a mosque pulpit and deliver sermons. But through the innovative way provided by these media tools, Muslim women preachers have challenged the traditional male clerics dominated mosque sermons creating an alternative avenue where religious knowledge finds its way into the public sphere. Arguably, the propagation of the mediated sermons and the increasing concern to employ them, for both religious and financial grounds imply a preaching economy has been established. Media content is always driven by money, religious authority, and intellectual influence, which this paper proposes to explore to demonstrate how these aspects have impacted on the production of women mediated sermons in Kenya.

5.

Hanna Nieber

Printed Knowledge and
Secrecy

What is perceived as knowledge is embedded in its social practices. This is also true for knowledge contained in printed books, in particular for secretive knowledge. How are secrets made and maintained? Authority that is enacted through the maintenance of secrecy affects mediation of that knowledge and has differing repercussions in a neighborhood such as Vikokotoni, Zanzibar. Printing a book is making the contained knowledge available –available to those that have access to that book. Access to the physical materiality of that book, access through the ability to decipher the script, the ability to read and understand the language, and access to the (spiritual) message of the book through the ability to understand. Books can be seen as sources for knowledge, but in order to function as thus, they need to be deciphered and recognized as containing knowledge. How does the mediation from

books to a person affect that person's authority and how does secrecy strengthen this authority? In Zanzibar books play an important role in transmitting knowledge, including Islamic knowledge. Books, especially religious advice literature on healing matters, are widely available for reasonable prices. Most of them are written in Swahili, some in Arabic, few in English. Regardless of the books' language, the quotations from the Qur'an are usually (not always) in Arabic script, sometimes transliterated, sometimes translated. Nevertheless, using these books to perform the described treatments requires somebody who also understands the deeper meaning hidden between the lines. Hakim Saleh who lives in Vikokotoni, Zanzibar, acquired his knowledge of treating afflicted people autodidactically by studying a variety of books that he had access to. His former position as a vendor in a bookstore, his ability to read Swahili, Arabic, English and even some German and Dutch as well as his God-given ability to have insight into the deep meanings contained in his readings helped him to become a successful healing practitioner. However, he is careful to create secrecy around his knowledge. In order for people to seek his services he needs to build a reputation of knowing that while not disclosing what. Although he gained his knowledge through publicly (more or less) available printed sources, it is put into use by creating secrecy around it. He often hints at deeper meanings, at a secret that lies within the just-said or just-read. This paper, based on ethnographic fieldwork, traces Hakim Saleh's path to his acquisition of knowledge of Islamic healing, his epistemology of this knowledge and reflects on secrecy surrounding this knowledge in the neighbourhood of Vikokotoni, Zanzibar. It reflects on the mediation of knowledge within structures of authority through secrecy. The portrait of Hakim Saleh shows how knowledge about Islamic healing is embedded in social networks and in which way printed books are used to convey and hide knowledge while

leaving space for transformations with regard to the choice of knowledge sources and its social practices.

6.

Noah Salomon

Rethinking Scripturalism: A New Theory of the Salafi Qur'an

"Where once there was faith, now there are reasons," wrote anthropologist Clifford Geertz in his influential *Islam Observed*, when describing the emergence of modernist trends in Islam in the Indonesia and Morocco that he studied. Geertz termed the search for such reasons, derived from Qur'an and Sunna and undertaken in response to the growing dominance of scientific reasoning following colonial reorganization, "scripturalism," a neologism still in use to describe contemporary movements of Islamic reform nearly forty three years since its coining. The Arabic correlate, *is-tidlal* (lit. the seeking of evidence on which to base theological positions), remains equally popular today as a self-referent among the very sorts of movements that Geertz studied. Yet does scripturalism, and the concomitant assumptions of the "objectification" and "ideologization" of religion, accurately describe the relationship of such movements to their key texts? My paper will attempt to answer this question through exploring the relationship of Salafi groups to the Qur'an, the paradigmatic text in their theological framework. Through an analysis of four key engagements with the Qur'anic text, and the object of the mushaf (bound Qur'an) itself, undertaken by one representative Salafi group in Sudan, my paper will attempt to rethink the label of scripturalism placed upon Salafi groups more generally, exploring the diverse and often unarticulated ways they put the Qur'an to use. A fatwa circle, the proliferation Qur'an-based *adhkar* (litanies), Qur'anic healing circles, and a curi-

ous incident of the Qur'an presented as a gift to a visiting US ambassador, all serve as ethnographic data that will deepen and complicate our understanding of Salafi engagements with religious texts. Additionally, this paper will offer a general model through which scholars may examine the evolving (yet enduring) place of texts in religious communities more broadly within the 21st century's crowded media landscape.

7.

Rudolph Ware

Mediating 'Madha' in the Muridiyya: Amadu Bamba's Classical Praise Poetry in the Internet Age

This paper is drawn from two larger projects, the first was a program that I 2005–8 I co-directed (with Rüdiger Seesemann) from 2005–8 a program to collect, catalog and analyze pamphlets and audiovisual religious materials. This produced a rich body of sources on the Muridiyya, perhaps Senegal's largest Islamic movement with at least four million adherents. Islam Noir caricatured the Muridiyya as a heretical and anti-intellectual form of popular Islam. Recent scholarly works have complicated this unflattering portrait. They have represented the Muridiyya as a Sufi order much like any other. They have not, however, closely examined the scholarly corpus that has given the movement its unique vitality. Most strikingly perhaps, the voice of its founder, Amadu Bamba, is curiously silent. He is seen—depicted as a mystic, spiritual trainer, and charismatic figure—but rarely heard. Bamba was certainly an accomplished Sufi, but he was also an activist and philosopher, a scholar and a poet. His words are important. His own devotional practice centered on his writing, which was, in his own estimation, his most significant achievement. Arabic Literature of Africa vol. IV records 200 separate entries

for Bamba alone. Other Murid scholars have produced countless engagements with Bamba's legacy, in Arabic, Wolof written with Arabic script, and increasingly in audiovisual media. Much of this audiovisual material has now been uploaded to various Murid chatrooms, youtube channels, and other websites. The second larger project of which this paper is a part, is my ongoing effort to write an intellectual history of the Muridiyya. Bamba's authorial voice is stirring, and must be more fully integrated into the academic study of his movement. Murid scholarship, indeed Murid history as a whole, can be read as an ongoing response to Bamba's poetic call. After publishing expository writings of all kinds before the French exiled him to Gabon from 1895–1902, Bamba wrote madha almost exclusively for the last 25 years of his life. In this poetry, he tied this literary choice to an ontological vision of himself as the Servant of the Messenger (*khadim al-Rasul*). His writing was a major part of his service, and engaging these poetic works became a central part of Murid devotion. They are now chanted and translated, paraphrased and discussed in Senegal and by Murid migrants all over the world. Whether in Arabic verse, or in Wolof hip-hop, Murids have made meaning with key ideas (like non-violence, work, and service) drawn from Bamba's writings and teachings. This paper will present original historical, literary, and anthropological research on a number of prominent pieces of Bamba's poetry and examine the ways in which his poetic corpus (often referred to as his 'seven tons' of writing) and their contents have been re-presented in various literary, visual, and musical forms by Murid inter-nauts in the past decade.

8.

Halkano Abdi Wario

Echoes of 'Im from the Past:
Contemporary Readings
of Colonial-era Muslim Treatises in
Kenya's Friday Bulletin

Between March 13th to June 12th 2009, the Friday Bulletin, a weekly English language Muslim newsletter published by Nairobi Jamia Mosque ran a series of colonial era treatises on religious knowledge for wider and contemporary reflections by its religious constituencies in Kenya. These series were on treatises titled Uwongozi (Guidance) from Al-Islah, a Mombasa-based freely distributed publication edited by the late eminent scholar Sheikh Al Amin Ali bin Mazrui (1890–1947) between 1930 and 1932. Originally appearing in Swahili, the treatises were translated into English by Mohamed bin Yusuf. While article syndication and focus on past series are common practices in print cultures across space and historical periods, for the editors of the Friday Bulletin, the series are fundamentally important because 'although written almost 80 years ago by this distinguished scholar, the powerful message from Sheikh Al-Amin resonates with our times' (Friday Bulletin, No. 309, April 03 2009). The paper shall focus on contemporary readings of these colonial era treatises and its implication for the present and the future and knowledge themes featured within it. It attempts to raise some fundamental questions on how despite differences in historical and political circumstances, certain issues related to religious knowledge resonates across time and space. The paper would build on history of Muslim print cultures in Kenya and highlight, through content analysis approach, knowledge dissemination practices and as well as religious activists associated with it.

9.

Zachary Wright

Inscribing Islamic Disposition
in West African
Historical Contexts

Muslim intellectuals have long recognized that exemplars of a cultural order, such as Islam, sought to inscribe a set of acquired dispositions in succeeding generations.

Ibn Khaldun described this Islamic acculturation as *malaka*, or the possession of certain habits. But more generally, teachers of the Islamic sciences have emphasized the formation of character (*adab*) along with discursive knowledge. The goal of Islamic learning was thus to produce individuals whose very embodied presence personified the religion, and who were then able to reproduce Islamic disposition and learning in new historical contexts. Modern social sciences recognize this concept as *habitus*, made famous through the various writings of French sociologist Pierre Bourdieu. The affixation of *habitus* to discussions of Islamic subjectivity has become commonplace in academic literature. Some have challenged the apparent assumption that the subconscious habits of Islamic practice trump articulated doctrine, referencing a history of orientalist presumptions of the West's religious intellectualism versus the East's more corporal engagement with religion. But a deeper understanding of changing Islamic learning practices over time permit a reengagement with Bourdieu's *habitus*, demonstrating that disposition was not exclusive of articulated doctrine, and that it also permitted both historical change and continuity through the conscious inscribing of religion in people.

My paper suggests the transmission of an Islamic religious disposition in African history, a disposition that various aspects of modernity have challenged but not rendered irrelevant. Sources include traditional teaching texts in dialogue with learning practices observed in the author's three

years of fieldwork in Senegal, West Africa.

Bayreuth Touristic Information

**„Irgendwann
sitzen wir alle in
Bayreuth
zusammen und
fragen uns,
wie wir es nur
irgendwo
anders aushalten
konnten.“**

Welcome to Bayreuth

The largest town of Upper Franconia is grown historically as margravian residence and world-famous by the Richard Wagner festival, a modern economy, convention and university town on the way to the high tech center of the region today. Bayreuth's sights, his museums and his various cultural offer promise eventful days throughout the whole year.

Cultural variety

Bayreuth offers the probably most beautiful received baroque theater of Europe with the margravian opera house. It belongs to the UNESCO world cultural heritage since 2012. Charming castles, the historical park hermitage with her dreamy grottos and water games, the festival theater with his unique acoustics as well as a variety of interesting museums expect the visitor. Numerous music and theater festivals offer culture pleasure on the highest standard. Leisure facilities of the top class

Bayreuth has leisure facilities of the top class at its disposal, so for example the Wohlfühl oasis Lohengrin thermal spring in an immediate neighborhood to the hermitage and to a 18 hole golf course. Neat hotels and inns load to relax and to forget the weekday. Franconian and international restaurants provide variety and palate joys. Attractive surrounding countryside, best international connections

As a gate to the counter tele-mountains and to romantic Franconian Switzerland Bayreuth can well and fast be reached with

the car over the Federal autobahns A 9 and A 70. Deutsche Lufthansa provides best international connections with schedule flight connections via Nuremberg. Deutsche Bahn connects Bayreuth the Saxony franc magistral with Nuremberg in hour time at. In addition, the town maintains an efficient regional airfield. Information exhibition in the margravian opera house opened.

The world heir information center in the margravian opera house Bayreuth is open. The opening hours are daily from April until September from 9–18 hours and from October until March from 10–16 hours. Source: Tourist Information, Opernstraße 22, 95444 Bayreuth

Excursion on Saturday afternoon 2pm.

City tour „Africa in Bayreuth“ — starting from the Iwalewahaush, Katharina Fink, Gilbert Ndi Shang and Peter Narh lead interested people into the international history of the city.



Today, the „Wagner City“ of Bayreuth is one of the important interfaces between Europe and Africa. During the City tour, you learn about „Alzire“ – and this is not only the title of a Voltaire tragedy, which was esteemed by the Margravine Wilhelmine, but also the name of one of her workers



Alzire , a young woman from — as much as we know — Surinam, worked in the 18th century at the court of Wilhelmine . Her biography is known only in fragments but tells of the entangled ways of life of people who involuntarily and voluntarily came to Bayreuth for different reasons. This city tour visits the stories of Alzire and Wilhelmine , examines the role of Bayreuth in the cultural history of racism and its counter-movements , presents alternative perspectives on Jean Paul and Richard Wagner , and takes a look at Bayreuth as diverse place — notwithstanding even opposing tendencies.

Together with Bayreuth Tourism GmbH and the Iwalewahaush Gil Ndi Shang , Peter Narh and Katharina Fink guide through this unusual city tour, showing the historical and contemporary points of contact with Africa and the diaspora , and global routes. The three scientists/researchers from University of Bayreuth will open up new perspectives on the city's history and present and provide alternative ways of looking at Bayreuth as an international place . The tour

starts by 14 clock in front of Iwalewahaush, Wölfelstraße , where it also ends after 90 minutes.

Ermitage

Near the city is the historical park with its water games. It was built by margrave Wilhelm. In 1736 the park was a present by his replacement to his wife. Fascinated by the beauty she started immediately with the expansion of the park. At first the “Alte Schloss” (Old Palace) was expanded with a Music Room, the Japanese Cabinet and the Chinese Mirror Cabinet. Furthermore the park itself was completed with several architectures, fountains, the “Ruinen Theater” (Ruin Theater) and the “Untere Grotte” (Lower Grotto) designed by Joseph St. Pierre.

New Palace

After the „Alte Schloss“ (Old Palace) was destroyed by fire margrave Friedrich de-



cided to build the “Neues Schloss” (New Palace) in 1753. His wife influenced the design of the rooms. Very impressive are the Mirror Cabinet, the Salon with the golden ceiling and the Japanese Room. A very important example for an artwork of “Bayreuther Rokoko” is part of the southern complex in the palace.

Nowadays the ground floor is used as a museum for exhibitions: “Das Bayreuth der Markgräfin Wilhelmine” (Margravine Wilhelmine’s Bayreuth) and “Bayreuther Fayencen-Sammlung Rummel” with its exemplars of productions made in the manufacture of Bayreuth.

Margravia Opera House

Build between 1746 and 1750 the Margravia Opera House is one of the theatres build in 18th century. It represents the absolutistic society of the 18th century and is one of its most important builded evidence. The Opera house was built by the famous architect Giuseppe Galli Bibiena, by order of margrave Friedrich and margravine Wilhelmine von Brandenburg-Kulmbach. Due to its structured, graved and painted decoration the Opera House is worldwide unique. The acustic is the same as 270 years ago. Nowadays productions are brought regular up on stage. In June 2012 the Opera House was added to the list of world cultural heritage by the UNESCO World Heritage Committee.

Festspielhaus Bayreuth

Situated on the “Grüner Hügel” the Festspielhaus in Bayreuth belongs to the distinguished sights of the city. It is one of the biggest operatheaters in the world. The interior of the auditorium is mainly wood, the tiers are not cushioned. The unique architecture and acoustics give a special atmosphere to the theatre. The Festspielhaus was designed by Richard Wagner and build in 1872 by Otto Brückwald. Since 1876 the Festspiele take place once in a year.



Margravia Opera House



New Palace

Practical Information

Venues

The main conference venue is the Campus of Bayreuth University located at approximately 20–25 minutes walking distance from the Bayreuth central train/bus station. You can use bus no. 304, 306 from the main bus station (ZOH) to reach the Campus Mensa. Visiting address: Universitätsstraße 30, 95447 Bayreuth.

Other venues are:

- Das Zentrum, for the concert (Fri., June, 13th at 20.00hrs). Visiting address: Äußere Badstraße 7A, 95448 Bayreuth
- Town Hall for the reception with the Mayor (Wed., June, 11th at 19 hrs). Visiting address: Luitpoldplatz 13, 95444 Bayreuth

Food

Registration for all conference days includes lunch on June, 12th and on June, 13th in the Mensa (cafeteria) of Bayreuth University as well as tea, coffee and water served during breaks of the conference. A map of nearby restaurants is found in your conference bag and may also be collected from the Conference Secretariat.

Internet and Printing

Internet facilities will be available free of charge for conference participants, and wireless internet will be available through the system provided by Bayreuth University. For personal user codes and more information on this please contact the Conference Secretariat. Printing of documents and photocopies can be made against a charge. Please contact the Conference Secretariat.

Luggage

A room for storing luggage will be available at the conference venue. The room may be used during hours of the conference programme only. Please contact the Conference Secretariat if you have luggage to store.

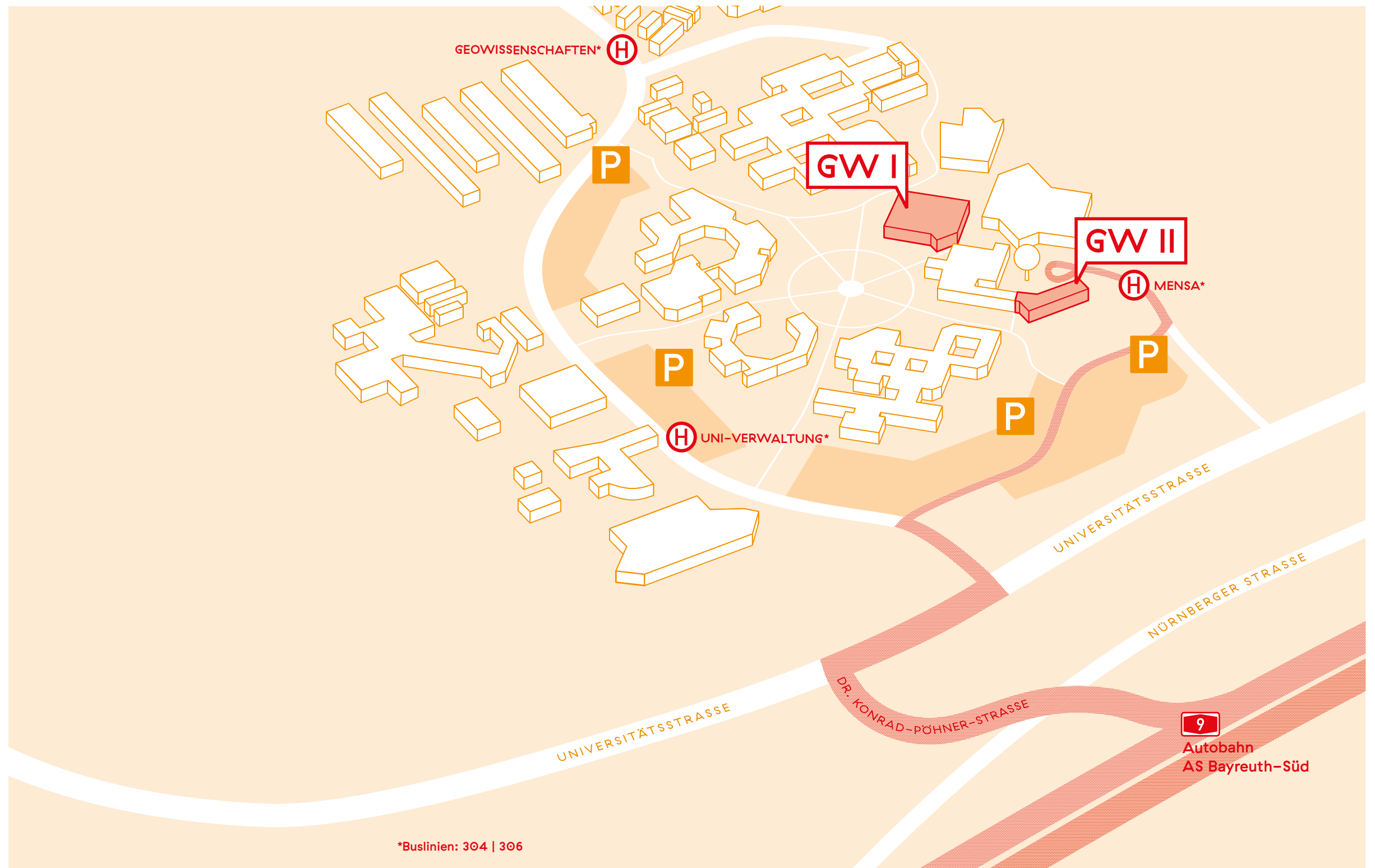
First Aid

For assistance on first aid and medical issues please contact the Conference Secretariat on location or on tel.: +49 921 55 41 29.

Contact to Conference Organisers

During the conference you can contact the conference secretariat on the following telephone numbers: +49 157 758 111 07 or +49 151 161 614 26, alternatively by e-mail vad.bayreuth2014@gmail.com. For questions and assistance at the Campus please contact the Conference Secretariat, located in GW II, or members of the organising team (recognised by their blue t-shirts).

University of Bayreuth: Approach



Conference Venues

University of Bayreuth: Map



City Map

HOTELS

- 1
RAMADA Hotel
Residenzschloss Bayreuth
Erlanger Straße 37
Bayreuth
- 2
Hotel Restaurant Lohmühle
Badstraße 37
Bayreuth
- 3
Hotel Rheingold
Austraße 2
Bayreuth
- 4
Hotel Goldener Hirsch
Bahnhofstraße 13
Bayreuth



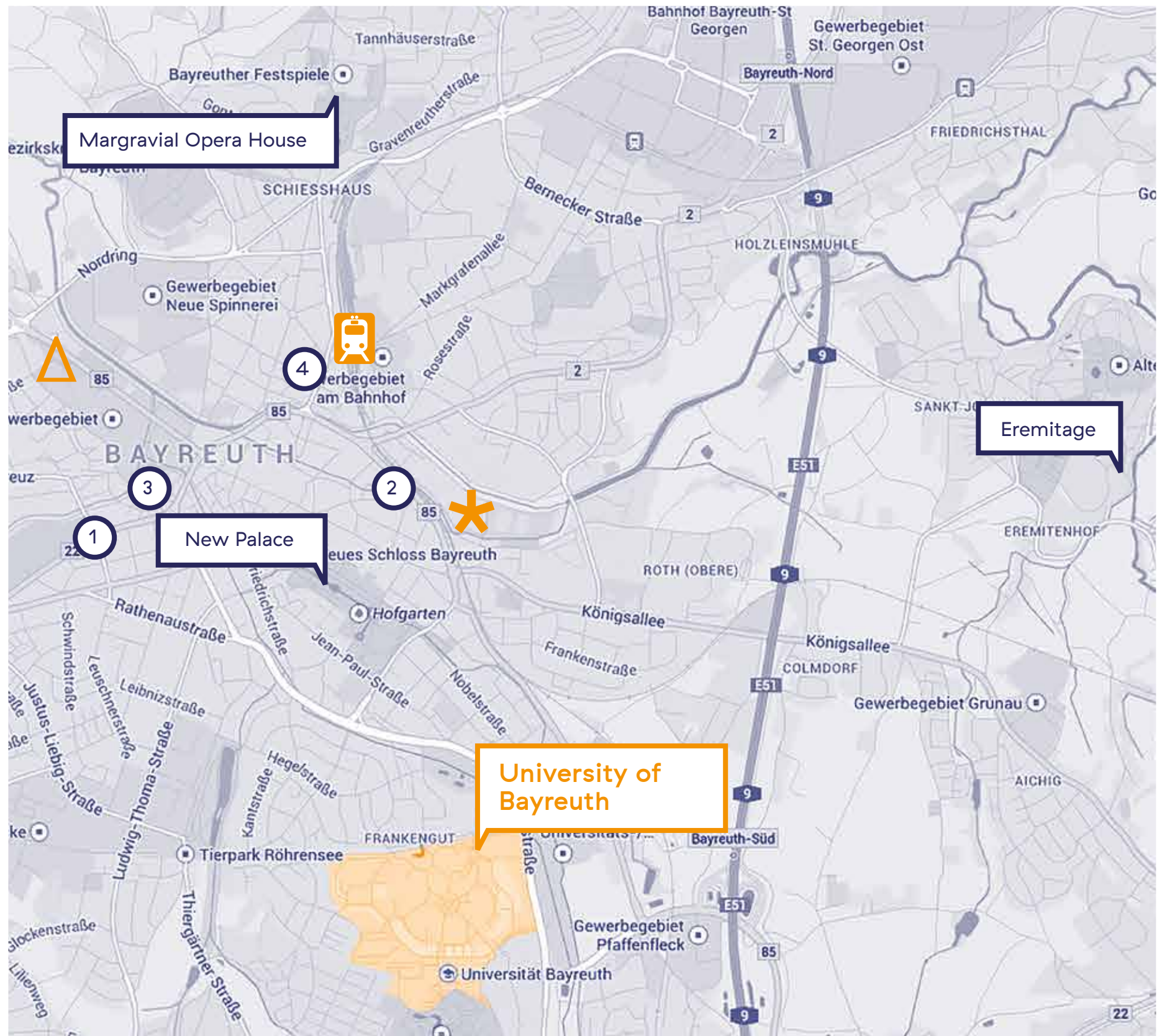
Central station



Das Zentrum
Äußere Badstraße 7A
95448 Bayreuth
(Concert Big Shots and Dinner —
Friday, 20:30)



Herzkeller
Hindenburgstraße 9
95445 Bayreuth



Contact & Imprint

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For information on the content, communication of information on events and technical questions ask Prof. Dr. Georg Klute, Dr. Doris Löhr, or Hanna Lena Reich, M.A. The panel convenors are responsible for the compilation of the abstracts.

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